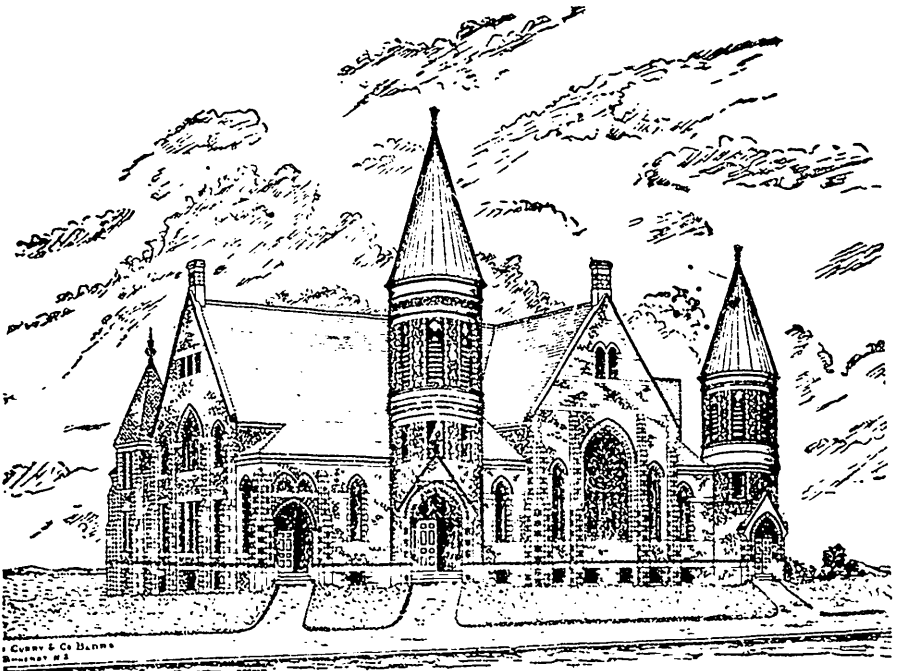


# The Reflector.



Baptist Church, Amherst, M. S.

March, 1897.



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**A Large assortment of Ladies Costumes to arrive early in April**

Amherst, March 29th 1897.

# THE REFLECTOR.

MOTTO FOR '97, "Always abounding in the work of the Lord."—Paul.

VOL. I.

AMHERST, MARCH 1897.

No. 1.

## The World Wide Work and the Workmen.

A sermon by the pastor.

Neh. 4 : 10 'The work is great and large and we are separated upon the wall, one far from another.'

The work of building the desolated walls of Jerusalem was great in importance and large in dimensions. The number of the builders was small and their enemies great. Their efforts were treated with scorn. "What to these feeble Jews?" they inquired in derision; and they were in constant dread of being overwhelmed. But they had a wise leader who adopted an admirable plan. Half of the people worked on the wall and the other half held the spears and shields and bows. Nehemiah believed that thus equipped, God would give them the victory. But he did not believe in victory without fighting for it, and so he commanded "At whatsoever place ye hear the sound of the trumpet resort ye hither unto us and our God will fight for us."

This text is chosen to illustrate the kind of work the people of God have to do in these days. There are many respects in which Christianity may be compared to the dilapidated walls of Jerusalem. Some of the places where it first flourished have crumbled into ruins. The cross once triumphed in Armenia, but to-day the crescent

waves its bloody folds, so that during the past year a christian population equal to all the cities of the Maritime Provinces, has been massacred by the cruel Turk. But our purpose is to let the text illustrate the great work of building a wall of love around the entire world, and our relation to that work. Our text, therefore, contains two leading thoughts, (1), The Greatness of the Work, (2), The Position of the Workmen.

I. The Greatness of the Work. "The work is great and large."

1. *It is great in purpose.* Though the earthly ministry of Jesus was confined to the narrow limits of Palestine, he announced himself as the Saviour of the world. He described himself as the Bread which alone could satisfy the world's hunger, and the Water which alone could meet the world's thirst, and as being in his own person the Light of the world. And in the spirit of these three great words he sent his apostles to prosecute this stupendous claim, to preach the gospel to every creature without respect to creed, nation, or climate, as just one field belonging to one owner. The Parliament of Religions held in Chicago three years ago, proved just one thing, besides its own failure, and that is, that not one of the other religions of the world can ever be the universal religion of the whole race. It brought out very clearly that, with the exception of Christianity, there is no religion

on the face of the earth which makes any claim to be the universal religion, or to wield the spiritual supremacy of the whole race. The representatives of Buddha and Confucius were remarkable for their tolerance, but the astounding claim of him who said "I am the Light of the world" was heard reverberating through every Christian speech. And right through the New Testament and all down through the Christian era we find this remarkable claim that the religion of Christ is the religion of the wide wide world. So when we come to use the term missions, it suggests to our minds an ambition, the greatest that ever entered into the heart of man either to think or to dream—our religion for all the world, our Leader for all men; that religion Christianity, and that Leader Christ. There is no doubt a great deal of our indifference to mission work arises from the fact that we are not sufficiently impressed with the grandeur of the idea, "the sublime audacity of Jesus Christ." It ought to thrill us. The truth is, we look at the subject from an outside point of view, and it seems to many of us to be nothing more than a periodical demand for money. We fail to see the grand central idea, "Christ for the world and the world for Christ." The work is great in its far-reaching purpose.

2. *It is great in its purifying influences.* It copes with sin. The Greek religions ignored sin. Zoroaster of Persia saw it, but to him it was but an evil force fighting against good, and his followers have only this hope given them for the future, that everyone is weighed in the balance, and if there is more good in their compositions than evil they will be saved; but if the evil exceeds the good by one single grain they are lost. Buddha despaired of the sin of the world. Confucius, too, despaired. The Chinese ambassador at Washington says that as there are certain trees in that city which are good and others bad, so in every group of men, some souls are good and some irretrievably bad, and even Confucius

himself could not hope to redeem them. But our Lord, though emphasizing holiness and condemning sin as no other teacher did, faces the whole question not with despair, but with hope, and points out to men struggling with iniquity, that they are not alone, that they have an Almighty, living God to help them; that there is not only law in the world, there is love; that what is impossible with man is possible with God; and that what you can do for your brother—forgive him—God can and wants to do for you. He takes the sin upon himself and by joining together his prerogative of pardon, and man's prerogative of repentance, his sin is forgiven and power is given him whereby it shall have no more dominion over him. You have seen in the streets in the springtime snow which fell pure and white, transformed into a sodden mass of foulness beneath your feet. But God could cleanse and transform that snow and he did it. It was taken away in the drains and down upon the meadow, and nature washed every snow flake, and when it was clean sent it up in the morning mists, and when the sun shone down upon it you might have seen that very snow used as a prism for the beautiful rainbow—"clean as the path of an angel and beautiful as the garment of God." And what God does for the snow on the streets, he can and will do for the soddened and blackened lives of men. "They shall be white as snow." "Washed in the blood of the Lamb!" The work is great in its purifying power.

3. *The work is large in its scope.* When the sun of the present century rose, darkness was upon the face of the deep. Whole continents were not only unevangelized, but unexplored. The sinking sun of the century beholds a different scene. There are no longer unexplored continents, or undiscovered islands in the midst of the southern seas. No longer are national doors closed to the ambassadors of the King of heaven. At the beginning of the century there were but two or three missionary or-

ganizations ; now there are 280 Protestant missionary societies, with 9000 missionaries and 55,000 native preachers in foreign lands, ministering to a church membership of 3,000,000 and a following of many times that number. The Scriptures have been translated into nearly 300 languages and dialects, the vernacular of nine-tenths of the human race, while \$14,000,000 is annually expended on foreign mission work. The century closes with a missionary movement unparalleled in success. "India is trembling on the brink of a landslide. Japan is coming back like the stroke of a pendulum towards Christ. Africa is ablaze with a hundred burning points." China is more than ever since the late war, seeking the light of western civilization, and the work of a generation of missionaries is beginning to tell on her stolid people. World over, the foundations of the great deep are breaking up, and Christianity, in fulfillment of the divine programme, is going on to become the universal religion.

4. *The work is large in opportunity.* The present century has not only explored the world, it has given us world wide communication. We are in touch with all the peoples of the earth. It is our duty to love our neighbor, and if our neighbor is only the man who lives next door, the whole world is next door. The whole earth has become one vast neighborhood. Canada sends food to starving India as a man supplies his needy neighbor. Everywhere the triumphs of civilization are to be seen. Steam carries us over sea to land, and the telegraph stretches like the nerves of the human body reaching to its utmost extremities. The light of education is thus forging its way into every corner of the globe, and as the fresh air disintegrates the unshrouded body of an Egyptian mummy, so the fresh air of intelligence is undermining the foundations of the mummified forms of heathendom. The doors of the nations are opened. The year 1858 will long be remembered as the year when the nations re-

sponded to the waiting Lord. In that year a treaty signed between Great Britain and Japan opened the door to 40,000,000. In the same year a similar treaty was sealed with China and her sea ports were opened. At the same time the property of the intolerant East India Company was transferred to the British crown. The way was prepared for the freedom of Papal Italy, and in the same year Mexico opened her doors to Protestant missionaries. To distribute Bibles in Rome 50 years ago meant imprisonment or worse. To disembark on Japanese soil meant the loss of one's head ; to undertake mission work in three countries out of four, was to court martyrdom. But to-day the Christian church has access to 1,000,000,000 souls. This is the open door! Never before could the great commission be carried out ; but to-day he who gave it, and who gives power for its execution is saying "Behold I have set before thee an open door, and no man can shut it." While the work accomplished is great, it is incomparable with the opportunity. Africa stands with her 200,000,000 yet unsaved ; India's 280,000,000 await the gospel invitation ; and 380,000,000 of China's population have yet to hear the sweet story of redeeming love. Surely the missionary enterprise is *great and large*.

## II. The Position of the Workmen.

The Jews called Jerusalem the holy city, and to make it the centre of light and blessing, they engaged in the work of enclosing it within a wall of stone. The time is come when not only Jerusalem is holy, but the whole earth is sacred soil, and the mission of a redeemed church is to enclose it all within a wall of love. As the Jews laboring upon the wall were situated disadvantageously, we, too, "are separated upon the wall, one far from another."

1. *We are separated in purpose from those actively engaged in the work.* There are to-day 40,000,000 members of evangelical churches scattered over the different countries. Their churches are no longer

poor but have an annual income of \$10,000-000,000. These figures show us that with the phenomenal growth of missions during the present century, only a small proportion of the entire membership are wholly engaged in the work. The 5000 missionaries are too far separated from the 40,000,000 members. The truth is, we make a distinction between those who go as missionaries and those who remain at home. The fact is, we are all workers on the wall, the to go and we to support them ; they working on the walls, and we holding the shields and spears and bows and habergeons. It was so with the missionaries who went out from the church at Antioch. They went as representatives of the church. They were separated in distance but never in purpose. The success of the missionaries was the success of the church ; and while separated from each other by the Taurus Mountains or the Mediterranean Sea, they were together in purpose, prayer, and prosperity. One hundred and five years ago, William Carey sailed for India. He said to the society sending him forth, "There is a gold mine in India and if you hold the ropes I'll go down." Did these men forsake him ? As he advanced, they furnished the sinews of war. Andrew Fuller went from door to door in the city of London to collect funds. It must have been a pathetic sight to have seen that great souled man of God enter at some quiet lane to weep unseen over his lack of success. But though separated by thousands of miles these men in purpose and effort, stood shoulder to shoulder, and in the reward both sower and reaper rejoice together.

*This Church* has always been missionary in its purpose and activity, and yet as we compare the annual gifts for that enterprise with that which we expend upon ourselves, there is a lack of balance. In the railway accident which occurred near Dorchester a few weeks ago, the baggage car contained several tons of copper coin sent from the mint to the Capital. The boxes

containing the coin were stored away in the rear end of the car, and as there was no weight in the forward compartment, the car became unsteady and in rounding a curve on the road, broke its coupling, and having nothing at all to balance it, jumped the track carrying with it, over a steep embankment of fifty feet, the whole train of passenger, dining, and parlor cars. It was a scene of wreckage, and wounds, and suffering, and death. Had the weight of the coin been distributed over the car, as it should have been, that train would have gone to her destination without loss or accident. How many churches for a similar reason make their own progress unsteady or throw themselves entirely off the track ! The church benevolences are piled in the local end of the car instead of being wisely distributed according to the God ordained plan, and the church in her progress grows unsteady, or leaves the rails. Derailed churches can be counted by the score all over the land, and when you come to enquire the cause, you will find that in all cases there has been a lack of financial balance. The same is true of the individual. Wealth is one of God's greatest gifts when the possessor distributes it wisely. But Jesus said when it is selfishly heaped together, like the hump on the camel's back, it shuts the possessor out of the narrow gate of the kingdom of heaven. A church which is regarded as one of the most spiritual churches in Christendom to-day, is that until two years ago presided over by the late Dr. Gordon. That church supports 15 missionaries and six evangelists, besides making other large contributions to philanthropic institutions. That church is not separated from its mission workers. It breathes a missionary atmosphere and is always in a revival spirit. By standing shoulder to shoulder, giving according to our individual ability, and making a wise distribution of our benevolences, I believe it is possible for us as a church to support

a foreign missionary of our own. We can do it, AND IF YOU SAY SO, WE WILL.

2. *We are too far separated from our Leader.* Nehemiah told his people "In what place ye hear the sound of the trumpet resort thither and God will fight for us." With all their zeal and equipment and organization, their trust was in God. We often talk as if God were not in the question. We look over the field to be possessed, enumerate the forces, weigh the difficulties, consider the advantages, and forecast success or failure accordingly. But we are leaving out the greatest force of all. When Fred Douglas in Fennel Hall eloquently reviewed the situation before the abolition of negro slavery, he saw no hope for his cause. The hush of despair settled down upon his audience till, Sojourner Truth, an old colored lady, who saw a greater force than those which he had enumerated, called out, "Frederick, is God dead?" He was not dead, and that was the power which liberated the slaves. Sometimes we are so far separated from him as to think him dead. Upon his living presence we must all depend for any success we achieve in our work at home or abroad. It was that presence that enabled the unlettered apostles to go forward on their mission of conquest. They encountered and overcame Jewish prejudice, Egyptian magic, Saducean skepticism, Grecian idolatry, and Roman cruelty. They came in contact with caste, and slavery, and polygamy, and drunkenness. Yet in spite of all this, they went forward with the simple story, and believers were multiplied and the name of Christ honored. These men and the churches they represented were not separated from their Leader. They lived in personal touch with him and recognized him as the great factor in all their operations. At one time the Lone Star Mission of India was reduced so low that it was thought best to abandon it. But the brethren at home seized hold of that arm which moves the world, and in one year 10,000 were added to the church. And so it ever is.

When the note of need is sounded, and we assemble together, our God will fight for us and give us the victory.

When we are thus drawn together as a solid phalanx, working together with our Leader, the walls of the New Jerusalem will arise. And in the language of Bourdaloue, "As the mighty tide of the emerald sea fills the vast valleys of the Atlantic, and bathes its submarine mountains with all their secret hiding places of strange things, so like another ocean shall the Kingdom of God overlap the mountain tops of society, fill every vale and dark recess, and play with sparkling crests of fire beneath the sun of millennial glory."

### Heaven's Cure for Earth's Care.

"Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

(Phil. iv. 6, 7.)

Many a burden, many a labor,  
Many a fretting care,  
Busy footsteps coming, going,  
Little time for prayer.

Duties waiting on my threshold  
Will not be denied,  
Others, coming round the corner,  
Crowding to their side.

How shall I their number master?  
How shall I get through?  
How keep calm amid the tumult?  
Lord, what shall I do?

Give Thy strength to meet my weakness;  
Give a heart at rest;  
Give a childlike, trustful spirit,  
Leaning on Thy breast.

Thou canst still the wildest conflict,  
Bid the billows cease;  
Thou canst fill earth's busiest moment  
With Thy perfect peace.

### Gifts and Legacies.

The church acknowledges with gratitude the generous gift recently made by Bro. Nelson Forrest of a house and ppty on Princess Street of this town, and also the kindly bequest of properties in Oxford and vicinity made by our late brother, C. E. Freeman. We take pleasure in publishing the letters sent to Bro. Forrest and Sister Freeman from the church in acknowledgement of these benefactions.

Mr. Nelson Forrest,

Dear Brother :

The Amherst Baptist Church accepts with gratitude the gift of the house and property on Princess Street of this town which you have so kindly and generously donated to us.

By an unanimous vote of a business meeting of the church it was resolved to place on record this expression of our thankfulness to you and our appreciation of your gift which we know is the outcome of your love to the cause with which you have been so long identified, and your loyalty to our common Master "whose we are and whom we serve." We feel assured that the blessing of Him who said, "it is more blessed to give than to receive" is already being vouched to you. It is our earnest prayer that the declining years of yourself and Sister Forrest may be crowned with His continued favor and kindness, and may be the best and brightest of your already well rounded lives.

On behalf of the Church,

J. H. MACDONALD	} Committee.
J. A. CHRISTIE	
W. E. HARDING	
SAMUEL FREEMAN	

Mr. C. E. Freeman.

Dear Sister :

The Amherst Baptist Church wishes to acknowledge the generous bequests of our deceased brother, your respected husband, namely :

"A lot of land with house situated thereon in the town of Oxford, also a lot of land

containing forty or more acres near that town," which we accept with much gratitude ; and in expressing our thankfulness we wish to say we value it not only for its intrinsic worth, but as a "legacy of love" from one who was wont to worship with us in the days of his health and who remembered us and the cause of his Saviour in his early demise.

While we join with you in sadness at his having been removed from us, we know it is the will of him "who doeth all things well," and we fondly cherish pleasant memories of our associations and fellowship in the cause so dear to his heart.

May "the God of all grace" deal kindly with you and your beloved family.

On behalf of the Church,

J. H. MACDONALD	} Committee.
J. A. CHRISTIE	
W. E. HARDING	
SAMUEL FREEMAN	

### Membership.

Received :—

By baptism, Feb. 7th. Carlyle Gourley, Burton Keillor, Harris Porter, Clement Embree, Charles Holmes, Mrs. Walter Bent, Mildred Carter, Teressa Brown, Lizzie Bugley, Maggie Jackson..

Feb. 14th. Frank Smith, Fred Corkham, Rosa Hughes, Mrs. George Scott, Annie Stewart, Hattie Boyce, Annie Hicks, Cassie Taylor, Mabel C. Bell, Jennie Thompson, Rene Hicks, Mabel Cooke, Ola Benjamin.

Feb. 21st. Alvin Dixon, G. L. Nelson, Ellen Read, Ada Black, Berdie Embree, Maude Ward.

March 7th. G. W. Brush, Frank Colchester, Cora Betts.

By Letter. Mrs. B. B. Black, Margaret Christie.

Dismissed in 1897

By letter. George Bool, Janie Escott, Mrs. Sara Black, Mrs. Luther Anderson, G. E. Hutchinson, Mrs. G. E. Hutchinson Mrs. A. C. Elderkin, Mrs. James Beers, Walter Hicks, Arthur Buhner, Lucie Fowler.



## Field Notes.

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We are pleased to report our work in the first issue of our church paper. As we are branches of the church we sustain a very near relation to our brethren at the centre, and feel that we are a unit in the work of extending the Master's Kingdom.

The REFLECTOR will be a welcome paper in our homes, and will enable each member of the church to be conversant with the prosperity, and methods of work in the church. Our paper will be a great help as well as comfort to the aged and sick members of our church and congregation. It will keep them in touch with our church life, and call forth a greater interest in the cause of God.

The work at the Out-Stations this past year has been very successful. The committee appointed by the church, to have an oversight of the work, has been interested in the prosperity of the cause. Rev. J. H. MacDonald, Deacons Hugh Logan, Wm. M. Read, George Christie, Bros. Wilbur Freeman, Amos Logan, and Rev. J. L. Miner constitute that committee. Bro. Geo. Forrest was the member from Amherst Point but as he lives now at Nappan (Experimental Farm), it was thought advisable to appoint Bro. Amos Logan who lives in the community.

The religious life is worthy of mention. The assistant pastor held special meetings at Salem and East Amherst during months of November and December with excellent results. Thirteen were baptized from East Amherst and eleven from Salem. Rev. Mr. Gehring baptized several at Amherst Point last spring, so revival influences have been felt all over the field this past year.

The prayer meetings at the various stations have been fairly well attended.

The Christian Culture Course, was not commenced until after Christmas, on account of the special services. A number of the

young people are much interested in the lessons. We shall endeavor to study as many lessons as possible in class, and be able to pass our exams. when the time comes.

The Sunday Schools do not continue the work in winter, but in summer they are led by Superintendents, Bros. Wilbur Logan, Wilbur Freeman and Parker Keillor.

Financially the branches are doing what they can. The assistance of the centre is much appreciated.

In the month of December the friends at Salem made the assistant pastor a donation, and on March 17th they remembered Dr. Steele, and showed their appreciation of his past efforts by presenting him with the sum of \$38.15.

There is much work to be done at these Out-Stations. May God give us more of His Spirit and enable us to do more for His cause.

---

### At the Altar.

Feb. 9, Stephen A. McLeod and Miss Lillie Poole, by Rev. J. L. Miner.

March 18, Edward Allen and Miss Mamie Simpson, by Rev. D. A. Steele, D. D.  
The REFLECTOR extends congratulations.

### At the Grave.

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God's ways seem dark, but soon or late  
They touch the shining hills of day;  
The evil cannot brook delay,  
The good can well afford to wait.

—J. G. Whittier.

Jan. 9th, C. E. Freeman, aged 46.

Feb. 4th, William Christie, aged 19.

Feb. 11th, Mrs. N. C. Calhoun, aged 58.

Feb. 18, Mrs. John Simpson, aged 75.

March 6, Mrs. A. D. Taylor, aged 24.

March 6, Alice Forrest, aged 24.

March 13, Maynard Freeman, aged 53.

March 14, Mrs Geo M. Stevens, aged 40.

March 17, Celia Brown, aged 60.

The REFLECTOR conveys to the bereaved the sympathy of the entire church.

## THE AMHERST REFLECTOR

Published Bi-Monthly in the interests of The Amherst Baptist Church, Amherst, N. S.

**EDITORS**—J. H. MacDonald,  
J. L. Miner

**DEPARTMENTAL EDITORS**

Mrs. B. B. Black, B. Y. P. U.  
Miss Lydie Pipes, S. S.  
Mrs. Anetta Black, W. M. A. S.

**BUSINESS MANAGER**—L. B. Lushy.

*The space devoted to advertising in this paper makes it possible to place the REFLECTOR in the hands of the members of the church and congregation free of charge.*

*We take much pleasure therefore, in commending our readers to a consideration of the claims of our advertising patrons.*

AMHERST, N. S., MARCH 1897.

### Salutatory.

The AMHERST REFLECTOR makes its initial bow and introduces itself to the members of the Amherst Baptist Church and congregation. It comes to you not as the organ of any section or department of the church, but of the entire organization, having for its object the bringing of the entire membership into closer fellowship, and their stimulation to greater exertions in the Master's service. The church, through this medium, hopes to keep in personal touch with every member, and with each issue to send a ray of sunshine into the hearts and homes of absent ones, and those who in the providence of God are through sickness or other causes deprived of the privilege of active service and church fellowship. In a church covering so large an area and cultivating so many activities, even the most observant members have found it impossible to keep in touch with the progress of the work in the whole field and in the various societies. The REFLECTOR will report progress in the various departments and in the different branches of the church. You will be taken into confidence as to our doings and plannings. Our

financial condition will be made clear by the publication of the quarterly reports of the different treasurers, and our needs will be frankly stated. We will endeavor to give an accurate reading of the spiritual barometer, and will bring to your notice many things to which we cannot easily call your attention through another medium. Occasionally a sermon will be published for the special benefit of the "shut ins." In every respect we will endeavor to make this paper, as the name indicates, a true reflector of our condition with the hope that it may be used of God for the advancement of the cause which he has committed to our care.

### Editorial Notes.

One of the objects of this paper is the cultivation of mutual fellowship and helpfulness. Two polished reflectors can radiate brightness from one to another if there be a light between them. But if there is no light, neither has any brightness to shed upon the face of the other. This paper seeks to be a reflector of the church, but if the Light of the world is not standing in our midst, it can have little helpfulness to communicate. And if we as brethren are to impart mutual cheer to each other in our various communications, it will be because Christ, the Light, stands in our midst.

It is no longer asked "How do you like the *Messenger and Visitor* in its new dress?" Every reader likes both its form and contents. The business management is offering some excellent premiums to new subscribers. Every member of the Amherst Baptist church should be a reader of the *Messenger and Visitor*.

Those who have not hitherto understood the Insurance Scheme will find a lucid explanation of it in another column.

The man who does not find something of heaven in this world will stand a poor chance of ever finding it in any other.

The church regrets to receive the resignation of Bro. B. J. Lawson from the finance committee after six years of splendid service as secretary.

G. B. Cuten, a licentiate of this church, now pursuing a post-graduate course at Yale, has accepted a call, so says the New York *Examiner*, to the Baptist church of Montowese, Conn.

Amherst has never been so free from intemperance as during the past few weeks. The Law and Order League has thus far been an unqualified success.

Rev. T. Trotter, the president elect of Acadia College, in a letter to the pastor, speaks hopefully of the work which he is soon to undertake. The Baptists of the Maritime Provinces are to be congratulated on the acquisition of such a wise and brilliant educational leader.

Canon Wilberforce says a Christian's duty is to admit, submit, commit, and transmit.

It seemed like the olden days to hear the voice of Dr. Steele as he preached for us two Sunday evenings.

The first Sunday in April will be observed as Missionary day in the church and Sunday School. Let us make it a day of special prayer for the missionary enterprise.

Miss Alice Logan writes from the Gordon training school, Boston, that she is enjoying the work there and is looking forward to a broader sphere in the near future.

This church takes a special interest in its non-resident members. At the Christmas season a bright, cheerful letter was sent to every absent member whose address could be obtained. Many kind and appreciative replies were received, extracts from which were read at the annual roll call. If any non-resident member fails to receive the REFLECTOR, will some home friend kindly hand the address to one of the editors?

## N. AYER M. D.

Graduate, McGill College, Montreal.

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### Explanation of Insurance Scheme

Our church building cost in the vicinity of \$35,000. The full amount subscribed was about \$20,000, the payments of which were to extend over a period of five years. At the completion of the work the contractors had to be paid in full; and as only a small portion of the subscription was then due or paid down, the Trustees were obliged to borrow \$15,000. They found in arranging for this loan, that corporations which could lend such a large sum of money did not consider church property as good security of itself, for the reason that it has not a marketable value on which to realize in case the mortgage should not be redeemed. Therefore, in addition to the mortgage of all the church lands, a *bond* from the Trustees and a number of others of our strongest financial members was required by the companies as collateral security. In other words eleven brothers, have been obliged to make themselves personally liable for this debt of \$15,000. Naturally these men feel, that the church as a whole should back them up in a substantial way, and they asked that something in the way of a sinking fund should be established so that eventually they and their heirs should be relieved of this heavy personal obligation.

It was learned that Church debts had been successfully liquidated by means of endowment life assurance. The Canada Life Assurance Company presented a scheme whereby a \$10,000 endowment insurance should be placed on the lives of five of our young men payable in 15 years and costing \$555.00 per year. At the end of the term the church would have paid in all \$8,325 and would be entitled to draw \$12,500, namely the sum assured plus the estimated profits—a sum nearly enough to wipe out the debt. This premium of \$555.00 would have to be paid annually in the month of January in each and every year for 15 years. This is much the same, though more desirable than placing the same amount in the

savings bank every year. The investment is better, and payment is made compulsory; otherwise nothing might be paid. The scheme was acceptable to the *bondsmen* and was ratified at a business meeting of the Church as being the best available plan to meet the requirements of the case. Without some such obligation of payments the debt would be likely to hang on for generations.

The more one considers the matter, the more will he see the wisdom of it, and the more the *church* as a body realizes what these eleven men have voluntarily done on behalf of the *new building*, the greater should be the determination on *its* part to see that the yearly amount is *easily* forthcoming, and each member of both church and congregation, who has not already done so, should come forward and subscribe his weekly mite towards this object, and by so doing the bondsmen, who are, by the way, also the largest contributors, will feel that they have the full support and *substantial* sympathy of a body well able to carry the load.

As will be seen from the report of the treasurer of this fund in another column only about \$300 is subscribed to meet the annual premiums. If the responsibility were generally shared the burden would be made so light that none would feel it. Less than two cents a week from every member would pay the annual premiums, and in thirteen years a debt of \$12,500 will have been wiped out. Three premiums have been already paid but to meet this year's premium, which fell due in January last nearly its full amount had to be borrowed. Many of the members of the church and congregation have not hitherto, we feel sure, fully understood this matter. A little extra effort on the part of those who are not regular contributors to this fund will enable us to have our beautiful church edifice free from debt in less than thirteen years from this date. The Sec'y Treas. of the Insurance Fund, W. E. Pride, or the Sec'y Treas. of the Building Committee, G. B. Smith, will gladly receive the names of intending subscribers and will furnish envelopes for regular contributions.

Which Are You ?

By ELLA WHEELER WILCOX.

There are two kinds of people on earth to-day,  
Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood

The good are half bad, and the bad are half good.

Not the rich and the poor, for to count a man's wealth

You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span,

Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years

Bring each man his laughter and each man his tears.

No ; the two kinds of people on earth I mean,  
Are the people who lift, and the people who lean.

Wherever you go, you will find the world's masses

Are always divided in just these two classes.

And, oddly enough, you will find too, I ween,  
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load

Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear

Your portion of labor and worry and care?

*Harper's Weekly.*

The kingdom of God is a society of the best men, working for the best ends, according to the best methods. Its law is one word—loyalty; its gospel one message—love. If you know anything better, live for it; if not, in the name of God and of humanity, carry out Christ's plan.—*Professor Drummond.*

Most men are ready to act the Good Samaritan, but without the oil and twopence.—*Sydney Smith.*

FINANCIAL REPORTS.

Finance Committee.

The following summary is taken from the report of the Secretary of the Finance Committee, B. J. Lawson, from March 1st 1896 to Jan 1st 1897 :—

Receipts :

1896.		
March 1st, Cash in Bank	.69	
Special Collections	30.41	
Weekly Offerings	1320.38	
Convention Fund	295.06	
		\$1646.54

Disbursements :

Salaries, Supply, etc.	1215.50	
Convention Fund and		
Rev. H.H. Hall for N.W.	251.33	
Current Expenses	148.10	
		1614.93

1897.

Jan 1st Cash on Hand	\$31.61
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Building Committee.

The following is a summary of the report of the building committee presented by the Secretary Treasurer, G. B. Smith, at the March business meeting :—

Receipts :

Amt rec'd on Subscriptions.	\$12,539.25
" " from other sources	2,328.03
" " " Bank N. S.	5,600.00
" " " G.D.Hewson	3,000.00
" " " Canada Life Assurance Co.	14,972.22
	\$38,439.50

Expenditure :

Amount paid out,	\$38,396.31
Bal. on Hand	\$43.19

Liabilities :

Due Canada Life Ass. Co.	\$15,000.00
" G. D. Hewson	3,000.00
" Bank Nova Scotia	1,150.00

Interest	455.27
" Sundry accounts	46.84
	<hr/>
	\$19,652.11
<b>Assets :</b>	
Balance on Subscriptions	\$6,731.25
Bal. on sale of parsonage, ppty	3,500.00
	<hr/>
	\$10,231.25

**Insurance.**

W. E. Pride, Treasurer of the Insurance Fund, makes the following report of receipts and expenditures from January 1st to March 22nd, 1897 :—

<b>Received :</b>	
Jan. 1st, 1897, Amt. in Bank	74.33
" " " Cash on Hand,	7.70
Received for Pew Rent	5.00
" from Sewing Circle	92.42
" on Weekly Subscriptions	86.55
<b>Total Receipts</b>	<b>\$266.00</b>
<b>Disbursed :</b>	
Jan. 28, to Treas's Build'g Fund	25.00
Feb. 9, " " " "	211.58
" For Thank Offering Envelopes	.65
	<hr/>
<b>Total Disbursements:</b>	<b>237.23</b>
March 22, Balance on hand	\$28.77
Amt. in Bank, \$10.82	
Cash on Hand, 7.95	
	<hr/>
	\$28.77
Annual Amt. Required	\$550.00
<b>Total Annual Subscription</b>	<b>\$330.00</b>

**SOCIETIES**

**W. M. A. S.**

In giving report of our Society, some reference to its past may not be out of place ; since many of your readers will not remember that on July 5, 1870, the W. M. A. Society, of the Baptist Church of Amherst, was organized, in the interests of Foreign Missions, by Miss Norris, who afterward went out as missionary to India, later became Mrs. Armstrong, and with her husband has been doing successful work in the East.

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M. L. Davis, - - - Proprietor.

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and Coal constantly on hand. The best of hard wood at moderate prices either by the cord or the carload, also the celebrated

**SPRINGHILL COAL**

at the usual rates by ton or car delivered to any part of the town.

**J. L. FILLMORE.**



Take this prescription when sick to

**LOCKWOOD'S DRUG STORE**

and They will use you right.

**C. A. LUSBY & Co.**

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**ENGLISH and AMERICAN BICYCLES**  
HIGH GRADE

**HOT AIR & HOT WATER**

Heating and Plumbing in all its Branches

Ours was the second Society formed in the Provinces and commenced its existence with 23 members, some of whom we are happy to have still among our active workers. Since then the work has steadily progressed though often pretty much up hill. With few exceptions we have held our regular meetings each month and as we look back we see a growing interest for which we thank the "Giver of all good," and take courage for the future.

Our present membership is about 125 including 17 Life members, constituted such, by the payment, of each, to the Society, at one time, of \$25.00. It would scarcely be fair to leave the impression that the figures given embrace all who have joined us, many have gone to other towns to reside, while others have been removed by death. Officers for the present year are :

- Pres., Mrs. Jesse Harding.
- Vice " " D. A. Steele.
- " " " R. McCully.
- Treas, " Alex. Christie.
- Sec'y " Amelia E. Black.
- Ass't " " B. W. Ralston.
- Collectors, Miss Annie Hickman.
- " Addie McCully.
- " F. Holmes.

Often the routine of our meetings is varied by readings, selections, and sometimes a letter from the workers abroad. The "Link" brings us in touch with sister Aids and general missionary news, while "Tidings" seems a personal letter from our own missionaries. Those in the Jan. and Feb. numbers from Mrs. Morse and Miss Clark were full of interest. They write so bravely ! Let us not forget their sacrifices so cheerfully made, and that they are our representatives in the far off Telugu land.

In 1888, the W. E. M. U. adopted Home Missions and since that date we have combined the two interests.

Present Home Mission Treas., Mrs. J. Moffatt. Assistant Collectors, Mrs. Harding, Mrs. McCully, Mrs Cates.

Our Home Fields : The Maritime Provinces, North West Grand Ligne, and In-

dian Mission. We regret that so little is being done in comparison with the Foreign while its needs are just as important. It is said to be the *hope* of the Foreign. If we would possess the land we must "hold the Fort," and that at present means giving our dollars.

March Tidings contained a letter from Rev. C. Freeman of Edmonton, Alberta, in which the necessity of the mission is very clearly set forth and immediate action urged, believing that *aid now* will the sooner enable them to become self supporting.

Would that our hearts were so filled with love for the Master that the sound of "deficit in the treasury" might not be heard.

AMELIA E. BLACK,  
Sec'y W. M. A. S.



**Sunday School.**

OFFICERS.

SUPERINTENDENT, B. W. Ralston, Ass't Supt, B. J. Lawson, Sec'y, R. A. Hatfield.

LIBRARIANS.

Warren Christie, William E. Pride, J. L. Ralston, Ass't Librarian, Talmage Jonah.

TEACHERS.

Rev. J. H. MacDonald, J. A. Christie, Dr. N. Ayer, Mrs. G. B. Smith, Mrs. J. A. Christie, Mrs. Jas. Moffatt, Sadie Mitchell, Agnes Sleep, Burpee Witter, C. L. Martin, George Boss, Alice Page, Clara Coates, Mrs. French, Mrs. Chas. Christie, W. E. Harding, Howard Moffatt, Mrs. Bernard B. Black, Mrs. McIver, Mrs. Hopper, Mrs. L. B. Lusby, Carrie Ford, Mable Acorn, Helen Sleep, (Infant Class.)

PIANIST, Alice Holmes.

MUSICAL DIRECTOR, Burpee Witter.

Bro. C. E. Freeman, the late Assistant Superintendent of the S. S., bequeathed the School the beautiful piano rented from him at the time of his decease. The following letter sent in acknowledgement of the bequest expresses our sympathy with the bereaved family, and at the same time places on record an expression of our appreciation of our departed brother and fellow-laborer:—

Mrs. C. E. Freeman.

Dear Madam and Sister:

We, the undersigned committee, in the name of the Amherst Baptist Sabbath Sunday School, take this opportunity of conveying to you our thanks for the beautiful piano which your late husband and yourself have so kindly donated to this School. No more appropriate gift could have been made by our late brother, the Assistant Superintendent; and its music will always keep fresh in our memories the kindly and never-failing interest which Bro. Freeman always took in this School, and in the welfare of the Amherst Baptist Church. We are having a silver tablet engraved recording the bequest, which will be affixed to the piano.

Again thanking you for this generous gift, we pray that the Holy Spirit, the Comforter, may grant to you and your dear daughters all the consolation that He is so abundantly able to bestow, and solace your hearts while you sing with confidence.—

"Forever with the Lord!

Amen, so let it be;

Life from the dead is in that word.

'Tis immortality."

Signed on behalf of the School,

J. Alex. Christie	} Committee.
N. Ayer	
Burpee Witter	

To a letter sent to Bro. Freeman during his illness by the pastor and Superintendent, Mrs. Freeman sends the following reply:—  
Dear Brothers:

Permit me to say that the kind expression of sympathy extended through you from the officers and teachers of the Sabbath School to my husband tended to sweeten and make the last days of his life happier, making him more fully realize that his life had not been spent in vain; but into its days had been woven some of the bright threads of Christian work and love.

The kind words of sympathy were appreciated in the intense sense which I cannot express, and which can only be known by us when the body is weakened by disease; and love, sympathy and Christ becomes the great

est and most beautiful things in the world. To him Sabbath School work was a delight and pleasure; never happy unless his place was filled on the Sabbath afternoon; and it was only when too weak to attend to these duties that he failed to be present.

Thanking you for your kind expression of interest for myself and family, with grateful heart we say, "His Grace has been sufficient." "His strength has been made perfect in our weakness."

Yours cordially,  
Mrs. C. E. Freeman.

~~~~~  
**B. Y. P. U.**

OFFICERS.

President, E. M. Lockwood.  
Vice-President, Mrs. G. B. Smith.  
Sec'y-Treas., L. Blair Lusby.  
Cor. Sec'y., Miss Clara Coates.

SICK AND VISITING COMMITTEE.

Miss Palmer, Mrs. L. B. Lusby, Mrs. D. Hopper, Miss Alice Page, Mrs. B. W. Ralston, L. B. Lusby, A. W. Schurman.

MEMBERSHIP COMMITTEE.

C. L. Martin, Miss Minnie Allen, Miss Sadie Mitchell, Miss Georgie Orr, Miss Florence Dashwood, Miss Clara Keith, Miss B. McIver, Howe Keith, William Bell, Frank Smith.

SOCIAL COMMITTEE.

Sanford Coates, David Rowley, Edward Allen, Sterling Hatfield, Chas. W. Holmes, Harris Porter, Miss Ford, Mrs. Edward Allen, Mrs. W. W. Black, Miss Alice Berry, Miss Helen Sleep, Miss Rosa Hughes, Miss M. Thompson, Miss Bessie Harding.

DEVOTIONAL COMMITTEE.

Miss Mary Bent, Miss Mary Smith, Miss Flora Holmes, James Bulmer, Bernard Black, Clement Embree.

MUSICAL COMMITTEE.

Miss Anna Christie, Miss Emily Christie, Miss Mabel Acorn, Miss Maggie Christie, Miss Ethel Boyce, Mrs. Harry Pride, Miss Agnes Sleep, Miss Edith Pelton, Miss Alice Holmes, Miss Eva Dobson, Layton Ralston, Harry Pride.



Regular service Tuesday evenings at 8 o'clock.

Topics April and May :

- April 6. Sacred Literature, Pastor.  
 13. Prayer that prevails, Gen. 32: 24-30, A. S. Schurman.  
 20. Sacred Literature, Pastor.  
 27. Becoming as little children, Luke 18: 15-17, Matt. 11: 25, 26. Miss Ford.  
 29. Conquest Meeting, Geo. Boss.  
 May 4. Sacred Literature, Pastor.  
 11. Giving God his own, 1 Chron. 29: 14, W. E. Harding.  
 18. Sacred Literature, Pastor.  
 25. Praise Service, Ps. 103: 1-6, Roland Hatfield.  
 27. Conquest Meeting, Mrs. B. B. Black.

Since the beginning of the year a number of new members have been added to the Society.

On the evening of March 9th. a very successful social was held, between two and three hundred persons being present.

Our meetings have been interesting and well attended yet there is always room for strangers as well as for any one who cares to come to our meetings.

The Junior Union is making substantial progress under the supervision of Miss Flora Holmes. Sophie Freeman occupies the presidency during the present quarter.

**Ladies' Circle.**

OFFICERS: President, Mrs. James Moffatt.

Vice Presidents: Mrs. Simpson, Mrs. McCully, Mrs. Harrison.

Sec'y Treas.: Mrs. W. W. Black.

Asst. Sec'y Treas.: Miss Bessie Harding.

The Ladies Circle was organized Feb. 27th, 1896, and from the first annual report of the Secretary Treasurer the following facts are gleaned:

Present membership 60. Time of meeting Thursday afternoon. The plan of work is not to manufacture a stock of articles and offer them for sale at a Church Fair or

Bazar, but to secure orders for various kinds of sewing at reasonable rates. The Circle has never been without work, and at times the orders could not be promptly filled. The Circle met 47 times during the year. Three or four members provide tea for the Circle each night of meeting, this number alternating from week to week to equalize the labor. The income of the year netted \$282.84. Of this amount \$200.00 was paid to the Insurance Fund, \$43.00 for sewing machine and building improvement. The balance, is the capital for the beginning of the new year. Deacon G. W. Christie enjoys the distinction of being the only gentleman member.

**Directory of the Amherst Church.**

Pastor Emeritus, Rev. D. A. Steele, D. D.

Pastor, J. H. MacDonald.

Associate Pastor, J. L. Miner:

Clerk, W. E. Harding.

Assistant Clerk, Howard Moffatt.

DEACONS.

Torry Bent, James M. Layton, Hugh

Logan, T. R. Black, Geo. W. Christie, W. M.

Read, D. F. Ougley, M. D. Pride

TRUSTEES.

Geo. W. Christie, Chairman, James Mof-

fatt, N. A. Rhodes, G. B. Smith, Samuel Free-

man, N. A. Rhodes, B. W. Ralston, Sec'y.

FINANCE COMMITTEE.

W. M. Read, Treas., J. Alex Christie, G.

B. Smith, Samuel Freeman.

BUILDING COMMITTEE.

M. D. Pride, Chairman, G. B. Smith,

Sec'y-Treas., N. A. Rhodes, G. W. Christie, J.

Avard Black.

MINISTERIAL SUPPLY COMMITTEE.

J. H. MacDonald, J. L. Miner, W. M.

Read, G. W. Christie, Wilbur Freeman, Hugh

Logan, Amos Logan.

INSURANCE FUND.

W. E. Pride, Sec'y. Treasurer.

USHERS.

C. L. Martin, W. E. Harding, Sanford

Coates, G. B. Smith, David Rowley, Warren

Christie, S. A. Hatfield, B. B. Black.

## AUDITORS.

G. B. Smith, L. B. Lusby, James Moffatt.

## PRUDENTIAL COMMITTEE.

Pastors, Deacons, Mrs. G. B. Smith, Mrs. James Moffatt, Miss Alice Page.

## CHOIRESTER.

Burpee Witter.

## ORGANIST.

Miss Ida Jones.

## EXXTON.

James Benjamin.

Officers of Church Societies will be found at the head of the different departments of this paper.

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**Calendar.**  
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**Sunday :**

- 10.30. Prayer Meeting.  
 11. Public Worship.  
 12. Lord's Supper (First Sunday of every month.)  
 2.30. Sunday School.  
 7. Public Worship.

**Monday :**

- 7.30. Meeting of young men for prayer and conference.  
 8. Church Business Meeting (Third Monday of every month.)

**Tuesday :**

- 7.15. Junior Union.  
 8. B. Y. P. U

**Thursday :**

2. Ladies' Circle.  
 3. W. M. A. S. (First Thursday of every month, on which week Ladies' Circle meets on Wednesday.)  
 7.45. Service of Song.  
 8. Prayer Meeting.

**Friday**

8. Church Conference, April 2.

**Saturday :**

- 2.30. Church Conference, May 1.

**Amherst Point:**

- Sunday, 11. April 11, 18, 25; May 9, 16, 23, 30.  
 Wednesday, 7.30. Prayer Service.

**Salem :**

- Sunday, 3. April 11, 25; May 9, 23.  
 Friday, 7.30. Prayer Service

**East Amherst :**

- Sunday, 3. April 4, 18; May 2, 16, 30.  
 Thursday, 7.30. Prayer Service.

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TELEPHONE 27.

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72 Victoria St.,

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Also Sash Weights, Columns and General Castings. Write for prices.

FACTORY AT AMHERST.

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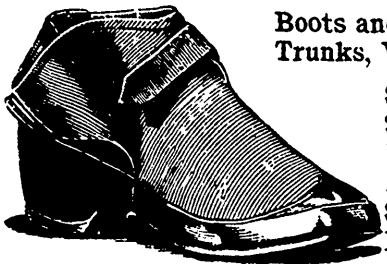


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Bought  
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Wall Papers, Shade Blinds,  
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EVERYTHING NEW AND UP TO DATE  
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Everything required in the trade.

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—DIRECT IMPORTERS—

of Shelf and Heavy Hardware. A full  
Line of House Furnishing Hardware

—SPECIALTIES—

Cutlery and Mechanics Tools.

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**HE DIDN'T**

come to our store where he would find a large and choice stock of Groceries, Crockeryware and China, to make his purchases from. We have a large stock and sell at the lowest prices consistent with first-class goods.

**C. L. MCLEOD,**  
AMHERST TEA STORE.



**WHEN  
LOOKING  
FOR**

new Spring suits dont forget that we have opened up a nice line of **Scotch and English Tweeds**

Serges, Blue and Worsteds, Overcoatings in all the newest shades and patterns. while our stock of

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are all up to date in patterns.

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**H. A. HILLCOAT,**  
AMHERST, N. S.