

The Young People

idea was hardly practical, so I turned to professional shopping. That she thought well of, if she could find someone who was giving it up, and who would turn over her customers to her, and recommend her to stores and buyers, but she had heard the business was always so small for the first year or two that she did not feel that she could start out for herself in it, and so on, and so on. Maria, I tried that woman on every occupation that I ever heard of, from life insurance down to raising gold-fish, and she was anxious to go into every one of them, if only it could be done in a large and instantaneously successful way, but as for beginning at the bottom, it was not in her. And she is coming again, too, to see if I can think of something else."

"I don't wonder you are depressed!" I remarked, with conviction.

"Oh, it isn't that I mind their coming," cried my cousin; "it's only that I've realized today that they are types, that there are Eleanors in so many homes, and so many Miss G's—s left orphaned in every town. They have no training to do anything, and, what is far worse, no common sense to see that training is necessary. Work for women has become the thing now-a-days, so that they can go into it without losing caste, but many want work without drudgery, and don't understand that work and drudgery are so intermingled that even the highest and best-paid workers have to take them as they come. Indeed, I often think that the drudgery at the bottom is only a preparatory training for the more difficult (though less frequent) drudgery at the top, and I've tried both. There isn't any other way to begin than at the bottom, though the room, of course, to an outsider, seems to be all at the top."

"Why don't you tell them so?" I asked. "That would be my advice."

"Do you suppose they'd believe it?" asked my cousin, sighing again. "No, indeed; the very next hour they will read in the Woman's Page of some newspaper how Mrs. So-and-So, by making lamp-shades, had realized a fortune, and of how another woman has struck it rich at Cape Nome, and another runs a large mill, and the fourth is at the head of a magazine, and all the paragraphs under the head of 'Occupations for Women,' so of course any woman can do the same things and succeed, you see—and I am a cross old thing who wants to keep others out and have the whole field of successful work to myself. And so Eleanor and Miss G— will go on looking for a ladder that's all top and no bottom, and enlist all their friends in the search, and wear out everybody's patience, and end—"

"By coming to their senses," I suggested, hopefully. "I don't believe so," said my cousin; or, if they do, there are always more coming on. That's why I sigh."—Interior.

Dignity and Impudence.

A large Newfoundland dog, belonging to a physician, gives evidence of the intelligence generally alleged of the canine race. He is the mail-carrier for the household, and is deeply impressed with the confidence reposed in his fidelity in the performance of his duty. This fidelity seems to be recognized by his canine neighbors, and one of them, at least, has shown a mean disposition to take advantage of it, and to annoy the Newfoundland when thus engaged. This teasing poodle is of spotless white, belonging to a lady of means, who employs a colored servant whose duty it is to give the poodle a daily bath and comb its hair. Gyp never attempted to molest the big Newfoundland when the latter was free to prevent it. Nor did he ever molest his giant neighbor but twice when he was carrying his master's mail. The first time the Newfoundland treated Gyp's jumping up and snapping at his tail with dignified contempt. This emboldened Gyp to repeat the indignity the next morning, as the Newfoundland was returning home with a large bundle of letters in his mouth.

The Newfoundland never paused in his errand. He laid the package of letters on his master's desk, and then turned back in the direction of the post office. There was in his movements, as well as in his intelligent face, an air of quiet determination; but no one could guess his intentions until he reached the place where Gyp was standing, fresh from his morning toilet. He then turned, seized the spotless poodle by the neck, and carried it across the sidewalk to the gutter. There had been a rain the night before, and the gutter was filled with muddy water. The Newfoundland dipped the poodle into the dirty water twice, then deposited the mud-bereggled and humiliated dog upon the sidewalk and returned to his home quietly, without so much as a backward look at his victim.

A bystander was watching the entire proceeding, and vouches for all these details, and for the dignity maintained by the Newfoundland as he administered what he evidently believed to be necessary discipline. And this witness' veracity is in no way impeached by his declaring that it seemed to him that the Newfoundland was positively laughing as he returned home.—Rev. A. H. Noll, in Children's Friend.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Our stewardship. Luke 12: 42-48.

Daily Bible Readings

Monday, Oct. 22.—Psalm 18: 25-50. "Who is a rock, beside our God?" (vs. 31.) Compare Ps. 18: 2.  
 Tuesday, Oct. 23.—Psalm 19. God's language in the heavens (vs. 2, 3.) Compare Ps. 89: 5.  
 Wednesday, Oct. 24.—Psalms 20, 21. Our trust, (vs. 7.) Compare Ps. 32: 8.  
 Thursday, Oct. 25.—Psalm 22: 1-21. A psalm of anguish. Compare Matt 27: 46.  
 Friday, Oct. 26.—Psalm 22: 22-23: 6. "For thou art with me," (23: 4.) Compare Isa. 43: 2.  
 Saturday, Oct. 27.—Psalm 24. A triumphal entrance, (vs. 7.) Compare Matt. 21: 8-11.

Prayer Meeting Topic—October 21.

Our stewardship. Luke 12: 42-48. This lesson suggests  
 I. That life with all its wealth of opportunity is a sacred trust. We are the Lord's stewards. The lavish bestowment of privileges and mercies are not for ourselves simply. No blessing comes to us that is not intended to reach with its beneficence some one else.  
 II. That ere long each one will be called upon to give an account of his stewardship. This implies that a careful record of each life is being kept. Stupendous thought—the record of this day is being placed on high.  
 III. That faithfulness in the discharge of life's duties will be rewarded, and that carelessness and indifference will be condemned. Industry and perseverance are certainly included under the term faithfulness. Are we sure that we are what we might have been, and that we are doing what we might be doing? We are held responsible for faithfulness—only that, and all of that.

CONSOLATORY.—We are able to present to our Unions what was to have been the first instalment of the Conquest Missionary Course, as outlined by the International Committee. We are not without hope that we may be able to secure the other articles that were to have followed this. We suggest that our Unions give them a careful study and use them in their monthly missionary meeting. Suppose you send in a report after your next missionary meeting.

An Historical Sketch of Home Missions in the Maritime Provinces.

BY REV. A. COHOON, M. A.

The Baptist denomination in the Maritime Provinces and in what is now the Dominion of Canada, had its beginning in the organization of the Nova Scotia Association in Granville, June 23rd, 1800. Eight ministers were present and nine churches were represented. The number of members is not known, but ten years after, the Association which then bore the name of Nova Scotia and New Brunswick Baptist Association, consisted of fourteen churches and 924 members.

The Home Mission spirit found expression in the first meeting in the arrangement of supplies for the Newport church, and the appointment of two ministers to go to St. John "and assist a people there to come into gospel order and ordain their minister," but there was nothing like organization for the work till 1815. But though there was no organization there was much missionary work done during these fifteen years, for in the ministry of that day we find the names of Thomas Handley Chipman, T. S. Harding, Harris Harding, James Manning, Edward Manning, Joseph Dimock, Joseph Crandall, Enoch Towner and Thomas Ainsley. These men were too large hearted and too much concerned for the salvation of their fellow men to confine their labors to the particular churches of which they were pastors. Besides their visits to pastorless churches, they often extended their labors into the regions beyond. They went forth under the conviction that God was calling them to a particular place, for a special purpose, and God wrought mightily through them.

In 1814 the Chester church voiced the Macedonian cry for the people along the shore to the eastward of that place, and the Association responded by appointing Brethren Joseph Crandall and Samuel Bancroft a mission of three months, guaranteeing them remuneration at five shillings per day.

The following year at the meeting in Cornwallis, the Association by vote declared itself a missionary society, and in 1818 a committee or Board of seven were appointed to take charge of the work. This Board, enlarged by six from New Brunswick, continued in charge of the work till the division of the Association in 1821.

The next period of thirty-two years from 1821 to 1853, may be called the dividing period. With the dividing of the Association came the appointment of a Home Mission Board for each. Then in 1834 the N. B. Association took a further step in the direction of division, by the appointment of a double Board, nine in Fredericton and nine in St. John. A longer step was taken the next year by dividing the provinces into four districts and appointing a Board for each. A year or two later a fifth district was added.

The work in Nova Scotia remained under the direction of one Board till 1850, when the one Association became three, each with its own Board. At this time then we had eight Boards managing Home Mission work.

The objections to this division of the work are apparent. No one Board had income sufficient to undertake work at any point requiring a large outlay, or to take advantage of promising openings or to employ a general missionary. Hence the loss to the denomination by such a policy through all these years must have been very great.

But the beginning of better things was at hand. When the Convention was organized, in 1846, Dr. Crawley and others advocated giving Home Missions a place in that body. The movement went so far as to have Home Missions named in the constitution as one of the objects, but unfortunately the plan of management adopted was not

a workable one, and so failed to bring all the Home Mission work under the direction of the Convention.

But the spirit of union was at work, and the organization of the New Brunswick Home Missionary Society in 1853 marked the beginning of a new period of twenty-six years, which may be called the uniting period. The new society entered upon the work with much enthusiasm, and for a time prosecuted it with considerable success. In 1855 Rev. I. Wallace was appointed general missionary and financial agent, and a good amount of money was raised and gracious revivals enjoyed in many places. Rev. T. Todd subsequently took up this work and, during the year and ten months that he continued in the employ of the Board, the work was much prospered.

The movement for union extended to Nova Scotia, and in 1857 the Nova Scotia Baptist Home Missionary Society was formed. The Central and Eastern Associations passed over their work to the new society, but contrary to the expectation of many the Western refused to do so. But this partial union was helpful to the work and the labors of the society were very useful to the cause, especially in Cape Breton and Prince Edward Island. R. N. Beckwith, Esq., served as secretary of this society for many years.

A further attempt to unite the work in Nova Scotia was made in 1871, which resulted in the formation of the N. S. Baptist Home Missionary Union in 1872, and in 1873 we find all the Associations have passed over their work to the Union, and their example was followed by the Prince Edward Island Association in 1874.

The Board of the Home Mission Union with Rev. G. E. Day, M. D., as Corresponding Secretary, entered upon the work with great enthusiasm and created a new interest in Home Missions. The income more than doubled. Work was commenced at important points such as Annapolis and New Glasgow and weak interests were arranged into convenient groups and provided with regular pastoral labor as far as the supply of men would permit. Rev. Isaiah Wallace, who possessed rare gifts for the work, was appointed general missionary or evangelist and did royal service in adjusting difficulties in the churches, in arranging for the settlement of pastors and in quickening the spiritual life of the churches and bringing the unsaved to the Lord Jesus.

But the thought of a still larger union was working in the minds of many brethren. As early as 1874 Rev. George Armstrong moved and Rev. W. P. Everett seconded a resolution in Convention, looking to placing Home Missions under the control of that body. This matter came before the Convention from year to year till in 1877 the constitution was amended so as to make Home Missions one of the objects of the Convention. A Board was appointed in 1878 and their first report was presented in 1879. Thus after 32 years of dividing and 26 years of uniting we have for the second time one Baptist Home Mission Board for the Maritime provinces.

The new Board entered upon the work with great heartiness determined to push it as vigorously as men and means would permit. In the carrying out of this purpose they often found the years closing with heavy deficits, at one time amounting to nearly \$3000. Their policy has been to group all the weak churches into convenient fields and keep them supplied with continuous pastoral labor, and to employ one or more general missionaries to act as evangelists in opening up new interests and holding special services with weak churches. During the fifteen years ending August, 1894, the end of the second period of union in Home Mission work, 36 churches were organized, 6,056 baptized, 1,625 received by letter or a total of 7,681, enough to form a respectable association. Fourteen of the churches organized, 2,117 of those baptized and 456 of those received by letter were in New Brunswick. The total expenditure on grants to the fields and salaries of General Missionaries and student missionaries, during these years was \$78,421.33. Of this amount \$26,250.75 was expended in New Brunswick, which contributed during that time \$22,535.10.

In 1893 the brethren in New Brunswick began to move for separation in Home Mission work. In consequence of that movement the Board of the Maritime Convention discontinued its work in that province in 1895 and it has since been managed by the Board of the New Brunswick Convention and a Committee of the Maritime Convention. It is now to be under control of a Board composed of members appointed by the several Associations of the province.

The work in Nova Scotia and Prince Edward Island has been carried on as before. Some of the larger groups as they have increased in strength have been divided and in a few cases it has been found necessary to extend a helping hand to a church or group of churches that had long been self-supporting.

There are now 96 churches with 176 stations in 49 groups looking to the Board for assistance. To keep men with these churches all the year and meet other expenses, the Board requires an income of at least \$6000. This the Baptists of these two provinces should be careful to supply for the work is vitally related to the welfare of the denomination. By means of it new churches are planted, some weak churches made strong and others kept from losing their visibility, and enabled to do good service for the Master. But the benefits of this work are not confined to the new interests or weak fields. Many of these weak churches are feeders to the strong inasmuch as there is a continual exodus from the poorer districts of the country to the villages, towns and cities. Some of these become possessed of means in their new homes and in this way add to the financial strength of the body. Some also find their way to the Northwest and British Columbia and so the mission work in these provinces contributes to the prosperity of the Baptists in the far west.

A valuable contribution of our weak churches is the men they furnish for the ministry. More than a score of these have come from such churches during the last twenty years and are now doing royal service for Jesus in all the provinces of our Dominion and in other lands.

A wise interest in our education work, in foreign missions and in missions in the great West, compels a boundless interest in our mission work in these provinces by the sea. Make this work prosperous and the blessings thereof will overflow on every hand.