

Messenger and Visitor.

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John N. B.

Messenger and Visitor.

WEDNESDAY, APRIL 28, 1886.

CHRISTIAN UNION.

There is much discussion about Christian Union. The subject is not new, and no doubt some time will elapse before it is settled. What should be the nature of the union of Christians? Why is such union desirable? How is it to be secured—these are features of the discussion always prominent.

In reference to the nature of this union we turn to the prayer of Christ, John xvii 20, 21: "Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The unity here prayed for is not of nature; the unity of the Father and Son is the unity desired for the disciples. The unity spoken of consists in identity of moral affections, in a right temper of heart towards God and towards our fellow-men. Those who are taught by the Spirit of God have the same moral affections to God, for they all look to him as their reconciling Father and desire to be conformed to the image of his Son. They have also the spirit of love for their fellow-men implanted in their bosoms. These moral dispositions unite together the saints of all ages and nations; and of every variety of mental culture; and also unite the church on earth to the "general assembly and church of the first-born who are written in heaven." So there is a peculiar and unique form of character to be observed in all those who are called the children of God, from the beginning of the inspired record to the present moment. It is totally unlike any form of character elsewhere to be observed; it is derived from moral views which this world does not present; it is not indigenous to our nature in its present lapse; condition; it is everywhere similar to itself, and unlike the world around it; and every where it reveals itself as the most preparation for the society of that "city which hath foundations, whose builder and maker is God."

The unity of Christians does not consist in identity of knowledge; for the child and the sage the savage just converted and the philosopher deeply versed in science are all found in Christ's school, although of course the unity of nature will lead to the same opinion. Nor does the essential union consist in unity of organization, although this is so desirable in view of the greater power for service thereby secured. Why is the union of Christians desirable? Lord Bacon tells us that as religion is the chief bond of human society, dissensions are had, for they destroy the fruits of unity in external power among men and in internal peace which establishes faith and kindles charity. The increased power for aggressive work of Christians that would be gained by a wider organic union is quite generally insisted upon, and properly so. But the purpose set forth in our Lord's prayer as quoted above is that thereby the world might be convinced of His Divine mission,—"that the world may believe that thou hast sent me." And what an object that is! To show the world with greater demonstration that Christ is divine, that His work is God's work, that His revelation is the final one, to bring the pride of man's intellect into subjection to the mind of Christ,—"what a consummation to be sought. Surely the Lord's prayer must yearn for such power, and therefore for the union that will secure this power. But the greatness of the purpose will make them careful to secure a genuine union. They will not seek to secure a union in error based on ignorance or on the ignoring of real differences.

As we understand the matter, it is not simply the fact of union among Christians that testifies to our Lord's divinity, but chiefly the one high, special, unique character which these Christians bear that makes them witnesses for Him who was and is and is to come. "As thou, Father, art in me and I in thee, that they may be one in us"—there is the union that has power. It is not so much that they are united in being one thing as it is the one thing they are united in being, that does the work. Nothing is so rare as witness for Christ. The world is united in sin, but this fact does not prove it to be divine; no more will the simple fact of union among professed believers show that Christ is alive if these believers do not bear the new nature which can be accounted for only by the fact of Christ's present work upon them.

If this view be correct, then we must be careful that our search for union be for such a union in spiritual kinship, in love for the truth, in God-like service, that the evidential value of the church will be really increased; we must not be content with blending organizations and suppose that is the sum of the world. The kind of union might be obtained with a real loss of power unless the other

secured at the same time. Whether union is good or bad depends upon what it is we are united with. Union with poison is not good. Those who really desire union will not be misled by the apparent advantage of a union in anything less than the truth as it is in Jesus.

At the same time they will most earnestly join in the Lord's prayer for the unity of all his beloved ones, and they will labor most zealously to have the heart of His giving and the walk of obedience to His commands, for they will know that in this way they will be drawing nearer the state of union with each other and of power as His witnesses; prayed for by our Lord in His last hours. As we long for the time when Christians shall be united in the same judgment, let us draw nearer Christ that so we may be brought nearer each other.

THEOLOGICAL EDUCATION AMONG THE PRESBYTERIANS.

The report of the last general assembly of Canada shows that the Presbyterians are studying some important questions in regard to theological education. One of these is connected with the labor of students on mission fields. It has been found that when students of theology do mission work in their vacation time, the work of the mission is not advanced in term-time and the fruit of the summer labor is to some extent lost. It has been proposed to find relief by having two sessions of the theological schools in each year, and letting different sections of the body of students alternate in labor on the field and in study. But the theological professors naturally object to such a plan. Another recommendation of the committee reporting on this subject, is that all students "after license," (that is, we presume, after they have completed their course of study) and all ministers received into the denomination, should render a year's service in the mission field before becoming eligible for a call—and, also, that the synod of the Maritime Provinces should consider whether the Halifax Theological school might not advantageously hold its session in the summer instead of the winter.

Another question grows out of the number of theological schools. It appears that there are six Presbyterian theological colleges in the Dominion, one being in each of the following locations: Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg. The proposition to unite some of these has been seriously considered, but as yet there is small prospect of the union. All parties agree that there would be advantages in combination, but no satisfactory way of accomplishing this has been indicated. Each college has its special friends. All the colleges have good buildings. The endowments are probably tied up to the localities in which they have been established. The distance of Halifax and Winnipeg from the Central schools is thought to be a sufficient reason for continuing the schools at these extremes. Montreal, Quebec and King's are, it is thought, too well established to admit of change. A committee has been appointed for the further consideration of the question of session. But the indications are that all the colleges named will be continued indefinitely in their respective localities.

AMERICAN BAPTIST YEAR BOOK.

From the Year Book of our American Baptist brethren we gather the following interesting facts: There are in the U. S., 1305 Baptist associations, 16,191 ministers and 28,953 churches. There were baptized into the fellowship of these churches last year 135,840 converts, a net gain of 64,455. The total membership, at present, is 2,572,238. The compiler of the Year Book explains that the statistics of the contributions of the churches are very imperfect, and do not give all the amounts paid into the various treasuries. Especially is this true of contributions to education. Such as they are they foot up as follows: Value of church property, \$33,813,454. Paid in salaries to pastors and to current expenses, \$4,924,563. Given to missions, \$709,163. Education, \$112,259. Miscellaneous, \$1,267,831. Total, \$7,115,808.

The Sunday school statistics are also very imperfect; but they show 12,657 schools in operation, with a membership of 859,969.

There are within one-seventh as many again churches as ministers. Deducting the ministers without charge there are probably more than double as many. The number baptized was nearly an average of five per church, or over eight per minister. The contributions to missions, Home and Foreign, are not one-ninth of what is given to home expenses. There is much to be learned by our American brethren in the matter of giving as well as by ourselves.

Of educational institutions there are six theological seminaries, with an attendance of 445 students; 29 universities and colleges, with 3,482 students; 27 academies for female education exclusively, with 3,238 students; 44 academies, with 4,341 students, and 19 institutions for the colored race and Indians, with 3,420 students, making a total of 126 institutions, and 14,426 students. Upwards of 1,500 students are preparing for the ministry.

COMPARISONS.

Compared with our own statistics, we find the proportion of ministers to churches about the same. In our 369 churches, there were baptized last year, 2153; or an average of nearly six per church, while their's was not quite five. Their proportion

of increase of previous membership was a little greater than ours. Their contributions to missions averaged about 27 cents per member, ours about 43.

Comparing the great religious families in the U. S., and including in each all that accept its distinguishing tenets, the following are the number of members in each: Baptists, 3,850,857; Methodists, 3,762,997; Presbyterians, including reformers, 1,226,060; Congregationalists, 401,849; Episcopalians, 387,914; Roman Catholics, 6,500,000, (whole population).

QUESTIONS.

1. When one church member circulates derogatory slander about another church member, what course should the member slandered pursue?

2. When the member circulating the slander, being called upon by the aggrieved party, refuses to furnish his proof, or confess his fault, should the church take any measures (the matter having been up in regular church meetings) to exonerate the accused or not?

1. Matt. 18: 15-18, gives the rule.

2. If the matter has come before the church in a scriptural way, as described in Matt. 18: 15-18, the aggrieved party has placed his whole case in the hands of his brethren, and the church should see to it that the charge should be proved or refuted, or failing, discipline the member who refuses to comply with so reasonable and just a request.

Chicago Correspondence.

THE TRAINING SCHOOL.

is an institution run by the Woman's Baptist Home Mission Society. It was organized September 1881. Its design is to train young women to do mission work in our own land. During its existence ninety persons have been in attendance; of these, 59 have been English speaking, 1 Swiss, 8 Germans, 4 Swedes, 3 Danes, 2 Norwegians, 2 Spanish and 1 Colored.

Sixty-one have received appointments from the Woman's Society. Three engaged in mission work under other auspices, and the remainder are in the school at the present time. The institution has been ably presided over by Miss Mary G. Burdette, sister of the well known writer and lecturer, Mr. Robert Burdette. Lectures are given weekly by the following ministers: Dr. G. W. Northrup and Dr. E. B. Hulbert, on Early Church History; Dr. P. S. Benson, on Christian Doctrine; Dr. G. C. Lorimer, on Baptist History; Dr. C. Perren, on Church Order and Discipline; Rev. E. O. Taylor, on The Church Organized for Work. In addition to these, special lectures are given by other brethren; and medical lectures by leading physicians of the city. The course covers two years, and is now regarded by us as being just as essential for women going to the mission field, as a theological course in the seminary is for men going out to preach the gospel.

RELIGIOUS STATISTICS.

Chicago has a population of over 700,000. In this immense population the number of evangelical churches is 158, with a membership of 57,770. The Baptists number 21 churches with a membership of 7,000. Presbyterians have 15 churches and a membership of 6,520. Congregationalists have 14 churches and a membership of 5,129. Methodists have 34 churches with a membership of 6,530. Episcopalians have 18 churches and a membership of 6,400. Surely we can say, "There is still much land to be possessed." A part of the city that calls loudly for mission work, is the North Side, where there is a population of 130,000 and only two Baptist churches.

SAM JONES.

the southern evangelist, has come and gone. He was assisted by Sam Small, a recent convert. The meetings were held in a skating rink on the South Side, and were continued for five weeks. Mr. Jones preached, on an average, three times a day to congregations numbering from three to six thousand. All the South Side churches joined in the work, notably, the first church, Dr. Benson's, and Immanuel, Dr. Lorimer's. I can safely say the city was moved from center to circumference. For once, the theme of conversation everywhere was religion. He came "in the spirit and power of Elijah," a sort of John the Baptist. He preached more law than gospel. He preached to sinning Christians rather than to the unconverted. It was just the preaching that we needed in Chicago, and we are all glad that he came, and thousands say, God bless St. Jones. The evangelist got some good from Chicago also. They were both inveterate users of tobacco, and when they found this practice was hindering their ministrations, like true servants of Christ, they both publicly announced that they had given it up forever. The result has been that several pastors have followed the example of these men of God. The evangelists have gone to their homes to rest, preparatory to holding meetings in the city of Baltimore. The meetings are still continued by the pastors of the churches, and arrangements have been made for Dr. D. Moody to come and hold gospel services for eight days.

HERE AND THERE.

In the ministers' conference to-day, our hearts were gladdened by the announcement from Boston, that the debt of the Missionary Union has been reduced to \$20,000. Also that the debt on the Home Mission Society will not be more than \$40,000. O, how may we will thank God and take courage!

The university affairs remain in just about the same condition as at last writing. Dr. Harper, professor of Hebrew, in the seminary at Morgan Park, has been offered a \$4,000 salary to go to Yale. This would be a severe blow to our educational interest here. There is a proposition to make him president of the university, and if it cannot be continued in the present building, then to start anew at the Park, and make that point a great Baptist educational center.

The Immanuel church has been carrying a debt of \$37,000, of this sum, over \$20,000 was raised on last Sabbath. Dr. Sims, one of the missionaries on the Congo, and now on a visit to this country, is to speak in the First church on next Sabbath, and in the evening, in the Western Avenue church. Our people are deeply interested in that mission and also in the call that comes through the opening of Upper Burma. Want to say "thanks" to you for your admirable articles on the Salvation Army.

Missionary Correspondence.

I presume you are always glad to hear a word from the field. Since last writing you, I have seen much to encourage and stimulate us in our work, both here and at home.

The second week in January was spent in Bobbili, at the Telugu association. From the three stations were gathered preachers and teachers to talk over the work of the past year, and discuss plans to carry it on during the present. All appeared to be happy and to enjoy their meeting together. Some said that "Bobbili had not seen such good days before."

After returning home, we took the Bangalore steamer for Coonoor, to attend our annual conference. The meetings, as last year, were full of interest. Three new faces appeared among our number; but two were missed. One, who last year stood in our midst, had crossed the river, and had entered into the everlasting rest. The other, our dear sister, was remembered in a special manner at the throne of grace. Many prayers were offered for her and her children in Canada.

Conference closed on Saturday. On Monday we set out by canal, for the grand jubilee held at Nellore, to commemorate the founding of the mission among the Telugus.

I wish I could picture to you the happy meeting of this band of workers. I shall always be glad I was one of them, who was present at that jubilee. The papers read were interesting, and discussions followed each, which will be a guide in our work while we remain in this land.

I think some one has been appointed to write to the several papers, who will give you a better account than I.

I must tell you what we saw at Ongole on our way down. We arrived at the mission house about 9 a. m., immediately after, we entered the Telugu chapel, where sat 550 native Christians. It was a grand sight to see so many men and women worshipping the only true God. Men and women who but a few years ago, were bowing down to stocks of wood and stone. The membership of the Ongole church is 14,000. God has poured out his spirit upon that field in large measure. He has blessed [faithful] labour there, and may we not expect such a blessing on this northern field? My dear friends, will you not pray more earnestly this year than ever before, that souls may be saved and added to these churches?

There are some who seem to be almost persuaded to take a stand for Christ; but have not the courage. They fear the wrath of man, and the persecutions which are likely to follow. I am going to ask you to pray specially for my Munshi. He is about forty years of age; and we all think him to be a Christian at heart. He says he was converted while Munshi for Mr. Churchill, about eight years ago. I think it would be impossible for him to talk as he does if he had not the love of Christ within him. He often tells me his experiences, and of a young man who, years ago, met with him near the sea shore to pray. They read the bible together, which but a short time previous, he said, was despised by him. The young man died, and those of the missionaries who visited him from time to time, say that he was truly a Christian.

My Munshi has a large family, and gives as an excuse, that he cannot leave them; I tell him that he should do his duty, and God will provide for him and his.

Since our return the meetings have been well attended. On last Thursday evening we held a missionary meeting. Every one was anxious to hear of our visit down south. Mr. Archibald hung up the map of the Telugu country, which has been prepared by Mr. Craig and Mr. Rogers, but I fancy you have them on this, in all your mission Bands, Sabbath schools, &c. Mr. and Mrs. Archibald in turn, pointed out our route, and all the several stations, giving a short history, church membership, names of missionary and other items of interest. The meeting was good, and we trust that some influence for the advancement of Christ's Kingdom will be gained.

Now, a word about our school. Yesterday the Dep. Inspector examined the 3rd and 4th standards for government certificates. All the girls in both passed. The three in the third for the lower primary. We are pleased that they have done so well. The 4th standard will be taken from school. Lizzie will be a teacher in the school; she has taken charge of the sewing classes for some time,

and I think will be a very good teacher. She accompanies me into the town to gather in new girls and visit the old ones. She has a book in which notes of importance are kept, and some time I will give you some of Lizzie's thoughts and the people's remarks as we talk with them by the way side.

A. C. GRAY.

Binal patam, India, March 7th, 1886.

Missionary Items.

THE LAST HERMIT NATION.—Thibet, occupying a vast region in Central Asia, has for centuries successfully secluded itself from intercourse with Europeans. The Chinese and other Buddhists and some of the people of India have been allowed to trade with some of the subjects of the Great Lama and to travel over Thibetan territory, but Europeans have been rigorously excluded, and the few who have been able to traverse the great plateau have been compelled to disguise themselves. This exclusion has been due to some extent to Chinese influence, but the Thibetans themselves have been extremely hostile to foreigners, and the Europeans who have attempted to penetrate the territory have been roughly treated. Now this country is seeking to establish trade with western nations. One of the Grand Lamas has sent an official communication to the viceroy of India, expressing a desire for friendly relations, and this is the first official document received from that quarter in a century. China, which has desired to preserve the Thibetan markets for itself, also agrees to open Thibet to Indian trade. Thus the isolation of the last hermit nation is concluded.

—It is surprising to read the statement in connection with the reports of the recent missionary jubilee of the Christian church in Fiji that there is not now a heathen on the islands. Fifty years ago the islands were given up to a very barbarous and offensive kind of heathenism. Now, out of a population of 102,000, 95,000 are Wesleyans and most of the rest are Catholics.

—The conversion to Christianity of Afghanistan, a remarkable man of wide learning and a rare linguist, who has been professor for 30 years at the Daul-Islam at Mecca, is reported by an English church missionary. While at Mecca he accidentally came upon a chapter in a volume which treated of the Bible; and on taking the book to the head of the institution, that he might refute its arguments, that person snatched the book from him, and manifested great wrath at finding that such a volume was in the place. Fashed subsequently left for India, leaving his post at Mecca; he might inquire into the truth of Christianity. He fell in with Rev. Mr. Bambridge at Karachi, and has now for some months been engaged heart and soul in studying the scriptures. His grasp of the truth has astonished his instructors, who have great hopes concerning the man and his future services as a preacher of Christ.

—Rev. Dr. Jessup, of Beirut, reports that a numerous body of Mohammedans in a Syrian city are reading the Bible, have rejected the Koran, and profess belief in Christ. One of them was arrested and imprisoned, but was released on the ground that he must be crazy!

—On the 14th of November, 1816, Adoniram Judson wrote to Luther Rice a letter, the first sentence of which is worthy of special attention in this day. Here it is: "In encouraging other young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate fellow would run us."

—The Missionary Review for March gathers from the publications of the different societies, mostly those of January and February, reports of the recent conversion of over 1,700 souls at various mission stations.

—In the Home for Chinese Girls in San Francisco are thirty-six waifs, mostly slaves rescued from those who had purchased them for the worst of purposes. By their industry, in various forms, these girls support a Bible woman in Canton. As permanent and visible results of the blessed work of this Chinese Home, there are now in and around San Francisco seventeen young families, formed by the marriage of such rescued girls to Christian young men. Thus the blight and degradation of Chinese womanhood in California have given place to a settled and virtuous domestic order which of itself proclaims the Gospel with silent eloquence.

In the German Union of Baptists, in Europe, there were at the close of last year, as far as reported, 161 churches, 1,461 preaching stations, 141 chapels. Baptists, 5,548; received by letter, 2,034; by confession, after having been excommunicated, 426. There were 445 deaths, 1,967 dismissals, 321 that have emigrated, 121, making the present number 33,483 against 32,393 of the previous year; a net gain of 1,190. In connection with their churches they have 424 Sunday schools; 1,189 teachers; 17,587 scholars. Their churches have raised for different purposes, 392,300 marks (or about \$96,000); the church property is valued at 1,462,441 marks (or about \$372,307).

—A poor Christian woman in India, said to a missionary, "I have no money for missions, but I can speak to my neighbors and urge them to come to the Saviour. I have a joyful found." This is the true home mission idea, and if Christians in this country would act upon it, there would be no difficulty about "reaching the

maple," persons service of the world, where it can be rendered, is a great deal better than money.

—We recently heard Bishop Sahag give out his notices from his Citadel Square Baptist church, in Mexico, and he said he is one of them: "Let me give notice that we wish every one of these cards distributed for Mexico Mission to be brought back. You who give will please write your name and the amount on the card, and if any are not able or disposed to give anything, they will do us a great kindness to bring back the cards, that we may use them again." That's like the man who said, when his hat came back without any one's dropping anything into it, "I thank the Lord I have got my hat back."—Ed. Herald.

Mission Notes.

The Sumner church, P. E. I., I am glad to say, has secured the services of Bro. H. H. Hall, of Acadia College, for three months at least, and we hope for a longer period. Bro. Hall is one of our most promising young men. He spent last summer at Montague and Murray River, P. E. I., and was esteemed very highly for his work's sake, and was stout for the loss of health we believe that gracious results would have attended his brief stay there. His health is now firm, and he enters upon a field of need and promise when he reaches Sumner. His call to the pastorate was hearty and unanimous, although none of them ever heard him preach, and he will find a church thoroughly united in work for the Master. We bespeak for them the prayers of God's people and shall expect to hear good news from them. He begins work 1st of June. I baptized three there the day before I left.

I got back to this charming spot (North Sydney) on Saturday the 10th inst., after a pleasant trip of 24 hours in the Northern Light—a ride of about the same time to Port Mulgrave, and a muddy drive of 24 hours in coach to North Sydney. I received a warm and hearty welcome from pastor and people who were still holding the fort in the name and strength of the Master. On Lord's day two happy converts were baptized in the presence of a vast audience, and the day throughout seemed full of a successful week. And so it proved to be. The power of God to awaken the careless and save the awakened has been felt in every meeting.

In addition to the work in the town, we held afternoon meetings in one of Bro. Macnair's stations, known as the North West Arm—a place noted for the absence of vital godliness. The power of God was felt in the very first meeting. These meetings are yet continued, and as a result many souls who, ten days ago, were dead in trespasses and sins and on their way to reap the wages of sin are today rejoicing in the possession of the gift of God, which is eternal life through Jesus. To His precious name be all the glory. Meetings are continued there every afternoon, this week, and every meeting is being blessed of God.

In the town the work is progressing with marked power. It is quiet, but mighty. All classes are moved. It is truly touching to see the boy of ten and the man of three-score and ten standing up side by side to say pray for us.

Last Lord's day six were baptized in the presence of a congregation estimated at about one thousand people. About eighty have already joined the church—sixty-two of them by baptism, and still they come. We expect a larger number for baptism next Lord's day than any day heretofore, and yet there is room.

Dear reader, pray for us still, and expect more good news from this charming spot, always highly favored by nature, but now especially visited by grace. D. M. G. North Sydney, April 21.

P. S.—In my acknowledgment for Tyne Valley, in your list, is our own Rev. H. Morrow, Tavoy, Burma, that sent the \$5.00 and not "Marion." We have not enough yet.

D. G. M.

—Many a good thing has been said and written about preaching in the last fifty years, but we know of nothing better in the literature of Homiletics than the following, given by the late Bishop of Cork to a class of divinity students in Dublin:—"There are three things to aim at in public speaking: first to get into your subject, then to get your subject into yourself, and lastly to get your subject into your hearers." If a preacher does these three things, the manner of his doing them is of little consequence. If he gets into his subject, the way by which he gets in is his own affair. If he gets his subject thoroughly into himself and is so saturated with it that he must discuss it, what difference does it make to anybody how he got it into him? If he gets the subject into his hearers, then the grand result has been attained, and the manner of attaining it is of secondary consideration. Whether he gets it in, or rubs it in by words selected at the moment, or by words written the week before, or in any other way, is not a matter of the slightest consequence. The main thing is to get the subject into the minds of the hearers so as to influence their hearts and lives. The day before yesterday when I had a lecture I will ask how a preacher prepared his material, or how he got it, with or without a text, or how he had a good or a bad long-drawn-out whether he straggled over anything.—Canada Presbyterian.

April 28.

"The picture man to Bonaparte, the genius of the hour, how much longer five hundred Bonapartes' assassins showed what he that was thought of as a clergyman told us, almost entirely by truth, though by holds a brush, paints texts from abroad with wings by the year who must do some the fruit-sons in ed in power, the assuredly Royal efforts, to abide for could do more," fretfully, forgetting to deny, we can patient heart. Y power for service with the least am mind the room of may it be said to be Lord, and where above joining regular instruction, through a weak woman on.

The Master nee respectable man into dryness, carry his little of from school, the turned into his ac public house bar, himself there with tear fall down on looking at his quivering all even seemed all that he say. He put the once more to carry "I can't drink any That tear and that of God to strength craving, and the he hold saved her life.

Religious.

KENTVILLE.—The church here is right reformed right last Lord's Day, are coming. We of better times.

NEWS FROM.

day last, I paid a visit to aid Bro. Brim. pastor a reader or blessed souls, men and women, were baptized as welcomed with of the church. A do was set apart to of and pr company of tel the brand and the death of Chr delightful and sol eries of the day vine has labored I God has richly b 25 have been ad time) and many since his coming. And still anxious asking the prayer beaved by the g Eight or ten mil in a south-wester land, containing a and inhabited by of whom keeps the quite a stroke of he had found his wa several weeks ago visit of several d all belonging to church at Tancoo received and bapti 13 above named. baptized Monday close to their own esting and a novel of the scriptural tism, though tang differently, they w the audience and his for either of t attend to it, they home. This requ an interesting ag had not been able for five years, who house for more th her own earnest into the water, mersed. In the Holy Spirit, for Mrs. Amos minister was name of husband, who Christ in this orly.

Chester, April 21. Secord Falls, T. Rev. F. D. David the 11th inst.

OXFORD.—Good We visited the yesterday, April 18th next, Sabbath day, converses eight commence special is multiplying all

MONTEAGUE, P. able to report pro we were in hope, and hope April 19.

CENTRE VALLEY most of last with meetings with There are many by baptism, Monday, Feb. 19th, composed of 200 are heads of families and Cler