

and C. K. Harrington, missionaries elect, were ordained to the work of the gospel ministry, the services being conducted by Brethren Dr. D. A. Steele, George Churchill, returned missionary from the Telugus, J. W. Bancroft, W. B. Bradshaw and E. P. Coldwell.

In July, 1887, Mr. Colwell resigned the pastorate. Brother F. J. Bradshaw, graduate of Acadia, (now laboring as a missionary in Western China) supplied the pulpit for six months in 1888, and the following winter Brother F. O. Weeks preached for three months. In April, 1889, Brother John Miles became pastor of the church, remaining for two years and during the summer of 1891 Brother R. Osgood Morse supplied the pulpit for three months, but during a great part of the time between 1887 and 1892, we were without preaching and there were very few additions.

In February, 1892, the Home Mission Board sent Evangelist Isaiah Wallace, who held special services for some weeks at Sydney and South Bar. As a result thirty were baptized and added to the church. During Mr. Wallace's stay Brothers Arthur Huntington and Reynolds Harrington were chosen deacons, and together with Brother W. A. Richardson, who had been previously chosen, were set apart to that office by Mr. Wallace. In May, 1892, Mr. John Lewis became our pastor. The following year the brethren at South Bar erected a very neat and comfortable meeting-house for the services in that section, showing very praise-worthy enterprise and liberality.

In May, 1893, the death of Deacon Weeks deprived the church of one of its most active and devoted members; and the loss of his earnest and faithful exhortations will be long felt by all our members.

In the spring of 1894, as our little chapel was becoming old and uncomfortable, the church decided to arise and build. This lot was purchased and the erection of the building proceeded with. The church is greatly indebted to Pastor Lewis for giving so much time and attention to the oversight and carrying on of the work.

This building was completed at a total cost of nearly \$5,000, and was dedicated to the worship of God on the 9th of December, 1894. The opening sermon, which was a most able and eloquent one, was preached by Brother W. W. Weeks. After Mr. Lewis's resignation in March, 1895, Mr. M. P. Bowie served the church as pastor till February, 1896, when a call was extended to our present Pastor H. B. Smith, who we are sure will prove a good man and true, and the means of great blessing to the church.

Our church has had at different times seasons of refreshing, and during the 30 years of its existence quite a number have been converted and added to its membership. A good many of these have been taken from us to join the Church Triumphant; and the continual emigration to other places has so reduced our numbers that we still have to be classed among the weak churches of the province. God has honored us by calling into the ministry a number of our members. We may mention: Dr. Argusstrong, James Spencer, Samuel Richardson, Thomas Crawley, F. O. Weeks, Lewis Weeks, W. W. Weeks, John Weeks, A. H. Deakins, F. G. Harrington and C. K. Harrington. The last two named have gone as missionaries to Japan, and Sister Laura Crawley is laboring as a missionary in Burma. Although not members of this church, the Baptists of Sydney have also given to the gospel ministry, Dr. E. A. Crawley; and to the missionary enterprise, Arthur R. R. Crawley, his son Frederick, and his daughter Laura; and also W. E. Boggs, who is now working in India with his father W. B. Boggs. Others who have gone out from us are filling important and responsible positions in other churches.

### Christmas at the Capital.

It was the week before Christmas. In the eyes of many of our students came a happy light as they thought of their homes, and felt the holiday time approaching. But there are always some whose homes are too far away, or whose purses are too tight to permit of the "carfare," necessary for a journey homeward, and the faces of these grew somewhat longer than usual as they dreamed of the festivities they could not enjoy.

In the work of the missionary societies of the school (one under the auspices of the young men, the other of the young women) many poor families had been visited, and in a home for the friendless two of the young women has held a Sunday school all the fall.

Plans for making the Christ-day a happy one for these were suggested. Though the students often feel the pinch of poverty, they denied themselves, and soon a goodly sum was collected. With this, ten pretty dolls were bought, and with eager fingers, the girls fashioned dainty garments for the babies. Tiaras and candy were also procured, and seventy-five bags were made and filled. Thus there was no time to repine, and they did not miss the sweets in the joy of thinking of others.

Christmas eve came as usual with its air of mystery. The air was so sharp that if we closed our eyes we could easily imagine ourselves in dear old Scotia.

Laden with candy bags and dolls, five teachers and twenty girls went over to the home. One of our young men acted as Santa Claus, and ten little girls were made almost wild with joy, as they beheld the tree with its beautiful dolls and glittering toys. Six old ladies were also brightened and encouraged by tokens of remembrance.

Christmas morning dawned bright and clear. Breakfast was hurriedly eaten, duties were performed and before nine o'clock our girls were again ready to start out, and distribute the candy-bags in the homes where Santa Claus had forgotten to call. House after house was visited. Here a prayer was offered, there a hymn sung, and everywhere words of cheer were spoken. It was not much that was given, but it was at least the cup of cold water which the Master has promised to bless.

Thus over half the day was spent. In the evening

when the girls gathered for a festal time of their own, their merry laugh told of happy hearts, and several remarked "we have had the merriest Christmas we ever spent. Nor were the young men behind in good deeds. In several places a good dinner was left, and nearly half a ton of coal was distributed as a result of their self-denial. We are trying to teach them that "it is more blessed to give than to receive; that even in their poverty they can bless other lives."

Among the people of the south there is much need of such teaching and we are in hopes that our students will be lights in the darkness, to reach even across to the dark continent, and bring the gospel to these benighted hearts. Christians at home, though you cannot give to our work down here, you can pray that the work in this southland may be greatly prospered. It is a critical time in all our schools. By your prayers you may help to bring wisdom and direction to those who are guiding the interest of the schools.

The boxes that were filled with bedding in Yarmouth Co., chiefly by the Deerfield and Chegoggin churches, reached their destinations, Wayland and Grande Ligne. For each we are deeply grateful. We have prayed that those who gave would be richly blessed, we feel sure they are sleeping warmer than usual for their generosity.

Our hearts were especially touched by the kindness of Mrs. Craig of Pembroke Shore, who though nearly eighty years of age made a quilt with her own hands, for Wayland. Such works of grace encourage the hearts of the workers—oftimes weary—who are at the front working to advance the ensigns of our God.

Miss Gardner joins me in sending best wishes to the friends who were so kind last summer.

HELENA BLACKADAR.

Wayland Seminary, Washington, D. C.

### Colgate University.

Prof. Trotter's statement in favor of a theological course, however odd it first struck me, I sometimes feel like endorsing. After several years of waiting, I am now realizing my day-dreams in the second year at Hamilton Theological Seminary, and while I love not Acadia the less, I often think that had a year or so of this work taken the place of a year or so of that, my ministry would have been more pleasant and richer. But what in the college course I could have done without passes me to decide. Not logic, nor philosophy, nor science, nor mathematics (not even the calculus), and certainly not the classics. Then, too, in the same breath, I must say that had it not been for the faithful training of those beloved professors at Acadia, a good big half of the work here could never be appreciated. What, the conclusion? The minister of the gospel needs the most thorough college and the best theological discipline. Acadia has the first, when will she have the second?

Hamilton Theological Seminary is now a part of Colgate University, which also includes the college and academy. The grounds cover some two hundred acres, beautifully situated near the village of Hamilton in Central New York. Eaton Hall for the Divinity school, the gymnasium, the chemical laboratory and Colgate library are splendid buildings. The college catalogue of 95-96 reads: Seniors 21, Juniors 41, Sophomores 57, Freshmen 48, Total 167. The Theological Seminary for the same year gives senior class 10, middle 20, junior 16, total 46. The history of the institutions reminds me of Acadia's, founded in prayer, sustained for Christ's sake and blessed with extensive revivals. Men of larger wealth have stood by these institutions than have as yet come to Acadia's help, but I greatly doubt if the tie between the churches and the University is as strong as in the case of Acadia.

If I am not misinformed there have been several worthy names in our ministry who took theology here, but the current has never set strongly in this direction. A few years ago J. B. Ganong, Acadia '91, found his way here from Rapid City, Man. After two years he accepted a call to an important church which taxes all his energies, and where he is prospering abundantly in material and spiritual things. Next came E. B. McLatchy, Acadia, '91. The Lord favored him with a church six miles from the seminary, where without interruption to his studies, he is able to do a great deal of preaching and pastoral work. He graduates in the B. D. course next June. Already an enterprising church in the provinces has been after him, but he has not yet seen his way clear and it may be that he will feel compelled to remain in the land of strangers. With a rich and varied experience, fruitful in soul-saving and with the best that the schools can do, he will soon be going forth to valiant service in the Kingdom. E. C. Jenkins came last fall, fresh from the Andover church, and what with the studies and with the opportunities for preaching, is persuaded that many of his friends ought to find their way to Colgate.

As soon as this seminary is known in the provinces, I am persuaded that numbers of our men will find themselves better suited with the conditions here than they could be elsewhere. To name one thing which is occasionally an item with a ministerial student, expenses of living are cheaper, especially for those having a family. To name professors would be invidious, but in scholarship as in enthusiastic loyalty to Jesus Christ, we are prepared to equal the best.

W. H. JENKINS.

### A Fitting Tribute.

I wonder if any monument we could raise in memory of the work of Dr. Sawyer at Acadia would be more acceptable than to place on the college ground a fire-proof building for the library and museum.

Last summer when Dr. Sawyer resigned his position as president every one had some good word to say about his work here. Knowing that "deeds are greater things than words are," let us rather show our admiration for a noble, hard-working man by working hard so that we may bring some noble undertaking to a successful issue.

Acadia needs a library building for many reasons which are apparent to everybody. We know that a library or a museum should be kept in an isolated, fire-proof building, instead of being in a building where they are surrounded by class-rooms as ours are at present. The room at present occupied as a library would make an excellent chapel for our religious meetings, and be very much pleasanter than the class-room which is now used as a chapel. The museum would make a very good class-room for Dr. Keirstead, who has to move from room to room.

Last June when I was appointed by the society for improving the college grounds to walk around with Dr. Sawyer and find the places where trees could be planted to best advantage, the doctor said that there would be no need of planting any trees between the seminary and the reading room, as they might be in the way when the library would be built; for he felt that the day was coming when a large stone library building would stand there. We have a society organized among the students for the purpose of improving the college grounds; if we do what we can year by year, bye-and-bye our grounds will be a veritable park. You who have the means might contribute a statue or a fountain in honor of our loved ex-president; yet there is no doubt but that a building for the library and museum would both be far more acceptable to the one who deserves our honor, and to you who wish to honor him. You have heard the suggestion, what is your pleasure? Now that the governors have committed themselves to enlarging the work of Acadia, it becomes every man, woman, and boy of us to move right ahead steadily and sturdily. May our Guide bless Acadia in her forward movement. May our ex-president stay among us for many years yet to help establish her in her enlarged work. And may God's richest blessing rest on President Trotter.

JEREMIAH S. CLARK.

### The R. C. University, Washington, D. C.

"Lincoln" the Washington correspondent of the Boston Transcript takes the assertions of Father Conaty the newly appointed head of Roman Catholic University at Washington cum grano salis. This is what Dr. Conaty is saying, and the newspapers as a general thing are copying his speeches and taking it for granted that everything the enthusiastic newly installed president says is correct.

But let us hear Dr. Conaty. "This University shall be the crown of all the educational systems of this great land of education. It is the rival of no college, of no University. It stands on the mountain top above them all, picking from the good results of all." . . . Lincoln compares the Methodist University of the same city, and started at the same time with its Catholic rival and naively adds—But this claim to pre-eminence may not fully materialize any more than it is a just claims today. "Brick and Stone," Lincoln continues "do not alone make a university but in so far as they are external evidences of life and vigor the Catholic University has not yet reached a place which would justify Dr. Conaty's estimate of its present strength or future prospects. But what is of more interest to the Baptist readers of your paper is Lincoln's reference to the Baptist institution near the American capital. There may be still other universities established in Washington to enter the race for national leadership in education. The Columbian University under the auspices of the Baptist denomination, and with an active new president, Dr. D. L. Whitman may cut a considerable figure in the near future.

The friends of Dr. Whitman in these provinces will be proud to learn that acute observers like "Lincoln" are able to recognize the good and prosperous work he is doing at the capital as that the question of "Leadership" may yet be settled upon him in the near future.

Yours truly, L.

### Water into Wine.

Christ can not only change the water of human joy into the wine of heavenly gladness, but He can drop an elixir into the cups of sorrow, and change them into cups of blessing and salvation. One drop of that potent influence can sweeten the bitterest draught, even though many a tear has fallen into it. He can make Marah into Elim, and can calm sorrow into a willing acquiescence not wholly unlike happiness. Christian sorrow has a sister's likeness to Christian joy, though complexion and dress be different. Jesus will repeat "this beginning of miracles" in every sad heart that trusts in Him.—Alexander MacLaren, D. D.