

The Messenger and Visitor

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SAINT JOHN, N. B., WEDNESDAY, MARCH 5, 1890.

The New York *Ledger* recently paid Mr. Whittier \$1,000 for a short poem. Who would not be a poet?—The Senate of the United States have confirmed the nomination of Genl. Morgan as Indian Commissioner, notwithstanding the fierce opposition of the Romish church. The Protestants of the country were too thoroughly wide awake, over the matter to permit senators to risk the consequences of a refusal to confirm it.

We regret to learn that sorrow has come to the house of Bro. Kierstead, Wolfville. Ralph Miles, the bright and promising little son, was seized with pneumonia and died on the 2nd inst. May the Lord sustain our brother and sister in their hour of sorrow.

A HURDLE.—Bro. Price wrote to Dr. Harper of Yale, asking his opinion of the so-called National University of Chicago. This is Dr. Harper's reply:—"The National University, located at Chicago, is a humbug. You can make the use you like of this in the way of warning brethren against its worthless degrees."

HONESTY TESTED.—Some years ago, Mr. Jas. Wyman, of Yarmouth, became involved in debt. He has since been residing in the United States. Some time since he visited Yarmouth and paid 50 per cent. of his debts, and last week he returned again and paid off the balance. Who can fail to admire such sterling honesty. We are glad to have him as a subscriber.

GOOD TEACHING.—We find the following excellent teaching in the *Morning Star*. We had always supposed, however, that our own communion brethren regarded the Lord's Supper as principally designed to exhibit Christian fellowship, and that the worst feature of the strict practice was its breach of brotherly love:

Free Communion Baptists believe that the Lord's Supper is designed to "show forth the Lord's death" and not the fellowship of the communicants. If it is a fellowship ordinance, why not examine the candidates the same as for church membership? If it is not to show the love and fellowship of the brotherhood, why is it practiced at our general meetings?

SECOND THE MOTION.—With all earnestness we second the motion of "A Pastor" in last week's *Messenger and Visitor*, that all additions to our churches be reported to the paper. Much inspiration and stimulus are lost to the brotherhood generally when they are not informed of the progress of the good work of the Lord. We are aware that some of our best brethren shrink from letting be known what is being done in connection with their labors, lest there should be an appearance of wishing to trumpet about their own doings. But is not this over-sensitiveness? The publication of what God is doing is for His glory, and ought not to be neglected. If the suggestion that church clerics do the reporting were adopted, it would relieve all difficulty.

OBITUARY NOTICES.—It is with regret that we have to request all sending in obituary notices to make them very brief. We have given more space to these notices than we can continue to give. We are so crowded with them that they have to be held over from week to week, which is very unsatisfactory. We only wish it were possible to gratify the wish of friends of the deceased to insert an account of their lives; but we find it impossible without encroaching upon space which is needed for matter of more general interest. We hope therefore, that nothing more than the notice of death will be sent except the deceased has had some special prominence, and in this case, that the obituary be made very brief. Of course we are glad to have full accounts of the life and labors of deceased ministers, for these are of general interest.

QUESTIONABLE METHODS.—When Christian people learn to follow apostolic precedents and scriptural directions in the matter of raising money for sustaining religious agencies, there will be an end of the financial difficulties now so universally existing in all Christian enterprises. And what is even more desirable there will be less temptation to the use of questionable methods for securing needed funds. The following from the *British Weekly* is suggestive:—

How to obtain funds for sustaining religious agencies is a problem which often perplexes good men. Too often the difficulty prompts the adoption of very questionable methods. Take the following announcement by way of illustration:—"A dramatic entertainment will be given at the Mission-room in aid of the mothers' meeting fund, when 'Sugar and Cream' will be performed, followed by Mrs. J. W. Morton's farce, 'Poor Billy's Body'." The following ladies and gentlemen will comprise the cast, &c., &c.

Would it not be better not to have the mothers' meeting than to depend upon such methods for its support? A performance like this may have a very injurious educational influence upon certain minds, and may lead to much that will be a mother's sorrow.

Rotherham's Translation of the Greek Text of Tregelles.

It is now about three years since I first had this book, which has proved of incalculable value in all the work of my ministry.

By accident my old friend, Capt. F. R. Anthony, now residing in Brooklyn, N. Y., found the volume in a dark corner of the New Y. M. C. A. library of Cow Bay, C. B. How it came there was a mystery. That it could not remain there was a foregone conclusion; the author had been broad enough to translate the Greek literally, and a literal translation of some of the language of Jesus, and of his apostles, would be an anomaly in the library of the untrammelled by creeds, perfectly liberal, governed by love, Y. M. C. A. To us, the captain and myself, it was a bonanza. We obtained it as a gift, gratefully received, gratefully bestowed. A copy just like it was ordered through Bro. McDonald, of the Book Room, and then was begun a careful and critical examination of the New Testament, which has not been interrupted even by travel for a day in the intervening years. My friend, the captain, called it the ignorant man's and the lazy student's Testament; you can get the Greek thought and pronunciation without the aid of a lexicon. I have always used a lexicon, however, first to prove it, afterwards for the satisfaction of noting how exact and simple it is. Dark passages have been made luminous by it, passages which had been labelled non-understandable, become clear as sunlight. One truth has been borne in upon you again and again in perusal of its pages; the word of God is unchangeable, and when, in its purity and simplicity we can receive it, the sweetness and power of it will exalt and feed the soul. Note a few passages: "In conjunction with Christ I have become crucified; nay, living no longer am I, but living in me is Christ; while so far as I now live in flesh, in faith I live the [faith] of the Son of God, who loved me and gave Himself up in my behalf. I am not setting aside the favor of God; for if, through law [is] righteousness, after all, Christ needlessly died." Gal. 2: 20, 21. How the heart and marrow of the truth of Christ's work is brought to the surface! "According as He that hath called you is holy, do ye yourselves also become holy in all manner of behaviour; inasmuch as it is written: 'Holy shall ye be, because I am holy.'" 1 Peter 1: 15-16. A small pedestal that for so-called holiness people to stand on! Here is a passage, that had always seemed strangely placed, now made to be the fitting ending to the plain injunctions of the chapter: "Thanks to God for his indescribable bounty." 2 Cor. 9: 15. How much the Christians of every time had haggled over another passage!—1 Cor. 9: 27. How we had to explain it to make our minds clear on the subject! Let us begin at the 24th verse: "Know ye not that they who in a race-course run, all indeed, run: Whereas, one receives the prize? So be running, that ye may lay hold! But everyone contending in the games, in all things uses self-control, they, indeed, therefore, that a corruptible crown they may receive; but we an incorruptible. I, therefore, thus am running, as not uncertainly; thus am boxing, as not thrashing air; but as beating my body under, and leading it into servitude, lest by any means, to others being proclaimed [the contest], I myself should become disapproved." How graphic the following passages must have been to the Corinthian church! "On every side pressed hard, but not hennaed in; without a way, but not without a by-way; pursued, but not abandoned; thrown down, but not destroyed." 2 Cor. 4: 8-9.

I found great relief in the following passage, more especially since in a note the author states that the Greek permits the rendering, and the Hebrew of the passage in Exodus, of which this is a quotation, favors it: "For unto Moses He says, 'I will have mercy upon whomsoever I can have mercy, and I will have compassion upon whomsoever I can have compassion.'" Rom. 9: 15.

Two passages more must suffice: Matt. 16: 19. "And I will give unto thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind upon the earth shall have been bound in the heavens, and whatsoever thou mayest loose upon the earth shall have been loosed in the heavens." And again: "Given unto me was all authority in heaven and on earth, going, therefore,

disciple ye all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things as many as I commanded you: and, behold! I am with you, all the days, until the conclusion of the age." Matt. 28: 18, 19.

For the use of Sunday-school teachers, of leaders in the prayer-meeting, of preachers who have never had the advantage of a training in Greek, if anyone who wishes to examine critically, and pronounce correctly, the sacred Word, in plain, understandable English, I know of no book more helpful. It can be obtained through the Baptist Book Room in Halifax. "New Testament, newly translated (from the Greek text of Tregelles), and critically emphasized," by Joseph B. Rotherham. Published by Samuel Boyer and Sons, 15 Paternoster Row, London. M. B. SHAW.

Fallbrook, Cal., Feb. 15.

Letter from Rev. B. Cranial.

The following characteristic letter received a few days ago from my venerable and highly esteemed Bro. Cranial, I take the liberty to forward for publication, believing that it will be read with pleasure by many of the readers of the *Messenger and Visitor*. I. W.

SPRINGFIELD, N. B., Jan. 23, 1890.

Dear Bro. Wallace.—I am truly glad to know that you are taking some of the burdens of my dear Bro. Hinson, and that the Lord is blessing your labors in Moncton, where I have spent so many happy days. I often think of the happy seasons your dear sainted father and I spent together in the Lord's work. Almost the last time we were together was in one of the blessed revivals we had in Moncton, when I baptised six happy converts—out on the Shediac road—old Sister David Mills and her two daughters and three others. It was a blessed meeting and baptism, and your dear father was exceedingly happy. But now he is in heaven, and I am here conflicting with the infirmities of old age, in my 93rd year, have never seen a well day for years, deprived of the privileges of meeting in public with God's people. But I feel more interested than I ever did in the advancement of the kingdom of Christ, and have joy and consolation in prayer for all the instrumentalities connected with that cause for which Jesus laid down His precious life. And I take great pleasure in reading how the Lord is answering our feeble prayers in blessed revivals, and the universal spread of the glorious gospel over this sin-stricken world. If I had another life to live in this world it would go for Christ and the salvation of souls. We hear much said about the time when the millennium is to come, which means the spiritual reign of Christ and the triumph of His cross, the spiritual resurrection that John the revelator saw as the successors of the martyrs, who cried under the altar, as seen on the opening of the fifth seal.

The millions of souls that are coming up out of sin through the various instrumentalities that are at work under the power of the Holy Spirit, the glorifier of Christ, are the results of His finished work as He promised His disciples when He left them. When He was here in His humiliation He completely finished all the Father gave Him to do and knew when it was finished. He drank the last drop of the bitter cup and cried, "It is finished," and came up from the dead in glorious triumph over all His enemies. He then took His mediatorial position at the Father's right hand, and the Holy Spirit took charge of His militant kingdom on earth, and the blessed results of what Christ did are now coming forth gloriously, for said Christ, "He shall glorify me." And wherever the Holy Spirit goes Christ is in all His holy graces, and also the Father's love. And we loved Him because He first loved us. Now this blessed work cannot stop. It must increase and predominate over everything else until the whole elect family are prepared for His second coming in flaming fire with His mighty angels, to raise the dead and judge the world for their treatment of His first coming. What a glorious day for all who love Him!

"I hope, my dear brother, that you can continue your labors longer in Moncton, as it is so much for our Bro. Hinson to encounter. Getting baptized is only the beginning of the battle of the Christian life. How glad I would be to see you once more in the flesh. When you get this letter please write to me and let us be in prayer for each other and the blessed work. I love to correspond with my brethren, as it takes away some of my loneliness. Your affectionate brother in Christ Jesus, D. CRANIAL.

An Item or Two.

During a recent visit to New England, it was my privilege to meet and spend some time at the house of one of our once most honored pastors, and I feel sure that just a word in reference to his present whereabouts and condition will be of interest to very many of his old friends in the Provinces—I refer to Rev. J. D. Robbins.

In September last, he left his old field in Claremont, N. H., where he so successfully labored for over four years, and removed to Saxton's River, Vt. This place is the seat of Vermont Academy, and may be termed the *Walfelt* of Vermont.

The church, which is quite influential, having among its members several ex-pastors and the instructors in the institution referred to, believe, and I think with good reason, that they have the best man and wife in all the world—at least was laid aside by the disease that has been touring the world, and it was mine to witness the many and very hearty practical expressions of regard with which his kind people were ready, upon opportunity, to shower upon him and his.

In addition to the privilege of visiting them, it was also my privilege to spend a social evening with some 40 or 50 excellent ladies, chiefly of Saxton's River, at the elegant home of the Principal of the Academy, Prof. G. A. Williams, and also to attend some of the class exercises and one prayer-meeting in the institution.

At the gathering referred to, I met Miss Wadsworth, late Principal of Acadia Seminary, who now efficiently presides over the young ladies there. I also spent a very pleasant hour in her class room.

At the prayer-meeting I was carried back to those by-gone days at Acadia—especially to those in the old Academy Hall. A deep religious interest was, at the time of my visit, prevailing among the young people, and many had embraced the Saviour, and many others were manifesting unusual interest.

About one hundred and fifty are in attendance upon the institution. One thing especially impressed me, and that was the deep hold which Bro. Robbins has got upon the young people of the Academy, and the consequent influence which he has over them. He is pastor of the whole field, and a young man or woman on the hill is as anxiously watched over by him as is the child of one of his leading members, and this care, it was very clear from what I saw, was duly appreciated by the students. C. R. B. DODGE.

From England.

The tide of commercial prosperity is on the rise in this island. It has been low tide long enough. It is to be hoped that the improved state of business may be of long continuance, and that the blessings of prosperity may not be abused.

As regards matters spiritual I cannot give so favorable a report. "Low ebb" will, I think, fairly describe the state of our country at present, and to find the cause of this unhappy state of things occupies the attention of not a few, but no satisfactory answer seems to come. May the Lord open the eyes of His people to see the cause of the widespread dearth, and give them wisdom and grace to apply the remedy. That amusement of a questionable kind is patronised, and in questionably so, there is no doubt, and the idea that the church must find amusement for the people has gained, and is still gaining far too much ground, to the certain and serious injury of spiritual prosperity and the advancement of the Redeemer's kingdom.

At a late meeting of the London Baptist Association "The Sources and Cure of Religious Indifference" was discussed. The Rev. J. Upton Davies, who read a paper on the subject, after giving various reasons, came near the mark at the close of his address, when he said: "To get rid of indifference Christians must be more Christ-like. By this those around them would be touched. . . . It was the patient, steady enthusiasm, Christian enthusiasm, that would accomplish every thing, and destroy the indifference of the world."

Rev. G. W. McCree thought that drink had much to do with it. He said that "a very great deal of religious indifference could be distinctly traced to that. He knew twenty-seven public houses in St. Giles' that had taken during the twelve months an average of £33 per week. But," said he, "I feel that indifferent churches make indifferent people." That is, I fear, severely true.

The Rev. J. R. Wood thought that preachers were largely responsible for

the prevailing indifference, by their dealing with the softer aspects of truth, and neglecting to deal with the judgments of God and retribution." There is doubtless much truth in this too. Rev. W. Cuff protested against the church entering into the social and political questions of the day.

Dr. Clifford expressed his belief that "never was conviction more the voice of the pulpit than it was to-day, and never was the gospel of God's law, righteousness, retribution, and penalty more plainly spoken." Many present disagreed with the doctor, as their emphatic "No, no," testified. The question was laid on the table to be considered at the next meeting. He it hoped that in their united wisdom they may find the cause, and then make it widely known, that the church may seek by divine wisdom and help to apply the remedy.

A very lively and vigorous monthly magazine has been started, and bids fair to become a great success, as it deserves to, if the first number is an indication of what is to follow. It is called *The King's Own*, and is edited by Rev. John Urquhart, of Weston-super-Mare. He is one of our most learned preachers, a deep thinker, and a vigorous writer. He was in full sympathy with Mr. Spurgeon in the Down Grade controversy. The magazine contains eighty pages, the matter, paper, printing, and illustrations, of which there are sixteen, are all of the first order. It came out this month (January), has reached a second edition and is in its tenth thousand. Long life and health to *The King's Own*.

I was much interested in the articles in the *Messenger and Visitor* on "Our Lord's Second Coming," and am in full sympathy with the views expressed, being, as I believe, based on a solid scriptural foundation.

I see by the *Montreal Witness* that the sermons of Rev. J. McNeill, of Regent's Square, London, are to be published weekly by a firm in Toronto. The readers thereof may look out for some striking things, some of which appear to be rather too striking. I should say, for some of his hearers if they are at all sensitive. A Sunday or two ago he said: "I know we poor preachers are not what we ought to be in preaching, but we should be much better were it not for your dull and stupid faces as hearers." This is only another way of saying "good hearers make good preachers," but the daring Scotchman thought it better to put it in a little rougher and more striking form. J. BROWN.

Winchanton, G. B., Jan. 29.

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR MARCH.

"Prayer for our native preachers and Bible-women."

The regular quarterly executive Board meeting of the W. B. M. U. was held in Leinster Street church Feb. 12, 1890. Vice-President Mrs. G. O. Gates occupied the chair, and after the reading of the 33rd Psalm, prayer was offered by Mrs. John F. Marsters. The minutes of last meeting were read and approved. The Treasurer's account for the quarter was highly gratifying, \$1,034.20 had been contributed.

Letters from the For. Mission Board, from Mrs. Churchill, Sobhill, India; Mrs. Archibald, Chicacoole, India, also two from Miss Wright, one from Tekkali, when out on tour with three of her Bible women, another written from Chicacoole some days after, with her quarterly account, were read.

Mrs. Churchill's letter gave some of the darker sides of heathenism and showed most clearly the great need of female medical missionaries.

Mrs. Archibald's letter gave a very vivid insight into some of the many perplexing positions in which missionaries are placed by the heathen; spoke of her falling health and of the desirability of her returning home for a rest after the hard work of 11 years. She will probably leave some time in March.

Miss Wright had visited Kimeri and Auklatampara and all the towns and surrounding villages, reaching thousands of the women and children, telling them of the Saviour and urging them to believe on Jesus. She says the missionaries are in their usual health, and rejoice from day to day that they have the privilege of thus spreading abroad the name high above every name, blessed forever more. M. E. MARCH, Cor. Secy.

Letter from Miss Wright.

TEKKALI, Dec. 24, 1889.

My Dear Mrs. March.—By the above address you will see that I am not at home, on the contrary I am at present

33 miles from Chicacoole. This is, as you know, the town in which Subraida has been stationed as a preacher, and his wife, accompanied by the wife of the collector, goes from house to house telling the women the loving words, "Go! so loved the world," etc., and upon the waters here the Bread of Life is thus being scattered, and we trust that the blessing of the Lord will attend the feeble efforts thus put forth.

It is now more than three weeks since I left home. I have visited Kimeri and Auklatampara, and from there came on here, where we are now spending the last days of a week; after those of this present tour, for I intend to go direct to the station from here.

Yesterday afternoon, just as I was about to commence my Bible class with my Bible women, your letter of Nov. 18 came in. I was very glad to read all the good things you told me, and I remember that there is another letter of yours unanswered at Chicacoole. It was my intention to have replied when I made out my quarterly account, but as I am now so deeply indebted to you I will not wait until then. I cannot accept your thanks for the account made out in dollars and cents, for that was not mine, so Miss Gray must get the credit of that. However, being requested by the treasurer of the Foreign Mission Board to do so, I purpose sending this account in the currency desired, and am very glad to know beforehand how very satisfactory it will be to you.

You request some descriptions. Well, I thought that all about Chicacoole had been so well described by the former residents at that station that I have not up to this time imagined that a repetition would be pleasing. I will with pleasure give you some little items that on account of their simplicity may please the young; but there is another thing, and that is: at last there is a good photographer at Chicacoole and I will be able to send you six pictures in a small book, of Bible women, views of the mission-house, etc., for about \$2.75, that will cover postage also. If you wish to order any of these please do so, as soon as you can conveniently, for the photographer goes to other places to take photos. The money can be remitted through the kindness of the Treasurer of the Foreign Mission Board, when my salary is sent, or you can send it very safely through Post Office order.

I have not heard of the arrival of our missionaries yet, but suppose they are very near us. It is as you say, they are coming into a work that is very responsible, and from a short experience I know they need all the Christian graces in a very abundant manner so as to be able to battle for the Lord in this fearful heathen darkness. Am glad that Miss Fitch has a good hold of so many of the sisters' hearts, and I trust they will not forget her in the letter writing line after she has been here a few months. She will find a kind friend in Mrs. Churchill, and I have no doubt but that she will be as happy as it is possible for one to be when separated from all that is dear to them.

Now I beg to be excused from writing anything for publication to-day. I will make an honest effort in that line at some other time, the date of which I do not like to write here. At present I am in the tent, which is 12 feet square, and in the said square feet 1 m. sleep, eat, hold conversations with any one who pays me a visit, and at night have three Bible women sleeping beside me, &c., on the floor. My bed is in one corner, an 1 m. box, two chairs, etc., including my table, have their respective places. Our cook house is in the shade of a large tree, indeed when you see grass, think of us, only our tent is better than theirs, but that is all. My soup is often flavoured with the essence of snake, and my rice and curry cold as a stone. For three days we have had just a gale of wind, so that I feel too dusty (yes, even weary from brushing and dusting the dust from my eyes) to write for the column. All on the field are in the usual state of health, and glad that we are privileged to go from place to place, telling perishing sinners of a powerful and loving Saviour. II. WAINST.

Occasionally a visitor will meet on a country road a Scotch girl trudging along with no shoes on her feet—a spectacle, however common to people born and bred in Scotland, is nevertheless an unusual one to Americans and even Englishmen. An English tourist walking along a country road met a strong buzzard last with bare feet, and carrying her shoes in her hand. Accosting her, he said: "Awh, pardon me, but eh, do Scotch girls always carry their shoes in their hand?" "Sometimes they do, an' sometimes they mis' their ain buzzard," was the curt reply.—*John Allan in the Traveller*.

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