

held up by a miserable little spike-tailed skunk, no bigger than a mouthful? She was ashamed of herself, especially as a wail from Johnny smote on her ear and reminded her of her plain duty, as well as supplied his usual moral support.

"So she dropped down on her front feet to proceed. Again the cat shrieked, 'STOP.' But Grumpy ignored the command. A scared mew from a kitten nerved the cat, and she launched her ultimatum—which ultimatum was herself. Fifteen sharp claws, a mouthful of keen teeth had pussy, and she worked them all with a desperate will when she landed on Grumpy's bare, bald, sensitive nose, just the spot of all where the bear could not stand it, and then worked backward to a point outside the sweep of Grumpy's claws. After one or two vain attempts to shake off the spotted fury, Grumpy did just what most creatures would have done under the circumstances: she turned tail and bolted out of the enemy's country into her own woods.

"But puss' fighting blood was up. She was not content with repelling the enemy, she wanted to inflict a crushing defeat, to achieve an absolute and final route. And, however fast old Grumpy might go, it did not count, for the cat was still on top working her teeth and claws like a little demon. Grumpy, always erratic, now became panic-stricken. The trail of the pair was flecked with tufts of long black hair, and there was even bloodshed (in the fiftieth degree). Honor was surely satisfied, but pussy was not. Round and round they had gone in the mad race. Grumpy was frantic, absolutely humiliated, and ready to make any terms; but pussy seemed deaf to her cough-like yelps, and no one knows how far the cat might have ridden that day had not Johnny unwittingly put a new idea into his mother's head by bawling in his best style from the top of his last tree, which tree Grumpy made for and scrambled up.

"This was so clearly the enemy's country, and in view of his reinforcements, that the cat wisely decided to follow no farther. She jumped from the climbing bear to the ground, and then mounted sentry guard below, marching around with tail in the air, daring that bear to come down. Then the kittens came out, and sat around and enjoyed it all hugely. And the mountaineers assured me that the bears would have been up the trees yet, had not the cook of the hotel come out and called off his cat although this statement was not among those vouched for by the officers of the Park."

### Bruno and Piggy.

Mr. Kane's Bruno is a great Newfoundland dog, so large that, when he stands on his hind feet, he can rest his paws on Mr. Kane's shoulders. But, though so tall, he is only a year old, merely a puppy, and as full of fun and play as you can think.

Mrs. Kane and he are great friends, and he seems to think she belongs entirely to him. For a long time she had no other pet, so Bruno was petted to his heart's content.

But one day Mr. Kane brought home a pig—a little pink-skinned fellow with white bristles, looking pretty enough for any lady to take into her lap.

Mrs. Kane was charmed with the pig, and made a pet of him at once, much to Bruno's disgust. He would act as sulky and jealous as could be whenever Mrs. Kane petted piggy, and would never notice the little fellow, unless to give him a spiteful little nip whenever he had a good chance.

Piggy was so little that they gave him the run of the yard. One day Mrs. Kane heard a fearful squealing, and stepped out to see what was the matter. What do you think?

Bruno had the poor little fellow in his mouth; and he carried him to a puddle of black, sticky mud, and dropped him into the very middle, where he stuck fast, squealing louder than ever. Then Bruno came running to his mistress, and his tongue lolling out and his brown eyes twinkling, as much as to say: "I've fixed that little duncie now, haven't I?"

"Shame on you, Bruno!" said his mistress. "A great dog like you teasing that poor little piggy! Go straight and get him out!"

Bruno turned and scampered back to the puddle. He fished out the little pig, brought him back, and laid him at his mistress' feet, the dirtiest little pig you ever saw.

She had to get warm water and a broom and scrub him. And all the while Bruno sat there, with his head on one side and tongue hanging out, watching her.

And I almost think I could see that dog laugh!—Our Little Ones.

"How do you like Mr. Green's preaching?" asked one of the deacons, pausing in his ride past the Gannett corn-field for a few words with the owner of it, who was setting up an elaborate scarecrow. "Um! said the farmer, "He's got book-learning enough, I guess; but he's got to find out that the best way to rake ain't with the teeth up'ards."

"Oh, Henry, don't cut your pie with a knife."  
"Well, Eliza, you ought to be thankful I don't call for a can-opener."—Record.

## The Young People

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

### Prayer Meeting Topic.

B. Y. P. U. Topic.—Baptist Missionary Societies (Women's Foreign).  
Alternate Topic: Sufficient and Efficient. II Cor. 3: 4, 5; Phil. 4: 13; II Cor. 9: 8.

### Daily Bible Readings.

Monday, February 25.—Psalm 119: 97-120. A light on my pathway through life (vs. 105). Compare Isa. 60: 20.

Tuesday, February 26.—Psalm 119: 121-144. "I hate every false way" (vs. 128). Compare Prov. 8: 13.

Wednesday, February 27.—Psalm 119: 145-168. "The sum of thy word is truth" (vs. 160). Compare John 17: 17.

Thursday, February 28.—Psalm 119: 169-192. 7. Give me an adequate understanding (vs. 169). Compare Col. 1: 9-11.

Friday March 1.—Psalm 121. Who can keep thy soul from evil? (vs. 7). Compare Prov. 2: 7, 8.

Saturday, March 2.—Psalm 122. A genuine source of gladness (vs. 1). Compare Ps. 42: 4.

### Prayer Meeting Topic—February 24.

Sufficient and Efficient. II Cor. 3: 4, 5; Phil. 4: 13; II Cor. 9: 8.

We venture to suggest a subject for Conquest Missionary Meeting for those who are not following the course outlined in the Baptist Union:—"Missions in the North West". With this in mind we have prepared an historical sketch, from materials for which we are indebted to Rev. H. Mellick of Emerson.

We hope the sketch will prove interesting to our Unions, and that it will issue in a deeper and more practical interest in our Missionary work in that vast country.

### An Historical Sketch of Missionary Work in the North West.

In the month of April, 1869, at the semi-annual meeting of the Home Missionary Board of Ontario, Rev. Thos. Baldwin was appointed to visit the North West Territories, and spy out the land with a view of sending a missionary there at the earliest possible date. Afterward Rev. Dr. Davidson was added to the deputation. On the 12th of June following the journey was undertaken. The story of that journey is best told in Brother Baldwin's own words. He says:

"After three days we reached St. Cloud in Minnesota. This was at that time the end of the railroad. From this point we took the Hudson Bay trail for the town of Winnipeg. On this journey of ten days we met many caravans of northern traders, and gained much valuable information of the country even as far north as York Factory, and west as far as Edmonton. We saw but two houses where people lived, during this space of over 400 miles. Winnipeg at that time contained but twenty-one log houses and one small brick drug store. Dr. Davidson being ill from ague I left him at Emerling's Hotel in the village of Winnipeg, and went out on what was then known as Spow's Road to the north-west angle of the Lake of the Woods. At that time the whole country was open and uninhabited for over 40 miles east of the town. Upon my return, accompanied by Bro. D., we journeyed to Portage la Prairie, via trail along the Assiniboine. Here at this point we found a small settlement, and some three settlers, all doing some trading with the Indians. Leaving the doctor again, with one John McLean, I took a ride across the open prairie to the north until I reached the shore of Lake Manitoba. I found but one settler on the way, one "Dan Shay" as he was called. On my journey as I neared the Lake I encountered a band of Sioux Indians. They were, as I learned, that notorious band of murderers who committed the massacre in Northern Minnesota in 1862. They as refugees had fled there for protection under the British flag. We were treated as friends, and passed without molestation, although it was not counted very safe to be among them at that time.

We were admitted to all available sources of information as to the country, its climate, its fertility and its area, through the kindness of the Governor and other officials of the honorable Hudson's Bay Company. As yet the Dominion of Canada had not taken possession by the residence of any official in the country, but nominally the Hudson's Bay Company were holding rule in the interests of the Dominion and of themselves.

The expense of the deputation, amounting to some \$400, was borne by the Home Missionary Board of Ontario.

We gave (upon our return) what information we had

gained by travel and otherwise, and upon this report was based the subsequent action of that body in the appointment of Bro. Alex. McDonald as the first missionary to Manitoba. Hence the beginning of active missionary work in all that North West."

Rev. A. McDonald, above alluded to was formally designated to the work at London, Ont., May 20, 1873, and nine days after landed in Winnipeg. This was then a small town of five or six hundred inhabitants, with muddy streets, without a sidewalk, only log and lumber houses, and little else which would indicate that in twenty-eight years it would present such a respectable and beautiful appearance as it does to-day.

Only one Baptist could be found in the town, W. R. Dick, and he, having his home and family twelve miles out on the prairie, could be of little assistance. Upon careful search, it was found that within a radius of twenty miles from Winnipeg very few could be found who had any sympathy with the pioneer Baptist missionary. Missionary tours were made in different directions. At Portage la Prairie, several families of "Disciples" were found. These showed much personal kindness, and turned out 'en masse' to hear the Word preached.

The only place for meeting that could be secured in Winnipeg was the school-house, which was located in a wet swampy place, away from the population; not only badly located but wretchedly dirty. A prayer-meeting was begun in this house, and all the praying people invited to attend. This was the first prayer-meeting ever held in Winnipeg. It soon became quite a centre of religious influence, and more than one of the ministers of the town found their way to it.

Preaching stations were instituted from twelve to thirty miles out on the prairie, and occasional preaching tours were made as far as Portage. Along in the summer, as the tide of immigration began to flow, the immigrant sheds afforded large congregations, and the grassy flats in close proximity to these sheds, supplied a place of meeting, where frequently a box or a log constituted the pioneer's pulpit, while he told the "old, old story." This was decidedly the most encouraging station occupied during that summer by Bro. McDonald.

As the season advanced and the cold autumn came, the filthy, cold school-house was exchanged for a small "upper room," which was used by the Good Templars as a place of meeting. This being more central, secured a better attendance to hear the Word.

Early in December, the missionary returned east to spend the winter in canvassing the churches in Ontario and Quebec for assistance to build a place of worship, and secure if possible the services of a second missionary. This effort was a decided success, and during the next summer the first Baptist chapel in Winnipeg was dedicated.

It was not till Feb. 7, 1875, that the First Baptist church of Winnipeg was organized. Its membership was seven. The 23rd Jan., 1876, was truly a red-letter day to the struggling little band of workers, when two young men followed Christ in the ordinance of baptism, the first fruits of nearly three years of anxious, prayerful toil in the vineyard.

In Oct., 1876, the church at Emerson was organized with a membership of seven, over which Rev. D. McCaul became pastor. The latter part of May, 1879, Mr. C. A. Turner, a converted Roman Catholic priest, with his wife came to Winnipeg from Quebec. He was ordained to the work of the ministry, and took charge of the work at Portage la Prairie and High Bluff. During this year the church at Winnipeg became self supporting. During the year 1880 Prairie College was established at Rapid City through the efforts of the late Dr. Crawford and others. This continued in operation but three years, but it was found most helpful to the cause during this time.

In the spring of 1882 the "Missionary Convention" of Manitoba and the Northwest was organized; and at the solicitation of this Convention Pastor McDonald resigned his charge at Winnipeg, to enter upon the more general work of caring for the mission interests throughout the country. After this an advance was made in the plan of the superintendency of missions. Rev. J. H. Best was the first to occupy the position. He was followed by Rev. J. H. Doolittle, who was succeeded by H. Mellick. This position is held at present by Rev. A. J. Vining.

As the work developed missionary work was undertaken among the different nationalities that had at different times emigrated thither; notably among the Germans and Scandinavians. In 1894, 42 churches reported to the Convention a membership of 1753. The progress made during these years of well directed toil can best be indicated by the statistical report for the year 1900. Briefly it is as follows: Number of churches, 69; membership, 3734. During the year 147 have been added by baptism. There are 175 points within the bounds of the Convention where regular Baptist services are held. Forty churches report church property valued at \$115,000, on which a debt of \$40,000 rests. So far as reported \$21,331.85 has been raised during the year for pastoral support and pulpits supply. The offerings for objects outside of the local field \$6245.70. The total amount raised for all purposes makes an average of \$12 per member.

Our brethren in the Northwest are not without an Educational Policy, as the first annual report of the Board of Directors of Brandon College, given to the Convention in 1900 amply attests. That report shows 110 students to have been in attendance, and the work of the Institution to be in a healthy condition. A Women's Home and Foreign Missionary Society of Manitoba has been in existence thirteen years, and in 1900 reported the expenditure of \$1095.38.

The Northwest is a most promising field for Christian enterprise. The work has not yet reached its bounds. In fact it seems to be but starting out. Our denomination will find abundant opportunity for the most profitable exercise of its robust life in that vast field. The call even now is most urgent for more workers and more means. "Pray ye therefore—and real prayer means much—the Lord of the harvest, that he will send forth laborers into his harvest."