

MESSANGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, FEBRUARY 26, 1890.

JOURNEYS AND JOTTINGS.

At the beautiful village of Hampton we touch the Kennebecas river at the head of its navigation. A match and wooden ware manufactory of considerable proportions, and a surrounding farming district of fair advantages, gives the place a comfortable, thrifty appearance. By a waterway in the summer, and the Intercolonial railway, it has a ready access to the city market for all its products. On the opposite side of the river we find the parish of Norton-Farming and lumbering are the principal business here. The scenery from these hillside farms is varied and pleasant. Our Baptist Zion here is under the pastorate of brother T. A. Blackadar, who is just now settling down to work with his accustomed zeal and faithfulness. To this dear brother we are under great obligations for his assistance in our work. We added a few names to our already respectable list of subscribers to the MESSANGER AND VISITOR.

Passing through a deep ravine we come into the Belleisle valley. Here lies the parish of Springfield, "a beautiful situation" even in its winter garb. This territory was long since taken possession of by our Baptist fathers, and is still largely held by their successors. The Rev. S. H. Cornwall is the settled pastor of this flock. We were glad to find him growing in the confidence and respect of the people, for of this he is worthy. Some hopeful signs of coming blessings are seen.

An evening spent with our venerable Father Crandall was a rare treat. Although in his 93rd year, he carries with him an unusual measure of the mental vigor of his early manhood. His physical strength is far beyond the ordinary of his years. His heart is warm and joyous, and is kept so by his perfect touch and sympathy with all that is good in these times. While his infirmities forbid the active services of former days, he enjoys the fullest fellowship with his brethren in all our denominational enterprises. This is the one plan for a happy and useful old age, which may be studied with advantage by us juniors.

The parish of Kara, lying at the junction of the St. John River and Belleisle Bay, in addition to the usual resources of a farming district, carries on the bass fishing with considerable profit during the winter. Our Baptist cause here is not as flourishing as we could wish. In the absence of a permanent ministry and of a general circulation of the MESSANGER AND VISITOR, a Baptist church in these provinces will find it difficult to maintain a vigorous existence. Bro. Lewis has been supplying this church for a few months with much acceptance. Death, migration, and a small immigration have wrought changes in the population of these parishes, which for the time being, greatly lessens the working forces of our churches. The extent to which this county has contributed brain and muscle and moral help to other places, is an interesting item of its history. Her sons and daughters are found to the fore in many of the cities and towns of our Dominion, and in the United States as well. These parishes have also contributed a large quota to our own ministry.

At the head of this valley we find a small Baptist church at Belleisle Creek. Bro. Cornwall shepherds this flock. The people of this community have been annoyed and cheated in the past by attempting to run a Union Meeting House which was deemed to the Methodist Conference. The result of this arrangement, which was most skillfully planned by interested parties, was that the legal owners of the house took possession in due time and turned out those who had been duped in their innocence and ignorance of such a device. This scheme can but tarnish the character of the religious body practicing it.

In the valley of the Millstream the little village of Collina Corner is situated. At the time of our visit special services were being held by our evangelist, Rev. J. W. S. Young. Here is the home of another of our venerable fathers in the ministry, the Rev. E. Keirstead. A toiling life of more than four score years has not left him sufficient strength for the public services of the church, in which he so long delighted. To enjoy for a night the hospitality of his home, and to learn from him so much of the early history of our churches in these provinces was a pleasure never to be forgotten.

It is not the noisy ticking or striking of the clock that glorifies the clock-maker. Keeping true time is its true glory, and it is not always the noisiest clock that strikes the hours most truly. So we glorify God not by demonstrative professions, but by doing what God made us for.—Cambridge Presbyterian.

THE WEEK.

The great event of European politics for the week is the elections in Germany. The Social Democrats have made immense gains, while the Conservatives have lost heavily. The changes amount to a revolution. This has resulted in the face of the Kaiser's bid for the Socialist vote. In Germany, however, the army and the foreign policy and the most of the general government are in the hands of Bismarck and the Emperor. The Reichstag may be opposed to Bismarck, and he can go on and give no heed. Still he is too wise not to consider very seriously the great change in popular sentiment.

The British parliament is just getting down to work. Biggar, one of the Irish leaders, is dead. The rumors of a dissolution of the house are again rife.

Count Audrassy, the great Hungarian statesman, is dead.

Salisbury states that he will accept the modifications of the extradition treaty introduced by the Senate of the United States.

Public opinion has been profoundly stirred by the news of Russian official cruelties in Siberia lately. The latest tragedy in the prison at Kara surpasses that which preceded it. The death of Madame Sigida was caused by flogging, not by suicide; though three of her female companions committed suicide. Mr. Stepiak, the Russian writer, was recently interviewed on the subject. He said the reports already published gave only a hint of the horrible tragedy. Trustworthy information has been received in cipher letters that got through to Paris and London from exiles in Eastern Siberia. These letters, which are meagre scraps of paper, tell the story of the horror only in its main outlines. But one who knows about Siberian prison life does not need a circumstantial recital to understand the cruelty of discipline and the agony of suffering of which this horror was the culmination.

England is living more and more upon her own resources. She is importing less food and drink from abroad, and at the same time increasing her exports. In December the imports of food and drink were £709,000 less than in December, 1888.

The Supreme Court of New Brunswick have condemned Judge Steadman because he opened court for a recount of the votes in the Bald-King election case, in defiance of Judge Tuck's injunction. The returning officer had no right to refuse to declare Mr. King elected when he had received a majority of the votes of Queen's county electors. It was right then, of course, for Judge Steadman to seek, by the power of law under his control, to give the elected gentleman his seat. But a higher judge forbids him to right the wrong, and he is condemned for the act under the circumstances. Supreme Court law in some Scotch Act and election cases cannot be understood by ordinary people, unless law and equity are often at variance.

The government of New Brunswick, as the most of our readers are aware, has secured the support of the representatives of Northumberland by offering Mr. Tweedie the position of Surveyor General, and by agreeing to reduce the stampage tax. As Mr. Blair has refused to reduce this tax, as was averred, out of regard for the public good, and as he has now agreed to reduce it when the existence of his government was supposed to be at stake, it looks very much as if the government would assent to a measure supposed by them to be against the public interest when it was in their own interest. Action of this kind is all too common in the politics of the day. Before elections, for instance, favors to particular sections will be granted to carry the government candidate, which would be refused on grounds of general good to the country. Against this use of governmental patronage and control of the public purse, to meet the exigencies of a party, it is time that all true patriots protest. Mr. Tweedie has stood his election and has been returned by a large majority.

The Legislature of Nova Scotia met on the 20th. Governor McLaughlin congratulated the house on the prosperity of the year. The fishery was short but prices were high. Farming, coal mining, and trade and commerce were generally improved. The opening of the Nova Scotia Central railway was referred to and other local lines are being diligently prosecuted. Arrangements have been made for subsidizing a line connecting the iron mines of East River, Pictou, which will tend to open these mines. It is regretted that there are still several important sections of the province unprovided with railways, which it is hoped will be early obviated. Business in the Crown land department during the year was unusually large. Congratulations were expressed on towns becoming incorporated. The new municipal assessment law works satisfactorily and the schools of agriculture and for miners are proving a great success. The measures promised are to abolish imprisonment for debt, to provide for the protection of creditors, and amendments to mining, educational and other laws.

The chief action taken at Ottawa this week was the adoption of Sir John Thompson's amendment to the McCarthy

resolution to abolish the French as an official language in the North-west Territories. The amendment merely defers action.

The Manitoba Legislature proposes to abolish the Catholic separate schools.

The Scriptural Rule for Giving.

BY REV. E. M. SAUNDERS.

Is giving the tenth of his income the rule for the Christian under the gospel? Is there for it a "thus saith the Lord." To answer this question, let us go "to the law and to the testimony." Baptists, above all others, are pledged to find their authority for all they believe and all they do in the Word of God. The Bible, and the Bible alone, is their authority. To this oracle then the ear must be given for the authorized rule of Christian giving. There are two objects at least for which the apostolic churches gave their money. The giving to support the poor, especially in the great famine, was on a large scale. Missions also were supported by them. The brethren of Macedonia, and the church at Philippi aided in sustaining Paul, the great missionary. It is probable this was common among all the churches. Other apostles and missionaries were, doubtless, helped in like manner.

The Christians were instructed in regard to the amount required of them. It was not a tenth. It was "according to their ability." Acts 11:29. "As I gave order to the churches of Galatia, so do ye. Upon the first day of the week let each one of you lay by him as he may prosper. 1 Cor. 16:1. The Christians are ordered, not to give a tenth of their income, but to give as each was able—according to the measure of prosperity. Again, "As there was the readiness to will, so there may be a completion also out of your ability." 2 Cor. 8:11. No tenth here. No hint of tithing.

THE INCENTIVE TO GIVE.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." 2 Cor. 8:9. Christ did what He was able to do—according to His ability; so do ye. How would tithing the income fit into this grace of Christ? It would be joining iron and clay. Here is both the inducement and the inspiration of giving. The tenth would be as much out of place here, as would be the burning of a lamb to sacrifice this side of the cross. The fowls, beasts, tents, all vanished as mere rubbish, after Christ appeared. Think of Paul tithing the Christian churches! He did allow circumcision on one occasion as an expedient; but he never ventured on tithing the income of his brethren.

THE EQUITY OF THE NEW LAW.

"I say not this that others may be eased and ye distressed; but by equality." 2 Cor. 8:13. Again, "that there may be equality," verse 15.

Giving a tenth would press one brother into poverty deeper; and enable another brother to roll up riches. The Holy Ghost revealed no such rule to Paul. Paul gave no rule of that kind.

GOD WAS GLORIFIED.

Conforming to the law laid down gave glory to God. "It is ministered by us to the glory of the Lord." 2 Cor. 8:19.

IT PROVED CHRISTIAN LOVE.

"Show ye therefore unto them in the face of the churches the proof of your love." 2 Cor. 8:24.

IT SECURED BLESSINGS.

"But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

Sowing by the tenth would not be bountifully; it would be in many cases sparingly. The reaping would not be gospel, but ritualistic reaping. But when Christians willingly, and not grudgingly, give of their ability, the gospel law is honored and blessings without measure come to the givers.

THE KEEPING OF THIS LAW SENDS OUT A HOLY INFLUENCE, & OTHERS ARE AFFECTED BY IT.

"Your zeal hath stirred up very many of them."—2 Cor. 9:2.

Why ignore the law of God and resort to expedients? Why revive a superceded rule? Is Moses preferable to Christ? Even Moses required more than the tenth. Many offerings in addition were made.

People get very happy in "basket societies," in tea meetings, and in many other devices of the cooking stove and church parlors. Christ's law is abandoned for these schemes. How is it that we are not satisfied to enforce the teachings of Paul? How grand the principle he lays down; and how blessed the results of submission to it.

Its harmony with Christ's life and work, its equity, its effect on Christian life and character, its proof of love, the glory it gives to God, the rich and varied blessings that flow from it, all prove its divine origin. We are not under the law of the Old Testament ritual; we are under the laws of Christ. Let us act accordingly.

We very cheerfully publish Dr. Saunders' communication. If what has been advanced about the giving of a tenth cannot stand the severest criticism, then let it fall to the ground. The Messenger

AND VISITOR desires to emphasize, all the time, the principle that our people are to be bound by the expressed will of God, and it is for this reason that it has been pressing the privilege upon all believers of giving not less than a tenth of their income to the Lord's work. Neither do we think that, in doing this, it is endorsing anything like the cooking stove apostasy, or what may be called rubbish.

It is not our purpose to attempt to prove that the Jewish tithe law has come over into the new dispensation, although it is a fact that, just as with the Sabbath, the tithe law was in force before the Mosaic law was given from Sinai, and we might say something in favor of the view that, just as in this case, its general principles were for all men, and its special features only for the Jews exclusively. We argue for the tenth as the minimum of giving on more general, but very closely related grounds.

We are persuaded that the giving of our means is not a mere ritualistic act, but is intended by God to give exercise to our moral natures in the most helpful way. It is also our opinion that this practical way of giving expression to our interest in the word of God, and the needs of men, is a better test and culture of the highest Christian character than any amount of sentimental feeling, speaking or even praying, when these are unaccompanied by the helpfulness from purse and hand. To give to help the work of God, and to meet the needs of men, has to do with a permanent need in human nature, as well as a permanent need of God's work on earth. It must then be the law for all men—as much for Gentile as Jew, as much for Christians as for members of the old dispensation. It is but making a very mild statement when we assert that there was nothing in the life, sacrifice, and work of Christ which fulfilled or set aside this need and law of giving of our means to God and to help men. The only change there could be here must be a change from the less to the greater, not a change from enlarged giving to a less generous response.

Admitting then, that this general law of giving is a universal law; because necessary to moral growth and to meet the needs of God's work, in view of the constitution of things he has instituted or permitted, the question is, how much does our Master wish us to give? Are we left with nothing to guide us? Is each man to interpret the expression, "according to his ability" with no hint as to what he should give? Are we all left to the variable standard which a more or less niggardly or a more or less generous disposition would suggest?

God did give a rule by which his ancient people were to determine how much they should give. Dr. Saunders implies that this rule-to-day would be unjust, because it would bear too heavily on the poor and too lightly on the rich. Was the law any the less unjust, if unjust at all, when it was in operation among the Jews? If not, against whom does the charge of injustice hold? No, we had better not say that this law would be unjust now, unless we are prepared to charge God with unrighteousness. It is not said that the rich are to give no more than a tenth. What has been advanced is that a tenth is the minimum that our Lord wishes and expects his people to give. There is room to increase giving to an unlimited extent. There was provision in the Mosaic law by which the rich were to give much more proportionally than the poor.

Neither is it well to assume that making the tenth the minimum would encourage grudging giving. Are we to suppose that God was any better satisfied with grudging giving two or three thousand years ago than He is now? Did He not desire of the Jew the same willing giving He does from us? If the adoption of the tenth now would be to induce grudging giving, was there less danger under the old economy? If God gave this as the rule to the Jew, are we to state that it favored a spirit in giving which was as offensive to God then as now; because He is ever the same?

Shall we not rather say, that just as the more loving child will do more in all cheerfulness in response to a parent's wish, so ought we, with the higher love the gospel has brought, give of our means in all gladness, to a much larger extent than did those under the old economy, when we hear God's will announced? Why a Christian who is expected to die for his Master, at His call, gladly should have his giving made grudging by being led to believe that his Lord desires him to contribute not less than a tenth of his income to His work, we find not.

Is there any reason, then, why our Lord should expect less of us than He did of the Jews? Does not the marvelous exhibition of His love on the cross, lay us under greater obligations to give? Does not the greater love this love of His should call forth in us, prompt us to give, as well as do, more for Him, and make it possible for Him to express larger wishes "without the danger of making our giving ritualistic or grudging? Do not the demands of the gospel in its world-wide mission supply the need for at least as generous giving as was that of the Jews who had only their own worship to support? Do we not, therefore, put the case very mildly when we say that we cannot suppose God

wishes us to give less than what he asked from the Jews, and that He expects us to give at least this amount with the gladdest alacrity?

We are also very sure that this giving of at least a tenth to the Lord, in connection with the giving of heart and life to Him, would not be esteemed by Him as mixing clay with the iron of the example of Christ as referred to in 2 Cor. 8:9, and it would much more glorify God, send abroad a healthful influence than the giving of to-day generally; for it would set the minimum limit at a higher point than the most reach, while the way was left open for unlimited giving on the other side.

No, we are not prepared to say that our Lord expects us, with the higher motives of the cross and the greater needs of to-day, to give less than He demanded of the Jews; we are not prepared to believe that Christians should do anything less than comply with this wish and comply with it gladly. We are not ready, therefore, to diminish the proportion of our income we should give as the minimum.

We are prepared to urge upon our people that they should give more; but not less. Until, then, the objection to the tenth as the minimum under the gospel is that it is too little, we shall continue to try and raise our people up to at least this standard. It is also significant, that those who give the tenth as a minimum are those who give most cheerfully, while the grudging giving is from those who give a pittance.

Ontario Letter.

On the 30th ult. the Local Legislature was convened. The opening ceremonies were free from that senseless parade that makes the Dominion Parliament ridiculous. The Lieutenant Governor, Sir Alexander Campbell, came down to the House attended by a small staff, and was received by a guard of honor from the military school.

During the past few weeks Hon. Oliver Mowatt, Premier of Ontario and member for the county of Oxford, has been addressing his constituents at various points, in defence of his party and policy. There has risen of late a new, or Third Party, headed by Rev. Dr. Sutherland, Foreign Mission Secretary of the Methodist Church of Canada, and both the Liberal and Conservative ranks have lost by desertions to Dr. Sutherland's band. The Premier has stoutly defended his government against the accusations of these political dissenters. He declared that the Liberal party has in its platform the main plank of the Third Party, and that no Liberal need secede in order to find prohibition, righteousness in public matters, and equal rights for all. Whether we agree with Mr. Mowatt or not, all must respect the gentlemanly and Christian tone of his campaign speeches.

Baptist Book Room.

During the Christmas season it was quite noticeable that the Baptist Book Room had the kind of goods people wanted, and a large business was done. Our hands have been full, supplying first quarter's lesson helps and papers, also selecting books for several Sunday schools. "La grippe" having caught hold on the secretary, some orders have been somewhat slow in being filled. "The Canadian Baptist Hymnal" continues to make church and home happy. All who use this hymn book pronounce it the best and cheapest published.

In order to make room for the carrying on of our work, we have accepted an offer made by Dr. Walker, of St. John, and leased premises No. 120 Granville street, which will be fitted to suit the requirements of the growing trade. Friends desirous of seeing Baptist-Book Room equipped, at least, with rival book rooms, will kindly forward a small contribution to aid in pushing these improvements to completion.

During the month of December Bro. D. M. Orndal did colportage work for the Society, and reported excellent sales; preached 29 sermons, held eight social services, two conference meetings, met one Protestant family destitute of the Bible, 20 families who rarely attend evangelical preaching, 100 families conversed with on religion and prayed with, and visited in all 180 families; nine deep religious impressions have been made and one or two hopeful conversions.

HOME MISSIONS.

The fifth annual report of the Woman's Home Missionary Society is a most readable little pamphlet. Twelve new circles have been organized and one re-organized. There are one hundred and forty-seven circles that have sent contributions to the treasury. None others are counted.

The society cares for twelve fields in Muskoka, two in Manitoba, and is looking toward an Industrial School for the Indians of the Lake Nipissing District. Income last year from circles, bands and contributions, \$3,265.40. Expenditure, \$3,555.40. Balance on hand, \$10.

The school at Grande Ligne, as your readers of course know, has suffered severely by fire. The building was practically secured by insurance, but the bedding and furniture were a total loss. Baptists are not easily discouraged, and without doubt the churches that furnished the former edifice will re-furnish the larger one that will be erected as soon as possible.

FOREIGN MISSIONS.

The church at Tuni, Mr. Gar-side's field, has been badly damaged by the falling of the roof. When Mr. Gar-side wrote (Dec. 3, 1889), thirty thousand dollars lay on the floor of the auditorium. On the Sunday before the preachers,

teachers and Bible women of the district with the children of the school, had been gathered there. Had the accident occurred then, some of them would certainly have been killed.

The Foreign Mission Board has issued a circular outlining its policy. Missionary candidates are to be under thirty years of age; holders of second-class certificates at least, if men; graduates of a high school, if women; and possessed of a sound physical constitution.

After reaching the field, missionaries must pass three examinations in vernacular work before taking charge of a station.

During the first three years a married man receives \$1000 per year and a house; after that \$1,200 and house. A single man has \$750 if in charge of a field, or \$600 if acting as assistant. An unmarried woman has \$500. All missionaries are to pay their own bills for illness or health trips.

MEM.

There is no more stalwart Baptist among us than Hon. David Mills, member of Parliament for Bothwell Co., and lecturer on Constitutional Law in Toronto University. Mr. Mills has lately received the rank and title of Queen's Counsel from the government. The graduating class in the Law Department of the State University, surprised the lecturer recently with a complimentary address and the red bag of Q. C.

Rev. Principal McGregor is still in New-York. The hospital authorities are using every possible treatment before resorting to the severe operation of opening the spinal column.

Rev. Jesse Gibson and Rev. Dr. Murdoch have exchanged pastorate. Thus the old St. Catherine's church having stolen the former pastor, has done its best to atone for the crime by giving the latter to St. George. This is quite right. There should be reciprocity between the saints.

CHURCHES.

The First church in Brantford has filled the vacancy in pulpit and pastorate by calling Rev. T. S. Johnson, of the Adelaide St. church, London.

The Adelaide St. people have secured Rev. H. C. Speller, of Beamsville, as a temporary supply. He will probably assume the full pastorate.

The Walmer Road church, Toronto has surely beaten the record in the matter of growth. It was organized three months ago with 70 members. There are now 125 members and 300 children in the Sunday-school.

The churches generally are engaged in revival work. In almost every instance the reports are favorable, and many places are enjoying seasons of rich blessing. P. K. D.

Strathroy, Feb. 15.

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Religious Intero

NEWS FROM THE CHURCHES.

NORTH CHURCH, Halifax—Bro. Wallace has been very ill. At his condition had changed. Bro. Wallace is located in a hospital for a few weeks.

WILKINS, LEBANON, C. meetings are increasing in the churches. The church has been given and sinners are enquiring for salvation. "To God be all the glory."

PORT MEDWAY.—On Tuesday, Feb. 20, a large number of our people were gathered for a meeting. The church is now in a very happy state. The Lord comes in power.

MACQUARIE.—Bro. S. D. Dovers is at present visiting our brother in being well. The outlook for this church is, in quite encouraging terms increasing and interesting. There are indications of the churches of Kingsfold. William. The prayer meetings are seasons of power. The Lord comes in power.

HILLBROOK VALLEY CHURCH.—The church is now in a very happy state. The Lord comes in power. We would wish to see it, faithful few who are struggling earnestly for the pouring of the Spirit. May be speedily answered. Heed with his grippings baths, but hope to have my work next Sabbath. Her of people have been which has had its effect as well as the community. Feb. 17.

GUYBARD, N. S.—We striving to advance our Kingdom in this locality, doing nothing among men and Him crucified. Our been very lonely coming into both of our dear boys are mysterious and past we have been blessed work and comforted by God's word, and have tokens of appreciation for here, the last of mention; is a cash present instructions to buy a copy. May God bless the day for the Baptist in and Boylston. Feb. 15.

VANCOUVER, B. C.—In view of the deacon church of Vancouver were intelligence of progress of Bro. Kennedy, their church increased its membership of 103, 52 of them. A new and commodious building has been erected, valued at \$12,000, and over \$4,000 in addition to the purchase price. The church very much increased by the restoration of Bro. K. as well as his valuable services on the part of the pastorate necessary.

MECHANICVILLE, N. Y.—visits of the MESSANGER a source of great pleasure to us. We are well kept up and progress of the Lord's work is evident. It may interest you to learn that God is working powerfully in the present field of labor. In special meetings of and our faith was much of the prevailing sickness. He has hearts to see many of our prayers have long been privileged to lead into the baptismal water. The number of adults, and heads of families; other churches are awaiting. Nearly all these have through personal hand method indicated in the John's Gospel, "the signs." Our Sunday-school is rapidly increasing. We are doing our best to occupy the room of the church. All encouraged to our little of organized only six years has been dependent for a large extent upon Board. Feb. 17.

WOODBROOK.—In the morning and through His sustaining holding on our way in to our services we can as well attended and almost seasons of refreshing. Baptized upon profession have reached an age not far from the kingdom's services have as yet been we hope soon to hold our people seem to be of the prevailing sickness. know the history of the this town and the difficulties of our progress, I have, news, the \$1,000 mortgage other things, was burdened has been lifted. I have, December, and last program, such forgiveness less to say we feel relieved this brief communication that I am confident if stand shoulder to shoulder to create harmonious, such forgiveness interests in their souls and save souls; there ahead for us than they presumed to hope for the Board. Feb. 20.

ACKNOWLEDGMENT.—The Baptist church of Tracadie, N. S., wishes to acknowledge with gratitude the gift of two dollars from Messrs. Layton & McDougall, of Great Village. Feb. 20.