

hopeful disposition led him to believe that it would work in somehow, so he replied, very cheerfully, as he bade the ladies good-by, "I'll speak to her about it."

Nettleton's diagnosis of the value to the church of the Seek-No-Further Circle of King's Daughters cost him \$1.40, and he thought the information came quite cheaply, considering what expensive luxuries church sales usually are. The girls looked very pretty in their light evening gowns. The young men of the town were there in considerable numbers, and the affair had quite a society tone, while the presence of the Bisebes and the Spinnet sisters, who on principle went to everything that took place under the roof of the church building, no matter what hour of the day or evening it occurred, kept the occasion from becoming too *recherché*. The practical outcome of the evening was twofold. Nearly \$50 was laid aside for the William Lloyd Garrison Institution for Destitute Negroes in Southern Alabama and the other King's Daughters circle in the church, the Look Up and Look Out Circle, was stirred out of the state of inanimation into which it had fallen, and its members resolved that they would have a broom drill in the course of a month, and so totally eclipse the splendor of the current performance.

As the weeks went by Nettleton was continually discovering some new organization in his church, or the paleontological remains of some old and yet unburied one, or the rudiments of some new one that would surely do the work that the others had failed to accomplish. It was, therefore, hardly to be wondered at that on Sunday evening, when he and Mrs. Nettleton and Organist Durham were having one of their late suppers, that he should break forth with these remarks: "I declare I don't see what Deacon Bisebe meant when he said that this church wanted an organizer. I guess he meant it wants a re-organizer or a deorganizer."

"O, he meant all right," said Durham. "I've lived here longer than you two, and I've got to know the deacon pretty well, and he undoubtedly felt that with all the machinery set in motion by the energetic predecessor the church didn't amount to very much as a concrete force in this town. He was probably mistaken in his idea that we needed more and stronger organization, but he's after the same thing that you are, for stiff as his theology is he loves this church as the apple of his eye."

"Well," rejoined the youthful pastor, "something's got to be done, for I can't count on my fingers the organizations that I've come across already. It was bad enough when I confined my observations to the women, but the men are pretty well tied up, too. There's the Brotherhood and the Sunday Evening League and the Boys' Brigade, and now some of them want a branch of the Knights of King Arthur."

"And the worst of it is," put in Mrs. Nettleton, "the more we organize the more they want to organize. Instead of working the organization to its utmost capacity they think when it begins to pull hard that some new combination will do the business. Only this last week Susie Dresser was here to see whether we couldn't start a Cradle Roll. We have a Mothers' Meeting already, but she thinks we ought to work the baby carriage idea, too."

"No, that isn't the worst of it," rejoined Nettleton. "The very worst of it is that nine-tenths of my members are still drones, despite all these numerous organizations offering them a chance to work, while on the other hand the other tenth is worked to death. Look at Susie Dresser herself. Look at Frank Appleton. To begin with he is president of the Endeavor Society. Then he is vice-president of the Brotherhood. He is also assistant superintendent of the Sunday School and chairman of the executive committee of the Men's League. How many offices he holds outside of the church I don't know, except that he is president of the County Endeavor Union and treasurer of the Y. M. C. A., and yet Frank, too, seems possessed with the idea that we aren't sufficiently organized."

By this time supper was over and the young pastor stretched himself on the couch. Durham hummed a strain from his evening postlude. Mrs. Nettleton poked the fire, and then sily asked, "What are you going to do about it Steve. My old professor in philosophy used to say, 'If you are going anywhere you must start from where you are.'"

"Yes," said Nettleton, swiftly, "and I'd like to start out tomorrow morning without a decapitating axe. There'd be twenty-five less committees in my church before night. Nine-tenths of the members of our committees are mere figure-heads any way. What I want to know," he continued, "is what's become of the First church in Eastfield, now that it's all overlaid with organizations and committees? Wouldn't I like to start in some out-of-the-way place where they'd never heard of modern methods and international conventions!"

"Come now, Nettleton," remonstrated Durham, "don't be an extremist. You can't fight against the spirit of the age."

"I know that as well as you do, Durham, but I can and I will exalt the spirit of the Gospel and of the primitive church. I'll tell you what I'm going to do. Beginning next week, I'm going to have three consecutive prayer meetings with this general subject. Being a church member in Eastfield in 1807. The first evening we will take up—What Is the Christian Church and What Is It For? the second evening, The Christian's Culture of His Inner Life, and on the last evening The Christian's Individual Work for Christ."

"Good enough programme," said Durham, "but do you think the people will come out?"

"I shall plead with them," said Nettleton, with intensity. "I shall ask them to come as a personal favor to me, for my soul is wrought up on this matter and I have something to say to my people."

"Well," said Durham and Mrs. Nettleton, simultaneously, "we'll come, anyway."

So did the people, and in my fifty years' residence in Eastfield I never attended such solemn and stirring meetings. We have less machinery now in Eastfield but considerably more spiritual power.—Congregationalist.

* The Young People *

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B. Y. P. U. Prayer Meeting Topic—March 20.

"The Risen Life, and its Earthly Signs." Col. 3: 1, 2, 5, 8, 12-17.

The little word "if" at the beginning of the lesson is our point of departure. Everything depends upon which side of that *if* we stand.

If we be risen with Christ, we are on the safe side, if not, then we are on the wrong side. The first thing to do is to get on the right side of that *if*. The Father continually insists that this shall be the first consideration of every conscious soul. The next thing to do is to fix the heart's affections "on things above, not on things on the earth." Let this life be a preparation for the Heavenly Life.

Time, is in reality for us the vestibule of eternity. The place where we remain for a brief time in preparation to enter the large building, that becomes our permanent abode.

Alas! how many there are, that make time the building and eternity the porch, by setting their affections on things on the earth.

The lesson tells us of two things to be done in order to perfect this preparation work. Some things are to be put off, and some other things are to be put on.

1. The things to be put off, are found enumerated in verse 5 and 8. They belong to "the old man." They just fit him. They are the things in which he delights. They did not belong to man originally it is true, but have been given to him by Satan, and we have inherited them. He sees to it that the supply does not run short. Ready made clothes of the devil's workmanship they are. They are to be put off. But how shall we put them off? Ah! the devil has made them such a tight fit that we are prisoners in them, and Jesus Christ has come to liberate us. We must apply to Him. Just as soon as we realize ourselves prisoners in them and come to Him for freedom, He will release us.

2. What then? Christ brings to us the new suit made for the "new man." Put it on. It will be found to fit, made to order. This new suit is found described in verses 12-17. A girdle comes with this suit—charity or love, the bond of perfectness. In ancient times the girdle was used to bind snugly around the person the loose flowing robes that would be a hindrance to active movements. We are expected to be active in the Lord's service, and love will indeed remove many hindrances that would otherwise greatly interfere with our work.

Let us see to it that we have on the new suit. How it does become the child of God! Don't let any portion of the old suit appear, seeing "ye have put off the old man with all his works." Let there be much meditation on the things that comprise the "old suit," and the things that comprise the "new." The things that comprise the new suit are the Earthly Signs of the Risen Life.

J. W. BROWN.

Nictaux.

South Rawdon B. Y. P. U.

As we very much enjoy reading reports from other B. Y. P. U.'s, we thought that others might like to hear from us. Our Union has not a great number of active members, but those we have seem to be interested, and anxious to see others coming to the Saviour. A few days ago a twelve year old member was asking for invitation cards; a proof that the little ones want to do all they can. Our officers are Rev. R. Mutch, President; Mrs. James Wier, Vice President; Sister Ellie Wood, Rec.-Sec., and Bro. Fred Wier, Treas. We pray that God will bless all our young people and make them a power for good in our land.

E. M. MARLETTE, Cor.-Sec'y.

Kings County B. Y. P. U.

The County Rally held at Kingston Feb. 8th, was a grand success. Not a minute of waste time from 7 to 10 p. m. President J. B. Morgan presided. The papers read were excellent. J. P. Neily showed very plainly "why every church should have a young people's society. Too often our young people are neglected after being received into our churches; give them something to do; let their latent energies be directed in helping God's cause."

Mrs. J. B. Morgan's paper "Importance of Junior Work," was practical and touching, showing the importance of training the young minds for Jesus. "What our young people should read," by Mrs. C. H. Martell, was listened to with great interest. Among the many good thoughts presented was the need of good, helpful literature placed in our Sunday schools and homes. Revs. W. N. Hutchins, D. H. Simpson received a goodly number of questions. We are sure the interrogators and listeners will not soon forget the answers, especially to the questions: Is the B. Y. P. U. scriptural? Does the young

people's meeting hurt the regular church prayer meeting? What is the work of the B. Y. P. U.? etc. The programme was interspersed with good music by the Kingston choir. The meeting closed with prayer and benediction by Rev. C. H. Martell.

MRS. G. L. BISHOP, Cor.-Sec'y.

Prince William, B. Y. P. U.

We regret that we cannot report anything of special interest, particularly of a spiritual nature, from this society at present. Late in the fall its members gave a very interesting musical and literary concert, realizing from the same the sum of \$8.16, which, with nearly \$15 more that they had on hand, they very kindly gave toward the payment of the pastor's salary, for which both church and pastor extend their hearty thanks. The B. Y. P. U. officers for the first six months of '98 are: Josiah Lawrence, Pres.; Bertie Jewett, Vice-Pres.; Ludlow Hoyt, Treas., and Arthur Jewett, Sec'y.

F. B. SEELEY.

The Baptist young people of Annapolis met in their semi-annual convention at Nictaux on January 11, a large number of delegates being present. An enthusiastic social devotional meeting, led by Rev. E. W. Steeves, preceded the formal opening of the convention. When Mrs. J. W. Brown, the president, had taken the chair and opened the session with the usual preliminaries, she introduced Rev. W. C. Parker, who gave a very hearty and much appreciated address of welcome, which was responded to in a happy manner by Rev. F. M. Young. They followed reports from a large number of societies, all of which indicated a healthy and vigorous condition. The reports showed that there were 513 enrolled members of young people's societies in the county, of whom 441 are "active"; that there are 169 taking the C. C. C. work; that there are about 50 "Unions" taken; and that the average spiritual condition of the societies is fair. Following these reports a number of interesting papers were read: "The Young People in our Churches," Reginald Morse, B. A.; "The Sacred Literature Course a Necessity to our Young People," Stephen Rogers, B. A.; "An Ideal Method of teaching a S. L. Class," C. F. Armstrong; "How best to utilize the material of the Missionary Conquest Course," Rev. Lew Wallace, B. A. The evening meeting was an exceedingly interesting one and brought together a large congregation from all the country around. The evening was given up entirely to educational matters and the speakers were Professor J. P. Tufts and Dr. Trotter, of Acadia University. Prof. Tufts' subject was, "Annapolis County Students at Acadia." Among many interesting facts he said that the names of 80 of Annapolis County boys was on the list of Acadia graduates. He said the county has one in every six and a half of her graduates and this year one in four are from Annapolis. Dr. Trotter followed with an able and enthusiastic address, in which he urged upon our young people the claims of Acadia College. All felt that the meeting was an inspiration and of great profit to our young people.

E. L. STEEVES, Sec'y.

Our Juniors.

Dorothy's Valentine.

Wee Dorothy sits by the little stand,
With paper smooth and white,
A pencil held close in the chubby hand,
Her eyes with smiles are bright.

She has drawn a tree, and painted green
The leaves of a vivid hue,
Her flowers are the brightest ever seen,
Their size is marvelous too.

Fairville, St. John, N. B.

DEAR JUNIORS,—Our Union has eighty-one members enrolled, and an average attendance of about forty. We meet every Friday afternoon at four o'clock. Miss Stuart, our pianist, educates us in singing for the first fifteen minutes. Miss Jewett, our superintendent, has charge of the C. C. Courses, and our pastor, Rev. G. R. White, gives us a blackboard lesson, which we find very interesting, and sometimes he tells us a Bible Story.

ALMA MCKENZIE.

The Heart's Love Letter.

Rutherford's letters were written more than two centuries ago, yet the smell of the myrrh has not yet departed. Most eminently have they been blessed. They are not historical letters. They contain neither politics nor biography. They are not argumentative, like Pascal's, nor descriptive, like Walpole's. They are pure devotion, a Christian heart's love letters, the outflow of a sweet fountain that sent forth healing waters. Cecil used to call Rutherford, "one of his classics." Baxter said, "Hold off the Bible, and such a book the world never saw." One of his golden sentences gives us the secret of his unusual union—"The cross gives much to say."