

Messenger and Visitor.

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WEDNESDAY, MAY 6th, 1896.

TOO FREQUENT CHANGES.

One of our religious exchanges remarks that "if some pastors did not change about so much they would reap larger harvests." The remark is quite true, we have no doubt, and yet the desire to reap more largely is in many cases the motive or at least a principal motive in making the change. Thus, for example, Bro. X. goes to become the pastor of the church at A. He enters upon his work with zeal and hopefulness. His efforts are attended with much blessing. The church is revived. Many perhaps are converted and his work for a time is full of interest and encouragement. But this happy condition does not continue very long. After a time the special services are discontinued and the ordinary routine of church work is resumed. Many lose their enthusiasm and some seem to lose all their interest in religious concerns, conversions do not take place, difficulties occur. Old troubles of which the new pastor had known nothing come to the surface, the pastor finds that the temper of the people has become more critical toward his preaching and that closer study and more preparation are necessary in order to hold the interest of his congregation. In fact Bro. X. finds that for him to remain in A. means a stout tussle with adverse circumstances, hard work, close study, ability to face and overcome some measure of prejudice and a willingness to wait for results. Then something whispers to Bro. X. that "his work in A. is done," that he would be much more successful on a new field and that some other man would much better meet the requirements of A. When a voice whispers to us just what we wish to believe, it is easy to persuade ourselves that the prompting is from above. So, in too many instances, Bro. X. looks about him for an opportunity to change and when a call is received from another church, A. is left, with kind remarks respecting the goodness of the people and the hope, devoutly expressed, "that the Lord will send some man of His own choosing to carry on His work on that important field." Then he passes on to B. to report, in his essential features, the work which he had accomplished in A. Meantime the church at A. is left pastorless probably for months, perhaps for years, and when another pastor does come he finds its condition little or no better, perhaps even worse, than Bro. X. had found it when he came.

We do not mean to disparage the work done by the "X" type of minister. His work is good and important so far as it goes. The trouble is that it does not go far enough to accomplish the great purpose of permanent church-building. In order to that, there must be a stable, continuous pastorate. There must be men who can stay with a church and effectively serve after the revival is over, to gather the fruits of it, to care for the converts, to build up the church by sound religious teaching and to lead it forward by wise methods in every good work. The "changing about" plan is bad for the church, and it is almost equally bad for the minister. The qualities which a successful pastor must possess require experience and exercise for their development. There must be diligent study and exposition of the Word of truth, study also of the congregation and its peculiar needs, an honest and brave facing of difficulties, with a determination to overcome them by the help of God, an employment of the best available methods to the highest practicable result, a patient continuance in well-doing, relying on the promise that "in due season ye shall reap if ye faint not." However it may be about pastors, pastors must be made. The efficient pastor is largely the result of experience. He comes to power and eminent service on the stepping-stones of difficulties he has surmounted. He has not sought to find the path where least resistance was to be encountered, but has bravely chosen the way which in spite of many opposing forces seemed to lead to the noblest results.

The Temptation of Katherine Gray by Mary Lowe Dickinson, the talented author of "Spring Blossoms," is a book that is published by the American Baptist Publication Society of Philadelphia. The story is one of absorbing interest, and has been extensively read. Mrs. Dickinson is the secretary of the order of King's Daughters, and her writings have been found helpful to many a young life. In Katherine Gray, the author skillfully shows the necessity for strict adherence to right principles in the upbuilding of character. The heroine's life is most interesting in spite of its failures. The story is an excellent one for Sunday school libraries.

THE HALIFAX SCHOOL FOR THE BLIND.

The twenty-fifth annual report of the Halifax School for the Blind has lately been issued, showing highly gratifying results as to the extent and character of the work accomplished. During the year, 74 blind persons have been under instruction. Of these 52 were males and 22 females. Four of these, having graduated or left the school, making the total attendance on Dec 1 1895, 70, of whom 50 were males and 20 females. Of these 41 are from Nova Scotia, 17 from New Brunswick, 4 from Prince Edward Island and 9 from Newfoundland. In reference to the work of the year the Superintendent, Mr. C. F. Fraser, says, "With scarce an exception it may be said our pupils have worked to advantage, and the results are as creditable to themselves as they are gratifying to the teachers and to myself." The Nova Scotia Legislature has amended the Act respecting the Education of the Blind, so as to admit to the institution children between the ages of six and ten years. As a consequence nine little boys and girls under ten years of age are attending the school thus commencing their education at an age when it is said they are best fitted to receive instruction. The superintendent considers it important that the little blind children should be sent to the school as soon as they reach the age of admission, and assures parents that the little ones will receive special care and every effort will be made to promote their best interests. Close attention is paid to the conditions of health, good wholesome food, physical exercises etc., and the health of the pupils is generally better than is usually found among the blind. The aim of the course of instruction given in the school is not merely to develop and inform the mind, but to place the student in a position to earn his or her own living. A large number of the students acquire a musical education which places them in a position of self-support. Many of the boys attain to a similar position of independence by a course in manual training. Some also are now taking a course in light electrical work which we are told offers a new and profitable occupation for the blind. Girls learn the use of the sewing machine and become proficient in fancy building, crocheting, sewing, bead and jet work etc.

The three Maritime provinces and Newfoundland unite in the support of the school. Nova Scotia and New Brunswick have made education free to the blind, allowing \$150 for each pupil in attendance at the Halifax school, one half the amount being paid by the government of the province and the remainder by the municipality in which the pupil has a legal settlement. The income of the school for the year was as follows: Interest and Dividends, \$2,286.00; Donations and subscriptions, 184.50; N. B. Gov't and Municipalities, 4,090.50; N. S. Gov't and Municipalities, 1,645.50; N. B. Government, 269.25; Newfoundland Government, 1,300.00. Total, \$9,755.05.

The number in attendance at the school has been steadily increasing from year to year and the admission of a younger class of children has had the effect of making the increase the past year unusually large. More room is required for the operation of the school, and a new building appears to be a necessity. A suitable building will cost about \$20,000 and Superintendent Fraser makes an appeal to the people of the Maritime Provinces to assist in providing means required for its erection. He believes that they take an honest pride in the position which the Institution occupies in the world and that they will come forward with generous contributions toward the projected extension of this important educational work.

Not an Explanation.

The explanation of Rev. Dr. Saunders in re "The annuity work" does not explain. If a satisfactory explanation can be obtained, it should be forthcoming at once. It is a question of first importance to the Baptist ministry of our province. Some of the questions we suggested are satisfactorily answered others are not. In reference to hearing and discussing the reports of the Secy. Treasurer at convention, we have this to say, we think it more than strange that the work of this Board should be crowded into an obscure corner of the convention, and railroad through the body somewhere between midnight and sunrise. We readily admit that the great Boards should have the preference, and receive the attention of the convention when the largest attendance can be secured; but when it is distinctly understood by the Halifax Board that great and growing dissatisfaction exists among the ministry, at least a reasonable effort should be made to have a representative meeting of convention discuss this whole matter. This has not been done.

Plainness of speech is necessary, we will therefore speak plainly. The fact is our Annuity Association is not established on a sound business basis. This is admitted by the Secy. Treas. in his last communication, here are the exact words: "In the first place, the amount, at ten dollars a year does, for paying annuitants would be inadequate." In other words the Board agrees to pay out, by far, more than it receives. This is not business. I still maintain that the five multiplied appeals for help, from the Secy. Treas. of the Board, have placed the Annuity work in the arena of chaos.

and no where else. As one of the ministers of the statement of the Treasurer in MESSINGER AND VISITOR of April 8th, "It is a debt. It is due these ministers and their households." The pastors are paid by the churches. In the majority of cases the pastor is the best paid man in the community. I am not now saying that our pastors are paid as liberally as the other professions, but they are paid all that the churches agree to pay, and all the pastor can do is to thank God and ask for reconstruction. Parish the thought that my son, my daughter, must be regarded as dependent on the charity and good will of the denomination for her or his financial standing. Let it be granted that "a debt" exists; will the Secy. Treas. tell us who gets the benefit of the denominational offerings? The one hundred ministers who are largely the support of the fund and sixty who are on the outside? An injustice is being done our ministers; of this the churches can be sure.

Again the opinion prevails that this Association was not wisely devised largely by old men, and if there is an obstacle in the way of readjustment it is largely because our older brethren who constitute the voting power of the Association are unwilling to give up their annuity allowances, in case of disability, reduced. Right is right, however, and justice is justice wherever you locate it. It was put this way to me by a sharp, shrewd business man, the older brethren largely receive an annuity scheme threw up this wall or fence around themselves and say to the rising ministry come to our terms or stay out brethren. The younger men demand that the whole work of the Association be re-organized so as to steadily eliminate the element of charity. The day has come, and the hour has arrived, when reconstruction is an imperative necessity. If this is impossible we want the Halifax Board to inform us what we can do. I am free to say that the question of organizing an Annuity Association for the ministry of our Province on a firm business basis, is being seriously considered.

As will be found on glancing at my first letter concerning the work of the Association, the annuity scheme should be regulated by duration or length of membership. In other words, if I enter the Association and remain in it one year paying \$10, let it be guaranteed to me for the next year, or \$10, during the years of disability, or if I remain two years and pay \$20, let an annuity of \$20 and so on. That is a feasible and safe scheme.

Had I been favored with satisfactory explanations from Halifax as I confidently expected, I should not have resorted to the indignities of a further insertion. As it is, Bro. Editor, this is a denominational question and it should have a place in our paper.

April 24, '96. B. H. THOMAS.

Our Missionaries.

Do missions pay? Shall we dare to ask such a question in the light of our present condition? Well, we cannot help looking at things of the kingdom from the economic standpoint. We make some interrogative points and hang them on our pegs of wisdom and give our thoughts to the question of the financial success of missions.

There is one thing sure it does not pay to withhold our gifts. The church that has begun to withhold gifts on its part, its own doubt will condemn it. If you seek for truth look about you, mark the low state of the churches. Our mission in India is very dear to us and we yearn for the success of our work, but we are having fallen upon our garden in Telugu land. Our hearts have been saddened many times on account of the sad news that those who had left our shores and had secured the language of the land, had done work were compelled to return home again. This is painful to all those who love the cause and painful because of this affliction, but I feel confident that the severest trial comes to those who are compelled to come home, or drop and die there. These workers for us, in the blessed gospel of the Son of God, yet confident, put off the thought of returning, as long as possible. They come to us in order to find strength and gain to the benighted. Their responsibility has been greatly increased and they bear the cry of India as we never do, to come over and help us. To stay we must restrain passion and be as a serene thing. We do well therefore to "have a fervent charity among ourselves" and to have tenderness of heart with a warm welcome for the life and health seeking workers who come again to the home land. Whether strength may be gathered on the way home let us be thankful for. The fading cheeks under the deadly climate told it meant death to stay. Life is sweet to us all.

I suppose if we all were to study more about the past we should realize that God gave us this privilege of sending missionaries with an increasing joy, as we noted from time to time the tremendous lifting power and transposing forces of the Gospel of the Son of God. The terrible thing associated with work on the high places mentioned in scripture and the deadly debating things associated with all health worship—the Romans and Greeks included—are painful to think about, and we should like to know the condition of today? Where shall the credit be placed? Who emancipated us from such consecrated immorality and unholiness? Jesus the Son of God. We were indebted to men who risked their lives to preach to us of Jesus. Our forefathers in Germany heard of Jesus and those in England too. Through missionaries we have been helped. Our civilization is part of the result of this. We are only part of what was possible but the gospel has made us all we are. This is true of the man who gives nothing to or for religion; who soots and laughs at the christian. He is a possessor of the same religion that he professes but he has the same relation to christianity as the myriads does to the oak.

The scripture reads: "Freely ye have received, freely give." We have received a blessed gospel which has brought salvation, happy homes, a holy and elevated motherhood and a noble fatherhood, great charities and hospitals, with education in all the arts and sciences and all the triumphs of these last days. Our debt and our duty is to see that others have the same gospel offered to them. You clear mind one your very existence to the conditions made possible by this gospel and you cannot refuse; to refuse to help is to be an ingrate, a selfish thing, a parasite. It does not pay to keep back your gifts, it dwarts and shrivels up your manhood. To refuse to give to this cause, which has given to you, is to reveal licentious of soul. The truth is, God wants you; and if you cannot go you must be the next best thing, send your gifts, and send all you can. Now does it pay to send men to Telugu land? Is it wasting money to send any missionaries because some cannot reach? In the first place if all the money spent for foreign missions by our continent was put in one pile and divided by the number of individuals have put into a gold claim which yielded no return at all. Now suppose there had not been one convert in Telugu land we were in duty bound to send men there and we are better off in the legislation of the Lord. Then again we are part of what we are because of what we have done for missions and we are as weak as we are because we have done so little. To put it in another way, we are not this, though every minister in the legislation of the country, something directly or indirectly the interests of their church, shall be done in accordance with their views. In Quebec, the centre of Canadian Romanism, legislation is largely managed by those who message the French church of that province. Occasionally the will of the Pope is added to the local power. This being the state of things in the second largest province of the Dominion, it is but natural that the influence of the hierarchy should be great at Ottawa. It is well to have a salary, like Mr. McCarthy, told off for service in restraining the aggressiveness of this ever vigilant ecclesiastical agency. Already it has been announced Mr. Murray to direct against these people one of his soft, polished passages, given to them in good spirit and dulcet tones. I do not like the professional opposition arrayed against the ever watchful power in Dominion. It is but natural that it should be from personal conviction; detached from any organization.

It seems to me that all intelligent citizens, not blinded by party politics, would seriously desire to see two other men, and for other reasons; return to the new parliament. I refer to Sir Richard Cartwright and the Hon. George E. Foster. Both are men of acknowledged ability and thoroughly well informed in the details of the financial condition of the country. For many years this question has been their study. Irrespective of the matter of which side is in power, the country should have the benefit of their abilities and exhaustive knowledge. Already it has been announced Mr. Murray to direct against these people one of his soft, polished passages, given to them in good spirit and dulcet tones. I do not like the professional opposition arrayed against the ever watchful power in Dominion. It is but natural that it should be from personal conviction; detached from any organization.

We also see blessings result from this work. One of our people here for some years studied courses, passed examinations, and captured a banner from the B. Y. F. U. of America. This banner has always been received with great respect. It is a full realization of the fact that on 1st January or later the tears will come. Christ's coming with his holy angels then shall be our joy of rejoicing when Christ pointing to those redeemed from Telugu land shall say "I have found you." I believe that all realizations of the glorious work of Jesus Christ. There are compensations in God's economy and it is well to bear this in mind. "Give and it shall be given you."

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Take my silver and my gold
Not a mite would I withhold
Take my life and it shall be
Always, ever all for thee.
J. H. Davis.

The Impending Election.

It is now announced that in June the people of the Dominion will have another opportunity of electing men to represent them in the Dominion Parliament. There should be a fair representation of the best elements of the enterprise, wisdom, intelligence and morals of the country. We have party government which is by no means the ideal method of doing the business of the Dominion. But added to this, as some say a necessary evil, there is an other evil wholly unnecessary—an evil which adds greatly to the harm done by party government. We have the caucus, that fungus growth on the body politic. In however, many things, we would do well to imitate the noble republicans in the South of us, we should leave to them the exclusive use of their own invention—the caucus.

It was somewhat gratifying to observe, during the past session of the Dominion Parliament, that the Hon. Mr. Cartwright and the Hon. Mr. Foster, in their respective capacities, had justified the respective parties that in their caucus meeting the representatives of the people were not like the staves of a camp held together by iron hoops. Opinions were only of these party gatherings. On neither side was it possible for the faithful to be kept united in following their respective leaders. Added to this, these meetings were not proof against the scorching newspaper reports. The Hon. Mr. Cartwright's life. If the independence, gained in these intrusions, could be maintained and perpetuated, one good result, at least, would come of this vexed question.

The last session of the Dominion Parliament is immortalized by these chronic disturbances in the political arena. There were some cases of heroic fidelity to conscience and impartial judgment. There were also, doubtless, some huge struggles in thinking personal convictions for party ends. On the whole, however, partisanship was curbed and weakened. A great confusion came of a great number of conflicting claims. Including the whole matter, one thing certain, the party machinery was badly damaged. After this, it will be much easier for a member to form his personal opinions, and defer to his judgment and conscience in expressing them on the floors of the House of Commons. The power good by a visit to the art studio or gymnasium, by being present at a meeting of the "Ferial society" or a gathering of students ready for healthful exercises at the law tents courts add much to one's knowledge of and interest in the work and personnel of the school. The number of students at present in

the entire Dominion their debtor they should settle the election of Dalton McCarthy and Dr. Wilson on nomination day. They are both poor party men—bad political slaves and that disqualifies them from being good political leaders. A good leader, as the world has it, is first a good follower. This shuts them out of Cabinet. They are the John Brights of the Canadian Commons. This great Englishman once tried to make himself just long, short and broad enough for a cabinet minister. But he undertook the impossible. Some men are born free lances.

How Bright thundered against the wickedness of the Crimean war, will never be forgotten. The Armenian massacres are the commentaries of his speeches. Bright as well as Gladstone are needed. Party politics could have no better counter irritant than Dr. Wilson and Dalton McCarthy. They may be wrong sometimes, but they will not be slaves on the political plantation. Dalton McCarthy's special rule is to show the hierarchy of the British church, the limitations of their civil duties, well, as well as to see the "fish" apart. He watches for enforcements from the quarter. With noble perseverance he continues to use his talents and learning in assisting this part of our population to understand their constitutional rights and privileges. But his hierarchy, on their part, persist in producing themselves according to their settled belief and convictions of duty. They are bound to see it, as far as they can, that every minister in the legislation of the country, something directly or indirectly the interests of their church, shall be done in accordance with their views. In Quebec, the centre of Canadian Romanism, legislation is largely managed by those who message the French church of that province. Occasionally the will of the Pope is added to the local power. This being the state of things in the second largest province of the Dominion, it is but natural that the influence of the hierarchy should be great at Ottawa. It is well to have a salary, like Mr. McCarthy, told off for service in restraining the aggressiveness of this ever vigilant ecclesiastical agency. Already it has been announced Mr. Murray to direct against these people one of his soft, polished passages, given to them in good spirit and dulcet tones. I do not like the professional opposition arrayed against the ever watchful power in Dominion. It is but natural that it should be from personal conviction; detached from any organization.

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Acadia Seminary.

All who have sympathized with and strive to forward the education of young women in connection with our institutions at Wolfville, must feel a very justifiable pride in Acadia Seminary at the present time. The men and women who have contributed of their means to the equipment of the school, the governors who have borne the burden of its business management, the members of the teaching staff who with untiring patience and interest have labored with its walls, the young women for whom such educational privileges exist, and the denomination, in whose life educated christian women are most important factors, are all to be congratulated upon the opportunity now afforded the student at Acadia Seminary. Its founders' builded better than they knew, and those who have given time and strength and the best years of their lives in unwavering devotion to its benevolent cause have a worthy monument to their noble self sacrifices.

To one who for years has been closely connected with the school, either as pupil or teacher or active supporter, every step in advance, every sign of increased efficiency and power are of profound interest, and a visit to the Seminary always affords pleasure. To touch the daily life of teacher and student contentedly as one may do by attending morning prayers or a class recitation, by a visit to the art studio or gymnasium, by being present at a meeting of the "Ferial society" or a gathering of students ready for healthful exercises at the law tents courts add much to one's knowledge of and interest in the work and personnel of the school. The number of students at present in

attendance at the Seminary is 90; the total enrolment for the year 110. While 1895-'96 thus compares very well with other years in the matter of attendance, the number of students is yet below what we should reasonably expect. It is the privilege of the pastors of our churches, of the students of the past and present and of all the friends of educational work to labor to increase the attendance until the accommodation provided in the admirable Seminary building is fairly taxed.

Alumnæ and pupils of former years will both give and gain much by maintaining some personal connection with the school from year to year. The Alumnæ Association, organized in June 1892, and composed of graduates and students of the school, from its beginning as Grand Free Seminary until the present time, cannot fail to be a very great advantage both to its members and to the Seminary. This organization already has a membership of 134 and has shown itself fully awake to its privileges and responsibilities. While not sufficiently strong as yet to undertake so large a work as raising a teacher's salary, it has rendered substantial assistance in the furnishing of the building, and as its strength and numbers increase the Association will doubtless be permitted to take an active part in the development of the institution for which it exists. It is hoped that the approaching reunion in June will be largely attended and in every way inspiring.

From Halifax.

Dalhousie held its Convention on Tuesday the 5th, in the law library of the College. Professor McDonald presided. President Forest was absent, attending the funeral of his brother-in-law, George Munro, Dalhousie's greatest benefactor.

The services were opened by a prayer offered in Latin by Professor McDonald. Then followed an address by the chairman, Out of respect to the memory of Mr. Munro, the exercises were conducted as quietly as possible. As the students of Dalhousie have proved to the public that they can conduct themselves on Anniversary occasions like gentlemen, they would do well to hold fast to that which is good.

Twenty-eight graduated in Arts, three in Letters and two in Science. One of the three in Letters was James Robinson Johnston, a son of one of the members of Cornwallis Street Baptist church. The students gave their colored brother a hearty cheer when he went forward to get his diploma. Thirteen graduate as Bachelors of Law, among them two graduates of Acadia. Five took the degree of Doctor in Medicine and Master in Surgery. There were four young women in the Arts graduating class, one in Letters, and one in Medicine. The graduates were addressed by B. Russell, C. C. L. D.

The degree of M. A. was conferred on nine B. A.'s, three of whom were young women.

Professor Loring Bailey, of N. B. University, the Rev. George Patterson of New Glasgow, and W. Kingsford, Esq. C. B. of Ottawa, received the degree of Dr. of the school.

The Rev. Robert Murray, Editor of the Presbyterian Witness, gave a very appropriate address with reference to the death of George Munro.

Mr. Munro has given Dalhousie a little over \$300,000.

The number attending all departments this year was 515.

Last Sabbath morning the Rev. F. M. Young, Ph. B. of Bridgetown, preached at the North church a sermon for the Odd-fellows. In the evening he preached for the Rev. W. H. Hall.

The streets of Halifax were never so torn up as they are this spring. A new company is putting in a second series of gas-pipes all through the city, and the Electric Car Company is hard at work finishing the laying of their tracks. Something over a mile of the road is now in operation.

PERSONAL.

Rev. Alexander McArthur has removed from Carleton, St. John, to St. Andrews.

Rev. J. W. Bancroft informs us that he has closed his work as pastor of the Aylesford church and accepts an unanimous call to the pastorate of the church at Springhill. Mr. Bancroft expected to enter upon his work at the latter place on May 3rd. May large blessings attend upon his ministry.

Rev. G. O. Gates and J. A. Gordon have returned from Chicago. They speak quite enthusiastically of the opportunities they have enjoyed in the matter of Bible study and the benefits they have received. Their congregations were highly pleased to meet and listen to them again on Sunday.

Rev. F. C. Wright, of Harvey, Albert Co., is about returning to Wilton, New Hampshire, having accepted the pastorate of the Baptist church in that place. The condition of Mrs. Wright's health made it necessary to seek an inland climate. We trust that the change will prove beneficial to Mrs. W., and that Rev. Wright may be happy and successful in his work upon his new field of labor.

Rev. W. V. Higgins who has just returned from India spent last Lord's Day in St. John and gave very interesting addresses on the "Fading Mission Work at Lancelot St. Church in the morning and at Carleton in the evening. He will attend the monthly meeting of the Board on Wednesday. Though feeling to some extent the effects of his five or six years residence in India, Mr. Higgins is enjoying fairly good health. Mrs. Higgins health too, we are pleased to learn, continues to improve.

Minard's Liniment for sale everywhere.

SIXTH AND SEVEN

FOR ROYS AND GIRLS

Our last conversation of the top of a snowy mountain of India. Now let us climb an oak tree in land. What a fine scene these giant branches! for our backs and their foothold! This is the last, which of all is in our home! See the up the tree, chattering not be frightened. But the pretty creature our arrival only; for, come men in priestly of oaks in their temple.

Here they come to the one God but we have climbed to the top and even the service, like a hawk, is made of the tough fish oler. It is no prier and women who are in the air. They have packed these in this wicker furnace burned as an offering to the gods. This is the destined, the glory of the sky; "Nothing in the Britain-indicated the destined to attain.

When first they heard Tyrone's words, the natives of the Sandwich western provinces we. Ceasars she was the conquered and the sung away. These were beloved to the schoolmaster's race in Behold! Where are they mingle at the aborigines. Now and then an open-eyed Health! They too lot with the Islanders, ting in marriage. Still like race lands at the usually lost in the mountains. He is a dominantly christian in arrive, but fresh conversions and savitism. We therefore—cupping of four—have the English people, like smiling their muddy, one muddy volume.

Sometimes, when we the "Englishman" in the Englishman's plain to them that heathen. If a school we call upon him to come. He is glad to "America, Europe, Asia," including "Europe" in one word "America" ask them in which born and crucified. It means and descend arise they are sure to certainty "Europe," which part of Europe, course in "England" to all seriousness a foundation of the world they are arguing that upon religion. They only a few years old, Hindu, inconsistency that is a fact. That Jena was an. Moses and David were Peter and John were that the Bible was first and in the end, think that all Englishmen class just as open are and signs with slaves. Hindu. Christians are Hindu are black. To all seriousness a foundation of the world they are arguing that upon religion. They only a few years old, Hindu, inconsistency that is a fact. That Jena was an. 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SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada.

DEAR BOYS AND GIRLS:—

Our last conversation left us sitting on the top of a snowy mountain in the north of India. Now let us cross the ocean and climb an oak tree in the heart of England. What a fine seat we have here on these giant branches! Here is a limb for our backs and there is a bough for a footstool! This is England! This is the land which of all lands on the earth is our home! See that squirrel running up the tree, chattering with fear. "Do not be frightened, Bun! We would not hurt a fly in the Island that we love. But the pretty creature is not alarmed at our arrival only; for, look down! Here come men in priestly robes. This grove of oaks is their temple.

Here they come to worship not only the one God but also the oak tree, the sun and even the serpent. See yonder huge cage, like a basket summer house. It is made of the tough shoots of the English oak. It is no play house; for the men and women who nestle in there are abating with terror. The priests have packed these fathers and mothers in this wicker furnace, like fagots to be burned as an offering most acceptable to the gods. This is the good old land, destined to become the mistress of the sea, the glory of the earth. Manually says: "Nothing in the early existence of Britain indicated the greatness she was destined to attain. Her inhabitants, when first they became known to the natives of the Sandwich Islands. Of the western provinces which obeyed the Caesar she was the last that was conquered and the first that was sent away. These early inhabitants are believed to be a race called Celts. Behold another race lands on our island shores! Who are they? Heathen! They mingle at length with the aborigines. Now another tribe pours itself upon our land. Who are they? Heathen! They too finally join in their lot with the islanders, marrying and giving in marriage. But later another warlike race lands at Hastings and is eventually lost in the mass of the English people. Who are these? They are nominally christian indeed, when they arrive, but fresh converts from the dark superstitions and savage rites of paganism. We therefore—you and I—are the offspring of four heathen tribes. These four pagan races mingled to form the English people, like four muddy rivers emptying their muddy waters to make one muddy stream.

Sometimes, when we are preaching to the "Talgus," they tell us that christianity is the Englishman's religion. But we explain to them that we are converted heathen. If a school boy is in the crowd, we call upon him to name the five continents. He is glad to exhibit his knowledge and repeats in stag-gered tones: "America, Europe, Africa, Asia, Oceania," including North and South America in one word "America." Then we ask them in which continent Christ was born and crucified. If they have not at hand a ready answer from the missionaries they are sure to reply with great certainty, "Europe." "If you ask them in what part of Europe, they will say of course in "England." They think that England was a christian land before the foundation of the world (unless indeed they are arguing that christianity is an angelic religion. Then they say that it is only a few years old. But amongst the Hindus, christianity is a jewel. They think that Jesus was always christian; that Jesus was an Englishman; that Moses and David were Englishmen; that Peter and John were Englishmen; and that the Bible was first written in England and in the English language. They think that all Englishmen are born christians just as oxen are born with horns and tigers with claws. Hindus are born Hindus. Christians are born christians. In all earnestness a Telugu man once asked me if by turning christian, he would also turn white like me. Only the other day a smart Telugu school-boy asked me for one of the spindles written by "Paul Dbars Gahru" (I. e., that Englishman named Mr. Paul). With this idea deeply rooted in their very joints, they tell us that the English religion is good enough for England and the Indian religion is good enough for India.

Then we have a grand opportunity to preach the truth. We show them that Jesus was born and lived, died and rose again, not in Europe, nor in America; nor in Africa; nor in Oceania; but in Asia. We teach them that Jesus was neither a European nor an American, but an Asiatic, like themselves. We explain that the English religion is paganism; that our fathers in Britain, were pagans and barbarians, going down the broad road that leads through heathen darkness to everlasting destruction.

Then we explain how missionaries came and preached the Cross of Christ to heathen Englishmen; how under the preaching of the missionaries our fathers were converted; how they gave up the English religion and embraced the religion of Jesus; how they destroyed the temples of Diana and Apollo and in their stead erected christian churches.

This was the beginning of the greatness and glory of England. Now did England gain continuation with the stars. Now was a ladder set up on its isolated shores and the top of it reached to heaven. Now were the windows of heaven opened, the angels of God ascending and descending and blessings poured out more than we have had room to receive.

We must confess that the gospel came to our fathers, mixed indeed with many corruptions. The Roman church had borrowed from her heathen neighbors many heathen doctrines and heathen ceremonies and stamped them with the name of Christ. When we, in the person of our ancestors embraced the religion of Jesus it was bound hand and foot with grave-obscure, but such was its innate life that no rags could smother it, no gags silence it and no cords bind it. With all the tempering of Rome they were not able to put out its eyes nor abate of its brilliant looks. Such was the genius of true christianity, that it rose up like a giant, burst its chains as to, and carried off its prison walls, as Gateson bore, upon his shoulders, the gates and bars of Gethsemane to the top of Hebron hill. Although the gospel came to Britain with all the scum hills of Rome

upon its back, yet it not only lifted itself up beneath this awful load, but lifted the English people with it. It is fortunate indeed for us that this is true; that in spite of all the misrepresentations and perversions, which have been rolled upon the gospel like the lava of Vesuvius, it has yet ever risen above the storm like that ark, which rode proudly upon the rising flood and saved all who took refuge in its bosom.

Thus did Christ come and save heathen England. From that day to this, all that is glorious in England or America has come from sitting at His feet, while all that is inglorious has come from forsaking Him.

Therefore let us be true. Let us look heaven and earth in the eyes and own our origin. Let us confess that we are the children of our fathers. Let us admit that our fathers were barbarians. Let us acknowledge that we belong neither to the tribe of Judah nor the tribe of Benjamin, but to the tribe of Heptat and Hores, of Bolothe Sea King and Robert the Devil. Behold our genealogy is posted for a frontlet between our eyes, and we are startled in our dreams by the fierce cries and streaming hair of our pirate sires. We see the fire of their blood in our frown veins.

We are chips of the old block. We and our fathers are one. We are bone of their bone and flesh of their flesh. Our destiny hung in the balance with theirs. When they were heathen, we were heathen and all of us were heathen. We are converted heathen. We forty thousand Maritime Baptists are forty thousand converted heathen.

All that is purest and loveliest in us is in us not because we are the children of England in our veins, but because we have the grace of Christ in our hearts. It is not race but grace that makes us differ from the heathen. It is not the great nineteenth century, but He who was the beginning of the centuries that makes us better than our fathers. By the grace of Christ we are what we are. As it is the thunder storm that clears the atmosphere, the rain from heaven that makes the valleys green, and the rising sun that drives away the night and ushers in the day, so the grace of Christ shed on our barbaric race, has dispelled its savage night and made its pagan desert blossom as the rose.

Like true converts we are trying to do something for those who are now, where we were once, in heathen darkness. We know what they need. We have its proof in our hearts, its story on our lips and it is not we that speak it but the Spirit, your Father in heaven, in us. If we should hold our peace "the very stones would cry out."

Heaven and earth call upon us to tell this great thing to those who know it not. Our risen Lord Himself appears to each of us and bids us upon our feet to open the eyes of the nations and turn them from darkness to light. He says to you and me: "Verily I say unto you, I find you a heathen. I made you a christian. Now you are the salt of the earth. You are the light of the world. You are a debtor to the Greeks and the Barbarians. As the Father hath sent me, so send I you. Receive ye the Holy Spirit. What I have done for you, heathen race, will I do for other races, still bound in pagan chains. I leave you here on earth for one only purpose, that you may be my faithful witness, both in your own towns and in your own province and unto the uttermost part of the earth, until the earth shall be full of the knowledge of the Lord as the waters cover the sea." L. D. MOSS.

Lanenburg Co. District Meeting.

On Tuesday, April 14th, the pastors, to an unusual number, assembled in District meeting at Pleasantville.

1st session.—A social meeting led by Pastor Shaw with spirit, and continued by a good audience with earnestness and spontaneity.

2nd session.—Meeting at 2.30, a prayer service engaged the first half hour. There then followed reports from the several churches represented.

Pastor Parry expressed his special gratitude to God for His wondrous dealings with him during the past winter. He had held special services for sixteen weeks, including all the chief points of his large field. As a result, there had been 11 baptisms, the churches themselves had been quickened, and a number of backsliders had been healed. The end is not yet for many others have manifested an interest. Mr. Parry expressed his gratitude to Bro. Correy and to the pastor who had rendered him valuable aid. Pastor Archibald reported of Lanenburg that he had just concluded a series of three weeks special meetings, which had proved helpful and inspiring to the church, but had not expressed their influence upon the unregenerate. He reported the departments of church work in a healthy condition.

Pastor Shaw from Mahone Bay reported the holding of four week special work at New Cornwall, at which the attendance was unusually good, and a decided interest manifested. One had been baptized there. He had also labored for three weeks at Mahone. He reported the congregation on the increase, and the church encouraged.

Pastor March spoke for Dayriving, one of his appointments. He had held some special meetings there during the winter, which had been well attended. As a consequence there was an increase of God's spirit amongst his people there, one had been baptized.

Pastor Crandall reported that the New Canada church consisted of a faithful band of Christian workers, who were laboring nobly to sustain God's cause in that vicinity. He had held special services, and was encouraged by the results. Bro. Crandall has engaged to add Pleasantville to his present circuit.

Pastor Porter reported no special work at Bridgewater, because of no overflowing desire on the part of his people. The congregations are the largest probably in the history of the church. A subscription list of \$90.00 a year, which he hopes to augment, has been raised to settle the debt on the parsonage. He reported a week's special services at Lakesville, in consequence of which there will be baptism at an early date.

3rd session.—Consisted of a platform missionary service. Bro. Archibald spoke with power and deep feeling of our indebtedness to the Foreign Mission Work. Bro. Shaw followed with a strong appeal for Home Missions.

4th and 5th sessions.—Prayer meeting led by Pres. Shaw, and drafting of programs for next meeting.

6th session.—Evangelistic sermon by Pastor Porter. In the prayer meeting following, led by Pastor Shaw, a number requested prayers. We hope for Bro. Crandall good things to come in this field. The meeting adjourned to meet at Bridgewater the second Tuesday in May. H. A. PORTER, sec'y. Bridgewater, April 24, '06.

DENOMINATIONAL NEWS.

Churches and individuals contributing to the work of the denomination should send contributions to the following: Rev. A. Coburn, Wolfville, N. S., is treasurer of Maritime Convention; Rev. W. M. A. Island, N. S. is treasurer of Maritime Convention; Rev. J. S. R. is treasurer of the N. S. Convention.

MEADOW, ELGIN N. B.—The Lord is still blessing us at First Cordvale church. On Sunday, the 26th, we baptized three candidates, one brother and two sisters. Brethren pray for us. April 23. A. A. RUTLEDGE.

LOWER GRANVILLE.—We baptized two more happy converts at Pleasantville section of this church on the 29th of April, whose names are Mrs. James Farnsworth and Mr. Stewart Farnsworth, both heads of families. We have gone now to Karsdale section. The interest is still as high as ever, and we expect to baptize soon again. Brethren pray for us. Yours in the Lord, J. A. PORTER.

PENFIELD AND BEAVER HARBOUR N. B.—Rev. J. W. S. Young writes that he visited Penfield and Beaver Harbour and spent two weeks on the field, with the result that the churches were blessed and strengthened. Two were added by baptism and three by experience. Bro. Young says it is a good field and a good people. Their great need is to have a settled pastor. He urged upon them the importance of securing a minister who would continue on the field.

PITTSBURGH.—Last week the work of the Lord was carried on in our midst so as to cause our hearts to rejoice. Bro. Farnsworth of Sackville has been with us for two weeks on the field, and both in the harvest field. Yesterday nineteen rejoicing converts put on Christ in His own appointed way. Of those who have been baptized, five are members of one family; some have been baptized by five years the last year, while others have been ten years on life's journey. We thank God and take courage to undertake new work for Him. Pray for us brethren that the good work may go on till all shall have Him.

RAY VIEW CHURCH, YARMOUTH.—We have closed our series of meetings here. Last Sabbath, April 22, fifteen more were baptized—three at Port Maitland and twelve at Beaver River. This makes forty-five in all baptized during the series. Three more have been received for baptism. We believe that quite a number of others have been converted and we trust that some of these will be able to come forward before long, and be members of the church. We are glad to see that the work is going on well. Who will pray for the work? D. H. McQUARRIE.

MONROE.—At the close of Sunday morning sermon Pastor Hinson led three happy converts down into the baptismal waters and they were constrained to rejoice in the fact they had followed their Master. One of these, our good Bro. David Eric, is not so well physically as we would desire, but he is rejoicing in the hope beyond. Another, a good brother, is the head of a family will we pray for him. We are glad to see that the work is going on well. Who will pray for the work? D. H. McQUARRIE.

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Why Not

Write us now, if you have not bought your Spring and Summer Suit, or Overcoat or Pants.

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Some PIANOS slightly used will be sold at a Great Bargain, viz: The Fisher, Emerson, Heintzman, Foisy, Evan Bros.

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BABY'S OWN SOAP

IS DELICATE, FRAGRANT AND CLEANSING.

Beware of Imitations.

JOHN CHAMBERLAIN,

FUNERAL DIRECTOR AND EMERALD, 161 MILL ST., ST. JOHN, N. B.

For the convenience of the South End of the City we have opened a Branch Store at 183 Charlotte St., where all orders will be kindly received from all who will favor us with their patronage, and the work done with neatness and dispatch day or night.

We have in stock all the latest designs for coffins to select from. Fine flowers and careful drivers in all our vehicles. We are well equipped for the business in every particular. Satisfaction guaranteed on all orders. Telephone No. 25. Night Telephone 311 St. No. 25.

A Request

Readers of the MESSENGER AND VISITOR will please mention M. & V. when advertising advertisements contained therein.

The funeral of Baron de Hirsch took place at Paris on Monday, the remains being interred at Montmartre cemetery. The wish of the deceased of a simple funeral was obeyed as far as having a second-class hearse and no wreaths on the coffin; otherwise the funeral was a magnificent pageant. The Hirsch remains were profusely draped with mourning. The coffin was of ebony, inlaid with gold and silver. An enormous line of mourning coaches followed the remains to the grave, and the streets were thronged with sightseers.

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