

A Coming-Out Party.

The very latest thing—maybe I ought to say things—out!

"Miss Mildred Parsons and her brothers, Master Lawrence and the Baby," the invitations read, "invite you to a Coming-Out Party this afternoon. Come at two o'clock and don't dress up!"

Such a funny idea—a party, and not dress up! But mother persisted gently in putting on the twin B's—Betty's and Beth's, you know—plain brown dresses.

"For it wouldn't be polite now to dress up," she said, "after they've asked you not to."

"Who's coming out, d'you s'pose, mother?" asked Betty; "Mildred?"

"Why, no; I think that can't be," said mother, with a smile. "She's only seven; and young ladies do not usually 'come out' before they are eighteen, at least."

So the coming-out party began. Can you guess who came out? Forty-one little, wet, yellow chickens! They didn't all come out at once—dear me, no! It took some of them a good while. They had to saw open their shells with the tiny, hard points on their beaks, and then they had to rest, and then they had to wriggle and squirm out. When they were "out," how dragged and homely they were! But it didn't take long to dry and scramble over to the little windows—the cunningest, yellowest little come-outers, as Lawrence called them.

You see, Uncle Lem's big incubator was out in the woodshed; and the yellow chickens were in that. The children watched them through its windows.

"It's a beautiful party!" exclaimed Betty, with a long sigh of contentment.

"Oh, isn't it!" cried Beth.

After while it was over; and then there was a lunch in the kitchen, of egg salad and chicken sandwiches. But the best of all was that each little guest carried home, to keep, a wee, wee, fluffy, yellow chicken in a box of cotton.—*Zion's Herald.*

Jim's First Trade.

Jim is the son of poor people, who have fed and clothed him, but have given him little schooling and less home training. Jim went to church occasionally, and he sometimes rattled over a prayer on going to bed; but it did not occur to him that the prayers and the sermon were meant to have anything to do with his conduct through the day.

Last winter, as his father was out of work, the boy was often cold and hungry. There were dozens of other boys looking for employment in the village, so that when the grocer, Rupp, offered to give Jim a trial, there was great rejoicing at home. His mother cried, she was so glad. "It is a fine chance for you," she said. "Mr. Rupp's trade is the largest in the county, and he told me that if he found the right stuff in you he would push you right along in the store."

Jim, with his clean clothes and bright face, was at the door before the store opened the next morning. He had no very vicious nor very lofty plans as to his course. His one purpose was to "get on."

One day not long after this, Mr. Rupp said so him: "Here, Jim, carry out this basket of Spanish chestnuts to the pavement. There are ten quarts. Sell them at thirty cents a quart to passers-by."

The demand for nuts was brisk, and Jim was soon struck by an idea which made his eyes dance. He cut round pieces of pasteboard and put them into the quart measure, so that when it seemed to be full of nuts, more than an eighth of the space was occupied by the false bottom.

Several of his customers looked dubiously at their nuts, but went away without comment. When the nuts were all sold Jim, beaming with pride, went to the grocer. He did not observe an old Quaker lady who looked at him sternly.

"Here are three dollars and sixty cents," he said to Mr. Rupp.

"How's that? There were but ten quarts," said the grocer.

"They ran twelve for me," said Jim, laughing significantly.

"I bought a quart," interrupted the Quaker, "I measured it at home. It was but little more than a pint and a half. I came back on purpose to say to thee, Friend Rupp, that I will never be served by this boy again if he stays for years in thy employ."

"He will not stay an hour," said the grocer. "Go get the wages due you and begone. I want no thieves here."

But Jim lingered until the woman was gone, and came up to his employer. "I did it for you," he said. "You were to profit by it."

"Putting honesty out of the question," said Mr. Rupp, "you ought to see that cheating is ruin to business, sooner or later. Nobody will come back to the store where they have once suffered from a sharp bargain. You will have to begin trade with other ideas if you want to succeed in it."

Jim took his way home, having at last learned a lesson which he will not forget.—*Youth's Companion.*

The Young People

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All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Dead to Sin, Alive to Christ, Ephesians 2: 1-10.

Daily Bible Readings.

Monday, April 8.—2 Kings 10: 15-36. Reward for even an imperfect service, (vs. 30). Compare 2 Kings 15: 12.

Tuesday, April 9.—2 Kings 11: 1-20. God saved the king, (vs. 2, 12). Compare Isa. 38: 5.

Wednesday, April 10.—Kings 11: 21-12: 21. Faithfulness in manual service, (vs. 15). Compare 2 Kings 22: 7.

Thursday, April 11.—Kings 13: 1-13. Supplication in distress, deliverance granted, (vs. 4). Compare Ex. 32: 11-14.

Friday, April 12.—2 Kings 13: 14-25. One man an army, (vs. 14). Compare 2 Kings 2: 12.

Saturday, April 13.—2 Kings 14: 1-16. A great truth recognized, (vs. 6). Compare Ezek. 18: 4.

Prayer Meeting Topic—April 7.

"Dead to Sin, Alive to Christ," Eph. 2: 1-10.

The music for this meeting ought to suggest the resurrection of our Lord. While the theme does not directly take up that subject, yet it is related to it, and this being the specially observed Easter season, the meeting should move in that direction. The Scripture selection is a remarkable presentation of what Christ has done for us, and what we are to consider ourselves in the light of his wonderful grace.

WHAT WE WERE.

Nothing could be more expressive than the phrase "Dead in sin." That is just what we are by nature; The truth of it need not be proven as a proposition in theology, for it is a matter of human experience. If there is anything that we are sure of it is that we are sinners; we may have some doubts as to our holiness, but I have never known an honest soul questioning his sinfulness. We try to get around it; talk about character and humanity, and being kind, but we are only sailing about the point and never really touching it. God hath concluded all men under sin—and we know it, if we know anything.

The truth does not get hold of us as it used to do. Dr. Stalker tells of an experience he had with an old man who was discussing a sermon that had just been preached: "In Rannock I stayed with an old farmer who was a kind of chief man in the congregation. I remember perfectly his appearance—a grand old Highlander, really a remarkable-looking old man. I was preaching of sin, and on the way home the old farmer was talking it over in the most deeply interested way, and I just caught him saying this: 'Ay,' he said, 'sin! sin! I wish we had another name for that, because the word has become so common that the thing no longer pierces our consciences.'"

We must not lose sight of that word death. "Sin when it is finished bringeth forth death." "All have sinned and have come short of the glory of God." Consider Isaiah 53: 6; Romans 3: 23; 6: 23; etc.

WHAT HE DID FOR US.

He quickened us, gave us life. For the fact is that a dead man cannot bring himself to life. That which is born of the flesh is flesh, and will stay flesh—so far as any effort of the flesh is concerned. And that which is born of the Spirit is Spirit—and is life. What sunlight teaching on this most serious of questions! All about us are dead people trying to galvanize themselves into life; but they never succeed. He is the "Life of our life;" none of us have life unless Christ has given it to us. For that did he come; he came that we might have life, and he freely gives it. Meditate upon these Scriptures, in view of the statements in this paragraph: John 10: 10; 6: 53; 3: 36; 10: 28.

SIN AND US—NOW.

We are to be dead to it. As we were once dead to it, we are now to be dead to it. So life in Jesus Christ calls for another death; we are to be dead to the thing that once was death to us. What a world of difference in a very small word!

But there are some of us who are slow in learning this lesson; we are not as dead as we ought to be—to sin. Paul says we are to "reckon" ourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord. (Romans 6: 11.) Alack—that old corpse seems to have unusual life now and then; we do not reckon everything in, when we count up the things we are to be dead to! Speaking of this matter, Dr. Stalker says that one ought to keep a watch over the grave where his faults lie buried; they have a strange way of moving the soil and rising up!

Let the matter come to us in a most practical way: There are many indulgences to which we ought to be

dead. Look over the life you are living; why come hither—go thither? why do this—that? You are to reckon yourselves to be dead to all such things. Perhaps some of us are not as dead as we ought to be; which explains the reason why some are so dead! You certainly understand my meaning.—G. W. GRISTWITT, in Baptist Union.

An Historical Sketch of Missionary Work in Ontario and Quebec.

REV. W. L. ARCHIBALD, M. A.

Baptist history in the provinces of Ontario and Quebec shows progress, never rapid, but ever steady and continuous. One hundred years ago the two provinces had a combined population of 200,000 inhabitants, and only three Baptist churches. Even these had a small and scattered membership and were united by no organic bond. To-day in the same territory there are 520 churches with an aggregate membership of 43,000.

During the first half of the past century there was little attempt at organized effort. Communication between churches was infrequent, travel was difficult and dangerous, there were no newspapers, hence it is not surprising that, during these early years, there was neither general co-operation among the churches nor serious effort to establish strong churches in the centres of population. The intense zeal and missionary activity of the pastors in these early days compensated in some measure for the lack of co-operation on the part of the churches. Quietly and unheralded they went about the Master's work, enduring hardships, content to be buried out of sight themselves, if by so doing they might be a means of blessing to future generations. Foremost among these fathers of the denomination were Edwards, McPhail, Gilmour, Tapscott, McDermid and Fraser, whose names are worthy of grateful recognition and continuous remembrance. They went forth weeping, bearing precious seed and to-day we are gladdened in beholding a portion of the harvest.

The second period of Baptist history in these provinces has been termed the period of organization, and dates from the middle of the century. Although the Canadian Baptist Missionary Society had come into existence in 1836, yet its usefulness consisted in opportunity for fellowship and conserving of sound doctrine, rather than in furtherance of missionary effort. In 1851 it had ceased to exist and in that year the Home Mission Convention was organized.

The leading events of this period may be grouped about the names of three great missionary leaders, Thomas Lealie Davidson, Alexander Grant and J. P. McEwen so recently called to his reward. During the 25 years following the organization of this convention, Thomas L. Davidson was secretary. His energy and zeal were unbounded and before his death the membership of the churches had increased fourfold. The most remarkable development in Home Missionary activity dates from the appointment of Alexander Grant as Secretary in 1884, which position he held for five years. Never did a man more thoroughly identify himself with a cause he served; to many minds even at this day, Home Missions and Alexander Grant are inseparable if not synonymous terms. The faithful and efficient service of J. P. McEwen as Home Missionary Secretary belongs to our own day and is well known. A few weeks ago his death was chronicled in the MESSENGER AND VISITOR and fitting words spoken of his life and work.

Until the year 1887 Home Mission work in the province of Quebec was carried on by a Separate Society organized in 1858. This Society also included in the sphere of its operations that portion of Ontario, east of Belleville and Pembroke. The Eastern Convention began with one missionary. In 1862 the missionaries of the Eastern Society numbered six, and of the Western Society twenty-five. Ten years later we find in the east fourteen laborers and an income of \$2,331, as compared with thirty-eight missionaries and an income of \$5,901 in the West. For twenty years previous to 1887 the joint income of the two societies was about \$9,000. The union of the two conventions was effected in 1887 largely through the wise, skillful and aggressive leadership of Rev. Alexander Grant, Superintendent of Home Missions in the Western Convention.

During the years since the Union there has been steady progress in the work performed. Contributions increased from \$16,000 in 1887 to \$25,000 in 1896 and for the past four years have averaged about \$22,250. In 1887 the secretaries of both Conventions reported 54 pastors and students employed, to-day the number has increased to 157. During the past twenty years 177 chapels have been built, 162 churches organized, 64 churches have become self-supporting, 13,705 have been baptized by Home Missionaries, and \$380,000 contributed to Home Missions. The additions to Home Mission churches last year numbered 1670. These are marvellous results and are manifest tokens of the Divine favor. It has been observed that the number of baptisms on mission fields has varied according to the increase or decrease of the contributions from the churches.

During the earlier years, it was found exceedingly difficult to secure competent men to act as Home Missionaries. Those obtainable were in many cases uncultured and incapable of good generalship. During recent years, however, choice young men have been offering themselves for this work, and with the establishment of McMaster University in 1887, have obtained a liberal education or, at least, a theological training of large practical value. Nearly 100 such young men have been ordained during the past eight years.

The prospects for the future are bright. Our brethren in Ontario and Quebec are not without their problems of a serious nature. But the unseen hand which has guided their steps through the obstacles of the century now past, into the splendid prosperity of to-day, will also lead them into a place of larger usefulness and greater glory in his service. This brief glimpse of mission work among our brethren of another Convention should inspire us to nobler activity in the work peculiarly our own. We ought to have larger faith in God to give more liberally and pray more earnestly for the Home Mission work in the Maritime provinces.