

by a faithful continuance in well-doing, would finally gain immortality, even eternal life.

After this digression I would say that I felt altogether different after obeying the Saviour in secret prayer and in reading the scriptures. All things seemed new. I felt as having a partnership in the great salvation, and wondered at its plainness, and felt an anxiety to "tell to all around what a blessed Saviour I had found."

The desire to preach the gospel, then kindled by the Spirit of God, has never been extinguished. Many things to encourage and many to discourage must now, for want of space, be passed over. In the beginning of 1850 I left everything else to devote all my time and energies to the work of preaching. I spent some weeks at Belfast in this Island. Some believed the truth and some believed not. I had much talk in private houses, and the people had considerable talk from time to time among themselves. Two persons were baptized. My home while at Belfast was with Bro. Fraser, a good man and true, who has since with his Christian wife passed to the better land.

Years before this I had made the acquaintance of Bro. John Knox, who was engaged by several churches on the Island to preach. His education and talents being of a high order, and his clear knowledge of Christianity, contributed in an eminent degree to make him a successful minister of Jesus Christ. He added many to the churches, encouraged the Church to stand on the Bible alone, and earnestly contend for the faith once delivered to the saints. He encouraged me at the start to be a preacher, and then and ever since I have found the Christian sympathy and support of the churches for which he labored. Though now laid aside from active preaching, Bro. Knox makes every Christian who visits him in his comfortable home in Charlottetown happy by his cheerful, intelligent Christian deportment.

In the summer of 1850, at the request of the late Bro. Eaton, I visited St. John, N. B. From Bro. Eaton and family I received the utmost kindness, as well as from the church. I spent about six weeks there, and formed friendships that have since grown and increased, and, I trust, will never die. I went from St. John to Cornwallis in August of that year, intending to visit some of the churches in Nova Scotia and return home in autumn. While at Cornwallis my home was with the kind family of the late Joseph Jackson. The brethren there wished me to remain till the following spring, and our intercourse was such that I found it hard to leave, and so remained for the winter, during which I visited Newport, Rawdon and West Gore, preaching in these different places, and making the acquaintance of true and valued brethren and sisters, and adding some to the church. A few were baptized in Cornwallis, and the brethren were strengthened in the faith of the gospel.

Soon after I came to Cornwallis I visited the venerable Edward Manning, then in his 85th year and drawing near his home. Some twenty years before Elders Manning and Harding visited P. E. Island and had many conferences with what were then called Scotch Baptists to induce them to join the Baptist Association of Nova Scotia and New Brunswick. Though unsuccessful in some cases they remained very friendly, and no one could show me more kindness than did Mr. Manning. In presence of the resident preacher he urged me to visit him and the Baptists generally. On one occasion he said: "There is a difference between your churches and ours; one thing on taking the Lord's Supper every Lord's day." "You are right in that, and we must come to it." He urged me to preach in his pulpit, and there were several Baptist preachers present. I spoke as plainly as I could of Christ and his gospel. The text was: "Behold the Lamb of God which taketh away the sin of the world." When I was through he rose, commended

the discourse and spoke in glowing terms of God's Blessed Lamb. It was the last time he sat in his own pulpit. I was at his funeral a few months after.

But I must reserve further description for the next CHRISTIAN.

Original Contributions.

THE ANNUAL OF 1891.

I want to say a few things in reference to our coming "Annual." The object and aim of our yearly conventions are, without a doubt, fully understood by the brotherhood. It is not merely to make new acquaintances, or for the purpose of renewing former associations. But we meet to do the Lord's business. We should not be satisfied to report the same amount of work done as in the year that has passed; but that the records of the present may exceed the records of the past. We want to "Glory in the Cross of Christ," and rejoice in the onward march of the Church, more so this year than ever before. God is ready and ever willing to bestow great blessings upon us if we are willing to place ourselves in the way of them. We want the entire co-operation of the brotherhood in the two Provinces this year to make a success of our "Annual." We should know nothing of failure in the vineyard of God. If there is failure it is because we have not done our duty. There is no failure with God. *There never was.* We want to make the coming "Annual" the best we have ever had; and this we can do by making a little sacrifice. We cannot expect to receive the blessing and successfully do the Lord's work if we withhold our time and means. God requires of us a sacrifice; it is our reasonable service: *our time, our talents, our means.* God does not require us to do more than we are able to do; but He requires of us more this year than in the past. Now, will you make an extra effort this year, and attend the "Annual" with the intention of doing more and making a greater sacrifice than ever before. We are not unreasonable in our request, and we are also aware that everybody cannot attend. But if you cannot attend in person, and would like to help make the meeting a grand success, drop a letter to Brother James S. Flaglor, G. P. O., St. John City; and if you wish to give him some work to do for you and in your name, be sure he will find in your letter a donation in support of the work now in progress. I am sure Bro. Flaglor will take pleasure in reading such reports before the convention. Now if you have anything to offer, any sacrifice to make in this way, we want you to feel that God requires it, and that we need your sympathy. I am sure we can do much more than we are doing if we try. If we have to be urged to do our duty to God and His Church, how will we stand in the judgment? We want everybody to come to the meetings that can. You will be welcome indeed; but in case some should remain at home, let us hear from you. Just as soon as possible after the August issue of THE CHRISTIAN we want the churches to respond to our invitation. Send in your number of delegates, address the writer at Westport, Digby Co. Arrangements will be made with the Windsor & Annapolis line; also on the "Monticello" from St. John to Digby; also with the Western Counties Railway Co. from Digby to Weymouth; also from Yarmouth to Weymouth via the same line; also with the Weymouth S. S. Co. to Westport; also with the Yarmouth S. S. Co. from Halifax via Yarmouth to Westport, and Liverpool via Yarmouth to Westport; from Yarmouth to Westport by steamer, or from Yarmouth to Weymouth by train, and cross over by the S. S. "Weymouth." Now, don't forget these things, and remember the Annual is coming.

H. E. COOKE.

"BE WHAT YOU SEEM TO BE."

Every one should have ambition! A man is no good without it. Ambition has got a bad name because there are so many bad men in the world; but an ambition for a good thing is a good ambition even as an ambition for a bad thing is a bad ambition. Have the ambition to be what you were made to be. When you are tempted to do a thing ask yourself: "Is this what a man was made to do?" If it is not spurn it; if it is do it though you have to go "through blood and fire" to accomplish it. There is a grand trinity for us to aspire to, which, after all, is not three things but one thing; and if you are the first you are the second and third; and if the second you are the first and third; and if you are the third you are also the first and second. I. An ideal man. II. An ideal child of God. III. An ideal brother to your fellow-man. A man cannot say he is any one of these unless he is all three. Aspire to this. You were made to be an ideal man — an ideal child of God — an ideal brother to your fellow-man. When first you put on Christ don't stop and say: "I hope I'll always remain a Christian; I hope I'll never go back." Foolish this as for a four-year-old to say: "I hope I'll never get any smaller; I hope I'll always be as big as I am now." No! The boy expects to be a man — broad-shouldered, large-hearted and noble. Stretch every nerve and press with vigor on till you reach the full stature of manhood in Christ Jesus. Look at our perfect example — an ideal man — good, amiable, gentle, firm, independent, diligent, active. An ideal child of God — prayerful, watchful, earnest for the salvation of others, going about doing good. An ideal brother to his fellow-man — kind, loving, helpful, giving up glory and life itself for his poor, fallen brethren! Study this example. How do you expect to be well acquainted with Christ, to make man take knowledge of you that you have been with Him when you don't study the Book that tells you about Him, when you don't keep close to Him in prayer, when your hard-hearted, selfish take-all-I-can-get from my fellow-brother disposition "thunders so loud to the world that they cannot hear all your beautiful preaching?" You can never love a person till you know them.

If any man love not his brother whom he hath seen, how can he love God whom he hath not seen? Whoso hath this world's goods and seeth his brother have need (either of temporal or spiritual food) and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Love not in word nor in tongue but in deed and in truth. The larger part of the great brotherhood of the world — children of the Father in heaven — are in ignorance of God and His unspeakable gift to them, while those of the other part who enjoy the blessings of Christianity are shutting up their compassion within themselves. Whether they realize it or not it is so. How dwelleth the love of God in them? Mayhap they don't see their brothers have need!

Are they ideal men, ideal children of God, ideal brothers to their fellow-men? God help us to walk nearer to Christ — to be all God intended we should be when he created us in His own image, and redeemed us with the precious blood of His only begotten Son!

MORSE.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out, then a strong light, till at length it sends back a perfect image of the sun that shines upon it.

Every one who lives in this world is more or less a tax on the industry of others; and hence every one should, at the very least, seek to contribute to the world as much as it takes to get him through it. If he does less than this he dies at last in debt to mankind.