

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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PRAYER TOPIC FOR NOVEMBER.

For North West, Grande Ligne and Maritime Missions. That struggling Aid Societies may be encouraged and blessed. Thanks giving for the blessings of the past year.

A Hindu Temple with Hannman.

In a time like the present when so many in America are losing their heads about the so called good and wise in Hinduism, it may be well to treat the public to a sample of that which is regarded as God's truth in Hinduism. If any one, who is an admirer of Hinduism, sees these words and can find wisdom in them, he must have a wonderful faculty for mis-naming things, and putting darkness for light. Let it further be remembered, that these things are not only believed in the back parts of India, but also in civilized educated Bimlipatam.

The above is a picture of the inside of a temple in Bimlipatam, dedicated to Rama. According to Hindu theology, or as they may call it, theology, Rama was the seventh in carnation of the God Vishnu, who is one of the Hindu trinity and stands to them somewhat as Saviour. Vishnu is said to have taken this in carnation to which the name Rama is given, in order to save his people. According to the thoughts and ways of men, he is supposed to have saved his people by the sacrifice of their enemies, and not by the sacrifice of himself, as the hero of Calvary of whom he is the devil's counterfeit. It is said that he undertook to save his people by accomplishing the impossible task of destroying the works of the devil by destroying the lives of men instead of destroying the power of the devil in the hearts of his people. The lives of those who believe in him show how utterly he failed in the attempt. That is what those must believe who take him for a Saviour from sin and hell. Without this assumption he figures as a mere human hero in the tangled skein of Hindu literature. But the fact that he is worshipped as God by Hindus of all grades, contradicts the statement, is often made, that regards him as a mere hero.

This Rama, or Ramkrishna as some call him, is said to have been deprived of his throne and so became a wanderer in the South for 14 years. During his exile his wife is said to have been stolen by Ravana, a mythical king of Ceylon. Because of this he killed Ravana, and all his relatives, and beat his wife unmercifully, supposing her to be guilty of a sin of which she was innocent. In this he showed by his insight into the matters of innocence and guilt in such a way as to make it easy to decide whether he was God or not. Surely no one has any difficulty as to the doctrine of his Deity. Anyone refusing to believe in it must be narrow and bigoted.

Anybody may come to this temple to worship; but it is especially for the Shudras, the fourth, the largest and the lowest caste of the poor man's divisions of caste. The out-castes may come to this place to worship but they cannot enter the temple. They must leave their offerings at the door.

On the left of the picture as you face it you see a white figure. That is a carving representing Houseman. On the right of the picture is a like carving representing another mythical character by the name of Garuthmanthudu. His food was snakes and so he is represented as having a snake in his hand. These two were very helpful to Rama in finding his wife, Seta, and so they have earned his everlasting gratitude, and have been rewarded by having their pictures carved in at least some of his temples.

Taking the last first we will see who these fellows were and what they did. Who then was Mr Garuthmanthudu? According to the so called wise hero love of the East, he was an incarnated in the shape of an eagle. When during Rama's exile, Ravana came and was running away with Seta, Rama's wife, this winged incarnation opposed his flight by swooping down upon him and scratching him with his claws. Not to be thwarted, Ravana shot him with arrows, mortally wounding him, and sped on his way. While Garuthmanthudu was nursing his mortal wound, Rama came that way looking for his wife in great trouble. Hitherto he had had no knowledge who had taken her, or in what direction they had gone. But the dying Garuthmanthudu told him all he knew whereupon Rama gave him a drink of water and left him to die, while he persued in heated chase after his enemy. Here endeth the life chapter of the noble Garuthmanthudu, the guardian eagle of Seta.

Now about Mr. Hannman, or as he is sometimes called Mr. Hannmanthudu. He was the Prime minister of Sugreeva who was the king of the monkeys of the South. He also belonged to that race which is only removed from man by the missing link. This gentleman was very fond of putting hot things in his mouth. He began this practice

very early in life. Like all other good monkeys he was born, and his biographer tells of him, that as soon as he was born he wanted to swallow the sun. This shows what a longing he had for inward light, it also shows that he had no light in him, and so is hard to be reconciled with the fact that he was God, which is no more to be questioned than that the sun above us at midnight. For this glaring offense of wanting more light, Eudea, the God of the East, struck him on the cheek, and so cooled for a while his inward longings for light, for the blow was so severe that it knocked him down in a fit of senselessness. From his stupor he was raised up by his father, the god of the air. Not being allowed to swallow the sun it is said he was educated by that orb of light. Another account of him is that one day he fell into a very playful mood and putting the sun under his arm, he ran away with it. I suppose that some of our deluded forefathers said that day that the sun was eclipsed, when all the time Hannmanthudu was running through space with it under his arm. How foolish we are until we come out here and learn such things! I imagine that there are some people who will not believe that such a thing took place. The above of course were only some of his childish frolics. When he became Prime Minister of all the Monkey Kingdom, and the great responsibility of his honorable position settled down upon his shoulders he doubtless put away his childish pranks.

After Rama received information as to the whereabouts of his wife and had started south, he besought Sugreeva, the king of monkeys, to aid him in getting back his stolen treasure. Sugreeva granted his request and sent Hannmanthudu with an army of monkeys to assist him. When they came to the sea that separates India and Ceylon Hannmanthudu crossed it with one bound and so was in the land of the enemy alone. But nothing daunted, he made his way to Sugreeva, by whom he was insulted, for which he set fire to Sugreeva's Capital. Swimming back to the mainland he brought Seta's ring to her husband. Then he and his monkey army built a band across the sea upon which they went over into Ceylon and slew Ravana and his people and delivered Seta to her husband. This it came about that Hannmanthudu is held in such tender memory by the worshippers of Rama.

In closing let me call upon the people of the West to lay aside their bigotry, and acknowledge the debt the world at large owes to a system of religion which gives such exalted ideals of life, and such edifying precepts as we have just been reading. Be it remembered that the decided myths about whom we have been reading are in virtue and trustworthiness to many other God's of this same system, as the moral man of the home land is to the worst libertine. When this has been said a soul half awake with one eye can see at a glance the imperative need of the pure white light of the Sun of Righteousness in this land in order to expel the folly and darkness.

JOHN HARDY.

Palukmoa, Jan. 30th, 1904.

RECEIVED BY THE W. B. M. U. TREASURER.

FROM NOV. 1ST TO NOV. 17TH.

Glace Bay leaflets, 50c; St John Leinster St, F.M. \$10; Canard, F.M. \$5; H.M. \$1; Montrose, toward Life member F.M. \$7; H.M. \$2; Sydney, Pitt St, F.M. \$5; Annandale leaflets, 36c; 3rd Yarmouth, Deerfield and Pleasant Valley F.M. \$2.50; H.M. 50c; Falkland Ridge, F.M. \$2.25; Lunenburg, F.M. \$3.50; H.M. \$1; Bear River, F.M. \$6.07; G.L. \$2; H.M. \$3; Little Bras D'Or, F.M. \$1.50; G.L. 25c; H.M. 75c; Tidings 25c; Sydney leaflets, 75c; Truro Immanuel church, F.M. \$12.50; H.M. \$12.50; to constitute Mrs Judson Carter a life member, Brookfield and Forest Glen, F.M. \$12; H.M. \$3; Reports, 15c; Port Williams, F.M. \$9; Lewisville Tidings, 25c; Reports, 20c; Centerville, F.M. \$8.70; Reports 25c; Port Williams, Tidings, 25c; Reports, 20c; Apple River Report, 5c; Smith's Cove, F.M. \$19; H.M. \$1; Paradise, F.M. \$7.50; H.M. \$1.50; Chester Basin, F.M. \$3; Mira Gut, F.M. \$3; Aylesford, Reports, 10c; Amherst, F.M. \$1. H.M. \$5; Florenceville, Tidings, 25c; North Brookfield, F.M. \$6, H.M. \$6, Reports, 40c; Pugwash, F.M. \$6.25; Halifax, North church, F.M. \$2.05; (five dollars of this amount was donated by the African Baptist Association) H.M. \$6.32; Reports 80c; Tidings, 50c.

MARY SMITH, Treas; W. B. M. U.

P. O. B. 63.

The Young People's Meeting.

"Wednesday evening at 7.30 is the weekly prayer and social meeting of the church. I hope that as many of our members as possible will be present, on Friday evening at the same hour, our B. Y. P. U. will have their meeting. I would remind the young people that this is "their meeting" come prepared to take your part. Our young friends from other localities, now to be in town for the next few months are specially invited to this meeting, come and help make it brighter by your presence and voices, and may the Divine Spirit be present at all our gatherings." Thus intimated the pastor at the Sabbath morning and evening services. I accepted the invitation, and now for "Young People's Meeting."

The subject was mainly educative, not of particular use

when one is young, but affording germs for after life development, something in the nature of a shorter catechism very good in its way but not exactly for immediate use. Those who exhorted said some wise and good things, but "O my," I so feared that the time when I could use the "good things" might never come, so I was just a little worried, there was also a sense of disappointment, I had just a little word to say to my young friends that would not only have helped me in the saying of them, but might possibly have touched some chords already vibrating with good thoughts, and have turned them to higher resolve in the experiences of every day life which they were meeting or to meet, yes, in entire harmony with the subject of the meeting. I had no opportunity to say these things. I hoped also to have heard live words from kindred spirits that would be a present help to me. Has it ever been noticed that the same words from a young man or woman have more powerfully wrought on the young, his or her hearers, than when used by the "deacon of the church" or even the minister? but there was no time for the young people to say a word.

But to return to this particular meeting, the chairman, not exactly a young man, but enthusiastic in his subject, commenced the meeting just about on time, the meeting was supposed to be one hour long, the opening services, including a good address from the chair, occupied just forty minutes, then the minister spoke. Brothers Clarke and Jones, having long experiences, addressed the meeting. A dear brother a pastor from another field was asked to speak, they all spoke well and to the point.

At last the time for Young People had come, true the time to close had come and gone but "the good wine" had been kept till the last, and the chairman said "we would now hear from a large number of our Young People" in the next few minutes kindly extended for them. Thereupon a good, white haired deacon improved the occasion, after which the long metre doxology. And this was a "Young People's Meeting."

God's Truth.

Wicked men and devils can never destroy God's Truth. It is written on the skies, on every blade of grass, on every sparkling dewdrop, on every grain of sand, on the beautiful rainbow. God is heard in the roaring of the seas, and in the mighty thunders, and is seen in the sharp piercing lightning. God's truth is in all the waters, and in the fires. His truth is in the clouds that pour down the showers of rain on the dry and thirsty land. God is seen in the darkness of the night and in the light of day. God's paintings are seen in the beautiful sea shells and glowing tints of the humming birds. But God's truth tells us that if we do wrong we must suffer here and hereafter. It tells us that the soul that sinneth shall die. And so it is. But he who lives to God shall live. And so it is. God cannot lie like wicked men and devils. God is truth, and truth is not a lie. God's truth tells us to seek first the kingdom of God and his righteousness and take no thought of our lives, what we shall eat or drink or put on, but work for Jesus. Let Him have your time and all, and all the necessities of life shall be added to you. Do we believe God's truth or devil's lies?

A Career for Young Men.

I want to say to the young men who are thinking what noble thing they can do in this world, what thing that is worth while, that will live and make the world better,—that something to honor God and among men is the very best thing they can do. It is a noble thing to start, or help to start, a mission school in a godless neighborhood. It is a great thing to teach a Sunday school class and put the thought of God into some young hearts. It is a good thing to find the way into a prayerless, loveless home, and tell the story of the love of Christ there. It is a great thing to take a child and put on its life the image of Christ. It is a great thing to be active and earnest in a church, helping to to hold up the burning light of God's love in a community. There are countless ways in which we may start divine blessings in the world.—J. R. Miller, D. D.

Literary Note.

ST. NICHOLAS, A Magazine for Young Folks, edited by Mary Maples Dodge.

The great magazine for boys and girls,—the inspiration of childhood, a supplement to school education, interpreting to the young reader, the world of nature, literature, and art, and omitting only what does not make for true manhood and womanhood. A jolly companion, fond of fun and nonsense in their season. The joy of healthy boys and girls and a blessing to the lonely child or little invalid. Try it.