

inwardness in the heart, also in its most aggravated form of unbelief, in the rejection of the Son of God, and the Saviour of men. (2) Convincing of righteousness. Including inward motive and outward action, as corresponding to the law of God. Quickening our sense of obligation to be thus righteous—and that Jesus, by His doing and dying on the Cross, has wrought a righteousness unto all and upon all that believe: Christ's going to the Father has made this manifest, and introduced the third person of the Godhead to His mission and work. (3) Convincing of judgment. The Spirit takes of the things that are Christ's, introduces, and convinces concerning true standards of judgment—in opposition to Satan, who sets up false and unreal standards. He is condemned by Christ's life, teaching and work, and awaits the carrying out of the sentence.

II. Comfort by the Spirit's teaching in the church. (1) On the Word. The Gospels and letters are the result, showing things that are coming, as well as those that have come. (2) Glorifying the person of Christ as a true and complete Saviour.

III. Sorrow for Christ's departure will be more than compensated by joy in His return.

[For OUR MISSION.]

## The Recent Conference.

By W. A. B.

ON Wednesday, July 28, the Believers' meetings at Niagara, Ont., were closed. After having spent the week in sweet communion and loving intercourse with God's people, it seemed sad that we had now to sing the parting hymn:

"Blest be the tie that binds  
Our hearts in Christian love."

As we sang those words, no doubt many a heart was longing for "that day" that shall usher in the ever-ending period of rest, communion and joy.

During the whole Conference, while there were many who by their own diligent study and earnest prayer had been led by the Holy Spirit into some of the depths of the sea of God's word, yet there seemed to be one motto with all, and that was "LOVE." There was none of that quiet, sarcastic spirit that creates so much coldness, nor that argumentative dogmatism that brings with it so much egotistical discussion. But, with love and humility, those who spoke culled from "The Word" many precious realities concerning Jesus as *The Prophet*, *The Priest*, and *The King*.

Each day was begun with thoughts on the *Holy Spirit*, and with earnest prayer that He might lead into all truth. The centre, circumference and the space between, during all the meetings, was JESUS. The authority quoted as infallible proof was *Jehovah*. But after all, this was incomplete, for—

"There are depths of love that we may not know,  
Till we cross the narrow sea;  
There are heights of joy that we cannot reach,  
Till we rest in peace with Thee"

And, oh, how many of us prayed that prayer as we never did before: "Come, Lord Jesus. Come quickly."

## Coming Home.

OUR friend and fellow worker, Mr. W. Gooderham, (who has, with members of his family, been spending several weeks in England, visiting some of the many religious and charitable institutions in that land), sailed for home by the *Parisian* on the 19th Aug. We shall be pleased to see him once more amongst us, to be privileged in hearing accounts of his trip, and above all, receiving his valued counsel in connection with work in which he, with us, is specially interested.

Those who know our friend will not need to be told that his visit has not been one of simple sight seeing and selfish pleasure. Abroad, as at home, he has been labouring for the Master, and seeking as objects upon which to expend that labour, those who are most likely to be overlooked. We have received from a friend, a copy of an Isle of Wight paper, in which appears the following item:—

"A Canadian gentleman (Mr. Gooderham), has been lodging at Harcourt House, on the Strand, during the past few weeks, and we regret he did not stay longer in the town. On Thursday he gave a tea at the Gassiot school room, Oakfield, to 400 of the working classes of the neighbourhood. Gen. and Mrs. Carr Tate kindly lent the building, and were present. Addresses were delivered by Mr. Gooderham and Mr. Whisker."

Of that gathering we have more information in a letter just received from Mr. Gooderham from which we quote the following:—

"I paid a visit with a missionary to the lowest part of Ryde, visiting the poor from house to house, and one can scarcely imagine how really poor the really poor of England are, and how little they have to make this life desirable. It is work, work, work, early and late, and often they can't get it, and then they have to want—and the mothers with large families in their little cramped up homes, cold brick floors, with little or no furniture—with clothes and food to match—and often sick in addition. My heart was stirred, especially when I knew that so many of them were destitute of the "one thing needful." So, as a slight thank offering to God I arranged and got over four hundred of them a tea—and I tell you they did justice to the tea, bread and butter, and cake; they eat two hundred pounds of the latter. In the afternoon the mothers and children had tea by themselves, and in the evening the husbands; and then at eight we had a Gospel meeting, at which the missionary and I spoke to a most attentive audience, and I am sure blessing will follow. This morning I received the enclosed letter from one of the mothers, with a nice bouquet of flowers, (plucked, perhaps, from her own little garden), both of which I lay at the Master's feet, with my heart full of gratitude and thankfulness."

The letter referred to by Mr. G. read as follows:—

"SIR,—I do thank you for the tea you gave me and the dear children. When we went to tea we had not a bit of food in the house. I thought I should like to return it if I can, so I have sent you some flowers. Sir, I wish you a very pleasant journey

"Yours humbly, in Christ, MRS. YOUNG."