MRS. MARCHMONT'S MISTAKES.

BY SUSAN TEALL PERRY.

"I'm ashamed of you, Grace," said Mrs. Marchmont, "ashamed to think that Edith gets on so much faster and better in her studies than you do. You are two years older than she is, too."

Grace's golden hair fell in soft curls over the book she had in her hand, and hid the troubled face that bent over it. Grace was trying to master the arithmetic lesson for the morrow.

She was a reticent child, and did not speak out the unhappy thoughts that came into her heart as she heard her mother's discouraging words. She had suffered in silence that day when her younger sister had been promoted above her, and no one knew but herself the humiliation she suffered at the precedence of the younger sister. Just then Edith came into the room.

"I am very proud of you, Edith," her mother said, as her younger daughter came toward where she was sitting, "very proud of you."

The young girl had a self-satisfied air about her, and turned with a look of triumph on her face toward the elder sister, whose head was still bent over the book.

"Grace will have to redouble her energies to catch up with you. If I were in her place, rather than have my younger sister in the higher class, I'd sit up nights and study—anything but be left behind in this way."

Grace's head ached at that very moment almost fit to burst; she thought to herself as her mother's words fell like stabs on her childish heart: "Yes, it was a very serious matter for her to be behind the younger sister; no wonder her mother was ashamed of her, and Edith looked with such contempt on her. How she wished she was as clever as the younger sister. She would study nights, anything to save her family from the disgrace of having an elder sister not as clever as the younger." The more the child thought of the words of her mother the more convinced she became that she was in a very humiliated position. But she was not a child who could put her thoughts into audible words. She jumped up and ran to her own room and shut the door.

"I declare, Edith," said her mother, "Grace does not seem to care at all that she is behind in the class; she never said a word after all I said to her, too."

"No," said Edith, "she does not seem to care. I would feel so ashamed that I would want to shut myself up. I certainly could never go to that school another day."

"I don't know why it is, but I think Grace is not as sensitive as you are."

Mrs. Marchmont's elder sister, Mrs. Nicholas, was sitting in the room, a silent observer of all that had passed. And when Edith left the room Mrs. Marchmont looked up and said, "What would you do with Grace, if you were in my place? It does not seem to have any effect, anything I say, in making her ashamed of herself."

"As long as you have asked my opinion, Adelaide, I will be perfectly frank in giving it. I think you are very unjust to Grace, and I am sure, if you are her mother, you do not understand her. Some mothers make grave mistakes in dealing with their children, and you are one of them."

"Why, sister, what do you mean by such plain speaking? Do you mean to say that I am unjust to my own child? I am only trying to stimulate her to do her best."

"Grace has done her best. She is really more studious than Edith, but she is not as quick to learn as her younger sister. Have you any realization what that dear child, when she was conscious she had tried to do her best, felt to be outdone by her younger sister? Certainly she would not be human if she was indifferent to the fact. She must have suffered intense humiliation. I have been in your family for months, and you will permit me as an elder sister to say that you do not understand your own child as well as I do. And you are making another grave mistake in holding Edith up as you do as a model for Grace. Edith is growing very supercilious."

Mrs. Marchmont's elder sister had taken the dead mother's place in the family when she was a very young child, and it was like having a mother's wise counsels to hear hers. The mother had never seen her dealings with her children in the light she now saw them, and, although she did not acquiesce audibly with her sister's plain speaking, yet in her heart she was questioning very seriously if her words were true.

Her sister went on to say, "The same standard will not do for all. Arnold, the great schoolmaster, said that he could take off his hat to the boy whom he was reproving, when with sincerity which convinced him he said, 'I have done my best, sir.' We set one standard for all our children, and then condemn them if they fall short of it, as if they had not done their best."

A caller came in just then, and the sisters' conversation was interrupted. Mrs. Marchmont did not enjoy her guest's stay, although she was a special friend—she was all the while thinking of her little daughter. As soon as the door had closed behind the departing friend she went up to her little girl's room. On the bed the tired child was lying asleep; traces of tears were on her pale face, and as the mother bent over her she opened her eyes and said, "Oh, I'm so sorry, mamma, to make your all ashamed of me, but I studied and studied, and tried to do my best. Indeed I did, truly, mamma."

"I know you did, darling, and you are just as high as Edith in all your studies, except arithmetic. I remember well that I was never quick at mathematics myself. I have been thinking that it may be a good plan to send you to Miss Woodville's school. Your teacher has so many scholars that she cannot help those that don't learn as easily as the others, and Miss Woodville can give you special attention in that study, and in a short time you will be up with your class. I know now it is no fault of your own."

"Oh, my dear, good mamma," said Grace, putting her arms around her mother's neck, and bursting into tears, "I felt so terribly, I almost wished I could die. It was hard to lose promotion in my class, but a great deal harder to know my dear mamma was ashamed of me because I could not pass."

"We won't think any more about it, dear. Wash off you face and come down stairs with me. You have studied too long, and ought to take a walk in the air before supper." Grace thought mamma's kisses had never been as loving before.

Let every mother who reads this true sketch ask herself if she has any child in her family to whom she is not just. This matter of cleverness which some children have and others have not, is quite a subject for consideration. The "smart scholar" is always put forward and shown off, while another, perhaps more studious and successful according to its capacity, is held back and is humiliated by hearing its companion held up continually for an example. We must be careful to discriminate between direct neglect of application to study and the capacity for being a bright and ready scholar. It is a grievous wrong, in any event, to hold up one child as the model for the rest. It makes jealousies and enviousness, and often endangers the character of the one thus given prominence. The child, unless very good, soon gets to feel superior to those for whom he poses as an example. Encourage children all you can, make the most of the good things they do, and when a fault has been condoned or an apology made for a misdemeanor, never refer to it again, or allow any one else to in the presence of the repentant one. This is a momentous subject—the right treatment of children. Be just in your dealings with them. Injustice to a child may be forgiven, but it cannot be forgotten, even in maturer years. Children have their rights, and every mother should see that they are maintained in a family.

—Christian at Work.

MANITOBA AND NORTH-WEST MISSIONS.

The Poet La Fage who flourished on P. E. Island before confederation, once represented himself as a piper who had been long silent, but when election time approached could restrain himself no longer and determined to "waken the echoes that slumbered around." He called for his pipes.

Hand down the pipes McCrée,
I'll play, for Biddy loves ye know
A good long time has passed
Away since Paddy has had a blow.

Those were memorable days in the history of the Island, and indeed in the history of our country. Wise politicians were beginning to talk of vast fertile prairies lying beyond the great lakes that might sometime be inhabited by civilized people. But how little was really known of the great Northwest. Even now the marvellous possibilities of the country are only beginning to dawn upon our people. The brief period of 25 years has witnessed wonderful progress.

Then Winnipeg had a population of a few hundreds, now it has 30,000 and the modern improvements of any of our older cities. This will give a fair idea of the general progress of the country.

The sceptical period regarding the great future of the West is passing away. Its wonderful development throughout the years of its severest trials is sufficient proof that it possesses sources of strength to make it a mighty nation in itself. But we are one nation, we stand or fall together.

The Canadian North-west is sufficiently large to provide comfortable homes for the entire present population of the United States.

The territory of Alberta alone is more than twice as large as the three Maritime Provinces together.

What this western portion will be, will determine what the rest of Canada will be. We have an opportunity now of shaping its destiny.

There never has come to us in our country in all its history such an opportunity to exert an influence for the Kingdom of Christ.

As a cattle raising country it is not surpassed by any. Manitoba wheat is champion of the world.

The variety and healthfulness of the North-west climate are amongst the strongest attractions for the inflowing tide of immigration.

In 1892 25,000 immigrants passed through Winnipeg to settle in the country. And now that nearly all the good land in the western states is secured, the great immigration flood that has been filling up those parts will turn and roll in upon us. It has already broken through the boundary dyke, soon millions will be settled within our bounds.

God certainly has had some great purpose in reserving this vast fertile prairie for such a time as this, when multitudes from other nations must seek a home beyond the crowded confines, or the oppression and persecution of their native land.

There are already 30,000 German speaking people in the country, and they have only begun to come. There is no evangelical denomination doing any regular mission work amongst these German people but the Baptists.

Large numbers of Scandenavians are settling amongst us, most of whom are Icelanders and Swedes. But English speaking people from other parts of Canada and from the "old country" compose the body of our present population. Nearly 50,000 of the native red man of the plains still remain. Their hunting ground is limited to their respective reserves. The buffalo is gone, so they must turn to the cultivation of the soil for a living. The tribal wars are done, and a nobler impulse is arising in their hearts.

It is to know the Christ of whom the missionaries tell, and the great Spirit whom in ignorance they worshipped. They only saw him in the clouds or heard him in the wind. Last year an old Indian who was a leader in the heathen worship of his people rowed 200 miles down Lake Winnipeg in a canoe to ask us to send the missionary.—Henry Prince—up to tell his people and himself about Jesus and the way to the "happy hunting ground."

Now, what have we done for these people? A glance back at the blessings that have crowned our puny efforts during the brief history of the mission will surely encourage us to attempt greater things for God in this work.

About 25 years ago Dr. Davidson and Rev. Mr. Baldwin of Ontario, like Caleb and Joshua, went to spy out the land, and after many weeks of tedious travel they entered the fair Canaan. They returned with a good report. A few years later Rev. Alexander McDonald started the first Baptist mission in the country. He found on his arrival one or two Baptists in Winnipeg, and as many more near Portage la Prairie. They started a prayer meeting in the house of a Presbyterian in Winnipeg.

Now let us boast in the Lord while we tell what he has wrought, and mark it wrought while men, Christian men, yea, even Baptists, were holding aloof and possitively disparaging the neterprise.

We find a Baptist church of about 400 members of English speaking people in Winnipeg with three vigorous city missions under its direction. There is also a church of 80 members of Germans. Altogether we have 45 Baptist churches in the North-west, six of these are of German speaking people.

Last summer we had 33 missionaries on the field, including ten young men out for student term. These missionaries preached regularly to about 150 different congregations. In less than two years we built ten houses of worship and improved others, at a total cost of over $55,000. At the same time the missionary force was about doubled.

Notwithstanding this immense burden upon our own people, they raised more for the general work than in any previous equal period.

In the meantime, the Indian work took a mighty stride ahead. It was found necessary to have a white missionary to direct the work, and Mr. and Mrs. B. Davis, of Stonewall, left their field and have taken up their homes amongst the Indians. They have already had the joy of seeing a number of them coming to Christ.

The first Indian Baptist church in the North-west was organized a few weeks ago with 32 members. They are now endeavoring to build a house of worship. The field is ripe for the harvest, and God is saying to us, Thrust in the sickle and reap.

At our last Convention the report of the whole mission stated that there never was such advance in one year. We arose and sang, "Praise God from whom all blessings flow." In this doxology we were heartily joined by our brethren in the East.

But while the work was thus advancing, the treasury was falling behind. We were, however, assured that the people were becoming more interested in this great mission, and that funds would be coming to hand in good time. We soon found ourselves $5,000 behind and funds were not forthcoming. The song of praise grew faint and awe seized the worshippers. Then some began to find fault with us for undertaking work until we had the money in hand for it. Then came the hard times and "so many calls," and we must not canvass or ask for special offerings.

Some think the mission should take care of itself, but this class is not composed of those who candidly inquire into the claims and needs of the work, or who seriously consider its importance.

Now it is time for the Maritime brethren to prayerfully consider the question of advancing or even continuing the work in the North-west. The pressure that has been upon us will largely decide the question of what we may really expect from the Maritime Provinces. If we are not aided we cannot hope for a generous response in the near future, and we must look at once in some other direction for additional aid.

We have little fear of our present debt. With some hard work it will soon be wiped out; but this will not give us any assurance that we will be any better off this time next year, even at our present rate of expenditure. What encouragement is there for such enlargement of the work as the incoming tide of immigration and development of the country demand? Must we stand by and see the most glorious opportunities for work that ever came to us in our country in all its history slip away.

The most thoughtful of our leading brethren in the east, some of whom are bearing heavy burdens in connection with other missions, say the east is not doing enough for this great western mission. It is a great productive mission, and should receive a more generous support now in order to make it a centre of power in the long struggle before us in subduing the nations to the obedience of Christ. We have in this work unlimited possibilities within reasonable reach of us, without slackening our hand in the other great missions. Year after year we have been sending our representatives to the Maritime Convention, and leading brethren from there visited the country and confirmed their statements.

In 1892 Rev. Alexander Grant, pastor of the Winnipeg church, went down to the convention at Bridgetown. An arrangement was entered into, by which we were to receive eight per cent. of the convention fund. We hoped it was a step forward, but it now appears to to have been a slip backward. Each mission of the convention has its special representative on the field, and many are making their gifts directly to the various objects, and in place of getting eight per cent. of the body of the amount raised, we get that much of the tail.

Last year the total amount coming to us from the Convention Fund, including special gifts, was less than $900. In the meantime we kept our compact and not one cent came directly from any church of the convention. I spent some weeks before convention last summer visiting some of the churches. I received a mort hearty welcome wherever I went. I laid before them the facts of the work but took no collections, as it was understood that no direct appeal for aid could be made, at least without the consent of the convention. I asked at convention if in our pressing circumstances such an appeal could be made, and it was stated that no such appeal could be allowed us. We were to give whatever information we had for the general good and abide by the cast iron rule. Whatever our circumstances of need might be, and last year our faith was honored, with $800 from the convention—47,000 Baptists— for North-west missions.

We are not satisfied with that amount; nor do I believe the churches feel they should do more for this vast mission in our own country, and I hope they are thinging out a plan by which a larger share of their gifts shall go to that work. I am glad some of the churches are coming to our aid.

Germain St., Amherst and Woodstock have already sent generous contributions. No church should bind itself by any compact that forbids aiding any mission by special offering in a time when special needs arise.

The North-west Mission should have not less than $5,000 annually from the Maritime Provinces. During my visit to Ontario, I have received over $3,000, besides what has been sent directly, and only the first quarter of their year has expired. We expend about $9,000 per year in the work; we should spend $20,000. The Presbyterians received from outside the country $60,000 last year.

We have twenty-two missionaries altogether on the field now. We should have twenty more this year. Nearly half our churches are pastorless and we have a large number of hopeful fields where churches should be organized at once. Oh, children of God, do not let this most glorious day of your opportunities pass. It is fast passing and will never return. Forward is our watchword. When Columbus had sailed many days and no land came in sight, the officers entreated him to return. They said to him the crew is becoming mutinous, we are all discouraged. What shall we do? The brave mariner replied, Sail on, sail on, and at last when they reached the land they sought, they all bowed at his feet and asked his forgiveness.

Jesus Christ, our Captain, says to His discouraged voyagers who cry, Master, what shall we do? Sail on, sail on, and on, and on.

H. G. MELLICK.

A Methodist Minister on Baptism.

BY H. F. ADAMS, TRURO.

No. I.

A methodist minister preaching on Baptism says: "The Greek word Baptizo has other meanings beside immerse." But can he prove that one of those "other meanings" is to sprinkle. Can he produce a lexicon that gives "to sprinkle" as one of those meanings? Here are 38 lexicons that never say Baptizo means to sprinkle. Sophocles, Donnegan, Rost and Palm, Parkhurst, Stephanus, Robinson, Wright Schleusner, Dunbar, Leigh, Schrevelius, Scapula, Bass, Suidas, Morel, Laing, Hederic, Greenfield, Ewing, Jones, Schattgen, T. S. Green, Suicer, Mintert, Pasa, Grove, Bretschneider, Stockius, Robertson, Passow, Schwartzius, Alstedius, Pickering, Rouma, Gazes, Bagster & Sons, Authon, Grimm and Cremer, Liddell & Scott. And it is the more remarkable that not one of these scholars was a Baptist. The denominations practice three modes, but can that Methodist minister prove that Baptizo means immersion, sprinkling and pouring? Let us turn to the most world-wide and most scholarly lexicon used in the universities and colleges and academies of both English speaking worlds to-day, Liddell and Scott, of this great work, a new edition has been published and in it we have

BAPTIZO.—To dip in or under water; to sink; to bathe; to baptize. These great scholars do not even hint at other meanings much less give them. Do you suggest that they were "favoring the Baptists in confining the meaning of baptizo to dipping." I think I see you smile at the idea of Episcopal clergymen translating such a fundamental word as baptizo into English, in order to substantiate the practice of the Baptists! Those English clergymen, Messrs. Liddell and Scott, did not compile their renowned lexicon as CLERGYMEN, but as SCHOLARS, who for the time forgot all modern substitutes, and honestly and correctly gave the ENGLISH word, that exactly represents the GREEK original; no more, and no less. Of DIPPING being the one and only meaning of baptizo, Moses Stuart says: "ALL CRITICS AND LEXICOGRAPHERS OF ANY NOTE ARE AGREED IN THIS." Now Moses Stuart was a professor for 41 years in Andover Theological Seminary, and he ought to know if there are "other meanings beside immerse" for baptizo. Perhaps our friend, the Methodist minister, would like to meet that profound scholar, who forgot more Greek than he or I ever knew, Phillip Schaff. In his "History of the Apostolic Church," he says, "Immersion and NOT sprinkling was unquestionably the ORIGINAL NORMAL FORM. This is shown by the very MEANING of the Greek words BAPTIZO, BAPTISMA, and the analogy of the baptism of John, which was performed IN the Jordan (en) Matt. 3: 6, (compare with verse 16); also "EIS TO IORDANEN," (into the Jordan), Mark 1: 9. Furthermore by the New Testament comparisons of baptism with the passage through the Red Sea, (1 Cor. 10: 2); with the flood, (1 Peter 3: 21); with a bath, (Eph. 5: 26, Titus 3: 5); with a burial and resurrection (Rom. 6: 4; Col. 2: 12), and finally by the general usage of ecclesiastical antiquity, WHICH WAS ALWAYS IMMERSION; as it is to this day in the Oriental, and also in the Graeco-Russian. Pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

Perhaps our friend the Methodist minister would like to meet that Colossus of German scholarship, Dr. Johann Peter Lange, and hear if he gives "other meanings beside immerse" for baptizo! (Matt. 3: 11), "Ego men baptizo umas en udati." Dr. Lange translates in his great work, edited by Dr. G. Schaff, by these words. "I INDEED IMMERSE YOU IN WATER." And in the same verse where we read, "Autos umas baptisei en pneumati agio kai puri." Lange translates, "He . . . shall immerse your in the Holy Ghost and in fire."

With these scholars giving their ripest thought to the exposition of baptizo, our Methodist friend will find his task a very hard one to produce his "other meanings," and especially one that is called "sprinkling." If it will help him any, here is Liddell and Scott's word for sprinkling, "RAINO—to sprinkle, be sprinkle," but neither Jesus nor the apostles ever used this word for baptizing. And here is Liddell and Scott's word for pouring, "CHEO—to pour out," but neither Jesus nor the apostles ever used this word for baptizing. And, therefore, there can be but "one Lord, one faith, one baptism." Thus endeth the reading of the first lesson.

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Sabbath School

BIBLE LESSO

Adapted from Peloubet's select

FIRST QUARTER.

Lesson I. March 11. Gen.

JACOB AT BETHE

GOLDEN TEXT.

"Behold, I am with thee, keep thee."—Gen. 28: 15.

I. THE FLIGHT FROM HOM In our last lesson we saw Jac taking advantage of his twin a sharp bargain for his birth also obtaining possession of it It had been promised him, a bought it legally for a mere s advantage of his brother's we needs. He thought it was his out faith to trust in God for ment of His prophecy, and wi to present the case fairly to and his brother, he gained b what he might have had hon now began to feel the curse to his blessing.

Esau naturally was very a might have given up the freely, but it made him in be cheated out of it. He sa course to obtain it. With hi strength he could kill h Jacob, and the birthright wo To escape this danger Rebek to have Jacob go away for a tensibly to seek a wife amon dred on the Euphrates.

10. "And Jacob went out sheba," his father's home. servant to attend him, or carry him, or any other a tion, except, as he afterwa us (Gen. 32: 10), "a staff with, he pursues his soli "And went toward Haran," Aram, Mesopotamia, the p Abraham settled for a time, came to Canaan, and where Nahor remained. Here liv uncle, the brother of Rebe distance was about 450 mile a long, dreary, dangerous jo

II. THE PILLOW OF STONE "Lighted upon a certain pla ally, "lighted on the pla definite article probably ind it was the well-known place mentioned and the one when father Abraham had built a 8). "And he took of the sto place and put them for hi The "stones of that place numerous enough to accom army of Jacobs. It was n for Jacob to take a stone for the Syrians and Palestini every night.

III. THE HEAVENLY V Some chapters beyond the this incident is recorded i verse (35: 3) which throw light upon this night of The account here reads as i asked, revealed Himself t this wonderful way, and we guess at the feelings of Ja eventful occasion. But t years afterwards he propo family to go to Bethel, a altar to God, "who answere day of my distress." This not a gift unsought, but in earnest prayer, an answer which looked to the God-of in time of distress.

12. "And he dreamed, an ladder set up on the earth." way rather than a ladder, earth and heaven. "A to vation, as of hill piled on h ing of ledges of rocks, servi by which it might be asce correspond far better with t of the word than a solita unsupported ladder, offerin footing for ascending and angels. Dr. Robinson, in "Bethel and Penuel," says some friends lay down ne had saw down the beautiful "vision that must have bee work of the gorgeous sp patriarch saw. The appe precisely that of a gigantic end close to us, distinct at other almost touching th laid our heads back upon and in an instant the illus feet." "The angels of Go and descending." God w him the connecting and course between heaven "Jacob had thought himse vision peoples the wilderne felt himself defenceless; musters armies for his sai been groveling on earth thoughts beyond its fleetin vision lifts his eyes from t on which they had been had been conscious of but tion with heaven; the w him a path from his ve into its depths."

THE STAIRWAY A TYPE (1) In His own person C over the chasm between earth, God and man. He and man. (2) Christ is communication between earth. Through Him can the revelation of God's c influences of the Holy knowledge of Divine truth of immortal life, the assu giveness. Through Him cess to God, our prayers rise, our love grows stre ideals and aspirations, w character and life neare are made the children God. Every upward ste through Christ as the way

IV. THE DIVINE PROM 15. 13. "And behold the above it," governing and c the centre and object of a margin of R. V., "stood near, as a friend. "I am of Abraham." The God w a covenant with Abram "To thee will I give it." should be fulfilled throug the decendants of Abraha selected as the one in wh covenant blessings should

14. AND THY SEED SHA DUST, etc. This is a repe promise made 130 years raham. (See Less. VI Jacob's birthright is conf him. This was the assu