

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 SEPTEMBER

Thanksgiving for answered prayers and that the way has been opened for our missionaries to go to India this autumn. That the good impressions made at the Conventions may be lasting and result in increased consecration and persistent work in the Lord's cause.

The Second Haskell Lecturer Speaks

"Why did those educated Hindus smile so last night when Mr. H. was telling that pathetic story?" "My child, they did not grasp the meaning so they smiled at subterfuge."

Anyone who has been led to ask a question similar to the above will not fully disbelieve that statement that not more than a tenth part of Dr. Fairbairn's lectures were understood by the Hindu gentlemen who thronged the assembly halls of the chief cities of India, to hear the erudite orator. There are many things that make it difficult for a foreigner, in a few short lectures, to make himself understood. Some criticised the first two lectures because Christ was not preached, but the last two were clear and strong concerning Christ as the Son of God—yes, as God manifest in the flesh as the Saviour of the race and the one to lift men above race, color, and caste, and make them all one in a common humanity. In contrasting Christ with men who have been deified in other religions it was emphatically shown that Christ was not made God by the generations following him but that *He was God*. Six months or more have passed away since Dr. Fairbairn, the Principal of Mansfield College and the Second Haskell Lecturer visited India. Viewing the work perspective and as a whole there seems to be not a little ground for hoping that the Haskell Lectureship of the University of Chicago may help forward the work of Missions as much as its generous founder, Miss Haskell, hoped it would do.

Now what does Dr. Fairbairn say about

MISSION WORK IN INDIA.

The following is an abstract of the reports of his eloquent address recently delivered before the great anniversary meeting of the London Missionary Society: "In the history and action of modern missions two things have profoundly impressed me—their ubiquity and their audacity. They are everywhere. There is no land on which the sun rises where the missionary has not trod." He then proceeded to describe what men would dare and suffer, impelled by the passion of greed, but greater than this was the passion for humanity. The missionary had gone before the trader and beyond the trader. Greater, than the ubiquity of Missions was their audacity. Then came a vivid picture of what the Missionary has to face in India, with its classic literature older than our own, its religion embedded in custom, embalmed in memory, its great social system wherein the individual counts for nothing, and the caste, and the family, the caste protects, is all in all. This the missionary faces in India—without arms in his hands, without an imperial power behind him, in the power of a great faith, and defies it to overcome the faith he has. The fact that he does not in dismay die, in shame retreat, but still lives and works, is the grandest example of audacity in the whole history of our English race. "You cannot think what it means, said Dr. Fairbairn, 'unless you go and face it.' The way to create interest in missions is to send influential men to India and elsewhere. He then described much of what he saw of missionary institutions and of the difficulties and hardships and self-denial of the missionaries at Bombay, Calcutta and elsewhere. "Much as the missionary does for the native, he does more for the Englishmen. He lives there as the embodiment of conscience, as the standard of duty, as a great example of what a man who loveth empire ought to be in the empire he controls."

What is Dr. Fairbairn's opinion of

WOMEN MISSIONARIES?

He says: The woman missionary as she lives and works in India has accomplished and is accomplishing wonderful things. I was very much inclined before going out to say it is risky to send out our daughters; it is an adventurous thing to send out our wives and sisters. Go and see and you will discover no better, no finer work ever was undertaken, or more successfully, by any women. May I tell you a tale told not by a missionary to missionaries but by a civilian to me. We were walking in the garden just as the sun was westering when my friend broke out in praise of the woman as a missionary. He told how in a district in which he was Commissioner in the famine there had been in one of the towns somewhat of an outbreak. There was no white man in resi-

dence and suddenly into the mission school where sat a missionary woman among her scholars—into this school there suddenly broke the Tasildar, the native head of the town, saying, "Oh, *Mem-Sahib*, there is a mutiny—come, quell this mutiny!" "That is not my function, it is yours. I am a woman you are a man." "Oh! but you are the only white face in the district, come! they fear you." So she marshalled her scholars behind her—she marched out, she ordered the men to disperse. They fell right and left.

This lady missionary had to go, but into the town came, and into the charge a young woman, a

MEDICAL MISSIONARY.

All that she could raise for the famine sufferers she did and carefully distributed it. Then came the Mansion House Fund—how was it to be distributed? A meeting was called, the Commissioner presided. Up stood a venerable Hindoo, the chief man of the town and he said, "If this money is to find its destiny and none of it is to stick to anybody's hand that does not need it, you must place it in the hands of the *mem-Sahib* at the school. (Laughter and applause). Said my friend, "We cannot do that. She belongs to a mission." "She may be of a mission but she is the one person who will see every penny properly distributed." And then, for he was supported by the chief mussulman, the young girl did a work that no man could do and did it so well as to fill all hearts with admiration. As the summer went on she grew pale and faded and they proposed to send her to the hills. To the hills she long refused to go but at last consented. But just before the day she was to go cholera came and there, with a face radiant with smiles, she met the man and said, "Now I cannot go, now I must stay." And through it she stayed, and through it she lived; and when a native, who had previously remarked on the folly of trying to Christianize the Hindoo, came to compliment her she met him in the noblest way by saying, "What would you consider a man do now who came and questioned you in your own office as to the folly of your own work?" Yes, the women in Indian missions are living to help, living to heal, living to educate the child and, above all living to give to the Indian wife and mother an ideal of womanhood which has the promise of remaking India.

Dr. Fairbairn closed his address by showing that it is only by the higher faith and nobler beliefs of Christianity wrestling with those of India that the empire can be secured to England.

Once more it is my duty to report the annual meeting of the W. M. A. S. of the Immanuel Baptist Church, Truro, N. S. We decided some three years ago to hold this meeting in July so that the list of new officers could go into the report at the close of the convention year. In pursuance of this plan our July meeting, 1899, was our annual meeting and we elected the following officers:

President, Mrs. J. A. Dixon; 1st Vice President, Mrs. W. H. Kemp; 2nd Vice President, Mrs. J. Benjamin; Secretary, Miss Effie A. Johnson; Treasurer, Mrs. C. J. Carter. During the past year, the plan of one sister being appointed by the President to prepare a programme for the following meeting, has worked well. It takes a weight off the shoulders of the President who knows that aside from the opening and closing exercises and the business, the meeting is arranged for without her care.

EFFIE A. JOHNSON, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

A Good Idea.

It is reported that Dr. Francis E. Clark has suggested an additional pledge to be taken by all the Christian young people, "Trusting the Lord Jesus for strength, I will make money for Him. I will, at the first possible moment, through my own denominational board, support one or more workers on the home or foreign field." Dr. Dobbins says in the Examine of August 17, "This is an excellent suggestion. It greatly intensifies the interest of any one to have some specific subject for his gifts for missions. He might take up a native preacher and at the cost of from \$35 to \$100 per year, paying monthly or quarterly, or he might support a student for the ministry in one of the mission schools for \$25 to \$50 per year. But, better than anything else, more sure to give ultimate satisfaction, is it to undertake the support of an American missionary, in whole or in part, or perhaps in part to begin with, and, as prosperity came, to assume more and more of the support until all is provided by the young Christian. This last would cost from \$600 to \$800 per year for the first three years, then additions of \$200 for the next period, making \$800 or \$1000 (the lower sum is for the unmarried missionary) and another addition of \$200 to cover the next period of ten years.

The Missionary Union will very willingly set apart

for any individual, or for any young people's society, or for a group of them, any American missionary. It is much less satisfactory to the giver, experience teachers, to have a native preacher as the object of his benevolence."

The writer of these notes would call the attention of our young people and all friends of missions to the above. If there be serious objections to the Young People's Union as such undertaking to support one or more missionaries in the foreign field, there surely can be none to any individual member doing so, nor any society or number of societies combining for that purpose, the churches of which these societies form a part heartily agreeing thereto. Of the large number of missionaries sent to the foreign field the past year by the Presbyterian church of the United States all of them were supported by a church, or Young People's Society or an individual. There certainly is room for an advance along this line in these provinces. There are brethren and some societies that are supporting native preachers, but there are as yet no individual or society or any number of them united in the support of a missionary from this country. A forward movement in this direction might be in order. It is worth thinking about and worth praying about. Surely the need is great and the command of our Lord imperative to warrant our putting forth any and every effort for reaching the multitudes waiting for 'the Light of life.'

The many friends of our Foreign Mission work will be glad to learn that Rev. I. C. and Mrs. Archibald reached Halifax last week, after a brief stay in London, when Mr. Archibald consulted a specialist in diseases of the lungs. It will also be a matter of special congratulation if the opinion of the London physician shall prove correct, that the disease is not quite so serious as the Indian physicians expressed. It is earnestly hoped, that freedom from care and excessive toil in the trying Indian climate, in the bracing atmosphere of his native land may result in a speedy recovery to his old time strength and vigor. To this end may we all devoutly pray.

Let No One Be Anxious

Or trouble about Home Mission interests, because in my last letter I suggested that Foreign Mission, S. S. and church, Libraries, and County Quarterly Foreign Mission Conferences be established. Christ Himself has given us the key note of the greatest possible success in all departments of denominational work. Here it is—"Go ye into all the world and preach the gospel to every creature."

Once develop in our churches a sanctified zeal for the salvation of the heathen world, which will show itself in self-sacrifice and in systematic, large and continuous giving to that end, and you have a spiritual condition that insures a continuous revival, or at least a continuous growth in home churches and in all home interests. It is like developing at immense cost a great water power, or water supply. When it is once developed it is a mighty force for any purpose that the owners may desire it to be used. Does not our own reason teach us, that if the practical sympathies of the church can be awakened to do the larger work of saving our two million Telugus, she will find a pleasant outlet for her surplus spiritual energies in attending to home interest?

The key note of Dr. A. J. Gordon's preaching for twenty-five years at Clarendon Street church, Boston, might be said to be—"The great hope of the world's salvation is in Christ's second coming in Person; but according to His word, He cannot come until the gospel has been preached to all nations for a witness," therefore let us hasten to send the gospel to the heathen. Under the inspiration of this teaching his church is now regarded as the banner church in America, if not in the world for the support of Foreign Missions. On one occasion shortly before the Dr's death in an emergency of A. B. M. Union a special collection was called for, after one week's notice, over \$3,000 was laid upon the plates. Some would suggest that such a collection was possible because of so many rich men in the membership, but we have been assured by those who knew, that the giving was quite general among the membership of the church. But what about this church's Home Mission record? Is there any church in America with a better record. The different Missions in the slum districts of the city that are conducted by the members of this church are a marvel to all visitors to the city who seek them out. The Power of Christ ever present to save the fallen ones, is a striking feature. Then there is a distinct Mission to the Hebrews. The Chinese school and Mission is very successful. Already about thirty of the Chinese are members of the church. Last but not least is the Gordon Training School with its sixty students. Now in closing this talk to you—my anxious or critical reader whether you are associated with a strong wealthy church, or with a weak Mission church, Christ has the same recipe for success for both, viz: "Go ye into all the world, etc., spend time, money and energy in educating yourself into a general knowledge of the Mission field of the world. Let your daily prayer be that you may be brought more into sympathy with Christ in His wondrous plans of saving men of every nation kindred and tongue, and prove for yourself what it is to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ—and your home, Sabbath School and church duties shall be more joyous and more successful as a result.

FORWARD MOVEMENT.