

The Welfare of Canadian Farm Stock.

THE MANHATTAN FEED.

Although it seems but yesterday since the first experiment was made by Canadian capitalists in the exportation of our home breeds of cattle, pigs and sheep, the decided preference with which our Canadian animals are looked upon by our English cousins, and the avidity with which Canadian beef is bought up on its arrival, in preference to that of any other country in the world, proves, without room for discussion, that nature has designed for our Dominion a great future trade in this direction. Neither the Texas nor any of the prairie-bred cattle from the Western States can compare in real sound qualities with ours; they are perhaps cheaper, and undoubtedly more numerous; but the capacities of our farmers in this direction are large, our immense unbroken stretches of country, with its splendid fertile soil, diversified climate and vast plains of rich pasture and grazing lands in the North West bring in the course of human events around an equality in this respect, as European emigrants fail to find as good a field elsewhere. With this prospect before the farming portion of the community it is a timely axiom to impress upon their minds, now in the infant days of cattle raising for export abroad, to endeavor to maintain and improve, by good treatment, the standard of their live stock. We are much pleased to notice that business firms have sprung up in our midst who in various ways tend to assist and promote this object, and act as auxiliary forces in helping on the farmers; notably in this direction is that of Messrs. Marsden & Co., sole patentees and proprietors of the Manhattan Feed, which they have perfected, and are now offering to the drug trade, general dealers and farmers of the Dominion, as the best and cheapest food which they can feed to their farm stock to keep them in sound healthy condition. The specific virtues claimed for it are so many that no intelligent farmer can afford to remain in doubt without giving it a fair trial. It would, moreover, be a senseless waste of time and money for him to allow this preparation to go unnoticed, because he has previously been disappointed in some highly recommended feed for cattle. We are living in a time when every day increases the store of knowledge and the chances for observation by experience, of the men engaged in this branch of manufacture, and for this reason Messrs. Marsden & Co. have the advantage of their predecessors. The Manhattan Feed is pronounced by analysis to be a perfectly pure article, free from a single particle hurtful in any respect. When fed to cattle, mixed with their mashes or hay or oats, it enables them to extract one-third more nutritious matter therefrom or, more plainly stated, it enables them to profit as much in weight and appearance upon one-third less food than had been previously fed them. It strengthens their digestive organs, increases their relish for the food, and thus enables them to fatten in half the time. It attacks the seat of derangement in animals which are lean and out of condition by purifying the blood, which soon manifests itself by the free and glossy condition of the coat. For raising calves, hogs, and poultry for market it will be found to be most speedy as a means of fattening them, while the flesh thus acquired is actually superior and more healthy than that produced without its use. The results which attend the administration of the Manhattan Feed to horses, cows, sheep, &c., we have been at some pains to notice it—is prompt and immediate, animals having all the emaciated appearance brought on by unhealthy stables, irregularity of habits, and imperfect functions of organization, have been restored to fine plump proportions by the use of this food.—Commercial Review.

Farmers and stock-raisers in the Maritime Provinces will be glad to learn that a Branch Agency for the above Feed has been opened in Halifax, under the management of Mr. Geo. Fraser, who has so successfully introduced the "North British Cattle Food Company's Nutritious Condiment for Horses and Cattle," which has given so much satisfaction to all who have used it. Depot 76 Granville St. Halifax. (See Advertisement in another Column.)

Correspondence.

For the Christian Messenger. "Governor's" Reply.

No. 3.

Mr. Editor,—

As you have called to your aid Prof. J. E. Wells, of Ontario, I deem it respectful both to him and you, before proceeding further, to offer a few remarks on his letter, which was written "by way of correction of some inaccuracies of statement into which 'Governor' has fallen."

1. He informs me "with all courtesy," that Woodstock College has a good legal charter under the name and style of "The Canadian Literary Institute." I never meant to say that it had not. The whole drift of my letter shewed that which I affirmed was that Woodstock had not a charter which recognized a degree conferring authority within her corporation. Professor Wells elsewhere in his letter says that is true. His "correction," therefore, looks very like a quibble.

2. He says, "It is not correct that this College (Woodstock) 'has never aimed to do more literary work than would get its students for admission to classes in University College, Toronto.'" And to bear out his statement he assumes that by the words "admission to classes," I meant something equivalent to qualification for matriculation into College. I did not mean that, but I meant just what I said. I was well aware that first and second year work was done at Woodstock, and that the Professor is anxious to develop the Institute into a bona fide College (without degree-conferring powers). When it reaches that stage, it will be in point for him to justify his use of the word ("College"), by a reference to the Colleges of Oxford and Cambridge.

3. I do not blame Prof. Wells for embracing the opportunity to puff his wares a little. And he does so in a way which suggests that there is something very like a patent out West, on all wise things in this Canada of ours. Acadia will soon be nowhere beside Woodstock, (which hopes to raise an endowment). No blame, I say, to the Professor for writing up Woodstock. But he must not expect many Bluesoes to receive all the greatness of Toronto University, whose degrees have such a wonderful value, whose "independence and thoroughness are beyond all suspicion," and whose great virtues are to relieve everybody, especially the Baptists of Ontario, from any efforts towards securing university powers for their College that is to be.

Permit me to sketch a few of the virtues of this paragon University, held up to our wondering eyes. It holds its meetings without public notice. It publishes no statutes, or minutes, or documents, save a decimal curriculum. It has not published an annual report for twenty-five years, although expressly required to do so by Act of the Legislature. It has always aimed to withdraw its proceedings from public observation, and from academic opinion. It has maintained an almost absolute silence as to its educational policy. In the struggle for religious equality it became the champion for the party of intolerance. The re-organized Senate of 1873 has forty-two members, of whom Woodstock Institute elects one. An average attendance of ten or twelve members transacts all the business. It does not scruple to determine the results of candidates' examination at a meeting of five members,—despite the fact that its legal definition is that of an exclusively examining corporation! It has no Convocation, the Senate having rendered all provisions in this behalf practically obsolete. It actually prescribes a period of English History for matriculates, e. g. "William III. to George III," and its curriculum of 1879 is conspicuous for its disregard of modern science and contemporary history.

I fail to see why an overwhelming majority of Baptists (other bodies stand by their own Colleges, they being degree-conferring Colleges) should, when the proper time comes, be opposed to seeking degree-granting powers for Woodstock. The University of Toronto has never had the confidence of the people of Ontario, and for the best of reasons, some of which I have indicated. But when Prof. Wells indicates, as he

seems to do, that a State University can alone exercise the function of conferring literary degrees, he discovers, I think, his supposed warrant for the statement that Woodstock will always be opposed to assuming the functions of independent life.

There may be another element which helps him to an opinion as to the future of Woodstock. He says, "The Baptists of Ontario and Quebec, rightly or wrongly, I do not know which, have, always sturdily refused to accept a penny from Provincial, or even Municipal coffers, in aid of their educational work." On reading the words which I have italicized, I could not but suspect that the Professor was aware of the fact that a semi-private movement is on foot, having for its object the affiliation of the Colleges of Ontario with the University of Toronto, on the condition that each College receive a certain Provincial grant annually, I think he must be aware of the movement, and that he has resolved (1) to push for a "College" (for "convenience," you know), and (2) to hold himself open to conviction, in case the Provincial grant scheme should succeed, and gold should be offered to Woodstock. It will be of interest to note the result. Of course all this is mighty helpful to an opinion of the folly of independent functions, and the transcendent greatness of Toronto.

For my own part, I do not hesitate again to express the view, without fear of contradiction by the event, that when the proper time comes Woodstock will ask and receive a charter kindred to that which Acadia now enjoys. There are some new aspirants, at the present time, for University charters, in Ontario, and unless the independence of existing Colleges can be bought up by Provincial grants, Toronto University will continue a practical failure as hitherto. Feb. 26th, 1880. GOVERNOR.

For the Christian Messenger. Higher Education for Young Women.

Mr. Editor,—

Every true friend of female education must be gratified at the favorable reports of the improved accommodation and thorough efficiency of the Ladies Seminary at Wolfville. Baptists are now prepared to take their place and do their share in this great work. Protestants will now have no need to send their daughters to Roman Catholic Schools, for the purpose of obtaining superior education. An article in the Alabama Baptist says:—

"We know very well that the Roman Catholic teachers promise that no compulsion or undue influence will be exerted upon the Protestant pupils; but the facts tell a different story; fully seven-tenths of the Protestant children thus educated become Roman Catholics. Thus we read of one convent in which nearly twenty Protestant girls renounced Protestantism within three months; and of a nunnery in Montreal in which out of forty Protestant girls who at one time entered the institution to be educated there, not less than thirty eight became Roman Catholics. In the establishment of the Louisville 'parochial schools' there is a candid avowal of the design of these institutions,—to build up Roman Catholic congregations. Let this fact be remembered by all whom it concerns,—and let them act accordingly: Prov. i. 17; 'Surely in vain the net is spread in the sight of any bird!'"

With results like these brought to their notice so often, parents, who voluntarily place their daughters under the influence of this system, have no right to complain, if, in after years they embrace the errors of Romanism.

It is difficult to understand, why Protestants could ever send their children to these schools, when it is so generally conceded that the education given, is, for real solid merit, far inferior to that obtained in their own seminaries.

It is sad to see parents, so recreant to their own professed principles, or blind to the blighting effects of Romanism, as to so expose those whom they should guard and control, to its influence.

We are warned in God's word against countenancing teachers of error, lest we become partakers of their deeds. Shall we then hand over our children to them to instil into their minds the principles of that erroneous, and destructive system. MONTTUS.

A Sunday-school boy was asked if his father was a Christian. He replied: "Yes; but he is not working much at it now." There are many just such Christians around.

For the Christian Messenger. Western U. S. Correspondence.

FRANKLIN, IND., Feb. 17th, 1880.

The papers of the West state that the ratio of immigrants from the Old World to America is rapidly increasing. Most of the people come to stay. They are not excursionists and tourists. They seek new homes. They abandon their native lands, and expect to become our permanent citizens. The question arises—why do they come? Because they hope, in these new countries, to better their condition; to purchase land that is cheaper and more productive; to get more work and better wages, and to have superior educational facilities. The foundations of these hopes rest on human testimony. They have the reports of emigrant agents. They read statements in papers. Confiding in this testimony, they leave their homes beyond the Atlantic; they invest a large portion of their means in paying for a passage; they embark on a wild and stormy ocean; they submit to privation, and encounter many perils in the expectation that they will find the new country better than the old.

So may we inquire as to that great migration that is going on continually from all parts of the world. Though we believe that the new country is far superior to the old, yet we immigrate to that land very reluctantly. As to its advantages, we have the highest testimony, that of God himself. It offers to the homeless permanent homes; to the poor, a city whose streets are of pure gold; to the pure in heart and the faithful in life it will give a victor's palm, and a monarch's golden crown.

"ALIEN IMMERSION."

The doctrine of alien immersion has been greatly agitated of late by the Baptists of the West and South. This old and long mooted subject has been revived chiefly on account of the recent event of Rev. Dr. J. P. Boyce, of the Southern Baptist Theological Seminary, re-baptizing Rev. J. M. Weaver, who had been immersed previously by a Peo-baptist clergyman, and who had long been a regular Baptist minister.

This innovation of Baptist usages is generally commended by the Baptists of the South, but it is generally denounced, by the Western and Northern Baptists, as an event that places the denomination in an unenviable light before the world.

On this subject one of the Baptist papers states that "the zeal against 'alien immersions,' or against recognizing baptism administered by other than Baptist ministers, is prevalent in the South, while in the North the question is not so much as raised, or, if raised, is decided favorably to 'alien' baptisms." It is not often that we are thus led to look upon theological differences as running by lines of latitude.

DULCIS.

For the Christian Messenger. Prince Edward Island.

DEAR BROTHER,—

Knowing the deep interest which you take in our denominational success—the triumph of Baptist principles—that is to say Bible principles, I thought you as well as the most of your readers would be glad to hear from this part, which so lately has been the scene of a religious campaign against the Baptists, commenced by Rev. Mr. McDonald, Presbyterian, lately from Scotland, followed up by the Peo-baptist champion, Rev. Isaac Murray, D. D.

I am happy, however, to be able to tell you that they had it not all their own way. Our pastor, Rev. J. A. Gordon, followed by a series of four lectures in defence of Baptist doctrine and practice. It would be impossible for me in a short article to give even an outline of the lectures and do the subject justice; suffice it to say that their aim was not to darken counsel, but on the other hand they manifested that the speaker knew what he was talking about, by clear logical thought, historical research and striking originality.

His opponents were very much surprised that a man who so recently left the plough was so willing and well prepared to take a stroll through "the fields of Greek literature" with them. The audience saw that he was not the first to get leg-weary.

In short, those lectures were solid in

matter and masterly in delivery—even our enemies being judges. Gordon on the platform is not a whit behind Gordon in the pulpit.

A feature which gave Bro. G. a decided advantage over his opponents and an influence with his audience, was his gentlemanly bearing, evenness of temper, and a determination not to be led away from his point. These lectures will produce good results. Our prospect was never brighter than it is at the present time.

Dr. Murray has delivered his series of lectures at Lower Grand River, where Bro. Swafeld the evangelist is at present laboring. Alas they found that this young Englishman is a Baptist true to the core, he reviewed Dr. Murray's lectures in one lecture, which produced good effect. The result of the agitation in this place is exceedingly gratifying. Our brethren have determined to arise and build a house for themselves, they have found out that a Union house is not the best thing.

In a few days all the lumber was on the spot. When our Grand River brethren will undertake to do anything, it is as well as done. They are able, and in a very short time they will have a house of their own, and that without any debt. So the work moves on. Even human opposition is used by God as means of advancement.

Dundas, Feb. 18, 1880. C. E. P.

P. S.—Bro. Swafeld has taken charge of Grand River, Dundas, and St. Peters for three or four months. Bro. Gordon is to confine his labors to East Point and Souris during this time. C. E. P.

For the Christian Messenger. Ordination Service at Cow Bay, Cape Breton.

Pursuant to a call from the Cow Bay Baptist Church, delegates from North Sydney, Sydney, Mira, Homeville, Glace Bay and Cow Bay churches, met in Council at Cow Bay, on the 24th inst., at 2 o'clock, to consider the propriety of setting apart to the work of the Gospel ministry Bro. J. C. Spurr.

The Council chose as its Moderator, Rev. F. A. Kidson, and R. D. Rice, Clerk.

By request Bro. Spurr gave an account of his christian experience and call to the ministry, as also his views of Scriptural doctrine as held by Baptists. After careful deliberation, it was resolved to proceed with the ordination.

The Council then adjourned to meet again in the evening to carry out the following programme:

Ordination Sermon.—Rev. J. W. Bancroft.

Ordaining Prayer.—Rev. F. A. Kidson, Right Hand of Fellowship.—Rev. F. A. Kidson.

Charge to the Minister.—Rev. J. W. Bancroft.

Charge to the Church.—Rev. F. A. Kidson.

The audience in the evening was large and very attentive. The sermon from 2 Tim. iv. 2, was interesting in matter, instructive in doctrine, and a fine exposition of the relative duties of pastor and people. The whole service was deeply impressive. Feb. 26, 1880. R. D. RICE, Clerk.

For the Christian Messenger. Lower Economy.

We have been rejoicing at the glorious work at Westport, in connection with the labors of brethren esteemed for their work's sake, Revs. A. E. Ingram and Isaiah Wallace. They recently labored in the same blessed work among us with like blessing. Many precious souls were saved through the instrumentality of these and other servants of God whom we hold in affectionate memory. While we have been praying for them we have also prayed that God would again let some mercy drops fall among us. We have of late had the gospel preached three times every third Sabbath, with a full Conference of the church every third Saturday, by Rev. G. F. Miles, who is taking the oversight of this and adjoining church. God has come with divine power into our midst, and already some have felt the power of Divine truth and are rejoicing in the joy of pardoned sin. During last week our pastor has been in labors abundant. The first five evenings of the week services were held every evening in our old house of worship, the church joined in the services heartily. Every evening increased the number and interest, the deep quiet