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A Congo Market.

A scene which may be seen every four days in hundreds of places in the Lower Congo. It is a true representation of what occurs to-day, although the photograph itself was taken in October, 1890, when, in company with the Rev. F. G. and Mrs. Harrison, I was travelling to Stanley Pool. Many know the pineapple, and will recognize one on the ground; farther along bananas will be noticed, but those sticks looking almost like carrots only a few will recognize them, they are the roots of cassava or manioc, from which the natives make their bread by soaking, kneading and boiling. If it is

asked for a contribution, but a voluntary offering of help that was much needed.

A financial agent for a needy church school was soliciting funds from various congregations. Just when he was most discouraged because of the small returns and many refusals, a lady in moderate financial circumstances called upon him, and gave the largest contribution he had received for many days.

She had not waited to be urged, not even to be visited and asked for a contribution, but had virtually and substantially said, 'Count me in.'

These and similar instances are particularly noticeable, because they are in such

service in some of the many avenues of Christian work.

What if we are not formally appointed on a committee for specific duty? Every Christian is a committee of one, divinely appointed to do the duty that lies nearest. If we are visitors in a strange church, let us not lay too much stress on the absence of greetings, but rather count ourselves in as one of God's worshipping congregation; then we shall not be chiefly impressed with the cordiality, or lack of it, among that people.

If we have moved into a new town, and entered into new church relations, we should count ourselves in, and let the people know we belong to them by our presence at the Sunday and week-night services by our evident interest in their various undertakings, and by our willingness to go halfway to receive recognition and greeting. Such a 'count-me-in' spirit is not offensive or presumptuous, believing itself equal to everything, and failing to recognize its limitations. It is rather the spirit 'that vaunteth not itself, is not easily provoked, thinketh no evil.' It is like unto the spirit of him who 'came not to be ministered unto, but to minister.'—S. S. Times, London.



A CONGO MARKET.

desired to know what it is like when done, tapioca made into a stiff pudding with water only will give some idea, but it will lack the somewhat bitter twang of the original root-made bread. You will notice that some of the women have sticks put through holes in the lobes of their ears. You will notice, too, men with pieces of cloth on their shoulders—well, these are the moneys of one kind, another kind is beads, another pieces of brass wire. Our money-box for the journey was about forty pounds in weight. Of course, the man who carried the money-box liked to do so, because at every market we came to, it became a little bit lighter, and so on to the end of the journey.—John Whitehead, in 'Baptist Missionary Herald.'

'Count Me In.'

(By Mary D. Schaeffer.)

It was refreshing to hear a gentleman say to a company of young people who were planning a new organ for their Sunday-school, 'I hear you are going to buy a new organ. That's right; count me in.' There was no waiting to be urged, not even to be

marked contrast with the spirit too commonly prevailing among Christian people, not only with reference to financial matters, but to almost everything connected with church work.

Instead of a cheery 'Count me in,' do we not more frequently hear such remarks as these: 'If they want any more money from me, they've got to come for it'; 'I'm not going to that church any more; no one pays any attention to me'; 'Yes, I taught a Sunday-school class, and took an active part in the Christian Endeavor Society while we lived in M——, but since we've come here no one has invited us to those services, so I've not put in my appearance'; 'Our pastor didn't say anything to me about that literature committee, so he needn't expect me to do anything else.'

The fields are white to harvest, but these should-be laborers are waiting to be greeted, appreciated, invited, urged—not by the Lord of the harvest, but by their fellow-men.

Many of us may not have enough money at command to say 'Count me in' to the numerous financial needs of the Church, but there is no one who cannot offer a willing

Something to do in the Sunday School.

(By Martha Clark Rankin.)

Every mother who has been successful in bringing up a family of children will tell you that one important factor in this success was her practice of always having something for them to do. They were not conscious of her efforts to keep them occupied; they only knew that, in their home, time was precious, and there was never any aimless lounging about, for there was always something interesting waiting to be done. Later in life, and as they observed other families, they began to realize that so many delightful ways of spending time did not spring up spontaneously, and they learned to give their mother the credit for their bright and happy childhood.

Is not what is true in the home equally true in the Sunday-school? If you would have your scholars happy and contented you must give them something to do.

'Why is it that you don't like to go to Sunday-school as you used to?' asked a mother of her son who had just passed his fourteenth birthday.

'Because it's such a waste of time,' was the reply. 'The teacher just asks a lot of easy questions, and talks to us as if we were nothing but kids. She never seems to expect us to know any but the very simplest things. Then the closing exercises are all for the children, and there doesn't seem to be anything for us big fellows. It was all well enough two or three years ago, but I've got rather beyond it now, and I could learn twice as much if I stayed at home; so what is the use of going?'

Surely a teacher ought to realize the growing needs of growing boys. If she treats them as if they knew nothing, and had no desire to learn, they will not be likely to advance much. But if she plans her work a week ahead, so that she can speak to the class about the lesson for the coming Sunday,