

Messenger and Visitor.

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— THE Christmas season has come again and many of our readers are in the midst of preparations for family gatherings and plans for adding to the happiness of their friends by presents and other tokens of good-will. This is well, and we hope that all may have a happy time. But Christmas good-will and charity may well reach beyond the family circle and the friends to whom we give presents and receive as much in return. Let not those who are blessed with happy homes and abundance of worldly goods fail to remember the poor and the homeless.

— THAT is a sadly suggestive statement of a veteran missionary who says that when he first went to China, forty years ago, but few of the people used opium; now he thinks there are forty millions of opium smokers. The curse of opium and strong drink which have been fastened upon the human people through the civilized and Christian nations of Europe and America, are terrible facts to contemplate. The missionary and those who any beloved him have no light task to accomplish even to offset these evils and make it rather a blessing than a curse for the heathen to have known his Christian (?) brother.

— LADIES whose purse do not admit of indulgence in the luxury of a silk dress as frequently as their hearts desire it, will, perhaps, be interested in knowing that a process has been invented in France for making silk from wood pulp by a method similar to that used in converting wood into paper. The attempt was made a few years ago to manufacture silk by this process, but it was found impossible to make it in large pieces, and the fabric was so highly inflammable as to be a source of danger. More recent experiments, it is said, have led to some important and satisfactory results, and the statement is put forth that it is believed that in a short time a company, lately formed at St. Etienne, will be able to offer to the trade a substitute for silk, which will possess all the essential qualities of silk, and which can be sold for less than half the cost of the genuine article. Still it would, perhaps, be premature to conclude that the silk worm will immediately go out of business, or that there will no longer be a good demand for jeans and calicoes.

— We very cheerfully give place in another column to Pastor Warren's communication in reference to the history of the Sackville church, suggested by our remarks on the subject last week. The question whether or not the church of 1799 was virtually the same organization as that of 1763 will generally be regarded, we suppose, as rather curious than important. We have no wish, certainly, to deprive the Sackville church of the distinction of being the oldest among our churches, if such distinction is fairly its due. What took place in 1883 is, of course, matter of recent history. Just what is meant when Bro. Warren says that the church was practically re-constituted in 1800 and again in 1821 we do not know. But at all events, we suppose it to be undisputed that since 1799 the Baptist cause in Sackville has had a continuous organized existence. But as to what took place between 1763 and 1799, our knowledge of it appears to be partly a matter of fact and partly of inference. Dr. Billings' history, page 84—concluded from such information as he had at command that the church founded by Nathan Mason and his associates had "lost its visibility" before Henry Alline came to Sackville, that as a result of his labors there "a church was constituted on the congregational plan, but was subsequently demoralized and scattered," and that at the time of Joseph Crandall's ordination "a new church was organized." We have no doubt that Mr. Warren has studied the subject with great care, and probably under more favorable conditions than any one else, and we therefore receive what he says on the matter with the highest respect. He has come to the conclusion that it was not a new organization, but that the church which came from Swansea maintained an existence through all vicissitudes until 1799, and at that date became the nucleus of the church then "constituted." We presume, however, that Bro. Warren gives this as a matter of inference rather than of demonstration; and if some one else concludes from the data presented that the church of 1763 had become disorganized or had lost the character of a Baptist church, and that the church "constituted" in 1799, though it contained some of the members who were in the older church, was really a new organization, we do not see but that the facts, so far as we have them, lend themselves to this view about as well as to the other. Accordingly we suppose there will be differences of opinion in reference to the matter.

PASSING EVENTS.

THE United States Congress at its last session enacted a piece of legislation, known as the Chinese Exclusion Act, which requires that all Chinamen in the United States shall be registered and receive a certificate of registration, or, failing to do this, shall be excluded from the country. Six months have passed since the law was enacted, and it is to go into effect the first of May, 1893. There are considerably more than one hundred thousand Chinamen in the United States, and so far only about a score of them, it is said, have registered. It is also stated that it is not the intention of the Chinamen generally to comply with the provisions of the law. What, then, will the law be enforced? It will certainly be quite an expensive little job for Uncle Sam to hunt up a hundred thousand Chinamen from every hole and corner of the great republic and bundle them off to China. An American paper calculates that it would cost from fifty to a hundred dollars to catch and export a Chinaman. If only half of them were sent home, the cost would be from \$2,500,000 to \$5,000,000, and the cost would increase with the number. But the Chinese government might not unlikely take a hand in the game, since it would be as easy, and quite as reasonable from a Chinese standpoint, for China to exclude Americans as for America to exclude Chinamen. The United States government would hardly care to face the storm of indignation which would be aroused if its Chinese Exclusion bill should result in all American missionaries being driven out of China.

MR. GEO. R. PARKIN, who is well known as the apostle of the Imperial Federation idea, is making a tour of Canada in the interest of his mission. He has discussed the subject before large audiences in many of the towns and cities of the western and central portions of the Dominion, and is now in the Maritime Provinces. Last Thursday evening Mr. Parkin, by appointment, spoke in this city, under the auspices of the St. John branch of the Imperial Federation League. The fact that Mr. Parkin is a New Brunswicker who has won a world-wide reputation as an advocate of Imperial Federation, coupled with the largeness of his subject and its important bearing upon the destinies of Canada, would, we should suppose, have justified larger expectations and preparations for the meeting. The hall in which the address was delivered has, perhaps, a little over two hundred sittings, and it was well filled, though there were few, if any, who could not obtain seats. But if the audience was a disappointment to Mr. Parkin—as it certainly must have been—in respect of numbers, it at least possessed the merit of being highly respectable and intelligent. His Honor the Lieutenant-Governor occupied a seat on the platform along with the president and vice-presidents of the league. A number of prominent citizens were to be seen in the audience, the different professions being well represented. A number of ladies, among whom was Lady Tilley, honored the meeting with their presence. For about two hours Mr. Parkin held the close attention of his hearers and was frequently applauded. At the close a vote of thanks was moved, in very hearty terms, by Governor Tilley, and as heartily adopted by the meeting. Mr. Parkin has, of course, studied his subject very diligently and under favorable conditions. He is an enthusiastic believer in the idea of Imperial Federation, and presents his subject in a highly interesting and able manner, his wide range of travel and observation enabling him to speak of the different parts of the empire and its immense and varied resources in a way that adds much interest to the facts and arguments presented.

TAKING up his subject, Mr. Parkin presented considerations to show that Canada and the other large colonies of the British Empire could not long continue in their present relations. There are now thirteen millions of people in the colonies, and within twenty-five years these people, who now have no voice in the international affairs of the empire, will outnumber the people of the mother land. Such a condition of things, Mr. Parkin argues, cannot continue to be satisfactory to the colonies, while it is a great and manifest injustice to the British taxpayer that he should be required, as he now is, to provide an enormous expense for the protection of the commerce of the empire, when more than one-third of it—or £460,000,000 worth out of £1,200,000,000—is owned in the colonies. There is certainly a great

deal of force in this part of Mr. Parkin's argument. Thoughtful men will generally admit that the present relations between Great Britain and her colonies cannot continue indefinitely. Now that the colonies have come to have great railroad systems and are otherwise furnished with public works, it will be no wonder if the British taxpayer, who for a long time past has borne the burden grudgingly, shall flatly refuse to pay the bills of colonies who are becoming just as well able to pay for themselves. So far as Canada is concerned, however, it is doubtful if there will, or should be, any haste to escape from her present national relations. The country cannot be ambitious to add to its national debt and its taxation, and so long as the parent land is willing to stretch out its powerful arm for the defence of her colonies, the situation is on the whole a pretty comfortable one from Canada's point of view. This Dominion has certainly some difficult problems to work out, but it does not very clearly appear how an assumption at the present time of the dignities and responsibilities which would attach to Imperial Federation would help to the solution of them. Then, it is not correct to say that Canada has no voice in international politics. It is quite apparent that in different ways she does have influence. Indeed it is a standing and bitter complaint of the United States government that Canada has quite too much to say in such matters.

BUT if sooner or later the present situation is to become untenable for Canada, then it is necessary to consider what are the natural relations into which Canada may enter with greatest advantage. The idea of independence was considered. In Mr. Parkin's view, independence would involve the maintenance of a military and naval force of very considerable strength, and with warships costing from a million and a quarter to five million dollars each, this would prove too expensive a business for Canada. Federation with the United States was also considered, and the familiar arguments presented to show that such a course would not be in harmony with Canada's highest interests. In this conclusion the audience was evidently in full accord with the speaker. The argument in reference to trade was presented at much length, the speaker laboring to show the importance of the English market to Canada as compared with the United States market. The wheat, cattle, pigs, hogs, poultry, cheese, butter, apples, nickel, silver and timber of Canada were destined, in his view, to find their best market in England. But, Mr. Parkin contended, though the trade question must be considered, he would place the question of Imperial Federation on higher grounds. He showed how England and her colonies controlled the water-ways of the world by means of their wealth, their fortresses and coaling stations, how immensely rich are the countries embraced within the empire in all material resources, and especially in coal—that great necessity of commerce and manufacture—which is distributed in so wonderful a way in almost all parts of the British Dominions. In conclusion Mr. Parkin spoke eloquently of the mutual aid which, under the bond of the proposed federation, the motherland and her colonies would render in developing the vast resources of the empire, and of the influence which the federation would come to possess to maintain the peace of the world, to advance civilization and to promote the exalted aims of philanthropy and religion.

IT seemed to us reasonable to expect that in a two hours' speech, on the subject of Imperial Federation, Mr. Parkin would give some intimation of a scheme in accordance with which the proposed federation might be realized. But on this point our expectations were entirely disappointed. The speaker intimated, it is true, that in a single evening he was not able to treat his subject exhaustively. Still he found time to discuss "the exodus," which certainly was not necessarily connected with the discussion of the topic in hand. Mr. Parkin's remarks in this connection were clever rather than conclusive. It is of course flattering to the pride of the people of these Maritime Provinces to be reminded of the fact that they are making, through the emigration of their people, so important contributions to the intellectual forces of the other provinces and the United States, and that the young men who have gone out from Maritime Canada are holding positions of honor and trust in all parts of the continent. But it is a little difficult to explain how so brainy and enterprising a people come to run away in so great numbers from a country when, Mr. Parkin says on the authority of President

VanHorne of the C. P. R., fortunes are lying around under the people's noses waiting for some one to pick them up. It is no doubt true, as Mr. Parkin says, more business and less politics would be a blessing for the country; but how is it that the men who are supposed to fall so lamentably to perdition and to embrace the grand opportunities that lie around them at home, make the best and most enterprising of citizens when they go abroad; and if the reasons why the country does not increase more rapidly in population and wealth are to be found in the people themselves rather than in the conditions under which they are placed, how is it that sturdy Englishmen and shrewd Yankees do not come here and show our people how to do it by developing those potential fortunes which are waiting to be discovered and possessed? In conclusion, we would cordially advise all our readers, so far as they may have opportunity, to hear Mr. Parkin on his favorite theme. Certainly they will not all immediately accept his arguments and conclusions, but at all events they will be interested in what he has to say and his manner of saying it. The idea which Mr. Parkin so enthusiastically advocates is one of noble proportions; it is adapted to give the minds of our young men a broader political horizon, and in some form and in a future more or less remote, it is likely to find its realization.

THE last annual report of the Postmaster-General of the United States indicates an increase of business in that department, which more than keeps pace with the rapid growth of the country's population. During the past year it appears that \$5,000,000 have been added to the gross receipts of the post office department. There is still a deficit, but it has been reduced during the year by a million dollars, and in another year it is expected that the department will be a source of national revenue. Extension and improvement of the service, it is found, are followed by a larger use of the facilities provided and an increase of revenue. The establishment of a one cent letter postage is talked of as among the possibilities. Of especial importance is the establishment of a new subsidized ocean mail service, which will include eleven lines, with 41 ships and a total tonnage of 85,500. The arrangements will involve an expenditure on the part of the contractors of \$14,000,000, and the contracts are made for five and ten years.

DURING President Harrison's administration the United States has built up a navy of quite a formidable character. During the past year there have been launched two war vessels and three naval tugs, which have cost in the aggregate about \$25,000,000. In all, nineteen new ships have been built since Secretary Tracy was placed at the head of the naval department, and eighteen others are in process of construction. This will give the United States a naval equipment of about forty vessels, among which are some really formidable battle ships. Of course the people of the United States, especially the Republicans, are proud of their new navy, and certainly no nation is more able to afford to have a navy. But it is an enormously costly luxury, and it must be admitted that Uncle Sam was getting along very comfortably with out a grand naval establishment, and as long as he kept polite and good-natured there is little doubt that he might have continued to get along so for many years to come.

SIR ADAMS GEORGE ARCHIBALD died at his home in Truro, after a brief illness, on Dec. 14th, in the 79th year of his age. Sir Adams was a son of Samuel Archibald and a grandson of James Archibald, who was in his day a Judge of the court of Common Pleas. Adams G. Archibald was educated at Pictou Academy, was admitted to the bar in 1839, appointed Queen's Counsel in 1856, entered political life in 1851 as a representative of Colchester county in the Nova Scotia House of Assembly, and was from that time on until 1883 almost constantly in public life. In the years preceding Confederation he was quite a prominent figure, as a colleague of Howe and Young, in Nova Scotia politics, holding, at different periods, the offices of Solicitor-General and Attorney-General. He was a delegate to the Union Conference at Charlottetown in 1864, to the Quebec conference of the same year, and to the final conference in London, in 1866, to complete the terms of union. In 1869 he entered the Dominion House of Commons as member for Colchester, but the next year was appointed Governor of Manitoba, in which position he continued until 1873. The same year he was appointed Judge in Equity for

Nova Scotia, but relinquished this office a few weeks later to accept the governorship of his native province, on the death of Hon. Joseph Howe. This position he held until 1883, from which date until 1888 Sir Adams remained out of public life, when he again entered the Dominion parliament as member for Colchester, and continued to represent the county until 1891. In point of ability Sir Adams can hardly be regarded as the peer of the strongest men whom Nova Scotia has produced, but his career has been an honorable and highly successful one. In addition to the honors received at the hands of his countrymen, he received the distinction of knighthood at the hands of his sovereign.

Sackville Church History.

In your very complimentary remarks in relation to my historical sketch of the Sackville church you seem to doubt "whether it can be fairly claimed that the history of the present church, as an organized body, dates back of the council of 1799." The statement of E. der W. Chipman that "a church was constituted" at that time is regarded as affording reasonable grounds for the doubt. As a matter of fact the church, as at present constituted, dates its organization in 1883, as is seen in any recent Year Book. This makes it one of the most juvenile churches in the Maritime Provinces. But what was done in 1883? Was the church organized, re-organized, remodelled or what else? We seem to lack a terminology to describe, accurately, certain changes or modifications which frequently occur in our church affairs, in which the identity of the church remains unchanged. What really happened was simply this: the two sections of the church, which had been unhappily alienated for a long period, became reunited. In a word, the Sackville Baptist church regained its original unity, and maintained its historical continuity. Yet, according to our ideas of ecclesiastical matters, the church was constituted in its present form in 1883. But nobody, for a moment, questions the propriety of placing its historical origin as far back, at least, as the year of Joseph Crandall's ordination.

In the year 1809 the church was practically re-constituted, as we learn from its records. The same thing occurred again in 1821, when Rev. S. McCully was called to the pastorate. But it is very plain that in all these apparent changes the church was essentially the same, the succession of its membership never having been broken from the year 1763 to the present moment.

Now my contention is, that what occurred in 1799 was not essentially different from what took place in 1809, in 1821, or in 1883. The members of the church, as originally founded by Rev. Nathan Mason, were gathered together, revived, re-organized and re-habilitated. That was all. E. der W. Chipman says the church "was constituted" at the time of Joseph Crandall's ordination. So it was in 1883. But the truth is, to use a figure, the parent stem of membership was never broken, as is demonstrated by the old list still in our possession; nor was the church ever dissolved, disbanded or beheaded for the purpose of giving place to a new and different body. To be able to trace the history of this church, in all its essential and Scriptural characteristics, back to the year 1763, is what we claim fairly to have shown. It must at once be granted that the fortuitous circumstance of remodeling the form of the church, or of gathering together and reviving its scattered members, does not necessarily involve its forfeiture of the honor of having been in existence as a band of believing disciples for a period of nearly one hundred and thirty years—a claim that cannot, in any sense, be made by any other Baptist church in the Dominion of Canada.

W. H. WARREN.

Sackville, Dec. 16.

W. B. M. U.

NOTO FOR THE YEAR.

"As the Father has sent Me, even so I send you."—John 20: 21

Christmas Greetings to Mission Bands and Mission Bands.

Amid the gathering twilight, again we hear the voice of an angel speaking through the rifted clouds, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Lo, the air is filled with angelic beings, the music increases in volume and comes nearer as they sing, "Glory to God in the highest, and on earth peace, good will toward men."

Has the song lost any of its sweetness in these years? Does its melody touch our hearts as it did the shepherds? Do we go with haste to obey the heavenly messenger, praising God and telling all the way what has been revealed to us, that will bring salvation to a lost world?

For, listen, the angel said it was for all people.

Let us look once more upon this tiny stranger whose advent has been accompanied by such a multitude of the heavenly host. In Bethlehem of Judaea, for so the prophecy must be fulfilled (Micah 5: 2). Cozair Augustus, revelling in the extent of his dominions, determined to discover the number of his subjects and issued an order that all should be enrolled at their county town. Joseph and Mary left their home in Nazareth and undertake this long journey. Mary probably riding on a camel and her husband walking beside. Arriving at Bethlehem they find no accommodation left for them, and seek shelter in a manger or cave where cattle are kept. Here, amid these rude surroundings, we find the object of our search. "For our sakes He became poor." Certainly not what might have been expected from the glorious way in which His birth had been announced. Heaven was all astir, and the highest angel thought it joy to accompany this royal guest to earth. But in the world He had made there was no room for the precious little form. No attendant—His virgin mother with her own weak hands wrapped the new-born babe in swaddling clothes and kept her lonely watch, pondering all these things in her mind. "He came unto His own and His own received Him not."

Let us look now closely at the infant Jesus. Examine the soot, tiny hands, so fragile now, but one day shall be stretched forth to heal the sick, to open the eyes of the blind, make the lame to walk and bless the little children; then, after years of service, be pierced with the cruel spikes that nailed Him to the cross. The little feet, so helpless now, will one day walk on the waters, and after being weary with travelling over Judaea and Galilee, be wet with tears and wiped with the hair of one whom He loved. The voice so weak now will one day raise the dead, cast forth devils, still the raging tempest, and finally cry "It is finished" on the cross. That feeble, helpless little form—for what can be more helpless than a new-born babe?—will one day burst the bands of death and rise triumphant from the tomb, while sturdy Roman soldiers quake with fear and angels roll the stone away, "the first fruits of them that sleep." What a wonderful life is this from its beginning to its tragical end! Oh, tell me, have we ceased to wonder and adore? Shall we not rather raise higher and higher the song of praise; go with greater haste to publish the tidings far and near, and like the wise men bring our offerings of gold, frankincense and myrrh? Hear Him saying to-day from the heavenly home, "All this I did for thee; what hast thou done for Me?"

**"Our gifts of gold must mingle ours
With frankincense of prayer,
And given in myrrh of sacrifice,
For God's acceptance there."**

**He whose birth we celebrate, said:
"Inasmuch as ye did it unto the least of these, ye did it unto Me." Is not this the thought that, amid the joyous festivities of this season, should inspire all our motives? In what truer sense can we show forth our love and gratitude to God for His "unspeakable gift" than to dispense the knowledge of that gift to others—yes, to all the world? For "He will have all men to be saved."**

It was this love which constrained the Apostle Paul to endure persecution, apostle and famine, that he might preach the Gospel to the heathen in Greece and Rome. It was this love that impelled William Carey, in the midst of great poverty and opposition, to forget self and give his time, money and strength until death for the heathen in foreign lands. Impelled by this love, Judson endured untold hardships and laid himself upon the altar of sacrifice that he might tell the story of redeeming love to lost souls in Burmah. Is this love that inspires thousands of men and women to-day—some of whom we delight to call our missionaries—to "count not their lives dear unto them," but consecrate themselves to the work of foreign missions. And shall we have no part in this—we who are so wonderfully blessed, with not only the bounties of this world, the blessings and comforts of civilization, but above all the salvation, joy and peace the Gospel bring? Shall we make no sacrifice to prove our love? Shall our gifts be made from that which we can easily spare? or shall they be the real tributes of love, the fruit of self-denial? "Freely ye have received; freely give." Do not let us hesitate because our gifts are small; bring what you can, remembering God can multiply and bless a thousand fold, if it is all we can do for Him.

**"With uttermost heart and trembling hand,
I brought my little gift and laid
It down upon God's holy altar.
It had no price, but, touched by His
Almighty hand—His love, His grace—
It had become a living thing,
From His love, and His grace,
I watched for that dear hand to take it up.
My little faith would never believe
That His commission eye would
Fathom the gift of so small a
Man as I was. When I saw
Returned as changed, so beautified,
I clasped His my heart with tears
Of joy. It came so unbidden,
I clasped with love, I kissed,
That I should have withheld it from
His hand so long. The gift was sought,
But God's dear hand upon the gift, was all."**

S. J. MANNING.

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THE ORGANIZATION OF YOUNG PEOPLE

Its Advantages in the Country Church.

BY REV. ADDISON F. BROWN.

This is the day of organization. Concentration of forces underlies all great undertakings. The tendency thus manifested gains two mighty ends. It intensifies ability that is already in the individual and utilizes strength that otherwise would remain dormant. When it is made to occupy its natural place, the effort of the weakest individual soldier is a factor in the power of the greatest army. The resources of skillful association are being discovered and developed in all departments of human activity. The vast combinations of capital and intellectual force which, under various names and circumstances, are now reaching their maximum are similar to the democratic tendency to expand all governments until every one of the intelligent governed is also, in a large sense, a governor, which may be said to affect every fibre of civilization, and simply a declaration of sentiment which crowns the age. It would be to contend that religion is unaffected by this all-prevailing influence. In its essence the church of Christ never changes. The flock of Ages stands solid as an island. The true doctrine of 150 years ago is the true doctrine of to-day, and will remain the true doctrine until the end of time. But, as the business of the church is to rescue men and women from the bondage of their natural condition, it follows that the church must grow after them and meet them on their own ground. The church must speak to them in words that they can understand; and in other respects it must reach them through measures similar to those with which they are most familiar. These are constantly changing and presenting new aspects. As methods for commanding collective strength are now rising to the dignity of an exact science, which in secular business must be acquired before a pronounced success can be looked for, it is clear that church work is to be in touch with the present, must enjoy the advantage of good organization. Christianity is a living of God, a home made with hands, and it is adapted to all times and circumstances; because, by elevating mankind to the throne of God, and bringing God down to the dwelling place of mankind, it gratifies the immortal desire of the human heart—the desire for true communion, consolation, fused with the divinity that sustains and immortalizes. Hence, while Jesus is the same yesterday, to-day and forever, and His church, being an expression of His life, is similarly unchangeable, scriptural methods for presenting the gospel message are constantly changing and adapting themselves to the peculiarities of situation and expediency, which, like the kaleidoscope, are ever suggesting something new, but never exactly the same thing twice. The best way of fifty years ago is not the best way of to-day, and the best way of to-day will not be the best way of fifty years hence. Some of us who were recently opposed to the Young People's movement, and held back with heavy good-will, are now convinced of its high value, and are moving forward along its lines with all the go there is in us; because it has demonstrated that it is of God and perfect as calculated to meet the particular requirements of to-day. It is a keen weapon, which, in the strong, certain hands of the holy church, will be so employed that it will cause millions to become acquainted with saving grace, and where the number of young communicants is likely to be comparatively small. But it is in just such a church that young people are likely to have the finest opportunities for developing the divinity that is within them; and that the possibilities of a more ample extent may be attained to a more ample extent is the prime reason why the Young People's Unions sprang into existence. In town churches young people have always enjoyed opportunities not afforded to the same class in rural districts. The enthusiasm of numbers creates and sustains activity, while the incentives of competitive effort inspire them to fully develop their finest abilities. If a young people's union, connected by the strong rope of true organization to a thousand other unions, can increase the effectiveness of a church thus situated—and it certainly has in many cases—what should not be expected when such a factory of co-operation is erected, where the beginners in Christian experience have been taught by custom if not by precept that they are entitled to no particular part in church work until added years have given them that wisdom which was once denied to the exclusive possession of the middle aged and the aged? And we should not have to search far to find churches whose leading members are still trying not to let go of this antiquated idea. A young people's organization in the country church, although its members may be few indeed, by means of the excellent organs which the movement has created, may speedily come into pleasant association with a vast company of young Christians in a location in which has only succeeded in looking a dozen names, every member may take part in the course of study which his paper presents from week to week, and thus enjoy regular contact with the brightest minds in his denomination; and constantly receive inspirations from those whose spirituality has been carried to the loftiest elevation. The good things that result cannot be numbered. One thing in particular: A few months of such training is sure to destroy all taste for the cheap story paper, which is correctly described as the great time waster of the age. It is a special home of young Christians who live in out-of-the-way localities. The Sunday school is irregular and unsatisfactory, and sermons are so far apart that one is usually quite forgotten before another is heard. He must read something! The most ordinary mind demands, and will have, a certain amount of exercise. But he has not been led far enough into the Bible to realize its marvellous application to practical life; and so, of course, he cannot get interested in religious literature.

Therefore, when the special contact of the conviction rests of a matter of duty. Anything done simply as a matter of duty cannot feed the heart! And so the miserable periodical, filled with absurd but exciting stories, becomes such a constant companion and consumes so much time, that the devil begins to seriously hope that the building of this young Christian will never amount to anything beyond wood, hay and stubble. But after a while a Young People's Union is organized in its church. With no special interest in the affair he puts his name down and pays his eighty cents for the paper. It may be that both steps are taken to please somebody whose eyes are bright, whose voice is as strong as the touch of whose hand is—well, imagination and memory will tell you the rest! How thoroughly the good Lord understands us! In this way the young man quickly finds himself breathing a new and better atmosphere. He is moving in the right direction, and every step presents a view wider and more interesting. Presently his whole heart and mind become enlisted in the effort to grow and earn in righteousness. He has power never dreamed-of before, and obedient to a restlessness force, he strides rapidly forward. Every day's achievement is the guide board to something still more desirable. For long he resists the doctrine of the most active of all professions. In a few years, when he has completed his preparation, and has been ordained as pastor of an important church, he will look back along the road-bordered by the avenue of joyful recollection to the humble beginning of real progress in Christian life, and thank God for the day when he consented to join the Young People's Union in a small country church.

This illustration indicates, three ways in which the Young People's movement are likely to appear in its work among country churches. In the first place it should prove a preventative and a cure for backsliding. All are liable to relapse, but the one giving people most of all. The union gives them good work, and good work and plenty of it, is the best possible defence against temptations, both the ordinary and the extraordinary. The foundation of all this is the active and diligent work for everyone, for those who have received no less than for those who have received ten talents. Every Young People's Union, among other things, should be a well furnished storehouse of good work. The one who has come to her hand is so profitably adapted to her modest ability that she can do it better than anybody else. In her eyes the something may seem very small. It may be nothing more than asking a question, or helping in the work which is not a Christian. This young lady, although of clear intellect and remarkably practical, is, in common parlance, rather close minded. But Clara knows how to reach Lizzie on other subjects, and as an active member of the union, feeling that she must do something, she goes to work along this line, because she cannot think of anything else that she dares attempt. No one is surprised to find that Lizzie is touched by the pen, and soon appears as the would not be by many sermons. Faithful sermons have done the sowing; Clara's tender urging does the reaping. She is asked to give her heart to Christ by one who knows her well; and she knows that the request is inspired by love. The plea is the voice of the Spirit and the means of regeneration. Lizzie's talent is consecrated to the service of the Lord. Another is added to the many modern illustrations of young communicants; an incident is not the usual thing in the ordinary church work. Hard facts show that the only way to thoroughly utilize our young people is to give them employment which is not especially shared by their elders. Such objects which organizations are able to do, especially in the course of Bible study, which are calculated to maintain interest in the vital truth entirely independent of simple feeling, which of itself is as unreliable as a summer breeze. In the second place, these societies should be a grand highway for growth in grace. While Clara or anybody else is leading a soul into the light without realizing it, the young Christian herself is well; and she knows that the request is inspired by love. The plea is the voice of the Spirit and the means of regeneration. Lizzie's talent is consecrated to the service of the Lord. Another is added to the many modern illustrations of young communicants; an incident is not the usual thing in the ordinary church work. Hard facts show that the only way to thoroughly utilize our young people is to give them employment which is not especially shared by their elders. Such objects which organizations are able to do, especially in the course of Bible study, which are calculated to maintain interest in the vital truth entirely independent of simple feeling, which of itself is as unreliable as a summer breeze.

As we are looking, the ugly penny keeps slipping its black face up farther and farther, as if the man who is holding it intends to keep pushing it up until he has entirely covered the shiny dollar with his old copper. And sure enough! At half-past nine o'clock, there is only a mere strip of silver on the top of the moon to be seen; the moonlight is gone and the night is dark. There is the old moon as ever but as dark as a ball of clay. What is the matter with the moon? Why, the explanation is very easy. A big snake has swallowed it. That was not a large copper coin, but a serpent's head and jaws. The moon is in distress. See those brown men bathing in the sea! They are washing off pollution. The moon is a god. He is a good god, because he gives light in the night. And because affliction has come to this blessed god, pollution has come upon the people. Therefore they must all bathe and wash the filth away. The best place to take this bath is in the boundless sea. Moreover, no good Hindu eats while the moon is in this distress. He fasts until he feels serene and then it is again. There are some other things that they do which I do not yet understand. Indeed, after I know more about these people, I may have to correct some of the things I have told you already. But you boys and girls know better than all this. You know the serpent that did swallow the moon now lies beneath your feet. The big, round earth sits in its light and made the poor moon dark. I suppose you would explain it something like this:—The moon alone could light up the world no more than a russet apple could light up an orchard. It is dead as a ball of mud. But after it is night where you live the sun is still shining on the moon, and so the daylight on the moon bounces back upon the earth. A boy in school sometimes

puts water on his slate, lets the sun shine on it, and dances a patch of sunlight all around the room. He can tip his slate so as to make it shine on Fred's nose, Harry's chin, or the back of the teacher's head. If the moon were as bright as a wet slate it would shine much more brilliantly than it does now. If it were as burnished as a looking glass it would flash almost as gloriously as the sun himself. But as it is only a lump of earth, therefore by the time its daylight flickers down to us it gets very dim. Well, when the earth gets between the sun and the moon, the moon is dark just as it is dark on your book when your brother bobs his head between the lamp and your lesson. This is what was the matter last Friday night. The moon got around so that the earth was between it and the sun. There was the round shadow of the earth on the moon as plain as the shadow of a man's nose on the wall.

This is one of the many ways in which we learn that this earth is round. You could tell as well by the shape of that shadow on the moon that the earth was round, as you could tell by the profile shadow of a boy's face on the wall that his nose is not round.

How the crowd going by and banging on old tin pans! Men, women and children! They are now! They have crawled over a break in that man's wall and are looking for strawberries or May flowers, or gossamer, but there are no strawberries or May flowers here. See their white and red garments through the branches! They are looking for snake holes. Now they have found one. That boy is pouring milk in it for the snake to drink. The woman is pouring in linseed oil. See, that man standing near! He is speaking with hands clasped in prayer! Speaking to the snake, he says: "O God! We have fed thee with milk and oil, and are praising thee with this music today. Do not bite us this year. Do not come into our houses this year; and when our children play outdoors and our cattle feed in the fields, do not harm them, we beseech thee." Last year, they tell us, that while a woman was pouring milk into a snake's hole, the snake came out and bit her, and she went home and died.

One day in every year they do this way to keep the snakes from biting them. This is what they call worshipping the gods. In India almost everything that is ugly is a god; and almost all the gods are ugly. The people do not love these gods, and these gods do not love the people. But the people are afraid of the gods and so they try to coax them not to hurt them, or try to hire them with soft words and gifts to save rain, or save the sick from death.

I think the name of Jesus never sounded so sweet to me before as it has since coming to this land. Even if the stories that are told about the most popular heathen gods are true, they are nearly all great devils and rowdies. Snakes are gods; and gods are gods; and gods are warriors and drunkards. There is no god in all the world who can satisfy a boy's heart, rest his soul or save him from his sin. It is all a nightmare. There is no love in it. There is more love in one clover blossom than in all the religious performances that I have seen in India. It is a blessed thing that, even in India, a mother cannot help loving her child. This mother-love contradicts all their theology. A little child, born into a home, brings more real religion than all their million gods.

My heart beats to tell them plainly the story of Jesus. I spend afternoons now going out with the preacher to the surrounding villages. The mornings are spent in the study of the Bible. We have seen and heard many things in these villages that I want to tell you, and I shall be glad when it comes time to write you again.

Yours truly,
Bimlipatan, Nov. 12. L. D. MOISE.

Trouble of Soul.

What a powerful picture of a soul without God is that drawn in the prophecy of Isaiah, which describes it as "a troubled sea, whose waters cast up mire and dirt." This is the work of memory. Let the troubled sea try to hold its own carefully or to bury them as deeply as he knows how, memory will throw them to the surface as troubled waters heave up what has been thrown into their depths. When a vessel had sunk in Lake Erie, an attempt was made to raise the bodies of the drowned passengers by firing heavy cannons over the spot; and the jar brought them up. So the tremendous artillery of God's justice—memory and Conscience—bring up to our eyes the hideous sins which we thought were buried forever. Conscience utters two great voices. One of them declares: "Great peace have they who love God's law; in keeping His commandments there is great reward." The other voice is: "There is no peace to the wicked; they are like the troubled sea which cannot rest; the wages of sin is death. Just in proportion as we hear and heed these voices, conscience becomes our sweetest comforter, our most terrible tormentor.—Selected.

Letter from Alfred Graefeld. (TRANSLATED FROM THE GERMAN.) WM. KNABE & CO. During my six months' concert tour through the United States of America, I have used exclusively the Knabe piano, and am pleased to be able to state, with fullest sincerity, that I consider them the best instruments of our time. In particular, is the action absolutely incomparable, enabling the rendering of effects which I considered heretofore impossible. I congratulate Wm. Knabe & Co. heartily for their superb instruments, and feel convinced that most of my colleagues will join me in my judgment. IMPERIAL & ROYAL CANADIAN ORGAN BUILDERS and Royal Prussian Court Pianists. New York, April 1, 1892.

The Work in Maskingone.

(Canadian Baptist.)

Joseph Richards, Esq., treasurer of the Grande Ligne Mission, has kindly sent us for publication a copy of the following letter received by him from Rev. Wm. Bullock. We are sure it will interest our readers. It shows, as Bro. Richards observes, that the Baptists are compelling the priests to preach the Gospel of Christ to their hearers:

Dear Bro. Richards,—With regard to our work, we are not making much progress as we would like to, and yet, in one way, we are quietly gaining some ground, especially in some of the homes of our people. In some homes the opposition to the husband and the Bible is as severe as ever it was, but in others there is a decided change for the better. In one of the homes a child was born a few days ago, and, of course, the father—one of our good members—did not want to have the child taken to the Catholic church to be christened, but was disposed to let the mother have her own way in the matter. But, in his great joy, the mother of the child, in spite of a great deal of talk and storming from her and his parish, as well as from all the neighbors, declared that the child should not be taken to the Catholic church; that she had no faith in infant baptism, and that she believed her husband was right. As soon as the mother is able the child is to be brought to the chapel to be consecrated to the Lord. This means a great deal for that mother, and may be the loosening of the cord which hitherto has held the women so closely bound together in opposing their husbands. As a church, we are praying for the conversion of the entire families of those who have already come out. We meet together, once a week, for that purpose. We take one family each week, and all unite in prayer for that one family during the whole week. The following week we agree on another family. Our Saviour said that if two were to agree on earth as touching any thing it should be done for them (Matt. 18: 19); and we believe that if our little bodies agree to ask for the conversion of those dear ones, their desire shall be granted. I am also doing personal work with several men who do not attend the chapel. I am in hope that the seed sown in their hearts will bear fruit. The labors of the new priest, who has just come into the parish, seem to be proving a success in that he is reconciling the hostile portions of the parish. Nearly all who do not come to the chapel services go over to the Catholic church now.

About two weeks ago, the priest visited every house in the parish (except mine), Catholic and Protestant, and it would seem that he was impressed by two things, if we may judge by the nature of his preaching since the visit. First, he was impressed by the sincerity and firmness of all our people, for on the following Sunday he said from the pulpit that in his visits he had met some who entertained different and very decided opinions from their Catholic brethren, but as they were firm in their new belief, and very sincere, they were entitled to the respect of all in the parish, and he strongly urged his people to be on friendly terms with every Protestant. Secondly, he must have been impressed with the fact that the people wanted to hear the Gospel preached, and that the wisest course to follow would be to read portions of the Gospel to them, and preach to them something from the Bible, for the very next Sunday he took the whole parish by surprise by preaching a sermon, one hour long, on the Great Commission. It appears that he said in his sermon that the Gospel was speedily being carried into all the world without distinguishing between Protestant or Catholic missionaries. The people were so surprised and taken up with his sermon, that they declared that they had never before heard a priest preach such a sermon. "It was as good as those Protestant ministers preached," one lady who heard him, and who comes to the chapel occasionally, said. She wondered what the bishop would have said if he had heard that sermon, it sounded so Protestant. But I believe the bishop himself is at the bottom of it. They have taken this course of preaching certain parts of the Gospel, which they are careful will not reveal their errors, and, at the same time, will satisfy the people of Maskingone, who are waiting for the Gospel. Yesterday the priest preached on the parable of the Pharisee and the Publican who went up to pray (Luke 28: 10-14). But although he preaches parts of the Gospel, he will not allow the people to possess it. He tried to have some Bibles around during his visits. We know of two places where he did not succeed. Sincerely yours,
W. S. BULLOCK.

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Acadia Seminary.

The new Assembly Hall of the above institution was again filled to its utmost capacity, on Friday evening, 9th, to witness an exhibition given by the pupils representing Miss Wallace's department of elocution and callisthenics. The following programme was presented:

- Tennis Drill, by Mary Drew Wilson...
The Tribute to the Minotaur...
The Sacrifice of Ishmael...
The Death of Virginia...
The Dance of the Hours...
The Song of the Damp...
The Song of the Damp...
The Song of the Damp...

The readings received enthusiastic encores. Miss Halfkenny is a true artist, and she made her Zingarella a living reality. Miss Doull is an evident favorite, and Miss Kennedy completely captured the audience by her vivid rendering of the "Boat Race".

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Denominational Work.

Receipts from Nov. 15 to Dec. 7: C. W. Durand, Milton, Yarmouth Co., \$2; Grand Mills church, \$3.06; Fourmile church, \$1.59; E. A. McPhee, \$1.85; Geo. Barton, 65c; Berwick church, \$14; Deerfield and Pleasant Valley Sunday-school, \$25; Sydney church, \$12; Forbes Point, \$2.45; Woods Harbour, \$6.94; Port Clyde church, \$3; Barrington Co., \$1.60; Pubnico do., \$1.62; Rev. T. M. Munro, Barrington do., \$1; Gaborque do., \$3.80; E. A. McPhee, Gaborque, 70c; First Baptist church, Halifax, \$67.35; Springfield church, Annapolis Co., \$0.50; Newburg, per Mrs. D. F. Parker, \$4; Argyle church, \$6.12; Temple do., Yarmouth, \$25; Beaver River do., \$5.45; Hantsport do., \$22.04; Sackville do., \$4.10; DeBeret do., \$7.64; \$220.05. Before reported, \$1,127.41. Total, \$1,347.46.

1792-1892.

CENTENNIAL MEMORIAL FUND ACKNOWLEDGMENTS. Annapolis, \$14.33; Round Hill, \$7, per Rev. S. H. Cain, \$21.33; North River, P. E. I., Sunday-school, per Rev. F. D. Davison, 4 04; Carleton, St. John, per Rev. J. W. Manning, 50 00; 1st Harvey, per Rev. J. W. Manning, 50 00; Charlotte, P. E. I., Rev. J. W. Manning, 60 00; 1st Hillsboro, N. B., per Rev. J. W. Manning, 10 40; Victoria Beach S. S., per C. F. Armstrong, 27 62; Gaspereaux, N. S., S. S., per Rev. M. F. Freeman, 4 20; Kempt, Queens Co., N. S., S. S., 1 00; From a Sister now at rest, per Rev. F. M. Y., 1 00; Mrs. A. C. Martell, 1 00; B. Jost, Esq., Guysboro, 10 00; G. O. GATES, for Com. St. John, Dec. 12.

Received for Manual Training.

John Davidson, Hantsport, \$5 00; Rufus Sweet, " 5 00; Edward Comstock, " 5 00; W. A. Porter, " 5 00; A. M. Greeno, " 5 00; W. S. Whitman, " 5 00; Geo. H. Wallace, Wolfville, 10 00; J. W. Caldwell, " 5 00; Walter Br. wn, " 5 00; Pat & Collins, " 5 00; C. H. Borden & Co., " 5 00; J. W. Bigelow, " 5 00; E. A. McPhee, Gaborque, 4 00; Dr. E. W. Young, Windsor, 10 00.

Before acknowledged, 459 00

Total to date, \$663 00. We are also indebted to DeWolfe & Dinamore, of St. Stephen, for a set of superior carpenter's tools, and to Knight & Black, of Amherst, for a stove for the woodworking room; also to A. Robb & Sons, of Amherst, for two turning lathes with counter shafts.

Will subscribers who have not yet paid, kindly remit within the next two weeks, and thus relieve the committee from fitting up the next term? In behalf of committee, Wolfville, Dec. 9. L. B. OAKES.

W. B. M. U. RECEIPTS.

Monies received by the treasurer of the W. B. M. U. from Dec. 1 to Dec. 13: New Mines and Canaan, F. M., \$9; Sackville, F. M., \$18.15; H. M., \$2.85; Amherst, " A. S. Miller," F. M., \$1. H. M., \$1; Lindlow (Mission Band), F. M., \$2; Parrboro, F. M., \$4; Advocate, F. M., \$7; Cavendish, F. M., \$8.87; Port Williams, F. M., \$5; Valley church, F. M., \$6.20; Weston, F. M., \$12.20; H. M., \$7.80; Amherst Point, (Mission Band), towards Mr. Morse's salary, \$20; Tusket, F. M., \$3; St. Stephen, F. M., \$7.25; from two ladies who wish to help, F. M., \$6. Mite Boxes, H. M., \$7.95.

MARY SMITH, Treas.

Lame Horses.



FELLOWS' LEEMING'S ESSENCE

Spavin, Ringbone, Curbs, Splints, Sprains, Swellings, Bruises, Slips and Stiff Joints on Horses.

PRICE 50 CENTS.

DENOMINATIONAL NEWS.

[All moneys (except legacies) contributed for denominational work, from churches or individuals, etc., in New Brunswick, and Prince Edward Island, should be sent to the Rev. J. W. Manning, St. John, N. B. And all moneys for the same work in Nova Scotia should be sent to Rev. A. Coombs, Wolfville, N. S. Envelopes for collecting funds for the above, or to the Baptist Book Room, Halifax.]

ST. MARTIN'S.—I had the privilege of baptizing a young brother from the seminary on Sunday, Dec. 11th.

LOWER STICKLE.—The Lord is still blessing us. Three were baptized at Wittenberg Dec. 11. We have good reason to hope that others will soon come with us.

ACADIA MINES.—Five more were baptized in the beautiful lake at Westchester last Sunday. We feel greatly encouraged by these additions to the cause in that locality.

WOODSTOCK.—Rev. J. W. S. Young writes that the work still goes on in the town, though slowly. On Dec. 11th he baptized one person and four others were added to the church on experience.

JACKSONVILLE, N. B.—We held a sacred concert on Sabbath evening, Dec. 11th, under the auspices of our Mission Band. A collection of \$8.15 was taken. We had a full house and a good programme.

CAPE TORMENTINE, N. B.—The new church here is to be completed in a few days. The building reflects great credit upon both builder and people.

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PREES-TRUD.—At the residence of the bride's mother, Dec. 14, by pastor C. H. Haverstock, Edward E. Peers, to Estella V. Toed, all of Pugwash Junction.

BRADSHAW-FLOYD.—By Rev. J. H. Saunders, at St. John, N. B., Dec. 14, Annie H. Bradshaw, of St. Martins, to Villa J. Floyd, of Pandoque, N. B.

ULMANN-JEAN.—At the Baptist parsonage, Greenfield, Queens Co., N. S., Dec. 8, by Rev. C. S. Stearns, Nathaniel Uihman, to Adella Jean, all of Chelsea.

LUDINGTON-WARRINGTON.—Dec. 7, at Islets Harbor, by Rev. David Price, Judson Ludington, to Mrs. M. A. Warrington, both from Coddie's Harbor.

CHARLTON-MADDER.—On Dec. 10th, at Falkland Ridge, by Rev. S. Langille, John Charlton, of Falkland Ridge, Ann. Co., to Gussie Mader, of New Canada, Lunenburg Co.

GILROY-HUNTER.—On Dec. 15, at the Baptist church, Springhill, by Rev. H. B. Smith (assisted by Rev. E. E. England); J. P. Gilroy, to Clarissa P. Hunter, both of Springhill.

MARSHALL-LANGILLE.—At the parsonage, at Springfield, N. S., Dec. 8, by the Rev. S. Langille, Hartley Marshall, of Falkland Ridge, to Lila L. Langille, of Springfield, Ann. Co.

BRENDEN.—At the residence of the bride, Cumberland Bay, on the 8th inst., by the Rev. J. Coombs, Everett W. Barton, to Lavina F. Elkin, all of Queens Co., N. B.

FLOWER-GANONG.—At the residence of the bride's mother, Dec. 14, by the Rev. Geo. Howland, Capt. T. B. Flower, of Grand Lake, Queens Co., to Ida S. Ganong, of Springfield, Kings Co.

RAMEY-McLEAN.—On Dec. 11th, at Brookfield, Queens Co., N. S., by Rev. D. H. MacQuarrie, B. A., Joseph A. Ramey, of Wellington, Queens Co., to Mary E. MacLean, of LaBelle, Queens Co.

WADDEN-PETERS.—At the residence of the bride's father, on the 13th inst., by Rev. William Wetmore, Charles A. Wadden, of Wadden's Cove, to Beaulé F. Peters, of South Head, both of Cape Breton.

HORNE-CROWE.—At the residence of the bride's mother, Acadia Mines, Colchester Co., N. S., Nov. 30, by Rev. H. A. Giffin, Alexander J. Horne, of Salsburgh, to Elsie D. Crowe, of Acadia Mines.

HUTCHINSON-BARTEAUX.—At Morris-town, Kings Co., N. S., by Rev. J. W. Bancroft, Earnest A. Hutchinson, son of Dea. Joshua Hutchinson, of Amherst, to Barteaux, daughter of Dea. J. H. Bartheaux.

GOULD.—Of Bright's disease, Matthew Gould, on the 13th of Nov., at Little River, Coverdale, Albert Co., N. B.

BENJAMIN.—A. Esau, Boston, Mass. died of a brief illness, Christina, widow of the late George Benjamin, of Pugwash, aged 49 years. Our sister professed faith in Christ some years ago and was baptized by the late Elisha Corey.

WHITE.—At Pugwash, Dec. 9, F. James, relict of late Wm. H. White, aged 65 years, leaving three sons to mourn the loss of a kind mother. Sister White in early life took her stand for Jesus, in whom she found her highest joy, both in life and death.

ANDERSON.—At Benton, on Monday, Dec. 5, Mrs. Alexander Anderson. Our young sister was an invalid for many years and a great sufferer. She had never made a public profession of faith, but was for many years a firm believer on the Lord Jesus Christ and a loving, trustful child of God.

HERBERT.—At South Rawdon, Nov. 5, Sister Phebe Dimock, wife of brother Charles Dimock, closed her eyes upon the scenes of earth, and went to be forever with her dear Lord. Sister Dimock was born February 29, 1808, and was married to Bro. Charles Dimock in 1834. In early life she gave herself to Christ and was baptized by Rev. Geo. Dimock when in her 19th year, and for 35 years she walked in fellowship with the Baptist church.

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ing piece, "Jesus, lover of my soul," was partly repeated by the dear departed one as her ransomed spirit was triumphantly passing from the shadows of earth to the brightness of heaven. At the grave that beautiful and most appropriate piece was rendered perfectly by the choir. "Some time we will understand"; burial prayer read by Bro. Estabrook; closing prayer by the writer. Bro. Henderson and family are divinely sustained in the fulfilment of the sacred promise, "I will never leave nor forsake you."

Baby's croup is cured by Hackmoore.

—What would you do if you were a stranger in London with no money except a million-pound bank-note in your pocket, and some good reasons why you were afraid to go to the Bank of England and get it changed? This is the theme of Mark Twain's story, "The \$1,000,000 Bank-Note," in Jan. Century.

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A NEW Stylish Overcoat. Carries with it more character than any other garment. They're "Character Clothes"—not gaudy, but stylish they must be; but above all warm and durable—else they're no good at all. These fine frothy mornings must make your minds turn Overcoatward. Our line was never so complete. Nap, Chevot, Melton, Beaver, Fricke and Tweed in the most fashionable colors at rock bottom prices. R. W. LEETCH, The One Price Clothier, 47 KING STREET, ST. JOHN, N. B. NEW ROYAL CLOTHING STORE.

NEW FALL GOODS, NOW OPENING, IN SCOTCH, ENGLISH AND CANADIAN TWEEDS, Worsted Suitings, Overcoatings, Trousers, ALSO, A FULL LINE OF MEN'S FURNISHINGS. CRANDALL'S - CLOTHING - EMPORIUM, 34 GERRISH STREET, WINDSOR, N. S.

SHORT'S "Dyspepticure" ACTS LIKE MAGIC IN ALL STOMACH TROUBLES. FAST BROODING FAMOUS. "DYSPEPTICURE" is sold by Druggists at 25c. and 50c. Large Bottles with full directions, on receipt of \$1. CHAS. H. K. STORR, 51 Garden St., St. John, N. S.

SAVE YOUR WRAPPERS. To the lady sending us the most "Sterling" wrappers from August 1st, 1892, to August 1st, 1893, we offer the following Cash Premiums, viz: First, - \$50.00 in Gold. Second, - 25.00 " Third, - 15.00 " Fourth, - 10.00 " Don't wait till end of year, but SEND IN WRAPPERS and we will acknowledge and credit you with number sent. WILLIAM LOGAN, ST. JOHN, N. B. FURS! FURS! SHOULDER CAPES, STORM COLLARS, BOAS and VICTORINES. Ladies' Sacques, Men's Coats, Fur-lined Cloaks, Robes. All kinds of Goods at LOWEST Prices for First-Class Article. D. MAGEE'S SONS.

BETTER THAN ANY OTHER. JOHN LOCKITT, Bridgetown, and J. B. CHUTE, Barwick, KEEP THAT POPULAR BREAD FLOUR, GOLDEN EAGLE. Never be without a supply of JOHNSTON'S FLUID BEEF. Convenient in Domestic Cooking. Indispensable in Times of Sickness. EASILY PREPARED. - READILY DIGESTED, VERY STRENGTH-GIVING.

A tea-kettle of hot water. Gives enough hot water to do the entire wash when SURPRISE SOAP is used. There's no wash boiler required. There's none of that hot steam about the house on wash day. This is a simple easy way of washing the clothes without boiling or scalding them. It gives the sweetest, cleanest clothes, and the whitest. SURPRISE SOAP does it. READ the directions on the wrapper.

THE CHRISTMAS CAT.

It was the middle of the night when Santa Claus, as all in white, without a sign of any noise, came down the chimney with his top...

A COBWEB CHRISTMAS.

It struck Mr. Thaxter all of a sudden, as he was driving up in the city. Things often struck him when he thought of two children, whom he was constantly surprising with pleasant amusements...

CHRISTMAS TWINKLES.

"There's nothing to see but water." That was the way in which Carl complained as he looked out of the west window...

THE HOLLAND GIRLS.

"If you can only secure the Holland girls, you will have no trouble," said the superintendent, speaking earnestly to a young lady who had waited to consult him about her class...

BY PROXY.

"Mother," asked Polly, "what does it do to a thing 'by proxy'?" "To do it by employing another person to do it in your place."

THE SQUIRREL'S CUPBOARD.

Fifty years ago, when I was a young man, I used to travel the country a great deal with my stage-coach driver...

INTERCONTINENTAL S. S. CO.

2 TRIPS A WEEK FOR BOSTON. COMMENCING NOVEMBER 7th, Steamers will leave SAINT JOHN MONDAY & THURSDAY MORNINGS at 7.35 standard, for Eastport, Portland and Boston.

AYER'S HAIR VIGOR

Makes the hair soft and glossy. "I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation."

December 21. The matter which this page contains selected from various sources; and we wish to say intelligent farmer or householder that, by using this paper, you will be doing a good deed...

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The matter which this page contains is carefully selected from various sources...

"TOO MANY OF WE"

"Mamma, is there too many of us?" The little girl asked with a sigh.

She was only three years old—the one who spoke in that strange, and way, and she saw her mother's eyes fill with tears.

There were half-a-dozen who round her stood, And the mother was sick and poor, Worn-out with the care of the noisy brood.

For a smile or a kiss, no time, no place, For the little one, least of all; And the shadow that darkened the mother's face

More thoughtful than she, she felt more care, Considered in child's eyes not second, O, How to lighten the burden she could not share,

Only a week, and the little Clara, In her tiny white trundle-bed, Lay with blue eyes closed, and the sunny hair

"Don't cry," she said—and the words were low, Feeling tears that she could not shed, "You won't have to work and be tired so

But the dear little daughter who went away From the home that for once was still, Showed the mother's heart, from that dreary day,

What a place she had always filled.

THE HOME.

The Squirrel's Cupboard.

Fifty years ago, when I was a boy, said a gentleman, I used to travel around the country a great deal with my father.

We used to make our journeys by stage-coach. It was a very pleasant way to travel, especially for boys, who were

allowed to sit on top with the driver. It was my highest ambition to be a stage-coach driver myself when I grew to be a man.

The driver was always a good talker, and he made it his business to gather all the bits of interest he could find to

When the stage-coach was coming into a town, once, just at nightfall, the driver told me if I put up at Loomis

Tavern (all hotels were called "averns" in those days), that I must ask the

"You'll get more fun out of the sight if you don't know anything about it beforehand," he told me.

There were a large number of passengers that night, and my father said I

After breakfast my father told Mr. Loomis what the driver had said to me,

and he very kindly offered immediately to take me to the tavern. The tavern

was a large room, and stored with everything that could be imagined. The

Revolution hung there; old rusty swords, broken headed drums, and all the things

that make a boy feel that he is on an exploring expedition of a most interesting

On each side of the chimney were butter-jars and waflets, piled in the most

perfect order—the large end down and the small end up. There were rows upon

rows of these nuts, standing up so perfectly arranged, that not one toppled

"Now," said Mr. Loomis, "keep very still and watch those open windows both

to watch some time, but your father is going to be in town some hours, so you

"I began to grow impatient after Mr. Loomis went down stairs, and as he had

to move about looking at the quaint things in the garret. But in a half hour I saw

a red squirrel come in through the open window with a nut in his paws, and

deposited it very carefully and methodically on the topmost row. He turned

around very carefully, and his bushy tail made not the slightest disturbance in

his cupboard. Then he went out of the window for another nut.

Soon my attention was attracted toward the window on the other side of

the chimney. A grey squirrel was coming in that window, and he ran down

into his cupboard, on the other side of the chimney, with a nut in his paws,

and deposited it just as much precariously as the other did.

Mr. Loomis came in after I had watched the squirrels for an hour or so,

and he told me they had made their winter quarters in that garret for years, and that a rat or mouse was never seen

solved to every gallon of water. Let the cloths boil; remove them from the fire

as soon as they boil up well, and put them into clear cold water. Rinse them

from this water into another, and then into a third, and if the cloths are to be

blued, put them finally through a bluing water. No table linen should be blued

every time it is washed. If the cloths are blued for two weeks, each set of clothes

used alternate weeks is blued once a month, or every alternate week it is

washed. By this means soiled spots and stains cannot be covered up by bluing

as they so frequently are by careless laundresses. The best bluing is old-

fashioned indigo. This may still be purchased as large drug stores, but is

seldom sold at groceries. There is one kind of bluing against which every one

should be warned. This is Prussian blue, although it is never or seldom sold

by that name. It is a compound of iron, and will in process of time produce rust

spots. Test the bluing you use by making a solution of a little in water,

and add a piece of washing soda to it. If it turns a dull reddish color, it is

Prussian blue and must not be used.

Neatness in Girls.

Neatness is a good thing for a girl, and if she does not learn it when she is

young, she never will. It takes a great deal more neatness to make a girl look

well than it does to make a boy look passable. Not because a boy, to start

with, is better looking than a girl, but his clothes are of a different sort, not as

many colors in them, and people don't expect a boy to look so pretty as a girl.

A girl that is not neatly dressed is called a slob, and no one likes to look at her.

Her face may be pretty and her eyes bright; but if there is a spot of dirt on

her cheek, and her fingers are not black with ink, and her shoes are not

laced or buckled up, and her apron is dirty, and her skirt is torn, she cannot

Savory Beef.

Savory beef is an old-time English dish, which is highly esteemed. Take

a piece of the tender part of a round of beef, weighing about ten or fifteen

pounds. If it is not perfectly tender, or has not been well hung, let it hang in

a cold place three or four days longer. Remember that the best butchers in

New York and other large cities hang their beef from four to six weeks after

weather and can dust to their hearts' content. A door opens from this shed

into a room partitioned off in the barn, fitted up with ample conveniences for

laying and sitting hens. When a couple of dozen hens find a notion to dust at

the same time they settle up a dense cloud, which settles in every crevice,

to the utter extermination of all kinds of lice; in fact, I never see any of these

parasites in my houses. I have noticed for several years that none of my fowls

have been troubled with scaly legs. I attribute this exemption to the sifting

daily of coal ashes on the roasts. I have seen some fowls lately whose legs were

three times their normal size. One cockerel whose owner valued him at \$10,

was the most shocking specimen of scaly-legs I ever saw.

Value of the Holstein-Friesian.

The Holstein-Friesian cow has her origin something over two thousand

years ago in the richest dairy sections of the world. Here she had been bred

and will in process of time produce rust spots. Test the bluing you use by

making a solution of a little in water, and add a piece of washing soda to it.

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Points on Winter Dairying.

If twenty tons of good fodder silage can be raised upon an acre, and two and

a half tons of it are equal in feeding value to a warm stable manure, which is

concurrent testimony, then there is no reason on earth why a man cannot care

for and feed a winter dairy so that the cost of silage grain and hay shall not

exceed \$10, and a good cow so fed and kept in a warm stable will yield at

two and a half cents per quart, shall in the five winter months turn to the

owner \$30 and leave the manure for the labor and to enrich a succeeding crop

of silage. Do not say that this is dairying on paper. We know that it can be

accomplished.

The principal objection to the separator on the farm is the labor of turning

the crank, but some of the Western dairymen have a tread power, and the

crank is broken to walk its planks, and with a simple milk cooler to bring the

fresh drawn milk down to 82 degrees or 83 degrees; the milk is skimmed as fast

as drawn, and this part of the dairy work is cheaply done.

little more than stears for their provender, until two years old, and after this

age will readily pay in work for their extra grain ration. The only other

greater expense is the fee for the service of the horse—usually \$15 to \$20. But

whatever breeding you do, whether the scrub or grade sire, you can't afford to

accept his service even as a gift.—Ez.

Against Horse Clipping.

It is barbarous to clip off a horse's coat in cold weather. "But," the

advocates of clipping persist, "a horse that wears a long coat will be wet and

cold twelve hours afterward, when the coat has been removed he could be made

comfortable at once with a blanket." Is this so? How would it be with us were

we to strip to the skin, put on an overcoat and sleep on the outside of the bed?

To make the conditions equal it would be necessary to remove the sleeves from

the coat and take our bed into a barn. Preparation makes the horse's coat

nearly airtight, and examination will show that the hair next to the body forms

completely perfect dry in a very short time. And although the additional

protection of a blanket is necessary, we can't give the horse a good substitute for

his own coat. Some only clip their horse's legs. Don't! They can never

be protected by a blanket. What would we think if compelled to take the clothes

from our coat? Some only cut the long hair from the fetlocks because it catches

mud which freezes on, isn't that what we want for our feet? It better than

to have the freezing mud continually grinding into the fetlock joint? Instead

of clipping your horse, please think it over and see if a benevolent Creator did not make him just right.—William Daly.

Ignorance in Swine Breeding.

It is poor economy for farmers to attempt to pose as breeders and establish

a herd of thoroughbreds on the simple knowledge of how to feed hogs for

market, yet hundreds of men are doing so annually. As a rule, unless they are

men who have that spirit in them that will not submit to a failure, they generally

retire from the business the second year. To become a breeder means more

now than it did years ago. The business has advanced to the point of sight of the time in which the ownership of a

pig sired by a prize winner signified the breeder of fine stock. To do this a



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—M. P. Richardson, I. C. R. shops, Truro, N. S., writes: "It affords me pleasure to bear testimony to the permanent and satisfactory effect of your K. D. C. in my own case. I was for thirteen years a sufferer from dyspepsia and had about lost faith in everything advertised for this complaint, and all hope that I could be cured, was given up. The remedy effected by your remedy, I was induced to try it. The effect has been a surprise to me. The first dose helped me, and now after using less than one box, I consider myself cured. I feel my duty to heartily recommend it to others."

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