

THE CHRISTIAN.

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

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SAINT JOHN, N. B., AUGUST, 1900.

WHOLE No. 202

The Christian.

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"THE CHRISTIAN."

P. O. Box 56

St. John, N. B.

EDITOR:

DONALD CRAWFORD.—NEW GLASGOW, P. E. I.

ANNUAL MEETING.

The annual meeting of the Disciples of Christ will be held with the church at Westport, N. S., on Thursday, August 30th to September 2nd, 1900.

GEO. F. BARNES,
Secretary.

NOTICE TO DELEGATES

Attending the Annual Meeting at Westport, N. S.

Arrangements are being made with the different Railways and Steamboats so that tickets may be had at reduced fare. Delegates, when purchasing tickets, will ask for Standard Certificates.

The Steamer "Westport" will take all the delegates from Weymouth on Thursday, August 30th and return them to Weymouth on Tuesday Sept. 4th for *One Fare*. There will be no waiting at Weymouth. As soon as the train arrives at Weymouth they can board the steamer and reach Westport in time for tea.

The Delegates to the Annual on the D. A. Railway must take the regular express train and not the "Flying Bluenose" as the Bluenose will be too late for the boat at Weymouth.

ATTENTION.

The annual meeting of the churches of Nova Scotia and New Brunswick will convene at Westport, N. S., on the Thursday evening before the first Lord's day in September, 1900.

We want to call special attention to this meeting, at this early date, so our brethren can begin to plan for attending it. We want a number from *every* church. We want to make this annual meeting representative in every particular. If there should be a church with none who are able to pay their own way, let the church help defray the expense of one at least and send him or her to the meeting, with pencil and note book, so they can make a note of the good things of the meeting and report to their home church. In this way we can make the meeting a spiritual uplift to all our churches. We have learned from experience and observation that the association and fellowship and friendship

of our annual meetings are helpful and soul inspiring, to those who are workers in the cause of Christ. None such can afford to lose the benefits and blessings of these meetings. There are some who go for the fun of it, who neither get any good from the meetings, nor are any good to them. It is also true that many good plans and good resolutions are formed at these annuals that never ripen into action, and are, therefore, of no account, but this does not in any way militate against the benefits, the need and necessity of such meetings. The fact that the warm sunshine of spring time generates flies and bugs and all kinds of pested insects, does not prove that the rays of sunshine are useless and worthless to our land and homes. There are unmeasured blessings in these meetings that we can ill afford to lose. There should be a special effort made this year to increase the interest and to improve the ways and means of a much greater work in our provinces.

We are getting ready in Westport to give all who come a hearty welcome. If we don't make you glad that you came we will never ask you to come again. Our larders are full of fish and potatoes, and our hearts full of welcome and good cheer.

We will have some of American preachers with us. Our missionary, Sister Graybiel, expects to be present. We want all of our provincial preachers to attend and to do what they can to induce as many of the brethren to come as possible. Let the preachers preach about it and pray that we may have a profitable meeting.

Be *sure* and send us the names and address of all those who are coming, this will enable us to locate them and thus obviate all the difficulties in providing homes. The steamer Westport will be on hand to bring to Westport all who come to Weymouth on Thursday, August 30th. Any who come later than Thursday will have to come to Digby by coach or come to Meteghen by train and cross to Westport by packet. The easy, pleasant, and less expensive way, is to come to Weymouth and cross to Westport by the steamer on Thursday. This would be a delightful trip and enable you to be at all the meetings.

If there is any thing any one would like to know relative to the meetings that we have not given, please let us know and we will gladly answer. H. MURRAY.

In a few days the Secretary of the Annual Meeting, Bro. G. F. Barnes, will send to all the churches blank statements to be filled in. Let the secretary of each church be sure to have them complete in every respect. This is very important.

The brethren at Westport are planning for a grand Annual Meeting. Let every church send delegates. These meetings will inspire us. We should go to counsel together for the extension of Christ's kingdom in these provinces. Make sacrifices if need be. A. Martin, of Muncie, Indiana, J. H. Mohorter, of Boston, Sister Mary Graybiel, missionary from India, and our own provincial ministers will be present. The brethren extend a very hearty invitation to all.

ANNUAL MEETING.

DISCIPLES OF CHRIST OF NOVA SCOTIA AND NEW BRUNSWICK.

Westport, N. S., August 30th to September 2nd, 1900.

PROGRAMME.

- THURSDAY, 8 P. M.—A song service led by W. H. Allen.
"Come we that love the Lord."
Words of welcome, Howard Murray.
Responses.
Appointment of Committees on nomination of officers, audit, order of business and enrollment
Announcements.
- FRIDAY, 9 A. M.—Address.
9.30 A. M.—Discussion.
10 A. M.—Organization. Report of Committee of Enrollment. Minutes of last meeting. Letters from the churches. Home mission report, W. A. Barnes, secretary. Home mission report, G. F. Barnes, treasurer. Financial report of CHRISTIAN Good Literature Committee. Reports from our mission points: Halifax, E. C. Ford; St. John, North End, J. C. B. Appel; Picton, W. H. Allen—ten minute addresses from each on the general work and their respective features.
2 P. M.—A devotional service.
"There shall be showers of blessing"
2.30 P. M.—Business session.
4 P. M.—Business C. W. B. M.
7.30 P. M.—A praise service.
"Praise the Lord, ye People."
8 P. M.—C. W. B. M. rally;
"Last at the Cross and first at the Tomb."
Address by Miss Graybiel, missionary from India.
- SATURDAY, 9 A. M.—Prayer and social meeting. Leader, Wm. Stiff.
10 A. M.—Business session.
2 P. M.—Song service.
2.30 P. M.—Address. Discussion.
7.30 P. M.—A promise service.
"I will never leave thee nor forsake thee."
8 P. M.—Home missionary rally.
"Gather them in."
- LORD'S DAY, 7 A. M.—A prayer service.
"The Lord is risen indeed."
10.30 A. M.—A song service.
"Come let us join our cheerful songs."
11 A. M.—Sermon, J. A. Mohorter.
12 M.—Lord's Supper.
2.30 P. M.—Sunday-school rally.
3.30 P. M.—Sermon
7 P. M.—An obligation meeting.
"Sound, sound the Truth Abroad."
7.30 P. M.—Sermon, Dr. R. Bentley Ray.
8.30 P. M.—Farewell service.
"God be with you till we meet again."

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

Bro. J. Barry Allen spent Lord's day, July 1st, with us, and on the following evening led the C. E. prayer meeting.

Notwithstanding that many of our members have gone to the country for the summer months, we are having splendid meetings.

Bro. G. D. Edwards, who has been taking a Divinity course at Harvard, preached for us the last three Sundays. On Friday evening, 13th, he preached to a very attentive audience at Garnett Settlement, about twelve miles from the city. We have only one family there who are members of the Church of Christ, but there are some who are dissatisfied with the teachings of men and are willing to be taught the way of the Lord more perfectly. This is another field for evangelistic work.

Bro. U. G. Miller, of Iowa, who, about five years ago, was pastor of the church at Charlotte-town, P. E. I., was in our city on Lord's day, 15th, and preached for the church in the North End in the morning. In the afternoon he preached for the brethren at Silver Falls, and in the evening assisted Bro. Edwards at the Coburg St. Church. It is possible that he will locate with one of our churches in the provinces.

Bro. Herbert Emery met with a serious accident on Thursday, 12th, which will confine him to his home for some weeks. His horse took fright, and, in endeavoring to quiet the animal, he was knocked down and the wagon wheel passed over his leg breaking it above the ankle.

The Coburg Street and Main Street Sunday-schools held their annual picnic on Friday, July 20th, at Ashland Farm, on the Kennebecasis River, about eight miles from the city. The day was fine and the number who attended was the largest that we have had for a number of years.

Dr. R. Bentley Ray has returned from Boston, and preached on Lord's day evening, July 29th.

By invitation of the Main Street Christian Church, the members of our church and congregation united with them and the Silver Falls church in dedicating their new house of worship on Douglas Avenue, on Lord's day morning, July 29th. What a great pleasure it would have been for those who were present at the organization of this church and those who have gone to the "better land" if they could have been present at the dedication.

W. A. B.

HALIFAX, N. S.

Bro. A. Martin, of Indiana, began a meeting with the church in this city, June 17th, and continued until July the 12th. The immediate results are three baptisms, the church greatly revived and encouraged and others left studying the scriptures to see if "these things are so." Bro. Martin preached in all, while with us, twenty-seven sermons, one of which was spoken to the men at the Y. M. C. A. Besides these he gave a talk to the ladies, and his lecture on Four Years in England. Judging from the many expressions I have heard, all of these services were highly appreciated and will result in much greater good than even now appears. The whole series of meetings have been a spiritual uplift to the little church in this city. Bro. Martin's preaching is well calculated to confirm the church in "the faith once for all delivered to the saints," and at the same time to present our plea in such a way as to command the attention and respect of those who hear it for the first time. While there were not as many additions as we

could wish, there were as many as we could reasonably expect, seeing we had so few in our congregation not already in the church, and the new hearers take some little time to digest these truths that are so new to them. We confidently look for additions in the near future, largely as a result of this very excellent meeting.

Bro. Martin left us on the 13th inst, for West Gore, Hants Co., to hold a short meeting with the church there. I fear this meeting will be too short for the desired results.

We are now looking forward to our annual convention and trying to plan for one of our best and most profitable meetings. To have such a meeting we need a large attendance of representative brethren from all our churches, men and women who are interested not only in the work at home, but also in all our missionary interests, and in the cause we plead generally. There should be much praying before we go up to this meeting that wisdom may be given to all, and that we may meet in the spirit of Christ, that we may be able to conduct the affairs of the kingdom and do business for the Lord wisely, and in the spirit becoming the disciples of our Lord. There are matters of importance to come before this meeting that will demand the best attention of our wisest brethren; hence the necessity for asking God for that wisdom that cometh from above. "If any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not." I am asked for some thoughts that will help to make our coming convention a success. I know of nothing better than what I have suggested in these notes.

E. C. FORD.

MILTON, N. S.

Children's Day was observed by the Sunday-school the first Lord's day in June. The children gave their entertaining and most enjoyable concert in the afternoon, nor was this all, but for days, some had been busying themselves selling candy, others, giving bean-suppers, and others having an ice-cream sale to earn their dollars for the foreign missionary cause. The offering in all amounted to twenty-four dollars (\$24).

Sunday, June 17th, five young ladies were, on a confession of their faith in Jesus, buried with him by baptism. All united with the church.

The writer journeyed on Monday, June 11th, to Kempt at the request of Bro. Cooke, to assist in meetings then in progress. The meetings resulted in a number uniting with the congregation at Kempt.

Bro. H. Murray, for a long time pastor of this church, is spending his vacation here. He preached for us last Lord's day morning.

With gratitude it is said, that while nature is being adorned in her summer attire, the robe of righteousness is being drawn the tighter around the body of Christ here. Our prayers ascend and shall continue to ascend on behalf of one of our highly esteemed though young sisters, who at this time lies on the bed of sickness, that she may speedily recover. God grant us the answer of our prayers.

On Friday evening, July 13th, the Ladies Auxiliary held their garden party. The activity of the ladies and the music of the band proved the success of the evening. Through the active auxiliary with which this church is blessed, the debt of the church has been lessened this year to the extent of one hundred dollars.

July the 11th, Mrs. C. Freeman, of Halifax, led our endeavor meeting. In such workers as the above named Bro. Ford must find much to encourage.

Bro. Murray leaves to-day, Monday, July 23rd,

for his work in Westport. During his vacation, he preached for us several times and his words were eagerly devoured by all who had the pleasure of hearing him. Success to him and his work.

Mr. and Mrs. L. A. Miles is visiting here at present.

Your brother in Christ,

WILLIAM STIFF.

SOUTH RANGE, N. S.

Not being able to do better, I send you five dollars for home missions. We take up a special collection next Lord's day for the same purpose.

Five confessions yesterday at our regular services.

H. A. DEVOR.

SUMMERVILLE, N. S.

The first Sunday evening in June the house here was not large enough to contain the large congregation that turned out to hear the concert given by the children of the Sunday-school. The collection amounted to five dollars. It was forwarded to Bro. Rains, to be used in the foreign field.

Sunday, the 24th, the house was well filled to hear the preached word. Bro. H. Murray, the organizer of this congregation, preached the first Lord's day of July. God bless Summerville!

Your brother in Christ,

WILLIAM STIFF.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

"Only five Sundays more in Kindergarten Hall!" This sentiment was expressed by members of the Central Christian Church last Sunday. Since last October have we been looking forward to our new house of worship and each Lord's day brings the realization seven days nearer. The dedication will occur on September 9th to be followed by a rousing meeting of several weeks. It is expected that B. B. Tyler will be present to assist; we are waiting to hear definitely. If B. B. Tyler does not come we will have the services of one of our prominent evangelists. We shall endeavor to do things on the principle of Carey's, "Expect great things from God; undertake great things for God." Our \$6,000 edifice is one of beauty and strength, and is a fitting testimonial of a sacrificing and God-fearing people. It is certainly a large undertaking for so few; that is, from the financial standpoint. But nothing is impossible with God nor with God's people. Faith in God and large effort are as good as bond notes any day. This is God's work, this is Christ's cause, and the good work that has begun here will continue under the Spirit's leading. We were once hemmed in like the Israelites on the shore of the Red Sea. Mountains on either side of us, sea in front and enemy behind. We still have the enemy and they are still behind. Slowly but surely the sea is dividing. We are crossing and will reach the other bank on the 9th of September. We do not fear the journey through the wilderness so long as we have our own church building.

I understand that our Main Street (St. John) brethren have crossed the sea. Good for them! We all rejoice that Bro. Appel and his people will be able hereafter to worship in a building dedicated to the worship of our adorable Lord. The brethren on the Island heartily welcome Douglas Avenue Christian Church, and congratulate its minister and its membership.

Next month I will write you the dedicatory arrangements.

Bro. J. A. Rieul, of Brockton, will preach here on Sunday, August 5th. Bro. Rieul is an excellent preacher and consecrated worker. It was largely

The Christian.

ST. JOHN, N. B., - - - AUGUST, 1900.

EDITORIAL.

THE MYSTERY OF GODLINESS.

The annual discourse delivered by the editor at Southport, P. E. I., July 26th, 1900.

"And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (I Tim. iii, 16.)

A competent person defines mystery "a revealed secret." When that which was hid in God is made known to man, it is called a mystery. Paul says, "Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump," etc., etc. (I Cor. xv, 51.) This mystery was once a secret hid in God, but is now revealed by the Spirit through the apostles.

The text speaks of a secret too great to be controverted, but was grandly demonstrated and is to be received by men for their salvation. Without it is no godliness. He describes it in six grand facts. 1st. God was manifest in the flesh; 2nd, was justified in the Spirit, 3rd, seen of angels, 4th, preached unto the Gentiles, 5th, believed on in the world; 6th, received up into glory.

Let us consider these facts in the order here stated. The first and greatest fact is God was manifest in the flesh. This fact was too great to be first announced by a man as were other facts, but God himself in the presence of men said to Jesus at his baptism from the opened heaven, "Thou art my beloved Son, in whom I am well pleased."

On the coasts of Cæsarea Philippi, Jesus asked his disciples, "Whom do men say that I the Son of Man am?" How would such a question sound coming from any one else? But it was highly proper for Jesus to ask and press the question, for a world's salvation depended upon it. "Whom do ye say that I am?" and Simon Peter answered, "Thou art the Christ, the Son of the living God." Jesus blessed Peter and said of the *truth*, which he had confessed: 1st, Flesh and blood hath not revealed it to thee, but my Father which is in heaven. 2nd, I will build my church on this rock. 3rd, The gates of hell shall not prevail against it.

Of himself he said, Thou art Petros, but on this Petra I will build my church. He calls both the man and the *truth* he confessed *Rock*, but with this essential difference: the man he calls *Petros*, or a moving stone or rock; but the *truth* *PETRA*, an immovable rock, a bed rock, a sure foundation. In the same chapter we are told that Jesus rebuked Peter, calling him Satan, showing him to be a moving stone, utterly unfit for a foundation, but after much dressing and polishing an excellent building stone. But *Petra*, the bed rock, the sure foundation, after every trial is un-

changed, the same yesterday, to-day and forever.

Just after God had announced Jesus as his beloved Son, he was tempted of the devil. If thou be the Son of God, do thus and so, but after every trial the rock was unmoved and Satan vanquished. The *truth* he most hated was as firm as ever.

The enmity of wicked men aimed at that *truth*. They called it blasphemy, stoned him for saying it. On his trial for life no witness could condemn him. "He did no sin." "Never opened his hand but to bless; never wept but in sympathy for human woe." His judge, the high priest, was baffled. Pilate could find no fault in him, neither could the high priest. He then appealed to Jesus as on oath to tell them if he were the Son of God. Jesus said "I am." The priest said to the people, We need no other witness, ye have heard his blasphemy. What think ye? And they all said, *He is guilty of death*. He dies then for confessing that he is the Son of the living God. He dies that we might live, and the good confession he made in his death is the confession we make when we are saved. It is the rock on which the church is built. The man who believes with all his heart that Jesus is the Son of God is begotten of God. He that believeth on the Son hath everlasting life. He that believeth and is baptized shall be saved. When the Ethiopian officer heard Philip preach Christ and came to a certain water he said, "Here is water, what doeth hinder me to be baptized." Philip said, "If thou believest with all thine heart thou mayest." He said, "I believe Jesus Christ is the Son of God." And they went down both into the water, both Philip and the eunuch, and he baptized him. To confess this truth is called the good confession. Jesus had made it before Pilate. Timothy had also made it before many witnesses (I Tim. xii, 13.) "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." God manifest in the flesh is the grand creed of the church. We hear of churches revising their creeds to suit the times. What seemed suitable to be believed in past times needs modifying and improving to keep up with the increasing light of the present age. How could this creed be improved? It needs no revising, but remains the same from age to age. In receiving it we accept of Christ as our own loving Saviour, and in faithfully loving and serving him we hold fast the good confession till he shall confess us before his Father and the holy angels.

Some think it was the church against which the gates of hades or death would not prevail, but it was not the church which death now assails, but the rock on which the church is built. The great question to be decided is this, *Is Jesus the Christ the Son of the living God?* God said he is, Jesus said I am, Jews and Gentiles deny it and put him to an accursed death for saying it. The gates of hades open for him and his pure spirit passes into the unseen. All men, good and bad, have been held by death, will it hold

him? If he is only a man it will. If he is the Son of the living God he will rise the third day and make eternal havoc of this last enemy. How much depends upon the events of these two or three days. He is condemned by all men, and now lies like a criminal in a dishonored grave. But the priests are uneasy and apply for a guard. If his body cannot be found, the last error is worse than the first. Neither they nor Pilate's soldiers can follow him past the grave. But he is condemned and conquered, and who can deliver him? This leads us to the second fact in the great mystery.

Second, He was justified in the Spirit. Death has not prevailed. His eternal power and Godhead is a settled truth demonstrated by the Spirit of God in the resurrection of Christ. An angel rolls away the stone, the seal is broken and Jesus walks out of the sepulchre its eternal conqueror. What can his enemies now do? They said, let us frame a lie, a mean and foolish one to be sure, but it is the best we can do. Guards, circulate this lie. It may cost you your life but we will persuade the governor and secure you. Say his disciples stole him away while we slept.

It is very difficult to forge a lie in the face of blazing truth. Even if these few timid disciples had taken the body from the armed guards, why would they not compel them to bring it back as soon as the theft was discovered? Surely the whole Jewish nation, backed by Rome's mighty legions, would not be fooled and conquered by a handful of weak disciples without men or money. Where was the body of the crucified One, was a question, and remains a question which infidelity cannot answer. The priests believed he rose, and dare not deny it. They never charged the disciples with theft, nor demanded from them the body of Jesus. How silly, then, was the story that they had stolen the body and still enemies kept it afloat.

Not only did God raise Jesus from the dead, but in due time sent down his Spirit to fill his apostles and qualify them for the great work of convincing the world of sin, of righteousness and of judgment. On the very day the Spirit came and filled his apostles they began to preach to his murderers the resurrection and glorification of Him whom they put to death as a blasphemer, which, when they had heard, they were pricked in their heart and said unto Peter and the rest, Men and brethren, what shall we do? His answer was, Repent and be baptized every one of you in the name of Jesus for the remission of sins and ye shall receive the gift of the Holy Spirit. They believed and obeyed the dictates of the Holy Spirit and 3,000 were saved; and this was but the beginning of the Spirit's work. Jesus was further justified by the Spirit in the salvation of Jews and Gentiles. All that believe and obey what the Spirit said through the apostles are saved. The Holy Spirit still justifies the Messiah and abides with his faithful followers.

To be concluded in our next.

Correspondence.

P. E. ISLAND ASSOCIATION.

The Christian Association of P. E. Island met in annual convention with the church at Cross Roads, Lot 48, July 7th to 9th. A very interesting and profitable meeting was held. The services began on Saturday evening and were well attended throughout. Among the many delegates present were the following ministerial brethren. Elder D. Crawford, A. N. Simpson, R. F. Whiston, F. W. Harlow, G. Nelson Stevenson and R. Everette Stevenson.

Bro. F. W. Harlow of London, Ontario, a graduate of the College of the Disciples, St. Thomas, Ontario, who has lately located with the church at Summerside, preached the opening sermon, taking as his theme, "Christian Zeal," and for his text Isaiah lxii, 1. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

Bro. Harlow is a young man of earnest purpose and comes to us highly recommended as a Christian worker, and his labors in Summerside promise to be very gratifying.

On Lord's day a short social meeting was held at 10.30 and at 11 o'clock Bro. D. Crawford preached an eloquent and masterful sermon on the "Mystery of Godliness," 1 Timothy, iii, 16. In his usual clear, logical and impressive manner, the veteran preacher of righteousness discussed the various phases of his subject, showing in Christ Jesus the personification of godliness as outlined in the text. (1) God manifest in the flesh. (2) Justified in the spirit. (3) Seen of angels. (4) Preached unto the Gentiles. (5) Believed on in the world, and (6) received up into glory.

A pleasing feature of the service was a solo by Miss May Boyver, of California. Miss Boyver is a talented singer and her rendering of sacred song, especially appropriate and impressive, called forth many expressions of appreciation.

At the close of the service the Lord's table was spread, Bro. Whiston presiding, and a large number partook of the emblems of Christ's broken body and shed blood.

At seven o'clock Bro. G. Nelson Stevenson preached an earnest, thoughtful and impressive sermon on "Christian Union," basing his remarks on the text, "Be ye doers of the word and not hearers only, deceiving your own selves."

Bro. Stevenson is a young man of considerable ability, a native of New Glasgow and a graduate of Kentucky university. For the past year he has been located in Ontario, but has come to P. E. Island to become pastor of the church at Montague, which has been without a pastor since the departure of Bro. R. W. Stevenson, who is now in Lansingburg, N. Y.

At this service Miss Boyver sang with fine effect a solo entitled "The Sinner and the Song."

Monday morning at 9 o'clock a good social meeting was held, and at the close the business session of the Association took place.

In the absence of Bro. R. W. Stevenson, moderator for the past year, Bro. Simpson called the meeting to order. Bro. R. F.

Whiston was then chosen as moderator for the ensuing year and was duly installed, and H. Williams was re-appointed secretary of association.

The minutes of last meeting were read and approved. Several committees reported, and the following new committees were appointed to report at the evening session: viz:

Committee on Resolutions—G. Nelson Stevenson, Alex. Stewart, E. Blanche Connors.

Committee on Ways and Means—D. Crawford, chairman.

Committee on Temperance—A. N. Simpson, Franklin Boyver, Alex. Stewart.

Committee on Obituaries—H. Williams, chairman.

Reports and letters of greeting from some of the churches of the Island were then read showing the following:—

NAME.	Members.	Baptisms.	Received by Letter.	Deaths.	Letters Given.	Value of Ch. Property.	Collection for Home Missions.	Collection for Foreign Missions.	Collection for Indian Ramine Fund.	S. S. Scholars.	Teachers and Officers.
Montague	182	16	1	3	5	\$7,000	\$47 00	..	..	50	9
New Glasgow	160	16	..	4	..	3,000	\$20 00	41 50	\$12 50	60	8
Summerside	80	7	..	2	..	1,800	..	6 09	..	40	7
Charlottetown	56	3	1	..	..	..	34 00	47 00	..	26	4
Southport	40	1	..	1	..	..	..	17 10	10 00	40	4
Murray Harbor	12	10	..	..	..	1,000	..	..	..	..	..

Tignish, Tryon and East Point churches sent no reports. Murray Harbor is a new church, which reports for the first time. Charlottetown is to have a new brick church which will be completed about September 1st. The property, when completed, will be worth about \$6,000.

A letter of greeting from Maritime C. W. B. M. was read and referred to committee of Sisters E. Blanche Connors, Bertha Waye and Agnes Williams for reply.

Bro. Frank Boyver, treasurer home mission board of P. E. I., submitted a report, showing a balance of \$105.22 on hand.

Bro. H. Williams reported \$6.76 on hand, which on motion was ordered to be paid to treasurer Home Mission Board of P. E. I. On motion it was decided to withdraw the balance in the P. E. Island fund of the Maritime Home Mission Board and place the same in the hands of the treasurer of the Home Mission Board of P. E. I.

The new members of the Home Mission Board of P. E. I. are as follows: Major Linkletter, A. N. Simpson, G. Nelson Stevenson, Franklin Boyver, treasurer; H. Williams, secretary.

Resolved, That the Christian Association send Christian greetings to the annual meet-

ing of the Churches of Christ of N. S. and N. B. in August next.

At 2 o'clock the young people's session was held and an excellent programme was carried out. Bro. G. Nelson Stevenson delivered an excellent address on "Our Needs," and Bro. R. Everette Stevenson, one on Sunday schools. Miss Ella Bagnall sang with fine effect a solo and Mr. and Mrs. Whiston sang a duett.

A chorus by four little girls and one boy was a pleasing feature of the programme and called forth hearty applause.

A reading by Miss Connors and a recitation by Miss Campbell were well received and added much to the interest of the meeting.

The young people's session of the association is a very popular and instructive feature, and we trust it may be productive of much good.

The closing service of the convention was held at 8 o'clock on Monday evening.

The Committee on Resolutions presented a report expressing the thanks of the association to the people of Lot 48 for their generous hospitality; to Miss Boyver for favoring the convention with her highly appreciated solos; to the local government for special trip of ferry and to the P. E. I. railway for reduced fares, and also to the "press" for courtesy shown, all of which was unanimously adopted.

Committee to reply to C. W. B. M. presented an exhaustive report showing that two auxiliaries have been formed and \$12.50 on hand.

Committee on Obituaries reported ten deaths during the year, viz., Sister Catherine Beattie and Bro. Peter McRae of Summerside church, Bro. John Houston, Sister Janet Gillies, Sister Martha Ling and Sister Sarah McDonald of New Glasgow church, Bro. John Crawford of Wallace, Idaho, U. S., a member of the church at Tryon, Bro. Robert Dewar of Montague and Bro. Duncar McGregor of Lot 48.

Appropriate remarks regarding each were included in the resolution of sympathy to bereaved relatives and friends.

Committee on Ways and Means presented an extended report of the work done and fields ready for the reapers. A report full of good thoughts and encouraging prospects. May God grant the opportunities pointed out may not be neglected this year, and that next year we shall be enabled to review the past with gratification.

The Committee on Temperance presented at the close of a lengthy preamble the following resolution which was unanimously adopted,

Be it resolved, That the Christian churches in convention assembled at Southport extend to the Legislative assembly of 1900 a hearty vote of thanks for the strong measure of Prohibition which was unanimously adopted by both political parties in the house.

The audience was charmed and thrilled and drawn closer to the Christ of Gethsemane and Calvary as they listened to the strains of the "Holy City," as sung in Miss Boyver's inimitable style.

Bro. R. F. Whiston preached an enthusiastic, instructive and interesting sermon, taking as his text, "There was a man sent from God whose name was John." With earnestness and force he pleaded for a greater consecration of all the followers of Christ, encouraging each and every one to fulfill the mission and deliver the message God has given.

The meeting then disbursed and the annual was at an end, and the brethren separated to meet again, we hope, in Charlottetown next year. Between now and then, dear friends, what possibilities lie.

Your etc.,
J. HARRY WILLIAMS.

EVANGELISTIC TOUR.

It was at noon, June 16th, that, weary with my long journey, I landed for the first time in life at St. John, N. B. Bros. L. A. Miles and Geo. F. Barnes met me at the station, and gave me a most cordial welcome, and in Bro. Miles' hospitable home I found every means afforded me for a most needed rest.

The next morning at 7 I boarded the "Prince Rupert" for a 40 miles sail over Fundy's Bay to Digby, N. S. It was my first sight of salt water since landing in New York from old England twelve years ago, and I enjoyed every rod of the way. Soon Acadia's shores loomed up in the south and at 10 o'clock we were in Digby and I first set my feet upon the land of Evangeline. When I was in Old Scotland it was the steamer "Rob Roy" that carried me across Loch Kathrine; but now in New Scotland it was the engine "Evangeline" that drew our baggage from the steamer to the station. We left Digby at noon, and all the afternoon our train ran through a land of enchanting beauty and the most interesting historic association.

Annapolis and Cornwallis valleys—the land of Evangeline—can not be excelled by any country for fertility and beauty. At 9 p. m. we reached Halifax and received a most hearty welcome by Bro. E. C. Ford, the pastor, and Bro. Richardson, and I was taken to the residence of Bro. Clifford Smith, and no evangelist ever had a better home than Bro. and Sister Smith have made for me.

As a stranger I feel inclined to write much about Acadia's beautiful capital, but I know that the limits of your paper forbid; and it is of the church and our meeting that your readers will wish to know, and not of the past history and struggles, but of the present condition of this church will you desire information.

The congregation has a comfortable wooden building well located in the residence district in the north part of the city, upon which there is still a small indebtedness, but this they are rapidly reducing and I think will soon be entirely free from debt.

Since Bro. Ford came to Halifax, nearly two years ago there have been about 20 additions and 50 removals; but it is hoped that the tide has now turned and that the loss will soon be regained. Our meeting continued nearly four weeks, and every Lord's day's congregation was an improvement upon the preceding one until the house was well filled. But it is the wrong season of the year for week evening meetings in a city. From an attendance of from 150 to 200 on Sunday evening we were reduced to an average of 60 on week evenings. We held what we had, but found it impossible to increase it much because of picnics, garden concerts and other out door recreations. But we had an excellent interest throughout and four confessions and I will miss my prophecy if a great preacher does not come out of this meeting. I will leave to others to write about the moral and spiritual influence of the meeting, but

there are some items that I desire to emphasize:

1. Bro. Ford came to this church at a critical time, and has so lived and managed and preached that not only has the church a good influence in the community, but he has grown in power and influence with it, and he and his excellent wife are held in the highest esteem by all who know them, and they have been requested by an unanimous vote to remain for the third year. Let churches everywhere learn the value of experienced men.

2. And a more liberal, self-sacrificing little band than the church in Halifax I have never seen. Only about 50 members, and nearly all of them poor, and none of them rich, and yet they raise *more than one thousand dollars* a year! Can any church excel that? The free will offerings during our meeting were one hundred dollars, which paid their home expenses and made the meeting nearly self-sustaining.

In attendance at the meetings and in contributing of their means the members have made sacrifices that I have never seen equalled, and they are worthy of all commendation.

The Halifax people have quite stolen my heart, and if they are samples of the maritime brotherhood, I shall find it difficult to leave this country at all. Bro. Ford's daughter, Mrs. R. E. Stevens, of Port Williams, led the song service and presided at the organ during the meeting, and I never had this work done better.

I leave to-day for West Gore for a two week's meeting, and thence then to the dedication of the new church building on Douglas Avenue, North End, in St. John, July 29th.

A. MARTIN.

Halifax, N. S., July 13th, 1900.

PICTOU LETTER.

DEAR CHRISTIAN—I was very much interested in reading the last CHRISTIAN, rejoiced in hearing that something was being done for the salvation of souls, and grieved at heart to hear that there were among our people those that make a promise and don't fulfill it. Ananias and Sapphira made no promise only pretended to give all when giving only a part, but was struck dead for their falsehood. To promise to give for the advancement of the Lord's cause, and not do so seems to me equally as bad. The denominations around us are doing far more than we are in proportion to numbers. It seems to me that our people think that as we have the truth and are going according to the Bible we will be all right. But will we get the "well done" from our Saviour at the end of the journey if we have not "done well." I fear not. See what he says in Luke xii, and 47 and 48, "He that knows his Lord's will and does it not shall be beaten with many stripes." A great number of our people are protesting against missionary societies as not being Scriptural, but are they showing by their work that they are trying to obey the Saviour in his command to go (Mark xvi, 15 and 16) or are they helping them that are willing to go? I think not. We need and should have two or three evangelists all the time in these Maritime Provinces. What a good work would be done if all our people would give

according to their means for the spread of the gospel and the salvation of souls. He would be poor indeed that could not give five cents per month, some could give ten, some twenty and up to a dollar per month. Some are able to raise a dollar per month if only willing and interested in spiritual matters. When we cross over the river how small the money matters of this world will seem to us, and it seems to me how sorry we will be that we have done so little to further the cause of the Lord, when how "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." O, brethren and sisters, let us do our duty and try to obey the Saviour that has done so much for us, and may we at the end of the journey hear him say, "Come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Yours for the faith,
D. FULLERTON.

Original Contributions.

HOME MISSION WORK.

J. CHAS. B. APPEL.

Under the above heading in the last CHRISTIAN, the president of the Home Mission Board gave expression to the views of the Board.

Their trouble seems to be one of dollars and cents. The churches do not send funds. Aggressive work cannot be done without funds; therefore no aggressive work can be done. But here evidently the conscience of the board gives trouble—the work allotted to them is to enter into an evangelistic campaign, and it is not pleasant to face the annual meeting without having done something along this line. So, "at their own financial risk," the Board have placed an evangelist in the field. This is a matter for thankfulness—they are now Apostolic—"we walk by faith not by sight." From the little I've been able to learn, God has rewarded their faith by enabling the evangelist to collect almost all his expenses.

The Board wants more money, they have a right to receive it, they *must* receive it if we are to do the work for which God holds us responsible. Few, if any, of the churches are contributing anything like what they might *easily* give, to say nothing about sacrificing for the work. These need to remember that covetousness is a deadly sin and need to repent.

In the meantime what is to be done? Shall the work begun at Halifax, Pictou and St. John, be jeopardized by stopping the aid now extended to these points so that the Board may have money to spend? This surely is trying to venger an evil by committing another. Our orphanages take a child and keep it until it is of an age and strength to earn a living. We would have little confidence in an institution that would take children, keep them a short time and then turn them into the street to starve in order that others might be admitted.

But for what is the Home Mission Board in existence if not to spend money in evan-

golizing? It is just here, to my mind, the president's letter is lacking. He rightly says that "any individual member might have received the money and paid the bills." This is not its principal work. To raise money, not to spend it, is the work for which every missionary board is appointed. The present Board has inaugurated a new method by appointing canvassers in each congregation. This is a good move, and will doubtless eventually do much, but this is not enough. One recommendation at the last Annual meeting was the employment of an evangelist, part of whose time should be given to visiting every church in the interest of Home Missions. If the Board had earlier "walked by faith," had secured their evangelist at the beginning of the year and had sent him on an active canvass of the churches, THE CHRISTIAN for July would have had a different letter from the president.

But not one-sixth of the amount pledged at the last Annual has been received. Does this mean that the members of our churches have so little self-respect that they will pledge themselves and not keep their promises? This would be a sad and humiliating state of affairs, but I do not think that this is the condition. Certainly the pledges were "given at moments of exaltation:" would any one expect to receive many freewill offerings at any other time? Would you succeed better during seasons of indifference or times of depression and discouragement? If we cease to use times of religious fervor and exaltation to present the claims of evangelization of the world, we will soon be without funds for the "regular payments to different churches" as well as "handicapped in the organization of any aggressive work." What is needed is more moments of exaltation and these in every congregation, and added to this a careful, systematic and persistent following up of the work done at these times. The taking of pledges is but the beginning of the work. This needs to be followed by one, two, three, or a dozen letters to the individuals. Keep the memory refreshed until the promise is a fact.

DEDICATION DOUGLAS AVENUE CHRISTIAN CHURCH.

The North End Mission notes will no longer be entitled "Main St." At last the good news can be published that this congregation is worshipping in its own building. This is a matter for praise and thanksgiving, at least it is such to those who have labored and sacrificed for it.

July 29, the last Sunday in the month, was the day of dedication. The following account of the day's service is taken from the *St. John Daily Sun*:

After almost seven years without a house of worship which they could call their own, the north end Christian church yesterday dedicated their new building, on Douglas avenue, to the service of God. The pretty little auditorium was more than comfortably filled at the morning service. The congregations of Silver Falls and Coburg street church had united with the north end Christians, and there were besides a number of others who had come to see and participate in the opening services. The new building, though not at all pretentious, is yet exceedingly pretty, and is fitted in splendid taste,

At the morning service there were on the platform, the pastor, Rev. J. C. B. Appel, Rev. A. Martin, Rev. Dr. Ray, Rev. U. B. Miller and Elder Murray. Each took some part in the opening services, which were of a nature specially suited to the occasion. In introducing the speaker of the morning, the pastor, Rev. J. C. B. Appel, said that the day was the climax of a series of efforts. On the 23rd of January, 1893, a Sunday school was organized in the Temple of Honor hall by the Coburg street church. It was found shortly that the field was large enough to warrant holding regular services. Later on the congregation moved into Union Hall, and in January, 1896, it was regularly organized. That year the present pastor assumed charge, and now all may look at one of the results of their efforts. He then introduced Mr. Martin.

The speaker took as the subject for the dedication sermon, the words found in I Tim. iii: 14, 15: "These things write I unto thee hoping to come unto thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

As we are here today, said Mr. Martin, the question arises, why have we built this church and organized this people? There is no doubt that every stone and timber used in the construction of this edifice represents a self-sacrifice on the part of some of the church. Why is it we are thus struggling, battling against the tide. It is because there is a great principle at stake. When the Word of God was first preached it was as clear and pure as the great heart of the Father, as vitalizing as the blood of Jesus Christ, but after a while it became mixed with human traditions. Different reformers have tried by their own terms to remove these inventions of men, and have succeeded partly. Some seventy-five years ago bodies of men, our fathers, belonging to different denominations, in different countries, came almost simultaneously to realize that purity could only be obtained by returning to the New Testament, by ascending the hill of Zion. And they found that there was but one church of Jesus Christ. Every denomination and every sect, other than that is the result of uninspired man's teaching. There can be but one church, otherwise Jesus Christ, her husband, has been made a polygamist. Our fathers found but the one church, with its foundations laid broad and deep in the divinity of Christ. Other foundations can no man lay. Christ alone, is the central figure of the entire system of Christianity; on Him the church must be built, and after Him it must be called. And so we found the church governed by the book of God; Christ the creed; the Bible the discipline. Today whatever we have of creed not in the New Testament, we will eliminate, and what we have not that is in that book we will take in addition. And on this basis we will unite. The time when all shall stand together will come, and in twenty-five years the church will march on in unison. Our fathers found, again in the New Testament, that the church was called by several names, and we are willing to be called by these and by no others. It does make a difference about the name, and that very thing is doing more to keep the different bodies apart than anything else. And further they found that faith, repentance and baptism were true, and that baptism does not change the heart, faith does that. And so the fathers gave up infant baptism, and studying further, gave up performing the ordinance by sprinkling or pouring. It was like tearing the heart strings asunder, but they believed they were right and they broke away from the customs in

which they had been brought up, for conscience's sake. And in the last seventy-five years this body of believers has increased until it now numbers 1,200,000. It is

"On the rock of ages founded,
Who can shake its sure repose."

Together with the plate collection, over \$200 was pledged by those present toward the building fund.

At the close of the service the ordinance of the Lord's Supper was administered. Elder W. A. Barnes of the Coburg st. church presided and he was assisted by Elder Murray and Rev. J. C. B. Appel.

The afternoon service was largely attended especially by members of the other north end churches, who by their presence gave a token of the good will in which the Christian church and its pastor are held by them. On the platform were: Rev. J. C. B. Appel, Elder Murray, Rev. D. Long, pastor of Victoria street Free Baptist church; Rev. R. P. McKim, rector of St. Luke's; Rev. A. H. Foster, pastor of St. Matthew's; Rev. Dr. Ray of Coburg street Christian church, and Evangelist A. Martin and U. B. Miller, of Iowa.

After the opening services, conducted by Rev. A. H. Foster and Elder Murray, Rev. Mr. Appel welcomed the audience to the new house of worship and read a letter from Rev. George Steel of Portland Methodist church, in which he expressed his regret at being unable to be present, and wishing church and pastor God-speed.

Rev. Dr. Ray, pastor of the Coburg street church, of which the north end body is an off-shoot, was the first speaker. He emphasized the importance which gathers around an event of such a nature as the opening of a church, and dwelt especially upon the unique position the clergyman is in, compared with other professions.

He was followed by the north end clergymen who spoke briefly words of encouragement and congratulation to the Christian church and its pastor. Each presented the greetings of the body which he represented.

The evening service was of an evangelistic nature, the first of a series to be conducted by Rev. Mr. Martin, who preached last night. The congregation throughout the day taxed the capacity of the auditorium. But as soon as the school room is finished additional seating for at least two hundred people will be at the disposal of the church.

HOME MISSIONS.

PRE-EMINENCE OF HOME MISSIONS.

FOSTER G. CALDER, Minister Christian Church,
Leonardville, N. B.

In considering the subject of home missions, we see so many reasons why it should receive the hearty assistance of all Christ's followers, that we are at a loss to know which to give prominence. Thus pondering, the words of the Master spoken centuries ago to His followers, rise up before us—"Ye are the light of the world . . . Let your light so shine," etc. (Matt. v, 14-16). If we are "the light," whence cometh this light? and how shall we "let our light shine."

We look out upon the silver moon shedding her mellow light upon mountain and valley, forest and waters, city and country,

Then we remember that she does not shine by her own light, but by light borrowed (or reflected) from the sun. Even so, as Christians, "we have become illuminated," as Paul says, and shine by light borrowed (or reflected) from the Sun of Righteousness.

As we turn again to view the moon, we observe a dark shadow slowly creeping over her until finally she is completely enshrouded in it. What is the matter? The earth has come between her and her source of light (the sun) and she becomes darkened. And as true Disciples of Christ we must "watch" lest "the world" come between us and our source of light (Christ) and we become again lost in the darkness of sin. Thus the degree of brightness may be determined by considering what does or does not tend to intercept the light. If our lives are centered in His—if our joys, our sorrows, our ambitions are His—then our lights will "shine out in the darkness," and our acts will bear silent, yet effective, testimony for Him. Generally speaking, our lights will become radiant by doing and giving, by going or sending. As far as our energies or our dollars go, thus far will our lights penetrate.

What is true of individuals, is also true of churches. The activity of the church in all matters pertaining to the advancement of Christ's Kingdom on earth, determines her brightness. Her light may be dim, and her influence local, or her radiance may reach from shore to shore. Shall we be content to dimly shine, or shall we put our hearts into the work, and make it pleasing to the Master.

From every part of America comes the call for help. Shall we not heed it, when Christ emphasizes benevolence. (Eph. iv, 28). In our own provinces a great work may be done for "the fields are white with harvest" (John iv, 35). Shall we aid in the good work, and so "lay up for ourselves treasures in heaven?" (Matt. vi, 20). Or, shall we pursue an indifferent course, and allow our lights to grow dim? "To the work! To the work!" "Wist ye not that we should be about our Father's business." Then if this is our Father's business, it should receive our *first* attention, and *best* efforts. May God help us to open our eyes to duty and our hearts to the work, that the cause of home missions may yet surpass our loftiest ambitions.

Maritime C. W. B. M.

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

\$400 for Foreign Missions in 1900.

"The love of Christ constraineth us."

AUXILIARY PROGRAMME FOR AUGUST.

THE BLACK MAN'S BURDEN.

Song—"From Greenland's Icy Mountains"
All rise and read, in concert, Acts xvii: 24-28
Followed with prayer by leader.
Song—"Tell Me the Old, Old Story." To be used in connection with the poem, "The Black Man's Portion in the Word."
Scripture Lesson—Jer. xxxviii: 7-13; xxxix: 15-18; Luke xxiii: 26; Acts viii: 26-40; Mal. iii: 10-17.

Reading of Poem—"The Poet and His Song."
Original Paper—"Our Work in Jamaica;" eight minutes.

Prayer for our missionaries in Jamaica.

Discussion—The relation of the Jamaica work to the Southern Christian Institute; five minutes.

Brief sketch of Booker T. Washington, told by a member.

Prayer for the missionaries of the Christian Church in Africa—Royal J Dye and wife, E. E. Paris, Frank Lea and wife.

Prayer for our Jamaica boys at Eureka and at Southern Christian Institute and their faithful instructors.

Business period.

DEAR FRIENDS,—You will be pleased to hear that Miss Graybiel, our returned missionary from India, has decided to attend our annual meeting at Westport. She has spent thirteen years in India and was there during the famine of '97, so she comes to us fully prepared to tell of the condition of the people in that country.

Many of us are still feeling the influence of her visit to us eight years ago and we believe the inspiration of her consecrated life will remain with us for years to come.

We sincerely hope that our sisters will make an extra effort to attend the convention this year. I wish it were possible for every one of you to meet this noble woman who has counted it a privilege to be allowed to give up so much for Christ's sake. It will surely do us all good and make us see how narrow and useless our lives are if we are giving anything less than our best to the Master.

"We want among the victor throng
To have our names confessed;
And hear the Master say at last,
Well done; you did your best."

We have only a few weeks in which to prepare for our annual meeting. May I not ask each one of you to make our coming convention the subject of your most earnest prayers?

Hoping to meet very many of you at Westport, and praying that God's richest blessing may rest upon us, and His Spirit direct in all things.

Yours in service.

CARRIE F. PAYSON.

At the regular meeting of the Halifax Auxiliary of the C. W. B. M., held June 3rd 1900, the following resolution was unanimously passed, and a copy ordered to be sent to Bro. Nelson Graham and one sent to the CHRISTIAN for publication.

Inasmuch as we have been called to mourn the loss of our dear Sister Graham, one of the charter members of this society, and who was always interested in this, as in every good word and work of the church. Therefore be it resolved, that while with a deep sense of our own loss, we do hereby express our sincere sympathy to Bro. Nelson Graham in this his great affliction, and assurance of our prayers that he may be comforted and sustained by the consolation of the gospel, the hope that cheers us along this little while of meeting our loved ones, and enjoying our loved ones in that life that knows no ending

ANNIE FORD.

Halifax, June 1st, 1900.

RECEIPTS.

Previously reported,	\$173 62
Tiverton—	
Ladies' Auxiliary,	2 00
St. John—	
Coburg St., Ladies' Auxiliary,	1 70
	\$177 32

SUSIE FORD STEVENS, Treasurer.

Port Williams, Kings Co., N. S.

Our year ends August 31st. All money to be credited on this year's account must reach me by that date.

Children's Work.

[Address all communications to Children's Work to Mrs Frank Richardson, Richardson, Deer Island, N. B.]

DEAR BOYS AND GIRLS:—I must say I was rather disappointed last month over our financial report. I fully expected we would about reach our apportionment. I had a report from our treasurer this month, and I see a number of our Nova Scotia bands are holding back to the last, but be sure and do not hold back too long, for the books are closed the last of August, and our children suffer in proportion as we withhold. I had a letter from Miss Rioch this month, and she says that O Mitsu San is now quite a large girl, and no longer a child, when such thirty dollars was all required for her support. Now that she is larger and everything in Japan so much higher, it will require forty or forty-five dollars henceforth for her support. Now this is a matter to which we must attend. You must all feel that she is your adopted sister and whatever she requires we have a right to supply.

Will all the bands be ready to send in their yearly report early in August as the accounts close the last.

Your Step-mother.

MRS. FRANK RICHARDSON.

RECEIPTS.

Previously reported,	\$70 36
Westport—	
Miss H. Stevens S. S. Class,	2 00
	\$72 36

SUSIE FORD STEVENS, Treasurer.

Port Williams, King's Co., N. S.

Died.

STEVENS.—The subject of this notice, Sister James Stevens, was born in Kings Co., N. S., June 9th, 1831, and died at the home of her daughter, Sister H. L. Wallace, Montreal, June 7th, 1900. She was baptized by Bro. D. Crawford when 19 years old, and was a faithful follower of Jesus to the hour when she was called to be with Him whom she had so long loved. August 4th, 1852, she was married to Bro. James Stevens of Newport, Hants Co., N. S. and settled on the Stevens' homestead where they lived until about ten years ago, when they sold the farm and moved to Halifax. Uniting with the Christian church in this city they were amongst its most faithful friends and always took a deep interest in its welfare. Stricken with the disease which slowly but surely wore out the strength of this mother in Israel, she was for a long time unable to go to the house of God. This she felt very keenly, for her place in God's house was never vacant when it was possible for her to be present. A little over a year ago Sister Stevens went to Montreal with her daughter, whose precious privilege it was to nurse a darling mother down to her last moment in life. Sister Stevens has left an aged and devoted husband, a son and daughter, to mourn the loss of one they loved very dearly, and a host of friends and relatives mourn with them one whom they have long known to be a true friend and a lover of all that is pure and good. But we sorrow not as those who have no hope, but look forward to the time when we shall again meet our loved ones in that land that knows no parting. Till then we wait and hope.

E. C. FORD.

St. James Street Christian Church,
18 St. James St., Roxbury, Mass.

J. H. Mohorter, Pastor.—RESIDENCE, 23 Akron Street, Roxbury. Study Hours, 8 to 12 A. M.
Church Services—10.30 A. M. and 7.30 P. M. Sunday-school 12.15 P. M. Y. P. S. C. E., 6.30 P. M. Friday Evening Prayer-meeting, 7.45. All are invited to attend those services.