

SACKVILLE BAPTIST CHURCH.

HISTORICAL SKETCH.

At Sackville was located the first Baptist church that ever existed in British North America. This fact alone gives very great interest to our present undertaking. In tracing out the history of this time-honored church from its inception to the present moment, it is scarcely necessary to say that the task has required a good deal of labor and patient research, but the important facts which have been brought to light have afforded ample compensation for the time spent in searching for them.

The origin of the Sackville Baptist church dates back to the very beginning of our civil history as British colonies, to the period when the struggle for independence in America between England and France had terminated in the treaty of Paris, in 1763, at which date fair Acadia, and indeed most of the North American continent, became subject to British rule. The fertile valleys and productive lands of New Scotland became at once objects of special attractiveness to the people of Great Britain and Ireland, as well as those of the New England colonies.

During the twenty years in which the treaty of Paris was ratified, a proclamation was issued by Governor Lawrence guaranteeing the fullest religious and civil liberty to such as might come hither to settle, and offering many tempting inducements in relation to terms in the purchase of lands. Led by these offers many persons came from distant places with a view to permanent settlement.

Among these a company of Baptists from Swansea, Mass., came to the village of Tantramar, as Sackville was then called. To these people were made the earliest grant of lands in the county of Westmorland, and as some of them had served in the French war, they were in this way remunerated to some extent for their former services. Their names were Nathan Mason, Benjamin Mason, Charles Seaman, Gilbert Seaman, with their wives, and Experience Baker. They were members of the second Baptist church in Bristol Co., Mass., but seem to have organized themselves into a distinct church for the special purpose of settling in Nova Scotia, the name by which both provinces were then known.

Nathan Mason was their pastor. They located at Tantramar in the summer of 1763. Here they remained for eight years, during which time their numbers increased to sixty. In 1771 or 1772 the original immigrants became dissatisfied with the manner in which the government had dealt with them in relation to the fulfillment of the terms of the proclamation which had induced them to come hither, and as the matter was not likely to become adjusted so as to meet their views they returned to their former homes in New England. Forty-seven members of the church, however, remained, represented by the names of Ayer, Cole, Estabrooks, Killam, Ward, Tingley, Smith, Sherman and Warren. Names which have stood upon the lists of Baptist church members from the time of Mason's pastorate to the present date. The church of forty-seven members would seem to have carried forward the spiritual life of the community with some degree of earnestness. A Mr. Job Seaman filled the pastoral office for several years. Joseph Reed subsequently became their minister till he removed to Horton, N. S. It has not been my privilege to meet him, but from those with whom we could learn with what success or how long these men labored in Sackville. An eye-witness who came to reside in the place in 1772 leaves on record this interesting statement: "In the time of the inhabitation of Sackville at that time was very commendable—the not forsaking, but assembling of themselves together for worship, though unhappily divided into parties and ready to say to each other, 'I am holier than thou.'"

In the year 1781 Sackville was visited by that remarkable pioneer evangelist, Henry Alline, whose name stands so prominent in the early religious history of these provinces. A marked spiritual awakening attended his labors, and many flocked around him to hear his stirring addresses. In his journal, under date Aug. 4, he remarks: "The church now began to gather together in Gospel fellowship, without any bar or separation about different sects or denominations, but whoever loved and obeyed Christ and belonged to Him were freely received into full communion." This attempt to harmonize denominational distinctions met with the usual fate: it finally failed. How can two walk together except they be agreed? How of the Baptists, whether they were induced to unite in the new-light organization or not, retained the views of Scripture teaching which they had learned from their ancestors, and especially from their Bibles. They lacked a suitable leader and, no doubt, for many years they dwindled in numbers and grew feeble in spiritual things, but they did not become extinct. The venerable Dr. Cramp, whose historical statements are usually so thoroughly reliable, is unquestionably in error when he states, in relation to Sackville, that "the church died out." The little band became weak and scattered, and as they were to do when long deprived of pastoral oversight, but they remained as members of the original church right through the dark period which preceded the coming of the man who was destined by Providence to lead them to higher enjoyments and more enlarged usefulness. Visiting ministers, among whom the names of Messrs. Windsor and Rounds are mentioned, occasionally preached to them toward the close of the last century.

In 1798 Joseph Crandal, the pioneer evangelist of New Brunswick, found his way to Sackville. He was then a young, unordained man, but his preaching was with such power that, in his own words, "miracles followed and sinners were converted to God." He was received very cordially by the people and his faithful labors were greatly blessed. A strong desire was manifested for his permanent settlement in the community. In Oct. 1799, a council of brethren in Nova Scotia was called, consisting of Elders Edward Manning, T. S. Harding, Joseph Dimock and Wm. Chipman, and Dea. John Bradshaw. Several days were spent in preaching and in visiting from

house to house. Twenty of the scattered members were gathered and re-organized into a church, and Joseph Crandal was ordained as their pastor Oct. 8, 1799. In his journal, in his journal, remarks in relation to this event: "The saints of God awoke from their long slumbers, backsliders returned to the fold of the Redeemer and shouted aloud the victory through a Saviour's blood." These records demonstrate that members of the original Sackville church were living at the period of Joseph Crandal's ordination, and that they formed the constituent elements of the church of which he was made pastor. It was really the same church revived and re-instated.

In 1800, the revived church purchased a piece of land and erected a suitable place of worship, where for thirty-six years the people continued to assemble for divine services. It stood in close proximity to the site of the present Bethel. Here, for many years, Elder Crandal continued to break the bread of life unto the people. Marked revivals attended his preaching and many were brought to a saving knowledge of the truth through his ministrations.

In harmony with general movement among other Baptist churches, the brethren at Sackville, in the year 1808, avowed their strict adherence to Scriptural commandments, and a copy of the old record book, which is still preserved, is a resolution that "none but baptized believers should be received as members. From this sound policy the church never afterwards departed. Elder Crandal spent much of his time in visiting other places in missionary work. He was successful in planting the good seed in many parts of New Brunswick, and churches sprang up wherever he labored. It was his delight to address a sort of episcopal care over these growing interests, even when they had great pastors of their own. He spent the greater part of his ministerial life at Salisbury, where he died February 20, 1858, at the advanced age of 87 years.

After his death, the church was generally governed by Rev. W. A. Coleman, who also took charge of both churches till the close of 1855. The union was further continued by the coming of Rev. G. P. Miles in 1856. He labored with much acceptance and success till November, 1857.

Rev. David Lawson became pastor of the First church in 1858, remaining on the field three years, during which time many were added to the church by baptism. At the same time Rev. D. McKee was pastor of the Second church. His preaching was much appreciated, and his efforts in winning souls were greatly blessed.

In March 1859, the brethren at Middlesex asked for letters of dismission in order to be organized into a separate church. Their request met with a cordial compliance, and about two weeks afterwards a new church was duly formed. It continued to grow in numbers and in strength, and is now recognized as one of our most important denominational centres.

The churches once more united in 1820, at which meeting Rev. James McKee was moderator and Rev. D. McKee was clerk. Dr. Bill intimates that the Home Mission movement, so far at least as New Brunswick is concerned, had its origin at this meeting. Another interesting feature of the union was the ordination of three young men—Samuel McCully, Charles Miller and Timothy Robertson. As a sequence of this ordination Elder McCully was called to the pastorate of the church in the following year. His residence continued to be at Sackville, where he was a co-pastor with Elder Tupper. For about twelve years he regularly supplied by Elders McCully, Tupper and Crandal. One of the most remarkable and extensive revivals ever enjoyed by the church took place during this period under the labors chiefly of Elder Crandal. It is still spoken of as the "Great Reformation."

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led to his separation from our denomination. In the spring of 1846, Rev. Willard G. Parker was called to the pastoral care of both churches. He accepted the call and for two years faithfully discharged the duties of his office throughout the entire field. Under his efforts an interest was started at Lower Sackville, and a place of worship erected, henceforth known as the Second church, and rapidly developing into a most important section of the field. Bro. Parker also held occasional services at Wood Point, where a union meeting house became subsequently erected. At the end of two years Elder Parker resigned his charge over the First church, Sept., 1848, and gave a larger part of his time to the Second, devoting some attention also to the growing interests at Miglio and Point DeBute. These years were spent in these two relations. Meanwhile the pulpit of the First church was supplied for six months of 1849 by Rev. Jarvis Ring. Elder Patrick Duffy followed in pastoral work for one year, leaving on his departure the First church and the remainder to various other places. He closed his labors in the autumn of 1850.

The brethren at Point D. Bute had formed part of the First church, but were separated from it in 1850, in order that they might form themselves into a distinct church. This request was cordially granted, but the new interest was not fully organized till 1852. Rev. W. G. Parker labored successfully for nearly two years in the pastorate, but was set off, resigning in the early part of 1852.

After a year of irregular supplies in the pulpits of the First and Second churches, Rev. Levi Marshall, of Jarvis Falls, was invited to the pastoral care of both churches. He remained but one year, and was followed by Rev. W. A. Coleman, who also took charge of both churches till the close of 1855. The union was further continued by the coming of Rev. G. P. Miles in 1856. He labored with much acceptance and success till November, 1857.

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Little need be said regarding the present pastor and his work. He came to the field in response to a cordial invitation in the spring of 1891, and found a united and harmonious church. The old questions which had caused so much discord had become almost forgotten, especially by the rising generation. A quiet work of grace has for some time been in progress, and there are many converts to the Christian faith. The old questions which had caused so much discord had become almost forgotten, especially by the rising generation. A quiet work of grace has for some time been in progress, and there are many converts to the Christian faith. The old questions which had caused so much discord had become almost forgotten, especially by the rising generation. A quiet work of grace has for some time been in progress, and there are many converts to the Christian faith.

The three principal sections of the church are Sackville, Middle Sackville and Wood Point. Good congregations meet in these sections regularly for worship, and they all enjoy the benefits of regular prayer meetings and active Sunday-schools. With the blessing of the Master resting upon the efforts of our brethren in this important field, there seems to be no good reason why the Sackville Baptist church should not be one of the largest and most prosperous in the Maritime Provinces.

A more detailed sketch of the history of this church has been neatly printed in pamphlet form. A remittance of ten cents will secure a copy by mail to any person who writes to become more fully informed in relation to this pioneer Baptist church.

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada.

Dear Girls and Boys.—This is Saturday morning. The rain has been pouring down in floods all night. It roared so loud upon the roof, and gurgled so loud, splashing into the pools beneath the eaves, that you would have had to speak loud to hear yourself talk.

This morning the water is gushing out of the sky in sheets. On the south-east gale it is dashing under the front verandah, and was spluttering into the house, but we have shut all the front doors and windows and closed the venetian blinds. The matting on the platform is as wet as the moss on an old log in the brook.

Now it is only drizzling, and the windows are open again. I hear the sound of heavy drops on the eaves. The bay is muddy all along the shores. The terra-cotta colored billows resemble the tide at the mouth of the Avon river or the Shubenacadie; or the troubled, turbid waters at the mouth of the Cornwallis, the Restigouche or the Caspeaux. The waves are unusually noisy on the beach; while, between us and the sea, the tall coconut palms are tossing their drenched tops in the wind, shaking from their dishevelled feathers another shower upon the bay, beyond the muddy water, is the clear blue sea with here and there a cap of white. Soon it seems to join the misty sky, and looks as if all the world beyond were rain, cold rain, unceasingly falling on the Caspeaux.

The weather is getting cooler, delightfully cooler. Our punkahs are still, save when a monsoon breeze comes in through the door, rustles their fringe and swings their ropes. The coming of the cool season putting my life into us, and we can learn more Telugu now in one day than we could three months ago in three days. The breath of the approaching November is like a drink from a mountain spring, and a clean, airy bath, an evening breeze "the shadow of a great rock in a weary land."

As soon as the present rice crop is reaped, the famine will be over—unless, indeed, the fury of this storm should destroy it. But you who have a heart could look out upon this parched country, last May, without pang upon pang of sympathy for the hungry population. And he cannot look out upon the country now without thanking God for the rains, the dew, the snow, the hoar-frost, the fields of grain already reaped, and for the boundless marshes of rice, like the boundless sea. Already, in prospect of such a crop, the poor man can get one quart more of rice for a rupee than he could a year ago. Every one brought us strong consolation, and we would grasp with gratitude and love each warm hand that has written.

Wishing you all a truly happy Christmas, I remain, yours heartily,
D. MOSES,
Bimlipatam, India, Oct. 29.

P. S.—Monday morning. The next little tank which Mr. Sanford built in the garden for a baptistry is nearly full of water, which has fallen straight from the heavens. I say nearly full—that is, it is twenty inches deep. There is a short spout about half a foot wide that runs into it, and that, perhaps, caught a ninth of the water, so that if it had not been there the baptistry alone would have caught nineteen and a half inches of water. If you will only come you can see it for yourselves, just over the garden wall, beneath the green, delicate leaves and graceful branches of the mango tree—nearly full of rain. This will give you an idea of how much water has fallen, since the monsoon broke and burst upon us with its flood. L. D. M.

Minard's Linnæum, lumberman's friend,
In a life time of seventy years
the blood travels 4,000,000 miles. If impure
it carries disease to it. Purify your
blood with B. B. B.

Hackmore cures colds and coughs.
SHERIFF'S SALE.
There will be sold at Public Auction, at Chubb's Corner, in Prince William Street, in the City of Halifax, N. S., on SATURDAY, the eleventh day of February, A. D. 1894, at ten o'clock in the forenoon, one lot and five of the stock in the following—

All the right, title, interest, property claim, and demand of whatsoever kind or nature of Robert Love, of, in or to that described in the following—viz: Robert Love, of the parish of the County of the Third Lord Lonsdale, in the Parish of Simons, known as the Sackville Farm, bounded by the water of Robert Sackhouse and the south, lands owned by Charles Sackhouse and Anne his wife, plaintiff against the said Robert Love, of the north, and lands owned by Hugh Hayward on the east, containing one hundred and ten acres, more or less, including and improvements thereon being

by virtue of an execution issued out of the Supreme Court at the suit of David B. Farnham and Margaret Anne his wife, plaintiffs against the said Robert Love.
Dated this twenty eighth day of October, A. D. 1893.
JAMES A. HARDING, Sheriff.
N. B.—For particulars apply to A. H. DeMotte, Solicitor, Palace Building.

again and again, while the abundance of the water spilled over under our thumbs, falling upon the curb-stone and scattering on the street's bare feet. We felt very grateful to her, and tried to tell her of Him who would give her living water and eternal life.

How vividly this scene brought to our minds the picture of a man who one day had been walking a long distance in the heat and came at last to an old well. Very tired and thirsty after so long a tramp he sat on the well-curb. It was hot noon, and the very scent of the water must have been sweet to him as he sat there and rested for a moment his weary frame. But the cool breath from the well's mouth only made him the more anxious to wet his lips with a draught from the cold depths beneath. Yet, he had nothing to draw with and the well was deep; and the dark, gleaming fount at the bottom was out of reach. But he looked up and saw a woman coming to draw water, and he asked her for a drink.

However, the well that we came to was not so deep. I looked in and thought if nobody had come, I would have leaned over and dipped up my umbrella full. After we had the drink we went and sat down on the high roots of a tree. The people came out to see us. We sang a hymn and preached to them.

Behind the crowd, at his own door was a man at work—not paying much attention to us. He had a wooden ox as big as a cat, which he had made and painted just as if it were a man, and he was just at work ornamenting him with stripes of red and gold, getting him ready to sell to somebody for a god. A carpenter maker! He said he was making it to sell and get money to buy food. If all the people of India should become Christians, it would ruin this man's business and the business of all other idol makers, as Demetrius, the silver-smith of Ephesus was afraid the preaching of Paul would spoil his business, and so made a great uproar. You can read about it in the nineteenth chapter of the book of the Acts of the Apostles.

At one village that we visited, across the river, we had a very interesting time with the children. After the large crowd which had been preaching, the boys were broken up, a small boy stepped on a thorny stick and began to cry. Another boy was just going to put his bare foot on one toy; but I told him to look out and he stepped back. I picked up the stick, which had hurt the boy, and bent it around into a wreath, about large enough to go on the top of a man's head. Then I showed the children how bad men made a crown of thorns and put it on the head of Jesus and struck Him on the head with the crown, and how the blood came out. Then as I sat down on my heels, these children sat in a circle around me, and listened with all their eyes and ears while I tried to tell them how good this Jesus was to the children and how they should love Him. I told them how, when I was eight years old, I found out that I was a bad sinner and cried myself to sleep; and how happy I was when it came over me that Jesus had died for me, and how I had loved Jesus had made me so glad that I had come out here to tell all the boys and girls I could find; and how the tears rolled down my mother's cheeks as she stood in the door and watched her boy go out, and how she said she did not say "Come back," for she knew I was coming to tell them of Jesus.

Of course I could not tell all this very well in their language. But that makes it all the more interesting, that the little boys and girls who had no word for such broken Telugu. The older folks that were standing up behind them told the children more plainly what I had been trying to say. They seemed so happy and were not afraid at all. They said they would love Jesus, and I heard that day.

So many kind letters have come to us to comfort our hearts in the pain which we feel because our darling boy could not stay with us. We have not yet been able to answer them all. We expect to answer them all. Every one brought us strong consolation, and we would grasp with gratitude and love each warm hand that has written.

Wishing you all a truly happy Christmas, I remain, yours heartily,
D. MOSES,
Bimlipatam, India, Oct. 29.

P. S.—Monday morning. The next little tank which Mr. Sanford built in the garden for a baptistry is nearly full of water, which has fallen straight from the heavens. I say nearly full—that is, it is twenty inches deep. There is a short spout about half a foot wide that runs into it, and that, perhaps, caught a ninth of the water, so that if it had not been there the baptistry alone would have caught nineteen and a half inches of water. If you will only come you can see it for yourselves, just over the garden wall, beneath the green, delicate leaves and graceful branches of the mango tree—nearly full of rain. This