

HISTORY OF THE CHURCH AT NEW ROSS, LENINGRAPH CO.

Prepared for the N. S. Central Association by S. B. Kempton, D. D.

In some instances very little record has been preserved of the early history of our churches. They were gathered by the earnest preaching of some devoted servant of God...

The little church at New Ross—or as the place was then called Sherbrooke—was planted in the hands of Rev. J. A. Dimock...

On the 10th day of November, 1831, the Sherbrooke Baptist church was organized by Rev. Joseph Dimock and Maynard Parker.

It was composed of twelve members, eleven of whom had letters from the Baptist churches at Chester and one who was baptised at the time.

The church was received into the Association the next year and the following is the notice in the minutes in regard to it:

"The members are generally poor in circumstances, much scattered, and in need of missionary labor. Bro. J. A. Dimock was after invited and preached there."

The Association of 1835 appointed Rev. Jos. Dimock a mission to Sherbrooke, for which he was to receive \$20.00.

Very little more than this is known of the church until '42 when they seem to have had a visit of a few weeks from Rev. Benj. Vaughan.

The record on their book is very scant and imperfect during these early years. The church is reported in the list of churches in the Association year by year...

In 1850 Bro. W. E. Hall spent several weeks with the church and a number were received for baptism as the result of his labor.

The Home Missionary Board sent Rev. R. B. Walker, Bro. R. A. Blackstar, then a student at Wolfville, and Rev. R. M. Weston, each for a few weeks during '53 and '54.

The reading of the church record, which unfortunately is far too scant, reveals the fact that church has had the usual varied experiences of churches—days of joy and hope, of ingathering and gladness, and days of disappointment and gloom, coldness and sorrow...

"He was well liked by the people and he took a deep interest in our Sunday School." This is the first mention of a Sunday School among them, though from the nature of the notice the school had been in operation for some time.

The pleasant and beneficial effects of McLean's vegetable Worm Syrup.

the mission visit of Bro. Robbi's until Sept. of 1872, when Rev. John Miller, of Halifax, occupied the pulpit for eight weeks.

Bro. Chas. Norwood, of Berwick, paid them a visit of two or three weeks. While he was there, Rev. E. W. Wallace, then General Agent for the H. M. Board, visited them and baptised them.

During the year 1880, Rev. M. W. Brown, then pastor of the church in New Germany, visited New Ross. He found the church in a very low condition.

In 1882 the church engaged Rev. A. Whitman to give them his services for half the time. They promised \$100 toward his support, the H. M. Board to supply the amount lacking for his salary.

During a visit to the place in this year, Bro. F. F. Kempton, organized a W. M. Aid Society of members of the history of this society I have not been able to ascertain anything.

Bro. Archibald continued with the church until May '85. He baptised quite a number. He induced the church to purchase a lot of land and commence the erection of a parsonage. This has since been completed.

I have not given the names of all who visited and preached in New Ross since the formation of the church, as some were there but a few days, a week, and in the case of others there seemed no special occasion for mentioning their visit.

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The labors of young men from the College, and the care of the Baptist pastors in the county, have been of great value to this church, and have raised it from a state of apathy and indifference more than once, but more than all other human agencies our

beneficial effects of McLean's vegetable Worm Syrup. Make it the staple of your household.

H. M. Board is the instrumentality which this church owes its life and history. It has always been dependent on the H. M. Board. The year after it was received in the association, money was voted to send Rev. Jos. Dimock to his aid for a few weeks, and H. M. Funds are needed still to maintain pastoral services among them.

THIS TALK ABOUT REUNION.

The question of the reunion of the churches, and the annihilation of sectarianism is just now in vogue. Few platform speakers can leave it alone. It took a prominent place in the annual sessions of the Congressional Union, and in that of our own. It occupied a lively session of the Church of Congress.

Let us come face to face with the fact. Supposing that at the present hour there were no free churches in England, but that the men and women who were in communion with the Church of England and some of us, like some good men two or three centuries ago, grasped the truth that the Bible is our divinely appointed guide.

What is in this hand? A broom? Use it for God. The broom of the domestic servant may be as truly used for God as was the sceptre of David or Solomon. What is in this hand? A scythe? Use it for God. Jesus Christ gave dignity to labor; the sweat-beads of honest toil stood on His brow.

"A servant with this clause / Makes drudgery divine; / Who sweeps a room, as for Thy laws, / Makes both sweep and soul divine."

There is a ladder between earth and heaven on which angels messengers carry up our prayers to God and bring His answers down. Nay! this is but the hope of our dreams; the reality transcends it, for God is here, and needs neither ladder nor angel to communicate with us, or open to us communication with Him.

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There really is no place in a true, earnest, Christian life for worry. Do your very best in the circumstances, and leave the rest with God. We should aim only to be faithful in duty, and then be at peace, whatever may come.

For much less. Suffered at by the crowd, there is no sense in trying to avoid the sneers by withholding testimony. Whilst thus we write we are aware, and rejoice in the fact, that as a rule our brethren are bold for the truth.

To bring our remarks to a practical conclusion we would ask those of our pastors who are not doing so, to consider very seriously how they can, during the forthcoming winter, instruct their young people in the truth, and get them interested in Baptist history, and the Baptist denomination.

It is related that a minister one day preached on heaven. Next morning he was going down town, and met one of his old parishioners. The brother stopped the preacher and said: "Pastor, you preached a good sermon about heaven. You told me about heaven, but you never told me where heaven is."

What love can do that dares love attempt.—Shakespeare. Holloway's Corn Cure destroys all kinds of corns and warts, foot and branch. Who then would endure them with such a cheap and effectual remedy within reach?

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The young man who is wanted in the church to-day, don't sit and write little notes on the fly-leaves of Bibles and hymn-books during the entire service; don't look so hundred times more anxiously for the smile of a young lady in front of him than for the smile of the Lord; but remember that somebody besides himself has a little common sense and brains; and that God's name is no place for the trifles and fun of the club-house.

"PRECIOUS JESUS." Last week at Mrs. Stephen Kempton, mother of S. B. Kempton, D.D., who passed away her 71st year, and about a year of her Christian experience. See Pa. 118: 1.

"Precious Jesus, O how precious, When my soul felt his love And still more so now I know him / Emerging to my home above."

"Precious Jesus, O how precious, When amidst life's wearying toil, Cheer he gave, and kind assistance, Mitigating care and toil."

"Precious Jesus, O how precious, When my lips first owned his name; And as precious was'er uttered / Through eternity the same."

"Precious Jesus, O how precious, When my life obedience gave, Him to follow as my Master, Through the mystic liquid grave."

"Precious Jesus, O how precious, As death's billows round me roll, He allays my fear and trouble, And upholds my sinking soul."

"Precious Jesus, O how precious, None but those can fully know, Who have been by his blood ransomed, And with Him, from sufferings so."

"Precious Jesus, O how precious, When my lips first owned his name; And as precious was'er uttered / Through eternity the same."

"Precious Jesus, O how precious, When amidst life's wearying toil, Cheer he gave, and kind assistance, Mitigating care and toil."



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November 20. BIBLE. Adapted from Lesson IX. DAVID. "Man is not as great as he seems."—1. The Epic also Psalm. I. PLAIN. Vs. 1-5. that Saul's line of King's self until Samuel, awaiting to at Ramah no more. "And not of great and yet it implies the months in mourn for grief; but who would imp and his p (1) because for Saul; (2) because his billies and throw them swine tram (3) because and his pot were at the more in the nation. country se "Seeing I, conphing in jected Saul, best for all other plans "Fill this hollowed of cups for the came as the y (cornmoles) usual olive oil used in the anointing of olive oil, o and myrrh, the Beth-le grandson of probably the "For I have had not only dowed him with a right has a work struments, apart for a do the statu ding that we have mind 2. "And go? if Saul for the act of religion, and high treasurer der the inf jealousy for angly at his salment of his prophet of with thee, a fio." Same on a circuit bable that of religious an and offered been the cus Bethlehem that was cause he her sacred to give impres transaction, something business, and he should in said nothing 3. "And the sacrifice loved by a s and his fam will show 50 usually a little at a tin we see." 4. "Com your comin the favor of 5. "Sancio scried cer, was a symbol heart by rep consecration the sacrifice. public sacrific ing that follo and Samuel this purpose, by God.—Va. Jesse were pr the social me rative seems made know sons was to high purpos him what he not at all like to his sons. 6. "He look eldest son, led by the Lord's Even Samuel appearance; like, middle- tall King." 7. "Lod of his statu like most peo by the com pectly when presence of good body, or see not as m see all; know A mild laxa ment. Beach & Live vegetables.