

Messenger and Visitor.

\$2.00 per annum;
When paid within thirty days, \$1.50.
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OFFICE: 46 GERMANTOWN ST., ST. JOHN, N. B.

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Messenger and Visitor.

WEDNESDAY, JULY 20, 1892.

AS TO THE FACTS.

Having expressed our opinion, as it seemed right and necessary to do, respecting the proposal for a separate Convention for this province, which was discussed by the Association at Fredericton, it was not our intention for the present to return to the subject. It will be seen, however, that a correspondent in another column calls in question the correctness of the statement of the MESSENGER AND VISITOR as to the vote taken by the Association to defer further action on the subject for one year. In reference to this we can only say that we were listening attentively when the vote was taken, and not having any voice in the matter, there was nothing to prevent our receiving a correct impression of what took place. The vote was taken by "yeas" and "nays," and no division was called for. The response in the affirmative was quite pronounced, while on the negative we could distinguish but one other voice beside that of our correspondent. This we made note of at the time, and a brother from this city, who was present and who also was giving strict attention to the proceedings, tells us that our statement is exactly in accordance with his recollection of what took place.

Apart from the question as to the correctness of our report of the matter, it does not appear to us that the question as to the exact amount of opposition expressed to the motion to defer is of any great importance, since the motion determined nothing in particular. It is quite possible that some who had spoken in favor of separation concurred in the motion to defer, without changing their opinions as to the main question. It is quite possible also that after the subject had been discussed, there were some who felt less disposed to commit themselves to a policy of separation than they had previously done. Since the association declined to pass any vote committing itself as either for or against separation, a very general statement as to the discussion and the results of it seemed to be all that was desirable to give. This, we think those who were present will generally agree with us, was correctly given.

In view of the importance of the question and the attention which it received at the hands of the association, it seemed necessary also that the MESSENGER AND VISITOR should express its views of the matter. This was done with all courtesy to those who hold different views. It did not occur to us, however, that it was any part of our duty to canvass the members of the association individually, in order to ascertain and to report to our readers just how many favored and how many opposed the proposal for separation.

Our correspondent, as well as all who read our remarks in the issue of July 6th, must certainly know that we neither stated nor in the least implied that the resolution containing the proposal for separation made any allusion to a separate organization in missions and educational work. We simply pointed out that such separate organization, with whatever difficulties and loss of power it might involve, would, so far as we could see, be inevitable, if the proposal for a separate Convention were carried into effect; and we intimated that it seemed probable that some who, on other grounds, favored the proposal, had not taken these matters into very serious consideration.

THE NATIONAL CONVENTION OF CHRISTIAN ENDEAVOR.

It requires a gathering of some magnitude to make itself perceived amid the rush and bustle of such a city as New York. But the National Convention of the societies of Christian Endeavor—lately convened for a four days' sitting in that city—has evidently made the great commercial capital aware of its presence. Says a New York paper in alluding to the Convention:

"No badge was ever so universally pervasive as the white one. It has packed incoming trains and ferry boats, swarmed into elevated trains and horse-cars, descended in clouds on astonished hotel-keepers and boarding-house-keepers, and thronged every public haunt, except the bar-rooms. The delegates are

not only the first to make an impression on our normal population, but we have actually no building big enough to hold them. In the immense Madison Square Garden, the largest audience-room in this hemisphere, 12,000 men and women are packed on the floor, in aisles and galleries, so that merely to look-at the sea of faces is confusing. Yet as many more are locked out for want of room, and those unable to crowd into the overflow meetings at neighboring churches have contentedly sung hymns in Union Square."

The host of delegates was some 30,000 strong, and embraced representatives from lands as remote from the place of meeting and as widely separated as Syria and the Sandwich Islands. From two societies in 1881, the Christian Endeavor movement has grown to embrace 21,080 societies, with a membership of 1,570,200, not to mention all those who are banded together in like relations and for similar purposes in purely denominational societies. Whatever doubts anyone may have as to the value of the ultimate results which are to come from the Endeavor movement, it cannot but be felt that such a host of young Christian men and women, united in allegiance to Christ and in efforts to promote the coming of His kingdom, represents something which is to every sincere Christian a reason for thankfulness and renewed courage. In every city, it is true, and evidence is not wanting that great numbers of the young people are not being reached by Christian influences, and multitudes of young men all over the land are turning their backs upon Christ and the church. But the Endeavor movement—if it does nothing else—shows that nevertheless there is a mighty and enthusiastic host of the young on the side of Christ. And must we not believe that because of this movement the forces and enthusiasm of the young men and women of the Christian world are being devoted as never before to the service of God? The apprehension has been frequently expressed that Christian Endeavor would become a menace to denominational integrity. No signs are apparent, so far as we are able to perceive, that these fears are to be realized. We observe, however, that one of our American exchanges—a denominational organ—remarks that while in some of the denominations difficulties and controversies have subjected the ties of fellowship to a heavy strain, and the elders have been disputing among themselves, "the young men and women have been at work fostering their own personal religious lives, stretching only their hands to others in need of Christ."

THE CAP AND GOWN.

An eastern correspondent of the Chicago Advance is somewhat severe on what he considers the "amazing tendency" just now manifesting itself in some of the New England schools toward college caps and gowns. At Brown and Harvard Universities this year the seniors attended service attired in what the writer alluded to as the "conventional hideous 'mortar-boards' and flowing black gowns." What reason there can be why the students should adopt these relics of monasticism, and array themselves in so unbecoming a style of dress, he cannot imagine, unless it is that it saves expense to cover up an old garment by a college gown. What puzzles him most is that the young ladies of Wellesley can be content "to make gowns of themselves," by parading the streets clad in the same unbecoming garb.

The question "to be or not to be," as applied to the cap and gown, is not, perhaps, a question of any very great importance. But it must be confessed, we think, that customs which had their origin in an age so long gone by and so different from the present do seem somewhat out of place now, when education has so decidedly come forth out of the cloister and seeks to touch with generous and helpful hand all classes and conditions of men, and when the university aims not to restrict its blessings to the privileged few, but it bestows its benefactions as widely and generously as possible. The aim and the mission of the educated man of the present age is not to become a member of a learned caste, to withdraw himself from the ordinary currents of life and shut himself up in a cloister and spend his life in the pursuit of studies which have no interest for the common people. He is, for the most part, a man of the people, in constant contact and sympathy with them and interested in all that affects the common welfare. There seems to be no logical reason why the college men and women of this day should assume a style of dress which seems to say: "We are not a part of the common humanity. Our life, our work and our interest belong in a sphere by themselves. The cap and gown and hood, with the ceremonies attendant upon the conferring of degrees, in colleges where these ancient customs are preserved, may indeed lend a certain quaint and antique dignity to anniversary occasions, but possibly they have some influence to foster in the popular mind the feeling that the college belongs to the past rather than the present, that it cannot be in full contact and sympathy with the life of the people, and that a great gulf is fixed between

the capped and gowned college men and women and the rest of the world. We can scarcely wonder if in free and democratic countries, like Canada, and the United States, a good many people fail to discern any sufficient *raison d'être* for the cap and gown.

N. B. WESTERN ASSOCIATION.

MONDAY MORNING.

A cold rain, which began early in the morning and continued with little intermission through the day, made it rather unpleasant. A number of the delegates present on Saturday had evidently gone home, and the attendance at the meetings was not so large as we had expected.

The first matter of business to come before the Association was the appointment of two ministers belonging to the body as members of the Board of Directors of the U. B. Seminary. Revs. B. H. Thomas and Thomas Todd were appointed.

Rev. Dr. Day presented the report of the Committee on Temperance. It contained the following recommendations:

1. That our church members abstain from the use of all intoxicating drinks as a beverage, and if they have families encourage them to do the same.
2. That all our Sabbath-schools form juvenile temperance societies in connection with the school, whether as Bands of Hope or societies bearing some other name.
3. That our ministers preach occasionally on the subject of temperance as a part of the gospel.
4. That we urge our friends—male and female—to become total abstainers for the benefit they will receive from organization, and for the effect this influence will have upon morals.

5. That we give our moral support at least to all that are attempting to carry out the provisions of the liquor laws that we have.

6. That we not only sign petitions for the enactment of a prohibitory liquor law to be sent to parliament, but as we believe temperance to be of permanent importance, we think it might be well to support our petitions by our votes.

After brief discussion the report was adopted.

It was ordered that 500 copies of the minutes of the association be published. Bro. M. S. Hall was appointed a committee for this purpose.

The following resolution was presented to the association, moved by Rev. S. D. Ervine and seconded by Rev. B. H. Thomas:

Resolved, That the Western Baptist Association of N. B. expresses its opinion that the proposed system of giving Dominion grants to various denominations on a per capita basis for mission work among the North-west Indians is unwise and unsound as an economic principle and should not be carried into effect. Holding as we do the principles of entire separation of church and state, we hereby urge upon the notice of the Dominion government the danger of leading Christian bodies into a jealous conflict over their respective rights and claims for their mission schools.

The resolution was spoken to by Rev. W. E. McIntyre, S. McC. Black, Dr. Saunders and others. Reference was made to the announcement recently made by Premier Sir John Abbott in answer to a deputation on behalf of the Indian schools of the Methodists for increased government aid—that it was proposed to grant aid to denominational Indian schools on a per capita basis, and also to the protest against the proposed system, presented to the premier by the Baptist Ministers' Association of Toronto, and endorsed at other gatherings of the Baptists in Ontario. In answer to a question by Mr. Saunders, Mr. Archibald stated that in some instances government aid to some extent was received by our mission schools among the Telugus, though the missionaries would prefer that the schools should be entirely independent of government support, if the denomination would provide the necessary funds. The resolution was heartily adopted.

The following resolution was presented, moved by Rev. B. H. Thomas, seconded by Rev. S. D. Ervine:

Resolved, That this association expresses its protest against the use of public monies for the support of the special teaching of the Roman Catholic or other religious beliefs in this province, and notable against the recent management and expenditure of school money in the town of Bathurst in this province.

This resolution was discussed by Revs. B. H. Thomas, W. E. McIntyre, C. Henderson, J. H. Hughes and Bro. H. C. Creed and M. S. Hall. From the remarks made by some of the speakers it appears that certain matters in connection with the Bathurst schools are quite out of harmony with the principle affirmed in the resolution. The resolution was unanimously adopted.

The circular letter was read by the writer, Rev. B. H. Thomas. The subject of the letter was, "The Pastor's Sphere of Labor." It was a plea for the recognition of the pastor's rights upon his own field of labor and of the courtesies due to him from neighboring pastors. The letter was freely discussed by a number of ministers present, who all expressed their approval of the course of action which it advocated. The letter was adopted and its publication in the MESSENGER AND VISITOR requested.

AFTERNOON SESSION.

This session was devoted in part to reading the statistical reports from the letters to the association. These reports

indicate that though in some of the churches a gratifying degree of prosperity is being enjoyed, there are many others in which this is not the case. The total number of baptisms reported in the churches of this association is 139.

The following resolution was introduced, moved by Rev. B. H. Thomas and seconded by Rev. W. E. McIntyre:

Whereas this Association has heard with pleasure that the Union Baptist Seminary is now in a fair way to be freed from its financial embarrassments, and is in a position to carry forward its work with success;

Resolved, That we do hereby express our conviction that this school is worthy of our prayers and gifts, and we do hereby pledge our moral support, and will do what we can to make the Seminary a great success.

Further Resolved, That we heartily endorse the action of the Board of Management in appointing Rev. Dr. A. K. deBlois to the principalship on the retirement of Dr. Hopper. We do also express our regret that the failure of Dr. Hopper's health compelled him to retire from the Seminary work, and we express the hope that in rest he may find restoration to health.

In supporting the resolution Mr. McIntyre spoke of the value of the Seminary to the Baptists of New Brunswick, referred in appreciative terms to Dr. Hopper's labor and sacrifice on behalf of the school, and to the ability and worth of his successor, Dr. deBlois. We should take hold strongly and support the institution, encouraging our Free Baptist brethren to do the same.

The resolution was unanimously adopted.

The report on Sunday-schools was presented by Bro. M. S. Hall; and that on Foreign Missions by Rev. F. D. Crawley. These reports were adopted without discussion.

An invitation to the association from the church at Jacksonville to hold its next annual meeting at that place was accepted.

Rev. F. D. Crawley was appointed to preach the associational sermon, Rev. W. E. McIntyre, alternate; Rev. B. N. Nobles to prepare the circular letter.

The Return of Our Theological Students.

When it was intimated, a few weeks ago, that the secretary of the H. M. Board might have some suggestions to offer touching the return of our theological students, he was too busy locating "student ministers" to give attention to the matter. The letter of "A. B. C." in your last recalls the subject, and now I will "show you mine opinion."

"Why do our young men not return?" This means, I suppose, why do some of our young men settle in the United States and Upper Provinces, for it is well known that many do return and some go to the foreign field. "A. B. C." gives two definite reasons: 1. The policy of our H. M. Board is hostile to their return. 2. The attitude of the pastoriches churches is hostile to the return of the young men."

By the policy of the H. M. Board I presume he means the policy adopted a little more than a year ago. Briefly stated this policy is, to appoint only a limited number to missions during the summer vacations and to promise to employ only such as place themselves at the disposal of the Board, either for employment during the vacation or for the year, as may seem best. Now it must be apparent to all that a policy that has been in operation little more than a year cannot be the reason for a thing that has been going on for many years. If five or ten years hence it can be shown that a smaller proportion of our young men return to settle in the provinces, there may be some force in laying the blame to this policy. I may add that the first year's experience under the new policy is encouraging. Of the five men from the provinces who completed their studies abroad last year, two go to the foreign field, one is already settled in the provinces, another is on the ground looking for a church to his taste, and a third will be with us in a few weeks to take the field that will be open to him.

I might, I am sure, let the case of the Board rest here. But suffer me a little, for I have yet somewhat to say on the Board's behalf.

Previous to last year the Board exerted itself to give employment to all our ministerial students at home and abroad. Upwards of thirty appointments were sometimes made and more than \$1,000 expended in the work. For four months of the year we were overstocked with workers, and for the remainder of the year our fields were left destitute. The churches were tired of this way of working, the student-missionaries themselves sent earnest appeals to have the churches supplied when they were gone, and the Board saw, after a trial of that policy for more than a decade, that they had less men on the fields for all the year than when they began. Hence the change. Now, after a trial of one year, we have had more continuous labor than ever before, and the prospect for the incoming year is still brighter. A few short missions filled our fields so that we have no place for other appointments, unless we should double up; i. e., send to fields already supplied with pastors or to independent fields.

But were not the young men that

were brought back year after year during their course abroad ready to return and settle at the completion of their course? Not always. To our pressing appeals and offers of settlement we have received replies like these: "I want to make something of myself and so cannot take any of the fields you name." If we are not mistaken in our man, the one whom "A. B. C." holds up as a model of loyalty "to the home work," has more than once in the last few weeks refused a settlement on a mission field.

Here we see a reason why some of our young men do not return to settle in the provinces. We have but few cities or large towns or even compact fields. Most of these change their pastors but seldom, and when they do are not ready to call men who have not been proved. Hence the openings for our young men are confined chiefly to the mission and wide country fields. After having spent some nine years of their lives in preparation, they are unwilling to settle down on these and so bury themselves out of sight or throw away their lives. They seem to think that there can be no growth, nor success, nor advancement if they begin their pastoral work or life on such fields. Here, it seems to me, is their great mistake. Here, as in other things, the best way is set forth in the words of the Book, "Set not your mind on high things, but condescend to things that are lowly." That the man who begins his pastoral work on a poor mission or country field can grow and advance is clearly shown by the history of many of the men that are in our best pulpits to-day. The pastors now settled in Yarmouth, Digby, 3rd church, Halifax; Immanuel church, Truro; Amherst, Sackville, N. B., Charlottetown, Sussex, Fredericton, St. Martins, Main St., St. John and others, began their pastoral work on mission or poor country fields, some of them on very small salaries.

On the other hand, examples are not wanting of men who, by favoring circumstances, stepped at the first into "high places," but were unable to stand there and fell never to rise again. Now a few words concerning the hostile attitude of the church. "A. B. C." says the churches are "all very desirous, and properly so, to settle a pastor." Well, let it be borne in mind that the chances of settling a pastor are better in the early spring and summer than at any other season of the year. What wonder then if the church that is anxious to have a settled minister, hesitates when the student applies for summer work, lest by engaging him it should lose the chance of securing a pastor, and when the autumn comes finds itself doomed to go through another winter with but slim prospect of having any one to preach the Word. We have usually found the churches willing to take students when all hope of the speedy settlement of a pastor was at an end, not that we mean to say that they undervalue student labor, but the trouble is there is so little of it.

What we would like to see is more of our churches inviting these young men to assist or relieve their pastors during the summer months. The Kempt church, Hants county, did this last summer with such good results that, if we mistake not, they are doing it again this summer. If things were in their normal condition, i. e., all supplied with pastors for all the year, these would be about the only openings for students.

Again, we would like the churches to move more promptly in the matter of calling the young men to settlement. For some years past we have taken pains to find out, as early as possible, what men were expecting to settle at the close of the school year. This information has been given to pastoriches churches. Some of them have been too slow to act and have missed the opportunity of securing pastors. But there is improvement along this line, and there will be more as the churches come to realize that it is better to wait six months for a pastor when they can be sure of him at the end of that time, than to go on from week to week hoping for some one to turn up.

But what of the "additional light" that "A. B. C." undertakes to shed on this question. He says "the Home and State Boards eagerly employ the theological students for summer work." Well, with what results? Are they by that means supplying their country churches with pastors? How is it in the State of New York with its two theological schools? Less than a year ago Rev. H. W. Barnes, state superintendent, stated in the *Examiner* that of the 883 churches in the state, 163 were pastorless and others were dependent on supplies. That does not look as if they were great gainers by their policy. If I understand the intention of his reference to it, this is the way they do things in the "States," therefore it is the wise way, and should be followed in the provinces. That argument will do for those who believe that all wisdom dwells beyond the "border," but some of us are disposed to do a little independent thinking and planning. The fact is, we had about solved one difficult question, that of grouping our weak churches, before our brethren of the empire state began to agitate it, less than three years ago. We are expecting to have

others settled before they take them up.

In conclusion, let me say the H. M. Board will continue to do all they can to bring back, for settlement at home, the young men who study abroad, but I hope the day will never come when they shall shrink from adopting such measures as they judge most likely to secure to our churches regular pastoral care. In seeking to bring about this, they believe they will have the support of all who are concerned for the welfare of our churches.

A. COTTELL, Cor. Secy. H. M. Bd.
Halifax, N. S., July 9.

The N. B. Annuity Association and the Ministerial Relief and Aid Fund.

At the meeting of the New Brunswick Annuity Association, lately held at Fredericton, there was a long discussion on the subject of uniting the funds, left by Mr. Bradshaw, as it is stated on the first page of the constitution under the title of the constitution under the title of the constitution under the title of the constitution, "for the relief of disabled Baptist ministers of this province (N. B.) and their widows and orphans," with the funds now controlled by the Convention. After a full discussion of the subject the association adjourned the matter for a year, one of the members giving notice that he would move at the next annual meeting for the uniting of the Bradshaw fund, now having a capital of ten thousand dollars and yielding \$540 a year for annuities, with the Convention Ministerial Relief and Aid Fund, now having a capital of \$9,000 with a prospect of getting \$2,000 more from a legacy, now in the hands of an executor, and yielding now, from interest on capital, and from percentage of Convention plan fund, about \$900 for annual appropriation. This notice was given in due form.

This has led me to look at this fund in its relation to the three provinces, and to see what interest they respectively have in it. All the capital of this fund, except \$54, belongs to Nova Scotia; that is, it was raised in Nova Scotia. The union was made in 1883. Since that time \$653 have been appropriated to ministers, their widows and children in the three provinces. Those in Nova Scotia have received \$4,098; those in New Brunswick \$2,225; those in P. E. Island \$390. Of this amount Nova Scotia has raised \$5,811—\$1,820 through Convention plan, and \$3,988 interest on the capital put into the fund at the union and since. The amount raised by New Brunswick is \$695—her percentage of the Convention plan. The amount by P. E. Island is \$147—her part of Convention plan fund. Nova Scotia, therefore, has raised \$1,713 more than she has received; New Brunswick has received \$1,580 more than she has raised; P. E. Island has received \$183 more than she has raised.

The only reason why I have made these calculations is that the New Brunswick Annuity Association, as stated above, has now before it a notice that at its next annual meeting a proposition will be made by one of the members to unite the Bradshaw Annuity Fund with the Convention Ministerial Relief and Aid Fund. The above figures will enable the members of that body to arrive at a sound conclusion on the matter; and it is necessary to do so, for the provision of Mr. Bradshaw, as found in the constitution of the fund bearing his name is, that "the benefits of the association may be hereafter extended to the Baptist ministers of other provinces, should equitable arrangements be made to that end."

The members of the N. B. Annuity Association would do well to clip the above statements from the MESSENGER AND VISITOR, and keep them for future reference. I shall be glad if they should help solve a matter that ought to have been put at rest years ago. It is folly in the extreme to attempt to administer three funds for ministers in the same constituency.

The Bradshaw Fund can be held and protected by the trustees and society now holding it, and by an arrangement which it ought to be easy to make; there could be co-operation with the Convention Funds in administration. The trouble comes from the unfairness of providing annuities of different values for ministers on the same field; and, moreover, the different funds will play the dog-in-the-manger policy with each other. Each will neither build itself up nor allow its neighbor to build up. This policy tends to poverty. Let the field be clear for one fund to increase with the approval and help of the others; and an arrangement made by which all the ministers, their widows and children, whether they are in Nova Scotia, New Brunswick or P. E. Island, shall fare alike. Such an arrangement as this ought to commend itself to every Baptist and every Baptist minister in the Maritime Provinces. Judging from the calm discussion at Fredericton at the last meeting of the Annuity Association of New Brunswick, and the general wish for union and helpful co-operation, I think an arrangement of some kind will be perfected at the next annual meeting of that body. In the meantime, under the instructions of the Board, I shall endeavor to increase the capital of the Convention Annuity Fund. Either that must be done, or the annuities must fall below the minimum.

E. M. SAUNDERS.

Separate Convention for wick.

In reading your remarks lution brought forward at Baptist Association for a s-vention, I was surprised at all information as to those who were favorable, for a separation. Your "And several of the brethren pared to declare themselves decidedly in favor of separation were, that the time was up by the speakers on both a very late hour. A number favorable for the resolution, the chance to express a vote, felt disappointed that the motion "to defer further action" was not carried. The result of the vote was, that in the opinion of the speakers, there were questions as to whether or not a convention could better be done with separation; the question of missions having no separation—as those objects dealt with afterwards. The speakers expressed themselves that a separate convention favor of doing as much as they are now doing to objects.

Let me say in closing that many in New Brunswick, Nova Scotia and Prince Edward Island are for a change. M.

Quebec Letter.

Quaint and beautiful! verdict of most persons who it has been to see this. Quaint, because of the rugged massive gates, the road to ashes and a general flavor, especially of the Franco-American.

Beautiful, because of has done for it. Prominent at the confluence of the St. Lawrence, there is a view for miles of watercourse of Canada.

Standing on the Terrasse, promenade about 200 feet above the cliff, one can see in Lawrence, here a mile wide craft of all sizes, from the ocean greyhound. Further left rises out of the bosom the green Isle of Orleans. A man, a native of Quebec, a traveller, in decanting on of this scene, maintained Naples could not surpass opposite side of the river wooded heights of Levis, a massive convent.

This is not all the view, we would see the full expanse of the city, the ramparts until the valley Charles bursts upon our stretching away to the hills some of the finest farm-minion.

Turning off attention not ticularly to the city we find terest us. The first impression that the people are all French is a mistake; there is an elation of from six to seven these are for the most part do people of the city, though years the French merchants ticians have made considerable in the acquisition of wealth.

Another impression resulting sight of so many cross-roads is that the people are all Catholics. This also is a mistake, of course a large proportion of the Protestants cause is strong mere numbers would indicate highest education; and money and influence is on the rise. The Baptist church in Quebec is a unique position. "It is Gibraltar, and in one sense the Baptist position in the world. The growing realization of among us has added of late a new sense of responsibility, spontaneity has developed. Though the ranks of our members have been depleted by many there is confidence that God work for Quebec Baptists, and not shrink from it. Since this year five have been church—three by baptism, three are young people who be a great source of strength. During the whole year I have been united with us, some of the earnest efforts of the for Bro. Dykeman. We have indications in the last month of Spirit of God is with us, looking for even larger blessings. One of the most features of our work is the interest in our Young People.