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THE CHRISTIAN.

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

Vol. XII.—No. 10.

SAINT JOHN, N. B., AUGUST, 1895.

Whole No. 142.

The Christian.

Published monthly by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

P. O. Box 56

ST. JOHN, N. B.

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

FINANCIAL MANAGER:

J. E. EDWARDS, - ST. JOHN, N. B.

NOTICE.

The Annual Meeting of the Disciples of Christ, for Nova Scotia and New Brunswick, will be held with the Church at Halifax, N. S., commencing on the Thursday before the second Lord's day in August next.

J. E. BARNES, *Secretary.*

NOTES.

SEE Bro. Shaw's letter from Halifax and notice his directions as to buying your tickets for the annual.

WE have a very full and interesting report of the P. E. I. Convention which will be read with interest by all.

OUR thanks are due to Bro. Stewart for the excellent report of the great Y. P. S. C. E. Convention at Boston.

BRO. CRAWFORD is preaching for the church in St. John and at the Mission Hall, North End, also at Silver Falls.

THE CHRISTIAN will be represented at the annual. A full report of receipts and expenditures will be submitted. A large amount is due by subscribers, which ought to be paid now.

THE brethren at Halifax extend a cordial invitation to all who attend the annual. It is hoped that a good delegation will attend from all the churches as business of very great importance will have to be attended to.

DELEGATES to the annual will note that the railways and steamboats allow tickets for one and one-third fare. When buying ticket ask for certificate from ticket agent which will be signed by the secretary of the annual meeting. This certificate will entitle you to return at one-third fare.

Our readers will not forget, we trust, that the annual meeting of the Disciples of Christ in Nova Scotia and New Brunswick, meets in Halifax, August ANNUAL. 8-11. It will be the first time in many years for the convention to meet in the chief city of Nova Scotia, and the interests of the church here and the interests of the churches in N. S., make it important that a grand effort be put forth to secure a most inspiring meeting. This meeting should be such that the church with which it is to be held shall be greatly strengthened: and the people of Halifax should be deeply impressed not only by the fact of our presence, but, as well, by the grandeur of our plea. We do not want to go there, stay there for a few days, and leave again without having accomplished anything of permanent value. These meetings are good only in proportion as they do good. The best workers in the churches should be present—the most resourceful, the wisest. It will be a place for planning in the name of the Lord; a place to generate enthusiasm. Many matters of importance are to come up and the disposition that is made of them will indicate the degree of success or of failure that is to attend our efforts during the next year.

Some years ago an Educational Fund was started, sustained by the voluntary subscriptions of the brotherhood in EDUCATIONAL these Maritime Provinces, and its purpose was to assist worthy young men to get such an education as would qualify them as successful proclaimers of the truth. During the years of its existence it did good work, and those who have been aided have been under God's blessing, able to turn many from darkness to light. Our one regret is that they are not all laboring in these parts. There are other young men who are willing to preach the Word, but circumstances are such that they cannot obtain the necessary education,—the education that the churches of to-day seem to demand. It may be that a fund established upon a somewhat different principle from the former one could be built up and made perpetual. If our brethren who were aided, but who are now working in the States would refund the amount they received from the Educational Board we would have about \$500 on hand. This could be loaned without interest, to worthy young men who would promise to pay it back in yearly instalments after they had graduated. Thus we would have a perpetual fund that would never diminish and the contributions from the brethren would aid over and over again in educating

many young men for many years to come. After it had aided one it would come back to assist another. This we believe to be the proper principle upon which to found another Educational Fund. What do you think?

We have a somewhat vivid recollection of many resolutions passed at the annual meeting in Milton last year.

RESOLUTIONS. There were resolutions about THE CHRISTIAN,—about quarterly collections in Sunday Schools, about co-operation with the churches in the United States, about personal endeavors to increase the subscriptions to our Home Mission Fund. This is a good time for those who voted enthusiastically for these resolutions to inquire as to their attitude toward them during the year now closing. Has the church in which your membership is taken up the collection for the G. O. M. O.? Has the Sunday-school taken up quarterly collections for Home Missions? Have you done anything to extend the circulation of THE CHRISTIAN? In other words are you the son who said "I will" and failed to do. If so it would be much better to make no such promises, but still do the good work that you can. If we are to have resolutions in our meetings, they should be wise ones; and only those who intend living up to them should pledge themselves to them. It is useless to pass resolutions that do not result in anything but broken pledges. It is sinful. Good resolutions are desirable, but let them be lived up to; let there be at least an earnest attempt to carry them out. It is one thing to speak in favor of a resolution, to urge its importance upon others, and maintain that it is pregnant with innumerable blessings; but the important thing is to try and get these blessings out of it during the coming months.

We are not about to give an explanation, but are seeking one. Many of our churches

in the provinces are without ministers. Some of them are large, and some are small; some are weak, and some are strong. Size and strength do not always go together. Some want to secure a preacher and have been trying for months to get a suitable man, and some we presume do not care whether they have a preacher in their midst or not. The puzzle is just here: Why have the churches that want a man and are able to support him failed in their attempt to secure one. It is surely not because there are none available. It may be that it is the old mistake of wanting a \$3000 man for less than \$1000; of wanting a whale to swim in a beautiful little lake. There is

no probability of reaching a man of national reputation as a preacher and most commanding talents, and drawing him to a place where his powers are cramped. He feels that his duty to God who has bountifully endowed him and made him capable of filling a large sphere, demands that he find the field where he will have ample scope for his best powers. Smaller men—but just as good—can fill to the full a smaller sphere and cultivate thoroughly a smaller field.

TWO LIGHTS.

In chaos dark, the whole world lay,
Unshapen and unknown;
Gross darkness covered all space,
But soon was overthrown

The Spirit of the Living God
Upon the waters moved,
'Til His creative work began,
Which His Omnipotence proved.

At His command, the firmament
Went quickly to its place;
The sea rolled back—and the dry ground
Filled up the vacant space.

But even yet confusion reigned;
For darkness over all
Hung deep—enveloping the whole
With dark mysterious pall.

But hark! the mighty mandate speaks—
"Let there be light," and soon
From utter darkness comes a gleam,
E'en as bright as noon.

Well pleased was the Creator then,
To see the light was good;
And since that time through ages all
That light has firmly stood.

And so when sin's dark gloomy veil
O'erspreads the world below,
Man grovelled in its mirey depths
And God's commands laid low.

Then, He another light did send
From His bright throne above,
To clear the gloom—the sin remove
By the power of His love.

"I am the Way, the Truth, the Life,"
The great Redeemer cries:
"Believe on Me; I'll lead the way,
To mansions in the skies."

And now the love of Christ constrains
The sinner to His throne;
And shall we gladly claim this Light
And take Him as our own.

New Glasgow, P. E. I.

R. E. S.

THE SILENT DEACON.

[A story, first published a good many years ago, has lately appeared in the religious press, and has been copied out for the *Montreal Witness* by a kind friend, who asks for its publication, saying, "I believe that the story would do good,—much good—for there are many doing to-day what the "Silent Deacon" did thirty years before he told the story to one who was a mischief maker.]"

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member who was laboring to create uneasiness in the church, and especially to drive away the preacher. The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no revival for two or three years past.

"Now, what is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and after a little thought frankly answered:

'No, I don't.'

'Do you think the church is alive to the work before it?'

'No, I don't.'

'Do you think the minister fully realizes the solemnity of his work?'

'No, I don't.'

A twinkle was seen in the eye of this troublemaker in Zion and taking courage, he asked:

'Do you think his sermon on "Their eyes were holden" anything wonderfully great?'

'No, I don't.'

Making bold, after all this encouragement in monosyllables, he asked:

'Then don't you think we had better dismiss this man and hire another?'

The old deacon started as if shot with an arrow, and in a tone louder than his wont, shouted:

'No, I don't.'

'Why,' cried the amazed visitor, 'you agree with me in all I have said, don't you?'

'No, I don't.'

'You talk so little, sir,' replied the guest, not a little abashed, 'that no one can find out what you do mean.'

'I talked enough once,' replied the old man, rising to his feet, 'for six praying Christians. Thirty-six years ago I got my heart humbled and my tongue bridled, and ever since that I have walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them.'

The troubler was startled at the earnestness of the hitherto, silent, immovable man, and asked:

'What happened you thirty years ago?'

'Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness I fancied it a little thing to remove one of the "stars" which Jesus holds in his right hand, if thereby my ear could be tickled by more flowery words and the pews filled with those turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious. We thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B——, where I then lived. We groaned because there was no revival, while we were gossiping about and criticising and crushing, instead of upholding by our efforts and our prayers the instrument at whose hands we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while we hung as dead weight to the wheels; he had not the power of the Spirit, and could not convert men, so we hunted him like a deer till, worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit to show that he had blessed the labors of his dear rejected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson every child of his ought to learn, that he who touches one of his servants touches the apple of his eye. I heard my pastor was ill, and taking my eldest son with me, set out on a twenty-five miles ride to to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his chamber. She said, and

her words were arrows to my soul, "He may be dying, and the sight of your face might add to his anguish." "Had it come to this," I said to myself, "that the man whose labors had, through Christ, brought me into his fold, who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me as a brother—that the man could not die in peace with my face before him? "God pity me!" I cried, "what have I done?" I confessed my sins to that meek woman and I implored her, for Christ's sake, to let me kneel before his dying servant and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior whose armour was falling from his limbs he opened his languid eyes and said, "Brother Lee! Brother Lee!" I bent over him and sobbed out, "My pastor! My pastor!" Then raising his white hand he said in a deep, impressive voice, "Touch not mine anointed, and do my prophets no harm!" I spoke tenderly to him, and told him I had come to confess my sins and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

'I kissed his brow, and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones, but his only reply, murmured as if in a troubled dream, was, "Touch not mine anointed, and do my prophets no harm."

'I stayed by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days, but, like a heroine, she said, "I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and he will care for us."

'Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept Christ stood before my dream, saying, "Touch not mine anointed, and do my prophets no harm." These words followed me till I fully realized the esteem in which Christ holds these men who give up all for his sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor even if he is not "a very extraordinary man." My tongue shall cleave to the roof of my mouth and my right hand forget her cunning before I dare to put asunder what God has joined together. When a minister's work is done in a place I believe that God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you.'

This decided reply put an end to the newcomer's effort to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word 'No,' but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.

Home Mission Notes.

We are sorry to announce that on account of urgent business elsewhere, Bro. J. H. Hardin cannot attend our annual meeting.

Read the letter from Letete. Bro. Leonard's efforts have been blessed, and the church has not forgotten the Home Mission Fund.

Come to the annual and hear Brothers Blenus, Shaw, Ford, and Weaver tell of the good that has been done through the support you have given the Home Mission Board.

Come and help the church in Halifax. Come and be enthused for greater efforts and greater sacrifices in the work of the Lord.

We repeat what we wrote last month, "We trust all our whole souled active members, especially the old and tried ones, are coming to the annual meeting. Business of great importance is to come before the meeting; and it will need the attention of the best informed, the wisest and the most interested brethren we have, to deal with it. Let all come with this one mind, "that whatever we do in word or deed, shall be for the praise of the Master."

RECEIPTS.

Previously acknowledged	....	\$987 40
Halifax—per W. F. Shaw,	....	50 00
do Sunday-school do.	....	4 25
do Y. P. S. O. E.	....	8 00
Leonardville—per Wm. Kay,	....	70
St. John Mission Band,	....	3 25
do "M,"	....	5 00
Westport Sunday-school—per T. M. Hicks,	....	1 10
Milton—per Miss A. A. Collie,	....	2 75
Pictou—per G. D. Weaver,	....	40 00
Brooklyn, N. S.—Mrs. Dr. Minard	....	50
Southville—Wm. Gates,	....	2 00
Letete—per W. R. Wentworth,	....	5 40
Newport, Hants Co.,	....	11 00
West Gore, do } per T. H. Blenus,	....	15 00
Shubenacadie, do }	....	1 85
		\$1,088 20

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS—The time for our annual Convention is almost here. I know that you are interested in the work of the C. W. B. M. and anxious to make our missionary meetings a success in every way. Your officers are trying to plan wisely for their meetings, but they need your help. Will you not come to this annual, feeling that God has given you a work to do? If we are willing to say—"Lord, what wilt thou have me to do?" our meeting will be a success. Begin now to plan for this Convention—pray and work. Many of our sisters would gladly be present, but home duties will prevent them from coming. My sister, you may help to make these meetings profitable. Will you? You can see that every Auxiliary and Band sends in a report—more than that, you can pray earnestly that all may be done to the honor and glory of our Heavenly Father.

Yours in the Master's work,
CARRIE F. PAYSON.

Port Williams, N. S., July 21, 1895.

DEAR SISTERS—I do not know that I can add to what our president has already said in reference to our meetings, and to the need of your presence and your help. I trust that every sister and brother who possibly can, will attend the annual meeting at Halifax. It is a beautiful city to visit, as well as having one of our best and most energetic churches, with brethren and sisters who will make your stay very pleasant. Then beside this, we expect to have a very interesting programme for our missionary meetings, as well as for the other meetings.

Will you not endeavor to be present. Please send all reports of Auxiliaries to the meeting, where they will be read.

MRS. J. S. FLAGLOR, Secretary.

I want to tell our Mission Band boys and girls how one of the boys earned money. He is a member of the "White Star" Mission Band, and wanted to give more money, so he planted some potatoes and sold them, and you will see the result in the Summerville report. I suspect those potatoes were just a little better than most potatoes. There are so many ways for you to earn money for yourselves, and then when you put your money in, it is your own, and I think God must be more pleased when he sees us giving of our own to Him.

SUSIE B. FORD.

WOMEN'S WORK.

Previously reported,	....	\$257 72
Cornwallis—		
Ladies' Auxiliary,	....	6 25
Halifax—		
Woman's Auxiliary,	....	8 17
St. John—		
Children's Day—	....	4 31
Woman's Auxiliary,	....	2 30
Elsie Blackadar,	....	1 00
Woman's Aid,—June	....	3 25
do July	....	1 15
Sunday-school,	....	3 00
Lord's Cove—		
Woman's Auxiliary	....	6 00
Milton—		
Woman's Auxiliary,	....	11 50
Concert Fund,	....	5 62
Westport—		
Woman's Auxiliary,	....	2 00
Summerside—		
Y. P. S. O. E.,	....	3 00
Total,	....	\$817 28

CHILDREN'S WORK.

Previously reported,	....	\$208 25
Westport—		
"Willing Workers,"	....	75
Children's Day Collection,	....	51
Lord's Cove—		
Children's Day Collection,	....	2 06
West Gore—		
"Golden Rule" Band,	....	2 00
Summerville—		
Arthur Leslie,	....	1 00
Children's Day Collection,	....	84
"White Star" Band,	....	66
East Rawdon—		
"Cheerful Gleaners,"	....	1 15
St John—		
"Wide Awake" Band,	....	1 67
New Glasgow, P. E. I.—		
Sixteen Little Ones,	....	5 00
Woodville—		
"Busy Workers" Band,	....	1 00
Total,	....	\$84 90

SUSIE B. FORD, Treasurer.
164 North Street,
Halifax, N. S.

HALIFAX BUILDING FUND.

Previously acknowledged,	....	\$1,547 21
July 10. Sister O. M. Packard, New York,	....	5 00
Total,	....	\$1,552 21

HENRY CARBON, Treasurer.
Halifax, N. S., July 23, 1895.

GONE TO REST.

It is with heartfelt sadness we record the death of Sister M. E. Gates, of Southville, Digby, N. S. Death came and she passed under the rod on the 25th of June at her home at the above mentioned place in the 53rd year of her age.

Sister Gates had been in delicate health for the past two years—yet we were not looking for the change so soon. The crossing of death's chilly stream was envired by much suffering—but with Christ, whom she loved most sincerely, she could say, "It is well, it is well with my soul."

Sister Gates was one of the most devoted of Christian workers. Her whole soul seemed to be taken up in the love of God. Her sweetest theme was Jesus, and was wholly lost in the melting story of the cross. Five years ago the writer met the deceased, and at once recognized her devotedness to the cause of Christ. Very early in life she became a Christian, and her consecration to the work of her Master, not only knew for her a large place in the hearts of her friends, but a crown of never fading duration in the world to come. Her former home was at Milton, Queens Co., N. S., where she became a member of the Church of Christ. Those who have known her through life, speak of her as a whole souled Christian lady.

She was a devoted mother and wife. Her husband, who crossed the river two years previous, had a proficient helper in the person of Sister Gates. Devotedly they worked in the Master's vineyard. But their earthly labors are ended and they rest from care, free from the sorrows that beset the pathway of this life, and we say, Blessed are the dead who have fallen asleep in Jesus.

Sister Gates was a woman of good education and a fair share of natural ability. It was edifying to sit and talk with her—especially on the story of the cross. She leaves a family of deep sorrowing children, but all but one have grown to young man and womanhood. Sister Gates taught her children the great lesson of self-sacrifice, and how to bear the burdens of life without a murmur.

We laid her to rest in the old church yard on the hill side by the side of her husband. And as we looked upon the graves that mark the place, we say two heroes have fallen; and in the ranks of God's host who shall fill the vacancy? Many a tear fell from the cheeks of loving friends as we gathered to pay our last tribute of respect to our beloved friend and sister. She will never be forgotten by those who lived with her in life. We should live so as to be remembered when we have gone. The funeral was conducted by the writer, assisted by Bro. H. A. Dévoe.

The sermon was preached from the words, "I have finished the work thou gavest me to do." (John 17: 4.) by the writer.

The cause of God has lost a consecrated and devoted worker from earth. She has gone to enjoy the reward of the faithful.

H. E. COOKE.

Married.

MORROW-DINGWELL.—At the residence of L. J. Senter, Esq., Charlottetown, July 15, 1895, by O. B. Emery, Mr. Alfred W. Morrow and Miss Mianie C. Dingwell, both of North Lake, Lot 47, Kings County, P. E. Island.

A Scotchman once said: "The Apostle James addressed his epistle to the strangers scattered abroad. If he were writing now he would address it to the Christians huddled at home."

The Christian.

ST. JOHN. N. B., AUGUST, 1895.

EDITORIAL.

HOW ANGELS FEEL FOR MEN.

I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance. Luke 15: 7.

In this passage two classes of Jews are before the Saviour, which we must constantly keep in mind to understand the three parables of the chapter—the lost sheep, the lost silver and the lost son. The Pharisees and scribes made the first class, the publicans and sinners the second. To bring in any foreign class in interpreting either of the parables would be misleading.

The Pharisees and scribes were right on the points at issue between them and publicans and sinners. They kept up the public worship of God, attended to many outward duties which separated them from the heathen world, while the publicans and sinners went away from God's house and ordinances. Still Jesus mingled with these outcasts, taught them, ate and drank with them, that he might bring them back from all their wanderings to the favor and fold of God.

The Pharisees hated the publicans and blamed Jesus for feeling greater interest in these wanderers than he felt in themselves who went not astray (for it must be remembered that this point of going away was now in hand). He appealed to their own feelings and conduct respecting a lost sheep. How much more they did for even one lost sheep than they did for ninety-nine that went not astray. This is how they did and felt for a mere inferior animal. He showed further that even a piece of silver which was lost lies nearer the heart of its owner than the other nine which were not lost, and to confirm the justice of this he tells of the exceeding joy of heaven over the one sinner that repents.

Although the Pharisees were right and the publicans wrong in much that was outward yet the former were in heart far from God. To them Jesus said, "These things ought ye to have done and not to have left the other undone." In what they had thus done they were righteous and needed no repentance, but there was not over them the joy in heaven that was over the publicans who repented of all their sins and found pardon through the blood of the cross. Jesus thus vindicates his mission and this exceeding interest in the lost, and expose the heathen hypocrisy in them that blamed him for seeking God's lost children as they did their lost sheep.

The parable of the prodigal son further illustrates our subject, when he who had gone away from his father and wasted his substance in sinful living, came back, there was more joy than over the elder son that went not away. Here, again, are the two classes with which the chapter starts. The father felt more anxiety for the son that was

lost than for the one at home, and very much more joy over his recovery. The elder son reeoned and murmured; his father met his arguments and false accusations and declared that they would rejoice over his brother that was lost and is now found, that instead of this being an injury to him it should be a benefit and his greatest delight. Still this selfish and unbrotherly monster did not go in, and to this day remains outside a byword and a reproach to all nations.

We notice that in every case in this chapter friends and neighbors were not called till the lost was found. The man did not call his friends till he could say, Rejoice with me for I have found my sheep which was lost. No matter how far he had to go or how thorny the road, he goes alone. No matter if the sheep was so far gone that it could not walk, he would lay it on his own shoulder and carry it home.

The woman who had lost the silver would not call anyone until she found it. Then she calls her friends and neighbors saying, "Rejoice with me for I have found the piece which I had lost." Is it possible that the toil and pain and trouble of the search are all to be borne by the owner, but the joy and happiness would be shared by the friends? Blessed Redeemer such was the case! All the pain and toil were thine! Ours are the pardon, joy and peace.

Jesus "trod the wine press alone," when he came to seek and save that which was lost. He wants his brethren to tell everybody what he has done and suffered to save them, but he does not want them to think of *their* hardships while doing it. The sacrifice of himself for his followers should make them blush to speak of their sacrifice for him or his cause. Preachers, as well as others, should bear this in mind if ever tempted to preach only where others do their part to make it easy for them; they should, like Paul, think of Him "who loved me and gave himself for me." He had lived so long and so near the cross of our Lord Jesus Christ, that he was crucified to the world and the world to him. Its charm had lost their power and of its worst sufferings he could peacefully exclaim, "But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." That was what he thought of his sufferings for Christ. His very life, was not dear unto himself because it was so very dear to Christ and altogether in his keeping.

Let us be faithful to Jesus and in a little while we will be among the friends whom he will call together to rejoice with him over all the lost then redeemed out of all nations and people and tongues.

I am only one, but I am one. I cannot do everything, but I can do something; what I can do I ought to do; what I ought to do, by the grace of God I will do.—Hale.

This salvation of God is sent to the Gentiles; they will also hear.

Original Contributions.

"BOSTON, '95."

It is impossible to give in a brief article anything more than the faintest idea of the great International Convention of Christian Endeavor that was held in Boston, July 10-15. Over 56,000 people registered, and they came from almost every state and from many far away countries. Canada sent about 500, of whom about one half hailed from the provinces by the sea. Boston welcomed the delegates most heartily. The flowers in the public gardens were made to speak by being arranged into sentences and Christian Endeavor mottoes, as well as into various suggestive symbols. The business houses were decorated in the convention colors—crimson and white—some large firms spending almost \$2000 in this way. It is doubtful if Boston ever presented a more beautiful appearance or welcomed more cordially the delegates to any convention. It is certain that no convention was more worthy of their favorable consideration. The delegates came singing, they sang through the streets, they went home singing. Boston found out that religion is joyful and that religious people bless by their presence. The delegates won the good will of even the policemen and the street car conductors.

Of course no building in Boston could accommodate such a convention, so there were three meeting places—Mechanics Building and two large tents on Boston Common. These had a seating capacity of about 30,000. Besides there were overflow meetings in convenient church buildings, as well as in the open air. For an hour before the doors of the hall were opened thousands of people would be present, and by the opening hour the crowd would extend so far into the street and along the streets as to be in danger from the passing street cars. But what a happy waiting throng they were. They would stand and sing, and sing, and sing. The passers by would stop and look and wonder. It was good to stand on the upper steps at the Mechanics Building and look into the many thousands of happy young people, who would stand for an hour in the sunshine and not complain of being crushed or uncomfortable. They sang and bore it.

But of the convention proper, what can we say? Great men of all denominations were present—men who are leaders in thought and Christian work, men of whom we had heard much and now want to hear more. The speeches were of a high order, some of them perhaps a little too heavy for a popular gathering, but most of them were lightened up by humor and awakening incident. The great living issues in practical Christianity were discussed. Loyalty to the Bible and Temperance and Morality and Social and Civic Reforms, and Christian Citizenship, etc., etc., came in for a share of attention. Men who are prominent in their special departments gave us their best thoughts. National lines were all but obliterated, and denominationalism seems to hide itself away for the time being. If it can disappear for a week why can it not be buried forever? This great Christian Endeavor

movement is destined to be a mighty agent in hastening the coming of the time when all God's children shall be one; and there is no people that have such good reasons for welcoming it and trying to increase its momentum as the Disciples. Its tend is in line with our own great purpose. It aims to lift up and honor the Christ, it emphasizes personal loyalty to him, it gives the Bible the place of pre-eminence and promotes Bible study.

It is well then that the Churches of Christ have taken hold of it so heartily. We now stand third in the number of societies, only the Presbyterians and Congregationalists being ahead of us. Last year we stood fifth. Our rapid growth in this connection is calling the attention of the religious world more and more to us. People in New England who had scarcely heard of us are now investigating. The going of the convention to Boston was a great blessing to the church in that city. It is now better known than ever before. In the great gatherings of the convention the preachers from the Disciples came into prominence greatly to our advantage. Bro. A. E. Cobb, of Illinois, delivered one of the best addresses, and the papers spoke highly of it. Other of our men did just as well. In all about thirteen of them took part.

But we presume that our readers are most interested in the meetings held by our own people. On Thursday evening there were denominational rallies. The Disciples met in their South End Tabernacle. The attendance was large and the meeting impressive. Bro. Hardin spoke on the Home Mission Field, Bro. McLean for Foreign Missions, and Bro. Muckley told about the work of the Church Extension Board. It will be seen that the "rally" had a practical cast. It was to generate enthusiasm and stimulate activity—and it did 'so. One resolution came before the meeting. It was to the effect that besides the work the Endeavorers are doing in the foreign fields, they undertake to pay off a large portion of the debt that is hindering the work of the Boston Church, and also that they assist in buying a lot for the North Side Christian Church in Chicago. These objects are both worthy and now is the time for the societies to endeavor to do something practical. It was suggested that the societies in the east—and the east begins somewhere near Ohio and comes this way—support the Boston work; those in the west the work in Chicago. If any church needs aid and needs it now and is worthy of it, that church is the one in Boston. Bro. Edmonds is a grand man. He is working heroically and at great sacrifice; and the church during the convention prepared to lodge many delegates, at great personal inconvenience and the amount thus realized they gave toward paying the debt. They also ran a first-class restaurant, doing the work themselves, thus depriving themselves of the privilege of attending the meetings, and the receipts all go towards the same purpose. The spirit of earnestness has captured them and they are doing all they can. They do not ask that the whole debt be paid for them. They will give dollar for dollar.

The meetings on the Lord's day were inspiring. In the morning Bro. McLean preached a grand sermon on his favorite theme to a large and attentive audience. In the afternoon the communion service was held, Bro. H. L. Willett, of Chicago, presiding. It was a deeply solemn occasion. It was good to be there and with the Lord's children from different states and provinces sit around his table. The evening meeting was presided over by Bro. Darst. Many persons spoke for a few minutes each. The aim was to have some representative from each

state and province. Bro. H. Murray spoke for Nova Scotia. The great trouble was in his not having twenty instead of two minutes. Some said they enjoyed this meeting even more than the great meetings in the tents or in the Mechanics Building.

The next International Convention meets in Washington and we expect that many disciples will find their way thither and worship in the Garfield Memorial Church.

H. W. S.

WEST GORE LETTER.

Our county meeting is a thing of the past. Its benefits and pleasures have been many. Our meeting began on Saturday, June 29th, by an entertainment gotten up by the Mission Band. The meeting house was filled up pretty well at 3 p. m. to hear the little folks. Everybody was pleased at the way the children acquitted themselves. The young sisters who have had the band in charge are working hard to make the band a success, and this entertainment shows they have not worked in vain. May the Lord bless all who are engaged in this work. On Saturday evening we had a sermon by Bro. Blenus who had been preaching for about a month in different parts of the county. This sermon was intensely practical, showing the need of taking up the cross and following Christ. Sunday morning, 9 a. m., we had our Sunday-school and Bible-class. Bro. John McDougall is the superintendent and has been for years. Some of the brethren from other churches, who were present that morning thought he ought to have been a preacher and I am inclined to think so myself, for he is mighty in the scriptures. At 10.30 a. m. Bro. Blenus gave us a discourse on the words "Woe to them that are at ease in Zion." I wish I could convey it to you, as it was conveyed to us. I heard very many words of appreciation from those who heard. After the sermon we gathered around the Lord's table and truly there seemed to be a sacredness as we thought that some who had been with us the year before had gone to rest, and there was a prospect that some of us may be called away before another county meeting came around. Who would it be? If we loved the Saviour we could look up to him and ask, "Master, is it I?"

At 2.30 p. m. we met for a social meeting and truly it was good to be there. After half an hour's exercises Sister Lois McDougall read a paper on "Christian Giving," this was followed by a paper by Sister Olive Wallace on "What Benefit are we to expect from this Meeting?" then came Bro. Alfred McNeill with a paper on "The Past Year." Sister Tillie Stevens read a paper on "How to Help the Preacher," and Sister Rose McPhee a paper on "The Coming Year." These papers were all of a high class and worthy of a place in the columns of THE CHRISTIAN. Bro. Blenus, who has attended many of the conventions in the United States, told us they would compare very favorably with the papers read at many of the conventions. At this meeting a collection was

taken up for Home Missions and fifteen dollars raised.

At 7.30 p. m., Bro. M. B. Ryan preached to us from these words, "There is no other name under heaven given among men whereby ye may be saved." It was an excellent discourse showing the supremacy of the religion of Christ, and we were all made to feel glad we lived in a land where Christianity was the prevailing religion.

The meetings were large ones, the weather being fine the house was crowded to overflowing, enthusiasm was manifested and I have never seen a happier nor more friendly lot of people.

On Monday morning, the rain came down, and our business meeting was small. Still the meeting was interesting and the results of the year's work encouraging. The meeting adjourned to meet the last week in June, 1896. I would recommend to the brethren who gather at the annual in Halifax, the consideration of the advisability of having these district or county meetings all over our province. We have proved them very helpful here, and believe they will prove a blessing to others.

The first Sunday in July I spent with the church in River John. The work here needs help. Is there nothing we can do to build up the cause in such places as these? I shall say more about this again.

The Saturday before the second Sunday in July found me in Charlottetown meeting with the brethren in their annual meeting. It was the best annual I ever attended on P. E. Island, the only thing to be regretted was the absence of Bro. Crawford; on all sides I heard expressions of regret on account of this.

At my present writing I am enjoying the hospitality of Bro. and Sister Silas Rayner, of Tignish, P. E. Island. W. H. HARDING.
West Gore, Hants Co., N. S.

News of the Churches.

ST. JOHN, N. B.

Sister Ramsdell and daughter returned to St. John, and we are being helped by them in the meetings.

Bro. H. Murray spent the evening of the 8th here. He attended the meeting in the Portland hall, and assisted Bro. Stewart who preached to a fair audience. They both went to Boston on the 9th to attend the C. E. Convention, also Bro. and Sister Morrison; Bro. J. W. Barnes, Sister Emma Christie and Nellie Flaglor had gone on before. They all speak glowingly of the grand meetings and the benefit they derived from them.

Bro. and Sister J. B. Moore, who were at the big convention, arrived here on July 16th, and will spend a month in New Brunswick before returning to their home in Aberdeen, South Dakota, U. S.

On the 12th, Bro. Donald Crawford came to preach for us during Bro. Stewart's absence. Bro. C. has preached in Portland and Silver Falls as well. We are delighted to hear our good brother. He gives us so much information, is so gentle and full of the Master's spirit, that it is inspiring to see and hear him. May he long be spared to continue his good and successful work.

A large number of new books have been added to the libraries of the Coburg street and Portland Sunday-schools.

Sister L. A. Miles went to Milton on the 19th. She is one of our earnest workers in the Church and Sunday-school.

SILVER FALLS, N. B.

The Church at this place is earnestly contending for "the faith of the gospel." They meet every Lord's day at 3 o'clock for the breaking of bread. In the evening at 8 o'clock, they have a prayer and social meeting. The Sunday-school meets at two o'clock. Bro. H. Shellington is the superintendent. The Young People's Society of Christian Endeavor meets on Wednesday evening at 8 o'clock.

Elder Donald Crawford, of P. E. Island, preached last Wednesday evening on "The Prodigal Son." The brethren are always glad to have any of our preaching brethren visit them.

The Sunday-school picnic was held at Watters' Landing, Loch Lomond, on Thursday, July 18th. There was a large number present, and all spent a pleasant day.

LETETE, N. B.

God has truly been good to us and has heard the prayers of his people in behalf of the church at Letete. Bro. S. V. Leonard is spending his vacation from Lexington, Ky., with the churches at Letete and Back Bay, and God has crowned his labors with success. Thus far he has had eight precious souls to confess their faith in a risen Saviour and followed in Christian baptism.

There are others that have in an evil moment fallen away but again have renewed their covenant vows with God.

The Sunday-school is advancing and so the work goes on. Bro. Leonard is a faithful, hard worker.

Respectfully yours, W. R. W.

Perhaps it is not too late to say that in the month of May I visited Letete and Back Bay, remaining over three Lord's days and holding some meetings through the week. Found the brethren there anxiously waiting and expecting a preacher to settle among them and help them in the good work building up the cause of Christ.

We hope they will not be disappointed in their expectation.

We had two confessions and baptisms in Back Bay. We preached twice in Mascareen, had one confession and baptism there. The brethren, as well as can be expected under these circumstances, are doing well. May the Lord bless them is my earnest prayer.

I am on my way to attend the Endeavor convention in Boston, and am expecting to attend the annual in Halifax, the Lord sparing me. May the Lord continue to bless his laboring children in their efforts to do good.

WM. MURRAY.

Swampscott, Mass., July 9, 1895.

CORNWALLIS, N. S.

Since my last letter from here we have enjoyed a visit from Bro. W. F. Shaw, of Halifax, who, with Sister Shaw, spent a week with us, and preached for the brethren on Lord's day morning and evening, while I filled his appointments in Halifax. This was Bro. Shaw's first opportunity of preaching to the brethren in Cornwallis, and all were so well pleased with him that a hearty welcome awaits him if he can again arrange to be with us.

Bro. H. Murray, also, made us a short visit on his way to attend the C. E. convention in Boston, spending one Lord's day with us, and gave us two most excellent discourses. The friends in Cornwallis are always glad to have Bro. Murray with them. He never fails to do them good, and seems to be preaching better as he gets older.

But I started out to say a word about our coming annual, and in particular about the proposed collection to assist in paying off the debt on the meeting house in Halifax. My readers will remember the suggestion made in the June CHRISTIAN that, instead of the usual collections to pay the preachers' expenses, we pay our own expenses like other people, and that a special collection be taken to aid in paying off this debt. So far as I have heard, the preachers heartily approve of this suggestion, and will willingly give up the amount they would receive, for this worthy object.

As has already been stated, this means a contribution of from five to ten dollars from each of our preachers, and it remains to be seen whether the brotherhood are as much interested in this good work as are the preachers. The interest of the cause we all profess to love, not only in Halifax, but in these provinces as well, make it necessary that this debt should be paid. The money taken every year to pay the interest on this debt could be expended to so much greater advantage in sending the gospel where it is not now preached in its primitive simplicity. Relieve the Halifax church of this debt, and in a short time we will see a self-sustaining church, and will be receiving our money back with a liberal interest to aid us in supporting the work in other needy places.

I sincerely hope the brotherhood will come up to this meeting full of the Spirit of Christ, and with a determination to make a strong pull, and a pull all together, to give the cause for which we plead such an impetus that its influence will be felt for all time to come. Now, too, is the time for the Halifax brethren to put their hands down deep into their pockets, and bring up their fifties and hundreds. This will give such an inspiration to the whole movement as will make success sure.

It may be, too, that there are some friends of the cause in Halifax who may read this, who will not be able to attend this meeting. If so, let them send in their contribution either by some friend or to Bro. Henry Carson, Halifax, 203 Lockman St. We are going to have a grand meeting, and one that will do us all good. Let us work and pray for this, and God will bless our efforts to win souls for Christ.

But I cannot close this letter without expressing my sympathy for the brotherhood in the loss of our dear Sister Gates. I feel that her death is a great loss to us all. While our hearts go out in deep sympathy for the dear children left now with neither father nor mother, we cannot shut our eyes to the fact that the loss of such faithful workers as Sister Gates is one felt by the brotherhood in the bounds of their labors. Too much could hardly be said of the faithfulness of Sister Gates, yet where she was so well known but little need be said. As the wife of Bro. J. A. Gates, so well and favorably known, she has been brought more prominently before the brethren, than perhaps, she otherwise would have been. But it was by her earnest consecrated work for Christ that she was best known, and most beloved. Heaven alone will reveal the good that faithful woman has done. "But she rests from her labors, and her works do follow." It is in my heart to say more, but as a suitable obituary will doubtless appear, I will close this already too long letter with heartfelt sympathy for the loved ones thus bereft of mother, sister and friend.

E. C. FORD.
Port Williams, July 17, 1895.

HALIFAX, N. S.

It may be interesting to the readers of THE CHRISTIAN to know that we are all busy as bees preparing and making arrangement for our annual,

which is to be held with the Halifax Church of Disciples. Strangers can feel assured of receiving a hearty welcome from the brethren and sisters. We pray that the cause may be strengthened and much good done. Each one seems anxious to do something to make the meeting a success.

Before closing permit me to mention a birthday social which was given under the auspices of the Ladies Aid Society and held at the home of Sister H. L. Wallace and under whose clever and efficient management was a perfect success. Much credit is also due to members of Sister Wallace's Sunday-school class, who contributed largely to the evening's entertainment.

A CHURCH MEMBER.

Everybody is busy preparing to make visitors welcome at the annual, August, 8-11. Send your name and address to H. L. Wallace, 164 North Street, Halifax, at once, if you have not arranged for a stopping place. If you are coming by rail, purchase a ticket one way to Halifax, and at the same time ask the ticket agent for a standard certificate. This certificate will be signed by the Secretary of the Convention in Halifax, thus securing you reduced rates for your return. Those who come on the Bridgewater boat will tell them you are coming to the great Convention of Disciples in Halifax, and they will give you a return ticket for half fare.

We are sorry to lose from our number, Brother Herrchian. He will work for a ship company of New York. His family will remain here for the present.

Bro. and Sister James Stevens have returned from their visit in Hants County, and we again enjoy their faithful church attendance.

Bro. Morrison pleasantly surprised us by dropping down in our midst Lord's Day, the 21st. We always enjoy his visits, and feel encouraged by his presence.

Brother Weaver came in on a short visit Monday, the 22nd. He is making it interesting for some of the Pictouists who do not just agree with us on the primitive gospel commanded.

The Y. P. S. C. E. is working for two things the coming Friday night: a missionary programme and a collection for Home Missions.

Through the encouragement of Sister Wisdom, we solicited a tract fund for the annual, and will endeavor to scatter a little printed doctrine along with the rest.

We only regret that we have not time to write a personal invitation to every Disciple in Nova Scotia and New Brunswick for the August meeting except this. Please consider this solicitation for your August presence as personal. The only way to get "our plea" before the people is to get it there; and I know of no better way than large enthusiastic gatherings where the spirit of brotherly love and unity inspires every soul and every utterance. Let all come who can, then, praying that God may so direct in all that is said and done, that the Church of Christ may be strengthened, souls saved, and God glorified.

W. F. S.

CHARLOTTETOWN, P. E. I.

The Y. P. S. C. E. of the Church of Christ held one of the best meetings that was ever held by their society last evening. Miss H. L. Beattie, of Summerside, conducted the meeting, the topic being, "For Christ and the Church." A number of short pieces interspersed with music, followed. Mr. McInnis conveyed the greetings of the Zion Y. P. S. C. E. to this society. He was responded to by R. W. Stevenson, who then gave a thrilling and interesting address on the work of the Y. P. S. C. E. He thanked God that

he was living in a time when the young people were taking such an active part in the work of the Master. He felt that the progress of the church depended largely on the work of the young people. Miss E. Rayner, of Tignish, read a very interesting paper on Children's Mission work in that place. A collection was then taken up to be forwarded by her to the treasurer of the Children's Mission Work. Meeting then closed by singing "God be with you till we meet again."
—P. E. I. Paper.

PROGRAMME

for the Annual Meeting of the Disciples of Christ, of Nova Scotia and New Brunswick, to be held at Halifax, N. S., beginning August 8, 1895:—

THURSDAY, 8	P. M.—Service of Welcome, led by W. F. Shaw, followed by preaching.
FRIDAY, 9	A. M.—Prayer and social service.
10	" Business session.
2	P. M.—Evangelistic work and finance.
3.30	" —Preaching.
8	" —Home Missionary Meeting.
SATURDAY, 9	A. M.—Social meeting.
10	" —Business
11	" —Preaching.
2	P. M.—Woman's Business session.
3.30	" —Preaching
8	" —Woman's Missionary meeting.
LORD'S DAY, 7.30	A. M.—Prayer-meeting.
11	" —Preaching, M. B. Ryan.
12	" —Lord's Supper.
2.30	P. M.—Sunday-school exercises.
3.30	" —Preaching, T. H. Blenus.
8	" —Preaching, R. W. Stevenson.
9	" —Farewell social meeting.

The following preachers are expected to be present and take part in these services:—M. B. Ryan, T. H. Blenus, H. W. Stewart, H. Murray, W. F. Shaw, H. A. DeVoe, H. E. Cooke, Wm. Murray, R. W. Stevenson, U. G. Miller, and others whom we hope to see with us. It is expected that the meeting will be very interesting, and that all will come in the spirit of Christ, that this may be a grand meeting, and one that shall be a great blessing to the cause we plead.

E. C. FORD, *Chairman.*

PROGRAMME OF WOMAN'S MEETING.

2.00 P. M.

1. Devotional Exercises.
2. Minutes.
3. Secretary's Report.
4. Report of Superintendent of Children's Work.
5. Treasurer's Report.
6. Reports from Auxiliaries and Bands.
7. Unfinished Business.
8. New Business.
9. Paper—Children's Work, by Miss Ethel McDougall.
10. Song—Members of "O Gin San" Band, Halifax.
11. Prayer.

8 P. M.

1. Devotional Exercises.
2. President's Address.
3. Miss Ritch's Letter.
4. Solo—"The Palms," Miss L. Fullerton.
5. Address—
6. Address—W. F. Shaw.
7. Solo—"Calvary," Miss S. Ford.
8. Paper—"Missionary Extension," Miss M. Freeman.
9. Reading—J. Barry Allan.
10. Collection.
11. Benediction.

P. E. ISLAND CONVENTION.

The annual meeting held with the church in Charlottetown on dates July 13 15 was a very pleasant affair.

At 8 p. m. on Saturday evening a social meeting was held, conducted by Bro. Miller, pastor of the church.

After singing and prayer, I Cor. xii, was read. Bro. Miller then delivered an address of welcome, which had the effect of making all feel at home, and that we were bound together by the strongest of ties, viz., LOVE.

The evening was spent in short addresses, prayer and singing. The announcements for the Lord's day services were then made, and all retired to their places of entertainment, of which there was no lack. Every one of the brethren and sisters in Charlottetown did their utmost to make all comfortable and happy.

The preachers present were—U. G. Miller, Charlottetown; R. W. Stevenson, Montague; W. H. Harding, West Gore, N. S. There would have been several other preachers present had not the great C. E. Convention taken place at this date.

On Lord's day morning at 6 a. m. a social meeting was held, led by Bro. E. Norton. Although so early in the morning, yet quite a number were willing to shake off dull sloth and early rise to pay their morning sacrifice.

At 10 a. m. another meeting of the social order was held, led by Bro. Jeffrey, in which a number took part, and brought to a close at 10 45. The choir then sang some very nice selections while the audience were being seated.

The regular service was then opened by Bro. Miller in the usual way. The scripture read was Nehemiah vi. After prayer and singing, Bro. Harding arose and re-read the third verse of the same chapter; and from these words he preached an excellent sermon, along the line of practical work. And very clearly did the speaker show that each had a work to do. In referring to the problems that confronts us to-day, the speaker said the only solution to them was the religion of Jesus Christ.

After the sermon the Lord's table was spread and a large number of the faithful partook of the emblems of Christ's body and blood, Bro. Harding presiding.

At 3 p. m. another of those grand social meetings was held, led by Bro. Beattie.

The brethren came together again at 6 p. m. and all joined in a short social meeting led by Bro. Jeffrey.

At 7 p. m. the preaching service of the evening began. The 55th chapter of Isaiah was read. After prayer and singing, Bro. R. W. Stevenson arose and took for his text, "Men and brethren what shall we do." Acts ii. 37.

The sermon throughout was very impressive. In the clearest terms did the speaker show what we must do in order to be saved from sin, and made meet for the inheritance with the saints in light.

With those happy thoughts on our minds the day's services were brought to a close,

and all went to their homes feeling that the day had been profitably spent.

Monday morning, at 9 30, the brethren and sisters repaired to the church to attend to the business of the association. A short social service was held, led by Bro. J. W. Gates, of Nova Scotia, at its conclusion the business of the year was brought on. In the absence of the moderator, a chairman was chosen, *pro tem*, till the vacancy could be filled. Bro. T. Beattie, of Summerside, was unanimously chosen for that office.

At this point the meeting was brought to a close. The Rev. D. Sutherland, of Zion Church, then delivered an address of welcome on behalf of the evangelical churches of Charlottetown to the Christian Association.

In course of his remarks he said that during the past year it had been his pleasure to preach in this church, and how he was struck with the atmosphere of brotherly feeling that pervaded. And in conclusion he exhorted all to be steadfast in the truth. Bro. Harding then made a very appropriate reply. Bro. M. Stevenson then introduced the Rev. F. A. Noble, of Chicago, to the audience.

The Rev. gentleman then arose and gave a very pleasing address, and extended the greetings of the evangelical churches of the U. S. A. To which Bro. R. W. Stevenson made a suitable reply, thanking him for his kind recognition.

At 1.30 p. m. the meeting was again called to order by the moderator. The minutes of last meeting read and adopted.

The reports from the various churches showed some increase.

Bro. R. W. Stevenson suggested that the brethren on P. E. Island should try to secure and support an evangelist, and that a great deal of good could be done in that way. It was resolved that a committee be appointed to look into the matter. The committee is made up of members of the various churches.

A communication was received from the W. C. T. U. asking would the association be in favor of scientific temperance being taught in public schools. A resolution was then passed that the association was in favor of such being taught.

A telegram was received from Sister J. S. Flaglor, of St. John, on behalf of the C. W. B. M., thanking the brethren and the sisters on P. E. Island for their support in the past and soliciting their aid in the future. The association directed the secretary to reply to Sister Flaglor.

Bro. Robert Stewart then asked that the next association be held with the church at Lot 48, which request was granted.

The association was then brought to close by singing "God be with you till we meet again."

One thing must not be forgotten, and that is the kindness lavished on us during our stay in Charlottetown. It will long be remembered by us.

The weather, too, was very fine. We had good audiences, good preaching, excellent music, good social meetings, and last, but not least, good entertainment.

G. A. JEFFREY, *Secretary.*

Summerside, P. E. I., July, 1895.

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