

Bro. Cook of Halifax, having read John xx. 17-25, stated that he wished to bring before them three questions for their consideration—(1) Rise and fall of Judaism; (2) how, and when Judaism was supplanted by Christianity; (3) reasons for unbelief. Starting with the call of Abram, Gen. 12, then to the Covenants, to the Patriarchs of the Pentateuch, through the Prophets till the time of Christ and His apostles, he traced the rise and fall of Judaism. Taking up certain portions of the New Testament, he discussed the second question, and closed by showing the unreasonableness of unbelief. The appointments for the following day having been read, the meeting closed by singing and prayer.

#### LORD'S DAY—MORNING.

Oh, how anxiously we looked out this morning for a fine day. And to some of us the signs were everything but favorable; the sky was murky (in appearance like a sea of lead), the atmosphere damp and heavy. But said those who, to use the words of the Psalmist, "go down to the sea in ships, that do business in great waters," we shall have no rain to-day, the wind is from the north-west. This prediction came true, for soon the sun made its appearance, and a more beautiful day could not be desired.

At 9 o'clock there was a prayer-meeting, conducted by Bro. Ward, one of the elders of Lord's Cove church. This was indeed a season of refreshing, the words of exhortation, the prayers and hymns were so appropriate. And it was with the Spirit we sung such hymns as "This is the Day the Lord Hath Made," and after an exhortation or two some one would start up "Sweet Hour of Prayer," and then again, "How Sweet it Will be to Meet one Another Again," and we all felt that the brother expressed our mind when he said he intended, the Lord willing, never to miss another Annual.

About 10.30 the great bell announced the hour of meeting. On yonder hilltops, in the valleys, along the winding road and on the streams in boats came the people thronging to the house of the Lord. And while the deacons were finding seats for the people the audience sang "There is a Land of Pure Delight, Where Saints Immortal Reign," after which the people, rising to their feet, joined in the song commencing with—

Now for a song of lofty praise  
To great Jehovah's only son;  
Awake, my voice, in heavenly lays,  
And tell the wonders He hath done.

Luke x. 31-38, was then read and prayer offered by the writer. At the close of the hymn "How Sweet, How Heavenly is the Sight," Bro. O. B. Emery selected Matt. v. 43-48, as the foundation of his remarks. Neither time nor space will permit an outline of this sermon, which was listened to with close attention—the new *Universal Brotherhood*. Before Christ came, the world was not in a good condition; there was narrowness, confusion and intolerable hatred. The sacrifices and true priesthood were considered by the Jews to be theirs and theirs only; to the Jew the Gentile was a dog, and the Gentile's idea of the Jew was not a whit better. The maxim of the day was "Do good to those that do good to you." But in the fulness of time God sent forth His son (made of a woman, made under the law), to break down the middle wall of partitions, to open another door, to reveal God's will and desire in reference to a "universal brotherhood." Throughout the discourse our brother referred to such passages as "the good Samaritan," "Paul's speech before the Athenians," etc., etc. An urgent appeal to sinners to come to Christ was then made, an opportunity being given while we sang "Come, Humble Sinner, in Whose Breast a Thousand Thoughts Revolve." Announcements for the afternoon and evening services being made, the meeting closed by prayer.

At a quarter past 2 o'clock, Bros. Barnes of St. John, Ward of Lord's Cove, and G. Leonard of Leonardville, presided at the Lord's table. In connection with the supper, the passages read, the hymns sung and the words offered, added much to the solemnity of the meeting. Here each one experiences feelings so varied; sad that Christ had to suffer so much and all for me; glad that He lives again; and then one of rejoicing; He is coming again, and that we shall be like Him, for we shall see Him as He is. After singing "Look, Ye Saints, the Sight is Glorious," the people began to crowd in for the 3 o'clock meeting. And now I have a good place to abbreviate my remarks, the best place I have found as yet. Suffice it to say, the speaker on this occasion was the writer of these random notes, and the subject was "Union," as prayed for by the Saviour.

At 5.30 the brethren and friends from Lubec and Eastport, to the number of something like 120, that came in time for the morning meeting, took their departure, and as the steamboat, which they had chartered, bore them away, we felt sorry to see them leave, as many of them felt to leave us.

7.30 arrived and the house again was packed to overflowing. "Rock of Ages" was then sung, Matt. xxv. read and prayer offered, when Bro. Harding announced as his subject "Heaven," Luke xiii. 29, and among other things, said we all have the desire to reach Heaven, but only those who are pure in life can ever reach it. What, then, are we doing? what efforts are we putting forth to reach the glorious place? The Saviour said, "I go to prepare a place for you." He then closed by picturing some of the scenes of the last day, and finally the joys of a home in heaven.

#### MONDAY.

This was business day, and 9 o'clock the hour to commence. Reading reports from the churches; presenting financial statements; listening to objections, if any, to present methods of work; answering questions; giving and receiving suggestions that in our judgment would further the cause of the Master. Reports were read from 21 churches, showing an aggregate membership of 1,647; number added during the year, 108. It was decided that something must be done to induce men to come into these parts to proclaim "the faith once delivered to the saints." Throughout the meeting there was not an unkind word. Objections were kindly and lovingly presented, and in the same spirit were answered. About 4 o'clock or a little after, this meeting was brought to a close.

#### MONDAY EVENING.

This, of course, was missionary meeting, and though all the other meetings were good, still this one was grand. The good feeling of the other meetings seemed to centralize in this one. Bro. H. Murray was in the chair, and in a few timely remarks gave the key-note to the meeting. Then followed speeches from Bros. Emery, Harding, DeVoe, Cooke, Barnes, Lawson, Ward, William Murray, Thornton, Capp, and I don't know how many others. We talked of missions, mission boards, Sunday-schools, etc., etc., and this closed one of the finest meetings we ever had.

We have purposely omitted special mention of any one person or family, for every one did their very best to make their visiting brethren feel at home. We were sorry not to meet Bro. and Sister Ford, and many were the enquiries about them, but a letter from him to the secretary of the meeting was read, stating his inability to be present; but if it was not the first he missed, I guess it will be the last. T. H. C.

#### CARDINAL WISEMAN ON BAPTISM.

I desire to make one other quotation from the chapter on Purgatory, which is as suggestive to the defenders of the old theology as to the advocates of the new.

"Take the sacrament of Baptism, as now practised in the Church. The apostles were simply told to baptize all nations; but how do you prove from this that baptism is to be administered to infants? And yet the English Church articles prescribe infant baptism. Or whence comes the warrant for departing from the literal meaning of the word, which means immersion, and the adoption of mere effusion or sprinkling of the water? There may have been infants in the families or houses spoken of as baptized—possibly so; but this is only conjecture and not proof; surely not enough to base an important practice on, which, without better authority,

should seem to contradict our Saviour's command, that faith should precede or accompany baptism: 'He that believeth and is baptized shall be saved.' For in a positive institution, wholly depending on the will of the legislator, positive authority is requisite for any modification of the prescribed act. Where is the security for those modifications, if not in the explanation of the Church, conveyed to us by her ancient practices?" In other words, in the judgment of Cardinal Wiseman, and according to the will of Christ in the appointment of a positive institution of Christianity, baptism was originally immersion, administered to the actual believers in Christ. But in the judgment of Cardinal Wiseman, the Church has the power, "the positive authority," to explain and modify the original institution, thus proscribed act. So that in the judgment of Cardinal Wiseman and of the Catholic Church, the practice of sprinkling and of so-called infant-baptism rests upon the same authority as the doctrine of Purgatory.—*Dr. King in Zion's Advocate.*

#### WHAT SHALL I DO, THEN, WITH JESUS, WHICH IS CALLED THE CHRIST?

Which one of the two will I give you,  
Barabbas, or Jesus, your King?  
He asked of the people and elders,  
Whose answers immediately ring—  
Barabbas! Barabbas! we've chosen;  
Spare the robber, the multitude cried,  
And what shall I then do with Jesus?  
"Crucify him," the people replied.

We all have to do with this Jesus,  
For he made and upholds every one;  
On the cross he has purchased our pardon,  
To judge us He comes on His throne,  
All creatures and motives and actions  
Lies fully exposed to his view;  
His word will discern and arrange them  
With him we have something to do.

With all that are weary and laden,  
Discouraged with grief and unrest,  
He pleads with the love of a Saviour,  
Oh come to my heart and be blest;  
To save and to bless and to crown you,  
I passed from my crown to the cross,  
What will you do now with my offer?  
Think, ere you regret of your loss.

The world will advise to reject Me,  
'Tis better yourself to decide,  
It's a personal matter between us;  
I claim you; 'twas for you I died.  
What will you now do with the offer  
Of being forever my bride.

I cannot reject thee, dear Saviour.  
Thy mercy hath conquered my heart,  
By death thou has wound Thyself round me  
In affection which never can part.  
"Oh, what can I do for Thee, my Saviour,"  
Henceforth my inquiry shall be;  
Till I tell in the place thou'rt preparing  
What Thou didst—art doing—for me.

#### N. B. AND N. S. MISSION BOARD.

##### RECEIPTS.

Y. Meeting Collection, Lord's Cove, D. I.,	\$43 21
Mrs. D. F. Lambert, " "	5 32
G. Leonard, Leonardville, " "	5 00
James Flaglor, St. John, N. B.,	1 00
A Friend, " " "	1 00
Y. P. M. Board, " " "	2 30
E. Christie, " " "	1 00
P. Lawson, Grand Manan, " "	2 00
Mrs. Mowrey, " " D. I.,	50
H. Leonard, Fair Haven, " "	70
Mrs. A. E. Kimble, Boston, Mass.,	1 00
G. W. Archibald, Woonsocket, R. I.,	1 00

##### EDUCATIONAL.

Bro. Thornton, Princetown, Me.,	1 00
W. Leeman, Lord's Cove, D. I., N. B.,	2 00
Wallace Stewart, " " "	5 00
James Lord, " " "	5 00
J. J. Johnson, Campobello, " "	1 12
J. J. Christie, St. John, " "	4 00

\$18 12

T. H. CAPP,  
Treasurer.