

THE CHRISTIAN.

FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.—Paul

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The Christian.

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"THE CHRISTIAN."

P. O. Box 56

ST. JOHN, N. B.

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DONALD CRAWFORD.—NEW GLASGOW, P.E.I.

OFFICE EDITOR:

HENRY W. STEWART, - - ST. JOHN, N. B.

ANNUAL MEETING.

Held at West Gore, September 3rd to 6th.

The Annual Meeting of the Disciples of Christ of Nova Scotia and New Brunswick was held with the church in West Gore, Hants Co., N. S., from Thursday evening, Sept. 3rd to Sunday evening, Sept. 6th, 1896; and the general impression is that this meeting was the best that has ever been held in these Provinces. The attendance was very large and the Hants County churches were especially well represented. The kindness that was shown by the entertaining church was all that could be desired. Bro. W. H. Harding, with others, labored diligently for weeks in order that the visitors might have a pleasant time coming, an agreeable and a profitable stay, and delightful recollections; and if the West Gore church does not want the meeting soon again it should not have stolen the hearts of the delegates as it has done. To add to the pleasure of the meeting the Lord sent us charming convention weather, for which we fear we were not as thankful as we should have been.

The first meeting was held on Thursday evening. Bro. Harding, speaking for himself and the West Gore church, welcomed the delegates most heartily, and Bro. H. Murray of Milton responded for the visitors in his own happy way. After this Bro. H. A. Devoe of South Range, who in company with many had come directly to the church after a long and tiresome journey, preached a sermon that was exceedingly appropriate, his subject being *Confirming the Churches*, Acts xv. 41.

By Friday morning the greater number of the delegates had come, and at nine o'clock there was a good attendance at the first meeting for prayer and praise. Bro. D. A. Morrison of St. John led the meeting, and

there was not nearly enough time for all to take part who desired to do so. The meeting closed by singing "I need thee, every hour" and prayer by Bro. E. C. Ford of Cornwallis.

At two o'clock, the chairman, Bro. E. C. Ford, took his place, the congregation sang "Thus far the Lord has led me on," he read the thirty-fourth Psalm and Bro. H. W. Stewart, of St. John, led in prayer. The first business was the selection of officers, and it was moved by D. A. Morrison and seconded by T. H. Blenus, of Halifax, that a nominating committee be appointed. The chairman then named D. A. Morrison, H. Murray, and R. W. Stevenson, as such committee. While the committee was deliberating Bro. Ford spoke of the purpose for which we had assembled. It was not for preaching, nor for social intercourse, good though these are, but rather for planning to extend the Redeemer's kingdom.

The nominating committee submitted the following names for the respective offices: M. B. Ryan, Leonardville, for president; J. W. Bolton, Westport, for vice-president; J. E. Barnes, St. John, for rec.-secretary; and the meeting adopted the report. Bro. Ryan while preferring that some one else should be chosen, gracefully submitted to the desire of the meeting and made an ideal chairman. A better one could not have been found. A committee on order of business consisting of T. H. Blenus, R. W. Stevenson and W. H. Harding, was at once appointed. The minutes of the last year's meeting were read and approved. The committee on order of business was by this time ready to report and the report was received.

The letters from the churches were called for and only Back Bay, Le Tete and Newport failed to respond. The letters received were in the main encouraging. Nearly all the churches have had additions by baptism during the year. With scarcely an exception the reporting churches were able to state that they had contributed to the Home Mission Fund. Evidently the churches are beginning to see the need of co-operative work. Many of the churches however are far from doing what they can for the spread of the truth in these provinces. The reports also showed a fair interest in Foreign Missions, but still there is great room for advancement. Nearly all the reporting churches have Sunday Schools, each with a good corps of teachers, some schools have libraries sufficiently large to meet the requirements.

The report of the Home Mission Board was then read. Here it is, and it merits the careful consideration of the reader:

HOME MISSION BOARD'S REPORT.

To the Disciples of Christ of Nova Scotia and New Brunswick:

DEAR BRETHREN,—Your Home Mission Board respectfully submit their report for the year ending August 1st, 1896.

We are pleased to say that with two exceptions every church has contributed this year to the fund. We are sorry to tell that with one exception the Sunday Schools and Endeavor Societies have not given as much as last year.

Nine preachers have been employed four hundred and fifty days; they preached one hundred and sixty-eight sermons at nine places and collected \$366.00. Twenty-two were added to the churches.

Attached are statements showing the details of the fund and the work for the past year, also amounts contributed by each place during this year and last.

It will be noticed the amount received is smaller than last year, but having no evangelist in the field this year accounts for the loss.

We again urge the churches to take up the May collection and remit to Brother B. L. Smith, Cincinnati, Ohio, and thus show that we are grateful to our United States brethren for the aid they have given to Halifax and for their promise to give as much more for the work in Pictou.

We are greatly pleased over the results in Halifax. Brother Blenus has labored faithfully and successfully. His ably written articles in the daily press has made our people and their plea well and favorably known to many who have never heard of us before.

Brother Blenus has greatly helped the CHRISTIAN by his excellent contributions which have been read with pleasure and profit by all.

We commend the work in Halifax, Pictou and Portland as especially worthy of support. We feel sure that what is spent in these places will bring in a good harvest both financially and spiritually.

Considering all the circumstances the work this year has been satisfactory. But we should not be satisfied until we see the cause we love going forward until its power is felt by every soul in these provinces.

In the coming days may God give us wisdom and strength to carry on his work so that the Disciples of Christ will increase in numbers, in zeal, in liberality and in love.

Statement showing amounts contributed and places from which received for the years ending July 31st, 1895 and 1896:

	1895	1896
Milton,	\$71 77	\$39 45
do. Sunday-School,	1 38	
Halifax, do.	20 80	8 11
do. Y. P. S. C. E.,	4 84	
.....	268 75	823 06
Cornwallis,	15 00	14 50
Westport,	15 72	18 67
do. Sunday-School,	4 28	1 85
Tiverton,	12 15	6 00
do. Sunday-School,	2 00	
Southville,	14 50	10 25
Kempt,		4 00
do. Woman's Aid,	4 00	2 00
South Range,	6 00	18 00
Summersville,	8 00	2 00
do. Mission Band,	2 00	1 00

Shubenacadie	5 85	
Newport	21 00	15 00
West Gore	25 00	6 00
Pictou	105 00	18 00
Upper Rawdon		4 00
Gulliver's Cove		9 00
N. S. Individuals	12 50	3 50
U. S. do.	2 50	5 50
N. B. do.	5 00	10 00
St. John, do.	11 00	46 00
do. Mission Band	54 45	58 45
do. Sunday-School	46 07	68 81
do. Woman's Aid	70 00	
do. Y. P. S. C. E.	9 00	
Portland Sunday-School	17 95	13 89
Silver Falls		5 00
Nauwigewauk	3 25	
Keewick	82 69	2 25
do. Sewing Circle	7 00	
Letete	36 40	21 00
Leonardville	68 01	9 00
do. Sunday-School	2 72	
Lord's Cove	149 00	71 75
Profits from CHRISTIAN	50 00	
Annual Meeting	34 24	44 86
	\$1,216 42	\$855 60

July	Main St. Christian Church	23 25
"	Halifax	50 00
Aug.	"	50 00
"	H. A. Devoe, Gulliver's Cove	15 00
"	R. E. Stevens, Pictou	18 00
"	Main St. Christian Church	25 00
"	J. S. Flaglor, postage	3 75
	Balance on hand	57 79
		\$855 60

The auditors, E. C. Bowers and O. B. Stockford, had examined the treasurer's report and certified to its correctness.

The financial manager of THE CHRISTIAN submitted his report which here follows:

To the Disciples of Christ of Nova Scotia and New Brunswick, assembled in West Gore, Hants Co., N. S.:

The Financial Manager of THE CHRISTIAN presents the following report for the year, August 1st, 1895, to July 31st, 1896.

Receipts.

Receipts for subscriptions	\$298 35
do. advertising	3 00
do. from Bro. Edwards (in stamps)	7 03
Total	\$308 38

Expenditure.

Paid for printing	\$240 00
" for postage	7 96
" for post cards	3 00
" printing cards	43
	\$251 39

Balance on hand, \$56 99

HENRY W. STEWART,
Fin. Manager.

St. John, N. B., Aug. 1, 1895.

The auditors examined the accounts and pronounced the report correct. Upon motion of J. E. Barnes, seconded by E. C. Bowers, of Westport, the meeting directed that hereafter the profits be distributed yearly instead of once in two years, two thirds going to the Home Mission Board of N. S. and N. B., and one third to P. E. I.

The committee appointed by the annual meeting in Halifax last year to confer with the P. E. Island churches and seek to bring about a union of the three provinces for co-operative work was called on to report. H. W. Stewart met in Charlottetown in September 1895 with representatives from all the Island churches except Tignish and Tryon. The subject was thoroughly discussed and afterwards was brought to the attention of the several churches and their action was reported to the Island annual meeting, held at Cross Roads, Lot 48, in July last, which action showed the churches to be unready for the union. The matter was further discussed at this meeting. It was decided to again bring it before the respective churches. This was done. Representatives met in Charlottetown in August last, and their report was presented to the convention at West Gore by George Manifold, of Charlottetown. This report showed that the churches at Montague, Charlottetown and Cross Roads are in favor of the union and the other churches are more or less against it. The committee with the name of R. W. Stevenson added, was continued, and it is hoped that by next year all the Island churches will see the advantage of the union.

The following committee on ways and means was appointed, H. W. Stewart, J. McDougall, E. C. Bowers, W. H. Harding, and E. C. Ford. The meeting then adjourned.

On Friday afternoon M. B. Ryan began his lectures on the epistle to the Galatians. This was a new feature on the programme and many were anxious to know what it would be like. No part of the meeting was as helpful to the writer as these studies. And he thanks the committee for this departure from the old order of things and commends their judgment in the selection of the man to lead us into the depths of this epistle. The studies were excellent, not only for the insight they give into Galatians, but because they showed the proper method of Bible study. The first lecture covered the first two chapters of the epistle and was followed by an interesting discussion.

The Maritime Christian Woman's Board of Pictou conducted the devotional exercises. The president, Sister Carrie Payson of Westport gave her annual address. We regret that we have not been able to secure it for publication in this place. Bro. Manifold spoke in the interest of foreign missions. He said one reason churches die is because they are content to have the truth and do nothing to spread it abroad. We ought to catch the spirit of the great commission and if we cannot go ourselves we ought to do something to send others who are willing to go. We need the spirit of the Corinthians who gave most abundantly, but the secret was, they first gave themselves. Besides we need more co-operative effort. The flow of Niagara's waters can generate mighty power, but separate the volume of water into drops and the power is gone.

A paper on Our Literature by Sister M. B. Ryan was read by Sister Jackson of Cornwallis. We should read what will interest us, thus forming the habit of reading, then direct our course to what will be most helpful. The C. W. B. M. literature tells of the degradation and needs of many of our race, and also what is being done to elevate them. We cannot throw off our responsibility by neglecting to read about these wants and woes. Our desire to help will increase as we more and more see these needs. *The Missionary Tidings* and *The Junior Builders* keep the work before the sisters and none should fall behind their privilege of work.

R. W. Stevenson believed in missions, so he said, and we had no doubt of it when he was through with his speech if we had any before. He would rather do something even if he made mistakes than be very wise but still fail to do. There are two great sins—unbelief and neglect. The latter is the sin of the church as the former is of the world. Christians are to take up their cross and follow Jesus. Some of our missionaries have followed him even unto death. All England rejoiced in the victory at Waterloo, not because they were there but they supplied the armour and the weapons and the ammunition.

Place.	Preacher.	Days.	Sermons.	Collected.	Cost.	Baptized.	Other Additions.	Total.
Halifax	W. F. Shaw	30	8	\$25 00	\$50 00	1		1
do.	T. H. Blenus	30	100	301 17	544 75	5	11	16
*Elmsdale	do.		9	10 00	25 00	3		3
Pictou	G. D. Weaver	14	4	10 00				
*do.	M. B. Ryan	9	10	8 00	18 00			
Milton	R. E. Stevens	15	4					
Summerville	T. H. Blenus	30	2	2 00	71 91			
Halifax	H. A. Devoe		1					
Decr Island	Gulliver's Cove		1	20 00				
*Silver Falls	Wm. Murray	9	5		15 00			
*Garret	do.	18	6					
Portland grant	R. W. Stevenson		7		68 25		2	2
		450	168	\$368 17	\$792 91	9	18	22

* Without cost to Board. † Brother Blenus also held a meeting at Lubec where five were added.

TREASURER'S REPORT.

August 31	Paid T. H. Blenus	\$60 00
" 31	"	11 91
" 31	W. F. Shaw	50 00
" 31	G. D. Weaver	10 00
" 30	G. D. Weaver	15 00
October 1	T. H. Blenus	25 00
" 1	"	25 00
" 31	"	25 00
" 31	"	25 00
Nov. 30	"	50 00
Dec. 31	"	50 00
" 31	"	50 00
" 31	for January	82 44
" 31	Sec'y for postage	2 15
Jan. 31	T. H. Blenus	17 50
Feb. 7	"	7 44
" 29	"	42 56
Mar. 30	"	50 00
" 30	Main St. Christian Church	20 00
May 5	T. H. Blenus	18 75
" 9	"	25 00
June 1	"	50 00

The church has missionaries in India and China and Japan and Africa, and we rejoice in their success. We are not doing the work but are sending the supplies. We are not at the front but we are "standing by the staff." And if faithful we shall receive our reward.

Sister Riach, our missionary in Japan, sent a letter to the meeting which was read.

H. Murray thought that those present must have been so stirred by the earnest addresses that they would feel like giving all the money they had, and thus have none to take them home again. He showed that many people claim blessings to which they are not entitled. It is those that "go" who can claim the "Lo, I am with you" of Jesus; those who bring the tithes that may expect the blessings to be poured out upon them. The degree of our prosperity will be measured to some extent by our contributions. He told the story of the woman who put a cent into the collection, went home and complained about the poor sermon, and was asked by her child what she could expect for a cent.

The collection was taken up and it amounted to thirty-two dollars, the largest one ever received for foreign missions at our annual meetings; and the Maritime Christian Woman's Board of Missions might well feel like answering in the affirmative the old question, Can women beat men? C. W. B. M.

Bro. Ryan continued his lectures on Saturday evening; the attendance was very large, and the study profitable. A short but interested discussion followed, after which Bro. R. E. Stevens, of Pictou, preached an excellent sermon on Jesus as a man of prayer, illustrating his subject by notable occasions in the Saviour's life, as when he went into the mountain after a hard day's work and remained for hours in prayer, so after the death of John, and also in Gethsemane.

The chairman appointed the following committees: On resolutions, J. W. Bolton, H. A. DeVoe and R. E. Stevens; on place of next meeting, George Fullerton, Henry Carson and J. S. Flaglor. The meeting was then dismissed.

The devotional meeting on Saturday morning was led by John Ford of Milton. At ten o'clock Bro. Ryan took the chair and after the minutes had been read, the committee on Ways and Means reported. The first recommendation—that more prominence be given in THE CHRISTIAN to home mission work—was adopted unanimously. The second—that the apportionment plan be continued—met with a similar reception. The third—that the morning and evening collections of the following Lord's day be for the Building Fund of the Main St. Christian Church, St. John, and that the afternoon collection be for the Home Mission Fund—elicited considerable discussion, Bro. Harding and some others thinking that the distribution of the money should be in the hands of the church at West Gore, the officers of which had decided that all three collections should go to the Main St. Church Building Fund, others were of the opinion that the convention should decide as to the distribution of the money. The recommendation of the committee was then adopted. The fourth recommendation—that monthly collections by the church be one way of raising the apportionments, and that where this is not practicable some one be appointed to solicit personal pledges—was also adopted. The fifth recommendation—that Halifax receive \$200, Pictou \$200, and Main St., St. John \$150—was adopted after being amended so as to give Halifax \$250. The report was then adopted as a whole.

In the afternoon after devotional exercises and the reading of the minutes, the committee on resolutions submitted its report in which thanks were tendered the railroads for reduced rates, and the people of West Gore for their kind welcome and bountiful hospitality. A committee consisting of H. W. Stewart, R. E. Stevens, Geo. F. Barnes and the minister of the church with which the next Annual Meeting is to be held—was appointed to arrange a programme for that meeting.

An interesting discussion on Our Literature and the importance of scattering it broadcast then sprung up and led to the appointment of the following committee on literature: Geo. Fullerton, Henry Carson, O. B. Stockford, W. H. Harding and Geo. Manifold. The ministers are honorary members of the committee.

The committee on Place of Next Meeting recommended Leonardville, N. B., and while the claims of Tiverton, N. S., were strongly urged, the committee's recommendation was adopted. The committee on nominations named the following to compose the Home Mission Board, M. B. Ryan, Geo. F. Barnes, J. S. Flaglor, C. H. Leonard and H. W. Stewart. The report was adopted, including the appointment of the last named to the new office of corresponding secretary.

M. B. Ryan then gave his concluding lecture on Galatians, in which he showed the uses of the epistle to-day in controversial matters and for personal spiritual culture.

This was followed by a sermon by J. W. Bolton on Building up Christian Character. He gave a very fine exposition of II Peter 1: 5-7, and his sermon was greatly appreciated by the large congregation. Bro. Bolton is a splendid addition to our ministerial forces in these provinces, and we congratulate the churches at Tiverton and Westport on their good fortune in securing him.

The sisters preferred holding their business session by themselves and we are indebted to the acting secretary for the following report:

The annual business meeting of C. W. B. M. met at West Gore, Sister Carrie Payson, president, presiding.

Meeting opened by singing "Nearer my God to Thee." Sister Ethel McDougall then read Romans xii, followed by prayer by Sister Annie Ford.

The officers for the next year were then elected as follows: President Carrie Payson, Vice-Presidents for N. S., Sisters H. L. Wallace and H. Cole; Vice-Presidents for N. B., Sisters Emma Christie and M. B. Ryan; Vice-Presidents for P. E. I., Sisters H. Beattie and Maggie Stevenson; Secretary, Sister J. S. Flaglor; Treasurer, Sister S. Ford; Supt. of Children's Work, Sister D. A. Morrison.

The minutes of last meeting were then read, followed by treasurer's report of year's work which showed a larger amount of money raised this year than ever before.

TREASURER'S REPORT.

To the Sisters of the Maritime C. W. B. M.:

Your Treasurer submits the following report of all monies received and disbursed during the last year.

The total is a little less than last year, through a misunderstanding on the part of one or two of our regular supporters, they having sent their offerings directly, instead of through the Board, it not being applied towards our special work.

In reality the amount raised for foreign missions in Maritime Provinces is larger than before. We can take courage and go on to still greater work.

The receipts are as follows:

Kildare—Young People's Mission Band,	\$23 00
St. John—Ladies' Auxilliary,	\$25 25
" Coburg St. S. S.,	57 95
" Main Street Church, ..	5 00
" Friends,	25 50
	\$118 70
Lord's Cove—Ladies' Auxilliary,	24 00
Westport— do. do.	4 62
Milton— do. do.	\$38 31
do. Concert Fund,	6 00
	39 81
Cornwallis—Ladies' Auxilliary,	17 10
Halifax— do. do.	20 42
Kempt— do. do.	4 00
Tiverton— do. do.	5 75
	Miscellaneous—
Friends in Gulliver's Cove,	\$1 00
do. Kingston,	50
do. Tryon,	2 00
do. Pomeroy,	1 00
do. Windsor,	1 00
do. East Point,	5 50
	11 00
Annual Collection at Halifax,	22 50
	Total, \$285 40
	Nova Scotia, \$98 70
	New Brunswick, 189 70
	Prince Edward Island, 30 00
	Iowa 1 00
Balance on hand, August, 1895,	\$85 07
Grand total, August, 1895,	\$870 47

CASH PAID.

Jan. 1896. A. McLean, for Miss Riach,	\$125 00
May do. do. do.	145 00
Aug. do. do. do.	50 00
Orders and postage for above,	3 41
President, expenses for four years,	5 00
Secretary, do. do. do.	2 00
Treasurer, do. do. do.	85
	Total, \$381 26

Balance on hand, August, 1896, \$39 21

SUSIE B. FORD, Treasurer.

Report of Secretary of C. W. B. M. was read and accepted.

SECRETARY'S REPORT.

Dear Sisters,—In presenting this report, I feel that although we have met with some discouragements during the year, yet we have very much for which to thank our heavenly Father.

We have gained one society, the one in the church at Tiverton, and the interest in the work has been widening in several districts, more money, too, has been given for foreign missions in these provinces than ever before, although through a misunderstanding some of it was not sent to our society. Therefore it does not appear to our credit.

Our missionary has been laboring very faithfully, striving to fit those young girls under her care for their great life work. The results of those labors will never be fully known by us. Other missionaries have written us, speaking very highly of her qualifications for the work, and of her consecration to it. She has very many cares and responsibilities, and should continually have our earnest prayers, and our hearty sympathy.

It is very desirable that some one be sent as soon as possible to assist her and become fitted to take up her work, so that she may have an opportunity to rest. Two of the Ontario sisters have offered themselves; but they have given our Maritime sisters a chance to respond to this call should any be found willing.

Dear sisters, you will see that our work is enlarging every year and calling for more support from those at home. Shall we not, remembering all our blessings, be willing to make even more sacrifices in the coming year, that this work may continue to grow and en-

(Continued on fourth page.)

The Christian.

ST. JOHN, N. B., SEPTEMBER, 1896.

EDITORIAL.

THE GOOD CONFESSION.

I, Tim. vi. 12, 13.

In a world where so many things are said and done which are *not* good, it is most refreshing to hear the Holy Spirit affirm of works and words that they are good. We hear of good works, even of "a good fight."

We have before us what is called "*The Good Confession.*" Jesus on his trial before Pontius Pilate "witnessed a good confession," and Timothy at one time in his life made the same confession before many witnesses, for the good profession at the twelfth verse in the common version is the same in the original as the good confession at the thirteenth and is always rendered confession in the revised version.

Profession and confession when one speaks of himself are very different. The first claims to have something above others, not so with the second. This is clearly illustrated in the case of the two men whom Jesus said went up into the temple to pray. Each spoke of himself to God. The Pharisee *professed* and the Publican *confessed*.

The good confession means to repeat after another, to say the same thing or unite upon important testimony. In giving himself to Christ before many witnesses Timothy repeated the something which Jesus testified when on trial for his life. The eunuch did the same when giving himself to Christ, Acts viii. 37. Each one repeated the same great truth which God first proclaimed at the baptism of Christ, and again on the holy mount.

Jesus asked a pressing question on the coasts of Cesarea Philippi, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist, some Elias, etc., etc. But neither of these said the right thing and Jesus asks, "But whom say ye that I am?" Simon Peter answered and said, "*Thou art the Christ the Son of the living God.*" Jesus answered "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee but my Father which is in heaven." You are *petros* or a moving rock, but what you have heard my Father say of me and now repeated is *petra* a bed-rock, a sure foundation against which the gates of hades or death will not prevail. I will die for saying it but will leave death a conquered enemy and rise again to live forever. And I will build my church on this rock. This passage in the 16th of Matthew shows how prominent Jesus made "the good confession," that like the uncovered rock it might shine forth on the very brow of Christianity. The apostles emphasized it in all their efforts to save men. When one who heard Christ preached asked for baptism the answer was, "If thou believest with all thine heart thou mayest." When he replied, "I believe that Jesus

Christ is the Son of God," he was baptized. If thou shalt confess with thy mouth the Lord Jesus and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation, Romans x. It is the test of love and loyalty to Christ. Many of the chief rulers believed on him but because of the Pharisees they did not *confess* him lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.

It is a sure index of our eternal state, for Jesus says, He that confesses me before men I will confess before my Father and the angels. But he that denieth me before men I will deny before my Father. The side we now take of Jesus we will hold in the day of judgment. Deny him now and he will deny us then no matter what may be our reasons for refusing to confess him. Every one who confesses the Lord Jesus is urged to hold fast the confession and the rejoicing of the hope firm unto the end, and the Holy Spirit is imparted and the church and ordinances of the gospel, with all their blessed influences, are given to aid true believers in their grand struggle for eternal life.

The Disciples of Christ as a people require every one who applies for baptism to make the good confession. They do not require him to make a profession that he has in himself anything to rely on, but would rather see him dissatisfied with himself and all he has, and fully satisfied with Christ and anxious to love and obey him. When he, therefore, manifests a desire and determination to turn from all his sins to God, he is asked if he believes with all his heart that Jesus is the Christ the Son of the living God, and on a confession of this grand truth he is baptized into the name of the Father and of the Son and of the Holy Spirit.

Baptism is generally done before eye and ear witnesses whether many or few. After the candidate's confession the administrator is the actor and the speaker. The Disciples are a unit on what he should do, viz. bury the person in water and raise him out of it, but they may not all agree upon what he should say. Still it is presumed that after due consideration very many will agree on making the good confession the principal thing, he says and the witnesses hear—that if Christ and the apostles were so particular in putting the great truth which God first uttered at the baptism of Christ to the front, so should the servant who administers baptism give it particular mention.

After long and prayerful study of this subject the writer has used for near half a century about the following formula—*Upon a confession of the great truth that Jesus is the Christ the Son of God, I baptize you into the name of the Father and of the Son and of the Holy Spirit.* There being no set formula given in the New Testament we consider this the best we know, but would be thankful to any that would give us a better or suggest an improvement. We might say "By the authority of Jesus Christ I baptize you etc.," or "On a confession of your faith I baptize you etc." But while either of these may be true we cannot regard it as the particular truth to impress the minds of those who see believers baptized into Christ, while his Sonship is not mentioned or perhaps alluded to. Let the rock on which Jesus promised to build his church shine out as he has left it.

Often in the reports of additions we read that one or two or more were baptized on a confession of their faith. Now this is not the good confession whatever is meant by it. How much better to say, on a confession of

the Son of God or of the Lord. Jesus did not say, He that confesseth his faith before men him will I confess, etc., but he that confesseth *me* before men. Paul does not say, If thou shalt confess with thy mouth "thy faith," but if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved. It is as necessary to believe with the heart unto righteousness as to confess with the mouth the Lord Jesus, but men are not witnesses of that belief; God only can look on the heart, while men can see the action and hear the confession of the mouth.

How clear and important is the question of Jesus, "Whom do ye say that I am!" and how clear the apostle's answer. Men hear us make the confession and will watch us closely to see if, by a consistent Christian deportment, we hold fast that confession, and Jesus will certainly confess us if we do, before his Father and his angels.

ANNUAL MEETING.

(Continued from third page.)

large, that the name of Christ may be exalted in that land; and those who have not as yet been assisting in this work, will you not heed the calls as they come to you to-day, asking that you withhold not longer the message of salvation from those that are perishing for lack of it? but begin at once to labor for the lost ones in heathen lands.

Let us all, dear sisters, be determined to make this a glad year in the service of our Master; glad because we are permitted to labor for Him, and to partake more and more of His spirit; and because of other souls learning to "rejoice in the Lord," even the "God of their salvation."

Thanking all the brethren, as well as the sisters, who have assisted us in the past, and asking their help for the coming year,

I am, yours in His service,

MRS. J. S. FLAGLOR,

Sec'y to Maritime C. W. B. M.

The reports from auxiliaries were called for and St. John, Milton, Cornwallis, Halifax were heard from. Sisters Payson and Ford gave verbal reports from Westport and Lord's Cove.

Reports from mission bands were then read and West Gore was the banner band for this year, having raised ten dollars more than any band in the Maritime Provinces.

Sister Morrison's report of mission band work showed an increase of four bands, three new bands and one re-organized.

DEAR SISTERS—You have heard the reports sent by the Mission Band workers, and it must gladden your hearts, as it has done mine, to read of the boys and girls of our own churches meeting to work together for Christ and his Church.

The interest in the children's work—the most promising department of the church work, I think—is still growing. Since our last annual meeting, three bands have been organized—two over on P. E. I., at Charlottetown and at Summerside, and one at Tiverton, N. S.—their reports speak for themselves. I had the pleasure of meeting with the Summerside Band in June, and was greatly encouraged by the report of their interest in the work. I was also agreeably surprised at the large number enrolled. Besides these two new bands—one which had disbanded and had not been holding meetings for the past two years—has been recently re-organized. This is the band at Lord's Cove, Deer Island, N. B. Sister Ryan wrote me that they had just re-organized with a

large attendance, and the prospects for a good working band are very bright.

You will remember that at our last annual we decided upon the adopt on of a child in India in addition to our work in Japan. After the meeting I wrote to Sister (Graybiel) in Mahoba, asking her to procure a little one for us. Both Sister Graybiel and Sister Frost, who has charge of the orphanage work, replied, and Miss Frost has given us a little girl of six or seven years of age as our charge. She is named Gulabi, which means "Rose," and Miss Frost writes me that we have the privilege of affixing an English name—that is a matter which we may discuss later in our meeting.

Those of you who are interested in our children's work, and have been reading our column in THE CHRISTIAN, will probably have realized that our little girl, O Gin San, has grown from childhood to womanhood during the years that she has been under our charge. She is now about nineteen years old, and last spring she refused to be supported by us any longer, and left Miss Rioch's home. We all unite in praying that the training which our sister O Gin San has received, will aid her to tell to her fellow-countrymen wherever she may meet them, the story of Jesus who has done so much for her. It is now our duty to decide upon our work for this year. Miss Rioch wrote me suggesting that we make a change and devote the money to the charity school instead of adopting another child. We must decide at this meeting which we shall do. Miss Rioch also spoke of one of her scholars who was an earnest Christian, but had to leave school because her relatives could not afford to keep her at school. It seems to me it would be better to adopt another child—the interest of our girls and boys would be more centered than if their money were being spent in support of the school. However, that is for our sisters here to-day to decide upon, and I ask you to give it your earnest and prayerful thoughts. We can only ask our Father to guide us in the choice of our work and trust him for the results. If through the work of these, our Mission Bands, even one soul shall be saved, plucked as a brand from the burning, is it not worth while? And at the last great day when we shall all meet around the great white throne, the King shall say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Submitted in Christian love,
MRS D. A. MORRISON.

Treasurer then read her report of children's work.

CHILDREN'S WORK.

Charlottetown, Y. P. S. C. E.,	\$1 10
do Golden Link Band,	5 00
	6 10
West Gore—Golden Rule Band,	25 25
Upper Rawdon—Cheerful Gleaner's Band,	\$5 00
do Birthday Box,	42
	5 62
St. John—Wide Awake Mis. Band,	\$8 75
do Birthday Box,	2 65
do Individuals,	8 55
	14 95
Summerside—White Star Band,	5 00
Westport—Willing Workers,	6 00
Halifax—O Gin San Band,	5 25
Kildare—Golden Circle Band,	4 00
Summerside—Sunbeam Band,	3 08
Leonardville—Willing Workers,	7 00
Tiverton—Mission Band,	3 00
Milton—Daily Workers,	10 00
	50 55
Total,	\$95 25
Balance on hand, August, 1895,	66 62
Grand total, August, 1896,	\$161 87

Nova Scotia,	....	\$80 12
New Brunswick,	....	21 05
Prince Edward Island,	....	13 18

CASH PAID.

April Miss Rioch, for O Gin San,	....	\$30 00
Miss White, Woman's Home at Mahoba,	....	20 00
Miss White, Gulabi's support,	....	30 00
Orders and postage on above,	....	2 88
Superintendent's expenses for year,	....	2 00
Treasurer,	....	65
Total,	....	\$84 43
Balance on hand, August, 1896,	....	\$77 44

SUSIE B. FORD,
Treasurer.

Committee on resolutions brought in the following which were adopted: 1st. That the Sisters of the C. W. B. M. express our love and entire confidence in our beloved missionary Sister Mary M. Rioch. 2nd. Resolved that we, the members of the Maritime C. W. B. M. tender our sincere thanks to the editors of THE CHRISTIAN for space allowed us in that paper. 3rd. Resolved that we the members of the Maritime C. W. B. M. extend our heart-felt thanks to the brethren at West Gore, for their cordial welcome and pleasant entertainment during our stay here. 4th. Resolved that we the members of the C. W. B. M. assembled in convention, instruct the our secretary to send greetings to the Ontario C. W. B. M. assembled in their annual convention in June.

No further business on hand Sister Ford tried to impress on the minds of the sisters the importance of sending money direct to the treasurer.

The president then suggested we keep the first day of July as "Comrade Day." After some discussion it was moved and carried we make the first day of July "Comrade Day," for foreign missions.

It was decided that secretary correspond with Ontario sisters in reference to giving a certain proportion towards Sister Rioch's salary.

Moved and carried that a certain amount of children's money on hand be left in the hands of the executive committee to distribute.

Closed by singing "Doxology" and prayer by the president. MRS. H. B. FORD,
Secretary, pro tem.

On Saturday evening came what we may appropriately call the Home Mission Rally. M. B. Ryan presided. E. C. Ford read the scripture and offered prayer. T. H. Blenus then spoke in the interest of the Halifax church, showing what a good work was being done and the outlook for even better things. R. W. Stevenson had Main street church, St. John, for his text. He gave in his own striking way the history of this "baby" and made an urgent plea for a house in which she might grow and live in comfort. Sister Tulloch, of Halifax, then recited the fifty-third chapter of Isaiah and was followed by H. W. Stewart, who spoke on enlargement, making special reference to Pictou. R. E. Stevens and George Manifold then favored the audience with a duet that was greatly enjoyed. Sacrifice and Service was the subject assigned H. Murray, and he very clearly showed that some people who think they are serving God are simply enjoying themselves, worship not being service. He spoke very earnestly on the importance of greater sacrifice and we think his words reached the pockets of the people present for the collection amounted to \$50.00 and \$106.00 in pledges. Bro. Harding then gave the invitation of the gospel and a young man confessed Christ and was baptized on Lord's day morning.

Sunday morning brought with it a continuance of the fine weather we had been enjoying. The early morning prayer meeting was conducted by Henry Carson. It was a delightful one and thus the day was well begun. At ten o'clock Henry W. Stewart spoke on "Christ the power of God and the Wisdom of God." T. H. Blenus, in the school house which was quite near, addressed a large gathering on Way Side Preaching, his text being in John the fourth chapter.

The collection at these meetings aggregated \$31.50 and was for Main street building fund. Both meetings being dismissed, about 250 members from the different churches met in the church house to remember the Lord's death, J. E. Barnes and Henry Carson presiding.

The next meeting was at two o'clock and before that hour it was seen that an overflowing meeting would again be necessary. H. A. DeVoe was asked to take charge of the exercises in the school house. At both gatherings a paper by W. F. Shaw, formerly of Halifax, on Definiteness in the Christian Life, was read by D. A. Morrison; J. W. Bolton read one on Training Converts, and T. H. Blenus one on The Increase of Christ. Those assembled in the school house missed an address on Children's Work by Sister D. A. Morrison.

At three o'clock George Manifold preached to an overflowing house on the Great Salvation, Heb. 2: 1-3 His sermon was well received and we all congratulated ourselves that still another good man had been "captured" by the provinces. At the close of the service a young girl made the good confession. H. Murray preached in the school house to a very attentive congregation, his subject being Love to God and Love to Men, Luke 10: 27. His sermon was closely reasoned and powerfully delivered. The collections at the both meetings for Home Missions amounted to \$22.62 At 7.30, Sunday evening we met for our closing meeting. Bro. Hiram Wallace, who is so well known and so much beloved in these provinces, conducted the opening exercises. His many friends were glad to see him present and to hear his voice once more. R. W. Stevenson preached a powerful sermon on The Greatest Good, his text being, What must I do to be Saved. The collection at this meeting for the Main street church building fund amounted to \$23.00.

We then came to the "Finally, brethren, farewell," part. Many spoke of the kindness they had experienced and the blessings they had received. All seemed to unite in pronouncing the meeting to be a record breaker in many ways. W. H. Harding said good bye for the West Gore church. The meeting was then dismissed, individual good byes exchanged and the congregation dispersed.

We have no space left in which to state how this meeting surpassed the ones that went before or indicate what good results we may hope from it. But perhaps some one else at some other time will do so, and such particulars would be very interesting.

HALIFAX BUILDING FUND.

Previously acknowledged,	....	\$1,784 47
Arthur Sanford, St. Craise, Hants Co.,	....	5 00
Elder E. C. Ford, Cornwallis,	....	1 25
Blanch Tulloch, Halifax,	....	3 00
Monte Walker,	....	25
Total,	....	\$1,793 97

HENRY CARSON,
Halifax, N. S., Aug 25, 1896. Treasurer.

Original Contributions.

ABOUNDING MORE AND MORE.

Phil. i. 9.

PETRP.

In reviewing the causes that seem to affect adversely the progress of the gospel of Christ and retard the union of the church of God, we find one more prominent than all others—it is “head and shoulders above its brethren.” This cause is a lack of scriptural knowledge. No man can succeed in any calling in life without knowing the principles of the business in which he is engaged; we think it equally true that no one can succeed in the Christian life without knowing Christ and the principles of his Kingdom. The church of Christ cannot be a united church so long as its individual members are ignorant of its founder. It matters not how ardent their love may be for things divine, for if one is ignorant of the true object of a Christian’s love it may be widely mis-placed; instead of Christ being its object, our best love may be spent on creed; instead of the ordinances of Christ we may love the commandments of men; instead of all humanity being the recipients of the Christian’s most tender affection, they are lavished on the faithful few, who by the decree of circumstances, have “fallen in with our crowd.”

The Apostle, knowing the blindness of human love, prays God that the Phillipians “may abound yet more and more in knowledge.” Peter seeing the same tendency of the human heart, urges those who had “obtained a like precious faith,” “to add to their faith knowledge. Again in exhorting the same people, he urges them “to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” Christians are still further urged to “be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear.” The scriptures abound in such exhortations, yet we stop our ears and walk proudly by, and when we are beyond the reach of the warning voice, we supinely rest trusting in our ignorance as a sufficient excuse for the special exercise of God’s mercy.

With what assurance the apostle could make these exhortations being cognizant of the fact that the Spirit through him had first declared to seeking sinners the way of salvation, and he had so faithfully declared the will of the Father. Probably it is on this point (what man must do to be saved) that the greatest lack of the light of the gospel is manifested. It is on this point the truth of Christ is least sought. Blindly becoming the devotees of traditions, our minds clouded with its vagaries, where it leads we follow; where it bids us rest we sit in repose. When our souls thirst for the Water of Life, instead of drawing from that “well of water springing up into everlasting life,” we partake of the putrid streams shown us by a faithless guide.

Is not the thought of eternity and the doom of a misguided soul solemn and dreadful enough to move man from his lethargy, and cause him to seek the true way to eternal glory? How can one rest till he is assured (by the Word of God, our only true guide to the land of peace) that he is among the saved, that the road he is travelling is the strait and narrow way to the city of life?

But as our purpose is to suggest a few thoughts to quicken the minds of God’s children to the importance of a fuller acquaintance with his truth, our thoughts will be addressed to them alone. The thought arising in our minds is: What is the nature of the knowledge the scriptures set forth? Is it a liberal college education or is it knowing “the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.” While the college education is a great help in studying the will of God, yet we are confident it is the latter in which our faith is to “abound yet more and more.” The former would be quite an impossibility, while the latter is quite within the reach of all. It has well been said, “The poor man may know nothing of history, or science, or philosophy; he may have read scarcely any book but the Bible; he may be totally unable to vanquish the sceptic in the arena of public debate; but he is, nevertheless, surrounded by a panoply which the shafts of infidelity can never pierce.” Paul recognizes this to be the all important knowledge and that the scriptures are competent to impart the wisdom necessary for salvation, for he says: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” The true believer can hardly fail to see God’s wisdom in giving such a perfect guide in so small a volume. It is so comprehensive as to include the whole duty of man to his Maker, and man to his fellow, yet so simple this duty may be learned alike by the simple and the wise. It is so condensed that the busiest as well as those at leisure have sufficient time to be amply informed. It is so placed in our power that all may know in childhood the way that leads to perfect manhood, and ultimately into the presence of God. One brief sentence of fifteen monosyllabic words and each word familiar to an infant before it can fully speak in its mother’s tongue. “The Son of man is come to seek and to save that which is lost”—sets forth the purpose of Christ in coming to the world. One simple word—“father”—and that the one first lisped by the infant tells us our relation to God: one equally as simple—“brother”—tells us our relation to each other; and another—“neighbor”—tells us our relation to all humanity; it is simply left to us to learn from God’s Word our duty to each, to be rich in knowledge, indeed “even wise unto salvation.”

Kind reader, have you learned what your Father requires of you in this relationship so holy? Is your love abounding in all knowledge of what he would have you do? Have you studied and do you know your Father’s will with respect to the rest of his family on earth? Are you informed as to your duty to humanity? Look north and see the many in the thralldom of sin, see the struggle between iniquity and purity, between the world and the church; then ask

yourself whether you have been instructed by the Divine One, whether you are wise unto salvation and ready to bear the message of Jesus to the fallen.

But should we look at the matter from another point of view, *i. e.*, from the standpoint of the privilege of knowing the things concerning the Divine One, how can we delay to unreservedly yield to him our wills, hearts and affections and earnestly seek to know of life and salvation? Have we sinned or been tempted to sin; is there a soul so dead as not wanting to know how greatly he has grieved a loving Father, or whether this Father is willing to receive the wanderer again to his bosom?

Are we living a careless half religious life never either trying to know or to do the will of God, remember we are manifesting ingratitude and making the sufferings of the blessed Son of God void as regarding our souls. Do we neglect to know the will of God, then we will next neglect communion with him in prayer, that sweet and holy supplication to Heaven for strength and protection, we will neglect the Spirit’s help which is to aid and comfort us through life. Pray, let us never forget, whatever may be our surroundings, whether o’erwhelmed by the many duties that the returning days bring to us, or with happy hearts rejoicing amid the happy scenes of sports; whether loaded with sorrow, or in perpetual delight that we should know more and more of things divine; things that have a direct bearing on our eternal weal or woe. Then let every Christian so use his time so as to secure a higher cultivation in the knowledge of God, and a deeper communion with him. The father loves us, he gave his Son to die for us, he gave his Spirit to guide us, he has wonderful things in store for the faithful, may it be the lot of the reader of these words to reciprocate his love, receive his Son, be guided by his Spirit and in the hereafter receive a portion of the things in store for him.

THE PRAYER-MEETING.

T. H. BLENNIS.

I read, not long since, an admirable article on the “Prayer-Meeting,” by Dr. Judson of New York. Among many good things said, the Doctor commented on the time and place of the weekly assembly for prayer and praise, with these words:

“The prayer-meeting is not as a rule held in the main auditory of the church. The people do not feel at home there. They lack what is called the elbow-touch. Many Christians, like the Deepfic girl, seem dependent upon poisoned air for their inspiration. The close, mephitic atmosphere of a small, ill-ventilated room, is conducive to that feverishness without which the prayer-meeting seems cold and dull. The fitful and evanescent devotion of the prayer-meeting is hardly robust enough to endure the ample spaces and the pure air of the main auditory. The week-night meeting is usually held in a smaller room, called a chapel or vestry, which is too often a musty conventicle inaccessible to the public street—the last place in the world into which you can lure an unregenerate man. It has too much of a mouse-trap look. He is shy of being caught. He is afraid of coming into close quarters with Christians lest he should have to be converted in self-defence. It seems to me that if sometimes of a Sunday night, for instance, at the close of the preaching service, the minister and his fellow-Christians

had the courage to gear themselves up for a prayer-meeting immediately after the benediction, in the main audience-room of the church—an ample opportunity, of course being given for those to escape who wish to do so—many people might be reached who otherwise will never venture within the narrow charmed circle of the prayer-meeting.”

Dr. Judson's remarks are in such perfect harmony with my own feelings and belief on this matter, that I have quoted somewhat at length from his article. The North St. Christian Church, of Halifax, N. S., recently adopted this after service on Sunday nights, and very few leave the house till the second meeting closes. The meeting begins promptly after the benediction, the leader having been previously selected, and the service continues but fifteen minutes. Members of other churches are always in attendance and take part. Of course there is no time in such a meeting for long addresses or circumlocutory prayers. Everything is short, sharp, crisp, and to the point. Here we can often have brief and pointed echoes from the sermon just preached. A member of a church who was apt to occupy more than his share of the prayer-meeting season, often wondered why more of the members did not take part. He chanced one evening to be speaking on the healing of the ten lepers, and of the one who returned to give glory to Christ, and why the nine did not do so too; to which one of the deacons replied, that he thought “it was quite likely the first one took up all the time.” Don't be a prayer-meeting killer, gentle reader. At the close of a twenty-five minute harangue, in a meeting once—when all were sighing with weariness, a little boy, a new convert, arose and said, “I am thankful to say, I am still trusting in the Saviour.”

News of the Churches.

HALIFAX, N. S.

NORTH STREET CHRISTIAN CHURCH.

Lord's day services—Preaching 11 a. m. and p. m.; Sunday-school, 2 30 p. m.; fifteen minute prayer-meeting at the close of evening service: Y. P. S. C. E. Monday night at 8 o'clock; prayer-meeting Wednesday night at 8 o'clock.

Our Y. P. S. C. E. has changed its night of meeting from Friday night to Monday night.

Among the many American visitors to Halifax this summer, were several of the Savannah, Ga., friends. That we were delighted to see them goes without saying.

The Halifax County Sunday-school Association has the pastor of the North Street Christian Church on its programme for its meeting in the Brunswick street Methodist Church in September.

The writer had to withdraw his name from the programme of the Provincial meeting of the Y. P. S. C. E. at Charlottetown, owing to the Annual Meeting at West Gore. The “Proper Observance of the Lord's Day” was the subject assigned to us for the Island Convention. The North Street Christian Church sent a delegate to Charlottetown to represent its society.

Several of our members are away, and others are planning on short visits to friends and relatives in the early fall.

We have had one confession and baptism here since our last report to THE CHRISTIAN—a young man, a teacher, and one well and favorably known to many of our brethren. Our audiences have

been good, and the various services interesting and profitable.

Our audiences at Elmsdale, on the first Mondays, are completely filling our place of meeting. A new and commodious hall is being built there, and we shall occupy it as soon as it is ready. The brethren there are now “breaking bread,” and another church of the faithful is added to the list—young and weak it may be in numbers, but a little giant in faith, hope, and love. Watch it.

An important element in all success is the proper development of true individuality. T. H. B.

WESTPORT, N. S.

Lord's day services—Preaching, 10.30 a. m. and 7 p. m.; Sunday-school, 2 p. m.; Communion, 8.15 p. m.; mid-week prayer-meeting, Wednesday, at 7.30 p. m.; Y. P. S. C. E meeting, Saturday at 7.30 p. m.; C. W. B. M. Auxiliary, first Sunday in each month at 8 p. m.; Mission Band last Sunday in each month at 3 p. m.

Since my last writing we have had lots of fog here, but last week was as fine as any one could wish.

Our meetings are progressing about as usual. Mrs. Leonard C. C. Bailey is quite sick. Wm Haycock has passed to his reward.

J. W. BOLTON.

TIVERTON, N. S.

Lord's day services—preaching, 10.30 a. m. and 7.30 p. m.; Sunday-school, 2 p. m.; Communion, 8.15 p. m.; mid-week prayer-meeting, Friday at 7.30 p. m.; C. W. B. M. Auxiliary, first Sunday in each month at 8 p. m.; Mission Band every two weeks.

At my last visit to Tiverton I had the pleasure of meeting Bro. H. A. Devoe, the former pastor. This brother had charge of the church in Tiverton for eight years; he now preaches at Southville, South Range, and Gulliver's Cove. The brother was with us at our Friday evening prayer-meeting. We have enjoyed good services here, and I think the work is beginning to look up.

Allen Outhouse and Mrs Herbert Outhouse are each quite poorly. J. W. BOLTON.

SUMMERSIDE, P. E. I.

My visit to Tryon on the 9th of August was a very pleasant one. The day was delightful and our congregations were fair, considering all circumstances. After the evening service, through the kindness of Sister R. Morrison, I went to her home for the night. This is also the home of our good Sister Lord, wife of the lamented Bro. John Lord. I enjoyed the kindness and Christian fellowship extended to me. I also met Sister Shaw of the Charlottetown Church, an earnest and devoted child of God. What a blessing to be permitted to associate with those who love God. It is a great source of strength and encouragement. A word of encouragement in the work of Christ is worth more than mathematical skill can estimate.

Our work at Summerside is somewhat retarded by the absence of a number of our best workers; but vacations are much needed and truly earned, and should be enjoyed. We do not mind when we know they will return; but we feel sorry when we know some are going not to return again.

Sister Cook and I visit Tignish this week to be there over Lord's day, the 23rd. H. E. COOKE

Home Mission Notes.

The annual meeting is over and a desirable change has been made in the Home Mission Board. Bros. Ryan and Stewart are good men and true and their influence will be felt in all the churches.

The meeting certainly was the best yet held, over \$82.00 was paid and \$100.00 pledged for home missions, over \$54.00 was

paid for the building lot in Portland; and the foreign mission collection was more than \$32.00. But as Bro. Fullerton said “it's hearts God wants, not money.” We feel sure God has their hearts for they gave most liberally.

A good sister of the Cornwallis church sent \$10.00 for the collection, and a brother in Digby County sent \$5.00 by Bro. Devoe. It's not too late to send, why not follow these good examples.

The board arranged for Bro. Stevens to hold a meeting at Shubenacadie.

Bro. H. Wallace goes to Pictou until Bro. Stevens is ready to return and to continue the work there.

Halifax is to get this year \$250.00, Pictou \$200.00, and Portland \$150.00. Will you help?

RECEIPTS.

Milton—per Miss Freman,	\$ 4 30
“ —Y. P. S. C. E.,	5 97
West Gore—Annual Meeting, ..	72 62
“ —Josiah Wallace and wife, ..	10 00
	\$92 89

The following pledges were made at the annual: Coburg Street S. S. \$50.00, H. A. Devoe and D. A. Morrison \$10.00 each, Milton S. S., E. C. Bowers, A. McNeill and W. B. McDougall, \$5.00, J. T. Wallace \$4.00, Miss A. Lach and E. Etherington \$1.00.

Foreign Missions.

Maritime C. W. B. M.

*Expect great things from God.
Attempt great things for God.*

RECEIPTS.

Previously acknowledged,	\$221 76
Westport—Ladies' Aid,	2 12
Kildare—Young People's Mission Circle,	5 00
Tiverton—Ladies' Aid,	2 75
Halifax—Ladies' Aid,	14 08
St. John—Ladies' Aid,	2 85
do. Sunday-school,	3 75
Milton—Ladies' Aid,	16 76
East Point—Theophilus MacDonald, ..	5 50
Lord's Cove—Ladies' Aid,	5 00
Cornwallis—Ladies' Aid,	5 83
Total,	\$285 40

CHILDREN'S WORK.

Previously acknowledged,	\$70 07
Charlottetown—Golden Link Band,	2 00
West Gore—Golden Rule Band,	3 00
Milton—Daily Workers' Band,	10 00
Westport—Willing Workers' Band,	2 50
Kildare—Golden Circle Band,	2 00
Halifax—O Gin San Band,	1 00
St. John—Wide Awake Band,	1 15
do Birthday Box,	1 48
Upper Rawdon—Cheerful Gleaners' Band,	60
Birthday Box,	69
Total,	\$95 25

SUSIE B. FORD, Treasurer.
Port Williams,
Kings Co., N. S.

MAIN STREET CHURCH BUILDING FUND.

Previously acknowledged,	\$258 25
West Gore, Annual Meeting, ..	54 60
Collected by D. A. Morrison, ..	14 00
do. Chas. Beers,	11 00
do. A. Armstrong,	20 30
do. Miss N. Whelpley,	5 00
Mrs. J. B. Dodge, Wollaston, Mass,	1 50
Total,	\$359 65

J. S. FLAGLER,
Treasurer.

OUR LITERATURE

The committee on literature, appointed at our Annual Meeting, are desirous of getting to work as soon as possible. They will obtain quotations for our leading works and tracts from our publishing houses as soon as possible, and hope to have a number of agents in the field before long. But they need the co-operation of the churches throughout the provinces. It is suggested that our churches and Christian Endeavor societies obtain a good supply of our best tracts, and that a library of our leading works be collected by each church or Christian Endeavor society. By co-operating in this work we may be able to get our literature at reduced rates.

Funds will be needed to procure literature to start agents in the field. Any contributions to a general fund may be given through the pastors, who are ex-officio members of the committee. A treasurer will probably be announced in the next issue of the CHRISTIAN. The committee hope to be able to give more definite information in the near future. Any suggestions will be gladly received.

O. B. STOCKFORD,
Secretary.

ENTHUSIASM.

Says Dr. Maclaren, of a class of people who are afraid of the least "excitement" in spiritual matters:

There are some religious teachers who are always preaching down enthusiasm, and preaching what they call "a sober standard of feeling" in matters of religion, by which in nine cases of out ten, they mean precisely such a tepid condition as is described in much less polite language when the voice from heaven says: "Because thou art neither cold nor hot I will spew thee out of my mouth." That is the real meaning of the "sobriety" that some people are always desiring you to cultivate. I should have thought the last piece of furniture which any Christian church in the nineteenth century needed was a refrigerator. A poker and a pair of bellows would be much more needful for them.

SENSITIVENESS.

We have heard people talk about their sensitiveness sometimes as if it was a peculiarly meritorious quality—something to be proud of, indeed—until we have longed to undeceive them; for by sensitiveness they only meant that they were extremely quick to take offense, and uncommonly apt to fancy hidden meanings where none existed.

Such sensitiveness has other names not quite so flattering to its possessors, as touchiness, suspicious temper, and even self-conceit. Few people are more uncomfortable in everyday life than these sensitive ones; and too often they exhaust the patience and alienate the love of their best friends. To be always explaining or smoothing over is a wearisome task, and when we must stop to measure our words and adjust our phrases continually, the constraint becomes irritating as well as tiresome, and we feel like that Rhode Island woman who used to say of her son, "I don't know what to make of my Sammy; he is so sensible I don't know what on airth to do with him."

A little good, wholesome self-restraint and homely common sense would greatly improve these "sensible" people who seem to think

the world revolves around them, and that everybody is thinking of them, or intruding on them. When they learn the lesson of their own littleness, and find how small a place they occupy in the universe, they will be less self-conscious and sensitive, and much more peaceable and comfortable.—*Boston Christian.*

Married.

LINKLETTER-SEAMAN.—At the residence of the bride's father, on the 24th July, by H. E. Cooke, Mr. H. H. Linkletter and Mrs. Annie Seaman, both of Summerside, P. E. Island.

NELSON-WEATHERBY.—In St. John, on August 15th, 1896, by Henry W. Stewart, Joseph B. Nelson, of St. Martins, N. B., and Maggie Weatherby, of Cornwallis, N. S.

Died.

ASHLEY.—In St. John, on July 24th, Bro. James Ashley ended his earthly pilgrimage, and passed into the great beyond. He was born in England seventy-five years ago, and came to this country when only nine years of age. Thirty-six years ago he confessed his faith in Jesus Christ as the Son of God, and was baptized into his death. During the intervening years, with his many joys and sorrows, he endeavored to live soberly and righteously and godly. Owing to a malady that relentlessly held him in its grasp, he had not for the last five or six years been able to meet with his brethren around the Lord's table, but he nevertheless remembered the Lord's death and trusted in the merits of his shed blood. Though he has been ailing so long, the end came with unexpected suddenness; but it "can never come untimely to him who is prepared to die." The funeral services were fittingly conducted by Bro. Hiram Wallace, who many years since officiated at his wedding. May the sorrowing relatives and many friends find their support in the strong arm of him who is able to bind up the wounds that death opens, and to change the song of sadness into a song of triumphant joy.—H. W. S.

McKINNEY.—It is with genuine sorrow, when we think not of her but of those whom she has left, that we announce that on the morning of August 6th, before the sun had scattered the darkness that had settled over the earth, Sister Annie M., beloved wife of Bro. Israel McKinney, of St. John, N. B., was called into the land where no night is known, leaving in sadness and loneliness a broken-hearted husband, and two boys who are yet too young to fully realize what the loss of a mother means. In the early spring of 1895, Sister McKinney while attending the special meetings being held by the Coburg Street Church, confessed her faith in Christ and accepted him as her Saviour, and a few days afterward her husband, largely through her influence and endeavors, was led to see his need of the same Saviour, and from that day to the day of the separation, their home was one where the Master was loved and his will obeyed. They were faithful to Christ and loyal to his Church. And had she been spared to us, she promised to become one of our most helpful and consecrated workers. But God knew best, and while she was young in years, (only 28) he called her away to the home that she loved to speak of, and to the Saviour whom she loved to trust, and who said to her—

"Servant of Christ, well done;
Rest from thy loved employ,
The battle fought the victory won.
Enter thy Master's joy.

H. W. S.

HAYCOCK.—At Westport, on Sunday afternoon, Aug. 23rd, William Haycock. Bro. Haycock was taken from our midst in the prime of life, being only 56 years and 9 days old. He leaves four daughters, three brothers and a sister to mourn his departure. For sixteen years he was a worthy member of the church in this place, being baptized by Elder E. C. Ford. He will be missed by his many friends here, but we try to remember that what is our loss is his gain, as he has gone to meet with his dear companion over yonder.—J. W. B.

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