

The PRIZE ESSAY, by Duncan Campbell, Esq., entitled "Historical account of the Rise and Progress of Agriculture in Nova Scotia," is given in the N. S. *Journal of Agriculture*. It is a valuable contribution to our provincial literary productions and has passages of much interest. Mr. Campbell says: "It is a characteristic of the aborigines of all countries, where no progress has been made in the science of government, that they pay little attention to the cultivation of the soil. Man, in a savage condition, has an almost unconquerable aversion to the prosecution of steady labour within a limited sphere—a disposition which is strengthened by constant dread of attack by hostile neighbours, and by the fascination and excitement of the chase. So deeply rooted have roving habits become in the case of the aborigines of Nova Scotia, that they may be regarded as constitutional and hereditary, as proved by the fact of the comparatively rare instances where the aborigines apply themselves to agricultural work, even when the most favourable opportunities are presented for comfortable settlement. Hence, when the first European settlers landed in the Province, they found the country in the wild luxuriance of nature—without even the semblance of cultivation.

Among the first European settlers who initiated cultivation in Nova Scotia were two Frenchmen, Pourtincourt and Lescarbot. They sowed seed at Annapolis, which grew speedily and vigorously, attesting the fertility of the soil in that region. But, passing from mere individual efforts, we come to the more systematic and extensive labours of the unfortunate Acadians, who took possession of the marsh and other flat lands of the counties of Hants, Kings and Annapolis, and, by skillful dyking and tillage, produced results which have furnished themes for the descriptive powers in poetry and prose of Longfellow and the Abbe Rynal. Making all due allowance for the fervid imagination of the one, and the friendly and genial prejudices of the other, in the presentation of highly coloured descriptions of rural plenty and moral excellence, to which there are few practical parallels in the history of the race, there can be no doubt that these glowing representations have a substratum of truth, both as to the skill in husbandry, and the excellent moral and religious qualities of the Acadians. In estimating their merits as agriculturists, we must take into account the comparatively undeveloped condition of agriculture science at the time, and the very limited extent to which its principles were diffused.

After describing the first settlement of Halifax, and tracing the origin of Agricultural Societies, Mr. C. closes his essay by saying: "Finally, Nova Scotia is a country whose climate, soil, and rich general resources warrant the expectation of a prosperous future. There is no lack of physical or intellectual capacity on the part of the people. Let them be true to themselves and their country, and, under the blessing of the Almighty, they shall attain to no mean status among the States and Provinces of the American Continent.

As another session of the Dominion Parliament is approaching, we may anticipate that matters requiring legislation will again be brought up for public consideration. One of these—the bill for legalizing marriage with a deceased wife's sister, will probably be again brought into Parliament for discussion, and doubtless with better results than in the session before the last one, when it was before both branches of Parliament. Then, on division in the House of Commons, it was carried by 140 to 19, whilst in the Senate it was lost by 30 yeas, to 31 nays. This majority it will be remembered was not composed wholly of men who were opposed to the principle of the measure but some of them voted against it, stating at the same time that they did so simply on the ground that the general public had scarcely been allowed sufficient time to express an opinion on the subject.

The opponents of the measure rest their opposition on the very absurd hypothesis that relationship by affinity is equivalent to relationship by consanguinity. On this error thousands of children are deprived of their just rights and pronounced illegitimate—a blot on the laws of the 19th century. The removal of such an injustice from the statute book is worthy of effort. It is very plain that when the bill is carried it will readily receive the Royal assent, the Head of the Church of England—Queen Victoria, has already given ex-

pression of her opinion in favor of the removal of the restriction—the repeal of the law on the subject.

The matter of Vital Statistics is another subject that has been before the Houses of Parliament, but calls loudly for further enactment. When the law providing for the taking of a Census was passed there was then some provision for resuming Registration, but it was left to be carried into effect by an Order in Council. And so the people have been left, year after year—especially in Nova Scotia,—ever since July 1877, without any regular registration of Births, Marriages or Deaths. Up to that date we had a very efficient law in operation. But by abolishing the Central Office of Statistics, we were left in a worse condition than if we had not had any such law in force, and the thousands of dollars had not been expended. Furthermore, in consequence of a question having been raised as to who ought to pay the officials for getting the materials for registration, those officials have ever since been left without payment of what was their just due. They have been coolly told, year after year, that no appropriation has been made for that service, whilst those who received the benefit of the labor performed are enjoying their pensions. These are matters, then, which ought to receive attention in the coming session of Parliament, and the shameful absence of registration of births, marriages, and deaths should be allowed no longer to continue.

TAKE NOTICE.—NEW SUBSCRIBERS.—Three copies of the CHRISTIAN MESSENGER to one address for Five Dollars; six copies to one address for Ten Dollars; and so on for one year.

LITTLE'S LIVING AGE FOR 1882.—This widely-known weekly magazine has been published for nearly forty years, and during that long period has been prized by its numerous readers as a thorough compendium of the best thought and literary work of the time. As periodicals become more numerous, this one becomes the more valuable, as it continues to be the most thorough and satisfactory compilation of the best periodical literature of the world. It fills the place of many quarterlies, monthlies and weeklies, and its readers can through its pages easily and economically keep pace with the work of the foremost writers and thinkers in all departments of literature, science, politics and art. It is well-nigh indispensable to those who would keep informed in the best literature of the day; and its success has therefore been uninterrupted. Its prospectus is well worth attention in selecting one's periodicals for the new year. New subscribers remitting now for the year 1882, will receive the intervening numbers gratis, and its clubbing rates with other periodicals are worthy of notice. Littell & Co., Boston, are the publishers.

HARPER'S MAGAZINE FOR DECEMBER, IS AN EXCELLENT NUMBER.—It being the beginning of the sixty-fourth volume—offers its readers an unusually rich and varied entertainment.

One of the most interesting articles in the number—especially for women—is entitled "Economy in dress," by Mrs. T. W. DEWING, author of "Beauty in Dress."

The Editorial Departments are crowded with entertaining and instructive reading.

MISSIONARY INTELLIGENCE.

The London *Missionary Herald* informs its readers that another man has been appointed to the Congo Mission, a Mr. J. W. Weeks of the Pastor's College. Messrs Comber and Grenfell are commencing building operations at Mbu, but a few miles from where Mr. Stanley has for some time been. Mr. Cradlington and Mr. Dixon have returned to England to present the wants of the field more fully. This mission is exciting deep interest among the Baptists of England.

The New York Observer gives an interesting paper on

A ZENANA DISPENSARY.

Mrs. Mabelle Mansell, M. D., a missionary in India, furnishes a description of a Zenana Dispensary and of some of the patients who visit it seeking relief. It shows one kind of work which has to be done by Christian missionaries, and shows also the peculiar characters the missionaries have to deal with. A dispensary for women in India does not remind one of such institutions in New York, or other enlightened cities.

It is usually in some by-street, in order to secure the attendance of women of the better classes, as they would not be seen in a crowded bazaar. The one over which I have the privilege to preside, is situated off the main bazaar, in a quiet street, where many of the better classes reside, such as bankers and merchants. The house is large, and, like all Indian houses, is situated within high walls, with only one door opening on the street. It is composed of two courts and several rooms above. An alley leads from the street door into the first court, and this is where I hold my dispensary. The dispensary assistants occupy the inner court, and the rooms up stairs are devoted to the sick ones, who sometimes have to remain for operations, &c. Do not expect to find chairs or benches for the convenience of patients, as they are unaccustomed to them. The cement floor is covered with a nice clean date-palm matting, upon which the patients sit or lie. I have a chair and a desk; there is no other furniture.

I enter the dispensary at an early hour, and find several already in waiting for me. Each rises and makes a salaam. All sorts attend this zenana dispensary, and of diverse diseases. I attend them in the order of "first come, first served." At first all rushed towards me, clamoring and coaxing and urging each to be served first. But they have learned to know that each will surely be attended to in her turn, and so they sit and wait patiently. Before me are the blind, lame, maimed, aged, young, starved, leprous, rich, poor, of all shades of color, from a pale yellow to a shining black. The first coming towards me is a young woman, evidently stone blind. She gropes her way and is guided by my voice. I see she has a cataract over each eye. I tell her she can be made to see; she cries for joy, falls to the ground, lays her head upon my feet, and asks Allah to give me health, wealth, and plenty of children. Next is a little girl with a broken collar-bone, the result of a fall. Then a leprous old woman, for whom I can do nothing. Then a fine looking woman, holding in her arms a child covered with small-pox; the other patients are not in the least frightened and do not dream of danger; the mother thinks nothing of the eruption, but wants only a little fever mixture for the little one. Then come several with intermittent fever, and several others with ophthalmia. Here comes an old Brahmini woman, who wants only my sympathy. Her grandson, a handsome, promising young man, who was educated in the Mission School in Moradabad, has lately died, leaving a young wife and a little two-year old boy. She puts the little fellow in my lap and pours out her troubles between tears, sighs and sobs. I tell her how sorry I am for her, and do my very best to comfort her, and then add: "But, grandmother, do you not hope to see your dear boy again?" She eagerly asks me to explain, and then I have a chance to tell her about our Christ and Heaven. She listens attentively, gradually ceases crying; then replies: "But there can be no heaven for me. I am only a woman." But she is now quieted, and seems comforted.

Here is a baby only one month old, with club-feet. I tell the mother to bring it again when it is two or three months old, and I will try to help it.

I hear a jingling and a rustling, and behold a Mohammedan lady, "with rings on her fingers and bells on her toes," standing before me. She is not very ill, evidently. From "top to toe" she is bejewelled. Toes, ankles, waist, breast, fingers, arms, neck, nose, ears, forehead and hair covered with gold or silver jewelry. She wears green satin pantaloons, fitting very tightly from the ankle to the knee, loose and large above the knee, and gathered in at the waist like a skirt. She has on her body, a short, tight fitting red satin jacket, with gold trimmings, and over her head and shoulders is thrown gracefully a long gauze yellow "chuddar" or veil. She came in a chariot with a red closed canopy, drawn by two white bullocks with strings of silver jingling bells around their necks, and with painted horns and dyed tails. Her husband is outside on an elephant, waiting till I have examined, prescribed for, and dismissed his wife. She salaams profoundly and departs.

Then a lot of exceedingly disagreeable cases follow. In the midst of my work I see a group of children entering with several servants. They are ten little Hindoo girls who live not far off. They are not ill, but it is a Hindoo holiday, and these children have coaxed their parents to allow them to put on their prettiest holiday clothing and to come to the dispensary to pay their respects to the "doctor sahib." Of course I am pleased to see them and chat a little with each one. They are all less than ten years of age, and are all married. They are very prettily dressed in silk skirts and jackets and lace "chuddars" trimmed with gold or silver, and with the usual amount of jewelry from head to foot. They are very fair, pretty children, with bright, large, handsome black eyes, and they have worshipped the gods this morning, for I see bright, fresh pigment marks upon each forehead.

An old Hindoo woman is before me, with both hands badly burned. I know she is a widow because she wears without jewelry, her clothing is of the plainest, and her head is shaved. She looks sad and friendless, and

when I speak kindly to her, she begins to cry. She seems unused to kindness. I look at my watch and find I have been working three hours and a half, and have given my personal attention to sixty-one patients. There are some remaining, but my assistant will attend to them, as I am exhausted.

I have not once asked any patient her age. She would only reply: "I do not know; God knows." Not one woman in a thousand knows her age. As medicine has been given each has asked "Is it hot or cold?" If I were incautiously to say hot when she thinks I should say cold, or vice versa she would not swallow one atom of it. Each has asked for "parhez," which means abstinence from some kind of food. Native doctors make a very strong point of parhez, and almost starve their patients to death. Each has offered me her pulse before speaking a word. Were I thoughtlessly to lay my finger upon her pulse first, and then begin a series of questions, she would immediately reply: "Why ask me? Surely your Honor must know everything since touching my pulse." So I ask all the questions necessary, and leave the pulse until the last. They are surprised at my moderate doses, and like a certain small boy we all have read of, ask for "more." Sometimes when medicine is given for three days, they will take it all in one day, and come back the next day to beg for more. Frequently they pass my medicine over to a fakir. He performs incantations over it, mixes it with his own, and then returns it to the patient; but oftener he throws it away. Sometimes the medicine is returned to me with an apology, such as "I could not take it, because just as I was about to do so a cloud appeared in the sky; or a cat ran across the yard; or a snake hissed; or an owl hooted; I usually give dry medicines, as there is a prejudice against liquors. They are supposed to be made of unholy water. One learns to be very conservative in India.

OBSERVE.—NEW SUBSCRIBERS FOR 1882 will receive the CHRISTIAN MESSENGER from the date of our receiving the amount of subscription—two dollars—to the end of 1882.

Miscellaneous.

At Winnipeg, a temporary tabernacle is being built over four stores in the neighbourhood of the old Grace Church, for the use of the Grace Church Methodist congregation this winter. The new church will be gone on with early in the spring.

Physicians who have analyzed the water of the sacred well at Mecca, from which the pilgrims are supplied, pronounce it to be so impure as to be really "bottled cholera."

Dr. Thomas Pratt, afterwards Bishop of Rochester, took orders at Wadham College, Oxford, and at the Restoration became chaplain to the witty Duke of Buckingham. At his first dinner with the Duke, his Grace, observing a goose opposite to his chaplain, remarked that he wondered why it generally happened geese were placed near the clergy. "I cannot tell the reason," said Pratt, "but I shall never see a goose again but I shall think of your Grace."

Notices.

ACADIA COLLEGE.
There will be a meeting of the Board of Governors in the College Library, Wolfville, on Wednesday, Dec. 14th, at half past 7 o'clock. P. M.
STEPHEN W. DELOIS, Sec'y.

TEA MEETING AND FANCY SALE.

The Ladies of the Dartmouth Baptist Church and congregation intend having a tea meeting, and sale of fancy and useful articles on Tuesday, December 6th, in the Dartmouth Town Hall. Doors to open at three o'clock p. m. Tea at six o'clock.

A pleasant evening may be expected, in listening to a good selection of excellent music by the choir, and addresses by several clergymen and others.

A very pleasant and enjoyable time is anticipated. Admission 10 cents, Tea 25 cents.

KINGS COUNTY MINISTERIAL CONFERENCE.

This body will meet in the Baptist Meeting House, Wolfville, on Tuesday, the 6th of December, at 10 o'clock a. m. It is hoped that every church in the county will be represented. Churches are entitled to send two or more delegates besides their pastor.
D. M. WILTON, Sec'y.

To the members of W. M. A. Societies of Nova Scotia:

DEAR SISTERS,—At the general meeting of the W. M. A. Societies held during the Convention at Yarmouth in August, it was unanimously

Resolved, That the financial year of each of our Societies and Central Boards be arranged to coincide with that of the Foreign Mission Board, namely, to close with the Convention year, and that from this time each W. M. A. Society send to its respective Board its Report in July at latest.

You will see by this that the Central Board will not hold its usual public meeting in January, nor will the accounts of the various Societies be made out and presented till the next Convention. This will embrace a period of about eighteen months; but after that time it will be Annual.

It is, however, recommended that wherever practicable, each Society should hold its own anniversary meeting during the winter, as it is believed this would be one means of keeping up the interest in Foreign Missionary work in the churches, which is so important and necessary. The W. M. A. Societies at Convention undertook to furnish the outfit and passage money of our young missionaries, Mr. and Mrs. Hutchinson, so that it will be seen that all our resources will be well taxed this year.

MARIA R. SELDEN,
Treas. and Sec'y. of Central Board, N. S.

HALIFAX BAPTIST CHURCH DIRECTORY.

GRANVILLE STREET CHURCH.—Lord's Day Services at 11 A. M., and 7 P. M. Pastor, Rev. Alex. McArthur. Sabbath School in the New Vestry Spring Garden Road at 2.45 P. M. Prayer-meetings in the same place on Wednesday and Bible studies on Friday evenings at 7.30.

NORTH BAPTIST CHURCH, GOTTINGEN STREET.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. J. W. Manning. Sabbath School at 2.30 P. M. Prayer-meetings on Wednesday and Friday evenings at 7.30.

TABERNACLE, NORTH BRUNSWICK ST.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. J. F. Avery. Sabbath School at 2.30 P. M. Prayer-meetings on Tuesday and Friday evenings at 7.30.

DARTMOUTH BAPTIST CHURCH.—Lord's Day Services at 11 A. M. and 7 P. M. Sabbath School at 3 P. M. Prayer-meeting on Wednesday evening at 7.30. Pastor Rev. E. J. Grant.

AFRICAN BAPTIST CHURCH, CORNWALLIS STREET.—Lord's Day Services at 11 A. M., and 7 P. M. Sabbath School in the vestry at 3 P. M. Prayer-meetings on Wednesday and Friday evenings at 8 o'clock. Rev. H. H. Johnson, Pastor.

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ST. JOHN, Oct. 20, 1881.

To DR. BENNETT, Holman Pad Company, Halifax.

DEAR SIR,—I am happy to say I am, after 12 years of suffering, quite well, and enjoying good health. Before I came to you I was given up by the doctors who attended me, all of whom knew my case well, and did their best for me, which had no effect on my disease. I believe mine is one of the first cases of Bright's Disease of the Kidneys ever known to have been cured. Your treatment was recommended to many other sufferers who had tried it with good effect.

The action of my heart, which was terrific, and which was said to be organic disease, but which you denied, is perfectly right now. Indeed, everything in my case turned out exactly as you said it would.

I remain,
Yours very truly,
W. S. WILSON,
Late of 81 Harrington St.

Oct. 26.

\$66 a week in your own town. Terms HALLETT & Co., Portland, Maine. *Sept. 29, 1880.