

Foreign Missions

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 240 Duke Street, St. John, N. B.

PRAYER TOPIC FOR AUGUST.

For Chicacolet that the good work begun there during the past few months may be gloriously carried on until many shall openly confess Christ

For our Conventions that the Holy Spirit may direct all our meetings and assist every speaker. That each delegate may receive great blessing.

Notice.

The County Secretary of Kings regrets very much that there was no report of Central Association in MESSENGER AND VISITOR, she is not to blame in the matter. The meeting was both profitable and much enjoyed. The addresses were highly appreciated.

Missionary Motives.

When some great moral or philanthropic movement takes possession of the heart and influences the lives of a large number, we are convinced that powerful motives underlie the movement and give it life and energy, sustaining it amid apparently untoward circumstances.

No movement in this century has taken possession of so many, and entered as a permanent factor in their lives as the Foreign Missionary movement, and we are convinced that none is sustained and carried forward by such powerful motives. We desire to present some of these, that if possible our interest may be deepened and our efforts redoubled to do what we can to send the gospel to every creature.

The first appeals to our knowledge. Their degraded condition. In India and China there are doubtless classes that might rank with some in Christian lands, but alas these are the few among the many. The vast masses are sunk in poverty and misery of which at best we have but little conception. As we read Booth's "Darkest England," our sympathies must go out for the lapsed and lost, but these, at most, are the few hundreds among the many millions in heathen lands who are sunk into a state of wretchedness even worse than those who are born and die in the slums.

Knowing that Christianity lifts a man from such a condition, knowing that the religion of Jesus breathes into a man the spirit of God, which means ascent, with the light and darkness playing on the picture, is it any wonder that all who have the true altruistic spirit, which after all is the spirit of Christ, should be found among missionary workers.

Darwin, who was no friend to religion when he returned from the cruise of the Beagle sent a subscription to a Missionary Society with a note, the purport of which was, that what he had seen during that cruise (especially in Patagonia, of the elevating influences of religion, led him to send that contribution.) Shall we who feel and know the Divine origin of our religion and not lay cheerfully on God's altar all that we have that can aid man's elevation?

Second.—Their Moral Status. The truth is woven through all history, that a people rise or sink to the level of the Gods they worship. What then must be the condition of those nations that for centuries have worshipped gods whose character is of the vilest nature? May we not expect that they will be sunk to the lowest depth of moral depravity? When the very worship of their temples is associated with immorality, what can the outcome be but immorality of the grossest kind? This state of matters is confirmed by the testimony of every missionary. Every precept of the decalogue unobscuredly violated, and Paul's picture of the Gentile world—as in Romans 1: 24-31, almost too black for recital, is the level of their everyday life.

Third.—Their Spiritual Condition. The soul of man was made for God, and can never rest until it rests in God. The saddest aspect of the case is that the soul of these Gentiles is feeling out after God unable to find him, groping in the darkness that is constantly deepening, their cry going out, "O that I knew where I might find Him,"—to hear no response. Their learned men searching their Vedas to find out some way of reconciliation to God, and after all their searching to find that these books open up no pathway to him or shed light on the question, "How can man be just with God?" The great problems of life and its responsibilities pressing in, and no possible solution. No one can look thoughtfully on these matters without being deeply moved. To see such a man as Plato, who perhaps approached nearer the light than any other, drawing back, saying, "I know not what to believe," must awaken sympathy. But when he is viewed only as the representative of many, that sympathy must become so intense that we will gladly aid in sending the torch of truth into the prevailing darkness. Are our feelings moved when we see some fine picture or piece of sculpture marred by vandal

hands? Shall they not be more deeply moved as we see the image of God on the soul, defaced, almost obliterated, and in its stead the counterfeit image of the devil whose possession of man's heart is marked by the sinking of the soul day by day into still deeper depths, into still greater darkness?

Fourth.—Their Eternal Destiny. Are the heathen eternally lost, is one of the questions that is constantly agitating Christian minds. Can it be that these millions, who have never heard of a Saviour are passing on through darkness to eternal night? What shall we say? Shall not the Judge of all the earth do right? Yet what is their hope? If a soul can be saved in India without Christ, a soul can be saved in America without him, and there would have been no need for the incarnation and death of the Son of God. Sad, unutterably sad is the thought that these millions are without hope, and as the eternal loss forces itself on our minds we feel the impulse of a mighty motive urging us onward in the God-given duty of sending the gospel to every creature. The strength of this motive might be seen by the effect on mission treasures of the prevalence for a time of the idea that some have, that in some way, apart from the gospel, the heathen would be saved. Seen in the different denominations, just in proportion as that thought permeated the body. If the heathen can be saved in ignorance in some other way, then sending the gospel deepens their responsibility, and those who could be saved without the gospel are only assured of their condemnation by their rejection of it.

No, there is no salvation save through Christ, and souls are crying out, "Save us from eternal ruin." Thank God, almost the entire church understands the issue and are burdened with the thought as they feel the comparative littleness of the effort compared with the tremendous issues at stake.

To intensify if possible these feelings comes the fact they are passing away. The uncounted millions along time's shore pass onward to eternity. Shipload by shipload they are passing over, and in a short period all that now live will have reached their eternal destiny, beyond the reach of human aid. This thought has thrilled the hearts of earnest mission workers until they have cried out for the evangelization of the world in this generation. Let these two thoughts enter into our minds and abide there, and there will be an amount of missionary enthusiasm that will prove the power of these motives.

Fifth.—The last motive we shall name is the Love of Christ. This was the motive which dominated the greatest missionary of the Christian age, Paul. He says, "The love of Christ constraineth me," not my love to him, deep and abiding though it be, but Christ's love to me, which has a height, a length, a breadth, that passeth knowledge. Our love to him is after all a finite quantity, liable to change; his is infinite. The same yesterday, to-day and forever."

Other natures have limits, but this is limitless. When a soul is formed and fashioned by this power, no duty is too difficult, no sacrifice too great. When we stand under the shadow of the cross, with the words sounding on our ear, "I gave my life for thee," what can we withhold. As the missionary's wife was parting with her child, who had to be sent to America, while she returned to her work, she said, "I do this for Christ's sake." So our highest aim and dearest efforts will be put forth, as we drink in the love of Christ to us. It is only as we have the living water springing up in us that we can give the water to others. So it is only when we are dominated by the love of Christ that our love goes out to the lost and fallen. All other motives to my mind, fade out of sight when compared with Christ's love to us, and while we cry, "More love to thee, oh Christ more love to thee," the prayer can only be answered by fresh revelations of Christ's love that makes every burden easy and every cross light.

Written by Mrs. Beattie, and read at the W. M. A. S. meeting at Grand Mira, on June 29.

FINANCIAL STATEMENT OF MISSION BANDS FOR YEAR ENDING JULY 31st, 1904.

	F M	H M	Total
Recd. from Bands, Nova Scotia,	1127 81;	273.85;	1401.66
" " S. Schools " "	42.59;	3.11;	45.70.
" " Unions " "	47.00;	5.00;	52.00.
" " Bands, New Brunswick,	537.40;	163.99;	701.39.
" " S. Schools " "	9.51;		9.51.
" " Ban. Is Prince Edward Island	94.08;	19.50;	113.58.
	1858.39.	464.95.	2323.34.
Dr.	F M	H M	Total
Paid to Mrs. Mary Smith	1858.39	464.95	2323.34.
	IDA G. CRANDALL.		
Chipman, Aug. 10th, 1904.			

AMOUNTS RECEIVED BY TREASURER MISSION BANDS.

FROM JULY 24TH TO AUG 3RD.
 Albert, F. M. \$9; Mahone F. M. \$5; H. M. \$2; Rini Herbert, H. M. \$2; Kingston, P. E. I., F. M., \$1.50; Tabernacle,

St. John, F. M. \$4; Arcadia support of M. Papama, F. M. \$7 Point de Bute, F. M. \$1; H. M. \$5; Advocate, to constitute Mrs. E. Irvine and Mrs. T. MacKelvie life members, F. M. \$24; H. M. \$5; Greenfield F. M. \$6; H. M. 4; East Head Jed-dore, F. M. \$1.25; Chelsea, F. M. \$2; New Tusket F. M. \$6; Clementsvalle F. M. \$5; Tryon H. M. \$10; Wine Harbor, F. M. \$8.82; H. M. \$1.50; Canso F. M. \$1.26; H. M. \$1; Brook-ville F. M. \$12.49; Torbrook, to constitute Miss Mary H. Neiley a life member, F. M. \$9.60; H. M. \$9.60; Chipman H. M. \$4.70. Billtown toward Miss Newcomb's Salary F. M. \$5.50; Falkland Ridge F. M. \$4; Arcadia H. M. \$5; Great Village F. M. \$2.30; Calvary F. M. \$15; H. M. \$5; Chester support of girl in India F. M. \$10; Cambridge F. M. 95cts; Summerville to constitute Miss Cora A. Collicut F. M. \$12; H. M. \$4; Hebron support of G. Sarah Maud Patten F. M. \$2.50; Lower Canard F. M. \$6.75; H. M. \$5.25; Halifax 1st church F. M. \$23; Pleasant Valley Corner F. M. \$3.20.
 IDA G. CRANDALL, Treas. Mission Band.
 Chipman, Queens Co.

"CROWDED OUT."

Our pigeon holes are full of letters from correspondents, of editorials carefully prepared, and of selections from the best of current literature. Our correspondents cannot understand why their letters are not published. The Editor's friends are in similar perplexity as to his silence on important questions. Meanwhile our "left over" matter al goes on increasing. Why are these things so? Well to be frank it is the fault of our printer. But do not misunderstand us. Our printer is the best in all Canada, we might say in all America. But alas he has his limitations. He says so himself. When we ask why our "esteemed" correspondents' letter and our own Editorial do not appear," he calmly tells us that they were "crowded out." Of course they were crowded out. We did not need to be told they were crowded out. We know that to our sorrow, what we wish to know is, why they were not crowded in? Then he says he can only put fifty six columns of matter into fifty six columns of space? and he says it with an air of one who thinks that will settle the question. But our correspondents know as well as we do that the printer's statement "satisfies not," any one can put fifty-six columns of matter into fifty-six columns of space. What we want is a printer who can put a hundred columns of matter into fifty-six columns of space. "Cannot be done" he says. Why not? Have not the colleges taught for years, having obtained a revelation from German seers, that there is no space; that what we call space is merely a "form of thought," no real thing at all? And have they not taught also by the same unquestioned and unquestionable authority that matter, so called, is really not matter at all, but only "a manifestation of force?" Of course they have so taught. Now if space is only "a form of thought" let our printer change his "form"; and if matter is abolished and only an intangible something called force exists, why it is clear as day that our printer is talking philosophic nonsense when he says he can only put fifty-six columns of matter into fifty-six columns of space. Science also is against him. Has he never heard of "compressed air" and "compressed steam" and of the condensed power of "radium."

Science shows there is no relation between space and force, which is only the real name for matter. No. The printer is the king in this business, and we have to say as in Hamlet, "The King," "The King's to blame." We must have a printer of a new, a unique kind if we are to satisfy our friends and ourselves. We want a printer who can put a hundred columns of good solid copy into fifty-six columns of space, we want him very much; we want him at once, Until he comes however our correspondents must be patient with us. And we hope our present printer will also be patient with our infirmities.

P. S.—The above is really an advertisement; but we do not put it into the form of an "Ad" for then it would go into the "Ad" column and we should be required to pay for its insertion. We have no intention of paying for it. Not at all. We will get it into the paper in the interests of the public, just as many Societies and Boards and Unions, and fifty organizations get their "Ads" in without paying anything,—all in the interest of the public.

—The Fairville church is extending the area of its beneficent influence. The pastor, Rev. A. T. Dykeman, with his aggressive and evangelistic spirit, goes on opening new stations and building for the future. He preaches three times each Lord's Day with the joy that none but the preacher knows and to the delight and profit of his hearers. He preaches every other Sunday at Grand Bay, once a month at South Bay, and once a month at the Asylum. A branch Sunday school has been opened at Pleasant Point, two miles from Fairville Centre, where a neat house of worship is being built this summer and where a weekly prayer meeting will be established. Mr. Dykeman will soon complete six years of service as pastor of the church and has much reason to thank God and take courage, so have his people. The death of Brother Charles Baker is a great loss to the church and is deeply felt. God buries his workmen and carries on his work.