

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LV.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR  
VOLUME XLIV.

Vol. VIII., No. 80.

SAINT JOHN, N. B., WEDNESDAY, JULY 27, 1892.

Printed by G. W. DAY, North Side King St.

—DR. JOHN E. CLOUGH, the great missionary to the Telugus, was the first graduate of the Upper Iowa University. This is a Methodist institution, and has since Mr. Clough graduated, sent out an army of men and women to bless the world. Will any one tell us how much the Christian world is indebted to denominational colleges?

—CHICAGO raised a million dollars for the Baptist University in ninety days. It overran by \$12,000. This is the way it came: Marshall Field, \$100,000; S. A. Kent, \$181,000; Geo. C. Walker, \$100,000; Mrs. Elizabeth G. Kelley, \$100,000; S. B. Cobb, \$150,000; Martin A. Ryerson, \$150,000; cash by Mrs. N. S. Foster, \$50,000; Mrs. Jerome Beecher, \$50,000; Mrs. A. J. Snell, \$50,000; H. A. Rust, \$50,000. This is how they do business in the city of Chicago. What about the rich Baptists in the Maritime Provinces? Some of them have spoken. Who will speak next?

—A QUESTION was lately before the United States Senate in respect to giving \$5,000,000 to the World's Fair on condition that ten million half dollars of "souvenir coin" be issued. A senator from Pennsylvania offered an amendment that the grant be conditional. The condition to be, that the directors of the World's Fair should make it a rule that the Fair be closed on Sundays. By request of this senator, the clerk read from the Bible the commandment, "Remember the Sabbath day to keep it holy." It is said that the senators listened to the reading of this commandment with reverence. A little more of God's Word and authority would be appropriate in the legislative assemblies of the Christian world. But it has come to be the fashion to have a secular press and a religious press, religious assemblies and secular assemblies, all, however, for the welfare of Christian communities and Christian nations. It would require a long search in divine revelation to find authority for these divisions of labor into secular and religious.

—THE meeting of the Eastern Association at Point de Bute was very interesting and enjoyable. We hope it was also equally profitable. The meetings were certainly appreciated by the people who, in spite of high winds and tremendous dust storms, came quite long distances to attend them. An excellent spirit was manifested. Harmony prevailed throughout. No jarring note was struck. The addresses were earnest and inspiring, and a hearty interest was manifested in all the enterprises of the denomination. There was no hint that the association or the churches of which it is composed feel straitened in their work or in any way uncomfortable because of their connection with the larger body, in which all our churches in these Maritime Provinces are associated. The need that was chiefly felt and expressed was for more of the presence and power of the Holy Spirit in the churches. This doubtless is the great need of all our associations and all our churches.

—In his preface to a new edition of the "Impregnable Rock of Holy Scripture," Mr. Gladstone says:

"It really too often seems as if, when we are arguing about the authenticity of Genesis or Exodus, we had no weightier task in hand than if we were discussing the Epistles of Phalaris, or the letters of Ganganelli, or the authorship of Junius. And yet, there they stand, these great facts and doctrines, in all the primitive severity of their outline, unshaken and august. There we find, now as heretofore, the doctrines of creation, of life, of human life, of the introduction of sin into the world, of the havoc which it wrought, of the simultaneous promise of redemption, of the selection of a special race for special purposes, and of the gradual preparation of the nations until the fulness of time had come. More particularly I own does it appear as if there had never spread among many of the teachers of religion an apprehension of fully unfolding and strongly enforcing on their hearers of to-day the doctrine of sin, and of its moral and judicial consequences, such as is taught in the Jewish and Christian Scriptures. But this, I have no doubt, is due to an enemy very far more powerful than what is called the higher criticism, namely, the world and its increasing power over our minds and lives."

In these words of weight and wisdom Mr. Gladstone points directly to the two great evils from which all loyal disciples of Jesus Christ may well pray, "Good Lord deliver us." Many of the critics and commentators of this day apparently assume in dealing with the Holy Scriptures that they have not yet established their right to be received and treated as the Word of God. The mountains of evidence within these sacred records and outside of them in the grand results that have come to the world because of them, are treated as if they did not exist. More liberty could not be taken with the mythological records

of ancient and modern nations than are taken with the books of the Bible. But, as Mr. Gladstone says, "There they stand." And there they will stand. Mr. Gladstone refers also to the failure of the pulpit of the present day to unfold and enforce the laws of God. The love of God, the mercy and fatherhood of God are magnified at the expense of His justice. It is significant that all the forms of free thinking and liberalism are loudest in their declamation of the fatherhood of God and His wondrous love. This is all well and cannot be over-estimated; but it is significant that they are also ferociously loud in denouncing those who preach the justice and the judgments of the Almighty. They preach what they like and condemn what they dislike.

—THE Royal Commission appointed by the Dominion government for gathering facts about the liquor business to be submitted to parliament, with a view to help that body in the matter of legislation, is now going from city to city attending to their work. The combine of liquor dealers has put an agent into the field in the interests of liquid fire craft. This looks as if thorough work may be expected. Whatever effect the report of the Royal Commission may have upon the present parliament of Canada it would now be impossible to say; but of one thing the friends of temperance may be sure, and that is a mass of authenticated facts that will be put into their hands which will strengthen them in their future work. All feel confident that in a commission in which Dr. McLeod and Mr. Monaghan are found, there will be no playing blind when ugly facts are found, neither will there be a mere superficial examination in certain quarters where the records against the liquor traffic might be supposed to be damaging to its interests. "Si monumentum requiras, circumspice," is the direction on a tablet in St. Paul's Cathedral for seeing the monument of Sir Christopher Wren, the architect of that grand structure. If this Royal Commission would seek for the monument of the liquor traffic, let them look around. Yes, they must look around and look down—round the whole earth and down to the depths of perdition. By and by we shall see what the commission has found. They will supply texts not a few for the parliament, the press, the platform and the pulpit. The hideous ruin business was not paraded through the streets of Halifax this year in the procession on the labor holiday. It is about time this disgraceful and iniquitous business had cultivated shame enough to keep out of sight when the industries of a country are on exhibition. Modesty and shame are hard lessons for it to learn.

## Maxims in Rhyme for the Young.

BY PASTOR CLARK, COBOURO, ONT.

Christ's commands are wiser far  
Than your comrades' counsels are.  
When from God and truth you stray  
Dangers through your darkening way.  
In this world of sin and care  
There is urgent need of prayer.  
Do not leave life's work undone  
Till life's course is almost run.  
Love of purity and truth  
Proves the safest shield of youth.  
Those who truly love the Lord  
Dearly prize His Holy Word.  
Not one sinner unforgiven  
Finds an entrance into heaven.  
Every heart-beat, every breath,  
Brings more near the hour of death.  
Every knee to Christ must bow,  
Seek Divine acceptance now.  
Mortal! make no more delay;  
Turn, O turn, to God to-day.

## Literary Notes.

The *Missionary Review of the World* for August presents a number of papers and discussions of peculiar interest. Among them are: "Father Angelico of Polina," by Arturo Muston; "Boniface, The Apostle of Germany," by Rev. Henry Grace; "The Greatest Work in the World, A Plan for Missionary Enterprise," by Joseph Booth; "The Rev. John Inglis, D. D., of the New Hebrides Mission," by Rev. Robert Steel, D. D.; "Ireland and Foreign Missions," by Rev. William Park, D. D.; "Praying for Missions," by Rev. James Mudge; "The Magic Lantern in the Monthly Concert," by Rev. James Carter; "The Reflex Influence of Giving to Missions," by Rev. Paul V. Bonar; "The Garments of Christ," by Prof. L. J. Bertrand; "The Empress of China and the Missionaries," by The International Department and the other departments are rich in interest and cover a broad field of mission work. Published by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York. \$2 per year; 25 cts. for single numbers. In clubs of ten, \$1.50.

## PASSING EVENTS.

THE lawless outbreak at Homestead has been suppressed by the presence of the military, and the Carnegie company has the protection of the State in its right to employ whom it will and to make such terms as it may with its employes, without any interference on the part of the union men. But the conflict between the company and organized labor is still on, and it is not easy to foresee how long it will last and what will be the issue. The company, being now at liberty to employ non-union men, may go on with its business of manufacturing, but it is said to be the expectation of the strikers that the railroad employes will espouse their cause and will refuse to handle the finished product of the Carnegie mills. If this shall take place it will, of course, extend and complicate the difficulty. The cost of such a conflict to the company and to the State is of course very heavy, while by the working men its cost is more severely felt. All which gives emphasis to the necessity for some authoritative Board of Arbitration to which disputes between the representatives of labor and of capital could be referred for settlement. The matter will, it appears, find its way into the criminal courts, as several of the leaders in the attack upon the Pinkerton men have been arrested on charge of murder.

THE outbreak of hostilities between the Carnegie Company and the union men in Pennsylvania, was almost immediately followed by a similar outbreak in a mining community in Idaho. All which gives emphasis to the necessity for some authoritative Board of Arbitration to which disputes between the representatives of labor and of capital could be referred for settlement. The matter will, it appears, find its way into the criminal courts, as several of the leaders in the attack upon the Pinkerton men have been arrested on charge of murder.

## Ontario Letter.

June 18 rain storms; July 2. Then many a farmer began to quake for his hay crop standing rich, rank and tall in the meadow. But the God of the weather had not forgotten the farmer. The clouds cleared away, the sun shone in his strength, and while we in the towns have been panting with the heat, the farmers in the lightest of summer costumes have been filling the mows.

We have at last attained to the dignity of a centennial. On the 16th of July, 1792, a representative system of government was proclaimed at Kingston, and the first parliament was opened at Niagara-on-the-lake (Ont.), Sept. 17, 1792. From that time till 1867 the province was known as Upper Canada; since which time Ontario has been the official and public title.

The old town of Niagara was the scene of a special celebration. At the juncture of the Niagara river and Lake Ontario lies the parish of St. Mark, founded in 1792. The church, which has lately been renovated, was built in 1802. In 1813, the American troops used it as a barracks and burned it when they left. Tombstones in the churchyard still bear the marks of that early warfare. Here have been three rectors in the century: Rev. Robert Addison, who came from Oxford University, England, 1792-1829; Rev. Thomas Green, 1829-1857; Archdeacon McMurray, 1857 to the present. These events were celebrated July 9th to 11th by three days of sermons and addresses and music. The gathering was large and enthusiastic, and many historical facts not contained in the text books and unknown to this generation were brought to light.

While victory rests with Mr. Gladstone, it will be seen that the victory is by no means so decisive a character as he and his friends had hoped for. If Mr. Gladstone had a majority of parliament with him independently of the Irish members, his position would be an independent one and he would be able to proceed with his Home Rule legislation with confidence. As it is the Irish members will be in a position to dictate terms by refusing support to Mr. Gladstone, unless the Home Rule bill shall be framed in accordance with their ideas. This is likely to render the situation more or less embarrassing for the Liberal leader, and perhaps impossible. From the anti-Parnellites—with the added influence of Mr. Blake in determining its line of action, Mr. Gladstone may, perhaps, reasonably hope for a fairly steady support, though, we suppose, he can feel no great confidence that this contingent will certainly follow his leadership and be content with such a measure of reform as he finds himself able to give. The Parnellites are much reduced in numbers, but are not supposed to be more friendly to Mr. Gladstone or to the other division of the Irish members than before, and although they will number but nine men in the new parliament, they will be able, if they are so disposed, to make things difficult for Mr. Gladstone's government, and it is vain to predict what this faction may be disposed to do.

## Seminary Notes.

While in Harvey Bro. Baker took me to a Sunday-school picnic, where I had the pleasure of meeting many of his people and talking with them concerning the work of our institution at St. Martins. The Lord has given to Albert county fine scenery, fertile soil, and kind-hearted, liberal men and women to be his sons and daughters. On the evening of July 7 I spoke in Harvey, and the next day went to Hillsboro. In the course of an afternoon's canvass Bro. Camp drove a little out of our route in order to show me the plaster quarries. The men happened to be blasting rock while we were there, and I watched the process with interest. The place of gunpowder has been taken by the new explosive, roborite, while an electric battery has replaced the old-fashioned fuse. And so the world moves forward!

On Saturday morning, July 9, I went by train to Sussex, where I found Dr. Burnett waiting to drive me out to the Free Baptist district meeting at Millstream. The next two days were seasons of refreshing. The exercises were stimulating and harmonious in every way. On Sunday morning I spoke in the Baptist church at Collins, and in the evening to a very large and attentive congregation at Millstream. At the latter service the seminary was warmly endorsed in stirring addresses by Rev. John Perry, Rev. Mr. deWare, and Rev. A. McNinch. I wish that the enthusiasm of that meeting could spread all over our fair province; I believe that it will.

Bro. McNinch drove me to Sussex on Sunday night. Monday I spent in St. John, returning to speak in Bro. Long's church at Norton in the evening. About ten o'clock Monday night I started to drive to St. Martins, arriving there at five o'clock the next morning. My business was speedily transacted, and I left in the train at six, going to Hampton and Sussex. From Sussex I drove to Petticoat, where I spoke the same evening. Bro. Daggett (Free Baptist), Spidel (Baptist), and Thompson (Methodist) assisting in the service. The next day I drove to Havelock through pleasant scenery, along a level, well-made road. Bro. A. F. Browne is the Baptist pastor at Havelock now, and has already won the love and co-operation of the people. At Salisbury I met Bro. Addison, the newly-ordained pastor, and a graduate of the seminary. On Thursday night I spoke in the Moncton Baptist church, and yesterday visited Lute Mountain and Styleville.

At St. Martins the other morning I found a big box of books from Rev. C. H. Martell awaiting me. They are valuable works, and will be greatly appreciated by the students. Cannot other brethren belonging to our double denomination help us in a similar way? AUSTEN K. DEBLOIS. Moncton, July 16.

possible for every young Baptist to be present. It would have been a powerful means of grace to them in the way of instructing and inspiring them.

## HOME MISSIONS.

The Board met July 5, in Toronto. Rev. J. P. McEwen, the superintendent, reported 286 missionaries and 60 students at work. Through their agency 200 persons have been baptized. Salaries amounting to \$4,500 were voted for the quarter ending June 30. Rev. H. Ware has resigned his position as H. M. evangelist, and has settled as pastor in Lindsay, Ont.

## THE FOREIGN MISSION.

Board met in Toronto, July 19. The programme of the annual convention, which will meet in October, was discussed. Dr. A. J. Gordon, of Boston, has been invited to speak. Prof. Trotter will preach the annual sermon. Rev. D. G. McDonald, the foreign secretary, has accepted a call to the North Baptist church, Halifax, Nova Scotia. The Timpany Memorial School has been placed in charge of Miss Folsom.

## OTHER.

Rev. D. M. Mihell, of Parkdale, a suburb of Toronto, is one of our most studious pastors. While not neglecting in any way his pastoral duties, he has read the Ph. B. and the M. A. courses of Bloomington University, Ill.

Emmanuel church, Victoria, B. C., has laid hands on Rev. P. H. McEwen, of Paisley, Ont., and conveyed him to the Pacific coast.

Olivet church, Montreal, Quebec, is looking wistfully toward New York city. They would like to secure Rev. D. D. MacLaurin to succeed Rev. A. G. Upham, who has gone to Cleveland. Strathroy, July 21. P. K. D.

## Ontario Letter.

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## W. B. M. U.

MOVING THIS YEAR:  
"Be not weary in well-doing."

For our student missionaries on our home fields this summer, that through their wandering ones may be brought back and lost ones found.

## Correction.

In the "programme for annual meeting," given last week, instead of August 25, 26 and 27, read August 18, 19 and 20.

## The Empress of China and the Missionaries.

Some little time ago the new Empress in Peking needed a tailor to make part of her wedding trousseau. The one who went happened to be a Christian, and having to be admitted into the presence of her Majesty on account of his work, he took the opportunity to speak for his Master; and being an earnest, warm-hearted man, he told her the Gospel, and then asked her gracious acceptance of a copy of the Chinese New Testament. This she was pleased to accept, and read it, seemingly interested in its contents. The tailor seeing this asked if he might bring a friend of his, who was here learned, and could explain it better. The Empress gave him permission, and he brought a young Christian gentleman who was studying at the Mission College for a preacher, and he preached very much to the satisfaction of his Imperial patroness, who made the remark to the tailor: "You did right to bring your friend. I understand the Christian doctrine much better now. He certainly explains it better than you." We trust that the truth may sink into her heart, and that she may be saved.

—There was unity of the faith at one point. A Hindu was asked by a lady missionary if there was anything on which the different sects of the Hindus agreed, and he replied: "Yes, we all believe in the sanctity of the cow and the depravity of woman."

—Five years have passed since the Students' Volunteer Missionary Movement started, and in connection with it almost 6,000 have pledged themselves to the foreign field, if the way of entrance shall be opened. Of this number about 70 per cent. are young men and 30 per cent. are young women. Not far from 350 have already entered upon their work, while some 500 are yet in theological schools, 125 in medical schools, and a far larger number in various colleges.

—A Hindu conversing with a Church Missionary Society missionary in India, in answer to the question, "Which of all our methods do you fear the most?" he said: "We do not greatly fear your schools; for we need not send our children; we do not fear your books; for we need not read them; we do not fear your preaching; for we need not hear it; but we dread your women and your doctors; for your doctors are winning our hearts and your women are winning our homes; and when our hearts and our homes are won, what is there left us?"

—When Lady Dufferin began her scheme for the improvement of the physical condition of women in India, seven years ago, it was hardly expected that in so short a time such striking results would be achieved. Last year 466,000 women received medical treatment. The staff now consists of 9 women doctors and 31 assistants, and the number of native and Eurasian women under instruction steadily increases. Last year there were 207. The fund has at present an income of £5,000 a year, after having erected hospitals and dispensaries at a cost of £150,000.

—Professor Lindsay, D. D., speaking at the meeting of the London Missionary Society, thus defined the problem presented by India: "There were a hundred Indias, with a hundred different languages, and representing every stage of civilization, from the most primitive to the most advanced. Such differences formed a great part of the problem of mission work. Hinduism included only about a third of the 280,000,000 inhabitants of India; there were about 50,000,000 Moslems, 6,000,000 Sikhs, Parsees, and Christians, and about 20,000,000 of aboriginal tribes. The number of parlans—outside caste—was, he thought, from 40,000,000 to 60,000,000, and these were practically, for mission purposes, outside the great realm of Hinduism."

—Electrical headlights are coming extensively into use on steam locomotives. It is reported that one Indian passenger house alone has already placed 70 of these lights on nine different roads, and has an order for the equipment of the engines of the "royal bins" trains between New York and Washington, on the Philadelphia & Reading road, with electric headlights.

MISCONCEPTIONS REGARDING OUR TELUGU MISSION.

1. AS TO ITS AGE. It is not 21 years ago, as believed by some. Seven years ago this month our pioneer missionaries crossed the Bay of Bengal from Burma and landed at Cocanada, the largest town on the field of our Upper Province brethren. Later on work was begun in our own field. Some may be glad to have the following facts for reference:

(a) Decision was reached by the Baptists of the Maritime Provinces at the Convention held in Yarmouth, N.S., 1871—almost 21 years ago—to establish an independent mission.

(b) The sailing of our first missionaries to carry out this purpose took place in the autumn of 1873—less than nineteen years ago.

(c) Decision to establish our independent mission in the northern part of the Telugu country was reached at Convention in Amherst, May 1875—a little more than seventeen years ago.

(d) The first converts in the Telugu mission field and the settlement of Rev. R. Sanford and wife at our first and oldest mission station—Bimlipatnam—took place November 1875—sixteen years ago last autumn.

II. AS TO RESULTS OF EFFORTS UP TO DATE.

1. As to the results of our efforts up to date, we are glad to say that there are few missions among the heathens of the age of our own that show larger or more substantial results for the money, time and effort expended. At the end of seven years' toil had Carey or Judson large results to show of heathen work to Christ? Seven years had passed before their hearts were glad to give up the idea of a single convert. Some missionaries in the South Sea Islands were at work fourteen years before welcoming their first converts. Now those islands are Christian. Burmah has its 30,000 or more of Baptist converts. The English Baptist to which Carey belonged, although a century old, has less than 6,000 of a membership. Two English societies—the S. P. G. and the London Mission—labored side by side among the Telugus in the Odisha district for more than thirty years without gathering in more than 200 converts all told; then the Spirit was poured out, and 11,000 were gathered in. After the A. B. M. Union had been at work thirty-one years among the Telugus, its missionaries—Day, Jewett and other patient and faithful toilers—reported only one church with a membership of 85. When Timpany joined this mission in 1858, it had less than a hundred converts. Again and again at home abandonment was urged—the results were more meagre; but the results unseen by man were mighty, and to-day we are inspired and thrilled as we read of the lagging-in of thousands. There is no more prosperous mission on any foreign field than the Lone Star Mission, with its 60,000 baptized believers.

Our attention is directed by some to the success of the mission to the Telugus of our Upper Province brethren, and that having been at work but eighteen years, and there having 24 churches with a membership of 2,600; an average attendance at their Sunday-schools of 370; a well-organized theological seminary attended by about 80 of their young men and women, &c.

We readily grant that we cannot show such grand results. Their success has been exceptionally large in the history of missions in modern times. We would, however, invite the attention of all interested to the following considerations:

1. The age of the mission of our Quebec and Ontario brethren is greater than our own—viewed from the standpoint of the arrival of its first missionary (Rev. John MacLaurin) on the field—a year older. As viewed from the standpoint of the beginning of active, aggressive gospel work by a converted native (Thomas Gabriel), it is eight years older.

2. Its pioneer missionaries, MacLaurin and Timpany, had an amazing advantage of our pioneer brethren—Churchill, Sanford and Armstrong—in that they brought from their fields of labor farther to the south among the same people, an excellent knowledge of the language, customs and manners and prejudices of the people; rich stores of experience in winning them to Christ, and more than all, an all-conquering faith in what God was willing to do for the Telugus—in view of what they had seen with their eyes. These brethren came with all the armor on ready for immediate warfare, one in 1874 and the other in 1875. Brothers Currie and Craig immediately on their arrival addressed themselves to the mastering of the language with their full home strength. How different it was with our pioneers. They had toiled hard for a year and a half before they mastered the Karen, spoken by a people a thousand miles distant. At the call of our Board and people they cross the Bay of Bengal and landed (July, '75) at Cocanada, without a word of Telugu, with much of their home strength gone; and it would be strange indeed if they were not, in a measure, disheartened at the thought of the time and hard work that had been thrown away. We are not surprised that, before the task of learning a second eastern tongue is accomplished, Bro. Churchill is obliged to leave all and go to Australia for health and recuperation.

3. Our Upper Province brethren had the great advantage of us in that they began their work in 1874 with about 200 many converts as we have now. Thomas Gabriel was a burning and a shining light. God honored and blessed the message of salvation spoken by him, with the result that 200 were referred to.

4. They, in the early days of their mission, were less hampered than were our pioneer brethren by building operations. A large, commodious, and conveniently located dwelling-house, with seven acres of land, was purchased by Bro. MacLaurin, whereas at all our early stations new buildings had to be erected or extensive repairs made on old ones, to our great loss.

5. The masses of their field to that of the A. B. M. Union and other brethren of the Union has been in their favor. Men everywhere are influenced by the action of their fellows. The Hindus are a timid people. Very few are bold enough in any town or village to strike out in a new path. When it was currently reported that, through a missionary, sal-

vation from impending death by famine had come, and that some thousands had come, and that some thousands had been saved, their own kin, had renounced their idols and joined the ranks of that missionary's God many were more ready to hear and heed. This influence was felt far on our field, which is in the most northern part of the Telugu country.

6. A larger proportion of the heathens on their fields are out-castes or pariahs. The gospel, as preached in heathen lands, is heard most gladly by the "common people"—is accepted first as a rule by the lower strata of society. Out of about 16,000 converts on Dr. Clough's field when I went to India, less than 200 had belonged to one or other of the four great castes, the balance the entire number had been out-castes or non-caste people.

7. Fewer of the out-castes who live in our part of the country own their own lands. The majority of our out-caste population may almost be said to be dependent upon the farmers, who are caste men, for their subsistence. They are their servants. For them to profess Christianity would often mean speedy starvation unless help was given by Christians. Those who work their own lands have less to hinder them in following their religious convictions. (Farmers don't really own their lands in India, but have them rented from the native prince or the government.)

8. For some years they have had a larger missionary force at work, hence larger results should be expected. I am aware that this increase has been of comparatively recent date. At present we have a force of seven hundred men and women, while they have twenty-seven.

9. Perhaps our Upper Province missionaries have been sustained by more heartfelt and earnest praying on the part of those who sent them. If this is so, it is any wonder that more souls have been saved on their fields? But is it so? Well, enterprise? Surely by what there is a willingness to do for its promotion, or to give toward it. I would not belittle for a moment the depth of prayerful interest that I know permeates the souls of many of our people, but what conclusions are we compelled to draw from the following facts? Between January, 1886, and January, 1892, the Upper Province people reinforced their mission in India with twenty-one men and women—Brew, Laflamme, Davis, Garfield, Brown, Walker, Melrod, Barrows, Lamer and their wives, and Sisters Hatch, Hawk-ville, Simpson, Rogers and Storey; while we in the same time sent only five men and women to foreign missions (according to their Year Book, p. 48), \$25,968.29; while we gave in the same time \$13,360.00, of which \$2,769.37 came from legacies and interest on trust funds. But, says one, they may be more successful. Dr. Band says: "From what I have seen I should suppose that outside of the cities the Baptists East are quite as wealthy as those West. . . . I think there is more self-denial among our people here as a rule, in order to give the enterprise of the body, than among any other people with whom I have been acquainted." Rev. D. G. McDonald writes: "You ask me if the wealth of the people here exceeds that of our Baptists by the sea. On this I have no authority, but I should say from what I know that it does not." They number about six thousand less than we. There came from living hands among us last year (\$10,650.72) an average of about twenty cents for foreign missions; while from their members there came an average of about seventy cents.

10. Dearly beloved brethren and sisters of the Maritime Provinces, while your missionaries are searching their hearts and their lives to know how far they may be able to bring the fullness of blessing from resting upon our mission, will you not do likewise and allow yourselves to be provoked unto good works and earnest pleading with God for the Telugus, that the money may soon be sent to our Board to send out more workers, and that all your representatives in the dark places at home and abroad may be clothed with power divine, and may soon see the thousands coming and owning rightful allegiance to our King?

Now for a statement of results, as reported to December 31, 1891: (a) A large, populous and very promising field secured. (b) Four mission stations established in the most well appointed and necessary buildings. (c) Two others—Palonda and Kinedy—being established. At Kinedy the mission chapel is finished, and the foundations of the mission house are laid. At Palonda the necessary land has been secured, which is an important point gained. (d) The whole field has been surveyed, and twelve suitable locations for new mission stations have been fixed upon. These are: Kapanga, Tekkall, Chailanga, Sompet, Ichhapore, Vasanna-pet, Maradani, Gupjutanagarani, Narainapuram, Rajam, Chitrapalli, and one among the Savara on the hills. Of course with further light, changes may be made in the above. God is calling us to man these stations and take the country for our Lord. (e) Apart from Kinedy and Palonda we have eleven out-stations, at most of which we own land and one or more buildings (paid for by money raised on the field), and in which live one or more trained native helpers. From these centres the rays of gospel light are being continually radiated. (f) About three hundred converts have been gathered in, but some of our churches—notably those at Bimlipatnam and Vasanna-pet—have suffered so much by death and removal, that we have now only about two hundred members. These are grouped in seven churches, in which discipline is generally more faithfully attended to than in the majority of our churches at home. Our Christians are in general a credit to the mission, and compare favorably in respect of intelligence and upright Christian living with any that I have known or heard of in India. They are benevolent. Some out of their deep poverty give liberally. Three-fourths of them are reported to be giving a tenth of their income. On the Chicacoala field alone last year their contributions amounted to \$34,925.82. This is highly commendable, as I have reason to know, our Christians practice self-denial. About fifty of them have given up the use of tobacco for Jesus' sake. If our church members at home would give and do likewise, and would give the amount of money now being spent on it for the

salvation of the Telugus, there would be no trouble about establishing and manning those twelve new stations. (g) Much Sunday-school work has also been done. We have now nine schools with 25 teachers, and an average attendance of about 200. Every church member is expected to attend the school regularly. (h) We have 41 native helpers or assistants, a good proportion of whom are quite well trained—intelligent and efficient. Seventeen are preachers, six colporteurs, five Christian teachers in mission day schools, and thirteen are Bible women. Nine students are at the Samulocita Seminary preparing for effective service. (i) Upwards of 50,000 Christian books have been sold to the heathen population of our field during these years. This is significant when we remember that more than half of all our converts tell, in applying for membership in our churches, of special benefits received from reading or hearing read certain Christian books. Tens of thousands of tracts and hand-bills have been scattered over the country like snow flakes and have borne to hundreds of villages interesting messages from the Kingdom of Heaven. The fall of idolatry will surely come. May God hasten it speedily.

In view, then, of the commendable progress that has been made on our own mission field, let us not complain of the smallness of results, and thus weaken our own hands and those of faithful laborers on the field or at home, but proceed as we may by missionary work, wrought and go forward, energized and guided by the Almighty Spirit, in doing our part in discipling "all nations" spoken of in the commission of our Lord and King under which we are working.

I. C. ARCHIBALD.  
St. John, July 4.

THE REGULAR DUTIES OF CHURCH MEMBERS.

(The Circular Letter of the Nova Scotia Western District, written by Rev. Amos Howes, D.D., Tash, N.S.)

Dear Brethren and Sisters: In addressing you through our annual circular letter, we would call your attention to the regular duties, whose faithful performance should comprise the major portion of the Christian's life. Every Christian has been entrusted with certain responsibilities. There always has been a tendency to place undue reliance upon that which may be accomplished by an extraordinary effort. This is apt to make us look upon the regular duties of church membership as a routine which must be gone through with to fill up the time between revivals. This very propensity to rely fully upon the grand work which God has promised to do, through the special outpouring of the Spirit, leads us to undervalue the common opportunities that come to us as a part of every day's experience. One who lives largely in anticipation can never fully enjoy the present. The traveler whose baggage is fixed upon some revelation of far-off beauty is not likely to ever reach it. To advance swiftly and safely he must bestow careful attention upon the land through which he is passing, and not let his eye be fixed upon the distant shore. In like manner the Christian who is so absorbed in looking and longing for a revival that he forgets his regular duties, is not likely to receive it. A lamentably large proportion of our church members seem to think that they can do nothing whatever for the cause of Christ excepting when under a pressure so great that they cannot be satisfied with a few weeks of these "big" meetings, but not correctly guided brethren, fail to see that the climax of ecstasy, for which they are so anxious, is sure to be followed by an anti-climatic lassitude which sometimes by its intensity completely collapses the individual. If the extraordinary interest does not rest upon a solid foundation of ordinary duties well performed. While we would give all due credit to the advantage obtained from occasionally making our most earnest and concentrated efforts, we must at the same time remind our brethren and sisters that the spiritual food of the present cannot supply the spiritual needs of the future. If we depend entirely on the great awakening, we must be constantly making our way as years apart, once in a great while we may enjoy a surfeit of good things, and for the rest of the time hover on the verge of starvation. To follow the Divine example and obey the injunctions of our Lord, we must be in season and out of season. We shall be all right on this point if we get hold of the truth that strength is retained and development secured, through the Father's answer to the prayer, "Give us this day our daily bread," the rule applying equally to the affairs of the body as to the affairs of the soul. The extraordinary has the advantage of newness and unfamiliarity; the ordinary has the disadvantage of being well worn and familiar. Doing about the same thing in about the same way, over and over again times without number, is neither poetical or exhilarating. And yet in both the secular and religious worlds it tells the story for a large proportion of what is accomplished.

A skilful farmer is preparing his ground for planting. How straight are the furrows that follow his clean-cutting plow! They are smooth and even, and in every respect just as they should be. These are the ordinary duties of the plowman that he looks to the counterpart of all others. The plowman is evidently taking special pains to do his very best. But the very best that he could do was to turn out one good furrow, and then let the others out as they came. With the plowman at work in the fields of Christian opportunity, let us take as the pattern of our action the furrow turned by the holy human life of our Redeemer, devoting all our energies to making every day's work so thoroughly like it that the most severe critic will say of us, "They are constantly striving to be like Jesus." We are here for service, and while we are in the spirit of true devotion the Lord so acts in and through us that our work with Jesus is carried to an extent that cause His presence to influence our whole lives, even down to the smallest detail. The least that is done, for the glory of Jesus has a place in the grandeur of the everlasting world, and is, therefore, ordained to form a ray

in the light of the Master's royal diadem. Abiding spiritually is an important element, without which we cannot maintain the standard of our regular Christian duties. The possession of this fundamental attribute alone proves that we are of Christ. It is the only quality that shows, inwardly to ourselves and outwardly to the world, that we are born of God. Being born of God, while we are devoted to His service, the conquering Saviour, it is as in Him as in us, the same yesterday, to-day, and forever. He has given us of Himself! hence the power of His Spirit at all times and under all circumstances should be the leading element in our character. It is a sad fact that many undisciplined disciples spend a large portion of their time as backsliders. But the Bible does not indicate that such a condition is ever necessary, and the under-reading of regular duties is a chief reason why it so largely exists. It thus appears that if we wish to know why church members place so much dependence on that which may only be done at rare intervals and under peculiar circumstances, we should look above the path-way along which the pilgrim advances, with face held to the front by a magnetic force far stronger than that which holds the needle pointing toward the pole.

By prayerful watchfulness, by self-denial, and by the most careful and patient cultivation of the spiritual life, we can make the cultivation of spirituality the first and most important of our regular duties. Church members, who with the understanding are building on this foundation, do not consider their regular duties in the little as well as the large affairs of church work. That intense individuality which is so prominent a characteristic among our people, in ordinary times is apt to prove a great obstacle to the promotion of every-day duties. A revival is going on, as a rule, this element does not give us much trouble. During such seasons our people are moved by a common impulse, and for the time the peculiar self-satisfied brother forgets what he usually holds as a magnificent truth; namely, that he is equal to anybody else in virtue and wisdom, and it may be a little superior. 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\$2.00 per annum; When paid within thirty days, \$1.50.

Editor: J. H. SAUNDERS; Business Manager: J. H. SAUNDERS.

ALL CORRESPONDENTS intended for the paper to be addressed to the Editor.

ADVERTISING: The Messenger and Visitor will be sent to all subscribers until an order to discontinue is received.

Messenger and Visitor.

WEDNESDAY, JULY 27, 1892.

LIFE AND PEACE.

These are days of great activity for Christians as well as for others.

Yet there is a desire for peace. The vacation season suggests rest and the longing for it grows strong.

But we can have both. For we are taught that to be spiritually minded is both life and peace; and while this spiritual life is far deeper than the outward whirl of business and pleasure.

Well, a spiritual mind, for one thing, recognizes the existence and character of Christ, and the simple thought that He, such a being, exists, imparts something of rest to the disturbed soul.

The new Brunswick Eastern Association met on the afternoon of Saturday the 16th inst., with the church in Point deBute.

In addition to all this, a spiritual mind will be a loving one, and love gives the greatest quickening of everything vital and the greatest peace as well.

Many of our readers will wish for freedom for a while from consuming work and the burden of life, and to very few of them there comes any such relief.

But it is only by becoming spiritually minded that these great treasures can be gained, and therefore we have need of patience.

peace and the fruits of the full man in Christ may abound in us.

THE DETROIT CONVENTION.

Our Ontario correspondent, as will be seen by reference to his letter which appears in another column, favors the readers of the MESSENGER AND VISITOR with some account of the Young People's convention recently held at Detroit.

Among the ministers who took part in the convention, we observe the names of Dr. Wayland Hoyt, of Minneapolis; Dr. P. S. Henson, of Chicago; Dr. Kerr B. Tupper, of Denver; Dr. Gambrell, of Mississippi; Dr. Clough, the distinguished missionary; Dr. J. D. Fulton, Dr. Mabie, secretary of the Missionary Union; Dr. Thomas and Rev. O. C. S. Wallace, of Toronto.

The Watchman, in commenting upon the convention, remarks upon the evidence which it offers of "the unity of Baptists of all sections. The delegates from Canada and the South looked hands with those from the North-west and from New England. Those who have feared that our great denomination is being growing apart and feeling the influence of the sectionalism which is playing too large a part in political life, were disabused of that notion at Detroit.

Dr. deBleis spoke of the necessity of bringing our young people into intelligent relationship with the spirit of the age in which they live and enabling them to take their places and perform their parts as citizens.

THE NEW BRUNSWICK EASTERN ASSOCIATION.

This association met on the afternoon of Saturday the 16th inst., with the church in Point deBute. This name has come down from the old days of the French occupancy, and the place was one of the many settlements which the French had formed about the Cumberland Basin, to which they were attracted by the extensive and valuable marsh lands which still comprise so important a part of the wealth of the country.

The report on Education came in somewhat irregularly at this stage. It was presented by Dea. S. C. Wilbur, of Moncton, and was brief but excellent in quality.

The interests of the Baptist cause here are cared for by Rev. A. H. Lavers, who has lately become pastor of Point deBute church.

The association was called to order by Rev. W. H. Warren, the moderator, and after some time spent in devotional exercises, proceeded to elect its officers for the ensuing year.

The same thing had taken place last year. The association at Sackville appointed a special committee on the matter and they advised a certain course of action.

matter as yet been reached. The matter was again referred to a special committee.

On the report on Obituaries being called for, Rev. J. E. Filmore, on behalf of the committee, stated that the ranks of the ministers of the association had not been invaded by death during the year.

SATURDAY EVENING.

An educational meeting of a very interesting character occupied the evening. Addresses were given by Revs. W. H. Warren, Dr. deBleis and S. McC. Black. Mr. Warren said: We scarcely need now to insist upon the benefits of education.

Then followed an address by Mrs. Estabrook on the centennial movement. Reference was made to the great privilege of being permitted to take part in the celebration of the centennial of modern missions.

An excellent paper, "Influences which tend to increase an interest in missions," written by Miss Chipman, of Wolfville, was read by Mrs. Botford Smith, of Amherst.

Mr. Wilbur supported the report by saying that we need to back up our words by deeds. We have institutions which give education under Christian influences.

If we carry out the spirit of the speeches which have been delivered, we shall seek to promote the interest of the seminary by inducing students to attend it and by supporting it with our money.

The following resolution was moved by Rev. W. H. Warren and unanimously adopted: Resolved, That this association recognizes with great pleasure the cheering progress which continues to be made at our institutions of learning at Wolfville and St. Martins, and we heartily commend these Christian Baptist schools to the enlarged sympathies and support of all our churches.

urge that intelligent young men and women be encouraged by their parents and friends to avail themselves of the privileges offered at these institutions for securing higher intellectual training, and for the enjoyment of superior moral and spiritual culture.

SUNDAY MORNING.

A large congregation gathered in the morning—many of the people coming from a considerable distance—to hear the annual sermon, which was preached by Rev. S. W. Keirstead, of Dorchester. The sermon, as all the services of the day, had reference to the centennial celebration of Foreign Missions.

SUNDAY AFTERNOON.

The attendance at this service was very large, completely filling the house. This was also a missionary meeting, and was under the direction of the ladies of the W. B. M. U. Mrs. A. H. Lavers presided. The Scriptures were read by Mrs. Emerson, and Rev. F. H. W. Pickles (Methodist) offered prayer.

Rev. Mr. Hinson, who had preached at Amherst—eight miles distant—at seven o'clock, had returned to Point deBute in time to deliver one of his trumpet-toned addresses on missions. He had been preaching on John 3: 16, and the difference between the people here, he said, and the heathen is that we know and the heathen do not know John 3: 16.

A sermon by Rev. W. B. Hinson preceded the resumption of business by the association. The discourse was founded upon the second chapter of the Acts of the Apostles. This book of the Acts was held up as the supreme and sufficient manual for the guidance of the minister in his pastoral work.

The special committee on the Dorchester church difficulty presented their report, from which it appeared that certain assurances had been given on behalf of both parties, and certain recommendations made by the committee, which, it was hoped, would lead to a settlement of the difficulty.

The Circular Letter was read by its writer, Rev. McGregor. The subject was "Tithing," which was advocated not as a law binding upon Christians, but as a rule of giving which had the sanction of Old Testament Scripture and which might be regarded as indicating the minimum which Christians should aim to contribute to the treasury of the Lord.

SUNDAY EVENING.

A large congregation was present. Rev. W. H. Warren presided. The Scripture read was the 35th Psalm; prayer by Rev. C. E. Baker. Some introductory remarks were made by Mr. Warren, showing the gratifying contrast presented on the foreign mission fields to-day and in the days of Carey, and the great encouragement which the church now had to address itself, with increased zeal, to the fulfillment of Christ's great commission.

Rev. A. Cohoon spoke on Home Missions, presenting this subject in a very interesting manner and with the ability and power which comes from intimate acquaintance with and profound interest in his subject.

Dr. deBleis spoke of the sinful indifference of the Christian church to the coming of the kingdom of God on earth. Christ sent up the petition from a Galilean hill-side, "Thy kingdom come." We look and hope and pray the same prayer still, "Thy kingdom come!"

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TUESDAY MORNING.

The association closed with a short session on Tuesday morning, which was occupied chiefly with routine business. Revs. S. W. Keirstead and W. B. Hinson were appointed members of the Board of Directors of St. Martins Seminary. A committee was appointed to act in connection with committees from other associations and the Convention in reference to the preparation of a church covenant and articles. The Association placed on record its protest against the granting of government aid to denominational schools.

The thanks of the Association were voted to the church and people of Point deBute for their abundant and hearty hospitality, especial mention being made of the kindness and courtesy received at the hands of our Methodist brethren and those of other denominations. A vote of thanks was also tendered to the choir for the excellent music which had enlivened and inspired the meetings of the Association.

which had been organized during the year, having now a membership of 74. The 1st Hillboro reported 37 baptisms; Valley church, 34; Moncton inst, 30; Sackville, 20, etc.

The report on Systematic Beneficence was presented by Rev. A. E. Ingram and adopted without discussion.

MONDAY EVENING.

The report on Temperance was presented by Rev. W. Camp. The evils of intemperance were set forth in strong language. A more pronounced stand for temperance by our churches was recommended, with the instruction of the young as to the evils of intemperance, and continued agitation for a prohibitory law.

The association had learned with much regret that Rev. J. Goodwin had received quite serious injury from being thrown from a carriage. His condition being reported to the meeting, Rev. A. Cohoon being called upon, offered prayer on behalf of Bro. Goodwin.

The committee on Sunday-schools reported through Bro. G. A. McDonald, Revs. C. E. Baker, S. W. Keirstead, W. B. Hinson and others addressed the association on this subject. Especial emphasis was laid upon the importance of making use of the Bible rather than lesson books in the Sunday-school.

A resolution in reference to the St. John's, Nfld., fire, commending the sympathers to the sympathy of the churches, and urging them to render cheerful assistance in raising funds to meet the pressing necessities of those who have suffered loss in this great disaster, was introduced by Rev. W. H. Warren and heartily endorsed by the body.

The report on Denominational Literature was presented by Dea. S. C. Wilbur. The report heartily endorsed the MESSENGER AND VISITOR and commended it, as well as the Book Room, to the sympathies of the association.

The editor of the MESSENGER AND VISITOR, being called upon, addressed the association, gratefully acknowledging the hearty and generous support given, in most cases, to the paper by the pastors and the churches, and pleading for a still fuller and more earnest co-operation on the part of all, that the paper might become a still stronger auxiliary to the pastor, and wield a still greater and wider influence in promoting the interests of the denomination.

The Committee of Arrangements had reported for discussion a number of topics, having more or less direct bearing upon Christian work. There was found time for one only of these topics, "How to increase interest in the prayer meeting," which had been assigned to Rev. W. B. Hinson. The results in this instance, however, were so good that we feel sure that this feature will find a larger place in subsequent associations.

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Our College.

Acadia College was thoroughly alive than despite of—quite possibly because of—staunch vigorous criticism, he is steadily increasing, and good prospect that in a few years will be easily first, as she is one of the best colleges of maritime Canada.

There are many signs of life and growth. Demands, unmet otherwise, of students and better teachers, greater love for the college in each graduate, and the general feeling that Acadia may continue to do greatly need the bill of advertising, are clear evidence that it will not be allowed to settle into a fall asleep.

Acadia's library endowment is fully small; but the college's largest library in Nova Scotia ceased to buy new books, at least for additions on the gift known publishing house. Literally and figuratively "pulver," is far from such a state. The annual income applied, and the liberal new views and other periodicals for the best British and American publications. Here is a plea for some one to help this to become what it ought to be, a semi-library should be fire-proof building, since the satisfaction in giving to fire so easily destroyed by fire as in its present quarters.

Mr. Haley, who will take the department of Physics a real teacher. This is worth note of, for students know every one who has studied make his thought clear to a careful preparation which has made for his work in Germany guarantee his Acadia.

Young People at Bridgetown.

It is time that our Baptist people were deciding who shall their various societies at Bridgetown.

Each young people's society church that has no young city, is invited to send one to a meeting that will be held in town, Friday evening, Aug. 19, 7.30, the purpose of considering the formation of a Maritime Baptist Union. These delegates are also eligible to appoint delegates to the Convention proper. W. B. M. U. The proper thus be for each young people to appoint its delegate as a sible, and forthwith request or Aid Society to make the same of its delegates, thus sending of the name of the delegate by either the church Society, and relieving the committee at Bridgetown of a dittonal burden.

Arrangements for the following are in progress. A programme will be published on Friday evening, Aug. 19, 7.30, to consider organization. Saturday, 9 to 10 a. m.—Worship. Sunday, 6.30 a. m.—Early prayer. Monday, 9 to 10 a. m.—Worship.

C. W. WILLIAMS, Chairman Advisory Committee.

Ministers' Institute.

An earnest effort has been secured an excellent bill of approaching meeting of our Institute at Bridgetown, 1903 that all our brethren in the will avail themselves of the sharing in the advantages of that.

It has been arranged to give evening to the Baptist people's Union, and to hold the session of the institute on Thursday evening, August 18. As the plan to attend the meeting at the institute on Friday must go town by Thursday's train, an arrangement is a most convenient.

The following programme, necessary changes, has been for the occasion: THURSDAY EVENING. Commencing at 7.30, local. Limentary business, papers with intervals for discussion: 1. "O. H. Spurgeon—The Sermon Success," Rev. I. E. Bill. 2. "Studies in the Acts," Kempton. 3. Paper by Rev. D. H. Simpson.

FRIDAY MORNING.

Commencing at 10 o'clock (local). 1. "Alien Baptisms," by Rev. Bishop. 2. "Prayer in connection with the work," by Rev. W. H. H. 3. Paper by Prof. E. M. Kellogg. FRIDAY AFTERNOON. Commencing at 2.30 (local). 1. "Young People's Societies," J. A. Gordon. 2. "The British Empire in the hands of the Faithful," by Rev. F. H. Fosbury. The brethren named are requested to be prepared to prepare in the order here indicated. W. H. WARREN, Chairman. Sackville, July 21.





**CHAM'S PILLS**  
 Family medicine  
 S. CO.  
 STON.

"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."

**TWENTY TIMES A DAY.**  
 Twenty times a day, dear,  
 Twenty times a day,  
 Your mother thinks about you,  
 At school, or else at play,  
 She's busy in the kitchen doorway,  
 Or she's busy up the stair,  
 But like a song her heart within  
 Her love for you is there.

There's just a little thing, dear,  
 She wishes you would do,  
 I'll whisper 'tis a secret,  
 Now mind, I tell it you,  
 Twenty times a day, dear,  
 And more, I've heard you say,  
 "I'm coming in a minute,"  
 When you should be at once obey.

At once, as soldiers, instant  
 At the motion of command;  
 At once, as sailors seeing  
 The captain's warning hand,  
 You could make the mother happy  
 By minding in this way,  
 Twenty times a day, dear,  
 Twenty times a day,  
 —Mrs. M. E. Sangster.

**THE HOME.**

**The Sick in Summer.**  
 The nursing of the sick in summer is even a more difficult task than in winter. In winter there is abundance of fresh, pure air, and a proper temperature may be easily attained by the use of artificial heat. In summer, on the contrary, the heat cannot be controlled. Pure air is not always possible in all localities, where the neglect of one or two careless neighbors, with a strong wind blowing, may fill the atmosphere with the poison of decaying vegetation or some other nuisance. These difficulties are against the invalid sufferers in country or town, and require extra care on the part of the nurse.

A wise physician has said that a good nurse is a woman, thoroughly healthy and alert in all her five senses. She must have good sight, in order that she may watch the slightest changes in the patient, catch a motion of the eye, the tip of the fingers, and see in a moment what is wanted. She must have quick hearing to catch the slightest whisper of a weak invalid. She must have a sensitive as well as a soft touch, that she may note the most delicate changes in the skin and may test the temperature of hot applications that may be ordered. It is especially necessary that she have a correct and acute sense of smell, so she may detect the slightest impurity in the atmosphere of the sick room. Her taste must be correct, in order that she may test the food to see that it is properly cooked. A good nurse should be also a good cook, and at the best training schools for nurses a course of lectures with manual training in cookery is a part of the curriculum.

A nurse has special need of physical strength to endure the fatigue of her place in the summer season. Where the patient is very ill a second nurse is supplied at night to give the first or day nurse her needed rest. It is a great mistake for any woman to undertake the duties of a nurse unless she is willing and able to endure the physical hardships of such a place. A nurse must have no objectionable eccentricities of manner; she must have a general sense of wholesomeness in her personality. A nervous woman is in no way fitted for a nurse. A great many women manage to pass their examinations who do not possess all these requirements, but they do not make successful nurses. The question of education is a second one. No education beyond the rudiments is required at the admission of uneducated women into the ranks before the time of probation is over, as they do not possess the same nerve and power of endurance and comprehension of details as women of more cultivated minds.

The good nurse should certainly be a woman of tact, in order to humor the harmless whims of her patient rather than irritate him by martinetish methods. One of the most objectionable habits of the indiscreet nurse is that of rebuking her sickroom and hospital experiences to her patient. Like a wise physician, the discreet nurse says little and never talks "shop."

**Diplomacy for Mothers.**

It is an undeniable fact that the most exemplary and charming parents are sometimes signally unsuccessful in training their children. As the father is usually so engrossed in his business or profession that he can see but little of his growing boys and girls the development of their characters is left with the mother, and she, not unjustly, is held responsible for their success or failure in mature life. No greater responsibility can fall to the lot of a human being, and yet many mothers wholly fail to realize it.

It requires peculiar characteristics to be a good mother. The most unselfish and self-sacrificing women are not usually successful in bringing up their children, for the simple reason that they give everything and require nothing, a course which most inevitably produces weak and worthless characters. Indeed the results are almost more undesirable than those of the opposite extreme, where stern and exacting mothers lay down laws like nothing of the kind and insist, when nothing may change.

The successful mother must understand diplomacy, using the word in its best sense. Some children may be driven, but it seldom affects them favorably, while, on the other hand, indulgence, which is not a child's nature. It is doubtful whether obedience which is only external is worth having, and certainly a direct refusal to obey always raises something of a barrier to the perfect love which should be constant between mother and child. Therefore no general in command of an army has more need to be a diplomatist than has the mother of several children. By this we do not mean that children should not be taught obedience, which is an essential factor in every life, but that they will learn the lesson more easily

and more thoroughly if it be not required of them too often.

Every day brings to children a succession of little duties which are contrary to their inclinations. Whether these things are done grudgingly and only from the fear of punishment, or cheerfully and almost unconsciously, depends largely upon the diplomacy of the mother. If she makes the filling and hair-brushing, the studying and errand-running, things to be dreaded, and shirked if possible, it is doubtful if her children ever find duty a pleasure or know anything of the joy of service. It is far better to have some pleasant duty and a performance shall not be irksome, for the habit, once formed, will be carried on unconsciously through life.

Suppose a boy is in need of a new hat and there is a discarded one of his father's which happens to be the right size. The undiplomatic mother says: "John, here is this hat of your father's which he never liked and has hardly worn at all. You must wear it and save the coat of a new one." What can be expected but that the boy will despise the hat, wear it unwillingly and as little as possible? Whereas the diplomatist would ignore the previous history of the hat, and say: "John, come and try on this hat and let me see if it's becoming. I can easily get you a different style if it isn't, but I like it very much." The chances now are that John will be delighted with the hat, and, obvious of its past, will enjoy its possession.

A mother, not long ago, found that her daughter thought herself in love with a man who was undoubtedly her inferior. The mother knew that any opposition would simply make the daughter more determined. Fortunately she was a true diplomat, and took the only course which could have succeeded. She never showed the slightest disapproval nor said one word against the man. But she invited him to her house for a long visit, and by making him feel perfectly at home, she contrived to make him display his selfishness, lack of gallantry, and his low ideals. All the girl became more disgusted than even her mother had been, and of her own will broke away from a man with whom she could not have failed to be miserable. Since such instances as these can be multiplied indefinitely, would it study diplomacy? — *Congressionalist.*

**Carache.**

There is no more acute pain of childhood than carache. This seems often to be caused by the sensitiveness to cold air of the tender membranes within the ear, and may be stopped by filling the ear with a little cotton dipped in sweet oil and warmed. If this does not give relief a few drops of laudanum, warmed by setting the bottle in hot water, may be added to the oil. A roasted onion is a favorite remedy with many mothers. If it is applied to the ear as hot as it can be borne it will relieve an obstinate case, and certainly is harmless.

When the pain is very intense it is better to dip the cotton, or better still a piece of wool, in hot laudanum once, put it in the ear, and lay a hot sponge over it. It is a very bad practice to keep cotton in the ear any longer than is necessary, as such a habit will render the ear passages too sensitive and tender. When carache appears in a grown person, and refuses to yield to simple remedies, a physician should be consulted at once as a most serious disease may begin in this way. A "gathering in the head," as it is called in country parlance, is a painful and serious disease of childhood, as it may effect the hearing. It is very rare that the earwig or any other insect gets into the ear, but it is not an unknown thing, and when it occurs it causes an intense pain till the creature is smothered by pouring sweet oil into the ear. When cotton has been put into the ear and has served its purpose, it should be carefully removed and no bits left behind to work into the passages. Deafness is frequently caused by the presence of some such foreign body in the ear or by an accumulation of wax. In such a case the remedy consists in frequently syringing out the ear with warm water, using also a little sweet oil or white Castile soap to dislodge the obstruction. Sometimes a large piece of wax comes out only after weeks of such syringing, and the defective hearing is suddenly restored.

**Tomato Recipes.**

**TOMATO TOAST.**—Rub a quart of boiled tomatoes through a colander, put in a stew pan, season with pepper and salt. Lay slices of buttered toast on a hot dish and pour the tomatoes over.

**SPICED TOMATOES.**—Scald and peel one peck of ripe tomatoes. Add four pounds of brown sugar and one quart of vinegar, two tablespoons of cinnamon, one of cloves, one of mace and one of allspice. Boil slowly two hours, stirring often.

**TOMATO OMELET.**—Cut and chop half a dozen ripe tomatoes, season with salt and pepper, add half a teaspoon of bread crumbs. Beat five eggs and stir in with a small lump of butter. Heat a pan quite hot, grease with butter, pour in the tomatoes, stir until thick. Let brown and turn.

**TOMATO FANCI.**—Put a layer of tomatoes in the bottom of a pie dish, cover with a layer of bread crumbs, then sprinkle with salt and pepper, put in more tomatoes, bread crumbs and so on until the dish is full. Put the bread on top, cover with bits of butter, and bake twenty minutes. — *Vegetarian.*

**GREEN TOMATOES.**—A very nice vegetable may be made of green tomatoes if treated as follows: Slice equal quantities of tomatoes and onions, season with salt and cayenne, and boil them for half an hour in a little water and stock. Served with fried potatoes round. With the addition of poached eggs, this makes a very good breakfast dish.

**BAKED TOMATOES.**—Choose six large, smooth tomatoes. Cut a slice off the stem end and carefully scoop out the seeds. Mix half a cup of finely chopped cold boiled carrots, two tablespoons of stale bread crumbs, a tablespoon of chopped parsley, half a teaspoonful of salt, and a dash of cayenne, with a tablespoonful of melted butter. Fill the tomatoes with the mixture, heap into centre; sprinkle over the tops with bread crumbs, put the tomatoes in a pie

dish, bake with melted butter and bake in a hot oven thirty minutes. When done take up and serve hot.

**CURRIED TOMATOES.**—Wash a cup of rice, add a teaspoonful of curry powder and salt to a quart of stewed tomatoes. Put a layer of rice in the bottom of a baking dish, then a layer of rice, and more tomatoes and rice until the dish is full. Sprinkle the top with bread crumbs and bits of butter; bake the potatoes over for half an hour and serve in the dish in which it is baked.

**THE FARM.**

**The Life of the Leather.**

There is harness and harness, but one would be surprised if he knew what a difference there is in the lasting qualities. So spoke F. P. Beardsley, Chief of the Bridgeport, Conn., Fire Department, and a man of long experience with leather and harness before entering the public service. He said that he is not the most expensive harness, but it is always most serviceable, and that harness oils have much to do with the destruction or preservation of harness. He has experimented for years with different oils on separate sets of harness made of first-quality leather. Nothing has proved to be so great a preservative as pure castor oil, at the same time keeping the leather silky and supple. This is because the oil does not soak into the leather, but merely coats it, and thus conserves its natural condition, the "life" of the leather. As a preservative next in value comes castor and neatfoot oils half and half, mixed. The objection to pure neatfoot oil, lard oils and others of like oleaginous character, is that they are too penetrating. They permeate the leather, destroy its natural condition, and so rot and weaken it that it permits entrance of sweat and rain, which soon crack it and complete the destruction.

Such oils may be necessary to soften old and hard harness that has been used foolishly without any oil. For such harness, there cannot be a long future under any condition and frequent softeners cracking and injury to the leather that ensues. But to begin the treatment of new harness with castor oil is far the wisest course. It must be rubbed on the leather sparingly, not offensively thick, and may be colored with lamp-black, which makes the harness look with soap and hot water, the entire application washes off. No oil, varnish or other preparation which will not do this should ever be used. Many varnishes on the market give a handsome lustre, but refuse to penetrate the leather, and by repeated application, become thick on the straps and render them stiff, hard and unpleasant to look at or handle. Manufactured compounds that are antiseptic and wash off the leather, has no sound destructive. The harness lasts longer and looks its best, the leather must be kept as nearly as possible in its natural condition. Any substance which will not soak into it nor permit water and animal salts to do so, and which will not injure its surface, will accomplish the desired object.

**Basement Stables.**

The basement stable is one of the many good things wholly spoiled in the ill using of them. It has notable advantages; it is warm in winter and cool in summer, and it is very safe, at least cost, adding a whole storey to the barn, thus increasing the usefulness of the costly roof a third. It saves much labor in many ways. And, judiciously managed, it has not a single objection which is not more than made up for. When the ground is wet, or even damp, it should be drained. There must be plenty of windows, all made to open and shut for ample ventilation; it should be carried 2 ft. above the bank at the rear, so as to occur dry. Moreover, where light is in the rear is healthy; vermin hate it. The light shames the careless man, exposing the filth so apt to accumulate in dark places, and it is a perpetual reminder of his neglect. A dark basement stable is a nuisance and a pest. When the light is in the rear is healthy; vermin hate it. The light shames the careless man, exposing the filth so apt to accumulate in dark places, and it is a perpetual reminder of his neglect. A dark basement stable is a nuisance and a pest.

**The Peach-Leaf Curl.**

Every spring when the new leaves and tender shoots appear they are liable to attack of a new fungus known scientifically as Taphrinia, which causes the leaves and succulent twigs to curl up, often turning to a reddish or brown color, hence the common name of peach-leaf curl. This fungus and curl is known in all countries where the peach is raised, and the fruit are cultivated, and while it is sometimes so prevalent and its attacks so persistent as to severely check growth of the trees, it usually passes off at the approach of a few days of warm dry weather. It is quite probable that spraying the trees with sulphate of iron, copper or even a very weak solution of carbolic acid and water, would destroy the fungus, but as a rule the disease does so little harm that peach-growers generally let it run its course, knowing that it will pass away without application of any remedy. It would certainly be a benefit to the trees if the disease could be prevented, but to do this, the spraying with

poisons would have to be done quite early, or as soon as the buds began to expand in spring, or perhaps earlier would answer still better. I suggest to an Ohio friend who sends specimens of curled leaves that he experiment next spring in the way of spraying to report the appearance of the disease and prevent results for public benefit. — *Andrew S. Fuller.*

**Foultry Points.**

I kept barley and bran cooked together before the thriving fowls constantly, after finding that such a course never made the birds dull or satisfied their desire for worms and grasshoppers. It is important to feed well during moulting, that the hens may soon recover and begin to lay. I give them all the spare milk; it pays much better to feed it to them than to hogs. In winter I warm it and stir in bran, but do not make it thick. I give the birds lime to run to and also lime-water for drink. To mix it I put lime in the bottom of the trough every second day and pour on fresh water. Lime is so important for chicks. I also sprinkle it about every few days where they eat. Ground-bone, coal, and chopped onions I feed all the year round, especially in early spring. I feed very young early chicks almost entirely on cornbread seasoned well with onions and pepper. Fowls make trouble, but it is of a kind one can usually make profitable. Farmers' wives and daughters should give more attention to it. — *New York Observer.*

**The Trestle for Barkers.**

His horse is in excellent flesh, and shows no signs of neglect. He drove him up to a trestle, and a horse woodlot for a small load of wood. The animal would not pull a pound. He did not beat him with a club, but tied him to a tree and let him stand. He went to the lot at sunset and asked him to draw, but he would not straighten a tug. "I made up my mind," said the farmer, "when that horse went to the barn he would take that load of wood. The night was not cold. I went to the lot at sunset and asked the horse to draw, and he stood motionless. Then he refused to draw. At noon I went down, and he was probably hungry and lonesome. I asked that load of wood the first time I drew him. I returned and got another load, and I fed him. I then rewarded him with a good dinner, which he eagerly devoured. I have drawn several loads since. Once he refused to draw, but soon as he saw me start for the house he started and went to the lot. The horse becomes lonesome and discontented when left alone as much as a person, and I claim this method, if rightly used, is far less cruel and is better for both horse and man, than to beat the animal with a club." — *Our Domestic Animals.*

**Experiences and Incident.**

— Grass grows higher and stronger close around a stone than elsewhere near, and other plants benefit similarly. This may often be observed. Attributing this to a check of evaporation from the soil, and the absorption and retention of water by the stone, falls to note the greater benefit which results from the soil not being packed airtight on the surface, and from the roots having at least a little of the stone directly to themselves. When all the soil around a plant is kept, the season through, equally clean and equally open on the surface, the benefit to the plants will be correspondingly extended.

— There is consolation and hopefulness in the fact that so many are now joining strenuously in the call for the common road. We are far more behind in this prime mark of civilization than any other leading nation is. Many conditions of material, of soil, of climate and of means complicate the problem, and the supply of men well grounded in road engineering is limited; but one at least could surely be found for each county capable, responsible and devoted. With such a man in charge we should be in the way of more or less rapid improvement and progress, and should secure a cause of immense loss reduced.

— A current quotation from *Scribner*, which tells of the beauty and interest imparted to a place by planting the exterior and vicinity of buildings, etc., so as to give both needed shelter and pleasant and useful vistas, touches a matter of great moment. We are fast depleting the forest charm of our country, and largely because of an inherited tendency to imitate the pioneer clearers by cutting down trees and bushes, as we war on injurious animals. It is to be hoped that the new popular arbor-day observances in the public schools will gradually instill respect for the usefulness and the great beauties of trees, and lead to their protection everywhere.

— Miss Louise M. Fuller's recent reminder that the stomach shares fully with other parts of the body in the weakness induced by insufficient exercise in the free air, will explain many very careful dieting often fails to restore good digestion. A friend—an old man—who was lately weakened greatly by an attack of the grip, was obliged to go out to start some strawberry pickers. Gradually he received benefit from moving round in the hot sunshine, although ill effects were feared. By degrees he joined in the work and soon found his skin less apt to chill and his stomach gaining tone, and in less than a week he has hardened into his usual state of health by alterations of work and rest, all in moderation. The farmer too often uses immoderate exertion, his constant exercise in the fresh air making him feel that if he ceases at the table or at his labor could harm his vigorous frame.

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