

seal in our foreheads, and thus escape the trial which shall come upon all the earth.

If there be no solid ground for the previous remarks, you will at least agree with the practical conclusion towards which I am hastening. Let the reapers arise and thrust in the sickle with renewed vigor, for the sky is lowering, and a storm may soon compel them to cease from their joyous labors. Good husbandmen are anxious to house their corn before the rain comes on; let us be instant in season and out of season for the ingathering of the Lord's precious wheat. Here I call to remembrance the earnest "words to the winners of souls," which have lately been printed for private circulation among our ministers, and which deserve to be published over the wide world. I quote a passage meriting your solemn attention:

"The infusion of new life into the ministry ought to be the object of more direct and special effort, as well as of more united and fervent prayer. To the students, the preachers, the ministers of our churches, the prayers of Christians ought to be more largely directed. It is a living ministry that we need, and without such a ministry we cannot long escape the judgments of God. WE NEED MEN THAT WILL SPEND AND BE SPENT—THAT LABOR AND PRAY—THAT WILL WATCH AND WEEP FOR SOULS."

Melchior Adam tells a notable story of Wyoming, the friend of Zwingle and Luther. On the night of his entrance into the monastery, in order to assume the condition of a monk, he had a dream which changed his whole history, and led him to devote his energies to the cause of Christ. He was led in his dream to the fountain of living water which flows from the wounds of the crucified Saviour, and being washed and refreshed, a guide conducted him to a boundless plain covered with waving corn. Here he was bidden to reap. "I cannot," he cried, "for I am unskilled in the use of the sickle." "What thou knowest not thou shalt learn," was the swift reply. The guide conducted him nearer to the scene of labor, and there he saw a solitary reaper toiling with such prodigious effort, that he seemed determined to reap the whole field himself. He is commanded to join this laborer and share his toils. Anon, he is led to a hill from which he sees the vast extent of the field, and wondering, asks how long it will take to reap such a field with so few laborers. His guide answered, "Before winter the last sickle must be thrust in. Proceed with all your might, the Lord of the harvest will send forth more laborers soon." Myconius toiled until, weary and faint, he attempted to rest a little, but the Crucified One, all wan, weary and wasted, appeared to him, and spake in his ear, saying, "As I am you must be." Then he awoke, but the dream remained with him he took his place by Luther's side, and worked until reapers arose on every hand, and the harvest was all reaped before the winter. Such dreams may we all have, for verily this is but a picture of our own day. There are a few men laboring like giants, performing feats of ministry, but should they stand alone. Let us join them; let us be diligent in this all-important business. The fields are vast, the harvest waves, the end approaches, and through grace let us go forth with our sickles, never to rest till God himself shall bid us lie down and die. O, to die preaching! To leap into heaven from our pulpits! To fall with our shield upon our arm! If this be an object of desire, let us live in daily exercise of our calling, and we shall never die out of it. Our age should be a time of strenuous, ceaseless, persevering effort. We must not walk but run, nay, we must press forward towards the mark. Let us crowd all our canvas on, stretch every nerve, strain every muscle, and haste to do our Master's will. Time is always short, but revival times are the shortest of all. After every flood-tide there comes an ebb; the tide will soon turn: O let us be active, and above measure laborious, while the flood of grace is flowing in. Now OR NEVER, is the cry of these times to the earnest sons of the church. 'Tis ours to bring upon the churches a long and fearful drought by provoking God with our apathy and indifference, or rather it is ours to bring down a glorious blessing which shall make the desert rejoice and the wilderness blossom as the rose. Looking for the coming of our Lord Jesus Christ,

I am, my dear friends,

Yours, &c.

C. H. SPURGEON.

**EFFECT OF ARTIFICIAL LIGHT ON VEGETATION.**—In answer to an inquiry on this subject, a correspondent of the *London Builder* states:—"I planted vegetables in a place where daylight could not penetrate, over which I suspended a paraffine oil lamp, with a reflector to throw the light upon the plants. They have grown up a beautiful dark green. I have also lighted a green house with lamps every night, and find it not only increases vegetation, but gives a beautiful deep tinge to the plants."

For the Christian Messenger.

### "Caution" and "Watchman."

MR. EDITOR,

I am under the impression that the communication in your last, with above caption, and the above superscription, is a good deal overdrawn. I heard the story, and what I considered, some very uncharitable comments upon it, perhaps at the time that "Watchman" heard it. As the story was related then and there, unless I am much mistaken the poor girl, so cruelly served up by your correspondent, did not attempt to persuade the minister's boy, either that baptism came in the place of circumcision or that, therefore children ought to be baptized. She was stated to have asked the child, "what ordinance came in the place of circumcision." The boy very properly—"did not know." The teacher, whereupon, was said to have manifested great surprise, and to have informed the boy that "it was baptism." Charity, which "hopeth all things," might, one would think, without any very great effort at elongation, presume that the worthy teacher never dreamed that this is a doctrine peculiarly pedobaptistic. In confirmation, I may state, that quite an intelligent lady present while I write, who was brought up a Presbyterian, but who has been a Baptist these twenty years past, and who too has been a teacher in a Baptist Sabbath School, assured me that she would have answered unhesitatingly that "baptism came in the room of circumcision." This ignorance of baptist doctrines, may of course be very naughty in both ladies; but for pity's sake don't let "Watchman" take a stone-hammer and bang their brains out for it.

I differ from your correspondent as to what Baptists would do, could they get the chance, and I certainly can't see what special sin these would be in teaching even the children of Pedobaptists "the truth, the whole truth, and nothing but the truth," on Baptism and every other Bible doctrine.

Yours truly,

Hantsport, March 8th. S. T. RAND.

For the Christian Messenger.

### Obituary Notices.

MRS. IRA PRIDE.

Died at Ragged Islands on the 5th instant, in 87th year of her age. She was a daughter of Capt. James Giffen. She professed to experience religion when about 16 years of age under the ministry of the Rev. Harris Harding, and joined the Congregational Church. Mr. Harding at that time being a minister of that order. It was her delight to have the society of Christians. She cherished the fondest remembrances of the fathers in the ministry, with all of whom she was acquainted. It was her lot to pass through deep waters of affliction. Death first claimed her daughter Margaret, aged 10 years, next, about 31 years ago she had to part with her husband. After losing her two daughters Mary and Percy, who died of small pox, the furnace was heated, yet hotter when her only son Ira was lost at sea about 17 years ago. He was all her dependence, and the idol of her heart. During the last seven years of her life the infirmities of age confined her to the house and deprived her of her hearing. Through all this trouble she was mercifully sustained. The hour of her own dissolution at length came, and she fell asleep trusting alone in Jesus. Her funeral was attended by a large number of mourning relatives and friends, and the occasion was improved by the writer from Rev. 14-13.—Communicated by the Rev. A. W. Bars.

### Religious Intelligence.

To the Home Mission Board.

**REPORT OF A MISSION TO JEDDOR.**—Dear Brethren.—In accordance with your appointment I began my labors at Jeddore, Dec. 9th, found the people willing and glad to hear the Gospel preached. My meetings were from the very first, well attended. The young, especially, seemed exceedingly solemn. It was not long until I found that the time for God to favor his church in this place, had already come. He has poured his Spirit out upon both old and young; thirty-seven, having come forward and publicly professed faith in the Redeemer. The work is still going on and at our prayer meeting the other night two young persons came forth and declared, they would act for their Redeemer. May God ever keep them from the sin that is in the world.

I spent some of my time at Clam Harbour. God was with me there also. They seemed glad to hear about Christ. Many tears were shed. May God bless them. I have spent 8 weeks in the service of the Board, during which period, I have preached 49 times; visited 65 families; held 6 prayer meetings; and 2 conference meetings; distributed 723 pages of tracts and collected for the Society, £11 11s. 11d.

Yours in the Gospel,  
S. BELL.

**NICTAUX.**—Dear Brother.—Thursday the sixteenth of last month was a memorable day for the little branch of Zion in the valley

of Nictaux. About eleven a. m., a large assembly gathered around the baptismal waters. Seventeen willing converts were buried with the Saviour, and we trust raised again to newness of life. The congregation then repaired to the sanctuary and listened to a gospel sermon from the College Agent. At the close of the discourse prayer was offered by the Rev. R. Morton. The Rev. George Armstrong then addressed the candidates in a simple and appropriate manner, charging them to maintain the duties of the christian in order to walk with God, and among other things to resort to no place where the Saviour would not go with them. Messrs. Vidtose and Parker then extended the right hand of fellowship, expressing the cordial welcome of the church to the privileges, duties and trials of the christian warfare. It was cheering to see these neighbouring pastors thus working harmoniously for the common Master, and so many putting on the Lord Jesus, especially as with one exception, they are young persons. The writer also attended a prayer meeting in the evening, and listened with delight to the young converts as they expressed in language what they had declared by their actions during the day that they were determined by the grace of God to "follow the Lamb whithersoever He goeth." May those youthful disciples be enabled to persevere and be spared to become veterans of the cross. Most of them are young men. Why is this? It is to be hoped and prayed for that the Lord has some ministers of the gospel among them. The harvest is great and the laborers are few. Pray ye therefore the Lord of the harvest that He would send forth more laborers into the harvest.

Yours in the common cause,  
A SPECTATOR.

Nictaux, March 1860.

**NEWPORT.**—A letter received from Mr. Hibbert Longille, gives an interesting account of the Young People's prayer meeting at Newport. "During the present revival of religion at Newport a large number of the young people have been hopefully converted to God. A few weeks since they desired a prayer meeting expressly for themselves. The usual prayer meetings were attended by so many professing christians that many of them were not able to improve their gifts."

"The meeting was appointed at a dwelling house in the village. The room was filled with young men and women. The meeting appeared exceedingly solemn. The songs of Zion were sung in such a manner as to elicit the deep raptures of soul enjoyed by these devoted young brethren and sisters in Christ." "Their prayers appeared to be the sincere desire of their souls and though some of them were short and broken they fell with eloquence on the ear of the hearers for they arose from contrite hearts. It was good to realize that those weak breathings of desire were as sweet in the ear of Almighty God as the sweetest song of the seraph."

"They met a week from that night in a room where lay a little boy who has been confined to his bed for years but appeared in the midst of his afflictions to rejoice in God his Saviour. The meeting was very interesting. Near the close he sat up in his bed and spoke with such power and pathos as was sufficient to convince any of the operation of God's Spirit upon his heart and of the reality of religion. His words appeared almost like those of one who rose from the dead and a deep thrill of soul run from heart to heart, while they gazed upon his pale death-like countenance and listened to his earnest exhortations."

"These gatherings have proved a blessing to my own soul, I have thought while gazing on their happy countenances. What more glorious sight could be than such a band of youths engaged in the heavenly warfare. What community of young people would be without true religion. Dear young readers, remember your Creator in the days of your youth, while your hearts are tender, Give them to God since you have a life to live and only one, devote it to his service, and spend it not in sin. For remember—'the wages of sin is death.'"

To Rev. Richard McLearn, Chairman of N. S. B. Home Mission Board.

**PRINCE EDWARD ISLAND.**—Dear Brethren.—I preached eight times last week in this locality to very large congregations and there seems some awakening among the people. Our union prayer meeting has commenced favourably, you are aware that in former years under Brother Donald, a flourishing Baptist interest was raised here, but the cause has been wholly neglected, and a difference in religious opinions has scattered and well nigh destroyed us in St. Eleanors, but there is an appearance of good, now. I preach here monthly, to-morrow I go to Cavendish where a few Baptist families may be found, thence to Lot 49 for the Lord's day. I take the destitute points, including Lot 49, Tryon, Bedeque, St. Eleanors and Cavendish. The cause in Tryon looks promising, two prayer meetings and one on the Lord's day are sustained by the Church, and some expect to go forward in Baptism at an early opportunity. The small church at Lot 49 also sustains a prayer meeting on the Lord's day, a Bible Class is formed and things look encouraging, the people intend to repair the Meeting-house in the Spring.

The Church in Bedeque is low but sustaining a prayer meeting. I am encouraged to hope that a harvest will be reaped soon, a growing interest is manifest, and the congregations are very large. We require the Holy Spirit's aid to preach efficiently, and I humbly trust that my poor labours will be owned of God on this Island, preaching eight times a week and going over much ground, I am constantly engaged.

Yours in Christ,  
W. HALL.

St. Eleanors, Feb. 27.

### New Brunswick.

We copy the following in a very abridged form, on account of our space being previously filled up, from the "Christian Visitor":—

**REVIVAL PROGRESS IN ST. JOHN.**—Last Sabbath morning witnessed the baptism of 18 additional candidates by pastors Robinson and Bill. The weather was not very favourable but notwithstanding a large congregation was in attendance, the scene was one of thrilling impressiveness.

The hand of fellowship was given in the evening by the two pastors in their respective churches to those who had been received during the month. A very large congregation was in attendance in Brussels St., and in Germain Street the house was so crowded even to the doorways that persons who came late could not get admittance. Appropriate discourses were preached to the people, and 24 received the hand of fellowship in Brussels Street—in all 78. At the close of the sermon, in Germain Street, the pastor gave out that beautiful hymn, commencing—

Come in thou blessed of the Lord.

While this was being sung the candidates assembled around the altar, and along the aisles as best they could. "All being collected, the pastor offered prayer for them, and then proceeded to give to each personally, in the name of the church, the hand of fellowship."

The Editor then adds:—

"It has been our privilege during our ministry to receive more than a thousand persons into the church of God; but never before had we been permitted to welcome so many at any one time. It was indeed an imposing spectacle to see fifty-four persons the larger proportion males, and varying from the age of twelve to sixty-five."

We most heartily congratulate our brethren of the two metropolitan churches of the neighboring province on these additions to their fellowship, and trust that they may prove accessions of strength as well as of numbers.

We were somewhat surprised to read the phrase we have put in italics. It seems strange to speak of an altar in a Baptist place of worship.

### United States.

**REV. DR. HOGE,** of the Brick church, who was burnt out on Lexington Avenue, New York, one day recently, losing furniture to the value of between two and three thousands dollars, had a check for \$3000 presented to him by his friends within forty-eight hours after the calamity.

**THE MADIAT.**—An exchange paper well remarks—"Let the potshards contend with the potshards of the earth, but wo to him who contendeth with his Maker." A few years ago, Leopold, Duke of Tuscany, imprisoned the Madiat for circulating a few copies of the Word of God. To-day the Duke is a fugitive from his kingdom, and the Madiat are busily engaged in circulating the Scriptures, the Provisional Government of Tuscany having proclaimed freedom of conscience and full religious liberty.—W. & R.

**INDIA.**—GOOD NEWS FROM DELHI.—We are now strong in Delhi, and the word of God is spreading most rapidly, especially among the Chumars. On Sunday, October 24th, I baptized twenty-one; last Thursday evening I had the pleasure of immersing three more; and this month I have baptized eight. Our church now numbers more than 100 souls, and there are many hundreds of inquirers in Delhi alone; besides all the villagers round us are in a most interesting state. I am full of expectation as to our future, and I hope we shall soon have quite a chain of native churches round Delhi. The difficulty is to get pastors for them, and in this respect we must do the best we can.—Letter from the Rev. James Smith.

**SWEDEN.**—Traces of Revival (says a letter in "The News of the Churches") are found also amongst us here. A spiritual awakening has appeared in some parts of Norland. But most remarkable of all is one on a large estate, with a mining establishment, in the middle of Sweden. At least three thousand persons live on it and not long ago the extensive property came into the possession of three persons, of whom one, in particular, is distinguished by his Christian zeal. He obtained from his partners full authority to manage the property. One day this gentleman received a letter from the steward of the property informing him that a man who was preaching Baptist notions had begun to labour zealously among the workmen, and that they assembled in large crowds to hear him. The steward craved authority to drive this man from off the ground. The gentleman had no reason to suspect the Baptist of hypocrisy, and it seemed to him to be woful to use carnal weapons or police force to drive him away; and, notwithstanding that one of the dignitaries of our Church, who was on a visit to him at the time, urged the adoption of this course, he wrote that the man was not to be disturbed, but should be allowed to be unmolested. The awakening has advanced; the gentleman who has the management of the property has now been able to place among the people's Christian-minded male and female teachers; an earnest colporteur, also, has begun to work, and the awakening has extended into the surrounding districts. When in any of these a workman, on becoming concerned for his soul, is dismissed from his situation or persecuted, he betakes himself to these estates, where he finds freedom, and where, indeed, many of God's children have already taken refuge.