

MESSENGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, OCTOBER 15, 1890.

NOT A "HIRED" MAN.

A question concerning the relationship of the pastor and the church received a brief answer in these columns a few weeks since. The subject is one, however, which we regard as being of no ordinary importance, and it is therefore proposed here to discuss it at somewhat greater length.

We have emphatically protested against the use of the word "hired" being applied to the minister of the gospel to express his relation to the church of which he is pastor. This is not, certainly, that we think a minister is not worthy of his hire. Even measured by a material standard there is no man who renders more valuable service for the money that is paid him than does the minister of the gospel. He should, therefore, be paid, and paid generously, according to the ability of the people to whom he ministers. Nor is our objection to the term hired that it is not an honorable thing to receive wages for services rendered. Certainly there is nothing degrading or in any way objectionable in the idea of receiving a money compensation for services rendered, when the services are such that they can be compensated in this manner.

What, then, are the grounds of our objection to speaking of the pastor as a "hired" man?

In the first place we object to it, because, generally speaking, the person hired, whether rightly or wrongly, is supposed to occupy a position of inferiority as compared with the employer. This is not, by any means, our strongest reason for objecting to the term, but surely it is in itself a sufficient reason for avoiding the word in speaking of the relationship into which a minister of the gospel enters when he becomes the pastor of a church. The word is perhaps still more objectionable because it seems to imply a brief and uncertain relationship, and to make the minister merely the servant of the church. If the minister is simply the church's hired servant, the church may dispense with his services with cause or without cause, at the expiration of the time for which he was "hired." The man who is willing to sustain such a relationship to a church is unworthy to bear the name of a minister of Christ, and the church that is willing so to degrade the office of the pastor is unworthy to be ministered to by any true servant of the Lord.

But in addition to all this, there is a higher and still better reason why this word should not be used as describing the pastor's relation to the church. The minister's service is not a mere marketable commodity. It is a gift—not his gift, but the Lord's. A true pastor is not merely a minister of the church, he is a minister of Christ, and a minister to the church for Christ's sake. His gifts and his calling are not of man, but of God. Not every block of humanity can be fashioned by process of education in the college and the theological seminary into a minister of Christ. Nor can this be effected by any imposition of human hands—no matter whose hands, or in what name, or in what sacred place the ceremony may be performed. Nowhere shall we find this matter set forth so luminously as in the writings of Paul. He taught that when the Lord ascended "far above all heavens that He might fill all things." He "gave gifts unto men," and these gifts were the gospel ministry. See Eph. 4: 8-13. He taught that the apostles, "whether Paul, or Apollos, or Cephas," were God's gift to the church. See 1 Cor. 3. The approval of the apostles and the laying on of hands were all very well in their place, but the call to the ministry was in no way conditioned on these things. His call was from God. He could not refuse. He could not be silent. As an ambassador on behalf of Christ, he felt himself to be God's gift to the church, and therefore a debtor to all men, feeling a necessity laid upon him to preach the gospel. Now, shall we speak of "hiring" such a man as that to preach for us? Paul jealously guarded himself against even the suspicion that he was in any sense a hired man. He thought it most important that his brethren in the church should clearly perceive and understand that he was not their servant merely, but Christ's servant, and their servant also indeed for Jesus' sake; and that, therefore, he was Christ's gift to the church and to the world.

And we must not think that Paul stands alone in this matter. Who can doubt that such men as Luther, Knox, Bunyan, Whitfield, Wesley, Chalmers, Spurgeon and a host of others such as they, are as truly apostles of Christ as

Paul was? And there are others innumerable, less conspicuous indeed, but no less truly sent forth and commissioned by Christ, and no less ready God's gift to the church and to the world.

The true apostolic succession is not determined by human will or human ceremony. The Holy Ghost makes men overseers of the flock of God, independently of any priestly consecration. When the true Shepherd appears, the sheep hear His voice and they follow Him. The real apostolic succession is in the line of those men whom God has chosen and commissioned to declare His truth, and in no other line. These are the men who feel a divine impulsion constraining them to preach the gospel.

The dignity of the Christian ministry is, therefore, to be declared and upheld, not by decking the minister out in high-sounding titles, or clothing him in pontifical robes or setting him upon a papal throne, but by recognizing him as a gift of God; a gift which—next to Christ Himself and the blessed gospel of His grace—is the most precious which God has bestowed upon men. Their honor is to be the divinely chosen vessels in which a heavenly treasure is presented to the world. Let the minister himself recognize and magnify the dignity and blessing of the office to which God has chosen him. The man who can regard himself as hired by the church under conditions which he is to receive an equivalent for his services, must have but a mean idea of his calling. If his mind do not rise infinitely above this, he were far better out of the ministry than in it. There is many a man in the ministry enduring hardship and poverty, if not persecution, who, if the necessity to preach the gospel were not laid upon him, might be winning for himself and those dependent on him the comforts and the luxuries of life. But his soul is sustained and made joyful by the consciousness that he is Christ's ambassador to men, and Christ's gift to the church.

Let us hear no more, then, about "hiring" ministers, for the minister who can be hired is not worth his hire. We might better talk of hiring the blue-heavens, or the freshness and dew of the morning, or the sunshine and the rain, or the glory of the sunset, or the loving sympathy of our dearest friends, than to talk of hiring our ministers.

THE RE-OPENING AT BERWICK.

At the invitation of the Second Cornwallis Baptist church, of Berwick, N. S., the editor of this paper had the pleasure of spending Sunday, the fifth of October, in that place and of taking part in the exercises connected with the re-opening of the church. Berwick, as many of our readers know, is one of the most beautiful and prosperous villages in these provinces. It is the centre of a fine section in the far-famed fruit country of the Annapolis and Cornwallis valleys, and from this station large quantities of apples, pears and the smaller fruits find their way into the markets of the world. But Berwick is noted for other things besides the excellence and variety of its fruits. It is noted for the hospitality, intelligence and refinement of its people. Its public school takes high rank among the schools of the province, beautiful shade trees, now gorgeous in autumnal dress, line its streets, and its residences are models of quiet grace and comfort.

Berwick and its vicinity is largely a Baptist country. Thirty-three years ago a Baptist meeting-house was erected in the village, but twenty-nine years earlier a church had been organized, and near the same time, a house erected at Pleasant Valley, some two and a half miles from the present village of Berwick. Over this church, in 1829, the late Rev. Wm. Chipman was ordained, and for many years this faithful servant of God continued with constant industry and much success to labor in this wide field, which then covered much territory besides that now embraced in the Second Cornwallis Baptist church. Years ago the old valley meeting-house was taken down and part of it rebuilt into the church at Berwick.

During the present summer, the house at Berwick has undergone a process of remodelling and repairing, and the result is a convenient and beautiful church, which it is believed will suitably meet the requirements of the congregation for a number of years to come. The plan followed in the work of remodelling was unusual if not novel, and for the benefit of other congregations that may be contemplating alterations in their houses of worship, we will give a brief description. It is proper to say, however, that this plan could be followed to advantage only in the case of a very well-timbered and substantially built structure. In the first place, timbers were put in for a new floor, about three feet above the old floor, and this was done in such a way as thoroughly to tie the building together. Then the building was raised from the sills (leaving the sills and old floor in place), six and a half feet, thus giving a height of nine and a half feet in the basement. The lower story is thus entirely above ground, light, well ventilated, and convenient. It consists of one large room about forty feet square, with two good sized class rooms in the rear, connected with the main room with folding doors, and two smaller rooms in

front and under the stairways to the main audience room above. The upper story has been finished to the collar beams, and above the plates is ceiled in spruce. The old end gallery has been removed, but the addition of the former vestibule to the audience room, and the gain from reducing the width of the pews more than compensates for the loss of the gallery. The windows have been modernized, the walls plastered and painted. The pews are finished in birch and ash with black walnut trimmings; the painting evinces much taste, the proportions of the house are good, the acoustic properties excellent, the pews are comfortable and the impression of the whole is very pleasing. The choir has been placed in the end opposite the desk and between the stairways. Every foot of room seems to be utilized, but without producing any sense of crowding. The seating capacity of the audience room is from four to five hundred. The house will be heated by furnace, and we were glad to observe that provision had been made for putting in a baptistry.

Great credit is due Rev. D. O. Parker, whose plans have been followed in the work of remodelling, and who has been unflinching in interest and indefatigable in labor throughout. We are informed that the church has gracefully acknowledged its sense of obligation to Bro. Parker by presenting him, through the trustees, with the largest pew in the house for the use of himself and his family.

The opening services were of a deeply interesting character. The day was beautiful, the people poured in from all directions and filled the house both morning and afternoon to its fullest capacity, the aisles as well as the pews being filled. Several of the former pastors had been invited to be present and assist in the services. Much regret was felt that Bro. E. O. Read, the late pastor of the church, was unable to respond to the invitation. A note was read from Bro. Read at the opening service, stating that it was impossible for him to be present and invoking the divine blessing upon the occasion.

At eleven o'clock, the Rev. Dr. Saunders, who was for some nine years—if our memory is not at fault—pastor of the church, preached from 1 Sam. 7: 12, a historical discourse dealing very briefly with the history of the Baptist body in these Provinces, and more particularly with the history of the Second Cornwallis Baptist church. The character and work of Rev. Wm. Chipman, the first pastor of the church, were referred to in impressive language, the speaker declaring that no man living or dead had done so much for Western Cornwallis as had William Chipman. The sermon was listened to with deep attention and was felt to be of more than local or passing interest. As Dr. Saunders has kindly consented to prepare a copy of his discourse for publication in these columns, it is unnecessary that we should attempt any resumé of it here. This service was also participated in by Rev. Isaiah Wallace, Bro. E. Daley and the writer.

In the afternoon the large congregation which again assembled was addressed by the writer, from 2 Cor. 6: 2, the brethren mentioned above also participating in the service.

The evening service was one of more than ordinary interest. Rev. Isaiah Wallace was the preacher. For several years Bro. Wallace was pastor of this church, and his ministry resulted not only in adding largely to its membership but also in removing harassing debt and placing the church on a better financial footing. The discourse was an earnest and practical gospel sermon, abounding in illustration and reminiscences.

It was followed by earnest addresses from Dr. Saunders, Bro. Daley, Rev. C. E. Baker and others. At the close of the service, in response to an invitation of Bro. Wallace, the members of the church present rose in token of renewed consecration to the service of Christ.

Thus ended an interesting day in the history of the Second Cornwallis church. The services, we believe, were greatly enjoyed both by the people and by those whose privilege it was thus to revisit the scene of former labors and to address congregations partly the same, but largely different from those they had so often addressed in the same place in years gone by. May the divine blessing rest upon the people and the services, and great good result.

The outlook for the Berwick church seems hopeful. The remodelled house with its beautiful and comfortable audience room, and its convenient vestry and class rooms, affords conditions for work which should make the pastor's heart rejoice. The debt that remains upon the house can be easily handled, and should be annihilated as speedily as possible. We are glad to see that young men in the church are coming to the front. The church has called to the pastorate Bro. Daley, a young man of earnestness and ability who has spent the summer here. He completes his course at Acadia in June, and will then, it is expected, enter upon the pastorate. We hope that the entire church and congregation may be found warmly united in supporting and laboring with this

brother. There have been troubles in the past, unhappily. Now is a good time to forget the past as far as it has been wrong or unhappy. Let all old feuds be forgotten, that charity and Christian fellowship may prevail and the work of the Lord may prosper.

First Maritime Province College Y. M. C. A. Conference.

A new era has been reached in the religious history of the Maritime Province educational institutions. On Friday morning, 3rd inst., a number of the Acadia students awaited the arrival of the express train from Halifax at Wolfville. Here near a score of intelligent young men stepped from the train and were welcomed by the Acadia men. Among them were delegates from Dalhousie, Mt. Allison and Prince of Wales Colleges and Pictou Academy, come to attend the first annual conference of the College Y. M. C. A. for the Maritime Provinces. Among the special workers present were E. W. Gorton, travelling secretary of the Y. M. C. A. for the Maritime Provinces; J. R. Mott, international college secretary; and R. S. Miller, junior assistant secretary for Japan.

The work of the conference began on Friday evening, in College Hall. After appropriate opening exercises, Rev. A. W. Sawyer, D. D., LL. D., extended a welcome to the visiting brethren. He said: "We are glad to see you; glad to take counsel with you. We greet you as Christian workers, as those belonging to the fellowship of service in the cause of Christ. In contrasting the condition of college life to-day with that of a few years ago, we see a change in feeling and in Christian work for which we should devoutly thank God." He impressed the thought that education, divorced from spiritual improvement and culture, is a failure; it is worse than a failure, it is an evil.

Mr. H. Y. Corey, President of the Acadia College Y. M. C. A., spoke of this conference as being called with the expectation of promoting the much needed Christian work among college students. Mr. McLachlan, of Dalhousie, spoke of the Y. M. C. A. work at Dalhousie, and of the difficulties under which they labored. Their association, however, is doing efficient work.

Rev. W. H. Young, the latest addition to the staff of Acadia College, said the one thought he wished to impress was that of "Rising." This is the true expression for education. Rising is the normal condition of man. The education that draws a high tide mark, and says that "there it shall go and no farther," is not true education. May not the light to which any man can attain be the mark to which all should aim to attain? The highest of all attainments is found in religion. It is only by rising through Christ, by rising to Christ that the highest education can be attained. It is the duty of the College Y. M. C. A. to train students in this direction.

Saturday was a busy day for the workers in the conference. At 9 o'clock a. m. the work began with devotional exercises for one-half hour. Next followed reports from the various associations, which revealed many features of their religious life and work.

Mr. Mott then took up the subject of the "Fall Campaign," or "Work for New Students." Much valuable information and many suggestive hints were obtained from his address, which we doubt not will produce much good. He impressed the importance of getting the new students to decide for Christ during the first days of college life.

At the opening of the afternoon session Mr. Miller spoke of the "Missionary work of the college associations." He dealt first with the organization for the work, then of the work done by missionary meetings, and of the use of literature in arousing an interest in missions. Nor did he forget to urge the associations to secure volunteers for missionary work. At 3 o'clock Mr. Mott took up the subject, "What should the associations do to promote Bible study?" He spoke of the importance of Bible study among college students, of various methods of Bible study, and of how to awaken and maintain an interest in Bible study. No abstract can do justice to this scholarly, suggestive and practical address.

On Saturday evening, Mr. Gorton spoke some thoughtful words on the subject of "Power." He was followed by Mr. W. T. Stackhouse in a missionary address. He spoke of the great commission and pointed to Him who came not to be ministered unto, as our example in missionary work. The next speaker was Mr. Miller. He spoke chiefly of the work in Japan. He said, according to present indications, Japan will be Christian or infidel in less than twenty years. Can we stand idle as we view this fact? A short after-meeting followed this public meeting, in which volunteers for Foreign Missions were called for. Three names were given, thus making five volunteers for the foreign field among the Maritime college students. By the close of the conference this number was increased to twelve.

The work was resumed on Sabbath morning at 9 o'clock by a devotional meeting, conducted by Mr. Miller. The Wolfville Baptist church very kindly invited the conference to occupy their church and hold their services in

lieu of the regular services of the church on Sabbath. Accordingly Mr. Mott addressed large gatherings both morning and evening in the church. His morning subject was, "The young men of America, and the need of personal Christian work among them." In the evening he spoke of "The Possibilities of the College Y. M. C. A." both internally, in the line of work in the college, and externally as a missionary organization. Both addresses bristled with facts and figures and with stirring and inspiring thoughts. Mr. Mott spoke with that earnestness and power coming only from a heart full of the love of Christ.

On Sabbath afternoon, a meeting was held in College Hall, addressed by Mr. Darby of Mt. Allison, and Mr. Jobb of Dalhousie.

A scene never to be forgotten by the hundreds who witnessed it, was the closing of the "farewell meeting," when the Association members joined hands and girdled the church while they sang, "Blest be the tie that binds our hearts in Christian love." No report of this conference would be complete without reference to the excellent music rendered by the Acadia College choir, led by their talented leader, Mr. H. N. Shaw.

The meetings throughout were marked by earnestness and devotion. Loyalty to the church, the great necessity of prayer and of the guidance of the Spirit, were most prominent thoughts throughout the entire conference. BETA.

Among the Mission Churches.

I have just finished a month's tour among the mission churches of the N. S. Eastern Association. The first group visited was the Gabarus, consisting of the Gabarus, Fourche and Grand Mira churches, in Cape Breton. There I found very much to encourage and make me glad. Though the first two churches are little more than two years old, and have encountered no small amount of opposition, they are in a very prosperous and hopeful condition.

At Fourche and Grand Mira they have a neat meeting-house finished on the outside, in which they now worship, and the Gabarus church will have the same before the end of the year. They are very grateful for the assistance rendered them by the H. M. Board, though in truth little has been done for them except send them men, as from its organization the field has been nearly self-sustaining. The kindly way in which they speak of the men that have labored among them, and the attachment they manifest for their present pastor, Rev. L. W. Carpenter, are most gratifying. Such appreciation and affection greatly alleviate the hardships of extended and isolated circuits. In the history of the origin of these churches, the good resulting from steadfast adherence to our principles is made apparent.

Sydney was next looked at, and a service held at South Bar. We went on our way with feelings similar to those of Ell as he sat without the gate watching. The Wednesday and Thursday evenings following the Association meetings at North Sydney, were spent at Port Hawkesbury and West Bay. The little church at Port Hawkesbury is nobly supporting the work, as is attested by the fine appearance of their meeting-house and prompt payment of the salary of their esteemed pastor, Rev. R. Mutch, who also gives a small portion of his labors to West Bay. This latter church through death and removal, has become very weak; but there are a few still willing to drive five and seven miles to attend an evening service and welcome the Baptist preacher.

Passing on, by way of Canso, the following Sabbath was spent at Crow Harbor and White Head River, seven miles away. At Crow Harbor we have a vigorous little church and a good congregation. Bro. Slaughtwhite, of Acadia, has been with them during the summer, and his services have been much appreciated. The church at White Head River was gathered a few years ago, by Rev. James Scott, in a community where Baptist principles were almost unknown and where little gospel was preached. They have built a small meeting-house, and hold two prayer-meetings every Sabbath when they have no preaching service. A little church has been gathered by the same brother at Cole Harbor, but we could not make it convenient to visit them.

New Harbor was visited on Tuesday evening, when we met a good congregation in their comfortable meeting-house. Rev. W. P. Anderson of Guysboro, who kindly drove me from Guysboro, and took part in the service. Bro. H. P. Whidden, of the senior class of Acadia College, labored with this and the Seal Harbor church during the vacation. He is well reported of by the brethren. We have arranged to have Bro. W. A. Snelling care for the mission interests along the Guysboro shore from Fisherman to Crow Harbor during the winter.

Pictou was our next stopping place. Several calls were made on Baptist church members residing in the town, and on Saturday we passed on to River John, where we met the "brethren" in conference Saturday evening, and preached and administered the Lord's Supper Sunday morning. Returning to

Pictou for the evening service, we found a good congregation assembled, and enjoyed the opportunity of preaching the Word to them. Our cause in this region is suffering from the mistakes of the past. At River John the meeting-house built several years ago was located too far out of town; and at Pictou a greater mistake was made when the work begun there years ago was given up. Bro. J. H. McDonald, who has so acceptably supplied these stations during the summer, has found upwards of twenty members of Baptist churches in the town of Pictou, besides several others favorable to our principles. Had the work begun years ago been kept, we would not doubt have a good church there to-day.

The Tatamagouche and New Annan churches were visited on Monday and Tuesday, preaching services being held in the evening. The latter church has made considerable progress during the last few years, but the former has somewhat declined. Neglecting to report itself, its name had been dropped from the roll of the E. N. S. Association. But through the efforts of Bro. C. B. Freeman, student missionary to these churches, it has been restored to membership in the association, and will, we hope, yet give a good account of itself.

Visiting a mother, five of whose sons had become Baptist church members and gone out to strengthen other churches, we were again impressed with the importance of fostering the weak churches.

For some time past these churches have been grouped with River John. It is now proposed to group them with Greenville and Wentworth, and it is expected that the new group will be self-sustaining.

In nearly all of the churches visited we have talked up the interests of the "Convention fund," and in some cases had collectors appointed to solicit for that fund.

The visits have strengthened the conviction that the mission churches of Eastern Nova Scotia are deserving of the practical sympathy of the denomination. They are loyal to our principles, and under many disadvantages are making noble efforts to sustain them in places where it is not a popular thing to be a Baptist. New openings have been found that should be occupied if the men and money needed could be obtained.

A. CONOOS, Cor. Secy.

Finding of Council.

At an advisory council called together by the Sussex Baptist church, Oct. 9th, the following resolution was unanimously passed and ordered to be printed in the Messenger and Visitor:

"Whereas, this council having heard the testimony of brethren of the Sussex and Hammond Baptist churches in regard to the intemperate habits of the Rev. A. F. Brown, and believing these testimonies to be true—do hereby recommend the Hammond church, of which the said Rev. A. F. Brown is pastor, and the Sussex church, of which he is a member, to deal with him as such facts most religiously demand.

J. H. SAUNDERS, W. J. STEWART, C. H. MARTELL, S. WELTON, E. J. GRANT, C. S. STRAENS, G. O. GATES.

"The Loyalist."

This morning's mail brought me a copy of the first issue of a paper bearing the above title. The prospectus declares the Loyalist to be a Baptist journal devoted to the interest of our young people, and will have information on Sunday-schools, Bible study, missions, temperance, the home, news from the field, prayer-meetings, practical work, education, etc. It seems that this journal is the outcome of an action taken at the May meetings in Chicago this year. The question so often discussed, "What shall we do to enlist the services, develop the talents and consecrate the lives of our young people in the church?" was discussed by our Baptist brotherhood at their annual gathering. It was thought that it would be well to organize in each state of the Union a Young People's Society, something like the Society of Christian Endeavor, only that it be distinctly Baptist in character; to elect delegates to represent each local society; and have an annual gathering, with a president, secretary, treasurer, etc. At these annual meetings hear reports from the local societies, discuss the great questions of Baptist enterprise and polity and the best methods of Christian work. This impresses me as being a grand move, and I wish that we could organize at once on this basis in the Maritime Provinces. Bro. Editor, will you open your columns for the ministers and laymen to discuss this question? W. J. STEWART.

This first Lawrence Baptist church, of which Rev. O. C. S. Wallace is pastor, is remodelling its house of worship, and expects to have one of the finest auditoriums in the city. We learn from the Watchman that the total number of missionaries sent out this year by the American Baptist Mission Union is sixty, a larger number than ever sent before in any one year of the history of that society. Forty-two of this number are newly appointed. George Bancroft, the historian, lately celebrated his ninetieth birthday.

The Bird of... The master is reading that which I know he looks. I will send great big friend, Mr.

"I have often seen said Luther, 'to talk order to expel such possesses me with; not to boast, as if I to help myself and the strength of Christ times, to help me body, has not so many in one finger'."

Sometimes, just my dear old master the Nooka Indian's hoots, let me live, let me find the event him, let me find him a great many of his has been repeating."

"O Thou by whom The life, the truth The path of prayer Lord, teach us this

A little verse some him, and he says it man! I guess he ne him—helps him to ting spyla. He of like hymns to encour sing, except them over he looks better.

And such little dwells upon! I w bigger, if I were a m verse that he often

"Beyond the flight Beyond the reign There surely is so Where life is so Nor life's affection Whose sparks fly

He is losing frie tear in his eye, and lip as he hears the "We will all get out "Let us put in good And then he trails a "Then girl your loe That distant land Our absent Lord will Let every lamp be

And so he goes on ing, and suffering. But he goes on d People say, "Why, You are well off. labor so," and his ey at the idea of doing being so long in using the days would be miserable would go crazy," h way I've seen him a wailing, I soon bel my part! I think h somewhere now; fo be happy with a cellar and a full pa and straining all th that is past my con I crawl on a limb, dee-dee all about the think about worki be glad—yes, cho glad I'm a bird, and God, I haven't any

"Now, birdie," j just here, "don't moderate, birdie—strange deft way, a bird caused her to Teacher who knew "Behold the birds they sow not, neither gather into barns Father feedeth th much more value th

Ministerial

On the 30th of S 6.30 a. m. to attend ference at Little R I found Bro. Rowe attack of illness an conference. As the was advertised to l went on board and 1.30 p. m. We the steamed through the picturesque stry out into St. Mary's sail brought us to of Rev. J. C. Morse next April since h there, and there h The village beautiful valley for in Digby's long an population has dec and the Baptist Bro. Morse had g not available, I was of walking five mil destination. At Rova, J. C. Morse, C. Burgess. This and progressive po extensive field. T and the village is Baptists, and the c ssembles in their n largely composed o The brethren he ing in the afterno Tingley to preach Accordingly a lar constructed and edit the Christian's ho John 3: 3.