Messenger and Visitor.

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Vol. XII., No. 50. SAINT JOHN, N. B., WEDNESDAY, DECEMBER 9, 1896.

—IN a recent issue the Halifax *Herald* devotes a large part of an extra sheet to Rev. J. Clark, of Bass River, N. S., giving, with a picture of Mr. Clark, a biographical sketch and numerous selections from his poetical writings. The readers of the MESSENGER AND VISITOR have tasted the flavor of Pastor Clark's verses on several occasions and will be glad to know of the privilege being extended to others. Two hymns of Mr. Clark's composition have a place in the Canadian Baptist Hymnal.

—IN another column Rev. F. H. Beals calls attention to some "facts" and "a suggestion." The facts are eloquent and the suggestion will we trust be regarded as timely and excellent. Forty years of such service as Bro. Wallace has given to the cause of Christ and the denomination, afford abundant reason for gratitude and we doubt not, many will be glad of an opportunity to express their sense of gratitude in a way which may serve to render the declining years of our beloved brother more free from care in reference to his temporal needs than they otherwise would be.

—IN reference to the Manitoba School settlement, Hon. Mr. Sifton is reported as saying to a reporter who interviewed him in Winnipeg that he had received many letters from all parts of the province, the Territories and British Columbia on the settlement, and in not one of them had he discovered anything that would lead him to believe that the writers were dissatisfied with what had been agreed upon. Mr. Sifton is of opinion that the Roman Catholic people of the province are not disposed to quarrel with the terms of settlement and that they will resent the position which Archbishop Langevin has taken in the matter. All the foreign settlements in the province, Mr. Sifton says, are in line with the advocates of a national school system.

—ATTENTION is called to the article on the parables by Rev. H. F. Adams, of Truro. Students of the Sacred Literature Course of the B. Y. P. U., will no doubt find the references and remarks of Mr. Adams very helpful. Next week, we shall begin in our Young People's Department the publication of a series of articles on the lessons of the S. L. Course, commencing with Lesson XIII. These articles will be prepared by Rev. Dr. Steele and other able brethren. They will be auxilliary to Chancellor Wallace's articles in the *Baptist Union*, though prepared entirely independently of the latter. Mr. Adams will also continue to give his references to Bible readings for each lesson. And all readers of the MESSENGER AND VISITOR will thus find themselves greatly aided in the study of the S. L. Course.

—THE Chicago *Journal* thus cleverly satirizes the methods of business illustrated in the modern combine:

"No, sir," said the president of the trust; "if we cannot succeed by legitimate methods I, for one, prefer to fail. Let us do nothing dishonorable."

"But this man stands in the way of the entire enterprise. He will neither sell his plant nor sign the agreement," urged the suave promoter.

"Be that as it may," insisted the great man whom the evil genius of the age had not yet corrupted, "I can never sanction the plan you suggest. Freeze him out, if you can; boycott everybody who has anything to do with him; hire his men to strike, and notify the railroad companies that they can't carry our goods if they carry his, but I shall never countenance the proposition to blow up his buildings."

—ANOTHER rather good story which is going the rounds in reference to Dr. Temple, the new Archbishop of Canterbury, runs as follows:

"Some time ago a young curate, seeking to be licensed by Dr. Temple, was, as is usual, bidden to read a few verses of the Bible, in order that the Bishop might judge of his fitness for conducting public worship. "Not loud enough," growled the Prelate, when the young man had finished. "Oh! I am sorry to hear that, my lord. A lady in church yesterday told me I could be heard at the very bottom of the church." "Ah! are you engaged?" queried the bishop, shooting a keen glance from behind his bushy eyebrows. "Yes, my lord," was the reply of his candidate. "Now listen to me, young man," roughly but kindly replied Dr. Temple. "Whilst you are engaged to her don't believe a word she tells you; but," he added, with a grim chuckle, "after you are married believe every word she says."

—THERE is room in the christian ministry for a variety of gifts and different degrees of culture. Intellect is by no means everything to the preacher, but it is a great deal to him. A well-trained intellect and accurate knowledge are not less valuable in the pulpit than they are elsewhere. "One reason why more men are not found in our churches "today," says the *Watchman*, "is that too much of the preaching today lacks mental strength. The appeal of the gospel is not presented to them with the same mental grasp of the facts with which political or business appeals are constantly presented. An earnest evangelical spirit is not the only factor for successful preaching, though without it all else is vain. With it you cannot have too much discipline and culture. It is an enormous gain when a congregation feels that it is in the presence of a good man, but of a good man who in knowledge and mental power is a master."

PASSING EVENTS.

IF reports that come by the way of Berlin are to be credited, Czar Nicholas is taking hold of state affairs with a grip which indicates that he means to be in fact as well as in name the autocrat of the Russian Empire. Since his return from his tour of the continent, the Czar seems to have turned over a new leaf, having seized independent control of both the internal and external policies of Russia and initiated an entire change in the administration of the affairs of the Empire. The officials whose function have been usurped by their Imperial Master and whose influence appears to be on the wane are represented as being aghast at the innovation. Every day, it is stated, the Czar receives reports directly from the foreign and other departments and dictates his replies thereto, without consulting anyone except the subordinate officials of those departments to whom he listens but whose opinions he does not ask. It is represented that neither M. Nelidoff nor the other aspirants to the office of Minister of Foreign Affairs, made vacant by the death of the late Prince Lobanoff Rostovsky, are consulted, and that the Czar's sole confidant in state matters is the Grand duke Michael, the last surviving son of the great Emperor Nicholas I, the present Czar's great-grandfather. Several important changes in the civil and military service are foreshadowed. But as to the great ministerial departments, as the Imperial Chancellorship, Ministry of Finance, Ministry of Foreign Affairs, whoever may be the ministers in these departments, it is said, the Czar himself will personally direct their policy and control their administration. A large degree of confidence is felt in the good intentions of the young Czar. It can hardly be doubted that he is a man of more liberal ideas than those which heretofore have been wrought out in Russian political policy. If he has the strength of intellect and the courage of heart necessary, he may be able to carry out reforms of immense value to his own vast Empire and to the world. But his task is not a small one.

THERE is a very considerable class of persons in every large community who possess a remarkable capacity for being humbugged. Generally the supply is nearly or quite equal to the demand, so that those who hunger and thirst after delusions are pretty sure of being filled. In a much more literal sense this active demand for humbug means bread and butter to those who manufacture the article or keep it on sale. A Boston concern which was doing a flourishing business in this line of business in the region of Exeter and Newbury streets has recently met with disaster by having a little daylight, or, more literally, gaslight, let in upon its doings. The particular line of business which this firm of Ayer, Concannon and Company carried on was that of spiritualistic seances, clairvoyancy and clairaudiency, with materialization of spirits as a speciality. The latter was a highly attractive part of the programme and large numbers came to witness the appearance of spirits whom Messrs. Ayer and Concannon summoned from the vasty deep or elsewhere. But some disbelieved in the spirits, and among them a number of young men who resolved to put matters to a severely practical test. Accordingly, on a recent Sunday evening, when a form had appeared "enveloped in a white robe and with a lace film about its head," a half dozen muscular young skeptics introduced a manifestation not on the programme by suddenly leaping on to the platform and proceeding to investigate in very summary fashion. The spirit vamoosed, leaving its white robe, wig and whiskers which became the prey of one of the raiders; and Concannon, who had previously retired into a cabinet and a state of semi-consciousness proper to a medium, was discovered in a state of lively consciousness, indeed, but in absolute nudity. Consternation and a lively row followed, with a vigorous but unsuccessful effort on the part of the master of humbug to recover the robe and wig and to have the daring investigators arrested by the police.

SOME missionaries and other persons interested in their work have been speaking strongly in regard to what they consider the insufficient protection afforded under the United States flag to American missionaries laboring among the Armenians. These complaints have been regarded by the United States Government as of sufficient importance to provoke a reply from the State department, denying the correctness of statements made by Dr. Cyrus Hamlin and Dr. Grace Kimball to the effect that at Haskeni, during the massacre there, the United States flag was insulted and American women missionaries obliged to flee, not finding protection under their country's flag, and that only the British and the Russian flags are respected in Turkey. Secretary Olney considers these statements incorrect and injurious. "Through scenes of mob violence all over Turkey," he says, our flag and missionaries have been protected by Turkish troops." He also states that the American losses of property in Turkey have been far less than the claims for indemnity made by England, France and Italy. On the other hand, it is argued that the missionaries cannot be supposed to have intentionally misstated the facts and that no one is in so good a position as they are to know what those facts really are. From statements made by missionaries, it would appear that in Constantinople due respect has been paid to the United States flag and that missionaries who claimed its protection have been safe, but that in the interior of the country less respect has been shown to the United States flag, and that the flags of Great Britain and Russia, being better known, have been able to afford more secure protection.

Wolfville Notes.

On a recent Sunday evening Mrs. H. M. N. Armstrong, of Rangoon, addressed the missionary meeting of the church. It was a great treat to those who had known Mrs. Armstrong in the past to hear her voice again and to learn how God has blessed her labors and those of her husband, Rev. W. F. Armstrong, in Burma. Her address was appreciated by the large congregation. The provinces are at present represented in Burma by Rev. W. F. Armstrong and wife, Mrs. A. R. R. Crawley, Rev. F. D. Crawley and wife, Rev. E. W. Kelly and wife, Rev. H. Morrow and wife. All these are worthy missionaries.

The following brethren were in attendance at the recent meeting of the Board of Governors of Acadia: Rev. D. H. Simpson, Rev. G. J. C. White, Rev. J. W. Manning, Rev. J. A. Gordon, William Cummings, C. B. Whidden, E. D. King, Rev. S. S. Kempton, D. D., F. H. Eaton, W. P. Shaffner, C. W. Roscoe and Rev. A. Cohoon. Rev. Mr. Gordon remained in Wolfville over the Lord's Day following the governor's meeting and spoke to the institution in College Hall and preached in the Wolfville church. It is unnecessary to say that his word was strong, timely, and well received.

Rev. A. A. Shaw, of Windsor, was the preacher last Lord's Day, having exchanged pulpits with Pastor Trotter. His sermons were thoughtful, well arranged and well delivered. The Windsor church is happy to have Mr. Shaw as its pastor and, we may add, Mr. Shaw is blessed in having such a field of labor as Windsor.

The college had a brief visit last week from L. P. Farris, M. P. P., of Queens, N. B., who has a son in the Sophomore Class. Mr. Farris' father, the late Hon. John Farris, was a scholarship holder in Acadia. Mr. G. G. King, whose name you fittingly mention in connection with high offices in the State, has a son in Horton Academy. X.

Dec. 2.

Shurtleff College.

It was the writer's privilege to pay a visit recently to Shurtleff College in Upper Alton, Illinois, and thinking the many friends of Dr. DeBlois, the College President, would be pleased to hear a word about his work, I have ventured to write a few lines to the MESSENGER AND VISITOR.

Shurtleff is now entering upon its 70th year, but without any symptoms of old age. In fact everything about the college is pulsing with the life of youth. Dr. DeBlois is, without doubt, the man for the place, and the Baptists of Illinois are justly proud of him. As I tried to grasp the immensity of his work I was filled with amazement. I could not have believed that a man of his organism could accomplish so much. There are at present about 250 students in the various departments of the Institution. The Dr. does the full work of a professor besides taking the oversight of the entire work, and preaches twice every Sabbath. His work in the pulpit is so highly appreciated that he is in constant demand, and if he would consent he would soon be pastor of one of the first churches in the State. But he believes, and others share in the belief, that he is in the place where his Master would have him be. His influence among the young men is wonderful. They all love him and the management is easy. Each year increasing numbers flock to the school. The buildings are all filled to their utmost capacity, and the trustees are considering the question of more room. I should not be surprised to hear at any time that some of the Baptist millionaires of Illinois have remembered Shurtleff.

Students may graduate in arts, philosophy and theology at Shurtleff. A full course is also given in music and a business training for those who wish to enter mercantile life. Happy is the young man who falls into the hands of Dr. DeBlois and his able staff of coadjutors when he is looking for an institution to lay the foundation for his life's work.

Prof. Chipman, known to many of your readers, is a Maritime man, and is also winning laurels for himself at Shurtleff. He is professor of Political Economy and Principal of the Academy. I visited his lecture room and was to have remained one half hour and then visit Prof. Smith's room and listen to his class work in mathematics. Prof. Chipman was so interesting that we gave him the whole hour. W. J. STEWART.

Brampton, Ont.

The Rev. Isaiah Wallace.

SOME FACTS, AND A SUGGESTION.

It is customary to avoid favorable reference to the lives of men until after their death, but I wish to be permitted to make a breach of the custom in the form of a statement of some facts accompanied by a suggestion respecting our esteemed and venerable father in the Gospel, the Rev. Isaiah Wallace.

THE FACTS.

On the seventeenth day of next January Mr. Wallace will be seventy-two years of age. He has been engaged in the Baptist ministry in the Maritime provinces for forty years, having been ordained in 1856. Previous to 1880, when Dr. Bill's History was published, Mr. Wallace had experienced revivals at St. Francis, Queensbury, Johnson, Newcastle, Little River, Sheffield, Little Southwest, North Esk, Carleton, Milton (Yarmouth), Arcadia, South River, Argyle, Kempt, Northfield, Maitland, Berwick, Block Rock, Cambridge, Five Islands, River John, New Minas, White Rock, Greenfield, Halifax River, Westport, Freeport, Annapolis, Victoria Beach, Parrsboro, and Apple River. Subsequent to 1880 he has enjoyed works of grace at Westport, Freeport, Tiverton, Rawdon, Walton, Somerville, Wallace River, Tugwash, Smith's Cove, Bridgewater, Shelburne, Sand Point, Jordan River, Fourchie, Gabarus, Sydney, North Sydney, Lower Granville, Tusket Lakes, Tusket, Kempt (Queens), Greenfield, Port Medway, Isaac's Harbor, Indian Harbor, Fisherman Harbor, Moser River, Argyle, Pubnico, Wolfville (college), Havelock, St. George, Little Southwest, North Esk, Newcastle, Campbellton, Greenville, Milvale, Bass River, Five Islands, Apple River, New Minas, Springfield, Cole Harbor, White Head, Crow Harbor, New Tusket, Weymouth, Guysboro, Canso, New Canaan, Cape Tormentine, Port Elgin, Prince William, Coverdale, Hillsboro, Hopewell, Bristol, Point de Bute, Dorchester, O'Leary, Alberton, East Point, Bonshaw, Rustico and New Harbor.

During his ministry Mr. Wallace has baptized about three thousand candidates, and in assisting pastors has seen hundreds of others baptized. He has assisted in the organization of eleven churches whose formation resulted from his ministry. And the crowning glory of this work is that he has ever kept in closest touch with every interest of the denomination, whose unity and prosperity have been his chief desire. It is fitting that we younger men should stand uncovered before this record, thanking God for the life of this truly great man, whose hopeful, loving, and self-sacrificing spirit has endeared him to all our hearts.

THE SUGGESTION.

The suggestion I have to make is that all who have been benefitted by Mr. Wallace's ministry remember him on New Year's day, or sometime during January, 1897, his birthday month, with a gift, great or small, accompanied if possible, by a word of cheer.

It was during the revival at Crow Harbor last February, that this idea was conceived. The sermon ended, Mr. Wallace arranged some twenty-five newly baptized candidates around the pulpit in the little old church and proceeded to give them the hand of fellowship. Their ages ranged from fourteen to seventy-five years. As he made the circuit of the flock varying his remarks to suit the circumstances of each one, I thought I had never beheld a more beautiful sight. I was impressed with the thought that this thing had been going on for years and years, and I had a more than ordinarily clear realization of the wonderful blessing Mr. Wallace has been to our churches. At the same time the thought came, why not ask all who have been benefitted by his ministry to remember him on his next birthday? The resolution to do so was at once formed. After nine months its reasonableness seems more apparent. Several pastors have heartily approved the plan. Mr. Wallace, himself, to whom I referred it said, "It must have been divinely inspired, inasmuch as it is my intention at the beginning of the year to try what a partial rest will do for me."

Now brothers and sisters, young and old, the facts and suggestion are before you. Let us make it a glad and happy New Year for father Wallace. It will be best, wherever possible, for the friends to meet and select some one of their number to look after the gifts. Failing this let each individual send his own. On New Year's day or during January, 1897, is the time. Address, Rev. Isaiah Wallace, Wolfville. "But to do good and to communicate forget not; for with such sacrifices God is well pleased."

Canso, Dec. 1. F. H. BEALS.

PERSONAL.

Rev. H. H. Hall, of Portage La Prairie, spent last Sunday in St. John, and spoke in the Carleton church in the evening, presenting in a very forcible manner the claims of the Northwest Mission.

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Ordination Services.

An ecclesiastical council convened at Milton, Queens Co., N. S., at 9.30 p. m., Nov. 24th, for the purpose of considering the advisability of publicly setting apart to the work of the gospel ministry Bro. W. L. Archibald, M. A., pastor elect of the Milton church. The council was organised by the choice of Rev. E. N. Archibald as moderator, and Rev. N. B. Dunn, as clerk. The roll call showed the following churches had sent delegates, viz: Milton, Deacons Jas. H. Nickerson, J. B. Wyman, and E. D. Ford; Shelburne, Rev. C. W. Sables; Osborne, Rev. N. B. Dunn, Bro. G. T. Firth; Liverpool, Rev. Z. L. Fash, Deacons David Buchanan, C. West; North Brookfield, Rev. E. C. Baker; Port Medway, F. E. Bishop, Lic., Deacon Thomas Atkins; Lunenburg, Rev. E. N. Archibald, C. L. Forbes, Lic., of Hantsport church, and others were invited to a seat in the council. At the request of the moderator the clerk of the Milton church presented to the council the record of the business meeting at which the calling of the council was authorized. The candidate was then requested to relate his christian experience, call to the ministry, etc., which was most satisfactory to the council. The examination which followed was very thorough and searching, but the candidate was equal to the occasion and his ready answers were highly satisfatory. On motion of pastor Fash, seconded by pastor Dunn, the council unanimously resolved that in view of the most satisfactory statement of our Bro. W. L. Archibald, in regard to his christain experience, call to the ministry, views of christian doctrine and church polity, we advise the church to proceed with his ordination in the usual manner. The ordination services were held at 7.30 the same evening in the presence of a large audience. The following was the order of service: Reading of hymn and scripture, C. L. Forbes, Lic.; prayer, F. E. Bishop, lic.; reading resolution of the council, pastor Dunn; sermon, Rev. E. N. Archibald, father of the candidate; ordaining prayer, pastor N. B. Dunn; hand of fellowship, in behalf of the county association and the denomination, pastor Fash; charge to candidate, pastor, E. C. Baker; charge to church, pastor, C. W. Sables; Benediction, Rev. W. L. Archibald. Appropriate music was furnished by the choir. The day was a very stormy one, which kept many more from being present, and others who were invited were hindered by other causes. Letters of commendation were received from Revs. Dr. D. Pro ter, of Wolfville, and S. B. Kempton, of Dartmouth. Pastor and church are strongly united and no doubt grand results will follow their united efforts to promote the Kingdom of our Master.

N. B. DUNN, Clerk.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 178 Wentworth St., St. John N. B.

PRAYER TOPIC FOR DECEMBER.

For the work and workers at Bobbili. For Mr. and Mrs. Churchill that their health may be preserved and those on that field who believe in Christ may be able to confess Him before men.

The Scandinavians of the Northwest.

DEAR SISTER,—Your request of Sept. 25th, for a letter regarding the work among our people at hand. I will endeavor to give a few informations regarding our people and the work among them.

The work on a very small scale commenced nearly fifty years ago in the home land, where for many years they suffered persecution for their faith. There are still alive quite a large number of brethren and sisters who have suffered fines and and imprisonment for their faith in Jesus Christ and mostly of course, because they had courage enough to be baptised since they had come to a saving faith in Jesus. This continued for many years and the government tried in every way possible to illuse them. While the thief and murderer in their cells at Longholmeso, the state prison, were members of the state church in good standing and could not be excluded therefrom and thus had at least most of the rights of citizenship when they left the prison, the poor Baptists were as far as possible excluded from all such rights. For instance ladies or gentlemen who were public school teachers and embraced the Baptist faith, were dismissed without regard to long faithful service, their ability to teach or any other qualification that might be supposed would induce the school boards to allow them to remain. A more serious, and may I not say mean, invention was practised on those who were born of Baptist parents and thus not confirmed. They were denied the right of being married.

These things and a great many more, such as being banished from the country, and in one case a soldier who became a Baptist was condemned to be shot, were used against the Baptist for a great many years. But in spite of it all they grew in numbers and in biblical knowledge, and so the parliament by force of circumstances have been forced to change the laws regarding them, so that no more persecution is now allowed. For instance, though now in most cases a state church priest would not marry an unconfirmed man or woman, the high sheriff both can and must do it when requested to do so. The fines and imprisonments are therefore now things of the past and even the higher offices of the kingdom can now be attained by them. Several of our brethren in Sweden being members of the parliament (Rieksdag) at Stockholm.

The Baptists in Sweden, Norway and Denmark now probably numbers very nearly 60,000. The persecution of the Baptist brethren had a perhaps unlooked for effect in some respects. Among other things it caused them to look for a country where they could worship their God according to the dictates of their conscience and the teaching of the Bible. Their attention was drawn to the United States of America. Several of their first ministers emigrated to the States and were soon followed by the baptized believers in some instances by whole churches. These again began to work among the unconverted immigrants of their own tongue and aided by the American brethren they succeeded in establishing large and flourishing churches in many parts of the Union. Though very much remains to be done among the Scandinavian population of the United States, still there are probably about 30,000 of them in the Baptist churches of their own tongue and a good many who have joined the English-speaking Baptist churches. For instance in Minneapolis, where the Swedish Baptist churches number somewhat over 600 members, it is estimated that there are 200 Swedish people in the English-speaking Baptist churches. Thus, under persecutions and trials, have they grown and spread until within the comparatively short space of less than fifty years we find about 100,0000 Baptist who are either in Scandinavian Baptist churches or else of Scandinavian parentage. I need hardly say that a people who have so well embraced the opportunities offered them, are a people who will also give a good return for the work laid down among them in the future. Our American brethren realising this are aiding them to the uttermost of their ability.

The Baptist work among the Scandinavians of Canada commenced about two and a half years ago, with the organization of the Scandinavian Baptist church of Winnipeg with 13 members. One year later they were 15, today the church numbers 41 members. Several have lately been converted and the prospect for an increase is very good. What the Winnipeg church now needs is a chapel, and in some way this must be accomplished. It is expected that in about two weeks we can begin the erection of a house of worship and get it so far under way that work can be continued inside during the winter. After every cent that is in sight has been figured together there is still about $1,200 to be gathered before we can complete the building. Would that brethren and sisters knew our situation and I doubt not that within a comparatively short time all our needs in that direction would be filled.

On July 17th, 1896, a second Scandinavian Baptist church was organised at Scandinavia, 135 miles north-west of Winnipeg, with five members. 13 have however since been baptized on that field, so that church has grown to 18 members in less than three months. We must have a pastor for this important field. There are here in Canada as everywhere else things that hinder the work. The first and most important of these is the hard sinful heart of men and women. This is the same all the world over and can only be broken by the Almighty power of the Holy Spirit. Then there is the strong prejudice against us as Baptist fostered by the state church in the minds of many of our countrymen. I will relate an instance which may serve as an example of both. On my last visit to Scandinavia it was my privilege to baptize nine. Among them was a young girl of fifteen years of age, lately converted, and the only one of her family who believed in Jesus. She desired to be baptized and join the Baptist church, but her father and mother said no, our church and baptism are good enough for you as well as for us. But she insisted. Her mother came with her to the service, after which the candidates were to appear before the church and said, "if you are baptised you may never come to our home again." Young as she was, her decision was made, she appeared before the church and was accepted. The candidates were baptized in a brook near by, and when—just before the act itself a few words were spoken explaining this, to many of them, new way of baptizing. The girl's mother came up behind her and taking hold of her hair gave several strong pulls saying, that she would teach her to be disobedient. When it was all over and the young lady, together with the eight others were baptized, the mother at once started for home, refusing to even say goodby to her daughter. It is to be remembered that this father and mother had no objections to their daughter going to balls or other sinful recreations. O, what a hard and sinful thing is the unrenewed heart of men. Her steadfastness has, besides the reward of a good conscience, also been followed by another, for two of her sisters have since been brought to Jesus.

In order to reach the Scandinavian people the gospel must be brought to them in their own tongue, or at least the first generation coming to this country will never be reached. Perhaps as an example of what can be done for the Scandinavians in Canada by the Baptists, I may give you the statistics for my first year in Canada, which will close on the 7th inst: Baptized 23; experience 12; letter 2, total 37; four have left, three by letter for Oakland, Cal., and one with letter for Sweden. When this can have been accomplished just now in the beginning with so little work, no house of worship etc., what will not be done when several brethren are on the field, when Winnipeg in the first place has a nice little chapel to which the brethren and sisters in the East have given a helping hand, as each church has remembered us with an offering, and other chapels begin from time to time to spring up. May the Lord bless his Israel. Yours in Christ,

L. M. STOLBERG.

Ask for Minard's and take no other.