

McKenzie, in behalf of the temperance cause: "The many friends of the "blue ribbon" movement in St. John will learn with regret of the death of D. Banks McKenzie, the noted temperance evangelist, which took place, according to a telegram, at Salt Lake City, Utah, on the 12th inst. Mr. McKenzie's impassioned utterances are fresh in the memory of those temperance men in St. John and Fredericton who took part in the blue ribbon revival of 1877-78, and which was, to a great degree, the practical precursor of the Scott Act. At Fredericton, Banks McKenzie was received with open arms, and the Legislature suspended its sessions to listen to his eloquence. His first tour through New Brunswick was for him a financial success, but his second visit was not particularly remunerative. So Banks McKenzie left these parts and hid himself to the Pacific slope, where for a time he prospered. Later on he settled in the Mormon country of Salt Lake, and so stirred up the Mormons on the temperance question as to induce them to erect a grand Opera House. It was while laboring at Salt Lake that he died, aged 47."

DURING the past two or three weeks we have had in our midst, for the first time in the history of St. John, what is specifically called by its delegates a "Holiness Convention." The preachers conducting the services being from the States and other places, were, with an exception or two, entire strangers to the people of our city. Several of the sermons exhibited much ability, and were delivered with more than usual simplicity and directness, and were of a practical nature. These men, representing Baptists, Methodists, Congregational, and perhaps one or two other denominations, claim to have "a pure heart," "a clean heart," that they are "entirely sanctified," "perfect in love," etc.; and affirm that any believer may, in a moment, arrive at and enjoy the same gift by making a complete surrender to God, and in prayer expressing to Him such desire.

Not being confident that we fully understand the definition given by them to the above phrases, we withhold for the present any further remark upon what would be termed their distinctive plea. We have no hesitancy, however, in disapproving of the efforts and prayers in what might be called the after meeting: for prayer is not a form of exhortation for influencing people to action and creating within them a feeling of excitement. And we consider that God is presented in a false light before the people when we *coax* and *agonize* and *plead* with Him to convert, sanctify, or accept a soul that has manifested a desire to give itself to the Lord, seeing that God is already reconciled and more than anxious to receive all that *will come* to Him. Our work is with men and not with God. And, when such experiences are given, as "sudden flashes of light," "divine illuminations," "thrilling sensation through the soul," "sky looking bluer and a greener sod being beneath our feet, etc., etc., at the time of conversion or sanctification, thus leading men to expect something of a similar nature before they are assured of their acceptance is *misleading* and *discouraging* to those who have *honestly* sought but *failed* to realize any such feelings." Let it be remembered that forgiveness does not take place in a man's heart, but with God, and a *belief that He has*, for Christ sake, forgiven us, cause us to rejoice.

## ORIGINAL CONTRIBUTIONS.

### TAILORING.

Some one has said that "too many handle the Word of God as the tailor does the garment; makes it fit the man." We know this is the work of the tailor to shapen or make the garment and not the man. The man is the same ugly form as ever, and very often the man spoils the looks of the garment. This is no fault, however, of the tailor. His business is to make the garment, and not the man. This will do for the tailor, but it is a very poor business for the theologian. Much of this kind of

tailoring is done. The Word of God is made to suit or fit every man's idea or opinion. It is so trimmed and shapened that it is just the fit. It matters not how ill-formed our doctrines are, Scripture will be formed and tailored till the ugly form is suited. In some cases it takes much more tailoring than in others. Some doctrines are harder to fit. The writer once received from a friend eight sheets of note-paper, closely written, concerning a passage of Scripture, to bring out as he saw Paul's meaning.

This is certainly unfortunate for the Apostle Paul to require such a labored effort on the part of man to bring out the meaning of his inspired tongue. We fancy the trouble was not with Paul, but rather with my friend's doctrine; it had such an ungainly form it took a great deal of tailoring to make Paul's language fit it. And the trouble was, that after all the cutting and fitting, the garment didn't fit.

This manner of handling the Word of God is to prevent its design; to please men rather than God who trieth our hearts. The Word of God must not be changed by man, but man must be changed by the Word of God. "The Law of the Lord is perfect, converting the soul." Herein we see that it is man who must be converted, and not the Word of God. The design of God's Word is to make the man; to fit the man to the garment; to improve his life, to build him up; to so transform his nature that the world can see in him the power of the truth. We are commanded "to receive with meekness the ingrafted Word which is able to save our souls. The salvation is in the reformation or transformation. The Word of God has no more power of itself than the wheat in the garner. It must be sown in the earth before there can be any fruit therefrom. The Word of God must be "hid in the heart." Its transforming influence must be felt in the soul, and the fruits of a Christian life seen in our lives before there can be any blessing claimed or predicated upon the reception of the Word of God. To believe or adhere to truth or doctrine will never save us unless its effects can be seen in our lives. We often meet with persons who believe the truth and contend for it earnestly, who would not sacrifice one Divine principle, and who are great believers in the power of God's Word to save, and yet their lives are not very much changed; they are not much sweeter in their nature; they have about as much trouble with their neighbors; say about as many hard things, and their patience is about as brittle. They claim, if they keep God's commandments, they *will* be saved, forgetting that keeping the commandments is to save us or make us *now*, and by virtue of our present salvation we shall be saved in the future. If, in keeping the commandments, we do not receive this present salvation or reformation, there must be some mistake in the *keeping* or in the commandments. We must be sure that what we have is the Word of God, and that we are really keeping it. There is power in the truth to reform our lives, if we receive it in the love of it. The Word of God never fails to build us up when we receive it with the desire that its influence should be felt in our souls. Let it be remembered that unless God's Word has power enough to make us better, to change the bitter in our natures to sweetness, so the fruit of the seed sown can be seen in a Christian walk, it can never save us in the future. The keeping of God's Word will depend, as to its blessings, or how well it has kept us. May the Word of God, unchanged, dwell in us richly in all wisdom, changing us into the likeness of Him who liveth and abideth forever.

H. MURRAY.

### OUR MISSION.

In the *Christian Standard* of October 25th, Bro. M. B. Ryan, giving "Notes from the Maritime Provinces," refers to the present writer as being on

a tour among the Churches of Christ in Nova Scotia in the interest of the Mission work, and then supplements it with, Bro. C. is one who can successfully find his way to a Christian's pocket-book, and at the same time increase the man's respect for him.

Oh, what a flood of light breaks in upon me! I see things now as I never saw them before; for, although engaged on several occasions in such work as referred to no *word* or *look* ever suggested to me such an idea; and, if the above expression had been written by one into whose pocket-book I had found my way it would have come with a double force. This helps me to understand, perhaps, and to appreciate, in a deeper sense, the magnanimity of the Board in seeking not only its own interest, but also mine when insisting on me to undertake the work. But, convinced as I now am, by Bro. Ryan's remarks, that such efforts are followed by increased *respect*, I will hold in obedience the readiness with which I accepted former proposals of the Board, that others may have a chance to engage in the work and share with me the *respect* derived from such efforts.

But it was at our last Annual, when reviewing the success attending the efforts of the past year, and beholding on all sides the many favorable opportunities for us to present in its simplicity; the "Faith once delivered to the Saints," and, realizing an increasing desire on the part of the brotherhood to do more in the future for the honor and glory of God than they had done in the past, suggested to the Board the necessity of making a more strenuous effort, not only to husband advantages already gained, and to discharge more faithfully present responsibilities, but to meet, if possible, the fast growing demands that are being laid upon us. No one, who is truly interested in the cause of Christ, and is one with us in restoring the hearts of the people to Primitive Christianity, can view, without feelings of sadness, our broken ranks, and find missing here, there and yonder, some of the old patriarchs—veterans in the cause of Christ—men and women who have borne the burden and heat of the day. Then, there are others with the zeal of former years, but they are growing old, almost past service, only waiting to be summoned home. And, while we greatly rejoice at seeing so many of their sons and daughters filling, as far as possible, the places thus made vacant, we feel sad when we think that there are hundreds who have never confessed Christ, and around whom we have been unable in the past to throw such influences as would lead them to the Saviour.

These and other facts of a kindred nature stood out so prominently before a number of the brethren and made such an impression on their minds that they felt constrained to do something that would give a wider circulation to the "Gospel of the grace of God." But how is this to be accomplished was the all-important question. Each one felt his or her inability to meet, financially, the necessary expenses of a man devoting his whole time to the work, when the idea was presented that if a number of brethren would meet yearly, and cordially invite all others so disposed, that by counselling each other, and placing into a common treasury, as the Lord had prospered them, a work might be accomplished that otherwise would not be done.

When the brethren came thus together, such questions, naturally, came before them: Who is to take charge of the money? Who will assume the responsibility of disbursing it? and give directions to the evangelist as to *when*, *where*, and *how long* he should stay in a given place, and then at the close of the year give to the brethren a full report of what had been done? No one man was willing to undertake all this; nor were the brethren desirous that such should be the case; so that it led to the appointment of four or five men, not to exercise senatorial power over the churches, only as execu-