Messenger and Visitor.

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J. H. Saunders, - - Business Manager

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Messenger and Visitor.

WEDNESDAY, JAN. 11, 1893.

TWO YEAR BOOKS.

The Year Books of the Maritime Provinces, and of Ontario, Quebec, Manitoba and the North-west Territories are before us. Like all books of the kind they do not at first seem to be interesting. But their records and statistics, when closely studied, are not without suggestiveness. As we are especially interested in the work of Canadian Baptists, some comparison of the doings of Baptists in the West with our own transactions will be welcome to our readers.

Our Convention met on Saturday morning and continued in session until the following Wednesday at noon. The convention of Ontario and Quebec met on a Friday afternoon and adjourned the following Tuesday, at 5 p. m. We had ten sessions; they had fifteen. Do we give too little time to our meeting or do they give too much? Is our work as important as theirs? Have we the cause as much at heart as our western brethren? The time taken for full conference is well spent, and the gain in confidence and zeal arising from thorough examination of our policy and opportunities and duties would, we are persuaded, justify the devotion of another day at least to our Convention's sessions.

The records refer to many subjects of current interest in both sections of Canada.

The Young People's Movement was, at the Ontario convention, recognized as of large dimensions. Resolutions were passed in regard to it, and one session was in charge of the Union. At this meeting addresses were made upon: "Christian Character Building," "Stewardship," "Applied Christianity," "The Young Christian's Supreme Aim," "Mission Finances and the Young People," "Cant," "Neglect of Bible Study," "Worldliness." The record says this meeting, conducted by the young people, "was one of the features of the convention, being full of life and interest from commencement to close."

Our Convention also approved the organization of the young people for active work, and various meetings were led, in whole or in part, by officers of the union. It is evident that the young Baptists of Canada are being enlisted for service to a degree unknown in past years. The outcome of this departure will be watched with more than curiosity.

For years we had a committee on systematic work in the churches; our brethren in Ontario have now appointed a similar committee. We hope they will have larger results from their attempt in this matter than we were able to obtain. We have had systems enough to convert the world; but alas, "our little systems have their day and cease to be."

Our Convention favored the introduction of the Bible into the courses of study of our denominational schools, believing that it is not the business of the state to teach religion, and that it is our duty to instruct the people in the truths of revelation. The convention of Ontario and Quebec was asked to take some action "which shall aid in giving the Bible a more prominent and positive position in the educational institutions of the country," but declined to bring pressure upon the government to force the use of the Bible in the schools, holding that the people of the country must depend upon the churches of the country for Bible teaching. The position of our brethren in the west as to the importance of instruction in scriptural truth, and as to the proper way to secure this instruction, is the same as ours; but they are practically in advance of us, for they already teach the Bible in their college, we believe, while we have only talked about it.

We of the Maritime Provinces have frequently been warned of the danger of neglecting religious instruction in the family, and our Ontario friends have the same anxiety. They therefore urge upon their people "the observance of family worship and the religious training of their children."

The following resolution, taken from Ontario's Year Book, is very like what we hear at our own gathering: "*Resolved*, that in view of the self-sacrificing love of our Lord Jesus Christ, and the fact that the law of discipleship is loving conformity to His example, we affectionately urge our people to cultivate more earnestly the Christian grace of self-denial in every possible way, but especially in the way of refraining from spending money on things that are either quite profitless or positively harmful, that the means may be forthcoming for meeting the increased demands of the work to which God calls us."

The conventions agree in their action on temperance and prohibition. Baptists are united on this subject. The Baptists of Ontario seem to take a greater interest in public affairs than our people exhibit. They passed a resolution, designed to "impress upon the pastors and churches the necessity of emphasizing honesty in all the relations of life, and particularly the duty of churches to discountenance, both by voice and vote, immorality in public life wherever found." Perhaps, however, *their* public men are not so good as ours.

They seem to resemble us in their failure to keep all their good resolutions. For instance, they promise to aid in collecting the money they had already pledged for Manitoba which should have been collected before. They pledge $5,000 in addition, for this year. They pledge themselves anew to the work at Grande Ligne.

In all these matters it will be seen that our brethren are one in spirit, aim, and effort with us. They have not yet attained their full growth in all good qualities, they say, but they are following after the excellent things. They are seeking to present the Gospel to the people in its purity and to establish and maintain churches of the New Testament type. Their doctrines are ours and we can do our own work more enthusiastically by remembering that our brethren are our fellow laborers. Other points as to our work and theirs may be treated hereafter.

"THEIR WORKS DO FOLLOW THEM."

At a New Year's conference which it was our privilege to attend in one of the churches of this city, we remarked as one of the most pleasing features of the service the frequent and affectionate allusion of those who spoke to some who had taken part in similar services in other years, but are now numbered among the departed. Some of these had been pillars in the church, and it was recalled how they had labored to promote its interests and the cause of Christ. Others had been less prominent in the work of the church, but their names and their works were held in affectionate remembrance. Some in one way and some in another had given expression to their love of Christ and His people, and their desire for the salvation of men. Some had possessed wealth which they used to advance the cause of Christ. Some had gifts of speech which they employed to edify their brethren and to persuade sinners to accept the Saviour, and some who did not possess these gifts had still been able to render service to Christ and to the church which caused their names to be remembered with gratitude. Concerning one the testimony was that his words had been few, yet everybody had felt the genuineness of his Christian character, and many recalled how through a peculiarly hearty and sympathetic grasp of the hand he had managed to express so much of good-will and brotherly affection.

There are some suggestions here which may, we hope, be helpful. It is well not to ignore the past and those who have lived and labored before us. It is helpful to ourselves, as well as honoring to them, to recall the record of their faithful lives. No small part of the value which the Bible has for us is in its record of the lives and labors of those who, in spite of human infirmities and failings, were yet enabled to live to the glory of God. Christian biography, if only it is truly and wisely written, is greatly helpful to the believer. No one in this Christian land can measure the blessing which has come to him from the touch of strong and faithful Christian lives upon his own, and from the influence of those who have immediately preceded him. It seems to us, therefore, a good and commendable thing that, on such an occasion as that we have alluded to, a church should call to mind those men and women whose honorable lives and faithful services have been full of help to their brethren, and who, being dead, are yet speaking through the gracious influences which live on after them.

It is well, too, that we who are living in the world to-day should consider that we are living, not for ourselves alone, or for the present, but for the future and for those who shall come after us. "The evil that men do lives after them," but the good is not "interred with their bones." What Christians of this generation are doing will affect the generations to come. It is a serious question for one to ask himself, but it is certainly well that each Christian man and woman should face it: When my life comes to be stripped of all mere profession and pretence, and its results are truly known, what will they be? Will my life be found to be a thing of real value to those who are living with me and to those who are coming after me? Will the world be any better for my having lived in it?

The Christian life is a light, and a light cannot be hid. However small and feeble it may be, it will do something to dispel the darkness in which it is placed. No one need feel troubled because the life which is in his soul does not take on the same form of expression that it does in another. The Divine source of life and light is the same for all; the Divine life in every Christian heart is the same; but its forms of expression in each will be different according to the nature of every individual soul. The condition of supreme importance is that we shall come into complete fellowship with Christ, that our wills be in entire harmony with His will, and that we give ourselves in loyal and unreserved service to our Divine Master. Then shall our souls give to His life such expression as they are fitted to give, and we shall be helpful to our fellowmen as being to them interpreters of Christ. If any Christian, however humble may be his position, and however little he may have of the things which in the world's view make men influential, shall yet so live that when he is gone others shall say of him, "That man was to me an interpreter of Christ; he made Christ and His religion real to me, and helped to keep me from infidelity and despair," it will be a distinction in comparison with which no getting of wealth or of worldly fame is worthy to be mentioned.

Question.

Will you kindly explain, through the Messenger and Visitor, what is the place and power of the trustees of a Baptist church? E. A.

As this question comes from Nova Scotia, the reference is of course to trustees in that province. We have not at hand the information which is sought. Some of our brethren in that province who are acquainted with the law will no doubt be able to answer the question. It is a little indefinite; but a bright lawyer, like Bro. Parsons for example, will no doubt understand what is desired.

Arrival of Our Missionaries.

It will be gratifying to the friends of our foreign mission to learn that Bro. Archibald and Sisters Archibald and Wright have reached their home in Chicacole. Mr. Archibald writes under date Dec. 3:

"You will be glad to know that we have arrived in safety, and in the enjoyment of our usual health, within less than a day of Calingapatam, the seaport of Chicacole. We left Suez, November 7, and arrived at Colombo, November 21, a distance of 3,402 miles. We arrived in Madras, November 25, and sailed from thence on the 30th. Since we left the Straits of Gibraltar we have not had it extremely rough at any time. Night before last (the 1st Dec.), it was bad enough. We were probably in the tail end of a cyclone. The steamer's log indicated 144 miles travelled, whereas in reality we came only 105 miles. The current against us was running at the rate of three and a quarter knots. . . . I appreciated highly the privilege enjoyed last Sunday morning of speaking once more to a Telugu audience. If the Lord will, we will land to-morrow morning at Calingapatam and go on to Chicacole on Monday, December 4.—*Later* (afternoon): Bimlipitam is in full view. In a few minutes we will probably have some word from the missionaries on shore, as they know of our coming."

This is good news. The Lord has been very gracious to us and to His missionaries, in bringing them safely to their field of labor. Let us rejoice together; and oh, let us pray that they may have continued health and strength and be permitted to do a blessed work for Him whom they serve.

J. W. Manning,
Sec.-Treas. F. M. Board.

Literary Notes.

The holiday number of *The Cottage Hearth* is an unusually interesting one, and is full of good, interesting stories and articles. The opening parts of "Erastus Faulkner," by Matt Crim, create a lively interest in the reader's mind for the principal characters of the story. The fine illustrations which this number contains add greatly to its attractiveness. W. A. Wilde & Co., Boston. $1.50 a year.

The Treasury of Religious Thought for January, 1893, is on our table replete with good things as usual. The full sermons are four in number, each one of which is excellent and a credit to its author, as follows: Dr. Heischmann of the Lutheran church, Dr. McArthur of the Baptist church, Rev. W. J. Livingston of the Episcopal church, and Rev. J. L. Harris of the Congregational church. The question, Are We Good Stewards? is answered by Rev. W. H. Temple. A very notable article on Profanity in the Home, by Dr. Smith, of Edinburgh, should be pondered by all. Prof. Schodde writes most instructively on Fresh Light from the East. Other articles are: All at Work, The Power of Utterance, Surrendering to Worldliness, Israel Returning to Palestine, Explanation of S. S. Lessons, Current Religious Thought, Survey of Christian Progress, etc., with editorials on: To Love and to be Loved, The Pre-eminent Wish, "I wish above all things," Health Prosperity, Worldly Prosperity, Soul Prosperity—and all departments full. E. B. Treat, publisher, 5 Cooper Union, New York.

Another Oldest Church.

In the Messenger and Visitor of the 21st December, the Rev. W. H. Warren states that no Baptist church in the Dominion of Canada is as old as that of Sackville, N.B. He does not attempt to show that there has been an organized church since 1763. At one time, after the removal of the body of the church to New England, there was but a remnant left on the ground. When revived and re-organized it was composed of both Baptists and Pedobaptists. Again it went down, and another re-organization took place.

A glance at the history of the Wolfville church does not sustain Mr. Warren's contention. In the *Baptist Magazine*, November 1, 1828, the Rev. Charles Tupper writes:

"It appears that there were very few of the Baptist denomination among the first emigrants by whom this province was settled after it was taken from the French and ceded to the British. There was, however, a small number among those who came from New England, one of whom, Mr. Moulton, was a Baptist minister, who was probably the first that preached in Nova Scotia. He began to labor in Horton (now Wolfville) about the year 1763, and his exertions were crowned with success, a church was formed, consisting of Baptists and Congregationalists."

Gardner's History of the Town of Wales, Mass., contains the following memorandum:

"The Rev. Ebenezer Moulton was among the primary settlers of this town; came hither from Salem about 1728; was then married and had one child. He made his settlement on a place elsewhere in this record described as the 'Oliver Wales Tavern Stand,' and was the primevous occupant of that place and cultivator of its soil. He was of a religious frame of mind, an ardent and somewhat enthusiastic disseminator of the Baptists, then, or formerly, called Ana-Baptists, a sect then uncommon in this region. He was energetically engaged in inculcating those sentiments not only here, but in the neighboring towns; and through him and his labors chiefly, instrumentally, were originated the Baptist church and society of this town in 1736, and the first of the order established in all this region of country. He was not then a regularly constituted minister of his denomination, but was a sort of self-made evangelist or religious teacher, and officiated as such for the infant church and society here established under his auspices. Thus matters continued with him and the people here till November 4, 1741, when he was formally ordained to the Gospel ministry, and set over the church here as their pastor and guide in spiritual matters. He filled the pastorate of this church more than twenty years; or till 1763; then he went to Nova Scotia. He was absent from here a number of years, during a part of which he has been reported to have officiated as chaplain of the British navy. Near twenty years after thus going herefrom, he returned, having buried his consort in his absence, and in a little time he died and was buried. . . . Upon going from here in 1763 he took his family with him, after which none of his children ever returned hither, at least not to make a permanent or lengthy stay. In the above sketch is the omittance of one fact in Mr. Moulton's history. On one occasion, at the close of one of his earnest and enthusiastic discourses in the town of Sturbridge, he was arrested and thrown into prison for a brief term as a religious fanatic or heretic, a promoter of sedition and disturber of the public tranquility. The persecuting spirit was then exhibiting a ramp."

Confirmatory of this is the account given Dr. Benedict by the Rev. Edward Manning, and an entry made in the Yarmouth church book by the late Rev. Harris Harding.

All this goes to show that a church was organized at Wolfville in 1763, and was as much a Baptist church as the Sackville church was at times. Both of them were revived by the preaching of the Rev. Henry Alline.

The Wolfville church has had more than a hundred years of clear history as a Baptist church.

But this is not all. In 1760 the Rev. John Sutton, a Baptist minister, came with Shubael Dimock and family to Newport, baptized Daniel Dimock, Shubael's son, and many more. The Dimocks, both father and son, preached the gospel in the Newport region where they were stitled, and many were converted and baptized.—See Dr. Cramp's History, page 521.

All the Maritime Baptists should feel indebted to the Rev. Mr. Warren for his labor in collecting material and in writing the history of the Sackville church.

The Rev. Ebenezer Moulton was the ancester of the widow of Senator McMaster. This I had from Mrs. McMaster herself. I have done what I could to collect information concerning Mr. Moulton, but am indebted to Mrs. McMaster for the extract from Gardner's "History of Wales, Mass.," as now published in January number of McMaster *University Monthly* as a foot-note to a sketch of the life of Mrs. McMaster, by Dr. Rand. E. M. Saunders.

Rev. J. H. McDonald was remembered on Christmas by the people of Salem, who presented him with a fur coat. On New Year's he was presented by the people of Amherst Point, with a purse containing $53 28.

Acknowledgment.—On entering the pulpit of the Baptist church at Mira, C. B., on Christmas morning, we were made glad on finding an envelope addressed to us, from Santa Claus, containing the sum of $8.00, for which we desire to express our many thanks to this Santa Claus of Mira. Wm. Wetmore.

Sackville Baptist History.

The following letter, addressed to the editor of the *Sun* of this city, appeared in that journal last week:

"Sir,—The fairness of your editorial comments upon my historical sketch of the Sackville Baptist church is at once conceded. You have very properly pointed out what appears to be the weak link in the chain of evidence in support of the seniority of the church as compared with other provincial churches of the same denomination. You demand clear proofs of the continuity of the original church in active effort in an organized capacity up to the year 1799, when Joseph Crandall was ordained. Such a demand in relation to churches of more recent date, and situated in more favorable circumstances, would not be unreasonable. But when we are tracing out the history of a pioneer church, constituted at a time when not a church or clergyman of kindred faith was to be found in the land, it seems but fair that we should not press too rigidly these tests of active, organic continuity. Even in more recent years, churches which have been without pastors for a length of time, have so far degenerated as almost to lose their visibility, and yet they have become revived and renewed. But at a time when scarcely a preacher of the same faith could be found, and when spiritual matters reached a low status, we must not be too hasty in saying that a struggling pioneer church became disorganized or lost its visibility. Benedict was misinformed when he stated that all the members of Nathan Mason's church returned to New England. Under this entirely erroneous conception, he supposed, of course, that the original church ceased to exist at Sackville. And his successors in the line of church historians have partially copied this error. The truth is that more than two-thirds of the members remained at Sackville. For a time they had the privilege of pastoral supervision. We can trace their history to at least 1781. From this time till the coming of Joseph Crandall no very satisfactory records of their doings can be found. But then it is certain that these Baptists—these Baptist church members—continued to reside at Sackville. Family tradition, the census records, and the old church lists demonstrated this fact. Mr. Crandall speaks of meeting these "saints"; so do Elder Chipman and Joseph Dimock. Some of these saints had been "long slumbering;" some had backslidden in the absence of proper watch-care; but they were still enrolled on the list of the original church, and under the faithful labors of Joseph Crandall they became revived and reorganized. You see plainly that a community of Baptists have resided in Sackville in unbroken succession from the time of the New England immigration to the present moment. This community was organized as a church; it passed through various and trying vicissitudes. Its members were reorganized by a council in 1799. In 1809 it had again become so weakened as to necessitate a sort of reconstruction, as we learn from extant records. In 1821, when Rev. S. McCully came to assume the pastorate, he found the church so scattered and demoralized that he invited those who were loyal to the Master to renew their covenant of allegiance, whilst a number of the unfaithful were dropped from the list, and the church was practically reconstituted. Again, in 1836, the church was split into two hostile factions, each claiming to be the church. This continued for nearly half a century. But in 1883 they became reunited. In their present capacity I claim that they can fairly trace their historical origin as a Baptist community, and even as a church, back to the year 1763. It is cheerfully admitted that their condition between 1781 and 1799 was that of weakness and obscurity. But they were still members of the original church, and as such were reconstituted in 1799.

My claim is stated in a single sentence: A Baptist community, organized as a church in 1763 by Rev. Nathan Mason, has, in unbroken succession, resided in Sackville down to the present time, forming from the first the constituent element of what is now known as the Sackville Baptist church. We are not particularly careful about the honor pertaining to this matter; but after very painstaking study of the subject, under conditions more favorable than those of historians who have preceded me in this line, I confidently challenge successful contradiction of the facts here stated. W. H. Warren.

Acknowledgment. — I wish to acknowledge the generosity of my people, who, a few days ago, presented me with a beautiful fur coat, costing $45. This is one of the many tangible expressions of kindness this people are continually bestowing upon us. I. B. Colwell.

—Provide yourself with a bottle of Ayer's Cherry Pectoral, and so have the means at hand for contending successfully with a sudden cold. As an emergency medicine, it has no equal, and leading physicians everywhere recommend it.

—For sick headache, sour stomach, loathing of food, dyspepsia or biliousness, take Hawker's Liver Pills. They will cure you. Recommended by leading physicians as a most reliable medicine.

Paid Subscriptions to Annuity Fund.

Mrs. Andrew Lee, per Rev. J. W. Bancroft, $5; A. P. Shand, $100; John Nalder, $10; Mrs. James Wyman, Lynn, Mass., per Rev. J. H. Saunders, $25; Robert Frizzle, $20; A Friend, Halifax, $100; John R. Calhoun, $100; Miss Delaney, $2; Mrs. A. Cogswell, $14.

Collections from churches.

North church, Halifax $7, for 1892; River Hebert church $3, for 1892; New Ross church, $5; Hampton, N. S., $6.06.

Joseph Lantz collected and forwarded the five dollars from New Ross church. The $6.06 from the Hampton church was collected by Mrs. Frederick H. Hudson and Mrs. Elias Brenton and forwarded by Bro. Isaiah Browne. These two churches are the first to return collections from the appeals by blank books. The Board had to borrow a part of the amount to pay allowances due January 1, 1893, because the churches had not sent in their subscriptions. Will the churches take notice that what they give goes direct to ministers laid aside by age and sickness, also to widows and fatherless children? Will the clerks and deacons please circulate the books or get them circulated? The people are willing to help the ministers now in need, their widows and children, if the matter is put fairly before them. The names of the brethren and sisters could be given to whom your collections will be immediately sent. Indeed, the money is borrowed on the assurance that the collections will soon come in. Don't delay, please, brethren. The Lord has called us to this service. It is the first thing for which money was raised in the apostolic church. See in the above list Sister Wyman, of Massachusetts, has had her heart moved and sent a substantial token of her interest in this good work.

E. M. Saunders, Sec.-Treas.

Rev. W. E. Hall's second daughter is dangerously ill. But little hope remains of her recovery. The family has the warm sympathy of the entire community. E. M. S.

Denominational Work.

Receipts from December 16th to 31st: Wilmot church, $19; Aylesford, Central Station, 11 91; Kempt, Queens Co., 9 00; Acadia Mines, 3 50; Springfield, 10 00; Gabarouse, 35 cts.; River Hebert, 16 70; Robert Frizzle, Esq., Brook Village, 25 00; Port Medway, 6 00; "Every one over against his own house," Lawrencetown, 4 87; W. C. Bill, Esq., Billtown, 10 00; H. S. Shaw, Berwick, 10.00; West Yarmouth church, 21.00; Canso, 16 49; "Friend," Hampton, 2.00; Upper Wilmot church (Margaretville section), 20 25; "Friend," Belfast, Me., special, 25 00; Springhill S. S., 3 60—$219.67; before reported, 1,611 19; total, 1,830.86.

Remarks.

The second quarter will close with this month. Several churches have not been heard from. Please hurry up, brethren; the needs of the board are great.

A. Cohoon,
Treas. for N. S.

For Denominational Work.

From December 1, 1892, to Jan. 1, '93: Whitneyville, $4.47; Dorchester Corner, $9.50. Per Rev. A. Cohoon—St. Mary's, Kent Co., $2 70; Andover (Rev. C. Henderson), $5; St. Leonards (Arthur Given), 50c.; Grand River (Ephraim Rider), 50c.; Cardigan church, $7.40; Nashwaak, 7.20; Keswick 1st, $3 00; J. H. Davis, for Carey portrait, $2. East Point, P. E. I., per Alex. Scott, $10; Moncton 1st, $200; St. Martins 1st, $19 50; Germain St. (A Friend), $100; Annandale, P. E. I. (per Mr. and Mrs. John Nicbols $10, and Anthony Head $1), $11; Leinster St. Mission Band, $25; Sussex, $21.28—$429.05. Previously reported, $558 37; total receipts to Jan. 1, 1893, $987.42.

J. W. Manning,
Treas. for N. B and P. E. I.

Ordination.—Pursuant to a request from the church at Andover, brethren and delegates met on January 3rd to consider the propriety of ordaining Bro. H. G. Estabrook to the work of the Christian ministry. From the Andover church—H. C. Henderson, Deas. Isaac Wark and James Wright; Forest Glen—Peter Anderson, Amos Smith; Grand Falls—Rev. C. Henderson; Centreville—F. G. Burtt and Rev. J. A. Cahill; South Richmond—Rev. C. Currie. Other brethren—Rev. T. Todd and Rev. Benj. Jewett. Bro. Estabrook gave to the council a very clear, satisfactory statement of the way in which God had led him; and at two p. m. the ordination of our brother, which was unanimous, took place, in accord with the following arrangements: Sermon, Rev. T. Todd; ordaining prayer, Rev. Benj. Jewett; hand of fellowship, Rev. C. Henderson; charge to the church, Rev. Jos. A. Cahill; charge to the candidate, Rev. C. Currie. We felt grateful to the great Head of the church that He is sending out into His vineyard young men of liberal education, practical mother-wit and consecrated lives. As we laid hands upon our brother, we felt that he possessed these sterling qualities, and it is with bright hopes we look forward that through him great blessing will come to the world. Joseph A. Cahill,
Secy. to Council.

The Testimonials

Published on behalf of Hood's Sarsaparilla are as reliable and as worthy your confidence, as if they came from your best and most trusted neighbor. They state only the simple facts in regard to what Hood's Sarsaparilla has done, always within truth and reason.

Constipation, and all troubles with the digestive organs and the liver, are cured by Hood's Pills. Unequalled as a dinner pill.

—"I recommend B. B. B. for all stomach troubles," says Mrs. Lewis, of Winnipeg, Man. "It cured me of dyspepsia, indigestion and weakness."

DENOMINATIONA

[All moneys (except legacies) [illegible] nominational work, i. e., Home Missions, Acadia University, M[illegible] Ministerial Aid Fund, Grand Lake [illegible] west Mission, from churches or [illegible] New Brunswick and Prince Edw[illegible] be sent to the Rev. J. W. Manning. And all moneys for the same work [illegible] should be sent to Rev. A. Cohoon. Envelopes for collecting funds [illegible] work can be had on application [illegible] the Baptist Book Room, Halifax.

Wilmington, Vermo[illegible] thankful for the presence [illegible] midst. Meetings are int[illegible] tismal waters are being [illegible] hope for abundant sh[illegible] grace. J.

North Sydney is wi[illegible] pastor. Mr. J. B. Chan[illegible] supplying for a few we[illegible] Christmas holidays, and [illegible] day welcomed a brothe[illegible] from the Margaree chur[illegible] Armstrong, on a flyin[illegible] preached for us on Chri[illegible]

St. Stephen.—We we[illegible] begin the New Year w[illegible] promising young lady [illegible] nate. A number of ou[illegible] have recently taken a st[illegible] and will shortly follow [illegible] nance. The pastor and [illegible] generously remembered [illegible] gation at Christmas. [illegible] gifts from individuals, a[illegible] dollars in money was re[illegible] Ladies' Church Aid S[illegible] are inadequate to expre[illegible] appreciation of such kin[illegible] W.

Tabernacle Church, [illegible] new year opened auspic[illegible] The pastor baptized t[illegible] Sunday evening, Jan. 1, [illegible] of an attentive congreg[illegible] pletely filled the build[illegible] sion was one of more th[illegible] terest, as the first to re[illegible] ance was a daughter of [illegible] comes to Christ and Hi[illegible] 12th year of her age. T[illegible] dates were a brother, wh[illegible] many years a member o[illegible] body, and his daughte[illegible] 13 years of age, who w[illegible] bringing her father into [illegible] tion. "A little child sh[illegible]

Milltown, Maine.—S[illegible] the church and congreg[illegible] me with the amount o[illegible] At our Christmas tree [illegible] eve, myself and family [illegible] with many valuable p[illegible] which were a beautifu[illegible] standing cane-work ba[illegible] mental Christmas cake [illegible] fruit, books of poems, [illegible] Year's concert was a gra[illegible] New Year's Day the rite [illegible] administered to four bel[illegible] in our new baptistry be[illegible] gregation, and at the [illegible] received seven into the f[illegible] church. The work is e[illegible] we trust that the wee[illegible] bring forth grand result[illegible]

Digby, N. S.—We ha[illegible] special meetings in Upp[illegible] out-station of the Digby[illegible] last few weeks, with [illegible] About twenty-five h[illegible] anxiety about the sal[illegible] souls. Five were bapti[illegible] Dec., and united with th[illegible] Bro. John Ross, one of [illegible] been rendering valuable [illegible] This brother started a [illegible] and Sunday-school in [illegible] last spring and kept i[illegible] with growing interest. [illegible] talent in all our church[illegible] thus employed, and thus [illegible] and glorify God. We w[illegible] Rev. J. H. Saunders, of [illegible] and Visitor, with us, a[illegible] on Sabbath, Dec. 18. [illegible] was with the power of [illegible] and much appreciated [illegible] We are praying and l[illegible] conversions this winter. A.

Mira, Glace Bay, &c.[illegible] closed has been somewh[illegible] us here in this most ea[illegible] the Dominion of Can[illegible] and loved ones have b[illegible] our numbers into eter[illegible] ly deplore the loss. [illegible] would be difficult to liv[illegible] but God, who is all-wis[illegible] Still we are glad to sta[illegible] has also looked upon [illegible] made His saving [illegible] Twenty-four have been [illegible] field during the year [illegible] during the spring, [illegible] was pleased to bless th[illegible] the other fifteen at Gla[illegible] cently, mostly during [illegible] of our esteemed Broth[illegible] whom we expect a retu[illegible] at Cow Bay and Home [illegible] new year. The church [illegible] Glace Bay are now i[illegible] condition, and we hop[illegible] Cow Bay and Homev[illegible] condition, through the [illegible] God, before many m[illegible] year shall have passed [illegible] ceive, when added to th[illegible] there is another preach[illegible] we have a large are[illegible] travel, and the lines ar[illegible] that the increase of o[illegible] depend almost entirely [illegible] gregations, which only [illegible] portion of the inhabita[illegible] crave an interest in t[illegible] God's people, that He [illegible] need during the comin[illegible] Will[illegible]

Guysboro, N. S.—Th[illegible] flown so swiftly has [illegible] principally of sunshine [illegible] just enough of the sha[illegible] as pastor and people, [illegible] God is leading kind[illegible] circling gloom. We [illegible] year with special effo[illegible] revival of religion. (G[illegible] mysterious way, and th[illegible] learned to love and est[illegible] in the Lord for their [illegible] called to pass through [illegible] of affliction.) God was [illegible] the supplications of F[illegible] precious souls were [illegible] through the year ha[illegible] hearts by the manifes[illegible] life. In the autumn [illegible] Baptist Young Peopl[illegible] just had three months [illegible] tion with the Guys[illegible] these three months gi[illegible] of further developme[illegible] P. of Guysboro hav[illegible] autumn the Guysbo[illegible]