

TERMS, NOTICES ETC.

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All communications for the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B.

Terms of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, SEPTEMBER 8, 1886.

NOTES BY THE WAY.

NO. 1.

The places passed and the things seen in a ride over the Intercolonial have been so often and so well described by one and another writer in these columns that to write of them at any length again seems quite unnecessary.

Our way was North. The weather was at its best for the time of year. The company was good, and all the conditions about as favourable to a pleasant ride as one could wish.

The traveller knows when he is in Quebec without asking any questions about boundary lines or recalling his knowledge of the geography of the country. The style of the houses, the looks of the people, the long-robed priests, and the number and character of churches and other church buildings, all surrounded with crosses, tell him where he is. In every considerable village and settlement is a large and often fine church building. They impress one favourably. We said, it speaks well of the people that they are so religious and that so willingly and liberally they provide for public worship. Though regarding them mistaken in many respects, and grievously in error, we thought them an example for many Protestant bodies. Speaking of this to a fellow-traveller we found that we had made a mistake in attributing the buildings, etc., to the devotion of the people. They may have as much devotion as appears, and doubtless many of them do have it, but the chapels, convents, schools, etc., are not by any means an infallible indication of its existence. They more show the will of the priests and the almost absolute control they have of their flocks; they show, too, how the civil laws are framed in the interests of the Catholic Church, enabling it to unjustly and grievously burden the people for its own purposes. It appears that the civil law of Quebec permits the priest of any parish, if he can get a bare majority of its tithe-payers to vote in favour of it, to build as costly a church as he chooses, making the cost a first charge on the real estate of the parish. A priest becomes jealous of the fine church in a neighbouring parish; he is ambitious to build a finer one; he can easily arouse the feelings of his people, and with but little thought of their inability they vote to do as he desires. Not a few parishes have become practically bankrupt in this way. In some cases, becoming discouraged by the heavy burdens thus imposed, they have sold for what they could get and left. Perhaps this accounts for the exodus of some of the French to the manufacturing towns of New England and elsewhere. The French are pushing the English out wherever they can. Some places in the Province which a few years ago had a large English-speaking Protestant population have now but few. It is difficult, too, for a Protestant, either English or French, to buy property in a French district. When such a purchase is attempted to be made the priests insist on having in the title a clause reserving the tithes on the property for the church. As no sensible Protestant would consent to this he fails, in most cases, to make a purchase.

CHRONIC FAULT-FINDING.

It is quite possible for a man to violate charity and to be censorious, from his very benevolence. A music teacher scolds and frets at his pupil. Why? Because he has such a sense of harmony. The pupil blunders over his exercise and produces grating discords, and it is on account of the teacher's exquisite sense of harmony that he is out of patience with the pupil. A man may have such an ideal sense of the beauty of holiness that he is mad when a person is not holy. Another man may have such an ideal sense of what this world would be if the law of kindness were prevalent that he is quite enraged at those people who are not kind. And still another may see how much suffering is caused by selfish men, proud men, wicked men, and what this world would be if it were only built up in the spirit of Christ, and may get himself into such a towering indignation toward those men that he will perpetually whip and scourge them. The disposition to be censorious under the circumstances becomes almost chronic.

This is the particular vice of preachers. They are set to lead people the right way, and of course they have to assert the wrong way. Unless a preacher is careful to study the effect of these things on his mind he will come into a state in which he lashes and lashes and lashes with his tongue those who go astray, so that the whole impression he leaves upon the minds of those who hear him is one of gigantic fault-finding. A minister may, therefore, preach against sin till he sets every man to sinning. For the way to make men better is not to hold up evil for criticism, but to show forth the attractiveness of good. A man that is always finding fault discourages those who are trying to do right.

This is the case with one class of revivalists. They come to have an ascetic tongue and a bitter spirit. The same is true of reformers. By the time a man has been a reformer ten or fifteen years he is apt to be a fault-finding man. It is not always so. But the temptation of those who go forth for the purpose of reforming sin is to become bitter and censorious, and to find fault. So that it may truly be said that he who takes his ideal of any virtue, and makes it the rule by which to measure other men, will find something to find fault with all the time. And if a man lives according to his ideal of any virtue, it is easy for him to turn round and be severe in his censure of those who violate that ideal. And thus it happens that men all unconsciously become chronic fault-finders. C. F. PENNEY.

THE POWER OF THE GOSPEL.

BY REV. GEO. E. STURGES.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. i. 16. The storm cloud arises and sweeps over the sky. Darker and darker the shade, until the thunder's crash reverberates over the hill and dale; the lightning's gleam lights up for an instant a darkened world, and the rain descends in torrents. A little child, listening with fear and awe, turns to its mother and says: "What was that?" Awed with the voice of the storm the mother replies: "It is God speaking in the skies." To the mind of the child is conveyed a dim, shadowy idea of the power of God.

How briefly the inspired Moses tells us that the voice of God sounded over earth's chaos, and the earth was fitted for man's abode. In the eighth Psalm David gives us a wonderful glimpse of the power of God. "When I consider the heavens the work of thy fingers" as though it needed but the touch of the Almighty's power to stretch the heavens abroad. Paul tells us of the power of God as displayed in man's salvation.

To-day we see this power displayed, as on Pentecost, and as Paul saw it in the awakening and regeneration of sinners. Through the proclamation of the Gospel, the good news concerning the uplifted Christ, the Spirit also bearing witness of Christ, the slumbering soul is startled from its sleep to action. Aroused from sleep the startled one, seeing his condition ruined by sin, is led to believe on Christ as the redeemer of sin, and the Holy Spirit now witnesses with the believer's spirit that he is born of God. A miracle of grace that "even the dead in trespasses and sins" are quickened to life. Mesmerism? No! Magnetism? No! What then? The Gospel of Christ the power of God unto salvation.

What then is needed that the Gospel may have its due effect? Is it not that the Church of God shall tarry with one accord in prayer to be endued with power from on high, Holy Ghost power, so that its testimony of the truth shall be accompanied by the quickening influences of the Spirit?

O sinner, awaken to a sense of thy need while listening to the invitations

of the promises of the Gospel, behold the omnipotence of the Godhead pledged to the fulfilment of those promises, and drop into the arms of Infinite love. Brought into the precious relationship of children of God by believing, the child of God beholds over every promise of a Father's care, of the Saviour's abiding presence, of the Spirit of a comforter, omnipotent power to perform all that has been promised. O to be saved! What a glorious hope! A hope that looks beyond this little life on earth. Though there be the parting with all on earth and then—mouldering dust, that voice that called the earth into existence shall call his saints from the quickened dead to meet him in the air to be forever with Him. Salvation! Victory over the world! Victory over death and the grave! To wave the palm and cry, "Salvation unto our God which sitteth upon the throne and unto the lamb." Victory. Victory.

Yet, sinners hesitate because they are ashamed to let their friends know they want an interest in this great salvation. Some almost apologize for a belief in the Gospel of Christ and cringe before the unbelief of a wicked world. Ashamed of such a Gospel. No! Accept it! Live for it, that the victor's crown, psalm and song may be yours forever!

A RELIGION FOR THE TIMES.

It is sometimes said by men who are unwilling to accept the gospel of Christ, that what the world needs is a religion for the times. These men are ready to be religious only they want to define the kind of religion they are to accept. They would leave out of Christianity those features that are not pleasing to their tastes. It is all right to belong to the Church, in fact it is quite respectable to do so, only they want the church to be careful and not claim too much for itself or from them. What the church once believed may have been well enough for the times gone by, but give us, they say, a religion for the present.

Now we fully agree with these advocates in one thing at least. A religion for the times is the demand of life. Men cannot live and thrive on yesterday's food. His want is a present one. It is not what we once were or once believed, but what we are to-day and what will meet our present needs. Religion is not like a gold coin that one can get and lay away in some drawer. It is a present life springing out of a present faith.

But are we quite sure that we have not a religion for the times? Has the world either exhausted or outgrown the old yet ever new gospel of Christ? This life that comes from the cross, and the promises that fell from the lips of Jesus of Nazareth, have had a wonderful adaptation and power over this world. Is it all gone, or has the world so changed that it has no longer any call for divine help? But sin is still on the earth. Death is wasting our home circles. Eternity comes daily nearer.

Now the religion for the times is one that can secure reconciliation between the sinner and his God, that can lighten the darker hours of life's journey, and give hope beyond the death-chamber. It is useless to talk about leaving these facts out. They cannot be put by, but must be met. It is not weakness that calls for their consideration. The man who refuses to put a roof over his house because the sun shines to-day, will not thereby prevent the rain to-morrow. Any religion that ignores the real facts of life, is in no way fit for these or any other times.

The promises of the gospel remain the world's hope. The demand for more and better knowledge of what Christ offers to men.—Free Baptist.

THE WORLD THE FIELD.

The Christian religion is peculiarly an aggressive religion, and it knows no nation or tribe or tongue as a limitation to its endeavors. The Gospel it brings is a gospel of good tidings in all zones, to all men. It is not a religion that can ever content itself with the conquest of a part of mankind, leaving the rest to other systems. It does not admit that it is one of the religions of the world; it claims to be the one religion of the world, and its aim is to overthrow and supersede all other so-called religions.

The field of Christianity is, therefore, the world, and this field—how is it to be occupied? Simply by Christianity propagating itself. In this work of propagation a thousand and one forces and agencies are working in harmony. It is not the foreign missionary, nor the home missionary, who gave us such noble examples of self-sacrifice and heroic endurance, nor the regular minister, nor any single line of effort, however important, that is to accomplish the universal diffusion of Christianity. This work is a work in which every believer has a part, the humblest and most obscure as well as

the most cultivated and most honored. Every one can contribute the influence of a life of faith. Every one has opportunity to preach the Gospel which he has accepted to somebody else. Every one has the power to contribute, be it never so little, to the support of the Gospel in his own neighborhood and in more destitute places at home and abroad.

The world is the field, and every believer is a worker therein. And the work of believers is already into their hands. The work done in the hamlets is as important as that done in the great cities. It is all necessary, all honorable, all productive.

He who would know where his field of labor lies, let him look around him.—Independent.

THE RIGHT TO THE LORD'S TABLE.

Free Baptists are sometimes asked on what grounds they practice what is known as open communion. By this is meant, why do we welcome all Christians to the Lord's table in our churches. It seems strange to us that such a question should ever be heard. The very nature of such communion in the light of the teachings and spirit of the New Testament, seems so in harmony with the life and trend of the gospel, that one can hardly understand how it is possible that any other line of action could have consideration for a moment. But such is not the fact. Close communion has a large and in some respects popular following.

There are two kinds of close communion, and considering the forms it is held, probably, by the larger part of the Protestant Church. The Close Communion Baptists commune with only such as have been immersed and belong to their Church. Then the more liberal Close Communions are those who commune with only such as are members of some recognized Christian church. The first form makes baptism and membership in a certain Baptist Church the conditions, while the other form makes membership in some local church, either Baptist or pedo-Baptist, the essential requisite. Both of these views are too narrow when once it is admitted that there are real disciples of our Lord outside these local churches. On the other hand they are both too broad when it is father admitted that there are doubtless men and women within these churches who are not truly the disciples of Christ.

Close communion from every standpoint is a relic of the exclusive spirit of the past. There is not one line of Scripture for its approval. It is gradually and surely dying out among evangelical Christians. Even our Regular Baptist friends are catching the spirit of a broader life, and the time is coming when they will repudiate it. It is to-day a dead letter in numbers of their churches.

The reasons for open communion are plain. The right of the Lord's table is not a humanly conferred right. It does not come to one by being voted a member of some local church. The very thought is absurd. Christ's Supper is a divinely appointed institution. The Author of the right can alone make the conditions. It was for his disciples. By it they were to commemorate his death. It is the memorial service among the disciples of the crucified One. Those who have been saved by the blood of Calvary are to commemorate the suffering and sacrificial death that purchased their redemption.

On the night of the first supper the command was, "Drink ye all of it." That is, the disciples who were present were all to partake of the bread and the wine. That is evidently the law still. It is in perfect harmony with the letter and the spirit of the gospel. It is neither exclusive on the one hand nor too broad on the other. Church partition walls have no right to divide the flock of the great Shepherd. Man made regulations are of little worth as against a plain "Thus saith the Lord." How strangely the command of Christ would read if to the command, "Drink ye all of it" we should add, so it would read, "Drink ye all of it, if ye belong to a Regular Baptist Church." No that is not it. Local church fellowship has its place and membership in the church is both a duty and a privilege, but it does not confer the right to the Lord's table. That right is broader than local church lines. It comes as the inheritance of discipleship. The blood-washed soul is the one who is to show forth his Lord's death till he come.—Free Baptist.

Denominational News.

NEW BRUNSWICK.

To Rev. J. T. Parsons, Corresponding Secretary of the Home Mission Society:

Dear Brother,—Another month has almost passed away, and I am reminded thereby that my monthly report to the Home Mission Society is now due. Surely time flies quickly away, and so we are constantly admonished that the end of all things is at hand; and that time with us all will soon be over. After sending my last report, I visited a number of the churches on the east side of the St. John River, in the First District; on August 1st, I preached

in the morning with the church at Holmsville, at 7 o'clock P. M., with the Church in the Wright Settlement, and in the evening at the old meeting-house in Upper Kent. A very good day was enjoyed by all concerned; and the cry of the churches is, "Oh, do send us some help!" Could some labor only be expended in these churches for a little while, there can be no doubt but good would be accomplished. The haying season having now well set in, and the people being busy with this work, we could have but few evening meetings; but we visited a number of families, and conversed with the people about what was best to be done for their future benefit. We found them nearly of one mind, and, apparently, ready to co-operate in any plan that appeared feasible for their benefit.

The next Sabbath, the 8th ult., we preached at Perth Centre in the morning, at Lower Perth at 3 P. M., and at the new meeting-house at Bumfrau in the evening. The few brethren at Bumfrau have done nobly in getting their new meeting-house as well under way as they have, and if ever a small church deserved well of the denomination it is the church at Bumfrau. And if some of our wealthy brethren would only send them a small donation to assist them in this work, (and which they could easily spare of their abundance), it would be a move in the right direction, enabling them to complete their building sooner, and, no doubt, the blessing of God would surely follow the donors. The next week was spent nearly as the last one was, only I was at home for a day or two, and as I was about to leave for Fort Fairfield to visit our brethren there, I had to go to Blaine to attend a funeral. On Friday morning, the 17th ult., we attended to that duty, after which we took dinner with our good brother, Deacon Enoch Noble, of Blaine, and whom we have known for a long time, and then we went to Presque Isle and was the guest for the night of Rev. M. Park, the Free Will Baptist minister residing in that locality. Bro. Park has a large farm of about 300 acres, and is doing, I should judge, a large business thereon. Bro. Park attends to the work of the ministry as his special work, oversees his farming business—but has men to do the work—and dips a good deal into temperance and prohibition. He has everything about his premises nice and even elegant, and he and his excellent lady made our stay for the night very pleasant indeed. In the evening Bro. Park invited us to the village to hear a lecture on prohibition, or more particularly, on national prohibition, by a Mr. Cushing, of Bangor, who is engaged in the third party movement. The lecture was a very good one, Mr. Cushing being an easy, fluent speaker, and during its delivery we often wished that a number of our people in New Brunswick could have heard those burning words that we shall remember for many a day. He declared one practical truth which ought to be repeated everywhere, which is this: "That no political party would enforce a prohibitory law, if the party had a wing of itself attached to the saloon or to the liquor traffic." We enjoyed the lecture very much, and altogether our visit to Presque Isle was a satisfaction indeed. We then continued our journey to Fort Fairfield, and on Sunday morning, the 15th, preached at the school house near Bro. Alfred Bishop's. The school house is a new one and very commodious indeed. At 3 o'clock P. M., preached at the school house near Bro. Frank Tapley's, on Andover Portage, to quite an interesting congregation, and in the evening preached again at Perth Centre. The first of the following week visited the church in California Settlement, and a preaching station at the mouth of the Aroostook River, where we have some brethren; then went through Limestone and Fort Fairfield, and some five or six miles from the Fort, took a new way for me in an easterly direction to the Valley Settlement in the Parish of Andover. On this road are large settlements and a number of good school houses, where worship could be held, and, indeed, where it is very much desired. The churches in California and Valley Settlements are very low spiritually, but the prospect for an ingathering is very good, if only some one was there to attend to it. On Sunday, the 22nd, preached in the morning at River DeChute, and in the afternoon at Wicklow in the new meeting-house there. After which we returned to our home, and on Monday morning, in company with the Rev. J. W. Clark, took the early train for St. John to attend the Baptist Convention of the Maritime Provinces, and of which I need say no more in this report. On Sunday, the 29th, preached in the morning at Bumfrau, in the afternoon at Bath, and in the evening at Bristol. It was only short visits we could make to each of these churches, but we found out their standing, and what they de-

sired concerning help. I suppose it will be expected that I should say something in this report about the condition of the churches and what is best to be done for them. Of course I can only suggest a few things in this paper, but in my report to the General Conference and to the District Meeting, I will speak of all their interests. The churches of the District are very low in every way, but invariably they are desiring help. Rev. C. F. Rideout, who lives at Bumfrau, has done all he could for the churches of the District, but he could not do much alone, and it was not much support he received from the churches where he has labored. I am certain he has done all he could for the people, and should have received a better remuneration than he has for his work. On the east side of the St. John River there are seven churches. Some of them are small indeed and cannot do much as a matter of support. In all of them we have a people attached to us as a denomination, and can only look to us to break to them the bread of life. Now, in my opinion, these seven churches should be put into a pastorate, and if they were properly combined together they could do very much towards the support of a man with a small family. On the west side of the River St. John there are seven churches and a number of preaching stations, and the remarks I have made about the churches on the east side of the River apply equally to the churches on the west. Now, if a man could be had to take charge of each of these pastorates, and was living, and would work among them, these churches, in my opinion, would give them a very good support. Of course, if the men want to be pampered, and want six or seven hundred dollars a year, they cannot get it here; but if a live man was on the pastorate, working away for God, the churches would soon see he was laboring for their benefit, would soon rally around him, and would give him a very good support. But it wants a man living and working among them. How is it possible to expect a man to get a proper support who is not living on the pastorate, who will preach to them one sermon in two or three Sabbaths, and is then away and they see his face no more until he comes round again in another Sunday afternoon or evening? They will not pay such a man any thing to speak of; and I am very sure they are only doing right, for what they desire and wish is a regular pastorate, and a good man at work among them as one of themselves. They are all crying for help; they say we are not "Advents," nor are we "Orarities," nor are we the "Church of God"; we are Free C. Baptists, and shall remain with the denomination as well as we can; but we are isolated, and well nigh discouraged now, and can hardly tell what to do. Rev. John Henderson used to care for a number of these churches, but he has recently moved away out of the District, and there is a good deal of regret expressed in many quarters that he is not among them still. I cannot help being surprised at a number of our young men who say they are called to preach the Gospel of the blessed God. Very likely they do want to preach the blessed Gospel, but it would appear that they want to preach it in some city, or large populous village, and do not care to go into the country districts where they can see the rough and tumble of life. And it sometimes appears to me that the pastors of these city and village churches encourage this kind of thing, as they are always in want of some young man among them to supply their pulpits in time of need. At any rate, in my opinion, our young men are not found where they would be most useful, and if anything is to be done for our country districts, the old men have to take the care upon them and do the work. The General Conference or District Meeting ought, in my humble opinion, to have more control over our young men, and send them among the rural populations of our country where they can do some good. Young brethren, do not wait for someone else to beat the bush, that you may catch the bird, but beat the bush yourselves and the praise will be yours. Go to the churches that are crying for your help, and in time to come you will reap your reward. In my last report I forgot to mention the amount received for the month and in this report I must name them together. Amount received \$16.97.

A. TAYLOR.

Tracey Mills, C. Co., Aug. 30.

MONCTON.—Dear Intelligencer: I arrived here Thursday, Aug. 26th, after a very pleasant vacation spent at Boston, Douglas, Lynn, Niagara Falls, etc., and found that the work here had not slackened, as during Bro. Babcock's stay some six had been added to the church. The brethren and sisters spoke in praise of our brother's labours, and all had received help and comfort from his

stay. I suppose it will be expected that I should say something in this report about the condition of the churches and what is best to be done for them. Of course I can only suggest a few things in this paper, but in my report to the General Conference and to the District Meeting, I will speak of all their interests. The churches of the District are very low in every way, but invariably they are desiring help. Rev. C. F. Rideout, who lives at Bumfrau, has done all he could for the churches of the District, but he could not do much alone, and it was not much support he received from the churches where he has labored. I am certain he has done all he could for the people, and should have received a better remuneration than he has for his work. On the east side of the St. John River there are seven churches. Some of them are small indeed and cannot do much as a matter of support. In all of them we have a people attached to us as a denomination, and can only look to us to break to them the bread of life. Now, in my opinion, these seven churches should be put into a pastorate, and if they were properly combined together they could do very much towards the support of a man with a small family. On the west side of the River St. John there are seven churches and a number of preaching stations, and the remarks I have made about the churches on the east side of the River apply equally to the churches on the west. Now, if a man could be had to take charge of each of these pastorates, and was living, and would work among them, these churches, in my opinion, would give them a very good support. Of course, if the men want to be pampered, and want six or seven hundred dollars a year, they cannot get it here; but if a live man was on the pastorate, working away for God, the churches would soon see he was laboring for their benefit, would soon rally around him, and would give him a very good support. But it wants a man living and working among them. How is it possible to expect a man to get a proper support who is not living on the pastorate, who will preach to them one sermon in two or three Sabbaths, and is then away and they see his face no more until he comes round again in another Sunday afternoon or evening? They will not pay such a man any thing to speak of; and I am very sure they are only doing right, for what they desire and wish is a regular pastorate, and a good man at work among them as one of themselves. They are all crying for help; they say we are not "Advents," nor are we "Orarities," nor are we the "Church of God"; we are Free C. Baptists, and shall remain with the denomination as well as we can; but we are isolated, and well nigh discouraged now, and can hardly tell what to do. Rev. John Henderson used to care for a number of these churches, but he has recently moved away out of the District, and there is a good deal of regret expressed in many quarters that he is not among them still. I cannot help being surprised at a number of our young men who say they are called to preach the Gospel of the blessed God. Very likely they do want to preach the blessed Gospel, but it would appear that they want to preach it in some city, or large populous village, and do not care to go into the country districts where they can see the rough and tumble of life. And it sometimes appears to me that the pastors of these city and village churches encourage this kind of thing, as they are always in want of some young man among them to supply their pulpits in time of need. At any rate, in my opinion, our young men are not found where they would be most useful, and if anything is to be done for our country districts, the old men have to take the care upon them and do the work. The General Conference or District Meeting ought, in my humble opinion, to have more control over our young men, and send them among the rural populations of our country where they can do some good. Young brethren, do not wait for someone else to beat the bush, that you may catch the bird, but beat the bush yourselves and the praise will be yours. Go to the churches that are crying for your help, and in time to come you will reap your reward. In my last report I forgot to mention the amount received for the month and in this report I must name them together. Amount received \$16.97.

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