

MORE ABOUT THE VILLEDU HAERE

It seems that the Loch Earn sank to the bottom a few days after her dreadful collision with the ill-fated steamer Ville du Haere.

You are aware that two ministers were left on board the Loch Earn. One Mr. Cook, a truly good man—did all he could to encourage their hearts.

As morning dawned every eye was strained to see the promised ship. There truly she was, and the British Queen bore down upon them.

Mr. Cook and Mr. Weiss were the two ministers on board the Loch Earn, left there because too ill to be transferred to the Tringmountain.

Last evening I dined with Mr. Waite, of the Brevoort House, New York, who was rescued. He told the sad story over from the beginning to the end.

We are glad to note that liberal contributions are being raised in the United States for the families of the deceased ministers, Pronoir and Carraco.

A man in Kentucky, all alive and well recently saw a statement of his own death in a newspaper. He did not so much resent the general statement of the inaccuracy of the detail.

Correspondence.

For the Christian Messenger.

FIFTY YEARS REMINISCENCES IN CONNECTION WITH RAWDON CHURCH.

Dear Brother, -

In accordance with appointment of the Convention, the church here held service on last day of the year, for Prayer and Thanksgiving.

After the usual opening exercises the pastor addressed the meeting, noting some of the causes for humility and thanksgiving during the year just closed.

The Rawdon Church was a branch from the Newport church, which was organized on the 17th Aug., 1799, consisting of nine members.

In 1823, twenty-four members of this church residing in the township of Rawdon were dismissed to unite as a separate body, and on the 4th Nov., 1823, a council of delegates from Chester, Windsor and Newport met to organize and recognize them as a regular Baptist Church.

Before one week had passed one of the members was called home to the church triumphant.

The church enjoyed the pastoral care of Rev. Jas. Munro, at the same time pastor of the Newport Church, until 1828 when one of their own number, Bro. Richard McLearn, was ordained pastor.

In 1831 Michael Doyle received license from the church. He was ordained pastor of the Grand Lake Church, N. B., in July 1835. During the absence of the pastor on a missionary tour in 1830, John Doyle commenced preaching to the church.

From this time they were supplied by Rev. Geo. Dimock from Newport, and occasional visits from College students, until 1841 when Rev. T. H. Porter became pastor. In a gracious revival under his ministry in the early part of 1843, among many conversions was one young man of much promise, Bro. Anthony Paalen.

A great many of the ministers of the denomination have labored with this church, either while students at Acadia, or as travelling missionaries, and many of them are held in affectionate remembrance.

Allusion to some of the seasons of abundant grace in the church's history seemed to call up in the minds of many pleasing reminiscences, and quite a number spoke with much feeling of times past when the glory of the Lord was manifest.

Bro. G. J. Creed, being present, read from his journal two extracts, being a full minute of the organization of the Rawdon Church in 1828, and an account of the death and funeral of one of its members a few days later.

The whole meeting was deeply interesting, and tended to strengthen our confidence in God who has in the past led his people through the church in times of danger.

denance in God who has in the past led his people through the church in times of danger, and done many wondrous things among us to the glory of his name.

In view of the past we enter upon the New Year with hopes for blessings, and if the blessing tarry we will wait for it—wait in prayer and watching.

J. H. R.

For the Christian Messenger.

Mr. Editor, -

A loved sister in the Lord Jesus Christ, in conversation to-day, made an observation which sank into my own heart, and which I wish to repeat to my sister readers of your valuable paper—prayerfully hoping it may lead us all to consider well the responsibilities imposed upon us by "God's great gift of speech."

1873, let us in solemn communion with our own hearts and with God, ask and answer this question. Let us think of all our past christian relationship. What does memory present of our observations and experience with reference to church troubles?

In prayerful humiliation before God let the outgoings of our hearts be, "That which I see not, teach Thou me; if I have done iniquity, I will do no more."

Dec. 31st, 1873.

For the Christian Messenger.

THE DEATH PENALTY.

Mr. Editor, -

When one is condemned to be hung, and lies sick in prison, would it not be better to permit him to die a natural death, than to use means for his restoration for the sake of hanging him?

Who is fit to hold fellowship with the Father, the Son, and the Holy Spirit, and all the redeemed in glory, is certainly fit to hold fellowship with the faithful on earth. He who is fit to reign with Christ above, is fit to labor for Christ here.

Yours, &c.

MEAD.

For the Christian Messenger.

DOINGS AT BRIDGEWATER.

Rev. S. March writes, Jan. 9th, 1874: -Rev. P. M. Morrison, Presbyterian, and self, have been holding Union Meetings during this week.

religious interest is exhibiting itself in the community. We are hoping to see a refreshing from the presence of the Lord.

I have had an earnest invitation to accept the pastorate of the Billtown Church—but my people say no, and I am induced for the present to acquiesce in their wishes.

A received a pleasant surprise on New Year's day. Having accepted an invitation to a brother deacons to take tea, we were startled by a messenger, announcing that our presence was needed at home—fearing some accident had taken place, we hurried back and were not a little confused when we found our house occupied by a number of persons, members of the church and congregation.

Yours fraternally,

STEPHEN MARCH.

For the Christian Messenger.

FROM ONTARIO.

BRANTFORD, Dec. 29th, 1873.

Dear Brother Selden, -

We have been having very familiar, home-like weather, for several weeks past. A short, stern throat of Winter, followed by changeable, but on the whole rather mild and pleasant weather.

The Christmas and New Year are passing pleasantly by, with any amount of Christmas trees and Tea Meetings, &c., in Brantford, and in the neighboring towns and villages.

The Vice President of the government of Alenxster has—the German journals state—just sent a circular letter to his subordinates, in which he requests them to pay particular attention to the projected organization of the Sacred Heart of Jesus, and to report to him at once if they should discover traces of it.

rience added since we came here. I expect to be in Brantford next Sabbath. The work is chiefly in connection with our regular weekly meetings, personal conversation; and our large and interesting Sabbath School.

Jan. 7th, 1874.—By some means the above has been mislaid, during which time an eventful year has expired; "the week of prayer" is passing,—its chief meeting in Brantford, being that of the Branch Bible Society, which contributes about \$1450 00 annually; the New Government is about appealing for increased strength to the people, and nature has clothed herself in garments of glistening crystal.

It is greatly refreshing to hear of the success of the Home Missionary Union, and of revivals, east and west, in the churches, and hoping that both yourself and your readers may have an unusually happy year.

For the Christian Messenger.

FROM ITALY.

ROME, Dec 17th, 1873.

It is said that by the privately expressed wish of Pius IX, the College of Cardinals have for some time consulted as to who would be the best person to elect as successor of the Pope, in the event of anything happening suddenly or otherwise, to the latter.

The Vatican was much irritated by the King's speech at the opening of Parliament. Its acknowledged organ, the Osservatore Romano was greatly exasperated.

The papers publish the following piece of intelligence:

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