

The Golden Rule in Business and Politics.

"Golden Rule" Jones, a wealthy manufacturer of the city of Toledo, and thrice its mayor, has just passed away, and the religious and secular press of the great republic is commenting on his character and his career. A hundred thousand persons viewed his remains as they lay in the City Hall, and his funeral was the largest and most impressive ever seen in Toledo, the whole city being draped in mourning, and all places of business, down to the very saloons, being closed.

Samuel M. Jones, a Welshman by birth, arrived in the oil region of Pennsylvania with fifteen cents in his pocket, for, as he said himself, he had been "fortunate enough to be born of parents who were very poor." His quick brain devised a useful invention in connection with pumping oil, and by one of those romantically rapid rises in fortune, not uncommon in the United States, or, for the matter of that, in this country, he became in a few years the head of a great and prosperous manufacturing business, and a wealthy and influential man. That of itself, however, did not give him his great hold upon the imagination and sympathy and respect of his fellow-citizens, and it certainly is not our reason for writing of him here. For if a man has nothing better than success in money-making to recommend him, we are by no means disposed to join the crowd who fawn at his feet. And, God pity us, there are Aarons aplenty to provide for and lead in the worship of the golden calf.

This man had something infinitely better than his wealth to give him honor. He gained his title of "Golden Rule" Jones because he actually wrought the principle of its divine spirit into his business and public life. He ran his factory on it, paid his wages and managed his employes on it, made his money on it, and gave it away on it. "All things whatsoever ye would that men should do to you, do ye even so to them," or, in his own homely yet exact paraphrase of it, "Do unto others as if you were the others," was at once the maxim and method of his business. He became a careful student of labor problems, introduced in his factory the minimum wage, establishing profit-sharing, fitted up a park near his workshops for the recreation of those employed in them, and opened a Golden Rule Hall where he often gave them addresses. When he went into public life he did it in the same spirit, introducing many municipal reforms, and carrying out, so far as his strenuous example and influence reached, his high ideals for the betterment of existing conditions. Things that were declared to be impossible in practice he showed to be practicable when undertaken strongly and honestly, and his three administrations of the mayoralty of the city, for which he was an irresistible candidate, and of which he might have been, it is said, almost a permanent incumbent, were marked by genuine, if not in every case well-judged, efforts to carry into municipal affairs the essential principle of Christ's teaching and life.

"The most spectacular man in public life," *Zion's Herald* calls him, and says that "his life was a continual protest

against the ungodly greed of multi-millionairism, and the vulgar displays of wealth which are indulged in by an increasingly large vagabond leisured class in America." The *Boston Herald* says that "his death is greatly to be regretted because the lesson taught by the business, public and private life of Mr. Jones was one of so great practical benefit to the world that its discontinuance cannot fail to prove a loss to humanity." The *New York Evening Mail* says, "He was called 'Golden Rule' Jones not because he hung up in his shop these words, 'Therefore whatsoever ye would that men should do unto you, do ye even so unto them;' he was called 'Golden Rule' Jones because he lived up to the words. . . . He has left a sweet memory in American public affairs."

The central idea of Christian life is common enough in sentiment, the practice of it is unhappily by no means common. As a maxim it is universally acknowledged; as a method of life, particularly in business and politics, it is too often ignored. And yet it is what the world wants, aye, it is all the world wants, in personal, practical, every-day application in all human relations, to make this earth a very heaven. And when a man essays honestly and manfully to live his own life and treat his fellowmen on this principle, however blunderingly and incompletely, the world is not slow to recognize the effort and to do homage to the man who makes it. As witness the case of Mayor Jones, of Toledo.—*Chris. Guardian*.

THE MAGAZINES.

Perhaps the most noteworthy in the August number of *The Missionary Review of the World* are those dealing with the African at home in America and in Africa. There is an excellent illustrated article on "Working in British East Africa." The editorials are unusually rich and timely. The *Review* gives a fine general view of the mission field, and its contents are always valuable and interesting. Published monthly by Funk & Wagnalls Company, 40-60 East 23rd Street, cor. 4th Avenue, New York. \$2.50 a year.

"Wireless Telegraphy To-day" is the title of a very informing article, by William Maver, Jr., in the *August Review of Reviews*. Mr. Maver, who is a member of the American Institute of Electrical Engineers, and author of several books on wireless telegraphy, tells the reader the "how" of the wireless method, and thoroughly explains the workings of the apparatus. He also rapidly traces the development of wireless telegraphy, mentioning the different systems in use all over the world, describing the service of wireless telegraphy to the warring nations in the far East, telling of its effect on the transmission of news, and making plain the reasons for the intention of the United States government to assume control of all wireless stations on its coasts. The article is illustrated with explanatory diagrams, and with portraits of Marconi, De Forest and Fessenden, the great names in wireless telegraphy.

THE STUNDITS.—The Stundits of Russia are often called Baptists. While not strictly what Baptists are in this country, they believe in the spirituality of the church, reject infant baptism and the formalism of the Established Russian, or Greek church. The Stundits are principally in the south of Russia, while the Letts, the Esthonians and others are in the north, along the borders of the Baltic Sea. Altogether there are somewhere about 200,000 Baptists in the empire of the Czar.

What Others Say.

MUCH NEEDED.
Devout Christian men are as much needed in politics as pure air is needed in the hot slums of our cities. Neither can be purified without the other. — *Rel. Telescope*.

KEEP IT OUT.
If the sectarianism that magnifies minor points of creed and polity to the place of vital importance can be kept out of the counsels of the churches, union is possible with many denominations.—*Free Baptist*.

A FICTITIOUS VALUE.
He who thinks the church cannot get along without him, is placing a fictitious value upon himself. The church can get along very well without us, but we cannot get along without the church any more than the good seed in the field can get along without sunshine and rain.—*United Presbyterian*.

THEY MUST SUBSCRIBE.
There is a suggestion that it shall be an understood rule in churches that no one shall be appointed a church officer, or a delegate to the Union or Missionary sessions, who is not a subscriber to the church paper. How can a man mix in the fellowship and labors of a church or synod who does not know who his brethren are or what they are doing? This is argued, with a good deal of force.—*South African Baptist*.

HOLIDAY RELIGION.
If there is one time of year more than another in which additional care is needed over ordinary Christian living, that time is upon us during the weeks and months of summer. Then it is that the temptation to make places and days the special occasions of religious life and custom comes with peculiar force to many of God's children. Too often has it appeared as though some people's religion is so fixed that it will not bear transportation to the place where temporary residence is taken during holidays; and too often, also, has it appeared as though when on vacation some of God's children religiously regard Sunday, while other days of the week are verily secular or worse.—*Can. Baptist*.

RESPONSIBILITY.
As long as a bar-room operates, so long will mischief be done. Every liquor seller is working evil continually.

The responsibility for the evil done rests not merely on the direct perpetrator of the mischief, but upon those whose consent, connivance or indifference makes the mischief practicable.

If the electors in a municipality permit the continuance of a bar-room which they could abolish, they must bear responsibility for the bar-room's results. No man is wholly free from responsibility for an evil until he has exerted himself to prevent that evil. Every Christian voter in a municipality in which licenses are granted must bear his share of blame for the mischief done by those licenses, unless he has exerted himself to prevent it.—*The Pioneer*.

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