

their work, indemnities for the loss of their property have been paid for the most part in full, their dwellings are being rebuilt and school-buildings and chapels are being replaced on a scale to hold twice as many people as before. The missionaries are being treated with distinguished consideration, consulted on great measures of reform and invited to take the presidency of colleges they propose to found to promote the new education. Still more important and inspiring to the missionary, "the attention of multitudes of the people are being turned to the consideration of Christianity as never before. Christian books are in demand, Bibles are called for and the Word of God is being glorified." Some of the high Chinese officials have given considerable sums to aid certain branches of the work. "And then the student! the student! the student body! 1,000,000 strong, is getting ready for a morning march, keeping step to a new music, in which the notes of the silver trumpet played, whereby missionary voices are heard leading the strains."

From Halifax.

The history of the temperance crusade for the last three years has in it a touch of the comical, if it is possible to mix comedy with the blood curdling tragedy of the rum traffic.

Mr. Foster side-tracked the business by a royal commission: Sir Wilfred Laurier was the second grand actor. A plebiscite is the true remedy, said the Premier. Yes, said the temperance high priest, Mr. Spencer, we will accept a plebiscite. Yes, echoed some of the temperance fraternity. The plebiscite, we got, and something more. After it was taken, the number in favor of prohibition in the Dominion, is not large enough, was the Premier's finding and fiat. Let it be so, again said Mr. Spencer: and like a flock of sheep into the midst of which a wolf has made a dash, the temperance people were scattered to the four winds—one group on this hill-top and another on that, and another on the other.

How long now will this wandering in the wilderness after provincial prohibition last? A wandering along a way unstrung with quails, manna, and a way in which no cleft rocks out of which gush refreshing waters. When the temperance people come to their senses, and return to national prohibition, then they will sing, "We wandered in the wilderness in a solitary way; we found no city to dwell in. Hungry and thirsty our soul fainteth in us; then we cried unto the Lord in our trouble, and he delivered us out of our distresses."

A delegation of temperance men were granted an interview with the Nova Scotia Government a few days ago. The courtesy of perfection characterized, as it was meet that it should, the conference. Give us, said one member of the delegation, a law like unto that of Manitoba, if not like it in all respects, let there be variations. The clash of arms has died away in the distance, and the sweet music of hurried words and brotherly love are now heard. The cooing of the doves and the voice of the turtle are heard in the land. There'll be no prohibition, said a member of the cabinet this year, with a complacent, satisfied smile. There is no heart, no purpose in the demand made upon us.

Worse still—*mirabile dictu*—some ministers of the gospel—young and old—and good men and true they are—and some aldermen and some liquor dealers have met together in Halifax once and again for the purpose of agreeing upon a liquor law for the capital of Nova Scotia. This ought not to be told in Gath! It ought not to be published in the streets of Askelon; but it can be told to the readers of the MESSANGER AND VISITOR.

Among the ministers was the Rev. P. H. Almon, an aged, pious, highly respected clergyman of the Episcopal church. Let us see what he is reported to have said in this triangular council—in one corner of which was the temperance men, in another the aldermen, and in the third the liquor dealers. Mr. Almon edified this committee by telling them that it was a serious outrage of personal, civic liberty to compel a man who only wanted a glass of liquor to buy a pint bottle—the present law of the city is "a violation of personal liberty." He would have a board to grant licenses. A man, or it may be a woman, for this is the day of woman's rights, should have a license, so said the Rev. P. H. Almon, for each 1000 of the citizens—this of course includes the babies who are not supposed to need any bottle except the ones provided for them at home.

The Rev. Clarence McKinnon, pastor of the Park St. Presbyterian church, a young man of ability and devout piety and firm integrity was present. He, too, thought the selling should be by the glass; but his estimate of the ability of the consumers to consume, was a little higher than that of his venerable brother, the Rev. P. H. Almon. In the opinion of Mr. McKinnon, each 500 of the citizens of Halifax should have a liquor selling shop to which they could go for their supplies.

The discussion was free and in the best of temper. Colonel Curran, a manufacturer of ale, informed the committee that there were 500 unlicensed places in the city in which the citizens could get liquid fire and distilled damnation, as the Rev. Robert Hall called it, or "the devil in solution" as another maker of phrases named it; but the Colonel did not use such naughty terms as those. Oh, no! He told the committee how the unlicensed 500 did their business. They bought a few bottles and used them up the first night. The next morning there was none left for the inspector to find—clever tricksters!

The Colonel was sure the liquor men could frame a

better license law than could be framed by the temperance men. Licensed men he assured the committee, would sell no liquor to minors nor drunken men.

Mr. Courtney told the brethren that he did not sell to men who after drinking went home and beat their wives! Oh, no—not he!

Mr. Mitchell did not keep open after hours. He had no screens to his windows. He charged two-thirds—not the whole—prostitution of Halifax against the law of 1886—the law of the temperance men. W. S. Saunders held out for prohibition. After this unique discussion the meeting adjourned to the call of the Chairman. What next? Where? When?

On Saturday last, the Rev. T. Watson Smith, D. D., L. L. D., passed away in his 66th year. His funeral which was well attended by representatives of all denominations, took place yesterday, Tuesday. Rev. Richard Smith, and the Rev. Dr. Huestle, spoke for the Methodists, Dr. Forrest for the Presbyterians, and E. M. Saunders for the Baptists, Rev. Mr. Armitage, Episcopalian. I was present and shared in the exercises. Dr. Smith was beloved by all who knew him. He was genial, devout and faithful.

The Historical Society which listened last evening to a most interesting and racy lecture from Mr. R. R. McLeod on the early settlers of the Northern District of Queens Co., put on their records a most appreciative minute referring to the death of Dr. Smith, one of their charter members. The doctor dug up the history of slavery in the Maritime Provinces, and gave it to the Society, in a long paper which has since been published. Many were astonished that slaves had been held, bought and sold in these provinces. Dr. Smith is the author of the history of the Maritime Provinces, Bermuda and Newfoundland.

The Presbyterians, Methodists and Baptists—some of the Baptists—have held extra religious services this winter. They are now going on in the North church. There is a marked quickening of spiritual life in the city; and there is need of much more.

The Rev. Mr. Farnham of Salem, Mass., preached morning and evening in the first church last Sabbath. He is a man about fifty years old, is president of the Mass. Baptist Convention, and a member of the Foreign Mission Board. A solid, cultured, excellent minister of the gospel is Mr. Farnham. He has been 14 years over the first church of Salem.

REPORTER.

Notes by the Way.

Last week in these notes I expressed the belief that some few of the readers of our paper had discovered the purpose of my wanderings. Perhaps this is assuming too much, yet I still cherish that hope. Some have evidently imagined that the present trip was undertaken merely as a device for expending a surplus of time and money. Others have vaguely thought that I might be connected in some way with the Forward Movement or the Twentieth Century Fund. I am indeed connected with a forward movement, but let it be understood that it is a forward movement in behalf of our denominational paper, and therefore in behalf of all forms of denominational activity. For the present my immediate object in life is to strengthen the interest in the work which we as a denomination have undertaken, and to promote and enrich the Christian life and experience, by introducing the MESSANGER AND VISITOR into our Baptist homes.

Last Saturday in pursuance of this object I left Paradise for Lawrencetown. Here Pastor W. L. Archibald is laboring indefatigably and successfully for the advancement of the Master's Kingdom. Bro. Archibald possesses not only thorough scholarship and executive ability, but also a large fund of consecrated common sense. Then he has at command not only his own youthful strength and enthusiasm, but also the matured wisdom and experience of his father, Rev. E. N. Archibald, who at present makes his home here. Rev. E. N. Archibald is honored for the many fruitful years spent by him in the service of God. He is or should be equally honored for the continuance of his work in the lives of his children. Of his family of four three are in the Baptist ministry, and one, Miss Mabel Archibald, is telling the story of the Cross to the Telugus on our own mission field. The youngest son has just accepted a call to the church at Middleton, and will begin his work here as soon as he completes his course at Newton, which will be about the first of June. Then the three sons will be within the bounds of the Convention, the other one, Rev. A. J. Archibald, being at present at Glace Bay. If Paul believed the ability to rule well his own house is an essential qualification of a bishop, Rev. E. N. Archibald must have been eminently fitted for the ministry.

Lawrencetown is a progressive village, rapidly growing to the proportions of a town. Already a good water supply and sewerage system have been provided, and in a short time electric lights will be established. The Baptist interest is a strong one, though in the village proper largely the growth of recent years. On Sunday, Mr. Muirhead, Secretary of Sunday-school work in Nova Scotia, occupied the pulpit in the Baptist church, after having addressed the combined Sunday-schools in the Methodist church. The writer had the unusual privilege of preaching in the Methodist church at the same hour. In the evening, the congregation was small, owing to the rain and the roads (or the lack of roads.) Monday and Tuesday saw but little improvement in the state of the roads, but in spite of this drawback considerable work was accomplished and some homes are now enjoying the weekly visits of our Baptist paper which before were without it.

Pastor Archibald's field includes Brickton, South Williamston and Inglesville, in addition to Lawrencetown. For a few weeks special meetings have been held at Williamston, and it was the writer's privilege to be present at these meetings on Tuesday and Wednesday nights. Several have expressed a desire for the better life, and the pastor is much encouraged and is hoping for still greater displays of divine grace and power. The interest is increasing and the attendance is good in spite of dark nights and bad roads. Rev. W. L. Parker, who has been living at South Williamston during the winter, has rendered Pastor Archibald valuable help in the services.

By Thursday, I had about covered the field, and Friday morning Lawrencetown was left behind, and the pleasant and restful life of the parsonage was exchanged once more for the change and worry of travel. Further notes concerning Middleton and the day's visit with Pastor Smallman at Nictaux must wait for next week.

Middleton, March 8. R. J. COLPITTS.

Since my notes last week failed to reach the office in time for publication, I will try to make these additional remarks as brief as possible.

Leaving Lawrencetown Friday morning, I soon reached Middleton, and after dinner continued the journey to Nictaux. Here I found Pastor Smallman in the midst of special work at Nictaux Centre. The meeting on Friday evening was one of power and blessing, the testimonies being prompt, intelligent and sincere, while several rose for the first time to express their desire for salvation. The work is still enlarging and a plentiful harvest promises to reward the earnest labors of Bro. Smallman and his devoted people.

Only a day was spent here. This field, and especially the Torbrook section of it, has suffered from the operations of a certain buyer and shipper of apples whose sharp dealing and failure to fulfil engagements, it is said, has involved loss to the fruit-growers estimated as high as \$100,000, the heaviest loss perhaps occurring in the Cornwallis Valley section.

Returning from Nictaux to Middleton I took the train for

AYLESFORD,

arriving there before tea. The present pastor, Rev. A. S. Lewis, was a member of the class of 1901, and therefore a classmate of the writer's, so if any remarks concerning him should seem too familiar the necessary allowances can be made. Hearing through various channels of the success of the young pastor at Aylesford, I had feared lest he might be injured somewhat by excessive adulation. Observation has shown that it is not best for a young man to achieve a sudden reputation as a preacher. He is likely to accept the estimate placed upon his ability by his admiring friends, and the disease thus engendered, cerebral enlargement, (commonly known as swelled head) often terminates fatally. But happily in the present instance my fears were groundless, and a few pleasant and not unprofitable days were spent on the field. On Sunday afternoon at Aylesford, Pastor Lewis spoke on the subject of "Tobacco," and though the truth was spoken with plainness it seemed to meet with the approval of the large congregation present. The annual Roll Call of the church will be held on Sunday, March 16th, of which no doubt an account will be sent later.

During the past year the debt on the beautiful house of worship at Aylesford has been reduced by about \$6.00, and in a few years more it will be entirely wiped out. Since the beginning of the year special services have been held at Aylesford and Morristown, and about thirty have been baptized and added to the church. A series of meetings has just been begun at North Kingston, and it is hoped that the Spirit's power may be manifest there also. These things are not told in praise of the pastor, though sometimes such reports are understood in that way. With all the cheerful and united co-operation of the working force of the church little could have been accomplished, and above all God has visited and blessed his people.

The report of the work between Aylesford and here must be left until next week.

Yours in service.

Kentville, March 15. R. J. COLPITTS.

News Notes from McMaster.

Though somewhat late in the College year, I feel that a word or two from McMaster may not be out of place.

The Theological Course here has to me proved eminently satisfactory comparing most favourably with Newton. It is a good course and rendered much stronger by the practical turn, which is given to every study. Strongly intellectual, and withal spiritual. I feel that ministers can be fitted for life's duties here, if anywhere.

For a time, our thoughts have been busy with the Student Volunteer Convention. With its large number of delegates, its Christian orators, and its heroic purpose of evangelization, all were pleased; but none could fail to be impressed with the unweaving of true Christian character, and the nearness of the Christ in the lives of the leaders of this movement.

This convention will not be forgotten in Toronto for a long time to come, in fact, its influence is most lasting. The after-image lingers with us. Its intensity of purpose, and quiet enthusiasm have not passed, but have become ours. Already one or two in McMaster have decided for foreign work, and others are holding themselves in readiness for marching orders. In every respect, the spiritual life has been bettered, and the ideal of manhood placed higher in our institution.

At the present time Nova Scotia has a representation of five men in Arts and Theology. Mr. G. W. Elliott of New Ross completes his course in Theology this coming spring. Mr. H. B. Coumans of Lockport will graduate in Arts in May of this year. Mr. G. S. Johnson of Truro, and Mr. Cyrus S. Eaton of Pugwash are in the Freshman year in Arts. The deplorable accident which has hindered Mr. Leonard of "Acadia" from returning to his school, has awakened the sympathies of all McMaster men, and "Acadia" may be assured of his good treatment, in so far as it lies in the power of McMaster. It is good to know he is improving.

H. L. KEMPTON.

Toronto, Feb. 10.