



THE SANDFORD (NOVA SCOTIA) CHURCH

We are very glad to give our readers a picture of this little church, situated at Sanford, Yarmouth County, Nova Scotia, where many blessed meetings have been held during the past twenty-five years.

There is a home-likeness and beauty about this part of Nova Scotia which the writer always enjoys when he has the privilege of visiting it.

The people composing the membership of the Yarmouth County churches are among the most substantial and loyal of the Reformed Baptist Denomination.

They have had several pastors since their organization as follows: Rev. A. Kinney, Rev. H. H. Cosman, Rev. G. W. McDonald, Rev. C. S. Hilyard, Rev. G. B. McDonald, Rev. A. H. Trafton. Rev. S. H. Clark is their present pastor. Supplies for pastors when sick or absent: Revs. Allaby, P. L. Cosman, A. W. Morrell.

The following are the deacons: G. P. Bowers, Edgar Landers, Howard Thurston.

The following sketch of the history of this church was furnished by Brother Howard Thurston, who was one of the charter members of it. He says: Sometime in 1888 the F. B. church at Sanford, N. S., came in touch with the teachers of holiness, who taught "heart-purity," or the possibility of having the heart cleansed from all sin. Many feeling their need of such an experience, were led to seek it. Some received what they sought for, and testified definitely to the power of God to forgive sin and to cleanse them from all unrighteousness. This led to those who professed to have been sanctified, and also those who sympathized with the doctrine, to be disfellowshipped by the Free Baptist Conference of N. S.

Under these circumstances they either had to sacrifice their faith or secede. They chose the latter, and in this way the Reformed Baptist church at Sanford came into existence, being organized Feb. 10, 1889, by Rev. Aaron Kinney, with 21 charter members, who worshipped for some time in a hall. But early in 1890 a new building was considered, and on Jan. 3,



REV. S. H. CLARK
Pastor of Sanford Church.

1891, the church was opened for a covenant meeting, and on June 1st of the same year, the Reformed Baptist Alliance was held in this church. Later it was dedicated to the service of God as a part of the Reformed Baptist denomination.

There can be twenty-five years of interesting history added to this little sketch which would tell us of faithful labors of pastors, souls converted and sanctified wholly, of children who grew to manhood and womanhood in the Sunday School and church services, and many seasons of sacred interest and memory which have been associated with this little church on the hill, which has given its silent testimony to men on land and on the sea, that people gather here to worship God. Many thousands of people in the towns and cities of the world look back to the little plain, unpretentious country church with the happiest memories to childhood hours in the Sunday school, and the simple church services. So this little church is a sacred spot to many who are now scattered in many places, who can say the deep impressions we received there have been a stay and comfort to us in all the testing conflicts of life.

He was then told that if he simply memorized it, it would be a feat of memory, and nothing more; he must practice its teachings.

His face lightened up with a smile as he promptly replied: "That is the way I learned it. I tried to memorize it, but it wouldn't stick, so I hit on this plan. I would memorize a verse and then find a heathen neighbor of mine and practice the verse on him. Then I found it would stick."—*Presbyterian Record*.

I was never happy until I gave up trying to be a great man, and was willing to be a nobody.
—*Payson*.

THREE PRINCIPLES OF GIVING.

The members of a negro church in Jamaica resolved to give money for the support of a native evangelist, who would preach the gospel to their yet unsaved brethren. They selected a treasurer (so says *Frauen Missions Blatt*), and appointed a day for receiving the money. When all were present, the treasurer, an aged man, proposed three principles, which were unanimously accepted:

All will give something.

Each will give us as much as he or she is able.

Each will give cheerfully.

After several had brought forward their gifts, an old negro, who was known to be rich, stepped up and laid \$2 on the table. The treasurer returned it and said, "Dis gif' may be accordin' to de furst princ'ple, but, brudder, it is not accordin' to de second." The negro took back his money and returned to his seat. After a moment he returned and threw \$20 on the table, as he remarked sullenly, "Hyar, maybe dat is enough." Quietly the old treasurer returned his money, and replied: "Budder, dis may be accordin' to the de first an' second princ'ples, but it am not accordin' to de third." Again the negro took his money, and, full of wrath, sat down in a corner of the church. After a time, however, he returned, and smilingly approaching the table, placed on it one hundred dollars with the words: "I give dis gif' cheerfully in de name of de Lord Jesus." Then the old treasurer jumped up, and taking both hands of the negro, cried out, "Dis is al-right, brudder, it agrees with all three princ'ples!"

Would it not be well if each of us would consider these three principles in our giving?

—*Miss. Review of the World*

"PAPER REFUSED."

(From *Zion's Advocate*)

If there is a less courteous way of terminating a subscription than by refusing to take the paper from the postoffice or to receive it from the carrier, we have never yet heard of it. No one caring to preserve his self respect would adopt such a course if he stopped to consider it for a moment, for he could not help seeing that the most elementary principles of courtesy demand that he should intimate directly to the editor or publisher his desire and purpose. But the matter becomes more serious when his subscription whose discontinuance is thus rudely sought is in arrears for a greater or less length of time. In such a case it is downright dishonesty. He who refuses to receive his paper is saying to the publisher that he doesn't intend to have anything more to do with him,—even to paying him what he owes him. But do Christians do this? Well, we don't know whether Christians do it or not, but we'll make affidavit to the fact that some church members do it, and we'll summon every religious newspaper editor and publisher in the land to back up the affidavit. Stop your paper if you must, friends, but do it in a courteous way.

"A good cure for "sad face" is to get the sun shine on the inside. It cures germs and microbes of self-pity, self-love, selfishness, ill-will, dislike, distrust, doubt, fear and discontent. It is better than any amount of apothecaries' ointment of cosmetics."

The spoke in the wheel which creaketh most, doth not bear the greatest burden in the cart.—*Thomas Fuller*.

HOW TO MEMORIZE SCRIPTURE.

One day there came into one of the mission stations a sturdy Christian from the north. After the usual greetings, he was asked the purpose of his visit. His reply was: "I have been memorizing some verses in the Bible, and have come to recite them to you."

He lived a hundred miles away, and had walked all that distance, traveling four nights—a long stroll—to recite some verses of Scripture to his pastor, but he was listened to as he recited in Korean, without a verbal error, the entire Sermon on the Mount.