

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, JANUARY 24, 1894

SHALL WARS CEASE?

Within the last few days we have had rumors of wars in the Old World and the expectation of great struggles between the great powers held for years, seems sometimes to be near fulfillment. On the other hand various forces are operating against war. The growth of international commerce is constantly giving new hostages for peace. For as a nation grows to be dependent upon other nations for its supplies of necessities it will be less inclined to break fellowship with those nations, and the increased complexity given to life by the advanced civilization and refinement of modern times makes the wants of mankind greater and more imperative. The fact also that the suffrage is given to so many of all classes makes an additional force against war. The increase of the means of transportation and the greater blending of the people of the earth by social acquaintance, intermarriages, and immigration, afford reasons for peace. The spread of science and literature creates a fellowship among the learned which operates to some extent in the same direction. An impulse to the abolition of war has also been given by the discovery that some wars can be avoided by arbitration. The editor of the *Popular Science Monthly* makes the fact that Great Britain, and the United States have submitted disputes to arbitration, the occasion for suggesting the extension of the peace principle. Every settlement of this kind discredits war so much and helps to bring the day when war shall cease. He thinks the time has arrived "for a serious demonstration in favor of arbitration as a substitute for the barbarous method of the sword; and the duty of initiating such a movement would seem clearly to lie with the two nations who have themselves set the example of a successful and happy use of arbitration." He admits that the project of persuading the nations to abandon wars is a vast, but not a hopeless one, and believes that a rough sketch of the conditions necessary for the realization of the object in view should be made and taken into consideration. If each nation were to present its views and aspirations on this matter some unity of idea might be reached. The *Review* thinks that if the British government would start the movement and the United States government would lend its moral support, a hopeful beginning might be made. War surely has lasted long enough. Nineteen centuries of the Christian era ought to suffice for the sword. The burdens of standing armies are crushing the life out of European nations, some of which, like Italy, are on the verge of bankruptcy. Philanthropy and Christianity have always been for peace, and surely science, commerce and the struggle for a worthy existence now so fierce, should be foremost among things to bring in the days when the battle flags shall be forever furled.

The material forces now directed to warlike purposes in Europe are almost incalculable, and the influences, making for war, which are connected with the great military systems of the old world are also immense. In this connection the *London Freeman* says:

"From the best statistics which can be gathered there are now in Europe more than twenty millions of men ready to march to war, almost four millions of these wholly devoting their time and strength to the wholesale murder preparation business. The annual cost is more than two hundred million pounds sterling. That is to say, there are four million men, who are the picked men of Europe, whose studies are about war, whose lives are preparations for war, and whose necessary becomes a power working for war. With them a dread of war appears shameful, and a readiness to make surrenders for the sake of peace ignominious. Could their influence be confined to military circles it would be less mischievous, but they are found in numbers in our Senate and amongst the writers for our press. So that war ideas are constantly leaving society. Many amongst them are of the noblest type of character. This makes the mischief the greater. And the delivery of the business in this that all these brave, strong men are pledged to fight not necessarily for the right, but as they are told. Each soldier must be prepared to die supporting tyranny mayhap against noble

patroism. Into the justice or injustice of the quarrel he is not to inquire. The laws of God are not to be his guide, the teachings of Christ are to be utterly disregarded."

"It is not part of the consideration of a Christian to be alarmed at the gigantic character of the evil he is called upon to combat. He is to have a courage far truer and greater than that of military valor. Let no believer in the kingdom of Jesus Christ, who is in the world's assertion that war is inevitable. The fountain head of war is public opinion. Christ's system of subduing the world is by the dissemination of truth. Truth, after all, is the mightiest force with men. Let but correct views of peace and war prevail, and outside a museum there will not be found a single sword."

THE RELIGIOUS FORCES OF THE UNITED STATES.

The determination of the American Society of Church History to prepare a series of volumes which should recount the history of the principal religious denominations of the country grew out of a suggestion of the late Dr. Schaff. The project is now well in hand. The committee under whose editorial management the work is undertaken and the choice of writers to prepare the histories of the several denominations afford good ground for the expectation that the work when completed will be one of great value. For Canadians it would have increased the value of the work certainly if its scope could have been extended so as to embrace this country as well as the United States. Canadian Baptists, however, will note with interest the fact that the Baptist volume of the series is to be written by Rev. Dr. Newman, professor of church history at McMaster University, Toronto. The work is to consist of twelve volumes, of which vol. I has been issued. Its full title is as follows:

THE RELIGIOUS FORCES OF THE UNITED STATES. Enumerated, Classified and Described on the Basis of the Government Census of 1890, with an Introduction on the Condition and Character of American Christianity, by H. K. Carroll, LL. D., in charge of the Division of Churches at the Eleventh Census. New York: Christian Literature Company, 1893. \$2.50.

Dr. Carroll acquired peculiar fitness for the authorship of such a volume through having had charge of the government census of the churches. The volume is largely devoted to statistics and the statistical tables are very full, embracing every religious body, Christian or non-Christian of whatever name or creed in United States. The reader is thus enabled to make comparisons, which are of great interest and value as to the relative numbers, growth, etc. of the different religious bodies. In connection with the statistics careful historical sketches are also given of each denomination, showing its origin and characteristic features. In an introduction of some sixty pages the author assists the students by giving a valuable analysis of the tables and a description of the condition and character of Christianity in the United States.

In examining the facts which this volume presents, one cannot fail to be impressed with the immense variety of religious belief and organization which has found a home in the American Republic. There are all sorts and kinds of churches, great and small, white and black, high and low, orthodox and heterodox, Christian and pagan, Protestant and Catholic, Liberal and Conservative, Calvinistic and Armenian, etc., etc. All phases of thought are represented by them, all possible theologies, all varieties of polity, ritual, usage, forms of worship. Christians, Jews and Pagans have their forms and their places of worship. If a man wishes to connect himself with a Christian organization "he may," the author tells us, "select any one of 125 or 130 kinds. He may be six kinds of an Adventist, seven kinds of a Catholic, twelve kinds of a Mennonite or Presbyterian, thirteen kinds of a Baptist, sixteen kinds of a Lutheran and seventeen kinds of a Methodist." He may in fact be a member of any one of 145 denominations. It should be said, however, that in a good many cases these denominational distinctions indicate little or no difference in faith or polity—as for instance in the case of the Baptists, North, and the Baptists, South.

The vigorous and growthful condition of the evangelical bodies as compared with that of the non-evangelical and non-Christian bodies is remarkable. The statistics show that the non-evangelical, non-orthodox and non-Christian bodies count less than half a million, or less than 2.4 per cent. of the aggregate. The evangelical communions are to the non-evangelical as 108 to 1, and constitute more than 67 per cent. of all communicants, Christian and non-Christian.

As to the Roman Catholic church in the United States, owing to the very large Roman Catholic immigration from Europe and from the province of Quebec, its growth has been remarkable, but the statistics go to show that during the decade 1880-1890 the net increase in the Roman Catholic church has fallen considerably below that of the Protestant churches.

The dominant religious force in the United States Dr. Carroll finds to be evangelical Christianity, and its great

absorbing purpose is to spread the gospel. It considers itself commissioned to carry God's messages of love "to every heathen land, to every destitute community, to every godless home and to every unconverted person."

BUDDHIST TEACHING.

Rev. Dr. Ashmore is one of the oldest and most cultured of American Baptist missionaries in China. He has been a careful student of Eastern religions for nearly two score years, and is considered an authority on such subjects. A catechism of Buddhism has been published with the approval of the high priest of Ceylon, and Dr. Ashmore furnishes us with extracts from it, some of which we copy verbatim.

"Was Buddha a God?"

No. The Christian and other sects acknowledge an eternal unchangeable Supreme Being. Buddhists do not believe in any such God. Gaudama was no greater in his Tuga (world-age) than the preceding Buddhas were in their Tuga."

Then follow questions with regard to Buddha's life and work, the cause of sorrow and the escape from it.

"When this salvation is attained what do we reach?"

Nirvana—a condition of total cessation of all changes; of perfect rest; of the absence of desire, illusion, and sorrow; of the total obliteration of everything that goes to make up the physical man. Before reaching Nirvana man is constantly being reborn; when he reaches Nirvana he is reborn no more."

"Are our rebirths in any way affected by our individual merits or demerits?"

Yes—the broad rule is that if we have an excess of merit we will be well and happily reborn the next time; if any excess of demerit our next birth will be wretched and full of suffering."

"Do Buddhists consider Buddha as one who by his own virtue can save us from the consequence of individual sins?"

Not at all. No man can be saved by another; he must save himself. Buddha was to us and to all other beings simply an all seeing all-wise counselor."

Many other questions "with misty and formidable answers are given of which Dr. Ashmore furnishes the following summary: Buddhism really has no God, no revelation, no salvation, no deliverance from sin, no individual existence, no soul apart from the general aggregate and the general conglomerate, no faith, don't believe the Bible, don't take the Word of the Lord Jesus—unless what is said is "corroborated by your own wisdom and conscience." Doubt every thing, believe nothing; endless succession of rebirths, now a man, now a frog, now a horse, now a loathsome insect, over and over and over for millions and millions and still more millions of years, and at the end of it all nothing but extinction of personal being and entrance on eternal torpor.

Such is Buddhism as gathered from its own living representatives. It is impossible that such a religion could ever become an aggressive force in Christian countries, and it is wonderful that it should have enslaved so many heathen. Its day, however, has come. It will have to measure swords with Christianity—the uncompromising faith. "I came not to send peace upon the earth but a sword," is the lofty challenge of the Nazarene. Christianity has no recognition for false faiths save at the point of their surrender. Peace comes only after victory. Christianity has the truth and needs to borrow nothing from Buddhism. The "Light of Asia" is only a phosphorescent glow beside Him who is the light of the world.

GRANDE LIGNE.

The fifty-seventh annual report of the Grand Ligne Mission, lately issued, contains many interesting and valuable facts in reference to that Christian enterprise. The efforts put forth to preach the gospel as Baptists understand it to the French Canadians are not without encouraging results. There are evident signs that these people are growing more restive under the ecclesiastical tyranny of their priests and bishops and more disposed to assert their independence. Remarkable openings for the preaching of New Testament truth have been found at Maskinonge, Sorel, in the Ottawa Valley and elsewhere. There are some twelve or thirteen stations occupied by the mission. It cannot be said that at any of these stations the work is assuming anything like large proportions. The forces to be contended against are very strong and stubborn. Progress is slow, but in some cases at least encouraging progress is reported. Our readers are familiar with the history of the Baptist cause at Maskinonge, where, within two years, a church has been organized and a church building and parsonage erected. Another encouraging opening is at Sorel. At this place in July last, nine persons were baptised on profession of their faith. Two others followed at a later date. It was here that the Baptist colporteur, Gendreau, was imprisoned and fined on a flimsy charge of having disturbed the peace, because he had quietly engaged in religious conversation with some persons

in the public square. An appeal was taken from the judgment of the magistrate to a judge, and the case came before Judge Ouellet on the 15th of January, with the result that the conviction was set aside with costs against the city. The judge remarked that the complaint was utterly unfounded and that no breach of the peace had been established.

At the Feller Institute the regular work of the school has been carried on during the year, though under some disadvantage on account of Principal Masse's illness and his consequent absence for about three months. The total attendance of pupils was 123, of whom 69 were boys and 48 girls, with an average attendance of 107. Twenty-two of the pupils came from the United States and fifteen were Roman Catholics. Twenty-six of the pupils, four of whom were Roman Catholics when they entered, professed conversion during the winter. Eleven of these united with the Grande Ligne church before the close of the session. This is certainly very encouraging as showing the strong religious influence at work in the school. The applications for the present year have been greatly in excess of the capacity of the school. Increased accommodations are required.

It is proposed to build a principal's residence at Grande Ligne during the spring and summer of 1894. \$1,500 has been subscribed and \$1,500 more is needed.

Senator Sampson, of North Adams, Mass., bequeathed to the Grande Ligne Mission \$15,000. Some \$10,000 more is needed to erect the additional wing of the Feller Institute and \$50,000 to endow it.

A PLEA FOR THE PASTORLESS.

Looking over the MESSENGER AND VISITOR I see where Bro. Adams visited the churches at H. L. L. and while reading an account of him holding meetings there the thought occurred to me, Why was it that no minister would ever visit those little village churches when they are pastorless for a long time, and feel so discouraged in the work of trying to keep a congregation together with no help. And again, there is some God-loving sister or brother that longs to hear a good gospel sermon and cannot get the chance, and still those little churches are doing their very best to help the B and to pay those heavy bills. And some of them do more according to their means, than some of those great, great min. Now, dear brethren (and I mean the ministers), I think, and am persuaded to believe, that a lot of the reason is they like to be with the multitude, while, perhaps, if they would come to some little village church they might be the cause, through the Saviour's love, of bringing some poor wanderer to God. Now this ought not to be.

Geo. McGILVERAY.

We publish the above in order that our readers whose lives are cast in those favored places where the Word is regularly preached and all the ministries of the gospel are enjoyed may better understand how these privileges are regarded by some of their brethren who live under very different conditions.

But we think our correspondent ought not to accuse our ministers of being more desirous of preaching in city pulpits than of helping churches which are in need. Our observations do not go to support this conclusion. The allusion to Pastor Adams in this connection certainly might better have been omitted. The "Halifax Note" from his information showed that the Truro pastor was preaching in Halifax by way of exchange with a brother pastor—an exchange arranged no doubt with a view to the benefit of both congregations. If we are not mistaken, there is no one more willing than Bro. Adams to give a Sunday to a poor and pastorless congregation, when opportunity offers. Nor do we think that our pastors generally are lacking in willingness to do the same. Many of them are laboring even beyond their strength and for small remuneration to supply the needs of congregations which otherwise would be without the preached Word. If our good brother has read the MESSENGER AND VISITOR attentively he cannot have failed to learn that this matter has had much consideration at the hands of our pastors, and that in different sections plans have been made and special efforts put forth in order that the destitute places within reach might be supplied. At the same time it must be confessed that the feelings of our correspondent in regard to this matter are not unnatural. From his point of view the blessings of the gospel appear to be very unevenly distributed in this Christian land.

While well-to-do congregations with their regular pastors have more preaching to their knowledge how to appreciate, and there are others, scattered, poor and pastorless, to whom sermons are like angels' visits. The condition in some of these churches too is such that, even if the H. M. Board were much better supplied with funds than it is at present, it would not, perhaps, feel justified in guaranteeing the salary of a missionary pastor for them. They are isolated fields without much prospect of growth, and for which it seems possible to do but little. But in these places there are Christian people who love the gospel

and long to hear it preached, both on their own account and for the sake of their unconverted neighbors. These places should not be forgotten by the strong and comparatively wealthy churches. It would not be to the disadvantage of these highly favored congregations, and surely it would be a Christian thing, if they should occasionally release their pastors for a Sunday that they might go and preach to some congregation whose privileges are so small compared with their own. Then pastors in taking their vacations might perhaps, in more instances than really occur, find their way to these destitute churches and spend one or more Sabbaths with them, preaching to them the gospel and sowing seed that might yield a joyful harvest by and by. But, on the other hand, the pastorless church—if it must remain in that condition—should see to it that it makes the best use of the means of grace within its reach. It is quite possible for a church to make advancement even though deprived of the preaching of the Word and the ministries connected with the regular pastorate. If there is unity among the brethren and a spirit of reliance upon God, prayer and conference meetings may be sustained along with the study of the Word of God, and thus the little church may not only preserve its own existence but prove a centre of spiritual life and influence in the community in which it is situated.

What a Crank Think.

There are upwards of two hundred Baptist ministers in the Maritime Provinces. If each one would send a dollar, over and above his regular subscriptions to the Convention Fund, the denomination would be over two hundred dollars better off. Then, if the professors, teachers and students would follow with their donations, it is likely that the good deeds and many of the good Baptist people would catch the inspiration, and in a little while the whole debt which is hanging like a black cloud over the Boards would vanish and the bright sun would shine down upon them as pleasantly as ever.

Our esteemed brother, Dr. Sawyer, in his appeal on behalf of the college asks: "Will the churches meet the required amounts spontaneously, or shall special agents be appointed to urge them to their duty?" Now, I am not a philosopher, but to expect that from ten to fifteen thousand dollars over and above the running expenses of the denomination will come in spontaneously, at a time, too, when money is so scarce without any appeal to the heart, is, to my mind, expecting too much. Let the missionaries, ministers, professors, teachers and students cheerfully lead and the people will cheerfully follow. A whole column of their names and donations will do more toward clearing the debt than a dozen special agents sent forth to "urge the churches to their duty."

To "urge" is to press; to drive, urging may answer very well in some societies, but Baptists like to be led; so, lead on and the people will follow. I might say in closing that I sent my dollar as a New Year's present to the denomination, but I am afraid that my poor little dollar feels rather lonesome for the want of company.

India Letter.

It has been a long time since I wrote anything for the MESSENGER AND VISITOR. There have been several reasons for my silence which I need not recount. I am glad that others have done so well in this respect that there has been less need for my taking up space in the paper. But this evening I feel like writing a few lines about my afternoon's work. I am stopping for the day and night in an old horse stable with the roof badly gone. But it is fine weather. I started at 2 p. m. and went first to Satamvala, where one of our church members lives. He is rather old and does not know very much, but he seems to be living a really Christian life, as far as he knows. He was away, so I gave my time and attention for a couple of hours to some Raju caste men and a couple of Brahmins. Some of these Raju caste men have been reading the Bible for years, they say, and praying to the God of the Bible; and our man says one of them really believes in Christ but is afraid to confess his belief before the others. The Brahmins were rather good specimens of their race and treated me with some degree of respect. But when one of them began to speak against our teaching, the Raju man who professes to believe, took up the cudgels for a while, in right good earnest, and for a good while there was a lively time. Then another Brahmin of the worst type came along, and when he began to talk to the people against us the Raju took him up, too, and there was a hot discussion. Some Raju caste women came out and stood near, a thing I have never seen before. They are supposed to be kept out of sight of all but their own family. While I did not feel at all satisfied with my visit, yet I could not feel it had been quite in vain. I next went to Gurnam, a village a mile

away, where a large number of Raju caste people live, among them, those of whom I have written before as professing to believe in Christ. When I was here a month ago the wife of one Rama Raju, the one who I think is truly converted, had just died. Her death had made a deep impression on the people of the village, apparently quite against us. She had learned to read and pray, and we had heard before that she was no longer a Hindoo, but was believing in Christ. The death was regarded as a punishment on her and her husband for leaving their own religion, and many seemed very bitter against us. We were not allowed to see or speak to Seeta Rama R. J., and I came away with a sad heart. As I came into the village this time I found him in the central street with quite a number of others. I distributed some tracts and papers, and while doing this one man asked me if I had heard of the wife's death. "Yes," I said, "and when I heard of it I was very sorry and yet at the same time I was glad." "How could I be glad," he enquired, when she had been taken away from her husband and children who needed her so much. I asked if she was a good woman. "Oh yes," he said, "the only good woman in the village, for she was the only one who could read and who prayed to God from the heart, and being so good a woman, was it not a mistake or cruelty on God's part to take her away. I asked if she believed in Jesus Christ. "Yes," he said, "and she prayed to Him." I replied that God was our heavenly father and loved us too well to be cruel and was too wise to make any mistake.

Was it cruel or a mistake for a father to call his child home from a distant village. If she loved God and believed in Jesus Christ, as she said she did, then He had called her to His heavenly home to be forever with Him and to enjoy eternal happiness with Jesus Christ her Saviour. "Oh," he said, "that was not cruel, that was love." As I went on to speak of the Christian's hope in death, my own heart was deeply moved and I had such a hearing as never before in that village. Some old opposers were present, but not an opposing word was spoken. When I asked if Hindoos offered any such hope, one old man spoke up and said, "No. The Hindoos die like the cattle, without any knowledge or hope of the future. I want this Christian hope," he said, "How can I get it?" I asked him what he was trying to do to obtain it. He said he was meeting with several others from day to day and praying to God to forgive his sins and save his soul. Well, I said, have you no hope yet. "No," he said, "not yet." "Well, let us see about it," I said. "Do you believe God is our heavenly Father and loves you?" "Yes," he said, "I must believe He loves me or He would have destroyed me long ago for my sins." "Well, do you think He listens to your prayers?" I asked. "Yes, he thought so." "Did he think He was willing to give him a new heart if he asked for it honestly?" I asked. "Yes, he thought so." "Well, have you asked honestly?" I enquired. "Yes, he had." "In the name of Jesus Christ?" I asked. "Yes," he said. "Well, then if you believe all this, how can you say you have no hope?" I enquired. "Oh, that is the hope," he said. "Why, if that is the hope, then I have some already," he said with much feeling. He seemed like a kind-hearted, simple-minded old man, and I could but hope that he was honest in his search after salvation. After talking some time I went on with Seeta Rama Raju to the house of Naraina Raju, another one who professes to be seeking and believing; but I fear "the cares of the world and the deceitfulness of riches are choking the Word." Another man, the old "Kurnam" or school teacher was with us. He is a strange character. Last year he went away with the Catholics for a time and was baptised by them, but seems to have little to do with them. He declares he has constant joy in his heart as he prays to God. After talking with the three for a time about their professed belief in Christ I turned to Seeta Rama Raju and told him I was writing to Mrs. Ouellet and wanted to know what I should write of his present state. I told him I had heard that he had lost all his faith when his wife died. "No," he said, "he had not lost it but for a few days his heart was so full of sorrow that his faith was very weak; but it was strong again now and he had no doubt." "May I write that?" I asked. "Yes," he said. "Well," I asked, "may I not write something more, may I not write that you are ready now to come out and confess Christ before men and enter His service in telling others of the salvation you have found?" I said his wife has been a hindrance to his coming heretofore, but God had taken her to Himself and now the way was open. Would he not come out and seem a good deal moved, but I did not get a definite reply. As we walked through the field from the village toward my stopping place, a man joined us and began to ask hard questions to puzzle us. I allowed the three men to answer him, and they did well. As I listened to them reasoning with him in Bible teaching and from the Christian standpoint I was deeply interested. As we stood together in the brilliant moonlight and as I prayed for them my heart went out for them that God would speedily lead them into the full light and liberty of the gospel of His dear Son. How many in the home land will join me in this prayer?

G. CHURCHILL.

Poonokavala, Nov. 16, 1893.

DENOMINATIONAL

[All money (except legacies on nomination) sent to J. C. Howe, Treasurer, 100 N. B. St., St. John, N. B.]

CORRECTION.—The name of Todd, \$3 Dm. G. J. Shaw, Shaw, 500s, should have been the list of contributors in the meeting house at Bent's church, the intention of the names of those baptised: Good, Miss Wotterich, Miss Verve, Bertie L. Muller and Charles C. three others were recorded. Rev. Brown and other churches of the help, a number of F. C. B. Others are available.

MARYVILLE, N. B.—The in the old year and the new year have been and here, as we have on the been called upon to pro- sermon. There has been of sickness in this town especially has a gripe Our church work goes One received by letter year began.

BRIDGEWATER, N. S.—The of the MESSENGER AND stated that Rev. W. J. R. to resume his study after the holidays. He sponded to what seems the church was expected to remain until the open college year with the nformed in this county. year of blessing to crown labor. This arrangement some overworked county.

GIBSON, N. B.—We have special meetings since commenced, and our he cheered. Those who dead have been coming right, and are in places in the church, and been converted. Last 8 three happy converts put faith in Christ by be many witnesses.—The ship was extended at Their names are—Mrs. Mary E. Whitlock and Our new baptistry is seen and is very conven A number of others I can't say. Christ and we tize again. Brethren, P.

N. E. MARGARET.—A privilege to spend a few weeks in the church. I was pleased to find along so well in the chur- dest to my heart. Bro. has been pastor of the church, has gained the respect of all in this the only clergyman in the the only one taking center with a real ex- you see there is lots of I have been assisting on few special meetings. be quite an interest. A prayer, and some have Christ, and no doubt all His appointed ways. stormy weather this we been permitted to meet However Bro. Wetmore the meetings there was that many may be saved.

LOCKPORT, N. S.—A week of new souls com- Christ as their Saviour saying in our hearts: I am glad to see you. H. H. is with us here has been seen and felt; ingathering of souls in the Lockport church. Sabbath we had the young men and some blest. Lord in His down in the baptisms expect others to follow. Our hearts are cheered return to their Father's plenty and to spare. A. Brown, has been with The Lord has been with here. We feel that he God. We cannot speak him as a man and as a Christ. To God be all

EAST MARGARET.—The baptismal waters by the at this place by Past when two interesting Fryer Baker, and B were found to Christ. Tingley, has been daily here for the past by accompanied by the Holy Spirit, as there a number seeking the the life, a strong strongest, weak Christi faith and courage, and being converted. "Whom all blessing flow was more forcibly, the pressed with the simple profound baptism of baptism yesterday. exhortation it is to all the name of Christ, "baptised into his de- newness of life." He with a few others he his means to keep the the Cape. But while stress of a large bo either association of took a deep interest in the body to promote God. Indeed, the spirit throughout the world in his heart. Though local church made his purse, he yet con- to the general con-