

has learned that Christianity is valuable and desirable. He would like to possess it, and would try to obtain it, but is unwilling to make the necessary effort, and to take the steps requisite to get it in the legitimate way. This would require humility, self-denial, submission, obedience, work. These are all repugnant to the counterfeiter. These are not his attributes. Still he wants to secure to himself the advantages, and to enjoy the luxuries which Christianity bestows in this life: hence his counterfeit; hence his effort to show something that will pass for the true coin among his cheated fellows.

The counterfeiter of money is generally esteemed a very mean character. But the climax of meanness is only attained by the counterfeit Christian. The former is mean because he defrauds the government of his country. The latter is infinitely meaner because he defrauds the Government of the Universe; because he cheats his Maker of that which by right he owes Him—a life of genuine Christianity.

The counterfeiter sometimes attains to such a degree of perfection in his art as to render it very difficult for any but an expert to detect his spurious coin. If the size, weight, color and appearance are found correct, as the last resort and surest test he tries the *ring*. If it has not the ring of true metal, or has no ring, it is proved spurious. It strikes me the same test will apply to the professing Christian. Though nothing wrong in outward appearance, it may be found the *ring* will pretty surely indicate whether he is pure gold or base alloy. To test the coin we drop it on the table. If it is genuine, it is sure to ring, and to give the true ring. To test the Christian: Does he *ring* when you drop him into the prayer-meeting? and does he always give the true ring? If the appearance, or the life, and the ring are true, we may reasonably conclude that we have a really genuine article.

It is certainly one of our greatest drawbacks that much of what passes as current coin of Christianity in our churches is only an alloy of a little gold and much worldly dross. These coins ring freely on any theme but Christianity. Touch politics, commerce or trade, and they give forth a ready and most resonant ring; or gossip and scandal, and the ripple of their liquid cadences flow in one silvery stream. But near the religion of Christ, and every vibration dies, every responsive tremor is quenched.

What can be or should be done with this spurious coin? Evidently what they most need is a melting over again, and a purging out of the dross. Riverside, Aug. 23rd, 1885.

### THE ANNUAL MEETING.

#### FRIDAY,

September 4th, at Milton, the beginning of our Annual Meeting. Delightful weather. Bro. Wm. Murray, of Maine, gave us a clear, earnest discourse in the evening on "Growth in Grace."

#### SATURDAY.

The weather very fine. Meeting of prayer at 9 o'clock in the morning, led by Bro. E. C. Ford. Over a dozen prayers offered—a solemn and profitable meeting to us all. In the afternoon another good meeting of prayer and exhortations. Here we expressed our determinations to do better in the future. Some may say, "It is folly to make good resolutions unless we keep them." We think it good to show our good intentions, and better, of course, to execute them. It was certainly cheering and encouraging to hear so many speak of their love for Christ and His cause. We have reasons for believing they meant what they said, and will surely increase their zeal and labors in the year before them. Bro. O. B. Emery, of Deer Island, preached in the evening from James iv. 14:

"What is your life?" He had the close attention of a large congregation while he forcibly presented the claims of a true life.

The last of the visiting friends reached Milton late in the evening—in all about ninety visitors, a larger number than in former meetings at Milton.

#### SUNDAY.

Another pleasant delightful day. Prayer-meeting in the morning before breakfast. Between forty and fifty present. This was truly a "sweet hour of prayer." At 10.30 Bro. Stevenson spoke to us, showing how the Son glorified the Father, and how the Father glorified the Son, and how His children are to glorify both Father and Son. The discourse was intensely interesting and edifying. The meeting at two o'clock was in the interest of the Sunday-school. The children did the singing and the preachers did the talking. Bros. Stevenson, Emery, Capp and James E. Barnes told us some excellent things relative to the successful working of the Sunday-school. A number of questions were asked and promptly answered. Bro. A. J. Ford, our Superintendent, offered a number of suggestions in regard to improvements in the Sunday-school work. The interest in this meeting was so great we continued the exercises thirty minutes over the allotted time. The Sunday-school department ought to be on the programme of our Annual Meetings. The importance of this work demands our special attention. Soon after this meeting the Lord's Supper was attended to, Bros. James E. Barnes and Allan Minard presiding. This was a blessed season of grace—a sweet foretaste of the glad feast above. The probability is we shall not all meet again on earth, but we know although the earthly feast is past, the love will ever remain. In the evening Bro. Capp gave us a vigorous and grand discourse on the "Gospel of Christ." He had a crowded house—about seven hundred, according to the counting of one who sat in the gallery.

#### MONDAY.

Business meeting at nine o'clock, lasting till twelve. Bro. E. C. Ford re-chosen Chairman of the meeting. Good will and good order prevailed through all the deliberations. The letters from the churches showed a measurable degree of interest, some of which showing a commendable growth. There were letters from seventeen churches aggregating 137 additions.

This is an improvement on last year's report. The missionary work was also in advance of last year; that is, as regards the funds, more money being raised than in former years. The mission outlook for the coming year is very encouraging. The interest in this mission work increases as the importance of it is seen by the brethren. Those who have attended the Annual Meetings can plainly see the steady growth of interest in this work, which inspires a hope for much greater things in the future. We need not express here our joy in the paper enterprise, *THE CHRISTIAN*, as a report of this will be given by others.

At three o'clock the "Ladies' Aid Society" met. All we know of this meeting is what we are told. But we are credibly informed they had a very interesting meeting. This new feature is the right arm of the mission work. Wherever the ladies have organized these "aid societies" they have been decidedly successful. We most anxiously desire and hope the ladies in all the churches will take hold of this work. We had a general missionary meeting in the evening—Brethren Stevenson, Emery, William Murray, Capp, E. C. Ford, and J. A. Gates were the speakers. Others were expected to speak, but could not for want of time. Many good things were said by way of suggestion and encouragement, and thus helping to a better knowledge of the facts of mission work. Our hearts were enlarged, and we felt like adopting

the Seneca Mission motto, "Christ for all the world, and all the world for Christ."

#### TUESDAY.

Bro. Stevenson gave us a discourse in the evening. Theme: "The Lamb's Book of Life." The house was well filled. Bro. S. was a stranger among us; this being his first visit to Milton. The people were more than pleased with him, both in the pulpit and in their homes.

Other preachers besides those already mentioned, namely, Bros. Joseph Gates, Thomas Gates, and Peter Nowlan, who were active in all the interest of the meeting.

Thus closed a very pleasant, profitable and successful meeting. We regret that many other brethren who are scattered over our Provinces were not able to avail themselves of this grand meeting. If any who were present did not receive a blessing we tender them our sincere and deepest sympathy.

H. MURRAY.

### REPORT OF THE WOMEN'S CHRISTIAN MISSIONARY SOCIETY.

Last year at our Annual on Deer Island, the sisters met and formed the General Society appointed officers, talked of the good that might be done by the united efforts of the sister churches, and decided to do all in their power to promote the cause of Missions—more especially the Home Mission, for whom the sisters of the various churches have been working. We were at our Annual gathering this time with the church at Milton. Monday, September 7th, 3 p. m., about one hundred persons were gathered for our meeting. We have not counted but suppose there were nearly that number if not more.

Sister Murray called the meeting to order, after which the President, Sister J. E. Barnes, with vice-President, Sister E. Ford, took their seats on the platform, Sister Emma Christie, Secretary, and Sister Gates, Treasurer, being absent. Sister Christie has been careful, as she always is, to leave nothing undone. Her reports were made out, also the reports from the local Society, by Secretary and Treasurer, which were on the table. Sister Christie requested Sister B. M. Wilson to occupy her position, which she did. Sister Barnes opened the meeting by giving out an appropriate hymn, which all joined in singing; after which Sister Rebecca Harlow led in prayer. The reports from the Societies were then read by the Secretary, *pro tem*.

#### BACK BAY AND LE TETE.

The Women's Aid Society, of this place was organized in October, 1884, by appointing Mrs. Melinda Greene, President, and Mrs. J. A. Gates, Secretary and Treasurer. A resolution was passed: "That the money raised by this Society shall be used for some Foreign Mission." The money raised was by a personal canvass by the Treasurer, and could the work have been continued no doubt but quite a respectable amount would have been received. The following sums were collected in November:

Back Bay,.....	\$1 55
LeTete,.....	8 93
Interest,.....	52
	\$11 00

As I left LeTete in December, nothing further has been done by this Society.

Submitted in love,

M. E. GATES,

Secretary.

#### MILTON, N. S.

In November, 1884, the sisters of the Milton church met together and organized a missionary society, under the name of the Christian Women's Missionary Aid Society. The officers elected were