

Sunday Reading.

THE PROBLEM OF THE POOR.

The City of London Has Partially Solved It in a Practical Way.

One of the greatest problems of the day is the problem of the poor. This question has to do with those industrial people who must, perforce, do menial labor, and live on a pittance. How can this condition be bettered? The city of London has in part solved the problem.

Thirty years ago the condition of the tenement dwellers was most pitiable. Filth abounded, and there was little attempt to impose sanitary regulations. Squalor was everywhere, and the ghost of disease walked abroad at all times. But a few individuals first, and then, in 1863, the improved Industrial Dwellings Company undertook a project of reform. It was organized by philanthropic men, but was intended ultimately as a business operation.

The immense blocks were subdivided into little apartments of two or three rooms each, sometimes more, each "self-contained." The rent was about the same as would have to be paid for filthy rooms in an undesirable quarter. Owing to the advanced price of lots it has become difficult of late for the builders to keep within the centres of labor, as they have always tried to do, thus saving the tenants a long daily journey to work and return.

The stairs and landings are on the outside of the building, thus giving no central shaft or elevator well to invite the flames should fire catch in them. This method also gives more privacy to the inmates than with the common central hallways. Forty-five estates belonged to this company, comprising 5368 separate dwellings. Nearly 30,000 people are accommodated. From six to eight shillings per week is a common rent, with a trifle more for the latest structure near Grosvenor Square.

A mortality list is kept of tenants. For the year up to June, 1893, this was 11 per thousand, including a rate of 31 for infants under one year old. The average rate for the city, it may be said, was 19.2. Then there is the Peabody Donation Fund, with 19 buildings, affording 5070 separate dwellings, housing 19,937 persons. The average rent is 4s. 9d. a week. On an average 750 persons are housed per acre, but on Whitecross street, 1125 people are comfortably living in the same space.

But the work of the Governing Council of London is also noticeable, for it has undertaken a kind of socialism. Reeking slums have been cleared away and clean, comfortable and convenient tenement blocks substituted, of which each apartment has its own sanitation and kitchen arrangements.

A large tract was cleared at an expense of £266,000, for 714 buildings were torn down. This 15 acres of B-thal Green is now a park, with trees and gardens in the centre. The rents are lower than they were before, and yet a profit of three per cent. is to be paid. The first experiment was completed in 1892. The committee is constantly at work examining and getting rid of undesirable spots in the city by placing thereon improved buildings. These experiments may be studied with profit in American and Canadian cities.

THE GREAT RACE.

John Wanamaker Preaches a Little Sermon About It.

It is no small matter to keep up in the great race, says John Wanamaker. Business has come to be such a different thing in these days, when ships skip like a deer across the ocean; in these days when everything seems to have swift feet, and must be done on the minute. It is trained people that must come to take hold, and unless they have the wit, have it about them, and have it sharpened, they will fall to the rear. Life at best is a great struggle. Let's help each other—every man of us, every woman—by kindly words, by encouragement. If you should possess a good art to achieve success, do not put a patent on it. Let us hand it around, give it to the next one—say to him, "Pass it on to your brother," and so let the world be filled with joy and brotherliness and uplift until this world shall be filled with good will to man. I had the greatest respect for a little boy on a winter day, that sat on a street corner rubbing his knee. He had slipped down in passing from the curb, and to the man who came right behind him he said "Mister, don't step there; that is where I fell down." We will say this, marking the place where we slipped, but we will say more: "Here is the way to get up; take hold of this hand and this one, and let us help each other." A friend said to me yesterday that in one of those automatic machines where you drop in a nickel to get a piano or something else, that when they came to open the box they found that some people had put in buttons and little strips of leather, and stones and a bit of lead, and a lot of things that were not nickels by any means. I do not know what happened when these articles were dropped into the slot, but this I know that there did come a day when the machine was opened, when it was found that somebody had some day proved untrue. They tried to get, and maybe did get, a prize without the proper pay, but the day came when it was all told out against them. If you try to get a thing without toil, without honest endeavor, it will not be worth anything to you. You will say, "I obtained this for nothing, and I can get another and another for nothing." And it will take out of you besides your own self-respect, the spirit of effort, and it will dwarf you, and you shall be that much less a man. We can only really get what we deserve to have in this world and the next. Keep on in this line of earnest endeavor, and you shall find the flowers at your feet and the music farther on, and the friends to greet you and smile upon you and bless you, and far beyond it all the best of friends to give you welcome, when all this weary world and its work is behind you—a friend who shall say, "Well done, good and faithful servant, enter into greater joys and blessed rest."

Look on the Bright Side.

Cultivate sunny-heartedness, writes Rev. Philip Graer, and you will have a priceless charm for brightening existence and hushing troubled waters into happy peace. Form the habit of giving cheer and encouragement to others, never uttering needlessly a disheartening word. Don't quench

hope, or throw cold water on reasonable enthusiasm, or chill ardor, or create an atmosphere of censure and fault-finding, but make folks tingle to the finger-tips with the heartiness and spontaneity of your presence and greeting. Make others happy and you cannot help but be benefited. Don't let the black-pinioned raven's croak drown the skylark's note. Always look on the bright side.

WORK IN THE VINEYARD.

The splendid mission work of the London Congregational Union is recorded in a little book, entitled "Ten years' Work in Outcast London." Its Midland Hall has sheltered a hundred and sixty-two thousand nine hundred and thirty-five poor outcasts in the last decade. The "ministry of old clothes" and the "ministry of boots" supply thirty thousand garments and two thousand pairs of boots to needy ones annually. The union has more than twenty centres of christian work, including a fresh air mission, training and placing girls in domestic service and aiding immigration.

The University Mission to Central Africa has issued a report of work done through its agency in its principal stations in the dark continent. Since the beginning of the mission over twenty Cambridge men have joined the movement, including Bishops Mackenzie and Symthies. Five have died at their posts in Africa, and now the staff of Cambridge men is seven. Oxford has sent some thirty-six into the field, among them Bishops Tozer and Hornby. Of these thirteen are still working and ten have died in the field. Durham has sent two men, London three, Edinburgh one and Dublin one. This, of course, does not represent the total number of graduates at present laboring in Africa, for on the other hand the Church Missionary Society has over a score of university men in active service in Africa, besides many native clergy who have taken their degrees at Durham university.

Bishop Tucker says: "The sale of our books and bibles in Uganda was so great that the store of missionaries got full of money—that is to say, of shells. Why, we had half the currency of the country in our stores; and so our sale of books went down for no other reason than that the people could not get shells with which to buy them. Just at that time Sir Gerald Portal came into the country and said, 'I will sell you the shells I have here at the rate of three hundred per rupee on condition that you pay them out again to your men as wages and food money.' He agreed to my proposal; so, with a great deal of labor, porters carried them out from the missionary stores to the government house. In due course they were paid out to the man, who in their turn paid them over to the natives for the bananas and beet and mutton they wanted, and so the shells got into circulation again, and the natives were able to purchase books. Talk of the conversion of the natural debt! I think my transaction quite equal to Mr. Goschen's."

An incident reported in a private letter just received from India, furnishes a good illustration of the impression made by the American missionaries upon the natives, who do not openly accept the christian faith. A missionary lady received a call from a wealthy hindoo friend, who spoke to her of the great improvement in her health resulting from a brief stay at a distant sanitarium. "Will you not go again?" he asked. "Oh, no," she replied, "it costs too much." "But," said he, "what is cost if it spares your life five or six years to work here and do good as you do?" After a while the gentleman said: "When you want to go again, you let me know what it will cost, and I will give you the amount." At the close of the call, when entering his carriage, this wealthy hindoo said to the husband of the missionary lady: "Remember and send to me if your wife needs to go to the sanitarium. I can give money for such an object." It is much to know that the judgments and hearts of thousands of hindoos commend the work that is done among them by christian missionaries, while the chains of caste and social custom keep them from accepting the christian faith.

Education and Crime.

The French press is devoting a good deal of attention to that part of Sir John Lubbock's recent address before the Sociological congress in Paris which deals with the effect in England of education upon crime. Since the act of 1870 the number of children in English schools has increased from 1,500,000 to 5,000,000, and the number of persons in prison has fallen from 12,000 to 5,000. The yearly average of persons sentenced to penal servitude for the worst crimes has declined from 3,000 to 800, while juvenile offenders has fallen from 14,000 to 5,000. Sir John Lubbock sees in these figures a confirmation of Victor Hugo's saying that "he who opens a school closes a prison." In France, according to the Temps, criminal statistics and the statements of magistrates show that as schools have been opened prisons have filled, and that the diffusion of education has been accompanied, apparently, with increase of crime, and especially of juvenile crime. In attempting to account for this phenomenon, the Temps points out that in France, under the republic, education is simply intellectual instruction. In England there is not only instruction, but training. Moral and religious influences are brought to bear upon the children.

The Church Army in England.

The following, from an English paper, will give an idea of what the Church Army, an organization in the church of England, is doing in the same line as the Salvation Army: "Last Sunday the Rev. W. Carlisle, of the Church Army, with Captain Loker and Lieutenant Downs, of the St. Mary-at-Hill corps, commenced aggressive evangelistic work in Petticoat Lane, Whitechapel, where, it is stated by the police, over fifteen thousand persons, mostly men, spend a couple of hours on Sunday morning buying and selling almost every description of article. To secure a 'stand' a barrow was put in position, with the consent of the police, at half-past five in the morning. On arriving in the lane the first sounds that greeted the workers, who came with the hearty sanction of the vicar of the

parish, were: 'Now for the winner! We never fail; we always win every race. Only threepence! All the winners of this week!' These words were spoken by some pushing young fellows trying to sell their gambling cards. Opposite was a fine looking fellow trying to sell some patent non-alcoholic beer; behind were old clothes of all sorts on a truck; all around a teeming mass of christian and Jewish heathenism. In the midst of all, Babel and Nineveh combined, after a little prayer and a few words from Mr. Carlisle, Captain Loker spoke, receiving marked attention, for nearly half an hour, during which various helpers sold the church Army Gazette, bearing their witness for Christ in the pictures upon it. Prayer is earnestly asked that this may be the beginning of a great work in the Sabbath-breaking human swarm."

THE ORDER OF THE GARTER.

The Garter Receives Distinction from the Man, Rather than He from It.

Lord Melbourne used to say that there was only one order in the world worth having, and that was the Garter, because there was no merit attached to it at all, and that was what made it the first order in Europe. And therein Lord Melbourne showed his usual shrewdness. The distinction men love best is the distinction which, instead of making a man distinguished, merely singles him out as already being so distinguished that no reason needs to be given for distinguishing him further. The Garter practically says:—"Here is the man whom everyone will agree to think distinguished." The Garter receives distinction from him, rather than gives distinction to him.

And that is precisely the kind of testimony which men covet most. What they desire to think of themselves is that they do not need that any external reason should be assigned for the honor in which they are held; that that honor is indeed inevitable, and is a natural consequence of their being what they are. "Merit," is something earned by effort and labor. But what people love most is distinction which is quite independent of effort and which is imbedded in their nature, like genius or manner or breeding. To be well bred is not at a man's own command.

Work Among the Lepers.

At the Aldersgate (London) noon prayer meeting recently, Mr. Griffith, a retired agent of the Baptist Missionary Society, gave a thrilling account of his labors amongst the lepers in Jamaica. They are very numerous in that settlement. Many of these afflicted sufferers have not only come to know the gospel, and to love the Saviour; they are also active disseminators of its saving knowledge. Amongst many stories of negro girls and women he narrated an instance of a young man who, with nine others, determined to enjoy a life of sin. All went well with them until this one was suddenly attacked by leprosy. Then they no longer wanted his company, and he no longer sought their society. He turned for comfort and salvation to the Saviour whom in the days of health and prosperity he despised. The sufferer was not cast out. He became an earnest evangelist. Disease prevented his walking from place to place, so he bought a donkey and a large-print bible. He rode round from village to village and cottage to cottage reading aloud the scriptures. He was often repelled, but never daunted. By-and-by the disease affected his sight and he became blind. Happily, he had a retentive memory, so he could repeat long passages without mistake; and, although he had lost his eyes, the donkey still possessed his. So Jamie used to clamber on the donkey, who faithfully and safely carried him to the house of God and back whenever there was service.

Messages of Help for the Week.

"Return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Malachi 3: 18.

"What shall a man give in exchange for his soul?"—Matthew 16: 26.

"Peter said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus said, not until seven times, but seventy times seven."—Matthew 18, 21, 22.

"Whosoever among you feareth God, to you is the word of this salvation sent."—Acts 15: 29.

"Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not."—1 Cor. 15: 33, 34.

"Thou shalt love thy neighbor. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Romans 13: 9, 10.

"Let him who is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22: 17.

The Gospel Medicine.

Here is an instance of the double work going on in the mission hospitals of China. It occurs in a recent speech of the Rev. Dr. Swanson. "An old woman came to one of our hospitals lately and asked to see the doctor, and she told the doctor what she wanted. She said: 'The head man of our town was with you here and he was an extremely bad man. He thrashed his wife and made his children miserable; he gambled away his money, and his mouth was so foul all the waters of the rivers would not touch it. He came here and he has returned home; but the tiger is changed into a lamb, and his wife is astonished at the change. He has ceased thrashing her, they are now quite comfortable, and he never says a bad word.' " "Well," asked the doctor, "what do you want?" "Well," she replied, "don't tell any one, but I have a little mummy; I do a little grumbling, and I fear very much my daughters-in-law are not as comfortable as they should be, for I am not a good woman, and I have come here for some of the medicine that has cured that old man, so that I may be what I ought to be."

Can Birds Act?

A remarkable incident is related by a distinguished naturalist. His study window commanded a view of the courtyard, which was sheltered by great walls, and remote from noise or disturbance of any kind. One day he saw a large robin round engaged in dragging the apparently dead body of another robin round and

and round in a circle on the pavement. It looked as though the live robin had fought a duel with the other, and, having come off victorious, was indulging in the cruel triumph of pulling the lifeless body, of its vanquished rival over the stones. Suddenly, however, the live robin stopped and threw itself upon its back as though stark dead. Its wings were half extended and its legs upturned to the sky. Never, to all seeming, had there been a robin more dead. Meanwhile, the other robin went through an exactly converse transformation. It had only been "hanging dead," and now woke up into full and vigorous life. Seizing on his feathered playmate, it dragged the latter in its turn all round the same circle, and repeated the process several times over. Finally, both robins flew off together to a neighboring tree.

THE HEART OF THE CREEDS.

Next to the Moravian come the united presbyterian church of Scotland in the army of missionary workers. They have 570 churches and 185,000 members, and last year they contributed \$400,006 to the cause of missions.

About one-half of the 400,000 Maoris remaining in New Zealand belong to the church of England. One-fourth are either Wesleyans or Roman catholics, while the remaining one-fourth represent the semi-heathen section that either fell away after the wars or never were brought in.

The wealthiest denomination in the United States, if we estimate denominational wealth according to the average value of the church edifices and sites, is the Jewish. The next is the unitarian, the third is the reformed (Dutch), and the fourth the protestant episcopal. The average value of the churches of reformed Jews is \$38,839; of the unitarians, \$24,725; of the reformed (Dutch), \$19,227, and of the protestant episcopal, \$16,182.

New York city, according to the Outlook, has five hundred and twenty-two churches, valued at fifty-five million dollars and with a total seating capacity of four hundred thousand. The gain in the past twenty-three years, while not in equal proportion with the increase of population, has been very great—sixty-three per cent. The protestant episcopal denomination heads the list with a hundred and three places of worship; the Roman catholic eighty-four, and the presbyterian and methodists have third and fourth places with seventy and sixty-five places respectively.

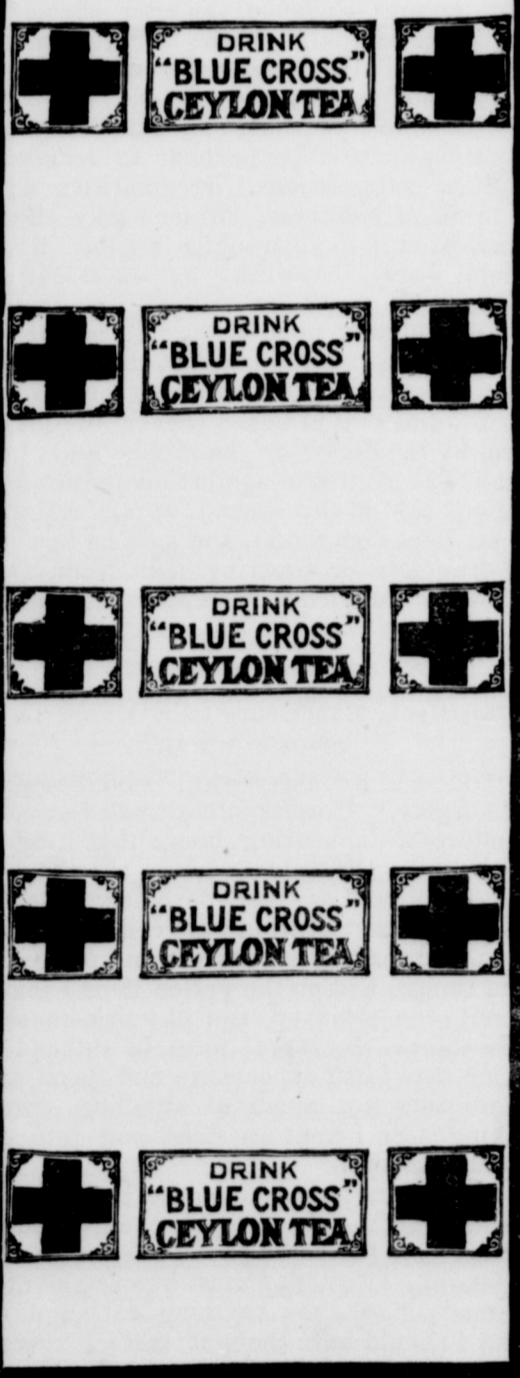
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The man who faithfully discharges his duties as a legislator has no sneer. And when is added to these public duties one's own personal business, one's hands are in truth full. An iron constitution may in such a case resist the inroads of disease for a time, but even with physical advantages in one's favor the strain will eventually tell. The case of Mr. Reuben E. Truax, ex-M. P., of Walkerton, Ont., and the present member-elect in the Local Legislature for Bruce, is an illustration in point.

The popularity of this gentleman has been such that public honors have been crowded upon him. At the recent election of members for the House of Assembly in Ontario Mr. Truax was the choice of his fellow-Liberals for Parliamentary honors and, as has ever been his wont, he came out successfully. But these honors on behalf of his country have been at serious cost to the health of Mr. Truax. He became a victim of indigestion in some of its most aggravated forms. "For ten years," he says, "I was much troubled with indigestion." In conversation with friends, he has put the case much stronger, saying "I

was nearly a dead man." "I tried," said he, "a number of different patent medicines, and have been treated by several physicians, but found no benefit from them. South American Nervine was recommended as a medicine likely to do me good. I obtained a bottle from the local druggist, and I must say I found quick relief. The first bottle I have followed up by taking two more bottles, with the result that I am entirely free from indigestion, of which I had been a victim for fully a decade. Freely, and indeed with pleasure, I strongly recommend to all sufferers from indigestion this medicine which has worked so wonderful a cure in my case."

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