

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR JUNE

For our lady Missionaries that they may have the power of the Holy Spirit and lead many of the heathen women and children into the truth. For our Associations that by them the Spirit of Missions may be increased among us and the work hastened during the year.

Notice:

The W. M. A. S. of the N. B. Western Association will be held at Macnasquac, Saturday, June 24th, 3 p. m. We hope to see a large delegation of "Aid" sisters. If nothing prevents, Mrs. Churchill will be there, with the Master's message from "far away India." Let every society be represented. Dear sisters, come all who can, come praying that the Master Christ may be glorified.

M. S. Cox

Her Tithes.

She read the words hastily in the morning, her busy thoughts already running forward to review the day's work, but all through the crowded hours they had followed her persistently, and she found herself continually repeating, "I give tithes of all that I possess."

Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for a sick friend and the beautiful picture for her young daughter, sitting in her sunny home, with skilful fingers moving swiftly over the half-finished Christmas gifts,—continually the refrain ran on,—"I give tithes of all that I possess."

It annoyed her as she had often been annoyed by a strain of a foolish song,—caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee that said it," she reflected, "and I don't see why I should be haunted by it. I do give tithes of all I possess, but I never thought of boasting of it. It's much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

Silence for a few minutes in the busy brain and then a little laugh with the thought:—

"The Pharisee seems to have been perfectly comfortable about the rest of his dollar, or shekel, I suppose it was; the great trouble with him was feeling to comfortable about his tithes, as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap, and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all that I possess," said the mistress of the home; "I never thought before how much that really meant, and what a very small part of all my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go—and I've always said 'I will give,' but I will not be on committees and take responsibility and get other people to work. I've paid my dues, but I would not take time to go to the missionary meetings. I've subscribed for the paper, but I never had any interest in reading it; I can't honestly say as much as the Pharisee did."

"All I possess," that would mean love, human love, that crowns me and makes me blessed among women. I'm sure I never gave that. I never in my life gave any real love to these women whose lives are so empty of it. I haven't taken time to love them, I have just let them be crowded out of my thought. I don't know just what good love could have done them, but it might have done me good; made me more grateful, more generous, more eager to help, and that would have reached to them. 'All I possess' would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home—but how could I tithe that except with those who can be brought in to share it? Yes, I might; I might spare that lovely etching on which I set my heart for the library, and send the money towards the Madras Memorial Home, that seems so vague and far off and uncertain that I said I did not want any of my money to go into it. It would mean sharing the church for reading-rooms and evening classes and social help; sharing leisure and culture and pleasures and knowledge; it would mean sharing one's self, and that is the hardest of all. If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way that Christ helped—'who loved us and gave himself for us.' First the love, then the giving of himself. Perhaps if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says, 'The love of Christ constraineth us.' Well, I'll never say again, 'I give tithes of all that I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give." "Beloved, if God so loved us we ought also to love one another." "Wherefore receive ye one another as God for Christ's sake hath received you." The tears began to fall, and in the quiet beautiful room David's prayer of thanksgiving ascended again, "Bless the Lord, O my soul, and forget not all his benefits."

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Rev. George Churchill, one of our pioneer missionaries, has been very desirous of visiting some of the churches in New Brunswick this season. He would like to visit in Northumberland, York, Carleton, Queens and Sunbury counties. He will take in the Western Association at Macnasquac and probably the Southern at Sussex. Mr. Churchill has a good story to tell, and has been one of our most faithful missionaries. He expects to return to India this autumn if the Board is in a position to send him back. It would be a thousand pities if they cannot do so. Mr. Churchill is not trammelled with conditions as to his work among the churches. We have left him to make his own arrangements. His only wish was that the Board would sanction his efforts and endorse his visitation among the churches. Returned missionaries as well as those going for the first time have always been well received by the pastors and other friends. The Board therefore encourages Mr. Churchill at this time and trusts that the friends of missions will do all they can to make this visit pleasant, and profitable. Pastors and others may expect to hear from him as to when he will be able to reach their fields.

A Missionary's Parable.

A missionary in India answered, with a parable, a Mohammedan objector, who interrupted him in preaching. The Mohammedan wanted the missionary to explain the doctrine of the Trinity, and came again and again to the service to put his question. Finally the missionary submitted the dispute to his audience. "Suppose," he said, "a fatal disease is devastating the kingdom. The king has a specific which is a sure cure, and he calls a number of physicians, gives them the specific, and bids them go out with it and heal the sick. There is one physician who effects few cures, and the king sends for him and inquires how it is. The physician answers that a learned man wanted information about the king's person and private life, and he has been satisfying him. But the king says, 'Meanwhile my subjects are dying. I sent you out to administer the specific not to gratify the curiosity of learned men.' And the physician is punished, and deserves to be. Now," says the missionary, "my king has sent me out to preach the Gospel, that dying men might be saved, and I am not going to neglect that to argue about the Trinity." The audience applauded, and the missionary proceeded to preach the Gospel.—Christian Herald.

Christianity in India.

The latest census of India reveals a rapid increase in the number of native Christians. Between 1872 and 1881 the rate of increase was more than 30 per cent, while the population increased less than seven per cent. Between 1881 and 1891 the Christians in British India increased by nearly 28 per cent, while the general population increased 10 per cent. This remarkable difference in favor of Christians is accounted for by many on the ground of the care of Christians for one another, so that the loss from epidemics and famines is greatly diminished. The individual is not left to the care of himself entirely. A correspondent of the London Times, writing upon this subject, says: "Christianity in India is not merely a religion or a belief; it is a communal tie which binds together its followers into strongly knit associations, each with common interests, a system of mutual aid, and an organized machinery of protection against the mischances of life. These communities are now practically administered in an ever-increasing strength by men of their own race." This sounds to us like a message from the early days of Christianity. The Gospel may be long in winning its way in India, but evidently it is there to stay.

The missionary societies of the United States, Canada, Great Britain, Continental Europe, Asia, Africa and Australia number 249. With 4694 stations and 15,200 out-stations. There are 11,659 missionaries, 64,299 native laborers and 1,121,699 communicants. There are 913,478 persons under instruction and the income in all these countries is \$12,988,687.

The Lutheran Observer publishes a comparative showing of the numbers of Presbyterians and Lutherans in the world, from which it finds that the Lutherans—33,340 pastors, 47,275 churches, and 56,424,632 adherents—are far more than twice as numerous as the Presbyterians and other adherents of the Westminster Confession—20,336,000. It further claims that the adherents of the Augsburg Confession outnumber all other Protestant Christians combined.

Special Contributions to Foreign Missions from February 1st, 1899.

Mrs. L. C. Hutchinson and others, for Chicacole Hospital, \$67.05; Pulpit supply Sec'y-Treas., \$47; Map, 25c.; Friends at Polly Lake, \$6; Mrs. Elizabeth Putnam, \$5; Hannah Brown \$1; N. A. Rhodes, \$25; Bella Hamilton, Chicacole Hospital, \$5; O. Jones, \$100; Brookfield church, per G. Churchill, \$2 15; Osborne church, \$4; John Hutt, supt. of Nat. Pr., \$12.50; 'A friend' (W)—\$50; B. V. P. U., Halifax 1st church, supt. of Nat. Pr.

\$25; Mrs. A. D. Hartly, \$20; Tancook, S. S., \$3.30; Clementsvalle church, \$6; Port Lorne, per Missionary Conference, \$108; (Coll. Lower Economy 32c.; Diligent River, \$1 75; Springhill, 32 13; per Rev. G. Churchill;) Rev. T. W. Keirstead, \$5; Nat. Bible Society, Scotland, \$49 09; A friend per L. D. M., \$32. Total \$472 59. Before reported \$553. Total to June 1st, \$1025 59.

Legacies, Estate late Mrs. Susan Fulton, \$250. Before reported \$480. Total to June 1st, \$730.

For Mr. Gullison's support, Mrs. E. D. Shand, \$5; Mrs. H. H. Saunders \$5; Total \$10. Before reported, \$100. Total to June 1st, \$110.

The contributions for Mr. Gullison's support have fallen off considerably both in New Brunswick and in Nova Scotia. It is to be borne in mind that the pledges were not for a year but for an indefinite period of time as the friends might feel able to keep them. Perhaps the matter has been overlooked. Never were funds more needed than at the present time. Brethren send along your pledges, direct to the Treasurer of the F. M. Board, since they form so part of the regular offerings for Denominational work. The fact is any gifts for missions will be gratefully received.

J. W. MANNING, Sec'y-Treas.

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