

School work when only seventeen. At twenty-even he was elected an elder of the congregation of Richibucto and for fifty-one years served Christ and His church with marked diligence and faithfulness in that capacity, teaching the young in S. S., conducting prayer meetings and visiting the sick. Being the only elder in a large district of country and the minister being far away the calls upon him to visit the sick and dying were many. Yet he always responded cheerfully. The winter's storm might rage or the night be dark, but he would turn out with his horse or on foot and travel many miles to read the Word of God and pray with some dying soul. He truly tried to do what he could and his memory is fragrant and services remembered throughout a wide community.

J. H. CAMERON.

J. Fleming Blanchard who has in the office of the eldership for the last thirty years been a valued helper in the councils and work of our church, passed to his rest on January 17th, at the ripe age of about three score and fifteen years. Though well advanced in life he bore the burden of age lightly, retaining much of the vigor and vivacity of youth. In the courts of the church of which he was so useful a member, but more especially in the congregation and community where his life was spent and most of his work done will he be missed.

Mr. John Wardrop, for seventeen years an elder of the Milford Congregation has been called to his rest, leaving a blank not easily filled. Mr. Wardrop was but little past the prime of life and many more years of usefulness were hoped for, but He, whose is the work saw otherwise. To those who knew him best and were associated with him in the work of the congregation the words that will most naturally come in mind as describing his life and work, will be the commendation, "Well done, good and faithful."

POINTE-AUX-TREMBLES SCHOOL

MONTHLY LETTER SCHEME

Four times have we sent out our flocks of little messengers to enter every open door,

each to tell its own part of the story. Schools too small by reason of their own success, barns not big enough to hold the precious harvest, and the need of earnest, present, united determination to mend that mistake and to mend it at once.

How is it possible for men and women who love their Bibles, to hear unmoved, again and again and again of scores and even hundreds, knocking at our school doors only to get the dreary answer, "There is no room for you here," to hear this and know that to many, many, of these poor children that sentence is really the cutting off of their one hope of ever knowing the light and peace and full assurance there is in the blessed Word of God. That one sentence sends them back to slake the thirst that every human spirit knows, at the cistern of a human priest instead of "drawing water with joy out of the wells of salvation." Protestant parent, what would you take and give up a free Bible in your own home? Then what will you do to put that free Bible into other homes? Homes where fathers and mothers watch over precious little ones with the same anxious yearning that your own heart knows very well. Homes where little children, like your own, are starting out all trustful and heedless upon that one momentous journey to eternity. Homes where sinful, weary, timid, human spirits know of no better way than going with their sin to the priest, with their fears and their sorrows to Mary, and then when the last enemy lays his chill hand upon their heart to sink down with their unconfessed sins into the fires of purgatory. We hope to "fall asleep in Jesus," "to depart and to be with Christ, which is far better." What would we take and change places? Then how is it we can hear again and again of children from these homes, knocking vainly at our school doors, and yet make no special effort to "lengthen the cords and strengthen the stakes?"

Is it indifference? Is it because we really do not care? Or is it not rather this? Each one feels helpless to meet the difficulty alone and there has been no plan adopted that has made it possible for the many to get their united force to bear upon it. Over parts of the field there has been diligent canvas, and some searching personal self-denial, and yet the work, as concerns the girls' school, is not yet half done. What we need is some plan by means of which many can join hands to undertake the work, and then to do it. It was to meet this need, and yet avoid forming any new organization that the monthly letter scheme was devised.

What we ask for now is not a contribution, but simply leave to send you our four