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### Messenger and Visitor.

WEDNESDAY, APRIL 12, 1893.

#### CHURCHES, NOT CLUBS.

"Do you think the churches are doing all they should do for the people who do not come within the circle of their immediate influence?" Is a question we were asked the other day. What could we do but answer, "No, emphatically we do not think they do." Every church has in connection with it a considerable number of families among whom various distinctions exist. There are the rich and the poor, the learned and the unlearned, the known and the unknown. But they may all be classed as respectable and church-going people. For those within this circle a great deal is being done. Houses of worship are erected and maintained, and the gospel regularly and frequently preached. Sunday-schools are provided and other services helpful for the development of the Christian life. The families are visited and their temporal and spiritual needs are more or less adequately provided for. But outside these circles, of which the various churches are in a sense the centres, there are a great many people who come under the influence of the gospel only to the most general way. Some of them are respectable enough in the eyes of the world, but they are careless or contemptuous toward the churches and the religion which they represent. Others have fallen from respectability, or, may be, have never known what it was to respect themselves or to be respected. They feel, perhaps, little more interest in religion than the class just mentioned, and if it were otherwise, they would feel themselves out of place among the well-dressed and respectable people who frequent the churches.

The people belonging to these classes are to be found to-day in appalling, and it is to be feared increasing, numbers in all the great cities of the Christian world. What can Christianity do with them or for them? Is the great problem set before the churches of Christ to-day. In the smaller cities and towns also the problem is to be faced.  
It is said, and not without reason, that much blame lies at the door of the churches in this matter. They partake too largely of the nature of religious clubs intended to promote the spiritual welfare and comfort of their members. The Christians of the churches are willing to provide, at considerable expense, religious privileges for themselves and their families. They enjoy in religious things the rich man's portion, while too often the beggar full of aches—too weak and miserable even to beg—lies at their gates unheeded. The churches have new lessons to learn and new work to do in this generation. Not only must the gospel be preached in the temples and the market places, but messengers must "go forth into the highways and hedges and compel them to come in."

While Christians and Christian churches are in general by no means so much alive as they should be to these opportunities and duties of their time, it is nevertheless true that many Christians are deeply interested. There are many hearts upon which the burden of the churches and Christless masses lies heavily. They are becoming painfully conscious that, in spite of all the churches are doing and expending, there are great multitudes of people in all the cities of Christendom who are practically unreachd by the gospel. Many are thinking and feeling in reference to this subject. Some are acting. It is coming to be perceived that if these people are to be reached and saved, it must be not simply by opening the doors of the churches to them and inviting them to come and lead respectable Christian lives, or even by going to minister to them in self-righteous condescension, but by meeting them, as Christ Himself did, in the fellowship of genuine love and sympathy; and many Christian hearts are agonizing to enter into this large and blessed ministry in Christ's name. Let us hope the day is coming when all Christian men will make it evident that they consider the salvation of their fellowmen worthy of more care and effort than the gathering of wealth or the providing of luxurious conditions for their families. Let us hope that the day is coming soon when all Christian women will discover that there is for

them a higher and a happier mission than to submit themselves to the tyrannous vanities of fashion and society. We have heard of a young woman who lately left this city, after spending some months here, engaged in religious work. Her efforts were especially directed to rescuing fallen women. She took these sinful girls—often too more sinned against than sinning—from places of temptation and wickedness that she might minister to them in the name of Christ. She lived with them, watching over them as a sister, going out and coming in with them; with the result that not a few were rescued from a career of infamy, and hopefully started on the course of a virtuous life. Such a ministry as this is Christlike, and none the less so because the young woman who carried on this good work was a captain in the Salvation Army.

Not only individual Christians but churches also are coming to feel that they have a ministry to the poor, the degraded, the outcast, and to all who are passing by the doors of the churches with indifference or some harder feeling in their hearts. The recent tendency of the churches in recent years, in the large and rapidly growing cities, has been to move up town away from the business portions and the slums, into the neighborhoods where the well-to-do and respectable people reside. But notable exceptions to this rule are not wanting, among which may be mentioned the Judson Memorial church of New York. Another instance which has come to our notice since this article was begun is that of the Second Baptist church of Rochester, N. Y., whose beautiful and finely-equipped house of worship, occupying a down-town position, was dedicated March 29. In connection with its published programme of dedicatory services, and explaining its choice of a down-town rather than an up-town site, this church says of itself that "it does not propose to live unto itself. It is not a club run for the convenience and comfort of its members. Its mission is not to be blessed but to bless. Its purpose is not to get to heaven in the easiest and least expensive way, but to do good to all men in all times and all ways. It has, therefore, decided to stay where men and women throng in the midst of humanity's bustle and business. Love to men, loyalty to the people of this down-town community, desire to do good to all the people of Rochester dictated our choice. The other course would have for cheaper and in some ways much pleasanter, but it would have contracted our life and work, and would have sacrificed our opportunity of enlarged helpfulness."

#### HOME RULE.

Mr. Gladstone moved the second reading of the Home Rule bill in the House of Commons on Tuesday of last week, supporting the motion by a speech of an hour and a half in length. Intense feeling against the measure continues to be displayed in Ulster. If reports are to be credited active preparations are being made with a determination to offer armed resistance to the establishment of Home Rule in Ireland if the bill should be passed by parliament. Mr. Balfour has been in Ulster delivering inflammatory speeches to the great delight of the fire-eating Ulstermen, and other Conservative leaders have been stirring the passions of their followers in England with their impassioned and wrathful eloquence. It is not to be supposed that these gentlemen really intend to precipitate a civil war in Great Britain. But their evident aim at the present juncture is to excite the popular antagonism to Home Rule in both countries to as high a pitch as possible, with a view to influencing the vote in the House of Commons, or at least to give the Lords a plausible excuse for rejecting the bill. As reported in the despatches received, Mr. Gladstone's speech does not indicate any sign of wavering on his part so far as the principle of the measure is concerned, though in regard to certain matters of detail he is willing to accept amendments. Mr. Gladstone asks his opponents where this great controversy—the Irish question—of which the bill before parliament is an attempted solution—is to end. He evidently puts this question in his speech with impressive seriousness, pressing it earnestly upon the hearts and understandings of the members of parliament, as a matter in which both sides are equally interested. The progress of events in the past century, he held, had proved the fallacy of the argument offered by the opponents of Home Rule that time and patience would see Ireland pacified without special legislation; and certainly, he said, the Opposition had not ventured to point out a way whereby the greatest of Irish questions could be decided apart from the way in which the Home Rule bill proposed to decide it. It would seem impossible not to recognize the great seriousness of the question which Mr. Gladstone asks. It seems evident, too, that the problem is not one that will work out its own solution if only left alone. It is certain that unless some serious attempt is made to satisfy the demands of Ireland, the trouble will grow worse and worse. It has been the assured hope that Home Rule was near at

hand that has induced in Ireland the comparatively pacific condition which has prevailed there during the past few years. Remove this hope and the worst evils of past years will return in an aggravated form. But if Mr. Gladstone had succeeded in carrying his measure through parliament, and blustering Ulster, with such grace as she may, shall accept the inevitable, can we feel sure that then the solution of the Irish question will have been found? Will sweet peace and beautiful harmony prevail on the Emerald Isle, or will there be on the one hand continual discord between the incongruous elements of population, as there was in the history of old Canada; and on the other hand, will the restless Celtic spirit, finding that Home Rule is not a panacea for all ills, only demand with still greater insistence that the hated Saxon connection be utterly abolished, and declare that national independence is the only solution of the problem? It is a problem for statesmen, and a difficult one for even so able and experienced a statesman as Gladstone.

#### Enquiry.

A correspondent asks: "Does the soul go to a place of punishment or to heaven at death? If so, where shall I find it in the Bible? Has man an immortal soul?"  
Such passages as Matt. 25: 46 and 2 Thess. 1: 7-10, do not mention many others, indicate clearly happiness hereafter for the redeemed and punishment for the impenitent. If it is asked whether both of these classes enter, at death into the rewards or punishments appointed to them, it may be replied that the dying thief had the promise that he should at death be immediately with his Lord, and Paul spoke of death as affording opportunity to be with Christ. If the believer at death enters at once upon a life of happiness with his Saviour, is it not reasonable to suppose that the impenitent also enters immediately upon the unhappy condition to which they are destined, and for which they have fitted themselves? The argument for immortality cannot be presented in its fulness here, but certainly one who reads the New Testament with unprejudiced mind will find it taught or implied in a great deal of our Lord's doctrine. If particular passages are sought, take Matt. 10: 28 and the parable of the rich man and Lazarus.

#### A Reinforcement Asked For.

In the conference of Canadian missionaries held in Coananda in January, the following resolution was passed and ordered to be sent to the Board at home: Resolved, That in view of the great spiritual destitution still prevailing over a large part of the Telugu country, and in view of the fact that no new missionaries were sent out in 1892, but on the contrary some were compelled by serious illness to leave the work; we, as a conference, would again call attention to the facts stated in the report of 1892; and while acknowledging our gratitude to God for the advance already made in the sending forth of new missionaries, and the opening of new stations, we would ask the churches of Canada to celebrate this Carey centennial by sending out a large reinforcement of men and women before the close of the present year, and by providing the necessary funds for the proper equipment of new stations and the prosecution of the work.

Signed on behalf of the conference,  
L. D. MORSE, Sec.

#### That Fallible Year Book of 1892.

I thank Bro. Parsons for calling attention to page 43 of the Year Book. Had I noticed that part before writing my note of March 15th, I would not have referred to the errors of the Year Book. I have before me our last association letter. This letter states that we contributed to the various denominational objects \$242, and to other objects \$39.99. The last item, it will be seen, is the same as mentioned by me in MESSENGER AND VISITOR of March 15th. The first is not, because we sent money to the Convention Fund after this letter was prepared for the association. Now the Year Book should have given the above mentioned amounts instead of those found on page 153.

It appears to me that our present method of recording the benevolent offerings of the churches is misleading, to say the least. Why not leave out the last two columns in the "Statistics of the Churches" (see pages 152-3), and insert another column for "Other Monies Raised" in that part of the Year Book where the Convention treasurer's report is found (see page 37)? This would simplify matters and prevent wrong impressions as to the benevolence of the churches. I agree with Bro. Parsons in the last part of his "Explanatory." The Year Book with all its faults is a wonderful source of information.

W. CAMP.

Hillsboro, N. B., April 4.

#### To Get at the Facts.

Regarding Hood's Saraparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will certainly convince you that Hood's Saraparilla possesses unequalled merit, and that Hood's cure.

#### News and Notes from the Mission Field.

In a letter dated February 4th, Mr. Morse says:

"This is my first tenting tour. We pitched tent here Thursday evening, and got off preaching yesterday afternoon. This morning the preachers and I arose at 5 o'clock, ate a morning lunch and went off in the cool of the day. We preached in two villages and returned to tent. This afternoon we go out again. I feel as I never felt before, that we are only a small part of this mission work. There are many cold hearts beneath India's blazing sun, and only God Himself can melt them. I generally preach first and let the native preachers speak afterwards. I felt this morning like praying all the while they were preaching that God would save: 'O God, who has power, give the people to whom Thou hast sent us.' Ask the churches to pray for their missionaries more than ever."

From Paris Kimey comes an appeal for a lady missionary or two. Let Mr. Higgins speak for himself: "We here and now ask through you for a lady missionary for Kimey. Kindly place our request before the churches, and let them know that we are asking for a lady missionary, and probably none but she can do it. We are beginning to think that in many respects the town is as desirable as most any of our stations as a place to live. The lady missionary needs the help which a young lady could give. If no young lady is forthcoming next fall and the Board want a good place for a new family to spend a year in study, here they may find a home and a welcome. But please don't forget our standing offer for one (or two) lady missionaries for Kimey."

Here is an appeal to the sisterhood in our churches—and especially to the younger members—to those just entering upon the active duties of life. Dear young sister, to what work can you possibly give yourself that will tell more for Christ than this? You want to do all you can for Him, and rightly. Where else can you find such a magnificent opportunity to spend and be spent in His service? Where is the need so great, the call so urgent, as in our own mission field among the Telugus? Will you not study the question, pray over it, seek light from all available sources, and then decide? And may the decision be, "Here am I, send me."

Here is a cheery word from Bro. Shaw. It is dated from Andra, 27 miles from Vizianagram:

"I am having a glorious trip. For ten days I have been in absolutely new country for the missionary. Every village we have visited in that time has been a new fortress taken from the territory of 'no man's land' as far as the gospel is concerned. The London mission men have been in this country for over 50 years, and they, it seems, never left the great highways. When I had reached a point seven miles west of the great road that connects the Telugus with Vizianagram, I found no traces of the missionary. The interest, astonishment and wonder these poor people manifest on hearing our story is pathetic, and I repeat in my tent as I have thought upon it, and realized that I was being used to give for the first time impressions of God's love in Jesus to heathen souls. I am working very hard, but the weather is delightful; my health is perfect, and the work is fascinating. A wonderful interest has sprung up in a molapilly (or mola village) at Umastavata, 7 miles from Vizianagram. I spent seven days there in November, and when I came through the other day the head man came out to my tent and said: 'Sir, we have been waiting for you and expecting you to call us to visit you. We believe in Christ, do not worship idols, and we want to be baptized.' I asked how many were talking that way, and he said, 'nearly all of us.' It was blessed news to me. I have sent for Samuel to go and stop with them until I can get back that way with the tent. The Brahmins may come and bully them out of the new idea, but I know the Holy Spirit is at work in that village. Keep up hope, the dawn will come."

This is good news, brethren. It should strengthen our faith in God's own Word and stimulate us in renewed efforts to save these perishing ones. There are some brethren in our churches who are doing absolutely nothing to save these perishing Telugus. Oh, that I could get their ear—could in some way stir their hearts, so as to make them feel the force of Christ's desire to save these multitudes! And, further, that He wants above and beyond everything else to enlist in this heaven-born work every one of His redeemed children. Brethren, when you were baptized, what was it for? Did the Lord Christ die to save the Telugus of India as well as the people in these provinces? Have we as churches undertaken to give the gospel to the 1,700,000 Telugus in S. E. India? Do we take in what this means? Am I doing it when I give my dollar and say to somebody else, you can give 25 per cent. of that to foreign missions—and nothing more? Is that all—the care and concern I have in this momentous matter? Surely, it cannot be so. And yet what are we to understand by this apathy on the part of so many? Oh, brethren, it is not any less for other interests, but it is more, very much more for this Christ-given enterprise beyond the seas. Our hands are tied. We feel ourselves fettered, but the Spirit of God can reach your hearts and teach you to be interested in, to pray for and give to this work as has not yet been done. Send along your offerings. Let everybody do something, and do it quickly. He gives double who does it now.

J. W. MANNING.

Secy-Treas. F. M. Board.

Hackmore cures colds and coughs.

#### Ministerial Supply.

I have been giving close attention of late to the matter of securing pastors, writing to our men studying abroad, and enquiring of those studying at home with a view of supplying our churches with settled pastors. The case now stands thus: There are 35 men needed to settle as pastors, and so far as I can see there are only twenty men to meet this demand. It is more than doubtful if all of the twenty men can be secured.

Now we would like to have our young men note this statement of the case, and if any of them can see their way clear to pause in their course of study for a year and help supply this need, we should be glad. One brother who has completed two years in his theological course has decided to remain out for a year because he believes that the efficiency he covets may be best promoted by taking his third year in theology after a year's practical work.

If any of our men who are thinking of settling abroad or are already settled, should read this statement of our need, we hope that it will come as a loud call to them to come back and help us.

We would like to have our pastorless churches note this statement also. If they will do so, we think they will see that it will not do to be too particular if they do not want to remain pastorless. The man who has a few grey hairs, or who may not be very eloquent or have some defect (and who has not, in the estimation of some churches at least?) must not be cast aside or discarded.

It will be seen further that after all the men are settled, above referred to, there will still be many vacancies.

Now we know that it is desirable to have continuous pastoral labor, but surely there is something in the old adage, that part of a loaf is better than no bread. There are several students, some well advanced in their course of study, that would like to be employed for the vacation. I take the liberty to give the names of some of these:

R. O. Morse and W. N. Hutchins, of Rochester Theological Seminary; Rev. A. T. Kempton and R. W. Fisher, of Newton Theological Seminary; N. E. Hermon, J. L. Miner, M. B. Whitman, N. A. Whitman and others at Acadia and St. Martins.

Now surely it will be better for the independent churches who cannot secure pastors, to secure one of these men for three or four months, than to remain without anyone. In not a few cases in the past the labors of students during the summer have resulted in great good to the churches with whom they have labored. Had I time I could cite several marked cases of this.

We shall be glad to assist any church in securing such student labor if they fall to settle a pastor. Some of the students will be ready for work in May, others in June.

A. COHOB,

Cor. Secy. H. M. Board.

#### What It Means to Be a Baptist.

It means to take the lowest place, and bear with patience all the insults heaped upon us for the truth's sake. As I have declared myself a Baptist lately, I realize more fully what this means. If I get stirred up with unbridled indignation against those who deny the truth, I am not carrying out Baptist principles. It is not sufficient for us that our fathers have suffered persecution because they refused to accept a human ordinance for a Divine. We must also bear our share of this. True Baptist principles are Christian principles. If I believe sincerely and honestly that there is no other water baptism but that of believer's enjoined in the Scriptures, I must bear with patience the charge of being a bigot, because I declare that infant sprinkling is a human ordinance put in place of the plain command, "Repent and be baptized." Moreover, I am mortified that any one who is acquainted with the language in which the New Testament is written should say that the Greek word "baptizein," can possibly mean to sprinkle or pour, excepting to overwhelm by pouring, when there is not a Greek lexicon of any kind, to my knowledge, that gives any such meaning.

Thus I declare myself a Baptist as to the ordinance, but the main thing is to be baptized—buried with Christ into death to sin, that we might walk in newness of life. Herein the type and the thing signified by it agree. So it is a most glorious thing to be a Baptist. "Baptized into His death and here put off the body of our sin," is the phrase of God's glorious grace, Amen.

A. ESTABROOKS.

#### BAPTIST BOOK ROOM CAPITAL ACCOUNT.

Collected by Rev. D. W. Crandall—Oxborne: Harry Haden, \$1; Capt. W. Gifford, \$1; H. Dolman, \$1; collection, Sunday 19, \$6.15; John Arnold, 50 cents; J. E. Lloyd, \$1; James Firth, \$1; Wm. Lloyd, \$1; Isaac Lloyd, 25 cents; Lockeport: Clifford Locke, \$3; J. McKinnis, \$1; J. Day, \$2; Friend, \$1; W. Johnston, \$1; J. Locke, \$1; collection, Sunday 19, \$3.25; D. W. Lloyd, \$1; S. Kempton, 50 cents; Charles Firth, \$1; E. J. Day, 50 cents; collected, \$3, 13.75. Bro. Crandall will take Sunday-school books to superintendents, and schools would do well to make an engagement with him on these subjects. Geo. A. McDowall.

C. Nichol, of St. John, says that Hawker's Tonic is the best medicine he ever took. He strongly recommends it to all.

#### Rev. A. C. Chute on the Baptist Position.

By accident one of the Halifax morning papers fell into my hands, and in looking it over I came across the following condensed report of a recent sermon by the pastor of the First Baptist church. As Brother Chute has only recently returned to his native land, and is comparatively a young man, he is somewhat unknown to our people, but his record in the States gave assurance of a man of culture and profound Christian conviction. I have been so pleased with his stalwart utterances that I request their publication in our MESSENGER AND VISITOR. They are not new, but they have the aroma of apostolic teaching. Kind and firm presentations of our denominational practice must be made from time to time if it is to gain acceptance. Truth, like a torch, the more it's shook it shines.

J. E. HOPPER.

St. John, N. B., April 5, 1893.

"It is a mistake to call Baptists 'close' communion and other denominations open communion, inasmuch as all substantially agree that there are just two essential prerequisites to communion, namely, regeneration and baptism. As far as all are alike, 'close' is to say, no one is invited to the Lord's table who had not been regenerated and baptized. Then wherein do Baptists differ from other denominations on this subject? As follows: Baptists hold that only immersion is baptism, whereas others say that immersion, pouring and sprinkling are each baptism. As regards communion itself all are on the same footing—all are close or restricted. The difference arises solely as to what constitutes baptism. What then is baptism?"

"In the early church there was no baptism except by immersion. Who says so? All the best scholars. No book is forthcoming to dispute this position. To whom was baptism in early times administered? To believers only. Who says so? All the most noted and best scholars.

"Does the New Testament mention cases of the baptism of believers? Yes. Of babies? Not a case. Of immersion? Yes. Of sprinkling? Not a single case. Do all the allusions of the New Testament settle the case of the baptism of believers? All do. Do any the sprinkling of infants? No. Does the New Testament show that it is the duty of believers to be baptized? Yes. Does it show that infants incapable of belief should be baptized? No.

"The baptism of infants is meaningless and it obliterated all distinction between the church and the world. It is the parent of a large brood of evils.

But some say, Does it make any difference whether much or little water is used in baptism? No, it is irrelevant. The true question is, What does God direct? The vital point is one of obedience or disobedience. If nothing except immersion constitutes baptism then the believer who decides to obey God must be immersed, and he who decides to be baptized must be baptized."

The Baptist position was also stated respecting immersed believers, who are members of infant sprinkling churches. Do Baptists invite them to the Lord's table? No. Why not? Because by their active adherence to such churches they are upholding and promoting practices which Baptists regard as clearly unscriptural, and to extend an invitation to them would be to condone their conduct. It is sometimes said that Baptists make too much of baptism, but there is a charge more applicable to those who are so convinced of the saving efficacy of baptism that they baptized even infants incapable of exercising belief.

In conclusion it was stated that while in England open communion was practiced by a majority of the Baptist churches (and as a result loose views were held by them on the subjects of the Lord's Supper and the eternal punishment of the wicked), yet on the continent Baptists never were more united on this point than at the present time.

#### Deacons.

Their business is plainly indicated in Acts 6: 1-3. Unless a man possesses suitable qualifications he should not be chosen for a deacon. He should be a man of integrity, and of some experience in business matters, and faultless in faith and Bible doctrine (see 1 Tim. 3: 8-14). Such a one must be elected by his brethren (Acts 6: 5), and should be appointed to the office of a deacon by prayer and laying on of hands (Acts 6: 6). His term of service should continue as long as he retains his physical and mental faculties, and sustains an unblemished Christian character. But if he has lost either of these he has become disqualified for the office and service of a deacon, and should be dismissed from the office and another should be appointed to take his place.

R. S. MORTON.

Millville, Kings Co., N. S.

THE DUTIES OF A DEACON ARE: 1st, "To provide for the Lord's table"; 2nd, "To provide for the minister's table"; 3rd, "To provide for his own table."—Dr. Henson, of Chicago.

#### GRATEFUL MENTION.

SINCE our settlement in Pownal last fall, we have been the recipients of many tokens of kindness and appreciation. Our sisters in Ugg presented us with a nice set of tea dishes, a bedroom set of dishes, and two blinns from Mr. and Mrs. Lantz, of the Belfast church. Many articles for housekeeping also received from the Alexandria sisters. March 2nd the members of the Alexandria church and other friends invaded the parsonage with laden baskets, and a very pleasant evening was spent, with music, etc. Before leaving, Mrs. T. K. Wood presented the pastor's wife with \$31 in cash, beside other articles of suitable reply made by the pastor. All went home feeling that it was happier to give than to receive. May the Lord bless the donors.

#### DENOMINATIONAL NEWS.

(All money (except license) contributed for denominational work, L. A. Home Missions, P. M. Mission, Acadia University, Ministerial Education, Acadia Fund, Grand Lodge, Grand Lodge, New Brunswick, from churches or individuals, to be sent to Rev. J. W. Manning, St. John, N. B. and all money for the same work from individuals to be sent to Rev. A. C. Chute, Wolfville, Nova Scotia for collecting funds for denominational work can be had on application to the above, or the Baptist Book Room, Halifax.)

DAINTHOOTH.—Since the beginning of the new year we have received members by the following: Milda Lintaman, N. Wallace, Edith Bars, Matilda Dill, Freeman Gaets, Blanch Thomas, Keeler, Annie Baker, Gaele, Methyl Harlow. As a church we united and hopeful. A good interest manifested in every department of Master's work. W. M. SMALLMAN.

LOWER WOODSTOCK.—The cause of Christ is prospering here. Since the summer are looking to see a good Sunday we had a great meeting. The interest at Benoit is still good. Sunday we had a great meeting. A clerk were elected. Bro. Tingle held in high esteem by the people. J. W. S. KOW.

MAHON BAY.—Sunday, the Lord was a happy day for the Baptists of place. It was the occasion of the 14th of rejoicing believers. The distance was administered by Bro. Wallace, who had spent ten days in the work and services were most appreciated and helpful. Pastor A. B. and wife of Lunenburg, has also rendered invaluable assistance in the work. Loving, earnest words have made deep impressions on many hearts. The work continues. There are a great number more awaiting baptism. W. J. RUTHERFORD.

MONKSHAW.—No preaching service have been held on this field since autumn. A student from Acadia College will commence to labor about first of May. Sunday-school work has been kept up at C. H. South, but at Dipper Harbor, North Musquash no meetings of kind were held during the winter months. The young people, with the church, are very much interested last year are proving to be workers in the Master's vineyard. A candidate has been received for baptism and others are looking thoughtful. The friends there are looking forward with much interest to the quarterly meeting to be held with them about last of May.

COW BAY, C. B.—The Lord has been here in Cow Bay. On the March we commenced union meetings in the Baptist church with the Methodist, evangelist. At the end of three weeks some fifty professed Christians in Christ. Through the kindness of the Methodist Missionary Board at home our brother was permitted to spend week with me at the end of the past week. As a result some ten professed faith in their Saviour, and are still continuing the meetings week at Homeville, while Bro. Wallace has gone on to Gabarus, and continues to bless the people, back are returning and sinners are in the way of salvation. Brethren, witness for us. WILLIAM WITTE.

BONSHAW, P. E. I., is moving on have commenced building a house for the Lord, and at present he is working on the material produced. Deacon Crosby presented us with a good singing site. Two sisters, members of church, but now residing in the States, sent us fifteen dollars for building; besides we have received annually five dollars each to the salary, and gave last year \$7.50 convention scheme. A friend Sable sent us \$10, and one in Cay \$5, and another in Black Point \$5, all of which we are very thankful to have. We hope with God's blessing to do this house sometime next autumn. We may be given to the Lord for our debt. We would like for our friends to remember us. Peter Inman, South is our treasurer, and God is the answer of prayer. F. D. DAY.

PETITODIA GROUP.—A few of these churches may be interested in some of the results of the work. Moving along quietly and harmoniously, nothing very striking to report. Services are well attended and, interesting, still we need more of the power, and for this we are working. The Sunday-school, under the efficient leadership of Deacon Joseph, is in a flourishing condition. We feel the need of a parsonage, and are long to add to our church. This long felt want, to a great extent, has been met. The friends are kind and sympathetic, and seem to how to use their pastor. On November a company of between fifty visited our home, and spent a pleasantly enjoyable evening. The ladies served refreshments after which, on behalf of those present, Rev. A. M. McIntosh, F. C. B., to me a purse of twenty-five dollars. For this, and other benevolence, we make grateful mention. The McIntosh Settlement, viz. Sable, has been greatly reduced in by death and emigration; while who could be a help to the indifferent concerning the faithfulness of the work. A faithful and of these, we know God "well done." From North I can report something better. Just closed a series of meetings, truly say God blessed us. One which existed here, to a great extent, has been cleared away, and a general joyed. Prodigals returned Father's house. On Sabbath, it was my privilege for the first time to baptize thirteen happy converts. We were all very glad. The converts were seemingly lifted to a high—near to the throne—to the Infinite, and we were prompted our past life with all the selfishness and bitterness. We stood by the water's edge. He resolved to live better lives; thought covered through our fall on bended knees and Father, help us to serve Thee.