

Resolution on the Speedy Evangelization of Our Share of the Telugu People—An Appeal.

At the Thirtieth Annual Canadian Baptist Missionary Conference, which met in Bimlipatam, India, January, 1899, the following resolution came up for discussion: "What plan of campaign would this Conference recommend for the speedy evangelization of our share of the Telugu people?"

After a most thorough discussion, and realizing the importance of the questions bearing upon our work, it was resolved that Bro. Craig, Churchill and LeSage, be constituted a committee to bring in a resolution embodying the sentiments of the Conference upon the question. After careful deliberation by this Committee the following resolution was presented to the Conference and unanimously adopted:

"Whereas we, the Missionaries of the Canadian Baptist Mission to the Telugu, in Conference assembled at Bimlipatam, India, January 16th, 1899, do believe, (1) That the commission of our Lord Jesus Christ means, that this generation of Christians in the world is commanded to give the Gospel to this generation of heathen; (2) That of the one thousand millions who are in spiritual darkness the three millions of Telugu dependent on us for the bread of life, are a share proportionate to the number of our churches in the Canadian Baptist Churches; (3) That for the evangelization of these people, the means at present employed are utterly inadequate; (4) That the only means for that purpose are at the disposal of our 75,000 Baptist missionaries in the Dominion of Canada; (5) That to evangelize 50,000 of the population of this land one missionary and fifty native Christian helpers are the least possible number of evangelizing agents necessary; (6) That until the country is thoroughly evangelized, the home churches must provide the support of missionaries and the higher training of native agents, leaving to the Christians of this land the support of their own pastors and teachers;

Therefore be it resolved: (1st) That we now urge upon the home churches the necessity of at once grappling with this work by sending out immediately fifty-two men, and additional lady missionaries as the work demands, and providing for the consequent extension of the evangelizing agencies; (2nd) That we request the home churches to contribute their share of the cost of this work; (3rd) That we request both the home and native churches to unite with us in a steadfast and continued prayer to the God of Missions, for a large outpouring of His Holy Spirit, for an abundant outpouring of His Holy Spirit, that the workers be filled with power, and their hearts bowed with conviction; and for the speedy triumph of the cause of Christ throughout the world; (4th) That on Wednesday, the 1st day of April be observed by us as a special day of fasting and prayer for this purpose, and that we request the home churches to join with us in observing this day.

An explanatory of the above we pray every reader of this resolution to consider most seriously the following: First—That the Commission of our Lord Jesus Christ, if it means anything, must mean that the disciples of each generation are commanded to disciple the heathen of each generation, and He Himself is responsible for giving the Gospel to the heathen of each generation, in other words, the promise of His continued presence is coupled with obedience to the command: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and lo! I am with you always, even unto the end of the world."

Secondly—That when the interpretation of our Lord's commission, it behooves us, the Baptists of the Dominion, to see that we are acting our part; and very little calculation is needed to show just what that part is. For if the thirty millions of church members in India are responsible for giving the Gospel to the one thousand millions of heathen in the world, then, according to these numbers, our proportion is exactly 2,500,000 or so our membership is a converted church membership, we may say \$2,500,000 or more than that. The Master holds us responsible for; and if further conviction is needed it may be found in the fact that He has actually invested us with that same immortal soul, to save or let perish.

Thirdly—And now a word about these 2,500,000 souls. We have written down the figures, but who can grasp this fearful number! Let us break it into sections and what have we? Beginning south and working northward, we have one large Akhaidah with half a million souls and but a single missionary! That one missionary is daily finding increasing burdens pressing upon him as converts are gained from this mass of heathenism, for the training, instruction, and strengthening of these converts devolve upon him. Fifteen hundred only, have been gathered into eleven churches, leaving an awful remainder whose cry is woe! A great Macedonia, whose cry is woe! and help!

And now we move forward, and we touch the Comandahs field where another half a million souls are writhing in spiritual death. Five hundred only out of these five hundred thousand have been gathered in. Who can think this and keep still! Our Baptist Missionary in India who has been here five hundred! It is a woe cry that has been going up from this field these fifteen years, but the darkness has smothered it, and no one has responded, so five hundred thousand souls are sleeping on.

And now we move on to enter deeper darkness still as we cross the borders into the Tuni field, for here we have but 15 converts out of this land's mass of heathenism, counting all the way up from three hundred thousand to half a million, even as you are pleased to push out your boundary line. For ten years a single lone man of God threatened these people with hell, and we need marvel if he looks beneath the burden!

Men of God among our Baptist people are your missionary brethren the only men who are responsible for the carrying of this crushing burden! Must their hearts break this cry alone, and must their souls alone break, while thousands are perishing?

But other fields await us. Cast your eye over a map, and a glance will show you that Bimlipatam is the centre of work for a coast line of fifty miles, extending a dozen miles inland, while directly west of the town there is an unbroken stretch of country reaching thirty miles inland. All this vast region is peopled with the dead! To awaken them there is but a single missionary! For fifty years to one missionary has looked wearily across the sea for relief, but no relief has come, and these thousands sleep on.

Then there is Chisocole field full of promise, with four score Christians, and six outstations stretching away from the coast stations like the border of a fan, but there are stretches of 20 miles of heathenism between them, while beyond these stations are regions that no workers enter, six hundred thousand souls within the field proper, and all are heathen. This is dark and sadder than death! Appellater appeal has gone out from this field, but the cry has been in vain. Three quarters of a million souls, one missionary, and that one unrelieved! Alas! alas! for these slain!

But let us move on. The darkness does not lift, deepens rather, as we cross the Bobbili boundaries, with one outstation proper, though there is what may be called another 90 miles distant through a stretch of unbroken country. If we follow the long line of hills that circle away to the north east, one gets, if it were possible, deeper and deeper into the heart of heathenism, and feels that if he did not speak the very stones would cry out. It is a heart-breaking picture! Look upon it, towns, villages, miles of road, vast stretches of country, teeming with people, but dead, dead, dead!

thing; let the home churches unite with us in fasting and prayer, on the first Wednesday in April, that God will pour out His Spirit upon all flesh, so that there will follow an entire consecration of men and means!

Jan., 1899. Secretary Conference.

What About Doing Good.

Then we are to do good, as Christ did. That is our business as His followers. But how? There are various ways of doing good. A pious physician opens a hospital in one of our cities. He welcomes all the sick and suffering who come to him. He heals them if he can without money and without price. Everybody says that he is doing a great deal of good, and he is. So heathen physicians opened such hospitals. He earned from Jesus to care for the poor. His unselfish spirit is the spirit of his divine Master. But there is another pious physician in that city. He does not wait for the poor to come to him. He goes to the courts and alleys where the sick lie neglected and uncared for. He descends into the cellars. He climbs up to the attics. He seeks in order to save. That is another way of doing good. It is the way in which Christ illustrated.

Again, in the pulpits of a great free church stands a eloquent minister of the Gospel. All who will come are welcome. He represents to them with loving earnestness the truth as it is in Jesus. He wins many sinners from their sins. He comforts many sad hearts. He builds up into Christians in their most holy faith. With God's blessing he gathers and polishes many tears for his Saviour's crown of rejoicing. Everybody says, and says truly, what a truly useful man that minister is. He spends his life in doing good. But there is another in the same city. He has no grand church to preach in, and could not attract crowds to hear him if he had. But he goes with his Bible in his hand and the love of Jesus in his heart to all the low and vilest places in the city. He seeks the sinners in their dens; he tries in all wise and loving ways to win them to Christ. He gathers a jewel out of the mire here and there; he plucks a brand from the burning here and there. But he knows few of his self-denying labors. Yet is he not following in the footsteps of his Saviour? Is he not like Him going about doing good?

And yet again. A wealthy Christian is sitting in his counting room. The representative of some benevolent work comes and tells him that money is needed to send a man in traveling and in gratifying to teach the ignorant, to send the Gospel to the frontier, or to the heathen. The good man does not listen impatiently. He does not say, "There are so many calls." On the contrary, he weeps. He thanks the agent for coming. He hands him a check for the amount of the money, with an invitation to call again. That man realizes his Christian stewardship. He uses his wealth freely in doing good. He is praised, and justly too, as one of the princely givers of the day; but the money he gives is not his own. It is the money of a humble old man, who goes to the starving with baskets of food, who hunts up the naked children and clothes them, who leaves home and country and sails away to Africa that he might seek and save the lost. Which of the two is the truest name sake of our Lord?

Christ might have established his headquarters in Capernaum or in Jerusalem. He might have opened school and an hospital there. He might have taught and healed the multitudes and in gratitude that would not have satisfied the outgushing love of his heart. No, no; He must do about doing good. I have read of a rich lady who was converted. She had been accustomed to think and care only for herself. She expended thousands yearly in traveling and in gratifying taste for the beautiful. But now she learned that she must not live only for herself. She enquired how she could do good. A friend brought to her a Bible reader, and said, "If you will support me in my travels, and in gratifying taste for the beautiful, I will do what she does, I will believe in her religion!" The lady went. The sick pauper died in her arms. And from that day there were two Bible women going about doing good. She had learned that it is only by personal labor that we can enjoy the full blessedness of Christ's benediction.

There is in our day too much doing good by proxy. Christians need to study more the example of their Lord. They need to imitate him more in personal consecration to his work. Even the poorest preacher and the princely giver would be happier and more useful if they would devote some time to individual effort—if they would, now and then, go about doing good—Interior.

Dr. T. Heman Brethner, an eminent German authority, says: "Consumption is due to deficient nutrition of the lungs, caused by bad food." At the Brompton Hospital for consumptives, London, England, a statement has been published that 52 percent of the patients of that institution have unsuspected kidney disease. This explains why the proprietors of Warner's Safe Cure claim that they have received many testimonials which they have not published, because of the incredulity with which they would be received were it claimed that Warner's Safe Cure cures consumption. But the fact is that your kidneys are cured and put in a healthy condition they expel the uric acid and poisonous waste matter, and prevent the irritation of the delicate substances of the lungs, thereby removing the cause. When the effect is removed the symptoms of kidney disease, which is called consumption disappears, and with it the irritation which caused it.

"The soul's armor is never well set to the heart unless a woman's hand has traced it; and it is only when she traces it loosely that the honor of mankind falls."—Ruskin.

The Sacrifice of Fools.

The opening services were over in the church of Ashton one pleasant Sabbath morning, and the congregation was invited to hear the sermon. The pastor arose to announce his text. Do we realize the solemnity of that moment so familiar to us all? We say, "The minister is going to preach," but angels, looking on in awe, echo the Saviour's word, "Behold, I sower seeds forth to sow." "The seed is the Word of God."

It was a very solemn word which Mr. Holland brought to his people this morning, and many a hearer started at the unfamiliar sentence: "When thou vovest a vow unto God, defer not to pay it, for He hath no pleasure in fools; pay that which thou hast vowed." Very prayerfully was the seed sown that morning. Into what soil it fell and what fruit it brought forth can only be known to Him who sees the hearts of all men. We may follow the effects of that sermon on one listener.

Margaret Ferris was one in whom a pastor's soul delights. Endowed with a keen and vigorous intellect, tenderly and faithfully trained in the fear of the Lord, she had her early youth professed her faith in Christ as her Redeemer. Thus her religion had ever been to her an essential part of her life; her spiritual culture had kept pace with her mental and physical growth. Now, in the strength of her young womanhood, she stood firmly in her faith, rooted and built up in Christ Jesus, and on her calm, happy face rested the seal of consecration, "I am the Lord's." Believing that her first care was to serve the Lord, she sought to make all other interests subordinate to this one great aim. Sometimes she mourned that she had had no memorable religious experience, that she could not look back to any one special day and commemorate it as her spiritual birthday. She almost envied those who had passed through darkness into the clear, shining light. With her, there had always been light, faint, perhaps at first, but growing stronger and brighter each day. Or, as she loved to think, from her earliest childhood, Jesus had been her nearest and dearest friend, and each year had strengthened the ties of love and gratitude which bound her to Him. To the service of her Master she brought the best love of her life, the full power of her intellect and the "willing mind," ready and glad to obey the command, "Whatsoever He saith, do." With this disposition she found much that she could do in the work of her church. Ready to aid her pastor, she was active in all departments of church work, and though, perhaps, shunned by some as "antagonistic," she was in danger of being spoiled by the praises of her many friends.

Surely the sermon this morning had no message for Margaret. As she heard it she felt her ready mind quickly caught the meaning. "Mr. Holland," she said to herself, "I can see what he will make of it. He will speak to those who, having a name to live, are dead; those who have broken their solemn vows of consecration. There are some professed members of the church living in open sin and many, many others who profess to live up to their profession, but are worldly and indifferent. Such people dare come to the Lord's house, even to His table, and make solemn promises which they never fulfil, undoing by their lives what their lips have professed." The sacrifice of fools! It is an awful thought, but I do not know that it applies to me." And Margaret prepared herself to enjoy the sermon with the comfortable feeling that this, at least, did not concern her. Yes, Mr. Holland was "treating" the subject as she thought, and how solemnly he was speaking to those who dared to break their covenant vows and offer the sacrifice of fools. But how rapidly he was passing over that part, and then her attention was riveted, for the Spirit was speaking to her, and even in this sermon she was to learn a lesson she could never forget.

"No doubt," said the preacher, "many of you are thinking that this does not concern you, and that you do not commit this great sin against God and your neighbor. And yet I fear that many of you are constantly offering the sacrifice of fools. Are there no broken vows recorded against us? We may not have publicly disregarded our obligations, but those vows made in the quiet of our room or at the Lord's table, we always have unthinkingly and honestly? Heard by God alone, are they not registered in Heaven, and one day will we not be called upon to tell why we have never performed them? Vow and pay, says the Psalmist. With hardly a word that part is done, but I shrink from fulfillment of the vow. 'Better is it that thou shouldst not vow than that thou shouldst vow and not pay.' I shudder sometimes to hear how lightly a person will take upon himself most solemn vows, and then pass on, unmindful of the obligation incurred. You may think I am pressing the application too closely when I refer to the vows you utter in singing. And yet, surely, these words have meaning; I can never ask a congregation to sing that verse: 'If I'er to bless thy sons My voice or hands deny, These hands let useful folk forsake, This voice in silence die.' I dare not take the responsibility of any one carelessly uttering those words."

As her pastor went on pressing home so closely these solemn thoughts, Margaret listened in wonder, conscious that a new field of thought was opened to her. She, who prided herself, on keeping even a trivial engagement, had she been false in this most serious matter? Yes; already her conscience reminded her of many a vow, known only to her God and herself, yet none the less binding, and she sadly acknowledged that even they were unpaid and disregarded. As in a dream, she listened to the conclusion of the sermon, as her pastor urged his hearers, with deep repentance for past failures, to say with Jonah: "I will pay that that I have vowed."

Mechanically, Margaret joined in the closing hymn, then stopped, for it was a hymn of consecration. Now that her conscience was enlightened, she could not lightly sing those words: "Now I resolve with all my heart, With all my powers to serve the Lord." She knew that the next week she would be absorbed in occupations where she would not serve the Lord with all

Honesty and Intelligence.

It pays to be honest, you say. Granted. Yet how many are dishonest through ignorance, expediency, or intentionally. One can be dishonest and yet say nothing.

A clerk who lets a customer buy a damaged piece of goods, a witness who holds back the truth which would clear a prisoner, a medical practitioner who takes his patient's money when he knows he is doing him no good—all are culpably dishonest.

It is generally known that doctors bind themselves by oaths, resolutions and oaths not to use any advertised medicine. Now, there is a medicine on the market which, for the past ten years, has accomplished a marvelous amount of good in the cure of Kidney and Liver diseases, and diseases arising from the derangement of these great organs,—we refer to Warner's Safe Cure. So widespread are the merits of this medicine that the majority of the doctors of this country know from actual evidence that it will cure Advanced Kidney Disease, which is but another name for Bright's Disease.

The medical profession admit that there is no cure for this terrible malady, yet there are physicians dishonest enough to procure Warner's Safe Cure, put the same into plain, four ounce vials, and charge their patients \$2.00 per vial, when a sixteen-ounce bottle of the remedy in its original package, can be bought at any drug store in the world for \$1.25.

Perhaps the doctor argues that the cure of the patient justifies his dishonesty, yet he will holdily stand up at the next election because it has been advertised Warner's Safe Cure as a patent medicine, and one which he cannot and will not use.

The people are waking up to the truth that the medical profession is far from honest, and that it does not possess a monopoly of wisdom in the curing of disease, doctoring the many symptoms of kidney disease, instead of striking at the seat of disease—the kidneys themselves—allowing patients to die rather than use a remedy known to be a specific, simply because it has been advertised, and when patients are dead from Advanced Kidney Disease, still practicing deception by giving the cause of death in their certificate as pneumonia, dropsy, heart disease, or some other accompanying effect of Bright's Disease.

Burdette on the Sunday Question.

Speaking of the old Puritan Sabbath as it was observed in his younger days Oliver Wendell Holmes says: "I have never got over the saddening effects of this early discipline; indeed I have hardly recovered from it to this day." If the stern old Puritan Sabbath, with its austere, saddening effects, wrought out such joyous natures as Beecher's and gave to the world such a beautiful blending of tenderness and strength, laughter most solemn vows, and then pass on, unmindful of the obligation incurred. You may think I am pressing the application too closely when I refer to the vows you utter in singing. And yet, surely, these words have meaning; I can never ask a congregation to sing that verse: "If I'er to bless thy sons My voice or hands deny, These hands let useful folk forsake, This voice in silence die."

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