

THE LITTLE STAMP COLLECTOR.

BY MARY L. B. BRANCH.

Three months ago he did not know
His lessons in geography;
Though he could spell and read quite well,
And cypher too, he could not tell
The least thing in topography.

But what a change! How passing strange
This stamp-collecting passion
Has roused his zeal, for woe or weal,
And lists of names he now can reel
Off, in amazing fashion.

I hear him speak of Mozambique,
Helligoland, Bavaria,
Cashmere, Japan, Tibet, Soudan,
Sumatra, Spain, Waldeck, Kokan,
Khaloon, Siam, Bulgaria,—

Schleswig-Holstein (oh! boy of mine,
Genius without a teacher!),
Wales, Panama, Scinde, Bolivar,
Jelalabad and Kandahar,
Cabul, Deccan, Helvetia.

And now he longs for more Hong-Kongs,
A Rampour, a Mauritius,
Greece, Bornco, Fernando Po.—
And how much else no one can know;
But be, kind fates, propitious

—St. Nicholas.

AN IMPORTANT QUESTION WELL
PUT AND SELF-ANSWERING.

Once all men were tramps. The Indians used to own all the land in common. They didn't sow much and they didn't reap much. They lived on game, fish and clams, but there wasn't enough to go round, and then one said to the others "I have as good a right as you to what there is," and he tried to grab it. The other Indians killed him. That is the way we all began. The white men, who were our grandfathers, lived in the same way in Europe, but that way didn't work well and the white men gave it up before the Indians, who haven't given it up yet.

What did they do, next? They saw that all their food came out of the land, and that if they did not fence in the land somewhere and plant it, there would not be enough food to go round. Game was getting scarce. A tribe, or a family, fenced in a piece and said to the rest, "This is ours." Nobody objected just then, because there was more land than folks. After the tribe had taken the land, a part of them planted it and the rest kept up the fences, that is to say they stayed round the outside and kept the tramps off. Next year the tribe that had fenced in, or set apart, some of the land had plenty of food and then they had a lot of time to spare, so they went to work making better clothes and building better houses; the next year they were a great deal stronger, because they had been better fed and better clothed and better housed. The more they fenced in and used the land the more food there was for themselves and for others.

The tramps outside had a great deal more land, they also had all the game there was and all the time there was, but they said: "These fellows inside the fence have taken our land, but we have worked just as hard outside as they have, they ought to share even; we have just as much right to some of their crops and if they won't give them to us let's go and take them—let's all share even." That is just what the tramps say now, but they don't get it, because the men inside the fence have the most sense and the most muscle, the best tools and the best guns, and they know how to use them.

The tramps were licked, and then they began to grumble, so they do now. They said to the men inside the fence, "You have no right to that land, we want some of it." The men inside said, "There is land enough outside, why don't you fence in some out there?" The tramps said, "We want to stay here." Then said the men inside the fence, "Stay, if you want to, and swap with us—there will be enough for all of us if we swap. We will work the land, which is good for nothing unless it is worked, but we can't all work on this land; let's swap work on land for some other kind of work." "But where shall we stay," said the tramp, "we can't all live in the woods?" "No," said the man inside the fence, "we have more food than we can eat, more timber than we can use, more iron than we want; you can

come in and work up these things and we will let you have a part—we will swap grain and meat and timber and iron, which we have saved from our own work and cannot use ourselves, for your work." The tramps agreed. Where was the thief? Both had more than they had before. Which one gained the most?—Edward Atkinson, in *Work and Wages*.

A WITNESS OFFER.

Anyone who collects twenty cents in payment of the subscription of a bona fide new subscriber to the *Weekly Witness* for three months may send us the address with ten cents, and the *Weekly Witness* will be duly sent to such address for the time mentioned, the object being to get the paper into a new family. The young readers of the *Messenger* might be enlisted in this work, and might if so minded invest their earnings in Pansy books, one Pansy story being sent for each new subscription at twenty cents. The *Weekly Witness* has been enlarged by six columns, which will enable it to give more space to some interesting subjects.

THE MESSENGER.

Here is a business-like offer to business-like young workers. You can take new subscriptions to the *Messenger* for three months at ten cents each and send us five cents for each subscription and retain five. If you like it better than retaining the money we will send you one of the "Pansy" stories advertised on this page for every two three months' subscriptions sent to us at ten cents each. That is, we will mail you a handsome Pansy story which sells at fifteen cents, and the two subscribers obtained by you the *Messenger* for three months, for twenty cents. Of course it would be better to get the year's subscription at once, but if you cannot do that try this.

WHAT SOME PEOPLE SAY OF US
IN JAPAN AND ELSEWHERE.

That the *Northern Messenger* is being appreciated more and more, is being daily demonstrated to us, and while our subscribers cannot see all the letters that come in they will be interested in a few taken from among them.

The first is from a Missionary teacher in Japan who writes thanking the subscriber who sends her two copies of the *Messenger* for use in her school. She writes:—

Kobe, Japan, Sept. 14, 1889.

Publishers Northern Messenger, Montreal:—Gentlemen.—I must beg your pardon for long delay in acknowledging the constant receipt for several months of two copies of your interesting paper. At first I was at a loss to know whom I should thank for the favor, but later I learned that some of your subscribers were taking that way to do missionary work. I should like to express through you my appreciation of the wisdom and thoughtfulness of the Editors.

We have a school of one hundred and sixty girls, many of whom understand English well enough to read the *Messenger* with profit and interest. I have kept at least one copy on file in our pleasant reading-room since it began to come, and have used the other copy somewhat irregularly for lending. I have just sent several numbers to a school in the country, established by the Christians without foreign aid, and consequently poor in such helps.

One of our graduates who hopes to do literary work, has been translating some of the stories from your paper into Japanese for vacation work this summer.

To-day our girls are returning from their vacation ready to take up the work of the new term. It is very pleasant to welcome them back and they seem happy to be here again. There are some new faces also, and to-day the new girls are receiving their examinations. I wish the readers of the *Northern Messenger* could visit our school and see these bright Japanese girls at their studies.

Thanking you again for the help which your paper is giving us in training these girls into a noble womanhood. Yours very sincerely,

SUSAN A. SEARLE.

A subscriber from Ellesmere writes:—
"I cannot tell you how much the *Witness* and *Northern Messenger* have had to do in moulding the character of all our family. I would not like to do without them. All in our neighborhood

take the *Witness* and the school takes the *Messenger*.

M. A. A.

A friend writing from Gananoque says:—
"I wish every child in Ontario could read it. I take more papers than I can find time for reading closely, but we always read the *Messenger*; and then I send it to some one who does not get it."

A friend in Elwood, New Jersey, renewing his subscription writes:—

"Thanks for the reminder of expiration of my subscription to the *Northern Messenger*. We like it very much. I only wish I was able to take 100 copies for general distribution. If some rich church members could see it their duty to do good by circulating good papers, it would redound to the glory of God, and they would be doubly blessed by giving. Our school is poor and small, and we sustain ourselves, or very nearly so. I often send a copy out of town. It is a duty we owe to the rising generation to give it religious instruction. Yours for God and humanity."

JAMES B. WRIGHT.

P. S.
Herewith find notice returned with enclosure for 14 copies for another year—\$3.15 for 14 copies.

J. B. W.

A little girl sends us the following word:—
Seaforth.

DEAR SIR.—Our little sister Lillie (your former subscriber) died last August (21st). We have been going to write and tell you but we neglected to do it so long that we thought we would wait until we renewed our subscription. The day she was buried we got her *Messenger* out of the office and there was such a pretty piece of poetry in it about "Papa's darling." It seemed to suit us so well we were going to write then but, as I said, we neglected to do so. My little sister was so fond of the paper that she would read it from beginning to end, not even leaving out the advertisements. Hoping that we have not kept you waiting too long, we remain as ever
FRIENDS TO THE "NORTHERN MESSENGER."

One of our young Bible Students says:—

DEAR SIR.—I have been taking the *Northern Messenger* now a year and our family enjoys reading it very much. We prize it very highly and would not be without it for many times the price. I do not think I could do without it.

Yours respectfully, EFFIE A. MEIKLEJOHN.
A number of interesting communications, including one from the Rev. G. L. McKay, of Formosa, must be held over for another number.

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