

Messenger and Visitor.

THE CHRISTIAN MESSENGER
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THE CHRISTIAN VISITOR
VOLUME XLVIII.

Vol. XII, No. 52.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 28, 1896.

—An extended sketch of Oliver Wendell Holmes, by William Dean Howells, is to many readers one of the most attractive features of Harper's Magazine for December. Comparing Holmes with some of his contemporaries, Mr. Howells says: "He was not a prophet like Emerson, nor ever a voice crying in the wilderness like Whitier or Lowell. His note was heard rather amid the sweet security of streets, but it was always for a finer and nobler civility. He imagined no new rule of life and no philosophy or theory of life will be known by his name. He was not constructive, he was essentially observational and in this he showed the scientific nature. He made his reader know to himself, first in the little and then in larger things. From first to last he was a seer, but a most convincing and delightful seer, who would make us feel that our faults were other people's and who was not wont 'to talk to himself with his brother's words.'"

—A new periodical published in the interest of Sunday school work, there is one of our acquaintances which combines in any number of the Sunday school Press. Its publishers expect to make the paper for 1897 better than ever. Among the "side lights" on the Sunday school lessons will be articles on Paul, his character, life, travels, and contemporaries, by Isa. Macleod, I. Zangwill, Professor Dr. M. W. Ramsey, J. P. Mahaffy, and Dr. Leonard Woolsey Bacon. The progress of the latest research in Bible lands will be recorded by such eminent scholars as Professors Dr. Herman V. Hilprecht (of the editorial staff), A. H. Sayce, Fritz Hommel, J. P. McCurdy, Peter Jensen, Heinrich Zimmern, Dr. F. J. Bliss, and others. Bible class workers will have an opportunity of learning from the men themselves, of the methods tested and used by Justice David J. Brewer of the United States Supreme Court, and Dr. R. B. Meredith, James A. Worden, M. B. Riddle, and A. F. Schaffner. A series of articles on the lives of the world's greatest educators and teachers will be contributed to, among others, by Sir Joshua Fitch (late Her Majesty's Chief Inspector of Training-Colleges), H. Courtey Bowen, M. A., General John Eaton, and Professor Dr. Nicholas Murray Butler and Charles H. Thurston.

—The last public address of Dr. John Watson in the United States before returning to his home in Liverpool was a sermon preached in the Plymouth church, Brooklyn, the church of Henry Ward Beecher, now ministered to by Dr. Lyman Abbott, Editor of the Outlook. The great edifice was more than filled, hundreds being unable to gain admission. After his ten weeks of almost incessant labor and travel, Dr. Watson is said to have shown no sign of fatigue, leaving America as fresh apparently as when he landed in September. Alluding to this evidence of remarkable physical resource, an editorial writer in the Outlook, presumably Dr. Abbot, says: "Doubtless this abundant life is partly due to a remarkable physique. But it is also partly due to a remarkable spirit. If we might characterize him most by saying that he is a most human man. His interest in everything that interests humanity is absolutely illimitable. In this respect he reminds one who has known them both of Henry Ward Beecher. His sympathy with his fellow-men is genuine, natural, spontaneous. Everyone whom he touches contributes to his life and contributes something worthy. For he possesses himself that characteristic insight which in his sermon upon the 'Optimism of Jesus' he so graphically attributes to Jesus Christ—the insight which discerns the best in men."

—Mrs. W. F. ARMSTRONG of Bangon, Burma, arrived in St. John Saturday evening, and spent a few days with friends in the city before going on to Toronto. On Sunday afternoon a meeting was held in the Leinster St. church in order that many who have long been interested in Mrs. Armstrong and her work might have the pleasure of seeing her and of hearing some words from her lips. Mrs. A. spoke at some length, expressing her gratitude that she had been enabled to engage in the Foreign Mission work. The results that had come from her humble efforts in planting Aid Societies in these provinces showed how important it was to be willing to do what seemed to be a little thing for the Master. Mrs. Armstrong gave a very interesting account of the work in which she, her husband and her daughter are engaged in Burma. Their work is especially among the Telugu and Tamil people who have migrated from the western side of the bay of Bengal, and they are laboring with a good degree of encouragement and success. The Mohammedan people of the country too are manifesting more or less interest in Christianity, and there are cases of conversions among them as

a result of the missionaries' labor. —Not long ago Mr. Armstrong accepted an invitation to discuss publicly with a learned Mohammedan the comparative merits of the Bible and the Koran. The discussion was carried on for several evenings with great interest, and the result had been to make the Mohammedans more friendly to the missionaries. Mrs. Armstrong spoke with gratitude of the fact that not only her husband and herself had been permitted to labor for Christ in Burma, but the hearts of all their children had also turned to the same work. Their daughter is now a very efficient worker on the field, having command of both the Telugu and the Tamil languages. She is engaged particularly in Kindergarten mission work which Mrs. A. regards as being of great value. Their two sons who are now studying, one at McMaster University, and the other at Woodstock, are both preparing for work on the mission field.

PAS-SING EVENTS

CANADA'S Northwest is not increasing in population with the rapidity that years ago was predicted and quite generally expected. Just why the streams of immigration have not turned more largely in that direction it is not easy to determine. It may be admitted that the Northwest is not altogether the boundless paradise that some graphic pens and eloquent tongues have described. There are difficulties there to be reckoned with as well as in most other parts of the habitable earth. But considering the admitted fertility of the soil, the character of the climate, the freedom from destructive and terrifying cyclones, the railway facilities which have been afforded and the generally excellent character of the people who have so far settled in the country, and all under a form of government that secures to the individual and the community as full a measure of liberty as is to be found in any part of the world—considering these advantages it must appear somewhat remarkable that our Northwest country is not attracting the moving populations of the world in large volume. It is probably a correct opinion that the method of laying out the land, by which each odd-numbered section along the line of the C. P. R. was reserved to the railway company, has had something to do with the matter, since the result has been to scatter the population thinly over wide areas of country, thus making it difficult or impossible in many parts to sustain schools, churches and other interests of civilized communities. It is said that the C. P. R. management is now proposing a series of settlements of the sections under various terms would be together. The survey would represent a cart wheel, the settlers being all at the hub, with their land running back and widening as it went until the limit of a hundred and sixty acres was reached. Anything that will get the settlers close together will be a great improvement. Then they can join together in organization, and have schools, churches and the other needs of Christian people.

THE following comparative statement as to settlement in the Northwest in recent years has been published: The number of homestead entries made in the Territories for the nine months ending Oct., 1896, was 1,399, representing 4,174 souls. Last year the figures were 1,950 and 5,689, so that the 1896 record was poor. The number of entries reported in 1892 for twelve months was 4,948 with 14,972 souls. Of the 1,399 homesteaders this year four hundred and three were from other parts of Canada, including sixteen residents of the Territories; Ontario is credited with two hundred and thirty-five; Quebec, twenty-six; Nova Scotia, nine; New Brunswick, four; Prince Edward Island, three; British Columbia, three, and Manitoba, a hundred and seven. Last year two hundred and eighty-six were from Ontario, forty-nine from Quebec, fourteen from Nova Scotia, twelve from British Columbia, ninety-eight from Manitoba and twenty-one in the Territories. In 1892 there were 1,621 entries by persons from Ontario and two hundred and fourteen from Quebec. These figures show that the old provinces are not now contributing to the population of the Northwest any considerable number. The number of Canadians who returned from the United States in 1896 and took up homesteads was forty, compared with eighty-eight in 1895. The other entries were by nationalities as follows:—English, two hundred and eight; Scotch, fifty-eight; Irish, twenty-six; United States, a hundred and thirty-five; French, fifty-three; Hungarian, sixteen; German, sixteen; Belgian, seventeen; Dutch, sixteen; and Polish, nine, and a few each of Montenonles, Swedes and Italians.

THE scarcity of food in India, resulting from the failure of the usual rainfall, is already, it seems, amounting to famine in some parts of the country, and much suffering on the part of the people appears to be inevitable before another crop can mature. The government will do much to mitigate the calamity by supplying work to the people and preventing extortion in the sale of corn, so that the famine is not likely to be attended by that widespread and terrible suffering and loss of life which has marked many seasons of scarcity in the history of the country. The people have come to understand better the cause of the famine, to feel confidence in the government and therefore to endure the increased hardships and suffering resulting from the scarcity of food more reasonably and patiently than in former times. The native press, it appears, treats the subject in what, considering that it is from a Hindu point of view, may be regarded as a very reasonable and intelligent manner. Some of the articles appearing in those Indian papers have been translated and published in British journals. The Montreal Witness alludes to this and quotes from an article which originally appeared in the Indian Mirror, which is a Hindu paper, altogether independent, we are told, of Christian influence, and representing a people who will have nothing to do with the Christian faith. It acknowledges, however, that the government is doing much and hopes it will continue and not despair and that wisdom and strength may be given to the rulers to bring relief to the millions. But it declares that all that governments and modern science and knowledge are capable of doing will prove powerless to avert the consequences of the wronging and wrong-thinking of the people or to ward off the penalty inflicted by an offended deity. Human efforts are unavailing before the visitations of Providence. Modern science, with its endless sophisms and shibboleths, is too weak a weapon to strike down the calamities which God inflicts as a chastisement of the human race. "Repent and reform," it cries like the prophets of old; "read and meditate upon the Shastras; devote yourselves to spiritual culture. We cannot impress the fact too much upon the minds of our Hindu countrymen that our religion is our safest guide in all matters in which human efforts are of no avail. It is the mighty power of God that can alone guide us safely in our present difficulties. We may strive and struggle against the decrees of heaven, but they will be fulfilled, do what we may." In another article this native paper rejoices to know that "the Roman Catholic Christians in Bombay are offering up prayers in church, and the Hindus and Mohammedans of that city are also performing the ceremonies prescribed in their sacred books." "These are singularly elevated and wide religious views," says the Witness, "for a native Hindu paper to put forward, and through it is expressly stated that the paper and those it represents are quite uninfluenced by Christian teaching and doctrine, we should be inclined to doubt it. There seems to have been no thought of sacrifices whether of animals or human beings. The Hindus, if they look back far enough in their search after the pure ancient religion, will come upon a lofty theme, and this is what in these days many of the more learned of their leaders are doing. It is most probably the influence of Christianity that leads them to take this path back to a purer form of their own faith. The complete disappearance of all inclination to make sacrifices is very significant."

DEAR GIRLS AND BOYS:—The name of the new convert of whom I wrote you in my letter is Soorynarayana. Some call him "Soorana," for short; others call him "Soory." He was baptized on Sunday, Sept. 30th.

His wife is only about forty years of age. Marion claimed her for a playmate, and thought Soorynarayana was her father. She has been learning of Jesus from her husband, and her heart seemed to go out to Him from the first. Her name is Ramayamma. She was great help to her husband when he resolved to break loose from the bonds of caste and come out boldly on the Lord's side. In many ways a man is kept back by his wife. She declares she will leave him or drown herself if he becomes a Christian. Or, if she be of gentler disposition, she coaxes him to wait a year and then she will come with him, when the year is up she coaxes him to wait another year. But Ramayamma received the good news from her husband's lips with joy. She urged him to go forward at once, and said she would come with him.

While at Bilmi we kept teaching her daily, and praying for her without ceasing. She received the truth with childlike faith and gladness. When she asked for baptism we could find no biblical example to justify us in putting her off. She was baptized in the baptistry in the garden at sunrise Sunday, Sept. 27th, just one week after her husband. A son of one of our preachers was baptized at the same time. He is about eleven years old and his name is Anandharow. The ordinance was witnessed by a number of young men from the town. They seemed very much impressed, and looked on in solemn silence. Indeed, more than one of them I believe may yet be among the true followers of Jesus.

The next day the two new converts returned to Polepilly, but not to their home, for the husband's father would not allow them to enter his house. But Soorynarayana and his wife went to the village with joy. The people of the village rushed together to behold them, as if they had just come back from an expedition to the north pole. Soorynarayana's father was sick and could not come, but his mother and eldest brother, who were scolded and went home. Ramayamma's birthplace was about fifteen miles away, but in a few days her mother and eldest sister appeared full of wrath and lamentation.

There was fulfilled that saying which is written in the tenth chapter of Matthew: "Think that I am come to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man against his father, and the daughter against her mother. . . and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me."

We followed them to Polepilly and stayed there on our tour about seventeen days. While preaching the gospel to the surrounding villages, we made it our special business to teach and train the new converts. We had Bible class daily, and sometimes twice a day. When Soomalingam was baptized, his wife promised her mother that she would never become a Christian. She would not come to meeting. She did not care to hear her husband talk about the Saviour. But a marked change has come over her lately. One day Soomalingam found her praying in secret. He thought he must be dreaming, and rubbed his eyes to waken himself. But no! There she was wide awake! And there she was praying! He kept still so as not to disturb her. Now she often gets him to explain the Bible and sing. Her favorite hymn is No. 166 in the Telugu Baptist Hymn book. It is about the suffering of Christ, and tells how the One who knew no sin was crucified for our sins. She is much affected by the fourth stanza which pictures that holy brow as crowned with cruel thorns. Her whole heart is set on becoming a Christian.

Soomalingam's eldest brother and his wife seemed to be moved as never before. One night he stayed talking with us until eleven o'clock, and three of us prayed with him. While he was with us, his wife was with Mrs. Morse. Mrs. Morse hopes that she is a believer in Jesus. She says she has never forgotten what Miss Gray taught her three years ago. She told Mrs. Morse many things that she had learned from Soomalingam. His example has had great power over them, and they have a respect for him that amounts to reverence. By the grace of God his walk among them has been a daily witness for Christ, and they can find nothing to say against him to the house of God. They say that Ramayamma is growing in grace, and every leisure moment she wants to be learning more of Christ. They overheard some of the villagers talking together, and saying what the Christians preach is true. Polepilly has become a sweet name to us. The air seems full of invisible bells, ringing chimes of hope. The horizon is streaked with the dawn of brighter days.

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada.

THE name of the new convert of whom I wrote you in my letter is Soorynarayana. Some call him "Soorana," for short; others call him "Soory." He was baptized on Sunday, Sept. 30th.

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Yours truly,
I. D. MORSE.
Binlpatnam, India, Nov. 9th.

Rev. A. M. Phillips, one of the best known Methodist divines in Canada, died at the general hospital, Montreal, Wednesday night.

W. W. Ogilvie, the Montreal miller, has donated a thousand dollars to the Winnipeg Medical Hospital, and five hundred dollars to St. Boniface Hospital.

Minard's Liniment Cures Dandruff.

Spreading Literature

Is one of the finest and most enjoyable pastimes that intelligent christian people can engage in. It is well adapted for the young and the aged; the rich and the poor; for invalids as well as for busy people. Every intelligent household possesses books and papers which with slight sacrifice can be handed or sent to some one who will be benefited by them. "Freely ye have received, freely give" applies well to the lending or giving of literature. The books or papers we send out need not always be the highly religious or deeply theological; so long as it is not impure it may be very exciting and may even be bound in yellow or cream covers. I favor the idea that it is better to donate books of adventure and battle and hairbreadth escapes than none, and that in homes where books and papers are not read, there are ghost stories, yarns, and practices more demoralizing than even the blood and thunder novel. Some may differ with this; the assertion is not made for the sake of controversy.

"Lighthouse literature" is understood in Nova Scotia to mean the magazines etc., which individuals and some societies send to the light keepers on the distant Capes and Islands of our 1,300 miles of sea coast. Hundreds of packages have been distributed thus by mail or private hands to scores of light-houses, and after being read have been lent and given to visitors and neighbors. Some ladies and gentlemen have received from me the names and addresses of certain lightkeepers to whom papers and etc. are sent direct. This makes the incident more interesting especially to young folk and invalids. My friend, George E. Lavers, has seven stations to whom he mails occasional parcels. Last week the Government ship *Newfield*, sailed for Sable Island, carrying for the 43 people residing on that lonely sand-bank a barrel of books and papers, mostly from the W. C. T. U. of Dartmouth, beside a dozen smaller packages sent to the seven different stations—these are for their winter's reading. The newspaper office of Halifax kindly sent packages of their exchanges. The Presbyterian *Witness* office sends semi-annually handsome packages to St. Paul's Island. The harbor master or collector of customs will be glad in every port in Canada to receive donations of literature and forward the same to the light-stations in their counties. Permit me to give one instance of the wide influence one paper can be made to wield: Doctor H. I. Read some years ago took the *Examiner*, and after using placed it in the Y. M. C. A. reading room of this city; after being there a week it came to me, and was read with much interest in my home. I sent it to a "light-keeper" on an island, where it was perused by his family and friends. Then, when banking schooners came to that harbor, copies of the *Examiner* were given to the crews who read, and, when returned to the banks, would pass the papers along to neighboring vessels of the banking fleet. A pretty eventful life, you will say, for a paper. Yes; and I can tell you how my MESSENGER and VISITOR has gone forth but will save it for some future letter. If not to a light-house the papers can be placed in some home. Reader, you can do good in this way; will you try? J. PARSONS.
Halifax, Dec. 17.

W. B. M. U.

NOTICE FOR THE YEAR:
"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 178 Westworth St., St. John, N. B.

PRAYER TOPIC FOR DECEMBER.
For the work and workers at Bobhill. For Mr. and Mrs. Churchell that their health may be preserved and those on the field who believe in Christ may be able to comfort Him before men.

An Address delivered by Mrs. Alwood at an Entertainment given by the W. M. A. S. of Brussels St. Church.

Mr. Chairman and Friends,—In bringing before you this evening a slight sketch of some of our Woman's Missionary work, we would ask you to glance at the pictured face of Mrs. Armstrong, the founder of our Woman's Missionary Societies in the Maritime provinces, and see if you can discern the indwelling powers that characterize that frail looking woman. Our hearts go out with gladness that in December we expect to have the privilege of welcoming her to this city again, after her long absence. Twenty-six years ago last June she organized the first Woman's Mission Aid Society in Canada, N. S., and last week I had the pleasure of shaking hands with one of its charter members. One August evening, 1870, in this vestry there stood a small, slight, dark haired young lady, with large, luminous eyes and thoughtful face, who explained to some fifty ladies gathered here, what she wanted to do in India for Christ. Her thrilling words and earnest manner will never be forgotten by those who listened. It was a revelation to many of us, but the fire was kindled in our hearts. Some 27 joined that evening and by personal canvass,

before January, 1871, our numbers had increased to 68. Before a year had passed the societies in the Maritime provinces numbered 33. Now our record is 238 and Mission Bands 48. But at the first, working as we did under the American Board, there were a great many difficulties to contend with, when our Independent Mission was established in 1873, were obviated, as the gentlemen on the Foreign Board have always been very organized in this church September 1870. The first box sent from New Brunswick to India, was commenced here, value \$100. The work was new but we enjoyed the privilege of trying to do something for the Christ who had done so much for us. As the years have passed the work has grown in power and influence. For a number of years we had three Ladies' Boards—one in each province. In 1885 we united under one Board, which is located in St. John. During this time the money has been expended for missionary work, salaries, etc., native helpers and towards the buildings on our Telugu field. Last year over \$9,000 was raised by our women. We hope and trust this coming year we may be enabled to record a greater increase. The first Mission Band in this church was organized by one of our missionaries, Miss DeWolf, now Mrs. J. T. Eaton, in 1873. Now there are two Bands, Senior and Junior Divisions, doing excellent work for the Master. In 1888 Home Missions was taken into our work; the Northwest and destitute fields in our own land. But there is one aim that we are trying to reach, that is to have every woman in our churches, young and old, a member of our Woman's Missionary Society or the Mission Band. Indeed that is the special object of this meeting and many of our ladies have been actively engaged in endeavoring to overcome the apathy that rests on so many. It is three years since a day was appointed by the W. B. M. U. for each society to use it for this individual work in private prayer, inviting others to join and a public meeting. Now, my sisters, will you heed our request, and by your influence and prayers help on this grand work for the advancement of Christ's kingdom, always bearing in mind that our Lord gave the word to the women on the Resurrection Morn.

S. LUCIA ALLWOOD.
St. John, Nov. 17th.

North River, P. E. I.
Since we met at convention and received such an uplift in missionary enthusiasm, we have certainly felt more intensely how much "the King's business require haste" and how slow we are to give Him our whole-hearted allegiance and devoted service. During the past month we have tried to keep "our motto" before us as a stimulus and preventive of loss of courage when results seem small and not so apparent as we would like to have them. We have been having several public services of late in connection with our societies and have received quite an impetus in missionary activity thereby. A few weeks ago we varied our usual Thank-offering service by a missionary social at the parsonage, to which the young people were especially invited. There was a large number present and an interesting programme was rendered. We spent a nice delightful evening and realized a nice little sum for our work. Our young people urged us to repeat it at no distant date, stating that missionary socials were by far the most enjoyable gatherings they had ever attended. We trust it may be the means of increasing the interest in our society and mission work. On the 22nd of November we had a public Thank-offering service at Long Creek, which resulted in a perceptible increase to the regular contribution. The sweet singing of the children and the excellent programme could not fail to awaken increased zeal. Although this society is small yet we believe it contains good material for effective service. Our Mission Band at North River, under the enthusiastic leadership of their president, Mrs. Howard, is a constant stimulus and source of "good cheer." It is flourishing in numbers, interest and zeal. We are now preparing for a Band Concert, to be given at a later date, probably about the New Year. Next week we hold a public missionary service at Clyde River, where a society has been but recently organized, which we believe will do good work. We are hoping for a happy and prosperous year. The work seems to be going on steadily all over the Island, perhaps not so quickly, faithfully or effectively as we could wish but we trust the dear Master will put his grand hands upon our unfinished efforts and in heaven we shall meet them completed. With all good wishes, I am,
C. A. HENSON.

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Acadia.

YOU WOULDNT. If you stopped to think it over. Better give up some other paper than go without your MESSENGER AND VISITOR.

For 1897, in its new, 10-page form, you will know that it is better than ever before.

And it's a right Merry Christmas and a Happy New Year that we wish to all our readers.

Programme of Services

To be held in connection with the Opening of the New House of Worship of the Main St. Baptist Church, on Sunday, Dec. 27, and during the following week:

Sunday, Dec. 27, 11 a. m.—Dedictory Sermon by Rev. G. O. Gates; 3 p. m.—Mass Sunday School meeting, addresses by Rev. G. R. White and Rev. T. Trotter.

Monday, 7:30 p. m.—Interdenominational meeting. Addresses by ministers representing the different denominations of the city.

Tuesday, 7:30 p. m.—Educational meeting. It is expected that Rev. Dr. Keirstead and Dr. Jones, of Acadia, Rev. Dr. Stewart, of Mount Allison, and Rev. N. A. McNeill, of Hampton, will be present and deliver addresses.

Wednesday, 7:30 p. m.—Meeting under the auspices of the Baptist Young People's society.

Thursday, 7:30 p. m.—A missionary meeting. Both these meetings will be addressed by a number of able speakers.

Friday, 7:30 p. m.—An Evangelistic Service.

Saturday, 3 p. m.—A Mass meeting of the Junior Union of the city.

Sunday, Jan. 3, 11 a. m.—Sermon by Rev. Dr. Carey.

Donation.

Our home was visited on the 19th ult. by many of our friends in this part of the field. They literally took possession of the premises, and as there were no signs of evil intent on their part, Mrs. Dimock and I very willingly relinquished all our claims. It was soon manifest that we were to be left none the poorer by this visit, for it proved to be a genuine donation. The terms generally used, for any like many similar gatherings, it did not receive the name "donation," and then the amount contributed, jotted down to lessen the amount due on the subscription paper. Such gatherings to aid in paying the minister's salary are commendable, but give them some name other than donation. After partaking of a beautiful tea provided by the sisters—

River John, Dec. 5.

Thanks.

I want to thank Mr. W. C. Rideout, of Middleton, for a copy of Henry Alline's Life and Journal, and Mr. Albert Oakes, of New Albany, for a copy of the same Life and Journal and also a copy of the hymns written by Henry Alline—a book as large as the Bible. Mr. C. W. Saunders and the late Yarmouth church will please accept my thanks for a manuscript copy of Rev. Harris Harding's sketch of the church in Yarmouth, and also the records of the organization of the first church formed in Yarmouth. Congregationalist—containing the autographs of the charter members and first minister. This church was organized in 1767. All these records are for Acadia college. More of this sort of literature is solicited. Any person having any plea communicate with E. M. Saunders, Halifax, N. S.

PERSONAL.

Rev. R. B. Kinlay, after a successful pastorate of several years with the Wilmot church, has accepted the call of the Port Hillford group of churches and has entered upon the work in his new field. Correspondence will please note that Mr. Kinlay's present address is Port Hillford, Guys Co., N. S.

We hear that Rev. C. O. Burgess has accepted a call to the pastorate of the Dorchester church. Both these fields are to be congratulated on having secured the services of able and experienced pastors.

DENOMINATIONAL FUNDS

Received from Dec. 24 to Dec. 26th. Bridgewater church \$2.25; First Baptist River, per Sheik, quarterly meeting, \$3.50; Canso ch \$19.27; Tiverton ch \$4.50; ch, per Rev. A. Whitman, \$2.85; Amherst Shore S \$ 22.25; Milton ch, Yarmouth Co, \$41; Kentville ch \$25.50; Clarence, special \$10.07; do \$6.76; Paradise B V U \$4; Norman Langley, Paradise, 50c; Wolville ch \$4.86; River Hebert ch \$12.—\$114.55. Before reported \$2,162.56. Total \$2,277.11.

A. COMPOSER.

Treas. Des. Funds, N. S. Wolville, N. S., Dec. 16.

GOLDEN WEDDING.—A very happy company of the many friends of Mr. and Mrs. Henry Rigwell assembled at their home at Piasier Rock, Tobique River, on Nov. 19th, to congratulate them on the completion of the 50th year of married life. An excellent tea was served and the evening very pleasantly spent by all present. The aged couple who were the recipients of many beautiful presents and who are so highly respected by all who have had the pleasure of their acquaintance look as if they might enjoy many years to come.

The three-year-old daughter of John Schleyer, Fredericton, was terribly slain by falling backwards into a pall of boiling water.

DENOMINATIONAL NEWS.

Churches and individuals contributing to the work of the denomination throughout the year have been most generous in their contributions to the treasurers of the U. S. and elsewhere have labored toward our institutions at Wolfville. There is at present a strong rumor that the people of this place are to have a railroad at an early date. Several R. R. magnates from the U. S. and elsewhere have labored here and pronounced favorably on the feasibility and desirability of a branch R. R. between here and some point on the I. C. R. The people are hopeful that they are soon to have R. R. privileges and I sincerely wish their hopes may materialize. With railway connections and increasing interest in mining operations and the consequent increase in population a very important and successful future awaits our harbor.

CANBING, N. S.—On Sunday evening, Dec. 13, five more believers in Jesus Christ obeyed the example and command of their Lord and were baptized. We have not had the pleasure of restoring a brother to our fellowship.

W. N. HUTCHINS, Dec. 16.

MONIES RECEIVED BY THE TREASURER OF THE W. B. M. U. From Dec. 2nd to Dec. 16th.

Bridgetown, Mission Band, F M \$7.18; Westport, proceeds of thanksgiving meeting, F M \$24; Annapolis, proceeds of thanksgiving meeting, G L M \$6.09; Tidings 25c; "a follower of the Lord," Musquash, F M \$1; Upper Neweastle Bridge, F M \$5; Brooklyn West, F M \$6; F. I. Johnson, Acadia, Mines, to provide Little Grace Bay Mission Band, F M \$2.25; Surrey, Valley ch, F M \$6; St John, Main St, F M \$17.35; Charlottetown, proceeds of thanksgiving meeting, F M \$16; Reports 60c; Long Creek, F M \$8; H M \$3; F. I. Johnson, Acadia, Mines, to provide a life membership for Florence Edith Johnson, N W M \$25; Second Grand Lake, Cumberland Bay, F M \$7; Cumberland Bay, Tidings 25c, Reports 75c; Ap River, F M \$8, Reports 25c; Tryon Sunday School, toward Rev. D. D. Moore's salary \$5; St Martins, to constitute their president, Mrs J. S. Titus, a life member, N W M \$12.50, toward Rev. Mr. Sandford's salary \$12.50; Chebogue, Mission Band, toward Mr. Moore's salary, \$7.08; Hopewell Cape, F M \$2.50; Little Grace Bay, F M \$4.30; Reports 25c; Nictaux Falls, F M \$4, H M \$4, Reports 30c, Tidings 27c; Windsor, to constitute Mrs William Lewis a life member \$25, F M \$27.35, F M \$1, Reports 50c, Tidings 50c.

CONNECTION.—In MESSENGER AND VISITOR of Nov. 23rd, Annapolis, and not "Annapolis" should have been credited with F M \$7.25, H M \$9.75, N W M \$1, Tidings 25c, Reports 20c.

MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 613.

Received for the Annuity Fund. New Ross ch, per Rev J. E. Blakeley \$2.50; Waterville ch, per Rev J. E. Blakeley \$2.50; Hill Grove ch, per John A. H. Nichols, \$5; Great Village ch, per Robt B. Chabot, \$2.92; Tanook ch, per Rev W. McGregor, \$4; Biltown ch, per Rev M. P. Freeman, \$1.55; Mrs R. E. Cunningham, per Rev Dr. Kempton, \$2; Pleasant B. I., per Rev J. G. Spry, \$3.30; and Danaon Henry Todd, per Rev A. B. McDonald \$1; Wm Todd \$1; and Second Cambridge ch \$2.55, and First Cambridge \$2.65. The Rev A. B. McDonald says he found it good to interest people in this fund. Every one who tries finds the same. Alma ch, per M. B. Whittman, \$3; Hebron ch, per Rev J. W. Tingley, \$6.35; C. H. Harrington \$5; Canard ch, per E. E. Rand, \$10.48; Truro ch, per Rev. J. G. Lantz, \$7.50; Mahone Bay, per J. G. Lantz, 1; DeBert ch, per D. A. Carter, \$5.10.

Upper Gagetown, reported in last acknowledgement should have been 63 cents, and not \$6.33.

E. M. SAUNDERS, Sec. Treas.

British Columbia Church Extension. As the Rev. Ralph Trotter has returned to British Columbia, all moneys yet to be forwarded for the above object should be sent to the undersigned, but direct to Rev. R. W. Trotter, Victoria, B. C. T. Trotter, Wolville, Dec. 16.

G. F. RAYMOND.

ISAAC'S HARBOR, N. S.—I spent last Sunday and the three days following at Isaac's Harbor, exchanging with Rev. A. J. Vincent, who took my place at New and Seal Harbors. Bro. Vincent reports the good work prospering in those places. At New Harbor he formed a vigorous Young People's Society for churches and work with Bro. Chas. Henderson President and Miss Gertrude Sangster Vice-President. He had the joy of seeing the recent converts progressing grandly and others passing into the Kingdom. He administered the Lord's Supper at both churches and speaks encouragingly of their prospects. It affords me much pleasure to visit these familiar scenes where twelve years ago I witnessed wonderful displays of God's saving power. I lingered in Isaac's Harbor for four months, from early in March until the last of June, 1884, making Isaac's Harbor my headquarters and extending my work from Port Hillford to St. Ray. During that visit I baptized 81 candidates, many of whom are now filling important places in the church, but some have passed on to the better land. That was the beginning of a brighter day in the history of this church. Their course since has been onward. Isaac's Harbor has made since then large material progress, and the church has kept pace with the material advancement of the community. The population has greatly increased. Several new gold mines have been and are being opened, which add much to the temporal prosperity of the place. The Gold Brook mines, discovered by Bro. Howard Richardson, grandson of the late Rev. George Richardson, is becoming exceedingly productive. Also, R. B. Vincent is organizing mining circles and his persevering efforts have been crowned with the blessing of Providence. He does not, however, allow worldly prosperity to interfere with his religious enjoyments and duties. The recent pastorate of the church has been greatly blessed of God in his work. During his two years pastorate with this dear people he has baptized over 80 persons into the fellowship of the church, besides baptizing considerable numbers in surrounding neighborhoods. The debt on the church, through his wise and persistent efforts, has been reduced over \$800, and it is hoped that during the coming year the balance of the debt will entirely disappear. Bro. Vincent is abundant in labors and is heartily consecrated to the Lord's service. He and his excellent young wife are beloved by their people. He is just now much encouraged in his work and expects to baptize a large number on the first Sabbath in the New Year. It is very gratifying to me to meet several promising young brethren of this church who have the Christian ministry in view and who will next year (N. Y.) turn their faces toward our institutions at Wolfville. There is at present a strong rumor that the people of this place are to have a railroad at an early date. Several R. R. magnates from the U. S. and elsewhere have labored here and pronounced favorably on the feasibility and desirability of a branch R. R. between here and some point on the I. C. R. The people are hopeful that they are soon to have R. R. privileges and I sincerely wish their hopes may materialize. With railway connections and increasing interest in mining operations and the consequent increase in population a very important and successful future awaits our harbor.

ISA. WALLACE, Dec. 16.

ACKNOWLEDGMENT.

Rev. S. Langille and wife wish to give expression through the MESSENGER AND VISITOR to their gratitude to God and the kind people of Clementville and some from Clementport and Bear River for a very happy surprise on the evening of the 8th inst, their 30th wedding anniversary. The fine day and evening made us think that God was smiling upon us. As time drew near the people began to gather until the large, beautiful paragon was filled to its utmost. About 240 people were present, from the little baby up to 80 years, quite a number who had never gone to such gatherings before, as they said. Amongst them were favored with the presence of Bro. B. N. Nobles, of Bear River, and J. T. Eaton of Clementport. At their evening advanced, and tea being over, Bro. T. A. Wright came forward with a large parcel from which he drew and laid on our shoulder a handsome overcoat worth \$18, next came a fur cap and mittens, also goods for a dress for Mrs. L. with a lovely shawl, with silver napkin rings and other presents amounting to \$52 w. rth. Bro. T. A. then said: "Bro. Langille receive these as an expression of the esteem and cordials of your young people. Praying that our union may exist for many years in the work of the Lord." In reply we tried to say a few words, after which Bro. Noble and Bro. Eaton spoke. It is only fair to say these brethren were at their best. Truly we have had many good times since in the ministry, but this was the best of the best. All seemed to say they never had so good a time. Surely we have a goodly heritage laboring in the midst of a kind Christian people who like to make their minister happy by the blessing of God abide with both minister and people in the accomplishment of the very best results in our prayer. S. L. S. S. I wish to make grateful mention of the kindness of Messrs. Clarke Bros. of Bear River, who assisted in the present of the coat.

S. L. We wish to thank our friends in Witenburg, Taylor Settlement and Steviackie for the beautiful sleigh robe presented to us a few evenings ago.

FRED M. CLAY.

NOTICES.

The P. E. I. Baptist Conference will (ev'ng) meet at Hazel Brook, Monday evening and Tuesday, December 25th and 26th. Being the last session of this year a large attendance of brethren and sisters from the churches is requested. Officers for the coming year will be elected, and some other interesting business will be brought before the conference. D. A. PERRY, Sec'y.

The next session of the Annapolis County Conference of Baptist churches will meet n. v. with the Lower Granville Baptist church at Stony Beach, January 18 and 19, 1897. It is desirable that the churches be as largely represented as possible, and that the Pastors be present, as it is the annual meeting and new officers are to be elected. Will all the pastors and delegates who intend to come to the conference please send in their names before Jan. 12th to the pastor of the church, and state how they will come. Teams will be provided to meet those who will come by train, at Granville Ferry. JAMES A. PORTER, Pastor and Chair. of Ex. Coun.

Hon. Mr. Davies left Vancouver for the east on Wednesday.

Dr. E. F. McLean, brother of the late Dr. James McLean, of Amherst, died suddenly in Boston a few days ago.

The family of Hon. Andrew G. Blair have moved into their new residence on O'Connor street, Ottawa.

In the protest against Hon. Wm. Patterson's election in North Grey, that the petition was dismissed with costs.

Owing to the great amount of public business to be attended to Mr. Laurier has decided to postpone his visit to England until after next session.

Disposal. On case, Feb. 20, 1888.—I do not know what the Electrohoise is, but it gives me sleep, dispels nervousness and gives me rest and good health. It is a good medicine for any ailment. J. P. Connolly, former capt. of the late 68th Regt.

Twenty Years an Invalid. Paroson, Mich., March 11, 1888.—I had twenty years I had been afflicted with a combination of troubles: from all weakness, spinal complaint, liver, kidneys and stomach badly affected. Two years ago I got the Electrohoise and gave me rest and good health. It is a good medicine for any ailment. J. P. Connolly, former capt. of the late 68th Regt.

On Monday evening Mr. G. S. S. O'Neil, M. P. E., of Kings Co., and Mrs. S. O'Neil celebrated their twenty-fifth wedding anniversary. They received many beautiful and costly presents, including a handsome silver tea service.

How many days

(working days, Union labor days,) do you suppose it would take a woman to count the packages of Pearl-line (no soap) sold yearly. Here it is, all figured out for you. 1,388 8/9 days, about four years.

Now if you are one of those poor, plodding women who are trying to get along with the old-fashioned ways of washing, stop and think what all that Pearl-line (no soap) means. Don't you suppose most of these millions of women who use it are just as careful and particular as you are? And if Pearl-line were not what we say it is, or if anything could be urged against it, would women be using it in any such way?

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearl-line." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearl-line, be honest—send it back.

JAMES PYLE, New York.

Advertisement for Pearl-line soap, including a list of prices and a coupon for a free sample.

Advertisement for Fraser, Fraser & Co. featuring silk handkerchiefs and scarves.

Advertisement for E. B. Eddy's Indurated Fibreware, including tubs and pails.

Advertisement for Silk Mittens, described as elegant and warm.

Advertisement for The Corticelli Silk Co., Ltd., featuring silk hosiery.

Advertisement for Wash Day Surprise Soap, highlighting its cleaning and whitening properties.

Advertisement for Electrohoise, an oxygen home remedy without medicine.

Advertisement for A. Gilmour, a merchant tailor, offering reduced prices on clothing.

C.C.C.
The Three C's.
Mothers, this is the season of the year for that Orphey Cough which often alarms the anxious mother in the dead of night. Be prepared! Have a bottle of **Chaloner's Croup Cure** in your house, and when your little ones have a Cough or a Cold use as directed. It has been tried and proven. It is the next best thing to the family doctor. If your local dealer does not keep this article, send 25 cents to **S. MODIARMID, 471-2 and 49 King St., ST. JOHN, N. B.** and he will send you a bottle.

your child
You note the difference in children. Some have nearly every ailment, even with the best of care. Others far more exposed pass through unharmed. Weak children will have continuous colds in winter, poor digestion in summer. They are without power to resist disease, they have no reserve strength. **Scott's Emulsion** of cod-liver oil, with hypophosphites, is cod-liver oil partly digested and adapted to the weaker digestions of children.

Ogilvie's Hungarian
Are you using this Flour in your home? If not, is there any reason?
It will make more bread and better bread than any other known flour.
At the first trial you may not get the "knack" of producing the best results, but it will come, and then you would use no other. It has the largest sale of any flour in Canada. My sales this year have more than doubled those of last year, because housekeepers want the best and find it only in OGILVIE'S HUNGARIAN.

J. S. HARDING, ST. JOHN, N. B.
Agent for the Maritime Provinces.

Printing
BECAUSE you are not located in St. John, is no reason why we should not do your printing. We are doing work for people all over the Maritime Provinces. Everybody is pleased with our work. We honestly believe that no other printer can do better for you than we can. We want an order from you—no matter how small—just to get acquainted and let you see what we can do.

PATERSON & CO., Masonic Temple, ST. JOHN, N. B.

For Your Health
Real Fruit Syrup
STRAWBERRY, RASPBERRY, LEMON, LIME FRUIT, GINGERETTE.
Made only by **BROWN & WEBB, HALIFAX, N. S.**

HANDSOME CALENDAR
On application, telling you how you may secure best business training, and good words from ex-students now holding responsible and high-salaried positions. The calendar is yours for the asking. **S. G. SNELL, ST. JOHN, N. S.**

"The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page from week to week, during the year, will be worth several times the subscription price of the paper."

THE HOME.
HIS FIRST PANTS.
I'm five years old today, I am, An' I guess that's pretty odd, 'Cause folks all say how big I be, Whenever they is told, An' asks ain't I mos' a man, An' whet'll mamma do Now that her baby's got on pants An' had his curls cut too!
I'm awfully glad those curls is cut, 'Cause now I'm all a boy!
An' folks'll never make no mistakes, An' say "She's mamma's joy!"
But mamma, though she smiles at me, Is kind of crying too!
I wonder why she keeps those curls, An' why that little shoe?
But when I asked her why it was, She smiled at me an' said, That though she calls me a baby, She'd a little man instead. I guess that 'cause I've got on pants, Real truly pants they are!
With truly pockets in the sides Just like they make papa!

CHRISTMAS FRUSTRATION.
When we recall the Christmas feasting of old, we sometimes contrast the profusion of the table on those days unfavorably with the tables of today. The great feast of peacocks and boars' heads, of frumety and plum porridge, are forever gone. All that is left of the once famous dishes of old Christmas are the plum pudding and mince pies. Does this mean a deterioration in the homearder? Are we more grudging of our Christmas hospitality? When we think upon those old-time feasts let us also recall the daily living of the masses. Simple luxuries which have become almost as fast as an overripe apple to the ordinary people of the Middle Ages. Their daily fare was the scanty rewards they could obtain from the soil with the rudimentary instruments for cultivation. A fustid of the crops meant hunger for a vast number of people. There was no means of transporting food from one part of the world to another with sufficient rapidity to relieve suffering. The great feasts of the church were often preceded and followed by periods when a great many people lived on half-famine. The average of daily comfort today is so much higher than it once was that a feast is not necessary. The inmates of our almshouses do not look forward with such longing to the Christmas dinner as the masses of people in those "good old days" did to the "riotous profusion" of the Christmas week.

The old festival began on December 16 and lasted until Twelfth Day, January 6. It was made more significant to every peasant and beggar in the land by the profusion of good things to eat and to drink. It was celebrated by "barons of beef" and "gambons of bacon" on horseback. The starving beggar who had strength to survive until this good season could renew his chance of life in this time of plenty. The birth of Christ, the birth of the New Year and the festival of the winter solstice were all celebrated at this season.

The homeless wayfarer hailed the festival of Yule. When the Yule log burned old wrongs were righted, old feuds forgiven, and in the warmth of its cheerful blaze the best wishes quivered to deeds of kindness. The wassail bowl was passed around, and for a season the hungry were fed.

Now we keep Christmas all the year. We feed the hungry every day in the year. If there is any sentiment in our charity there is more system. It is considered a disgrace to any community for any person to die of hunger. In the days of old Christmas, persons frequently died of starvation. While communities were half-far, and the streets to be filled occasionally. The monasteries were almost the only refuges for the sick or unfortunate.

FOOD AND NOURISHMENT.
As compared with the nourishment they give, fruits and nuts have the least proportion of earth-salts. Animal flesh comes next, then vegetables and fourth in rank we have cereals and pulses, which are shown to contain the largest amount of the earthy matters. From the analysis we see that fruits as distinct from vegetables have the least amount of earth salts. Most of them contain a large quantity of water, but that water is of the purest kind—a distilled water of nature—and has in solution vegetable albumen. We also notice that they are to a great extent free from the oxidized albumen—glutinous and starchy substances; and many of them contain acids—citric, tartaric, malic, etc.—which, when taken into the system, act directly upon the blood by increasing its solubility, by thinning it; the process of circulation is more easily carried on, and the blood flows more easily in the capillaries—which become lessened in calibre as age advances—than it would if of a thicker nature. These acids lower the temperature of the body, and thus prevent the wasteful process of oxidation or combustion in the system. Exhibiting and stimulating effects produced by tea, coffee and chocolate, are caused by theine in tea, caffeine in coffee, and bromine in cocoa or chocolate—the latter containing a larger percentage of the stimulant than the others. All have a similar alkaloid base.

Milk has become extremely popular with all classes of physicians of late years. Formerly the fever patient was forbidden to take milk, the modern practice milk is about the only food allowed. An exclusive diet of milk is found very efficacious in diabetes. At the German spa, Carlsbad, Wiesbaden, etc., a very little bread is allowed, and the diet is mostly made up of milk, eggs, grapes, and lean

beef. A non-starch diet is the rule, bread, starchy vegetables, and cereals being almost excluded. Rice is easily digested and an excellent food, except that it abounds in earth salts. Fruits are not only digested in the first stomach, but they have a large part of their nourishment already in a condition to be absorbed and assimilated as soon as eaten. The food elements in bread and cereals have to undergo a process of digestion in the stomach, and then be passed on to the intestines for a still further chemical change before they are of use to the human system. This is the great advantage of a diet of lean meats and fruits.—North American Review.

COMFORT IN SHOES.
The choice of broad soled, low-heeled shoes was always wise, and is again becoming popular. Shoes should never be made hastily, even though one is familiar with the harness maker's art. Adjust the feet to their proper position in the shoes by bringing the weight of the body upon them, at the same time working the joints and walking a few steps. Buy your shoes in the noon, for ordinarily the feet are then normal in size; while later in the day they are more or less swollen if one is on them very much. Avoid short shoes. They will surely break and wear out quickly at the toes but cause ingrowing nails. Short shoes also emphasize the disproportion of the short or broad foot, making prominent defects which could be easily concealed. The shoe that is half an inch longer than the foot and an all-round fit, is the one that will give the most wear, look the best, and be the most comfortable.

If possible, one should keep a pair of shoes suitable for every occasion. There is no economy in wearing a pair of shoes day after day, indoors and out, until they are too shabby for use. The symmetry of a buttoned shoe is always injured by changing the position of the buttons. In fastening buttons with a needle and thread always sew through the original holes. Shoe laces give more service if, when new, they are sewed lengthwise in running stitch three or four times with buttonhole stitch on the inside. The laces should be kept free from dust by brushing with a soft bristle brush for the purpose, and rubbing with a soft wool or cotton flannel cloth.

The best manufactured polish in the market will cause leather to crack if it is applied lavishly, too often, or when shoes are dusty. A polish which can be easily made at home, and is an excellent preservative of leather, consists of three parts of petroleum, and one part of dry lamp black thoroughly mixed. Apply with an old tooth brush or soft cloth, rubbing it well into the leather. Polish with a tooth brush or soft cloth, rubbing it with a dry flannel cloth.—Adele K. Johnson.

CHRISTMAS CHINA.
One of the most appropriate and dainty gifts for Christmas is a piece of fine china. Excellent porcelain is now sold at so low a price that it is easy to buy a number of gifts at all prices, any sum chosen. A dainty little bedtime candlestick, holding a colored candle for Christmas, is both appropriate and useful, as a great many prefer the picturesque candle of olden times to the electric light. A small lamp, a tea saucer is almost always a pleasant gift. There are the most picturesque little trinkets and trays of porcelain, which come to match the bouillon bowl or the coffee cup which may be selected to go with them. These "sets" are intended for use when coffee or bouillon is served in the room. One of the most fascinating small pieces of porcelain is the "violet basket," a flat vase with a pierced lid, in which one can put any small flowers may be thrust to hold them in place.

The crass for delect seems to be passing. Some of the prettiest decorated porcelains are the bon bon plates of creamy white, with a pleasant horse stream with blue or purple violets.

SKATING DRESS.
The most desirable skating dress is made of soft, thick cloth, well lined. The skirt is simply worn with full knickerbockers, with a pleasant horse stream with blue or purple violets. The dress is a little longer and fuller than a bicycle dress, but, like that, so constructed that it does not impede the movements. Fur is the natural trimming of such suits. A pretty fashion, but an expensive one, is to bind the edge of the skirt with a two-inch band of short-haired fur. These bands are repeated on the short coat and on the high Russian furban worn with the dress. There could be a great deal of bright color introduced in the skating dress. When the skirt is short, as in the bicycle and other athletic dresses, the coat should be kept as short as possible, unless the wearer is an extraordinary statue.

GINGER PRESERVE.
Procure the green ginger root brought from the West Indies in the fall. The dried root sold by druggists is of no use for this purpose. Peel it and weigh it. Throw it in cold water. Boil it half an hour, then throw it into fresh cold water and boil it again for the same time as before, and cool it in cold water again. The third time boil the ginger in a quantity of water, and when it is tender cool it as before. Put the cold ginger, after draining it, into an earthen pan. Make a syrup of eight pounds of sugar to seven pounds of ginger. When the syrup has boiled ten minutes set it aside to cool. When it is cold pour it over the cold ginger and let it remain for three days well covered. Drain it off after it has, let it boil once, skim it off, pour it hot over the ginger. In three days repeat the operation and it is ready to use.—For L. A. K.

You will never be in good health and never do your best work if your feet are constantly cold. Grave diseases of the throat and lungs are caused by cold feet alone, and these troubles are always aggravated by a frigid condition of the lower extremities. If proper footwear does not give relief, consult a physician, for the chances are the system is "run down," and radical measures are necessary.

DON'T WASTE PLANT FOOD.
If you feed in a stable don't throw manure out daily under the eaves of the barn and the water from the roof. Perhaps some of you would hardly believe it, but I have seen many barns where the wasteful practice is followed yet. Don't

THE FARM.
SPEED OR ECONOMY—WHICH?
An exchange takes up the question of cost in harvesting our crops and comes to the conclusion that the use of machinery does not cheapen the harvesting, or even the planting, then, in as compared with hand work, but does enable the farmer to hasten his work. Where one can get intelligent labor, I am inclined to think this nearly correct. Where I reside there are many silos and thousands of acres of potatoes, and I notice that the use of potato diggers and of harvesters, including corn binders, does not increase the cost. One can hire the "Finn" to cultivate potatoes for 50 cents an acre and board, and silage corn for \$1. The harvester men ask \$1 an acre, and board for men and team; and, while the Finns cut right along, rain or shine, the harvester does not; and if all are like those about here, the use of the harvester will cost the most of the time for repairs, especially in high silage corn. When the fields are as wet as they have been this fall, they cannot be used on account of miring, and pulling the corn up by the roots and hand work has to be resorted to at least. I think that hand cutting is in most fields preferable, for, unless the corn stands very straight, one has to go over the field and cut the remaining stalks, and pick up the pulled-off ears, which often amount to several loads on a lot. In my own case, with fifteen or twenty acres of corn yearly, the interest on a \$1200 machine, and depreciation of value, with the cost of extra man and team added would, one year and another, amount to the crop once and a half. With the potato planter it may be different, but unless the New Lobens can correct the defect, the increase of yield by hand planting over machine planting, with often missing hills, will about pay for the hand work. Living, as I do, on the borders of the great potato district, I notice that hand digging is nearly universal, as help can be had to dig at four cents a bushel, including the piece of land.

With the best run of farmers, the use of machinery to do the cropping is a necessity, because of the demand for dispatch and rapid gathering of the grain. A man will broadcast faster in the spring than he can in grain, but when the different operations are all gone through with the drill has done the more complete work, but not cheaper work. On my own farm there is a revolving plough and seeder combined with the spring sowing machine to put in the oat crop with the one going over the field, ploughing, seeding, covering and leaving the soil so that only once going over with a harrow is necessary, this tool cutting a furrow three feet in width. This comes near to dispatching hand labor in both cost and saving of fuel. It can be used by itself, however, by sprinkling and tramping. I used to put rubbing posts on our manure pile out in the yard, so the cattle would go up on it and tramp it for me. And then I was a way short of it up around the edges before a rain, to prevent loss of horse manure. Oftentimes one could make money faster than he did in summer, by simply getting a wheelbarrow and wheeling out the cattle manure, and making a pile away from the barn and surface wash. Make the pile broad and flat, and if you can wheel the horse manure to the same place and spread it in thin layers on the same pile, along with the other manure, you save it in the best manner. It can be saved by itself, however, by sprinkling and tramping. I used to put rubbing posts on our manure pile out in the yard, so the cattle would go up on it and tramp it for me. And then I was a way short of it up around the edges before a rain, to prevent loss of horse manure. Oftentimes one could make money faster than he did in summer, by simply getting a wheelbarrow and wheeling out the cattle manure, and making a pile away from the barn and surface wash. 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