

# Messenger and Visitor

THE CHRISTIAN MESSENGER  
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THE CHRISTIAN VISITOR  
VOLUME XLVIII.

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SAINT JOHN, N. B. WEDNESDAY, MAY 6, 1896.

**Reinforced.**—The Messeross and Vintros again occupies rooms at 85 Germain Street, up stairs, near King Street. Please remember: 85 Germain Street, instead of Prince Wm. street. Old and new friends are always welcome.

—The Fredericton *Gleaner* tells of a valuable apple tree more than a hundred years old, growing on the Merritt farm at Hampstead. The tree, is still in a healthy condition and bears apples of a good size and very fine quality. These apples, the *Gleaner* says, have been kept in an ordinary cellar through the winter and until August, then taken out in fine condition and sold at \$8.00 per barrel. The origin of the apple and its proper name, if it has any, are unknown. There are several trees on the Merritt farm bearing apples of the same variety, one of which last year yielded six barrels.

—The convention of the Pine Hill (Presbyterian) Theological College, Halifax, took place on the evening of April 29, in St. Matthews church, in the presence of a large audience. In the report presented by Rev. Dr. Currie it was stated that the year had been the most successful in the history of the college. Fifty-four students had been enrolled; the graduating class numbers twelve. Valuable additions, it was stated, had been made to the library and the students had formed societies for mutual improvement. Among the things needed are a fire-proof library building and means for the establishment of post-graduate scholarships. The degree of D. D. was conferred upon Rev. Neil McKay, of Chatham, N. B.

—A TELEGRAPH dispatch of May 1 announces the death of Abdul Asim, the Shah of Persia at the hand of an assassin. The assassination took place at a shrine about six miles south of Teheran. It is uncertain whether the murderer died was committed by a fanatic acting on his own personal impulse, or whether the assassin was the agent of a secret organization known as the Babi society, a criminal association from which already an attempt upon the life of the Shah had emanated. The son of Abdul Asim, who in the regular order of succession would now become Shah, is said to be a man of marked ability, but inexperienced in public affairs. There is some fear that Zia Es Sultán, the late Shah's eldest brother may dispute the succession.

—These features of South African nature, its silence, its loneliness, its drear solemnity, writes Professor James Bruce in the *May Courier*, "have not been without their influence upon the mind and temper of the European settler. The most peculiar and characteristic type that the country has produced is the Dutch Boer of the eastern plateau, the offspring of those Dutch Africans who some sixty years ago wandered away from British rule into the wilderness. These men had, and their sons and grandsons have to some extent retained, a passion for solitude that still makes them desire to live many miles from any neighbor, a sturdy self-reliance, a grim courage in the face of danger, a sternness from which the native races have often had to suffer. The majesty of nature has not, however, made them a poetical people, although the fact that they read nothing whatever but the Bible might be expected to have stimulated their imagination and purified their taste."

—MACHINERY is often very wonderful and in its place highly valuable. It is indeed quite indispensable in this age of the world. If all the machinery in the world should stop, like grandfather's clock, never to go again, what unimaginable consternation there would be, and how many thousands of human lives must stop with the machinery which human genius has created. Machinery is excellent and indispensable in its place. But its limitations must be recognized, and all machinery has its limitations. As the *Sunday School Times* says, "Machinery never creates power. . . . Steam electricity, horse power, man power, may so operate a machine that it will give out almost as much power as is put into it. A finely adjusted, carefully tested machine may reduce to a minimum the loss of power that is inevitable from friction. But an empty boiler, and unstarted battery, a lifeless animal or man behind the finest piece of mechanism in the world will render that mechanism worse than useless as a working force. The superintendent makes a mistake who tries to revive a lifeless Sunday school by introducing into it new machinery without arousing in the teachers and scholars the motive power of renewed concentration and enthusiasm. In only one instance do ball-bearing help to accelerate the speed of a rickety bicycle, and that is when it is running down hill. A Sunday school that is moving in that direction needs no machinery to help it on."

—The Congregational House, Boston, has for many years occupied a fine central position on the corner of Beacon and Somerset street. Here an extensive publishing and book selling business is carried on and here also are the editorial and printing offices of the *Congregationalist* newspaper, the Mission Rooms of the American Board, etc. A proposition is now under consideration to sell this property and erect a new building elsewhere. Some idea of the value of land in that part of Boston may be gained from the fact that the lot, apart from the building, on the corner of Beacon and Somerset streets is said to be worth from \$550,000 to \$600,000. It has been proposed to remove to Copley Square, the vicinity of the new public library, the Art Museum, Trinity church, the Old South, etc., but the location is felt to be too far removed from the business centre of the city. Another proposition which appears more likely to be adopted is to secure a lot, said to be bounded by the State House on the west and fronting on Mt. Vernon street. This location would seem to be a very desirable one and by making the change proposed the Congregationalists can make adequate provision for their work at much less expense than can be done on the lot they now occupy.

—The Chautauque Assembly has recently issued a handsome prospectus in the form of the advance number of "The Chautauque Assembly Herald," containing full information in regard to the programme of the Assembly for the coming summer. The announcements appear to be as attractive as usual. The school of Arts and Sciences will offer 105 courses in all departments of collegiate instruction under professors from Yale, Harvard, the University of Chicago, Vanderbilt and other leading institutions. President Harper continues in charge of the collegiate work, himself giving instruction and delivering a course of public lectures. President Eliot, of Harvard, will deliver the address to the graduating class of 1896 in the Chautauque Literary and Scientific Circle at Chautauque Assembly, on August 19. Among the preachers who will deliver sermons at Chautauque next summer are Dr. Geo. A. Gordon, of Boston; Dr. Gimnasium, of Chicago; Pres. E. Benjamin Andrews, of Brown; Rev. Chas. Aked, of Liverpool, England; Prof. Geo. Adams Smith, of Scotland and Bishop John H. Vincent. An interesting part of the programme for 1896 will be a conference under the charge of Mrs. Emma P. Ewing, the well known domestic economist. The problem as to how the income of the average American family can be most wisely and economically utilized for shelter, food, dress, decoration, education, etc., will be discussed by such authorities as Mrs. Jennette Miller, Miss Anna Barrow, Mrs. Emma P. Ewing and others.

—The enjoyment of nature, says the *New York Tribune*, "used to be an exotic cult, confined to a few. As a rule the ancients were absolutely indifferent to nature when they did not fear it. Even in the last generation the appreciation of its beauties was very languid with most people. It is pleasant to note the fact that this is no longer. Even people who live in the country, who are generally most oblivious of its charms, are beginning to learn better. For one thing an appreciation of nature has become the fashion, and no one likes to be out of the fashion. It is to be feared that sometimes those who chafe under a lovely view or a noble landscape are not really so much enamored with Nature as they pretend. But even so, it is well that they should know what they ought to enjoy; and in time the true insight will come to them with practice. Indeed the capacity to understand and enjoy Nature is constantly growing today. Outdoor life with its incidental sports and recreations is appealing to a larger number of people every year. Among the contributing factors to this is undoubtedly the bicycle. While one can ride a wheel in the city, it is in the country, after all, where it can be ridden with the greatest enjoyment, and nowadays thousands of men and women are enabled by the bicycle to visit the country who never saw it before, except from a car window or a hotel piazza. Moreover the wheelman does not merely visit the country; he sees it at such close range that he is obliged to take it into account and finally to love it. Much is said of the industrial and social revolution wrought by the bicycle, but its agency in inspiring in the hearts of men a love for great Mother Nature, through less critical, is quite as important. Altogether, the bicycle is to-day one of the most important features of life, and at no time in the year is a ride on it more delightful than in those bracing days of early spring."

## PASSING EVENTS

THE news of the condemnation to death of five men connected, as leaders of the Reform Committee of Johannesburg, with the uprising of the Uitlanders against the Boer government of the Transvaal, has been received in England and America with a good deal of surprise, and has caused some excitement, though it is not believed that the sentence will be carried out. The names of the five men are J. H. Hammond, Francis Rhodes, George Farrar, Lionel Phillips, and Charles Leonard. Mr. Hammond, who was manager of the De Beers mines, is an American. He has had a highly successful career as a mining engineer, and it is stated that he was engaged by Cecil Rhodes to go to South Africa to take charge of his large engineering operations at a salary of \$5,000 a month. Of the others, Col. Francis W. Rhodes is a brother of Cecil Rhodes, formerly Premier of Cape Colony and an official of the British Chartered South Africa Company. Mr. Farrar is a newspaper proprietor and owner of *Country Life* published at Johannesburg. Mr. Phillips is president of the Chamber of Mines of Johannesburg. When the arrests were made at the time of the Jameson raid Mr. Chamberlain gave the United States government assurance that the British government would exert its influence on behalf of any United States citizens concerned in the matter, the same as on behalf of British subjects. This engagement will, no doubt, be carried out on behalf of Mr. Hammond. In reference to the sentence passed, the *London Times*, of Wednesday, said:

"The sentence was a complete surprise, but they were regarded with equanimity solely because it was perceived that they cannot be executed. This applied with equal force to the monstrous penalties against the other prisoners, (than those sentenced to death). We rely on President Kruger's common sense. To execute the sentences would be a crime from which we gladly believe that President Kruger would shrink. It would also be a political blunder. It is hardly necessary to allude to the certain consequences of the execution of the sentences. The putting of one to death would kindle an insupportable feud between the English and the Transvaal Boers. No other politician can doubt the ultimate issue of a conflict between Great Britain and the Transvaal, whatever its alliances."

LATER dispatches give the information that the sentence of death imposed upon the leaders of the Johannesburg Reform Association has been commuted, but that penalty will be inflicted is not stated. The offence against the Transvaal government, to which these men pleaded guilty was one of great gravity and it is not improbable that in accordance with the law under which they were tried there was no course open to the court, but to pronounce the death penalty. It is stated, however, that the announcement of the sentence caused great excitement among the people of Johannesburg, who thronged the streets discussing the event and also held an immense public meeting to protest against the severity of the court's judgment. The sentences on a large number of men concerned in the revolutionary measures at Johannesburg besides the leaders mentioned are very heavy, including large fines, imprisonment and banishment. Among the number are four United States citizens, who are sentenced to pay fines of \$10,000 each, to be imprisoned for two years and then to be banished from the Transvaal for three years longer.

RESPECTING the Irish Home Rule party in the House of Commons, Mr. Harold Frederick, London correspondent of the *New York Times* writes as follows:

The rupture in the Irish Parliamentary party is at last complete. Messrs. Healy, Arthur O'Connor, Vesey Knox, and their followers, numbering about twenty-five, will not attend further party meetings or accept notices from the party whigs. They were driven to the course by the action of the majority in thinking that they could on the same day formally insult Mr. Knox and get Messrs. Timothy and James Healy to help them to frame amendments to the Irish Land bill, by putting them on the commission from which Mr. Knox was pointedly excluded. The lack of brains in this proceeding made it necessary to cut loose at once if there was to be any intelligent criticism of the Land bill at all. This session leaves Mr. Dillon with some forty followers, of whom thirty are paid holders of a type lower intellectually and morally than the worst specimens of York or King's County ever elected to the legislature, and the remainder are mostly ambitious egotists or timid sentimentals, who carry no weight in the House. There is not a lawyer left among them of any high rank, or a parliamentarian of any standing whatever. It is the end of the home rule movement as shaped by Parnell. Of course the Irish question is eternal and it will be done in time, but the old one is dead.

## ON Monday of last week Sir McKenzie

Howell presented his resignation as premier. Sir Charles Tupper was called upon to form a government and the new Cabinet as announced on May 1st is as follows:

Sir Charles Tupper, premier and secretary of state.  
Hon. G. E. Foster, minister of finance.  
Hon. John Costigan, marine and fisheries.  
Hon. John G. Haggart, railways and canals.  
Hon. A. R. Angers, president of council.  
Hon. W. B. Ives, trade and commerce.  
Hon. A. R. Dickey, minister of justice.  
Hon. F. F. Woods, customs.  
Hon. E. S. Fernald, revenue.  
Hon. Mr. Desjardins, public works.  
Hon. L. O. Taitton, postmaster general.  
Hon. H. J. Macdonald, interior.  
Hon. D. Thibault, militia.  
Sir Frank Smith, C. D. Ferguson, and Hon. J. J. Rose without portfolios.  
Sir C. H. Tupper, solicitor general, without a seat in the cabinet.

Different views according to party affiliations are expressed in reference to Sir Charles' Cabinet. On the one hand it is pronounced strong and worthy of the highest respect, on the other hand it is declared to be weak and very feebly representative of the conservative party. It will be generally admitted, however, that the Quebec representation is strong in the Ultramarine element. If on Messrs. Angers, Desjardins and Taitton are gentlemen who may be depended upon to carry out, so far as they are able, the expressed views of the R. C. hierarchy on the Remedial bill or any other political question. And their obedience will not be a matter of policy merely but will be rendered complete, as true and loyal sons of the church.

—The new Tremont Temple building was opened on Sunday last. A large number of prominent Baptist ministers and laymen attended the services. Great crowds of people were present. About five thousand persons attended the opening service and large numbers could not obtain admittance. Many came from a distance to attend the opening. Dr. Loring stated that the cost of the building and its furnishings was \$510,000, and that, with the value of land upon which the Temple was built, brought the whole value of the property to over a million dollars. The dedication sermon was preached by the pastor, Dr. Loring, from Ezra 6:16.

Letter from India

"One soweth and another reapeth." One buildeth and another occupyeth is what has taken place in regard to the Parkinade Mission Bungalow. While yet the sound of the hammer could almost be heard, those who toiled in the erection of a home were compelled in the providence of God to turn their backs upon the loved work of ministering to the needy and face toward America.

A little over a year ago, on visiting Parkinade in conference with our fellow missionaries, little did we think that Mr. and Mrs. Higgins would be compelled so soon to leave their chosen field of labor. Although Mrs. Higgins had suffered much it was not anticipated that of their missionary career was to close at hand. God's ways are not man's ways, so we in humble submission to him who knoweth all things.

If you look at the map of the Telugu field, and I suppose you all have a copy of the one made by Mr. and Mrs. Higgins, if not they can be obtained at the Baptist Book Room, Halifax, or from Mr. Manning, St. John's twenty-five cents. Year by consulting this map you will see that Parkinade is the most northerly of our occupied stations in the Telugu field.

We are here among the mountains, fifty miles from the sea and twenty-five from the railroad. In this region nature presents itself in some of its grander aspects. Mountains rise up on every side varying in height from one thousand to four thousand five hundred feet. Winding among these ancient hills are marvellously fertile valleys, often several miles in width. Here, with little or no fertilizing material added, abundant harvests have been produced for thousands of years. This rich district is peopled by more than four hundred thousand souls, the larger portion of whom have no knowledge of the Gospel. Many have heard the name of Christ, but for a season to have of Christ and for him to have a knowledge of the Gospel are two very different things. Christ's saving truth has been preached in many villages. To human eyes it would appear as though much of the seed had fallen by the wayside, on stony ground or among thorns. But now and then our hearts are gladdened by the appearance of a plant that gives evidence of being rooted in good soil.

Since the departure of Mr. Higgins it has been my privilege to baptize three persons. One was an old woman of sixty years or upwards, already three of her sons and one daughter have accepted Christ as their Saviour and are amongst our best and most trusted Christians. Another of the converts recently baptized was a woman of about thirty years of age. She lives in the town of Gnapur, thirty-five miles distant from the mission premises. On hearing of her a

few weeks ago, accompanied by the active helpers I went to visit her and was surprised to find one so thoroughly versed in scriptures. With ease she could repeat whole chapters and could readily give scripture quotations in answer to many questions relative to her christian experience and faith. She was able to give an intelligent reason for the hope within her. One of the native preachers said to me, "When in her presence I feel ashamed of myself on account of my meagre knowledge of the scriptures." So far as being able to quote is concerned, I could share in his feeling.

Inquirers are arising here and there. Two days ago a man from a village twelve miles distant came and asked for a preacher to be sent to his town to teach him and his people the way of life. He has been reading the New Testament and is desirous of knowing more of the truth.

A few days since a Brahmin from a village, some fifteen miles distant, wrote me the following letter which I will produce in his own language:

Dear Sir,—I am searching about christianity for about two years and have been reading Bible and by hearing the word I become one of the seekers after christianity. I want to be baptized, but owing to some difficulties which I informed to Mr. P. David cannot be baptized soon.

You would be required to live in a heathen land and witness the barbarous treatment inflicted under the name of fanatic persecution to form any conception of the phrase "some difficulties" as written in the above letter.

As you go alone to talk with God will you not remember his our brother and present his case before the throne of infinite mercy.

H. Y. COXRY.  
Parkinade, March 17.

W. B. M. U.

NOTICE FOR THE YEAR.

We are laborers together with God.

Contributions to this column will please be sent Mrs. J. W. Manning, St. John West, N. B.

FRATERNAL TOPIC FOR MAY.

For Mr. and Mrs. Moore at Parkinade that Lord prosper in their hands. That Mr. Brown I dismiss the case, and we walked out in their-acting their interests. For the spirit of consecrated giving may be theirs.

The morning's sun shines brightly over hot, dusty Chicouco. We have had no rain since early last November, and we have not had so many snow storms as you have probably enjoyed. Could our Telugu friends see snow just once, they might receive a new and profitable inspiration about cleanliness and purity. We have our March winds, however, and they toss the dust into our faces, show no respect for our newspapers or unguarded writing materials, bang our doors and sometimes blow over a screen, just for special diversion, fling our towels or any other unfashioned articles about the room, and are constantly reminding you of the wind, that one morning sprang up from sleep, and never took a nap all day. The leaves are fast falling from the trees, and our long dirty buffaloes, black crows, and dirty, black and lacy boys will not find beneath them as cool a shelter as they sometimes afford.

I began this last Friday, and now this is March 17. It looks as if getting letters off to the *Messenger and Visitor* column were slow work. You see, when other things must be done, it is easy to allow this part of our work to slip away. By the way, that dear old paper, whose face we all like to see, failed to appear last week and we have been enjoying an aching void ever since, not because of the loss of a horse shoe nail, as the story reads, but because of the lack of a bit of story wrapping.

This morning is so hot, so windless and sultry, that letter writing requires double energy.

Last week I put by my pen for translation work, which occupied two hours. Then I made some mock mince pies, do you know what they are, and just as the clock struck twelve, as down to the arrival from the station, of the East Coast Railway cars. These are two wheeled carts, with some springs in them, with a bamboo cover, and drawn by very forlorn country ponies. In just eighteen minutes one drew up before the steps and a young girl, Miss Ethel Caroline Masd Rowlesland, alighted, ran up and said, Oh Auntie! Twelve years ago, the 5th day of last January, some of us missionaries thought it best to take over this little girl, then not quite five years old, from the hands of her mother, who, for a variety of good reasons, was not able to take care of her. Her father was dead and both parents were Europeans. We put her in the Timpany Memorial Boarding and day School, at Coomasa, where she has been almost ever since. Miss Folsom, a Canadian, then whose a more beautiful christian woman would be hard to find was there, and is now the lady Principal.

While some of us have given of our money, Miss Folsom has mothered Ethel, and put her money, also into many a noble work which we have never heard of. Ethel was, we hope, converted sometime ago, and she has been through a school examination, and was studying for matriculation when, on account of her health, it was best for her to lay aside part of her studies. She has learned to sew very well, so that she is master of the art of making all her own clothing, solve her best books, and a little millinery does not trouble her at all. She can

do fancy work and play the organ or piano very well, and won as a prize, an accordion, at the last examination in December '95. She can also read and talk Telugu, and can sing. For sometimes she has been giving music lessons to some of the younger children in the school, as well as teaching the very small ones simple kindergarten and other lessons. Her mother dropped out of our lives, and made no effort to see her daughter till last July, when she made herself so conspicuously unpleasant, that aversion was added to Ethel's ignorance of her. Ethel has been capable of doing her duty to Ethel, we would not have objected to her going to her mother. In the latter part of February we received a wire telling us that a case, for the return of the child, had been brought against us, in the Rajahmundry court, nearly two hundred miles from here, by Mr. Ma. Sanford, being one of the original contracting parties, was also called for. We went taking Miss Folsom and Ethel along. The Judge was an European, and had already read the document prepared by the pleader on the other side against us. He read the one in reply, which our pleader had made ready. Asked Ethel's age, which was declared to be seventeen years and one month. At eighteen her majority would be attained; and at fifteen any girl in this country has a right to decide where she will live. Ethel was called to the front and questioned first by the Judge, then by her mother's pleader and I should suppose some of her replies might be discouraging to those to whom they were directed. When that was about done, she said, "Will your honor allow me to say another word?" After the least hesitation the Judge said yes. Then she said, "The love of the missionaries is the only love I have ever known, and to send me away from them would be sending me into misery." Here her voice showed the only sign, the spirit of falling courage, and the Judge said, "That will do. She began to write, and we waited a trifle anxiously, as our lawyers had scarcely said a word; but they eyed the Judge as he would read in his mind what he was writing on the hidden page. At last he said, "It is his judgment and for us I think." The Judge began to read his judicial, therefore and wherefore statements, and his last words were, "I dismiss the case," and we walked out of the room, and Ethel, half crying, half laughing, was saying, "Oh Auntie am I free, am I free?" We took her back to school and left her for another examination, and now circumstances have placed her in our hands. I am something of the past; we know nothing of the future. We will try to get acquainted with her and her practical capabilities.

Last evening a Brahmin woman whom I have known for years, and whose husband comes and goes at the Mission House with great freedom, and who believes in a christian, made her first visit here. She and other women went to learn to read and sew. Can Ethel, going with a Bible woman, do anything? We are going to see, but these native gentlemen must pay for what she does. Into some of these homes where we are known so well, she could go with safety, and time always provides a cure for youth. We are expecting to find in Ethel queer little things, that a friend of mine calls "infirmities." Will you gather her into your prayers, and keep her close, asking the great Teacher to take special care of her, and to make us wise in regard to her!

Last evening, after the visit, we all went out to the birthday party of one of our young christian women; a little wife about eighteen, and she and Ethel found some things in common. We had to eat before leaving, so some leaves were spread on the ground upon which water was sprinkled, to prevent the food from sticking to them, and over them, those who were arranging things, coolly walked in their bare feet. To encourage Miss Clark, I told her that was to stimulate appetite. Presently we sat down before piles of rice, curry, pepper and charu, and she and Ethel ate and played away with our fingers. The curry burned our throats, and we looked longingly at some queer colored water, that we scarcely dared touch. Miss Clark went through it like a martyr, with ohs and aighs and exclamations of "there is no happiness in this," yet with much laughing and some tears, in which latter we all joined. Then we had a sweet preparation of rice and milk, and last of all plantains and native sweetmeats.

Mr. Archibald is on tour and finds much encouragement; that makes our hearts rejoice. But he will be home in a day or two, and writes that he is not well. We hope it is not temporary; and next week he goes with Miss Clark and me to Calingapatam to see us on the steamer for Madras, on our way to Coomasa. Miss Wright thinks she is well enough to remain at home. The thought of going makes my heart heavy, but I hope to be able to move work liberally.

Are two of our young men coming to this work this autumn? They are needed, and the work will do them good. Where are they? In your schools and pulpits, and have you made the call so loud and long that it will reach their ears and their hearts?

Mr. Archibald has just come in, two days earlier than he expected, not well. Will you not send help before our health is broken beyond repair? We three workers at this station have the mark of the lash of help during the years of '90 and '92; and they will be with us so long as we are in the flesh. We do not want to give away our health or our lives unnecessarily, so will you not send us help ere it is too late. The work requires to lift up its head as soon as it is properly followed up.

This is a long letter, but please read it and pray for us. C. H. ARCHIBALD.  
Chicouco, March 17.



B. Y. P. U.

OUR ORIGIN. The unification of Baptist young people...

OUR FOLLOWERS. The unification of Baptist young people...

OUR MESSAGE. The unification of Baptist young people...

OUR METHOD. The unification of Baptist young people...

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Night as Well as Day.

There are some of us old-fashioned Christians who still believe that a loving God creates dark nights as well as bright noontays...

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Sabbath School.

BIBLE LESSONS.

Adapted from Peabody's Select Notes.

SECOND QUARTER.

Lesson VII. May 11. Luke 19: 11-27.

PARABLE OF THE POUNDS.

Read Chapter 19: 1-28. Commit Verses 13-15.

GOLDEN TEXT.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."—LUKE 16: 10.

EXPLANATORY.

"THE PARABLE OF THE POUNDS.—V. 11. "They heard these things," which Jesus had been saying in the house of Zaccheus, where he was a guest. He had been saying that the Son of man came to seek and to save the lost. But his method of doing it was so contrary to their expectations that they needed further instructions. "He... spake a parable, because he was wight to Jerusalem, 16 to 18 miles. Jerusalem was the capital where they expected their Messiah to appear, and there he would begin to reign as king over the city and on David's throne. "And because they thought that the kingdom of God should immediately appear," Jesus had repeatedly said to give an impression of the kingdom of God, and that he was going to Jerusalem had some thing to do with it. (See Luke 17: 20, 21; 18: 31; Matt. 16: 28; 23: 31.) They thought that all their dreams about the kingdom were to be visibly realized, immediately and in their way. In fact, the great events necessary to its coming—the crucifixion and resurrection—were soon to take place and the rays of its dawn were to shine in the Pentecost of the Holy Spirit, but the actual coming of the kingdom was to be a long and gradual process, and its complete coming was yet far away; nor would it ever come in the way they expected it. This parable was not to be a guard against disappointment; to teach them their true way of waiting, in faithful patient service, for the coming of the kingdom; and that at some time it would certainly come.

"THE NINETEENTH.—V. 12. "A certain nobleman." Literally, a man well known, one of high rank and noble blood. "Went into a far country to receive for himself a kingdom." The story of this nobleman is similar to that of the emperor Augustus, who had built in Jericho a familiar sight. "The Greek and his son Archelaus," and the story of the emperor Augustus, who had built in Jericho a familiar sight. "The Greek and his son Archelaus," and the story of the emperor Augustus, who had built in Jericho a familiar sight.

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obtaining this kingdom. But they rejected him. "He came unto him, and his own received him not." Especially did the Jews distinctly say, "We will not have this man to reign over us."

III. FAITHFUL SERVICE AND ITS REWARD.—Vs. 15-19. 15. "When he was returned," having left the servants alone for some time, in order to test their fidelity. But the time came when the account was to be rendered.

INTERPRETER'S NOTE.—Christ's coming again to receive his kingdom and to judge the world (Matt. 25: 31-46). But not only then, but oftentimes there comes a day of judgment to nations and to individuals. The destruction of Jerusalem was one of those times; so are Providential crises, the hour of revelation of crime long continued in secret, and the hour of death. Every one has to give a strict account of all that God has entrusted to him.

16. "Then came the first." The reports of three only are given as representatives of the whole. "The pound had gained ten pounds." In an honest business way he had greatly increased his capital. In all true bargains the other side gains as well. A good bargain is one that is good for both parties, and sometimes large gains are made in this way.

FIRST REWARD OF THE FAITHFUL.—ENCREASING SPIRITUAL CAPITAL. There is scarcely any limit to the increase which faithfulness will add to the spiritual gifts bestowed in common upon all Christians. For instance, the Bible knowledge, the prayer and obeyed, untold treasures, a hundredfold more valuable than the careless reaper can find. The same is true of salvation, of Christian experience, of lines of opportunities, of the gift of the Holy Spirit. To be faithful in the use of these gifts is like adding full vision to the nearsighted or giving culture and education to a child.

SECOND REWARD OF THE FAITHFUL.—DIVERSITY OF OPPORTUNITY. And he said unto him, Well done, good and faithful servant, thou hast been faithful in a very little, I will therefore make thee ruler over many cities. The pound was comparatively a small sum, only enough to test the faithfulness and ability of the servant. "So all we receive here, great and small as it is, is a very little compared with what we shall receive hereafter in glory. A little seed sown with the blooming plant that grows from it, the ABC compared with the splendours of literature. "Have authority over many cities." Observe the contrast, from a servant to a ruler, from a few things to many. "The reward of the faithful servants is another accommodation from local history; for Josephus tells us that Archelaus, on his return, resented the absence of those who had been true to him in his absence by placing them over the different cities of his dominion."

"THE SECOND.—V. 16. "The second came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE THIRD.—V. 17. "The third came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE FOURTH.—V. 18. "The fourth came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE FIFTH.—V. 19. "The fifth came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE SIXTH.—V. 20. "The sixth came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE SEVENTH.—V. 21. "The seventh came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE EIGHTH.—V. 22. "The eighth came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE NINTH.—V. 23. "The ninth came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE TENTH.—V. 24. "The tenth came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE ELEVENTH.—V. 25. "The eleventh came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE TWELFTH.—V. 26. "The twelfth came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE THIRTEENTH.—V. 27. "The thirteenth came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

"THE FOURTEENTH.—V. 28. "The fourteenth came." He was less diligent and faithful and had his reward. "He had less reward, but had his due reward."

to something better. "Even that he hath." In the Jews' sense, what was entrusted to him. The opportunity pass away, the abilities diminish, the powers wane. So it will be in the spiritual world.

THE FATE OF THOSE WHO RAISE THEIR VOICES.—"But those nine enemies" who not only neglected duty, but refused to be subject to his way, "Slay them before me." There was a fulfilment of this at the destruction of Jerusalem, 40 years later, when not a Christian perished, but more than a million of Jews were slain. But that destruction was but one example of the ruin which must follow a life of sin.

WANTED.—I. All the Minutes of the New Brunswick Association, from 1821 to 1847, except the years 1841, '42, '44 and '46. 2. Minutes of the Eastern N. B. Association for 1850. 3. Any copies of the Eastern, Western and Eastern N. B. Associations that have been published since 1881 apart from the Year Book. 4. Baptist Missionary Magazine of N. B. and N. B. for 1883, April and July 1887 and April 1889. 5. Any copies of the Canadian Baptist Magazine Mission previous to 1882. 6. Any pamphlets containing histories of Baptist Churches or Associations in the Maritime Provinces. The stamps necessary for remission will be forwarded if names and addresses of senders are given. Address: REV. A. C. CURVE, Halifax, N. S.

REV. A. C. CURVE, Halifax, N. S. CANNOT EARLY FOOL HIM. Mr. W. S. Smith, Editor of The Toronto Evening News, knew what he was writing about when he found a good friend in Dr. Agnew's Catarrhal Remedy.

Professional men have been strong in recommendation of Dr. Agnew's Catarrhal Remedy as a remedy for cold in the head and catarrhs of the nose. We have already published in these columns many words of endorsement from leading surgeons and professors in the educational institutions of the country. One thing is sure, that it is not an easy matter to fool the newspaper man. He sees a good deal of the inside of life. The fact gives great value to the words of endorsement of Dr. Agnew's Catarrhal Remedy recently penned by W. S. Smith, the well known editor of The Evening News.

Use short puff of the breath through the blower, supplied with each bottle of Dr. Agnew's Catarrhal Remedy, diffuses the powder over the surface of the nasal passages. It is safe and delightful to use, relieves in ten minutes and permanently cures catarrh, hay fever, colds, headache, sore throat, tonsillitis and deafness, 60 cents.

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Springtime

A healthy condition of the kidneys is the best safe-guard against all the ills incidental to the season. Tone the system by using

DODD'S Kidney Pills. The best blood purifier on earth, and the only Absolute Cure for all diseases of the kidneys

When you buy a PIANO. Leave prejudice and preference at home. Seek the best value for your money. Go slow, investigate, see the KARN. And thus avoid all regrets. D. W. KARN & CO. Piano and Organ Manuf'rs, WOODSTOCK, ONT.

BAPTIST BOOK ROOM, 120 Granville St., HALIFAX, N. S. We are receiving our Spring stock of Stationery, Bibles, and Sunday School Books. Search Light "Life Line" "Domes of the Kingdom" "Songs and Notes of Praise" "Crowing Glory" by Billings Bros.—here you have some choice music, something for all occasions.

GEORGE A. McDONALD, Secretary-Treasurer. Are all the Lesson H-10 orders in for second quarter? What's the matter with those schools closed all winter? Are you soon going to send your order? The ones I know are alive and anxious.

PUTTNER'S EMULSION. PREVENTS CONSUMPTION. PUTTNER'S EMULSION. Cures Consumption in its early stages. PUTTNER'S EMULSION. Prolongs life in the advanced stages of Consumption. PUTTNER'S EMULSION. In the remedy, pure excellence, for Consumption and all Lung Troubles. PUTTNER'S EMULSION. In the best cure for all Wasting Diseases. PUTTNER'S EMULSION. In for sale by all good Druggists at 25c. For a large bottle.

MEN'S WOMEN. A duty left undone today will be hard to do tomorrow. An ounce of prevention is worth more than a pound of rhetoric.

Messenger and Visitor.

35.00 per annum: When paid within thirty days, \$1.00. A. H. CRIPMAN, Editor.

ALL CORRESPONDENTS intending to contribute to the Messenger and Visitor, should send their communications to the Editor, at the address mentioned in the advertisement.

Messenger and Visitor.

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.

We do not mean to disparage the work done by the "X" type of minister. The 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.

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.

The Testimony 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 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.

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 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.

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.

Plianness of speech is necessary, we will therefore speak plainly. The fact is our Annuity Association is not established on a sound business basis. It is admitted by the Sec. 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."

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 instances the pastor is the best paid man in the community.

Let it be granted that "a debt" exists; will the Sec. Treas. tell us who gets the benefit of the denominational offerings? The one hundred ministers who are largely the cause of the debt, but not the alms who are on the outside? An injustice is being done our ministers; of this the churches can be sure.

As will be found on glancing at my first letter concerning the work of the Annuity 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 if I remain two years and pay \$20, let it be a feasible and safe scheme.

Our Missionaries.

De missions pay? Shall we dare to ask such a question in the light of our great commercial and industrial progress? Shall we look at things of the kingdom from the economic standpoint. We make some interogative words and hang them on our page of wisdom and give our respect to the question of the financial success of missions.

There is one thing sure it does not pay to withhold our gifts. The church 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.

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.

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.

This is true of the man who gives nothing to or for religion; who seeks and laughs at the christian. He is a possessor of the best of all things possible but the gospel has made us all we are. This is true of the man who gives nothing to or for religion; who seeks and laughs at the christian.

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 dear friend, one of your very existences 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.

Secondly, to once visit our mission field would be to confirm your faith in missions. You would see amid heathen darkness the missionary compounds and the homes of those converted through our missionaries. You would see as you read in the papers, the progress of the work in the home land, though your feet are in the home land. The children in the schools would interest you; and you would say, these missionaries are as wise as the Catholics in America, they are resolving the children.

We also seek blessings 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 rejoicing. It is a full realization of the work on our part for Him who gave himself for us.

Take my silver and my gold, Do not a mite would I withhold, Take my life and it shall be Always, ever all for thee.

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.

I was somewhat gratified to observe, during the past session of the Dominion Parliament, that the Hon. Mr. D. J. Cameron was a member of the Dominion Parliament. He is a man of high character and ability, and his presence in the Dominion Parliament is a great advantage to the Dominion.

There were some cases of heroic fidelity to conscience and impartial judgment. We were also, doubtless, some 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.

The entire Dominion their debtor they should settle the election of Dalton McGee 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.

Dalton McGee's special rule is to show the hierarchy of the British church, the limitations of their civil duties, and to see that they are not the "apart." He watches for encroachments from the quarter. With noble perseverance he continues to use his talents and learning in assisting his 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.

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 F. Foster. Both are men of acknowledged ability and thoroughly well informed in the details of the Dominion 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 that Mr. Cartwright is to be a member of the Dominion Council. It is in our right management, essential to the welfare of the country. Both are men of good habits and acknowledged integrity and heroically brave in maintaining their principles and in declaring their opinions in respect to the financial policy best for Canada.

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 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' bulwark 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, who has seen the progress of its 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 occasionally 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 lawn tennis courts adds 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 a more 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 R. 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. Kingfield, Esq. C. E. 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 "Ferial Society" work at Leinster 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 effect 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.

Miner's Lament for sale everywhere.

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 the moon and even the serpent. See yonder huge eagle, 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 abiding 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 nations. 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 heathen, 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 stammering 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, we tell 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., the 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 these old heathen ideas. But such was its innate life that no rags could smother it, no gags silence it and no cords bind it. With all the tampering of Rome they were not able to put out its eyes nor abate of its brilliant looks. Such was the dominion 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 and dregs 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 Heahol and Hores, of Eoloth the 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."

4th and 5th sessions.—Prayer meeting led by Pres. Shaw, and drafting of programme for next meeting. 5th 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 7:30 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, J. S. Rivas, St. Martins, is treasurer of the lands of the N. E. Convention.

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

LOWER GRANVILLE.—We baptised 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 baptise 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 fields, 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 fields, and both in the harvest field. Yesterday nineteen rejoicing converts put on Christ in His own appointed way. Of those who have been baptised, five are members of one family; some have been freed by five years the three weeks and ten, 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 baptised—three at Port Maitland and twelve at Beaver River. This makes forty-five in all baptised 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 still going on. 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 English language. 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 pray for us. Who will pray for the work? D. H. McQUARRIE.

Lansburg 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 Farnsworth reported on his special visit 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 baptised, 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. Coburn and advised that he had rendered him valuable aid. Pastor Archibald reported of Lansburg 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 special meetings at New Cornwall, at which the attendance was unusually good, and a decided interest manifested. One had been baptised 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 Daypring, 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 baptised.

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.

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BABY'S OWN SOAP

IS DELICATE, FRAGRANT AND CLEANSING. Beware of Imitations.

Richmond Theological Seminary. REV. C. M. COREY, PRESIDENT. We have received the catalogue of this institution and an appeal for assistance. It is now wholly theological. The course of study is thorough and varied, so as to suit the students differing in degree of preparatory attainments. There are four professors. The appeals contain good photographs of the students of the seminary, and contains the following statements:—Student who have attended the school 1,100; prepared for the ministry 540; graduates 100. Some of these are in charge of Institutions of learning, and others are professors in Seminaries and Universities. Six have entered the Foreign Mission field.

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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.





