

YOUNG PEOPLE'S SOCIETIES.

NEW BRUNSWICK.

Officers of the F. B. Y. P. L. President, A. A. Rideout; Vice Presidents, 1st District, 2nd Dis., L. A. Fenwick, 3rd Dis. M. L. Gregg; 4th Dis., Luther Smith; 5th Dis., I. E. Vanwart; 6th Dis., Rev. B. H. Nobles; 7th Dis., A. J. Prosser; Cor. Sec., Rev. F. C. Hartley; Treas., T. A. Lindsay; Rec. Sec., Miss Gertrude Seely; Asst. R. S. Sec., Miss J. J. Robinson; Auditor, Miss Lottie Vandine.

NOVA SCOTIA.

Officers of the F. B. Y. P. U. President, Rev. D. T. Porter; Vice Presidents, A. M. McNinch; J. W. Freeman, Mrs. Geo. Phillips; Rec and Cor. Secretary, Mrs. A. M. McNinch; Treasurer, Miss L. M. Sargent.

Self Denial Week.

"Resolved that the week preceding Easter Sunday be observed as Self-Denial week."

The above is taken from the minutes of the last annual session of The League. It is earnestly hoped that every society and every person interested in the work of the Free Baptist Young Peoples League will have this in mind and prepare to carry out the spirit of the resolution.

In other years those societies observing This Self Denial week have been able to report an increased interest in the work of the League and also very satisfactory financial results.

It will be a good time to bring before the local societies the work in which the League is engaged, and refer to the responsibilities assumed at our last session in Sussex; No one who was at that meeting can surely have forgotten the spirit of the service and the glad willingness with which the answer to many prayers was received. I am sure many more prayers have been made to God for his continued blessing upon Miss Hartley, our missionary elicit and for our work.

Now let some of the delegates recall the spirit of the League and in the prayer meeting previous to the Self Denial week tell the members about it and so in refreshing our minds, in recalling God's goodness and the loving willingness of his children to serve him we shall surely feel like making some sacrifices for him and his cause.

It will be a good time for prayer, not that we do not now pray and pray often for the things in which we are immediately interested but it would do us good during the week to have specific subject for prayer that unitedly we might approach God and seek his blessing. Topics for the seven days of the week might be suggested as follows:

First day, Our Society and Officers. Second day, Our Church and Pastor. Third day, Our League and sister societies. Fourth day, Our Missionary Elect. Fifth day, Our Student Ministers. Sixth day, Our Comrades the world over. Seventh day, Our associate members their conversion.

Any topic may be substituted for or added to the above, yet there be something definite which the whole society can unite and ask God's blessing. Again it will be a good time to renew pledges. Do you have in mind the pledge service at Sussex have you or your society made any effort to redeem those pledges. The year is over half gone now and it is time the money was beginning to come to the treasurers hand. What a better time to present to the society the subject and take steps to redeem our pledges. If this can be done at the expense of a little sacrifice on our part so much the better. It will do us good.

Let each society appoint a committee to look after the observance of Self Denial week. If the week named is not convenient or you have not time now to arrange for that week choose some other, any week will do. A missionary service on the regular night of meeting would give the work a good start and if an envelope marked "Self Denial" were placed in the hands of each member to be returned the following meeting enclosing a contribution, it might serve the purpose well.

This note is hastily written and is intended to call attention to the matter that some action may be taken. We would all, I am sure, be glad to hear how the week was observed in the societies and with what results.

F. CLARKE HARTLEY, Fredericton, March 28th. 1901.

Mission Work Among Lepers.

All mission work is interesting to all christians. The greater our

respect for the Saviour's command to go, and the deeper our love for those to whom the "go" directs us the more interesting will mission work be to us. But of all the divisions of this world embracing work, mission work among lepers, is in some respects, the most engrossing. It is a sad fact that lepers are found in all countries in the world. Great Britain is perhaps the freest of any nation. India and China have each about half a million. Speaking of India and the East, we are well within the mark when we place the leper population at one million and a half. Christianity is the only system of religion that has ever shown any interest in heathen lepers. The disease is undoubtedly, both contagious and incurable. To live with and labour for such people requires the truest consecration and the truest love on the part of the missionaries. And yet there are those who cheerfully devote themselves to this work. There are societies organized for the purpose of raising funds and sending missionaries to care for both the souls and bodies of these poor unfortunate sufferers. Our new King, His Majesty, King Edward VII is the president of a board of commissioners appointed by the National Leprosy Fund. A great leprosy conference was held in Berlin in October 1897. Amongst Protestants the Moravians were probably the first to take up this work. They began their noble work in South Africa as far back as 1819. At present, the Moravians have an interesting leper home near Jerusalem, where there are, both men and women, who, for Christ's sake, are in constant attendance on the suffering inmates. Different societies have been organized and good work done, here and there, for this afflicted class of our fellow mortals, but it remained, however, for the society known as the "Mission to Lepers in India and the East," to enter this field with zeal and determination. Its object is wholly and solely for the benefit, physical and spiritual, of lepers. It was founded in Dublin in 1874, and at that time aimed at reaching lepers in India only, but in a little time the work extended until China, Japan, and other countries were reached; then the title of the society was changed and the field enlarged accordingly. At the Ecumenical Conference held in New York during last year, it was stated that this society is now at work in fifty-six centers, and has twenty-four Asylums, or homes for the untainted children of lepers, while it also aids fifteen other institutions. It is interdenominational and international in its constitution and its working. It works in co-operation with the missionaries of twenty-two different mission societies. The most effective way of helping lepers has been found to be to gather them into asylums, and there minister to their wants, spiritual and temporal. The results of this work are truly marvelous. Published reports covering the year 1899 give us some remarkable facts. Of a total of 1,326 lepers and 188 untainted children of lepers gathered into these christian institutions, and watched over by missionaries of the Cross, there are 1,147 professing christians, of whom 365 were baptized during that year.

The two main departments of the work of this mission are, first, ministering to those really afflicted with leprosy. Second, saving the, as yet, untainted children of lepers from contracting the disease. For the former little can be done from the physical point of view, at least, so far as any hope of cure is concerned. At the same time a great deal is done to relieve suffering and to improve general health. The disease is known to be incurable. But for these poor hopeless sufferers the great consolations of the gospel are all and all. For them, of all the people in the world, surely it is sweet music to hear Jesus say "Come unto me all ye that labour and are heavy laden and I will give you rest."

For the children there is hope of physical salvation. It has been established that the disease is not hereditary, and that if the children of lepers, who are as yet untainted with the leprosy, can be separated from their parents, there is every reason to hope they may be saved. The plan in operation is to build in connection with asylums for lepers, homes for the untainted offspring and to invite and persuade the lepers to give up their children to the charge of the Missionaries. This plan has worked with marked success. Many children thus saved are now in the world doing for themselves, and some of them have families growing up free from the dreaded disease. These children are not only saved from physical leprosy, but by the grace of God, many of them are being saved from a far worse moral taint. This work of saving the children assists largely in putting an end to, or at least checking one of this world's greatest scourges. Another and an

important branch of the operations of this Society is, that of providing religious instruction for the inmates of Government asylums, where otherwise they would never hear the gospel, or learn about the blessed Saviour.

From all points of view the fruits of this leper work are most striking and encouraging. God seems to have set a special seal upon it. As a class lepers are easily reached. They appreciate sympathy and care. The whole work has a wonderful effect upon surrounding heathen, influencing them in favor of christianity. To look upon European or American women binding up the sores of their poor outcast lepers, is an object lesson not easily forgotten by the heathen. And then it has a good effect upon the Christian converts. To see the missionaries ministering with their own hands to poor sufferers teaches them the lesson of self-sacrifice, and to deny themselves and do good to all the needy. The gospel not only brings them hope but brings life and love into their hearts while in this world. Let us do all we can by way of promoting a gospel that saves to the uttermost. Jesus died for all may we tell this old, old story to all classes.

Should the Prayer Meeting be Abandoned?

FROM THE PRESIDENT OF THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

Some questions that need to be discussed in these days are:— What is a prayer meeting for? Why should we have one? What good does it do? These radical questions are being asked, sometimes in a critical spirit, sometimes in a contemptuous spirit. They should be asked and answered in a sympathetic spirit, by the friends of the prayer meeting rather than by its enemies.

By far the most common fault, a fault that has killed more prayer meetings than any other, is the idea of substituting instruction for inspiration. A prayer meeting is not a monologue or a dialogue or a trialogue. It is not a sermon or a lecture, or a series of little sermons or lectures, by the gifted few.

I do not say that there is not a place for a week-night sermon or lecture, or series of little lectures, if the people want them and get benefit from them; but, whatever it be named, such a meeting is not a prayer meeting, and cannot take the place of the prayer meeting or do its work.

In a true prayer meeting the schoolmaster element does not predominate. There are plenty of opportunities in the church for instruction. The Sunday morning sermon, the Sunday evening sermon the Sunday school, the pastor's class, the religious lecture, the missionary meeting,—in all these the instruction is a rightly predominate. Do give us a meeting in the week where the heart first of all is fed, where the inspirational idea prevails, where we can talk with God rather than hear talk from man.

An old idea of the prayer meeting is that it must be edifying, and so it must be; but, when you mean by edifying that something fresh or original, witty or wise, must be said by every one who takes part, who is sufficient for these things? The result has been that, the common people with their common experiences being virtually excluded the meeting has often fallen into the hands of two or three of the glib or the self assured or the long-winded, and it has become anything but edifying. It has lost its hold and become jejune, uninteresting, and lifeless.

TWO ESSENTIAL ELEMENTS.

Evidently two elements are essential in a prayer meeting that shall hold its own and do its appointed work. First and foremost it must be a meeting of prayer. Its very name indicates its character and limits its scope. It is not a speech meeting; it is a prayer meeting.

When the fact is forgotten that God is present, that He has peculiar blessings to bestow in answer to united prayer; when there comes dimness of faith that "more things are wrought by prayer than this world dreams of," then the door of the prayer-room may as well be nailed up, and the door of the lecture-room opened in its place.

But should there not be other exercises than prayer? Certainly. In the song of praise is inspiration and adoration. Many of our songs are also prayers. Scripture passages when recited from the heart are always quickening. To hear God speak to us is quite as important as to speak to God. Suggestions as to the meaning of the Scripture, brief experiences of God's goodness and grace, news of His working in the world, messages that have helped us from other Christians, quotations that illuminate the Word of God on the pathway of life, all these exercises are truly inspirational.

These feed the heart. 'Give the heart a chance in the prayer meeting. Reach the intellect through the heart, and do not simply try to make some one a little wiser or to display your own wisdom.' should be, I believe, the prayer-meeting rule.

SOMETHING FOR ALL TO DO.

Much prayer and wide participation of sincere hearts are the two elements that will always make a good prayer meeting. If the Christian Endeavor movement has rendered one prominent service to the church, it is in emphasizing and keeping alive in times of religious drought the true prayer meeting idea.

Whenever instruction is substituted for inspiration, whenever the head takes the place of the heart, whenever a Bible class, most important as these are, takes the place of prayer meetings, loss and dearth follow. Give the Bible class its place, but not the place of the prayer meeting. Let that be sacred to communion with God, pleading with God, listening to God, and familiar, unconstrained intercourse with fellow Christians.

Your friend, FRANCIS E. CLARK.

Why He Sung.

Isn't it a grind Phil? asked one member of a college glee club of another.

I don't see how you can give up your Sunday afternoons to that mission.

It is exacting, replied Phil, and at first I thought it a burden; but, to tell the truth, I've come to like it.

Oh, I don't doubt it does good, but the thing that would bother me most would be the character of their music—that cheap, commonplace sort of stuff, you know.

Well, said Phil, it isn't classic, I know, but it seems to be the kind that reaches those men and does them good, so I go ahead.

I wonder at it, Phil, for your taste isn't of that sort.

Phil was silent a moment, and then he said, I'll tell you what helped me to get over that. You know P. professor Mason? Well, he plays for them. The man who has won honors at the conservatories abroad, and whose appreciation of good music is as much finer than mine as mine is than some of the men in the mission—he goes down there Sabbath afternoon, after playing that magnificent organ at Grace church in the morning, and sits down at that old pan of a piano, and puts his whole heart into it. I had some fine ideas about the sacredness of art and all that, and was tempted not to go there and sing; but when I saw that man and heard him there, I gave it up. If he can stand it for the sake of the good he is doing, I guess I can.

And so Phil sang on. No one who knew him ever suspected that he had lost his love of good music. On the other hand, there crept into his work in the glee club a certain richness that had not been there before. I've learned something about putting my heart into the song, he exclaimed modestly, when a friend asked him about it.

A Sunshiny Husband.

A sunshiny husband makes a merry, beautiful home, worth having, worth working in and for. If the man is br-er-z, cheery, considerate and sympathetic, his wife sings in her heart over her puddings and her mending basket, and renews her youth in the security she feels of his approbation and admiration. You may think it weak or childish, if you please, but it is the admir-d wife, who hears words of praise and receives smiles of commendation, who is capable discreet and executive. I have seen a timid, weak, self-distrusting little body fairly bloom into strong, self-reliant womanhood under the tone and cordial of companionship of a husband who really went out of his way to find occasion for showing her how fully he deferred to her opinion.—Christian Work.

He that saveth his time for prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.—Wilder.

A great maxim of human conduct is, above all things, in all circumstances, and under every emergency, to preserve a clean heart and an honest purpose.—Goston.

It Makes Weak Women Strong.

"I suffered from female weakness for five months," writes Miss Belle Hedrick, of Nye, Putnam Co., Va. "I was treated by a good physician but he did me no good. I wrote to Dr. R. V. Pierce, Buffalo, N. Y., for advice, which I received, telling me to take his 'FAVORITE PRESCRIPTION.' When I had used the medicine a month my health was much improved. It has continued to improve until now I can work at almost all kinds of house-work. I had scarcely any appetite, but it is all right now. Have gained several pounds in weight. I would advise all who suffer from chronic diseases to write to Dr. Pierce."

It Makes Sick Women Well.

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JOHN J. WEDDALL.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and wherever used it has unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle and colors evenly a brown or black. Any person can easily apply it at home.

KIDNEY DISEASE FOR TEN YEARS

A Glen Miller Man's Terr Trial.

He Found a Cure at Last Doan's Kidney Pills.

Mr. P. M. Burk, who is a well-resident of Glen Miller, Hastings Ont., was afflicted with kidney trouble ten years.

So pleased is he at having found Doan's Kidney Pills a cure for his ailments, which he had begun to think incurable, that he wrote the following statement of his case so that others similarly afflicted may profit by his experience. "I have been afflicted with kidney trouble for about ten years and have tried many remedies but never received any benefit until I started taking Doan's Kidney Pills. My back used to become sore and my urine was high colored and milky looking at times. Since I finished the third box of Doan's Kidney Pills I am happy to state that I am bothered with backache at all and my urine is clear as crystal. I feel that these pills are the best kidney pills in the country."

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Commencing May 31st, the steamer this company will leave St. John's port, Lunenburg, Portland and Boston MONDAY, WEDNESDAY, and FRIDAY mornings at 8.45 o'clock (returning, leave Boston every MONDAY, WEDNESDAY and FRIDAY at 8 o'clock, and Portland at 8 p.m.) Connection made at Eastport with steamer for St. Andrews, Calais and St. Malo. Freight received daily up to 5 o'clock. C. E. LAECHLER

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