Messenger and Visitor.

$2.00 per annum;

When paid within thirty days, $1.50.

S. McC. Black, - - - - Editor.
J. H. Saunders, - - Business Manager.

OFFICE: 85 GERMAIN ST., ST. JOHN, N. B.

All Correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Payments for the Messenger and Visitor must be by check, draft or P. O. Order. Cash must be sent in registered letter; otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be changed within two weeks.

Discontinuance.—The Messenger and Visitor will be sent to all subscribers until an order to discontinue is received. Returning the paper is not sufficient notice. All arrearages must be paid when the paper is discontinued.

A change in address will be made provided the old and new addresses are given. No change can be made unless the old address is sent.

Advertising Rates furnished on application.

Messenger and Visitor.

WEDNESDAY, JULY 5, 1893.

BIBLE-READING AMONG ROMAN CATHOLICS.

We showed in a recent issue, on the testimony of several Protestant ministers of the gospel in Quebec city, what is the attitude assumed by the Roman Catholic priests to the reading of the New Testament by their people. From what the Antigonish *Casket* has had to say in reply, it appears to admit that in the case of such editions of the New Testament as are circulated by the Protestant missionaries and colporteurs—such as that of de Sacy, not now authorized by "the church," though once approved by Roman Catholic authorities—the priests, by the instruction of their bishops, condemn the books and forbid their people to read them. The *Casket* does not deny, and probably would admit that such books are "burned or mutilated" by the same authority. But concerning the assertion of the worthy ministers of the gospel before mentioned, that "in almost every instance where the New Testament is found in a Roman Catholic family, it is condemned to the flames as a book which endangers salvation," the *Casket* boldly says: "This assertion, as it stands, is false. No Catholic bishop or priest in Quebec, or anywhere else, dare condemn the New Testament 'as a book which endangers salvation.' Were he to do so he would incur the Church's anathema." What our contemporary here means by the New Testament is, we suppose, an edition with comments authorized by "the church," and not a simple New Testament, however unobjectionable to Roman Catholics as a translation, without such notes and authorization. A New Testament, without notes, such as the Protestant colporteurs supply, we suppose we are to understand, the bishops and the priests do quite well to condemn "as a book which endangers salvation."

And what, after all, is this book that, taken without note or comment, it should be forbidden to the people as a dangerous book? Does it not contain a simple record of the doings and discourses of our Lord, "the things which Jesus began to do and to teach"—the record of a ministry which in word and deed was for the people, and which the common people gladly received? And what else chiefly does this book contain but a simple record of the acts of apostles and of their words, also spoken to the common people, and their letters written to the men and women of the churches? Should the Christians of to-day be less intelligent or less able to receive the word of truth than were those to whom these discourses and epistles were first addressed? But what if Peter did say, as the *Casket* reminds us, that some things in Paul's epistles were hard to be understood. The important thing in this connection is that Peter did not intimate that he, or any supposed successor of his, had received Divine authority to withhold Paul's writings from the people unless they were prepared to surrender their individual judgments to him and receive his intrepretation of these Scriptures, on pain of exclusion from the kingdom of Christ. The *Casket* declares that Catholics are "encouraged," though not "enjoined," to read the Scriptures. In support of this it quotes a deliverance of the last council of Baltimore: "*It can hardly be necessary to remind you*, beloved brethren, that the most highly valued treasure of every family library and the most frequently and lovingly made use of, should be the Holy Scriptures."

But the *Casket* and the council of Baltimore to the contrary notwithstanding, there are some things which put us gravely in doubt, whether in the province of Quebec, where it is said "the church" controls the people more absolutely than anywhere else in the world, very much is done to encourage "the faithful" to engage in the study of the Scriptures. For one thing, as we have before intimated, if the bishops thought it important that their people should make "frequent and loving use" of the Bible, they would see to it that a larger proportion of the people secured such an education as would enable them to read the Word of God. For another thing, if it is really desired that the people generally shall possess and study the Holy Scriptures it appears unaccountable that copies of the Scripture are not placed more easily within the reach of the people. In almost any town or village in Canada a Protestant can for a few cents obtain such a copy of the New Testament as his pastor will approve. How is it with the French Catholics of Quebec? If we are not misinformed, a copy of the New Testament such as the people are permitted by their bishops to read, is hardly to be found on sale outside Montreal or Quebec, and where it is obtainable the price it such as to make very considerable demands upon the purse of the purchaser. But further, if we are not entirely misinformed and we have a good deal of confidence in the source of our information, it is rather the exception than the rule if a priest encourages any of his people to read the Scriptures, even in those editions which have the church's authorization and comments. A French Protestant minister, who must know something about the matter, writes: "It is only when a person seems determined to have the Bible that they (the priests) will allow it, in which case they think it safer to do so." Another writes: "Two young men, recently converted from Romanism, related to me an interview which they had with a priest, who acknowledged before two Protestants that the Bible which these young men took with them, to have him pronounce his judgment upon, was God's Word and a good book to read; but when they were all going out of the house, the priest said privately to the one who carried the book, 'You had better not read that book.'" The same minister again writes: "My mother was a most devoted Roman Catholic. She had a conversation with a Grande Ligne mission colporteur one day, and she thereupon made up her mind to secure a Bible and read it. She applied to her priest for one, but to her great surprise he did his utmost to dissuade her from reading the Bible, saying she would certainly lose her soul if she did. But she insisted and he finally lent her a New Testament with notes, but with the express injunction that she should return it in two weeks. She returned it, bought another just like it and found, through reading it, the pearl of great price. But she was indeed lost—to the priest and the Roman Catholic church." Again, "A few months ago our Bible woman went with a Roman Catholic lady to see a priest in M——, to ask him if the Testaments the missionary was selling were good or not. They showed him de Sacy's version. He said it was good once but not now. The church did not approve it. They showed him L'Abbe Glaire's version, and he said it was good, but he turned to the Catholic lady and said to her: 'You must not read that Book, if you do you will be a Protestant inside of six months.' The woman pleaded with him, saying she was deriving immense benefit from reading it, but he would not hear her talk and turned both away quite unceremoniously." "Facts like these," the narrator adds, "are of quite frequent occurrence here."

From the reasons above given, we are forced to conclude that it is not very apparent that, in the province of Quebec, the Roman Catholic authorities are doing much to encourage their people to read the Holy Scriptures.

CENSURE.

The N. B. Western Association's committee on Denominational Literature, in its report to that body, paid its respects to the Messenger and Visitor as follows:

"Your committee must express regret concerning the stand taken by our denominational journal in the recent discussion of the Convention question. While views in the province differed so widely, and these were quite fully presented by writers on both sides of the issue, it would in our opinion have become the journal itself, covering as it does the whole field, to have taken an independent position, and left a partizan view of the case to others. Such course, if pursued, must inevitably lead to the alienation of a large portion of New Brunswick Baptists, and, perhaps, finally to the establishment of a separate journal for the free expression of our views. The suggestion also recently given encouraging a portion of the churches of this province, in event of a formation of a New Brunswick Convention, to remain in the Maritime Convention, we regard as disruptive in its tendency and highly injurious to the peace and prosperity of the body, and calculated to add to the dissatisfaction existing at the present time."

This, we think, will be apt to strike our readers as a somewhat peculiar way of thanking the Messenger and Visitor for the very generous amount of space which the leaders in the agitation for separation have been permitted to occupy in its columns for the purpose of advocating a scheme with which the great majority of our readers have felt not the slightest sympathy.

The Messenger and Visitor has no apology to offer for the course which it has pursued. When it appeared that the question would be forced upon the consideration of the churches, so that they must pronounce either for separation or against it, we resolved to open our columns to a full and fair discussion of the subject. And this we did; giving to those who were for revolutionary measures every opportunity to state their views and answer their opponents. Up to the time when the discussion closed, not an article had been sent us advocating a separate Convention that did not find a place in our columns. And so far is it from true that we adopted a partizan position in the discussion, that near the close of it, one of the leaders in the movement for separation of his own accord wrote the editor, expressing his satisfaction at the course which the paper had pursued. But the gravest offence of the Messenger and Visitor, in the eyes of the framers of this report, appears to be its having affirmed, in this connection, the independence of Baptist churches. We certainly had not expected to be accused of introducing any strange or unbaptistic doctrine in stating that a Baptist church is a body possessing the right of independent action in the light of the best information attainable and under the Divine guidance, which in all matters it should seek. Is it not the fact also that in respect to a change of denominational relationship, the decision of the question must finally rest with each individual church? We have been under the impression, too, that the principle of the entire independence of the local church, in respect to any council, association, convention or any other body, was one which had been emphasized by leaders in this separation movement as being of fundamental importance.

But we are informed it was said, in justification of the censure which this report pronounces, that it is a recognised principle among Baptists that the minority shall submit to the decision of the majority. Such a principle, it is evident, must have its application principally within the individual church, and even there, it is by no means absolute, since a majority has no right to override the conscientious convictions of a minority. We, however, have always been quite ready to admit that if the churches in New Brunswick as a body, or such a majority of them as might fairly claim to represent the wisdom, strength and piety of the denomination in this province desire to separate from the other provinces and form a convention in New Brunswick, then it is not only their undoubted right so to do, but in such case it would probably be the part of wisdom and expediency for the minority to co-operate with the majority. But what evidence have we that such is the present condition of things? The action of Brussels street meeting, of May 31st, at which little more than one-third of the N. B. churches were represented, affords no proof that the Baptists of New Brunswick, as a body, are prepared to reject all proposals for a readjustment of the present system and declare for separation. None of the associations have as yet declared in favor of doing away with the Maritime union. It is well known, too, that a large number of the most influential and prosperous churches in the province are strongly in favor of preserving that union. It remains then yet to be seen how the churches will deal with this question, and it is for them to decide.

In view of all the facts, therefore, we are quite content that our readers shall exercise their judgment as to whether the charge of having pursued a course of action "unbaptistic" in character and "disruptive in its tendency" lies properly against the Messenger and Visitor, which has simply said that the question of continuance in or withdrawal from the Maritime union is one in which each church possesses the right and liberty of independent determination, and should seek to exercise that right intelligently and under Divine guidance; or whether the present disturbance and the threatened disruption is not rather to be charged against those brethren who have so industriously sought to promote revolutionary measures, and by methods which many have been surprised to see employed by Baptists. Does anyone seriously think that it is the Messenger and Visitor that has "troubled Israel"? Is it not rather they who prefer this charge who have done that, by forcing upon our churches this agitation? If the present situation holds anything "disruptive in its tendency and highly injurious to the peace and prosperity of the body," it will not be easy for these esteemed brethren to shift on to other shoulders the responsibility for the result.

The Nova Scotia Central Association, at its recent meeting in Halifax, very appropriately expressed its sympathy with Revs. A. Cohoon and J. W. Manning in the affliction through which in different forms they each are passing.

At the regular annual meeting of the Associated Alumni of Acadia College the following officers and directors were elected: Hon. J. P. Chipman, president; E. W. Sawyer, vice-president; C. E. Seaman, secretary-treasurer. Directors—Dr. J. B. Hall, E. R. Morse, A. J. Kempton, H. L. Beckwith, C. A. Eaton, Frank H. Eaton, S. W. Cummings. All monies due on unpaid subscriptions can be forwarded to the secretary-treasurer at Wolfville, N. S., who will gladly receive the same.

— Use Skoda's Discovery, the great blood and nerve remedy.

N. B. Western Association.

The Western New Brunswick Baptist Association met with the church at Jacksonville, Friday, June 23, at 2 p. m. As is the custom of this body, the first session commenced with a conference, which was largely participated in, and was a season of much enjoyment. The Rev. A. B. McDonald, the moderator, presided. At the conclusion of the social service, the roll of delegates was called by the clerk, Rev. B. H. Thomas. The choice of officers was proceeded with and the following selection made: Rev. J. A. Cahill, moderator; Rev. B. H. Thomas, clerk; Rev. S. D. Ervine, assistant clerk; Rev. A. H. Hayward, treasurer. Visiting brethren and sisters were welcomed to a seat in the association. Several of the invited brethren responded by brief addresses. The committee of arrangements reported.

For Friday evening the committee of arrangements placed education on the programme. A very able and instructive address on this subject was given by Dr. Sawyer, president of Acadia University. He first plead the cause of St. Martins Seminary, by referring to its value to the Baptists of New Brunswick. He urged upon them the duty and privilege of supporting it, by lifting the heavy debt resting upon it, and also by furnishing pupils for its classes. The necessity of an educated laity is upon us, and your own school must give you this. He briefly alluded to the work of Acadia University, the attendance and progress of the students—the fact that the contingent from New Brunswick was smaller than formerly demanded consideration. Reference was also made to the help that had come to Acadia by the munificence of the late Mark Curry and the Alumni of the University, each of whom had provided for the support of a chair, so enabling us to offer better advantages to our students than formerly. Two of the professors are from New Brunswick, and all are interested in the advancement of the Baptists in this province. While help is coming from outside, the contributions from the churches are growing less. It is necessary still to have help from the Convention Fund. May not this help be expected, inasmuch as ignorance does not give strength to Christ's cause? The fathers of our denomination gave us a good example of the broad view of things. As circumstances have changed, our methods must change in order to be suitable. We must keep in sympathy with the youthful life if we would save them to the best service of the church. The religious influences at Acadia for the past year is manifested by the conversion of many students in answer to prayer. Worldly ambition is not governing these institutions, but the anxiety is to have the youth devoted to the service of God. This address was well received by the audience, among whom were quite a number of the sons of Acadia University.

The moderator then introduced Dr. deBlois, the principal of St. Martins Seminary. He expressed the desire that every brother and sister should say that Acadia University is ours and St. Martins Seminary is ours. The last had been a year of prosperity in the number of students enrolled, the work done, the religious influences enjoyed. A pleasing harmony ruled the teachers and students, and the financial success exceeded our expectations. Some $10,000 had been paid on the debt of the institution in the last year—the balance of debts should be lifted. The aim of the school is to reach a high standard, to matriculate students well prepared for advanced studies and with fixed moral character.

Rev. W. H. Jenkins was called to the platform, without previous notice, and made a telling speech in favor of our own institutions of learning in contrast with the secular schools of our day.

Rev. W. E. McIntyre followed with an endorsement of the remarks made by previous speakers. He declared his loyalty to these institutions. These we ought to support. We have many among us who are able to put Acadia University and St. Martins Seminary out of debt, and we ought to do it. But he was jealous for the honor and freedom of our churches. He said, let our Christian institutions be cut from the strings of the Convention.

Rev. Isa. Wallace, Rev. A. E. Ingram and Bro. Hutchings each made interesting references to their happy experiences in connection with work done for these schools.

This deeply impressive service closed at a late hour.

SATURDAY MORNING.

Delegates were appointed to represent this association in the Southern and Eastern Association of New Brunswick, and directors for the N. B. Baptist Education Society were also appointed.

The report on Denominational Literature was presented by Rev. W. E. McIntyre. An amendment to a resolution for adopting this report was, after a short discussion, lost—14 to 16. The report was adopted by the same majority. The report censured the Messenger and Visitor for its deliverances on the subject of the separate Convention, and for the unfair course it has pursued towards its correspondents who are in favor of the separate movement. It threatens the establishment of a rival paper.

A vote of sympathy was passed with Rev. J. W. Manning, secretary-treasurer of the Foreign Mission Board. Rev. Isa. Wallace led the association in prayer for the speedy recovery of Bro. Manning. Letters from the churches were read till the close of the session. On reading the letter from the Gibson church a vote of sympathy was passed for it in its present fiery trial, it having lost its house of worship and the members much of their private property in the late disastrous fire.

SATURDAY AFTERNOON.

Three new churches were received to membership in this association, viz.: Maryaville, Springfield and 3rd Canterbury churches.

The committee on home missions reported through Rev. Thos. Todd. It recommends that our home mission be placed under the management of a local board in New Brunswick. This was discussed and passed.

The mover and seconder of the resolution laid on the table last year *in re* a separate Convention, were allowed to withdraw it, "pending the meeting of joint committees with the Convention."

A resolution, appreciative of the character and work of Rev. B. H. Thomas, who is about leaving this association for another charge, was passed.

The committee on education reported through Rev. Calvin Currie. This was discussed and passed unanimously.

The committee on Temperance presented their report through Bro. Baker, licentiate, of Woodstock. A long and lively discussion followed. The report was adopted. Some routine business was attended to.

SATURDAY AFTERNOON.

The W. B. M. U. held a meeting in the Methodist church at Jacksonville. A review of the work at home and abroad was had, and a pleasant social service was enjoyed.

SATURDAY EVENING.

The report on Sunday-schools was presented by Bro. M. S. Hall.

A resolution *in re* the ordination of ministers was presented. This was amended and passed.

Arrangements having been made for a platform meeting on the subject of missions for the evening, the following programme was carried out: A letter from Rev. A. Cohoon, corresponding secretary of the Home Mission Board, was read, in which he gave a report of work done by the Board during the last year. Home Missions were advocated by Revs. Isa. Wallace and J. W. S. Young, general home missionaries; Rev. F. D. Crawley read the report of Foreign Missions and addressed the association on this subject. He was followed by Rev. J. H. Saunders on the same subject.

SUNDAY MORNING.

The annual sermon was preached by the Rev. F. D. Crawley, of Fredericton. The text chosen was Ps. 36:6; subject, "The righteousness of God in symbol." This was presented under two general divisions: (1) A thought of great comfort; (2) An inspiring thought. In language chaste and forceful, by illustrations apt and realistic, the unchangeableness, power and perpetuity of Christ, Jehovah's righteousness, was set before the people in the discussion of the first division of the subject. Under the second head "the perpetual incentive to high endeavor," suggested by the text, was so presented as to inspire to noble efforts and the attainment of a Christian character up to the full measure of Scripture ideals. So well pleased was the association with this sermon that it was voted to request its publication in the columns of the Messenger and Visitor.

SUNDAY AFTERNOON.

The usual public meeting of the W. B. M. U. was held at three o'clock—Mrs. Martell presiding. The appointed lady speakers failed to appear. These vacancies in the programme were filled by the services of Rev. J. H. Saunders, who spoke on the needs of our Telugu mission, and Rev. W. H. Jenkins, late of Brandon, who represented the Northwest Mission. A missionary solo by Miss Gilmour was rendered with a pathos and power that added much to the interest of this service. Mrs. Martell gave some practical suggestions as to plans and methods of missionary work in the home department. Rev. Isa. Wallace was given a few minutes in which to plead for the Grande Ligne Mission. In this he was supported by the Rev. B. H. Thomas. A collection of $16 was taken for the W. B. M. U. work. This was the packed congregation of the association.

A large congregation gathered in the evening to hear a strong sermon from Rev. W. H. Jenkins, a thoroughbred New Brunswick man, trained at Acadia, with some experience in the pastorate in Nova Scotia and a three years' course in the North-west. With good qualifications of head and heart, his services are in demand in this his native province. The prospects of his settlement here are hopeful.

This was the closing meeting of the association.

There was a combination of circumstances out of which resulted a pleasant association. The location is a beautiful one. The hospitality was generous; the spirit of a loyal devotion to Christ dominated. At times storm clouds seemed to hover in a portentous way, and distant rumblings were heard as the one vexed question now disturbing the peace and harmony of our New Brunswick churches came to the fore; but this circumstance only served to give variety to the scene, as it brought out the graces of patience, forbearance and intelligent Christian thought. The churches of Jacksonville, Jacksontown and the county of Carleton are now meeting with a loss in the removal of Rev. B. H. Thomas to Massachusetts. His labors here have been abundant, faithful and fruitful for good. He leaves an interesting field of labor for his successor. It would have been well if some of our pastorless churches in the provinces had secured his services. The subject of our church independence is high in the air just now, overtowering all else in some minds. It may be well to note with care that this is not an unmixed good, but an unbearable evil, if unassociated in our church life with an intelligent piety. Indeed it is a destructive hobby when it is ridden by a religious crank. Since the Lord has given to our churches this great privilege of independent decision, may He in His great mercy give us all the grace of wisdom rightly to exercise ourselves therein.

Ontario Letter.

"Leafy June" is well named this year. The slow growth of the tardy spring is fully atoned for by the rapid vegetation of the early summer. Our fields, gardens and streets are literally "dressed in living green." The annual meeting of

THE TORONTO BAPTIST S. S. ASSOCIATION

was held in Jarvis street church, May 30. The secretary's statistical report is interesting. It shows what the 21 Baptist Sunday-schools are doing for the children. The rolls show a membership of 5,864. The smallest attendance is in Queen street (colored), 25; the largest, Jarvis street, 674. Two schools have less than 100 scholars; eight have less than 200; four have less than 300; one has less than 400; two have less than 500; two have less than 600; and two have within the 700. One scholar in every four attended 52 Sundays. The expense per scholar ranged from 42c. to $1.02; the contributions from 62c. to $1.62. Five of these Sunday-schools have missions under their care. Conversions numbered 238. Total school collections, $3,598.61; total expenses, $2,622.56; total gifts to missions, $1,422.34.

THE CLOSING EXERCISES

of Woodstock College were held on Thursday, June 22. Rev. Dr. Foster, of McMaster University, had preached the annual sermon the previous Sunday evening. The proceedings began with an oratorical contest. Mr. Bovington, of Hamilton, spoke on "Latter Century Civilization"; Mr. Hoyt, of Petrolia, on "The Influence of the Platform," and Mr. Packard, of Montreal, on "The Supremacy of the American Union in the Abolition of Slavery." The prize—a valuable secretaire—was awarded to Mr. Bovington. The graduating class numbered nine. Three of these—Messrs. Karn, Cameron and Pady—read essays on "Imperial Federation," "Canadian National Wealth," "Tact, Push and Energy."

The speaker of the day was Hon. John Dryden, Minister of Agriculture in the Ontario Cabinet. Chancellor Rand was present, but did not speak, owing to illness.

On Sunday evening, June 18th, Prof. Trotter preached the annual sermon for Moulton Ladies' College, Toronto.

During the following week the closing events occurred, including a concert, a reception and the graduating exercises. The graduates numbered thirteen, and represent Ontario, Quebec, British Columbia, the United States, and, in the person of Miss Van Zile, New Brunswick and St. John's.

OBITER.

The June associations are in full swing.

Grace Baptist church, Montreal, has followed the example of Jarvis street church, Toronto, and will hereafter pay taxes on its church building.

When the members of the church at Goble's Corners drove to their place of worship Sunday morning, May 21, they found their building had been burned. Cause, supposedly lightning. Loss, $2,600; insurance, $1,700.

Sunday, June 4, was Sunday-school Home Mission Day.

Young People's sessions are forming important features of the associational programmes.

Rev. G. M. W. Carey, of Ottawa, has resigned, to accept the pastorate of the Brussels street church, St. John, N. B.

Dr. E. G. Smith, of St. Catharines, appointed as a medical missionary, was ordained Tuesday, May 30.

The sound of the lawn mower is heard in the land, waking the echoes at early morn and continuing its tuneful rumble even until dewy eve. F. K. D.

— Use Skoda's Discovery, the great blood and nerve remedy.

DENOMINATIONAL

[All moneys (except legacies) co... denominational work, i. e., Home Missions, Acadia University, Ministerial Aid Fund, Grande Ligne... west Mission, from churches or ind... New Brunswick and Prince Edward... be sent to the Rev. J. W. Manning... And all moneys for the same work ... should be sent to Rev. A. Cohoon... Envelopes for collecting funds for... work can be had on application to... the Baptist Book Room, Halifax.]

Putney, Vt.—Nine per... ceived into the Baptist ch... Lord's Day, June 25; seve... tized by the pastor, Rev. J.... and two were received by... various branches of church... a prosperous condition, and... is hopeful.

Jamaica Plain.—The ch... which Rev. Ralph M. Hu... is favored with tokens for... candidates were baptized... June 25th. Three week... eight were received by b... congregations are large a... meetings, both Tuesday... were never better.

Bass Rivers.—We had b... Sunday, June 25, at Forte... Henry Gray (aged 71), Ma... Lellan and Mr. George Bo... candidates. Others profe... but are hindered by influ... lowing Christ. Bros. Davi... day added us in our worl... blessing we feel thankful. ... G.

Upper Blackville, No... Co.—Our Sabbath-schools... tended. We are wantin... libraries, which we expe... long. As the Centerville ... Rev. O. N. Keith a vacation... he made a flying visit to t... and Blackville churches. ... Sabbath, June 18, with us... the morning from these ... that dwellest in the gard... panions hearken to thy voi... to hear it" (Song Solomon ... afternoon, at 3 o'clock, ... meeting house. On Tues... left for Centreville.

McLaughlin Road.—On... ing, June 25, a very enco... sionary service was held... church at McLaughlin Ro... direction of the pastor, O... (ile.). One of the most... features of the meeting wa... questions bearing upon... work answered by Scriptu... from different members o... gation. There were also ... appropriate readings an... which, combined with s... missionary hymns rend... choir, went to make up an... and instructive service. ... Rev. S. Smith, who was pr... address on missions, takin... ject historically. One of ... parts of the meeting was a... a little over five dollars for... sions.

Hopewell Cape.—It w... lege to baptize at the Ca... Hopewell church three s... bath last before the evenin... very large gathering asse... ness the baptism. Broth... and Lawson were present... in the service of song and ... which we buried each on... ness of Christ's death. A... tism the congregation asse... meeting house, and Bro. Co... of the Valley Baptist chur... preached a sermon suitabl... sion. The newly bapti... together with Bro. and S... who came to us from the W... received the hand of fello... who were baptized on ... mentioned were Mrs. Jud... Miss Mina Read, Miss H... Those previously baptize... John L. Jameson, Mrs. W... Walter Archibald and ... I am expecting to baptize ... others are attending our pr... and speaking for the Mast... B.

Hampton Station Grou... a sufficient excuse for wri... May not tidings someth... place? And is not the ob... importance as the flood th... state that it is at least lo... us? Faintly we hope tha... on the pleasanter side o... point. Encouragement, ... come from no outside e... Smithtown cares for and ... comparatively good Sa... Here at the Station our ... are small. A smaller pr... has been started, and abou... Sabbath-school imaginab... move (D. V.) next Sunday ... "who hath despised the ... things?" Titusville chur... despises those little dot... asterisks that have appeare... opposite and underneath ... the Year Book, and hopes ... some rounded character... represent cash. A new ... pulpit is provided; carpet... and in the dim distance ... rumbling of a nice new ... Spiritual quickening is ou... "Come, Holy Spirit, heave...

Inglewood, Annapolis ... bath afternoon, June 2... Webb, S. T. B., of Arca... Co., preached a very impr... in the Inglewood place ... an overflowing congrega... words: "If the Lord be ... Him" (1 Kings 18: 21). ... of the service, the congre... to the waterside and f... were baptized. The li... Inglewood is greatly e... these additions to its m... well as by the assistance ... These people are without ... sight, but they maintain ... of the Sabbath and one mi... meeting. It would be ... expended if our Home ... could render some ass... Webb supplied the pul... town on the morning a... the above mentioned ... much acceptance. In th... discourse was especially ... was listened to with the ... tion by a large audience. ... of the evening service ... Mr. Webb again proceede... and gave the "hand of ... the newly baptized con... the way Bro. Webb is spe...