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Messenger and Visitor.

WEDNESDAY, APRIL 5, 1893.

BAPTISM AS A SYMBOL

In discussions of baptism the strength of the speaker or writer is too often expended in elaborate arguments respecting the mode or the subjects of the ordinance, while the significance of baptism as a Divinely appointed symbol is too much lost sight of. In what we have to say upon the subject here, we shall assume two things which, in our view, have been abundantly established, and which few, if any of our readers, will be disposed to question—first, that baptism is a symbol, and not a dynamic influence possessing in itself a supernatural or sacramental efficacy; and secondly, that the baptism enjoined and practiced by our Lord and His apostles implied the immersion in water on a profession of faith.

In considering very briefly here the symbolic teaching of baptism we may notice that baptism is significant of the putting away of sins. It is associated with repentance which it follows, and is for the remission of sins. The apostolic exhortation is, "Repent and be baptized every one of you for the remission of your sins." And again, "Arise and be baptized and wash away thy sins, calling upon His name." Sin is not of course really washed away by water; baptism is the symbol only. It is the Lamb of God who takes away the sins of the world. The saving, cleansing power is from God through Christ. The blood of Jesus Christ His Son cleanses from all sin. Baptism, as Peter puts it, is "not the putting away of the filth of the flesh but the interrogation of a good conscience toward God." It is an expressive act of faith, as though in it the believer said, "I have heard Thy Word; I have beheld the Lamb of God; I have believed in Jesus Christ, and having renounced my sins I now receive baptism in His name, and thus I stand before God."

Baptism symbolizes union and fellowship with Christ. Very much is embraced in this statement, and very great therefore is the significance of baptism. The believer has fellowship with his Lord in His humiliation, suffering and death. His disciples drink of His cup and are baptized with His baptism. "Because we thus judge," says the apostle, "that one died for all, therefore all died, and He died for all that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again." The believer's relation to his Saviour calls for a surrender of himself and all his powers to Christ. His life is hid with Christ's in God. Therefore as he is plunged in the waters of baptism in the name of the crucified Lord, it is a beautiful and expressive symbol of the fellowship of the believer in the death of Christ. In this symbolic act of faith he seems to say with Paul: "I have been crucified with Christ; yet I live, and yet no longer I but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave Himself for me." Baptism likewise calls to mind the Lord's death and resurrection and expresses the believer's fellowship in these. As Jesus descended into the tomb that He might conquer death and come forth, "declared to be the Son of God with power by His resurrection from the dead," so the Christian believer is symbolically buried and raised again with His Lord in baptism. "We were buried therefore with Him through baptism unto death; that like as Christ was raised from the dead by the glory of the Father so we also might walk in newness of life." The old man with his deeds having been buried in that baptismal grave, that the new man which is being renewed in righteousness after the image of Him that created him might thence come forth, henceforth to walk in fellowship with the risen and triumphant Christ.

From what has been said above of the significance of baptism, it is evident that its place must be in connection with the experience of a repentant and believing soul, and as an expression of its repentance and faith. There are not wanting many who object to the ordinance because of the publicity which its administration involves and because the act is supposed to be repugnant to delicate and sensitive natures. Christians might certainly trust their Lord not to enjoin upon them as a religious ordinance anything which would do violence to any wholesome instinct. As a matter of fact no healthy Christian sensibilities are outraged in the administration of New Testament baptism. But when one reflects that the facts for which baptism stands are the grandest and most decisive which have place in the Christian's experience, should he expect it to be something which would involve no decision and no self-denial on the part of the subject; something, indeed, of which the subject might never know anything except on the words of others? Surely, apart from all question as to the meaning of New Testament words and as to apostolic practice, it is most reasonable to suppose that something of the significance and the decisiveness which attaches to the things symbolized should appear in the symbol. Considering what baptism is, how could we expect that the candidate for baptism would be other than a person who has arrived at years of understanding, and who has some intelligent conception of the act in which he engages, one who has experience of repentance and faith and love, and who rejoices, through any ordinance of his Lord's appointment, to declare before men and angels his allegiance to Christ, and to signify his grateful fellowship with his Lord and Saviour?

BRO. HUGHES AND THE SEPARATE CONVENTION.

In another column will be found an article from Rev. J. H. Hughes, in which he presents his views on the question of a separate Convention for this province. We very willingly give space to this article because, as we presume, it presents the main arguments which are advanced by those who advocate a separate Convention, and fairly opens up the subject for discussion. Without entering upon any discussion of the subject on its merits—this we prefer, for the present at least, to leave to correspondents—there are one or two points touched incidentally by Bro. Hughes on which we may be permitted a remark or two.

Any one not a close and constant reader of the Messenger and Visitor would naturally infer from Bro. Hughes' introductory sentences that he had been vigorously assailed in the paper by quite a host of anonymous writers. He also broadly hints that the pseudonyms which these writers have employed are deceptive, and that those who have written as New Brunswickers are not such. As this is rather a reflection upon the honesty of the paper, it seems necessary to say here that Bro. Hughes' suspicions are unfounded. The fact is that all the anonymous articles which have appeared in the paper on the subject could easily be counted on the fingers of one hand. Within the last four months only two correspondents have written on the subject at all, only one who has alluded in any way to Bro. Hughes, and both of them were *bona fide* New Brunswickers, born and always living in the province, if we are not greatly mistaken. There is nothing like an occasional humorous illustration to make a discussion interesting, but we suggest to our good brother that, under the circumstances, it might be well to exchange his anecdote of the Irishman and his barrel of rum for the incident of the boy who declared he had seen fifty dogs in his father's yard, but on interrogating his memory more carefully, came to the conclusion that what he had really seen was "our old Tray and another dog."

Mr. Hughes alludes to the details of management which would have to be provided for in case the proposal for a separate Convention should be adopted. But he mentions the matter rather incidentally and intimates that with two Conventions the question of managing the interests which it is proposed the provinces shall still unite in supporting, is one very easy of solution. We confess that we have not been able to take that view of the case. It has seemed to us that just at this point one of the chief difficulties of the proposed scheme is encountered. We wish that Mr. Hughes had been more explicit here, but from what he says we take it that he would advocate the management of our foreign mission work and Acadia College on a plan similar to that on which the foreign mission work and educational work of our Baptist brethren in the Northern States of the American Union are carried on. He says: "In the Northern States each State has its own convention, yet they all unite in the support of one Foreign Board. And I believe we could do the same in this Dominion, and save a great deal of expense and needless machinery." There is no doubt that we could do the same, provided all our Baptists east and west were agreed to it. But certainly our people would want to understand the plan much better than they do at present, and discuss it in all its bearings before agreeing to it, and then it is more than doubtful if they would be prepared to adopt such a plan. Bro. Hughes of course knows that the foreign mission interests of our brethren in the United States are not controlled and managed by or through their State conventions, but by a quite independent society—the American Baptist Missionary Union. A missionary enterprise or an educational enterprise can be managed by one convention; it could not be under the control of two or more conventions, since there must of course be unity in the management. It would be quite feasible for us to carry on our foreign mission work and our college work through societies, as the Baptists do in the Northern States, though this would be a less democratic plan, and we hardly suppose our people would look upon it with favor. But, however that may be, we think it is certainly due to our churches in this province that, before they are asked to express an opinion on the proposal for a separate Convention, there be something in the nature of a definite plan placed before them as to how the churches in the different provinces are to unite in the support and management of those interests—foreign missions and Acadia College—which it is proposed they shall still manage and support in common.

TIMES OF REFRESHING.

Many of our churches are enjoying gracious revivals. May these blessings extend to our people all over these provinces. They are precious seasons to ministers, to Christians and to the unsaved. Many a pastor who has for months, perhaps years, gone forth alone in spirit and weeping, bearing precious seed, is now permitted to reap. How his heart takes fire anew; how his faith is deepened and quickened; how real all the gospel becomes. It is a time of refreshing indeed to him. And Christians of all degrees of experience are blessed. They take hold of the truth with new force; they forsake old sins; they engage in new service.

And many are added to the Lord. The work of salvation is begun in the hardest hearts as well as in hosts of the young. It is a day of salvation. At such times gratitude and courage are warranted and required.

Many problems are solved by the new impulse of life from the Spirit. Difficulties between brethren are lessened or vanish altogether; finances are improved; everything seems new. The anxiety about doctrine grows small when Christ is saving men. The gospel is preached directly, simply, clearly and without apology. Even in places where there is some talk in ordinary days about inspiration, the higher criticism and the like, when the Spirit is at work in the hearts of the people all such questions vanish from view. The great essential truths are so potent, so precious that the critics are left to themselves. And no one loses anything thereby. The Bible seems to be the only book worth reading; its doctrine of man's sinfulness, of Christ and His work, of the Holy Spirit and His regenerating energy seem natural and entirely applicable to human needs. All this confirms the hold of the Bible upon the people and raises a bulwark against attacks when there is not much zeal. Then the true revival leads to Christian service. The missionary work abroad feels the impulse of a revival at home. The extension of the gospel comes from the deepening of the gospel.

Is there any caution needed in revivals? Probably so; but caution is always needed. There is a tendency to have too many meetings. Anxiety is great and services are multiplied beyond what is wise. Strength must be husbanded to some extent in order to the best results. Wise pastors have advised that not more than four meetings in a week, besides those of Lord's day, should be held. While no certain number can be named, the pastor must consider the demand such extra meetings make.

There is caution necessary also in gathering in the fruits of the revival. This may be carried too far; but some may need to wait while others need to be kindly urged forward. It is a time when great wisdom and grace are necessary, and when the pastor should have the best help his people can give. But it is a time, with all its needs, that is not beyond the power of the Lord. He is able to complete what He in mercy begins. May all the churches of our beloved denomination be greatly revived.

Question.

Is it a custom in Baptist churches for the pastor to act as chairman in a meeting called for the purpose of considering the matter of retaining him as their future pastor, or is it customary for them even to attend such meeting.

A Member.

We should suppose not. A pastor with a delicate sense of the fitness of things would not, under any ordinary circumstances, wish to be present at a meeting called for such a purpose, and if present would certainly decline to act as chairman.

A Worthy Example.

Miss A. G. Jackson, of the class of 1890, has sent to me a check for $94, which, she says, is as nearly as she can reckon it, the sum of her indebtedness for scholarships while in college. She adds, "I am deeply grateful for the use of them."

Might not others, in justice to themselves and to the college, imitate this example?

A. W. Sawyer.

About a New Brunswick Baptist Convention.

I have delayed making any reply to some of the anonymous articles that have appeared in this paper in reference to my action regarding a separate Convention, for several reasons. I wanted to give such brave sharp-shooters time to have their say all out; and, moreover, I am not fond of replying to ambush antagonists. If brethren will have sufficient courage to append their own names to their ebullitions, I should be more prompt in defending my course of action. The many *nom de plume* articles that have appeared from time to time upon this subject, all hailing to be by New Brunswickers, reminds me of what the Irishman said when he bought a barrel of rum and invited all his own countrymen to come and drink with him, and the whole neighborhood came; and when he saw them he said: "Bejabbers, I see there are Irishmen of all nations!" Now concerning the question at issue, I firmly and honestly believe that the time has come when there should be a division of the Maritime Convention, and for several and weighty reasons. First, because it has become too large and unwieldy. Few of our churches care to have it, for none of them can of themselves entertain it. I see by the last Year Book that there was a total attendance of 367 at Bridgetown; 65 of them were from New Brunswick and two from P. E. Island. That left 300 Nova Scotians, except a few strangers from abroad. If New Brunswick had sent as many in proportion to our membership, what could they have done with us? And besides these delegates, there are a large number always in attendance that are not counted. There are the sisters of the ladies' societies, and now there will be the Young People's Society and Sabbath-school representatives, besides visitors, to be cared for, which in all will bring from four to six hundred people together. How are they all to be cared for? When our associations became too large to be entertained, they were divided in each of the provinces and made more manageable. And common sense says, have a Convention in each province also. In this way a large amount of expenses would be avoided by the delegates in not having to go from one province to the other. And we in this province are generally at disadvantage in this matter of expense, for when the Convention is held here it mostly always is located on the border; but not so over there. A second reason is, there are too many interests crowded into the Convention requiring attention. Generally the closing session lasts until long after midnight in reading reports and passing them without any time to discuss or amend them, when frequently many of them require it. We are accused of trying to break up and divide the Baptist denomination. That is a misrepresentation and false aspersion, gotten up for effect. Nothing is further from the design of the promoters of the movement. It savors of an anti-baptistic spirit to say that we shall not have a division of the work we are engaged in, unless we divide the denomination. That is the cry of "mad dog," while there is no mad dog in our ranks. We want to see greater unanimity on the part of all our churches and brethren in the promotion of all the objects that lie near our hearts, viz: Home and Foreign Missions, Education, both academic and collegiate; together with a sound literature for our families and Sunday-schools, and the enlargement of our Annuity Funds, &c. But we believe that much more can, and will be done along these lines, if there is a separate Convention for each province, than is now being accomplished. A healthy brotherly rivalry between each province would do much toward waking up the inertia that now prevails, and will remove from a large number of our people their objections to the present regime. Look at the figures given in Dr. Sawyer's letter, also at Bro. Cohoon's late report, and it will be apparent that something more is at the bottom of this financial delinquency than the inability or parsimony of our people.

My work this winter has given me a good opportunity to take the pulse of a large number of our people on this subject, and I know that a vast amount of the withholding of contributions is attributable to a dissatisfaction with the present state of things. Great numbers of our people say: "Let us have the management of our home missions in this province and we will give to the support of the work; let us have a separate Convention of the churches in this province to care for our seminary and control our local work, and we will attend and share in the support of its objects, and have something to say in their behalf, and there will be some chance for us to get a hearing." I have never heard any one say they were unwilling to help support Acadia College as such; but most of them say they want the privilege of dividing their own benevolence. When we in this province went into union with the brethren in Nova Scotia, and formed the Convention, it was only to support Acadia College and foreign missions. Since then, surely against the wishes and will of many of our people, the academies at Horton were put under the control of the Convention, and in that way spread over this province for patronage and support to the detriment of our own, as is apparent by the opposition to our New Brunswick seminary. Our home mission management was taken from us much against the will of many of our brethren, and transferred to Yarmouth, and this change was made in each case through the efforts and influence of Nova Scotian brethren. Ever since then there has been a growing dissatisfaction with the way we are sought to be handled. The greater majority of our ministers who are New Brunswick born, and a large majority of our churches, believe that the best way to promote harmony and do the most work for the Lord's cause is to have a Convention for each of the two provinces, Nova Scotia and New Brunswick; P. E. Island being left to its own choice as to which of the two they will work with. I find but a small percentage of opposition to a separate Convention in this province, except what comes from Nova Scotia brethren who are among us, and the churches that are under their influence. Now, I have no ill feelings toward any of my Nova Scotia brethren; I love them all and believe they are sincere in their ideas of these matters; but I, and many others, beg to differ from their judgment in this matter, and we think we have as good a chance to know something about it as they, and perhaps are no more selfish about it, and have as good a right to our opinions, and to advocate them as to what we believe to be for the best interests of the Baptist cause in our province, so long as we do not interfere with any of their rights or work in Nova Scotia. I see no reason why a Convention in this province and one in Nova Scotia cannot work together in the management and support of Acadia College and foreign missions. As the details of agreement, it would indicate a sad state of heart and head if we could not settle upon these. In the northern states, each state has its own convention; yet they all unite in the support of the one Foreign Board. And I believe we could do the same in this Dominion and save a great deal of expense and needless machinery. But home mission work is a very different thing. To interest our people in this kind of work it must have local supervision and control. With our Nova Scotia brethren we have no wish to have any quarrel. Neither do we feel like asking of them liberty to do what is our inalienable right. If a majority of our churches decide to form a Convention for this province to manage their own local affairs, and at the same time agree to assist in the work that we at first went into union with the Nova Scotia churches to do, there is no power on earth that can say, no you don't. Thank God, we are all Baptists, and we wish to continue to be Baptists, and to hand down to our successors Baptist principles, rights and usages. All we ask of them is an amicable settlement as to what we propose to do conjointly; and to maintain fraternal relationships by the appointment of delegates to each other's Conventions. And if any of them will come with friendly and brotherly feeling at the time appointed, and bid us God-speed in our undertaking, we shall be pleased to see them and shall think well of them. And we shall try and vie with them in the advancement of all the objects that will hasten on the fulness of the kingdom of God.

J. H. Hughes.

Carleton, St. John, N. B.

The Work at Wolfville.

For several weeks special meetings have been held in the church in the village and on the Hill.

From these meetings much good has resulted. Many church members who had become, in a measure, indifferent to their obligations, have been revived and have entered with new devotion on the discharge of their proper duties. A large number of conversions are also reported. More than fifty have been received into the church by baptism. Of these some are from the Academy and the College, and a larger number from the Seminary. During the first days of the meetings Rev. I. Wallace assisted the pastor and also conducted some services with the students. Afterwards Rev. D. G. McDonald, of Halifax, came to our assistance, and by his personal labors among the students, and the meetings which he held almost daily for two weeks made himself very useful. I feel that the religious character of the students has been very much strengthened by these services. Both the brethren named have commended themselves to our confidence and esteem by their earnest and faithful labors. A debt of gratitude is due them from the friends of the young people gathered here. This, I doubt not, will be cheerfully acknowledged by all who believe that the spiritual interests of the young are of the first importance.

March 31. A. W. Sawyer.

In reply to greetings sent by J. H. MacDonald, secretary of the Maritime B. Y. P. U., from the host of young Baptists of the provinces by the sea to their Upper Canadian brethren convened at Woodstock, the following telegram was received from Pres. Thomas Urquhart:

"More than one thousand young Baptists of Ontario and Quebec in convention at Woodstock return cordial greetings."

Notes by "Onlooker."

The York and Sunbury quarterly meeting was held with the newly organized church in Marysville. It was here that the Secretary-Treasurer of the Foreign Mission Board found himself on Saturday morning, March 11—a stranger among strangers. He was a little ahead of time—almost the first on the ground. The quarterly sermon had been preached the evening before by the Rev. W. D. Manzer. The morning of Saturday is usually given up to business and the hearing of reports from the churches. At the hour of meeting there was quite a few gathered, and in the absence of Secretary Crawley, detained in his home on account of illness, Bro. Moses Hall was made the scribe and Rev. P. R. Knight presided. He, with Bro. Nobles and the writer of these notes, were the only ministering brethren present, Bro. Manzer having gone to Macnaquac to fill his appointment with that church, having been engaged to supply until a pastor can be secured. The reports from the churches were not very encouraging, as most of them have been without pastoral oversight through the winter, and they were not well represented at this meeting. Indeed the delegates from the churches were conspicuous by their absence. In the afternoon there was a prayer and conference-meeting, which was interesting and profitable. In the evening there was a missionary meeting, at which addresses were given by the representative of the Foreign Mission Board and Pastor Knight. The most of the time was given to the stranger brother, who did the best he could for the cause he represented. If Pastor Knight preaches as he spoke that evening he will not want for hearers. The Sabbath arrangements were that Bro. Knight should preach at Marysville in the morning and Bro. Manning at Fredericton; in the afternoon at Marysville Bro. Manning, and in the evening Pastor Nobles, Bro. Knight preaching at Fredericton and Manning at Gibson. Large congregations greeted the preachers at Marysville at each of the three services. The meetings had a good effect upon the infant cause in this growing town, and doubtless will be productive of good. Here is a fine field for Christian work, and any man would find here a place in which he might do a grand work for the Master. Great regret was expressed because Pastor Nobles, through whose untiring efforts the cause at Marysville owes so much, is about to remove to another sphere of labor. He need not be ashamed of his record here, and the brother who succeeds him will have everything ready to his hand if he does not delay his coming too long. Both at Gibson and Marysville there are faithful men and women, with whom it ought to be a pleasure and an inspiration to work. The writer feels like going again.

As the Carleton, Victoria and Madawaska Co.'s quarterly meeting was to be held the following week, beginning on Friday, the 17th inst., the Sec.-Treas. having left home with the intent to take that in, wended his way northward after a quiet rest on Monday, and Tuesday found himself in Woodstock—when he learned that Pastor Thomas, the bishop of all that region, was away from home, with an eye to pastures greener and fresher than Jacksonville and Jacksontown could afford, with Woodstock thrown in. Pastor Thomas is, and has been, abundant in labors. He will be greatly missed in Carleton Co. As no arrangement had been made for any service there was nothing to do but to learn the condition of things by enquiry, and endeavor to encourage the few to hold on their way and to expect brighter days in the near future. A call on Bro. Blakeney found him at home waiting upon an invalid wife. This good brother has had a trying experience the last few years, and has been unable to do all that was in his heart to do. But he is feeling better in health and is ready to work where he will not have heavy driving. There are fields where Bro. Blakeney could do yeoman service for years. An evening was spent with Father Todd, who knows all that can be known about Woodstock and vicinity. This brother cannot keep still. He is as busy as he was 25 years ago—and as full of life. He does not grow old. He and his good wife have one of the best homes in the country, and they know how to make a brother minister feel at home with them. Much information of the churches and the cause was gotten here which may be useful in days to come.

Wednesday night and Thursday were spent in Andover, where our young Bro. Estabrooks has been toiling on without much noise or stir, but effectively and well. He is about to withdraw from this large field and to try his hand where older and more experienced men have not had the courage to venture. The work in Andover is too much for him. The young people have been won and the outlook for the cause of our Zion is most cheering, if the work is pressed forward by a faithful successor. Here Bro. Henderson has his home, who has been laboring along the Tobique 60 miles, and at Grand Falls above and St. Francis, farther on still. Here is pioneer work—though the exodus is

telling against the growth and pros
ty of our Zion. Turning about
Pastor Estabrooks, a drive of 25 m
found us in the afternoon at
Florenceville in the home of
Hartley, who, with his good wife, m
us feel at home. Here we met th
defatigable secretary of the H. M. B
who was on hand to look after
inquire into the condition of the
and pastorless churches, and lear
possible, how best to provide for t

The quarterly sermon was pres
by Rev. Calvin Currie, and a good
mon it was too. At the business
ing next morning — Saturday —
were present a number of minist
Currie, of Hodgdon and Richm
Cahill, of Centreville; Henderso
Grand Falls, &c.; Estabrooks, of And
Father Jewett, of Hartland; Hay
the pastor, besides Cohoon and Ma
as visitors. The secretary-treasur
being present, Bro. Cahill was cho
act for him, and Bro. Henderson pre
The meeting in the afternoon was
tional in its character, and the des
all seemed to be for a rich spi
blessing to rest upon this qua
gathering. It was good to be ther
the evening Bro. Cohoon preach
characteristic sermon from the
commission, in which he emph
the work of the denomination
varied interests. He was follow
others in brief addresses.

On Sabbath morning the Secr
Treasurer of the F. M. Board pre
emphasizing the great work o
church to-day, and showing some
which God has wrought during
last one hundred years. In the
noon there was a mass meeting
interest of the Sunday-school, at
a number of ten-minute addresse
given, and a question box, answ
which were given variously by Br
Cahill, Cohoon and Hayward.
evening a sermon was preache
crowded house by Pastor Cahill,
treville. Bro. Cahill knows what
to say, and he says it. He is a vi
and forcible speaker, and comma
attention of his hearers. He h
own way of putting things, an
them. Bro. Cohoon preached in
ville. The writer has that privil
in store, he hopes. A special ev
tic service was held on Monday
noon and evening, at which Bro
brooks preached. There was so
terest, and Pastor Henderson dec
remain over for a day or two to r
dications and assist Pastor He
whose heart seemed burdened f
Florenceville. The church is so
and it is hard to get many of th
bers together to sustain the soc
vices and Sunday-school. Bu
are a faithful few, and Pastor H
and the few will surely reap
faint not. All the meetings we
attended, and the visiting brethr
made welcome. Bro. Hayward
just how to do that thing. M
richly bless him and the peo
whom he labors, and may th
brethren in the ministry connec
this quarterly be greatly cheered
work of faith and labor of lov
prayer of one who was not muc
than

Onlo

The Tobique Region.

I do not know what authority
E." has for saying that the Tob
gion has at last been entirely ab
by the Baptists. True it is that
responding Secretary of the Ho
sion Board at the recent
meeting, at Florenceville, ask
free expression of opinion f
brethren present as to the merit
field, and some strong opinio
expressed unfavorable to the fu
penditure of money in that
present, but no vote of the mee
taken and no decision has been
by the board.

As to that harvest of which
E." speaks, we have heard of
ready before, but somehow ou
missionaries, when sent there
it, have not been able to find
was the case even as late as las
when Bro. Young was sent th
instructions to give special att
the interest up the Tobique.
a little he turned away dis
confining his labors to the And
where a good work was done.

A. Coho
Cor. Sec. H. M
Wolfville, N. S., Mar. 29.

Explanatory.—Will the M
and Visitor please give not
letter of mine containing ce
riage notices and an obitua
which appear in this issue,
knowledgment of a social h
home of Sister Anthony Berry
mantown, at which Bro. Geo
man, on behalf of our friends
town presented us with a pur
ing nearly $25; and also a
social reception at Billtown,
rival here, at which useful
the value of about $30 were p
us, has been lost in the ma
would have appeared earlier
Billtown, March 29. E. C

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Cushions, Rubber Sheeting
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