

The Home Mission Journal.

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Moral Uses of the Imagination.

If our imagination were baptized into the service of Christ and humanity we should find it much easier to discover how we should act in the different positions in which we are placed. We are instructed to do unto men as we would they should do to us. But this command cannot be carried out unless we use our imagination in putting ourselves in their places. It is a great help to morality and kindly doing to imagine ourselves to be other people for the time being. For instance let a man who has a debt long unpaid put himself in the place of the creditor who sold him goods or rendered a service for which he has not paid; let him, with the aid of his imagination, suffer the loss and annoyance and other inconveniences that are occasioned by his own neglect or dishonesty, and if his nature is not utterly dead to feeling and integrity, he will bestir himself to render to every man his due. The virtue of this proposal may be readily tested by any reader who has been receiving his paper for a year or two or more and has neglected to remit his subscription to the office in an honest and prompt way. He can put himself in the publisher's place, who is required to pay printer and paperdealer and office help with the regularity of the sunrise, but in doing this must needs pass through seas of worry and labor, every week of his existence. Follow this principle out and it will be found a hand-maid of kindness and good-doing in every sphere of life. Perhaps you are given to harsh criticism, to innuendoes, to reproaches and sneers. There are thousands who never pass a day without shooting some barb-arrow at some one, covertly or openly. Now just let imagination do a little transposing. You then become the criticized; you become sneered at; you are the subject of reproach. How do you like it? How are you impressed with the fairness, the truthfulness and kindness of these things? Your imagination, we think, will help you hereafter to guard your tongue and sweeten your spirit. Another good time to exchange places with others is when you are condemning some flaw in their character or certain wrong deed that has marred the otherwise good reputation they have borne. Imagine yourself in the very same temptations they have passed through; clothe yourself with their inherited weakness; live in their environments for a little while and you will be better able to understand their inconstancy or fall. Then by sympathy you can encourage them in goodness and restore them to fidelity and duty. Our imagination should be called into active service for the bettering of mankind and for the guidance and defence of our conduct.—*Baptist Commonwealth.*

As to Sincere Speech.

The language of some of our hymns gives rise to a feeling of insincerity as we sing them. They lack that element of sober-mindedness which Paul, in spite of his irresistible fervor, urged the Christians to observe. In two directions they run into extremes. One is in the language of confession. We are made to declare ourselves "wile," "rebels," "wretch," and have committed "crimes." These words are rarely used sincerely, and are not warranted by the spirit and teachings of Christ. It is true that a deep sense of unworthiness and sin will sometimes lead us to use language like this in private

prayer, but it is not wise for a congregation to do so in general worship. Our hymns, again, contain language too intense in the direction of devotion. Many of them are the products of the most consecrated writers, and have been written when their souls were in white heat of fever and ecstasy. They are transcripts of the highest emotion that fills the human breast, and as such they are deeply beautiful and impressive. It is only when a mixed congregation, in which the majority are strangers to those emotions, is asked to sing them that a sense of incongruity and insincerity rises within us. Then public prayers sometimes lack calm moderation. Confessions are made and love asserted which make listeners ask if they are true and inwardly felt. We do not imply that hypocrisy hides itself beneath the language, but rather an unconscious insincerity which tends to destroy the sense of reality both in speakers and hearers. It is better to cultivate moderation in religious speech as in other things. It is more convincing and produces greater genuineness in our character.—*Baptist Commonwealth.*

Health Column.

Women, Wrinkles And Work.

By MRS. FLORENCE PARKINSON.

It is a deplorable fact that the present day finds so many women wrinkled invalids and under the physician's care as "chronic cases," to be endured and pitied more than censured. In the pioneer's day when women worked in "mcorsetted" attire, had plenty of sleep and employment, wrinkles took a back seat. I am glad there is such a good reform going on through physical culture, massage and other professions now open to women. Another great wrinkle remover is study. There is nothing that promotes youthful appearance in women like unto it. It beats all the cosmetics, adds fire and animation to the eyes and countenance, and is worth a ton of idle gossip at the nearest neighbor's garden party. I know of no better study to take up than nursing; then follows that of the massenge. If more ladies would study the art of nursing, and make a thorough study of it, they would never need complain of having "nothing to do." That listless air would disappear and those who want to gain the admiration of the opposite sex, nothing will gain for them a husband quicker than being a good nurse. All men love to be coddled and nursed (just like children), if it is only a felon that is being looked after. I "broke up" a felon on a man's thumb that was very painful by inserting his thumb in a half of an onion. He thinks I am quite a nurse, as it saved him days and nights of pain and possibly a surgical operation. I know that many women on whom time hangs heavily, would look and feel younger by ten years, if they only would go to work and study nursing or something; it will not interfere with any household duties either. I am the mother of ten children and people wonder at my young looks and lack of gray hair. So I say, study long with your work. Nursing is invaluable to a mother, even if she follows it as a means of livelihood. Many a doctor's fee could be saved if wives and mothers knew how to nip that cold, slight indisposition, or otherwise bad feeling, in the bud; and as doctors are often called to attend cases that might have been nursed at home, thus saving his fee for more necessary cases, the doctor is helped, too, for many people call in a doctor for every little ailment and never care whether he gets his fees or not. I am satisfied that much of the mortality among infants and children would be lessened if mothers could only act in the capacity of nurse as well as mother. It think it ought to be a law that no girl could become a wife or mother until she had a thorough course in nursing. That study should top off all their other educational courses. It is a positive sin to let children come into the world without knowing how to care for them, as many and many a mother does now. If I was a young man I would not marry a girl that couldn't nurse common ailments, or a baby either; and much less would I marry a girl that would give her

offspring into the care of a nurse girl or wet nurse. These are the two crying evils of the day. Hire everything else done but take care of baby yourself. That is a mother's mission and belongs to no one else, unless the physician advises it; and every sensible doctor that I ever saw says mothers, if healthy, should nurse their own children. If some of the society butterflies would study practical work more and balls less, the need of cosmetics would not be so great. A word to the wise woman is sufficient. She must choose between the alternatives—wrinkles or work! The old maxim, "Where ignorance is bliss, 'tis folly to be wise," is fast falling into disuse. A little knowledge is worth a great deal of ignorance in this progressive age.

HOW TO EAT.

The prevalent idea that slow eating is very favorable to digestion is largely fallacious. The important point is not that we eat slowly or fast, but that when we do eat we chew with energy. Of course, where the haste is due to some mental anxiety this may injuriously inhibit the secretions. Slow eating begets a habit of simply mumbing the food without really masticating it, while the hurried eater is inclined to swallow his food before proper mastication. Hence, hurried eating is bad, but rapid mastication is advantageous. It concentrates our energies on the act in question, and hence more thoroughly accomplishes it. Moreover, energetic chewing stimulates the secretion of saliva in the most favorable manner. These various points are so commonly misunderstood, at least, by the laity, that they demand our frequent attention.—*Health, London.*

Temperance Column.

NO USE FOR TIPPLERS.

Business men are coming to see that they cannot afford to employ men who use strong drink. They are uncertain, unfaithful, unreliable, and they are not to be depended on every year, and busy men will not be bothered with them.

Mrs. T. B. Walker tells in *The Temperance Tribune* how she found it out. She says:

"I selected thirty of the leading business firms of the city and addressed personal letters to the head of each firm. I varied these notes according to the business, but the idea of all was the same, viz: 'Is there room in your line of business for a specially capable young man, who has every qualification for business except that out of hours he drinks in moderation and with his friends?' In some of these letters I made straight application for position, in others I asked advice regarding such a young man's chances for business success; in others I asked the question whether in selecting or engaging their employees, the firm made any enquiries concerning the drinking habits of applicants, and if so whether it was to their prejudice that they drank in moderation. I wrote to insurance companies asking what risks they took on drinking men. I wrote to wholesale merchants, retail merchants, editors, college presidents, bankers, lumbermen, wheat men, heads of public institutions—surely a mixed and motley crew, from which I might expect a variety of answers. I forgot to mention with the rest, general managers of three important railroads.

Now listen: in five days I had answers from every man but one, and afterwards I heard that he was out of the city until some time later, when he told me that he still wanted to be represented and would give me an answer. In five days these gentlemen had responded, each for himself and without knowledge of the others, and all the same story. Not one had any time or use for men in their business who drank.

Compassion for the multitudes is the greatest qualification of soul-winners.

Unless the harvest is gathered at a fixed time it is lost.

When God forgives sin he covers it.