

## Foreign Mission Board

### 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 MAY.

For Chicacole and out stations and all the workers. The hospital that a medical missionary may be secured. For a blessing upon the North West Mission.

### Missionary Gardens.

For every harvest there must have been a spring seed sowing. We do not expect gardens to plant and cultivate themselves, and we usually get what we plan and work for. Of course there are some dear old perennials that come up year after year in the same corner, spreading out a little each season; but for the greater part we must look to the spring sowing for our returns. The same rule holds in the garden of missions. There are some blessed stand-bys who are always to be depended upon. You need not even dig around them or water them; up they come, bright and sturdy, missionary perennials sure enough. Then there are others not quite so strong and well-rooted, that must be coaxed a bit, protected from frost, their soil enriched, and their runners trained. These all make a good beginning, but still the garden is patchy, great spaces are to be filled in, borders of tiny delicate blossoms,—sweet peas and roses in the Mission Band corner, with asters and dabbias for the older societies; and for the dear, white-haired ones, who can no longer come to the meetings and do the active work, pure white lilies, bending a little on their stalks but sweeter than all the rest. Don't be discouraged if it is a little place. Of course, you can't expect quite so big a show from a tiny spot, but some of the prettiest gardens I have seen have been bright little cottage door yards, running over with bloom; and in some of our little churches we find our most intelligent missionary workers, our finest bands. Choose the right time for making your garden. Work up the soil and wait till the frost is out of the ground before you sow your seeds. Sunshine takes the frost out and real friendliness and sweetness are the best preparation for enlisting people for missions. While you are doing your part trust God to do his. The secret of growth is with him, and as we work we must also pray without ceasing. Remember that the young, tender shoots of interest and the little plants of intelligence need loving care and protection. Sometimes they need strings of special personal interest to cling and climb on. Be sure to supply them.

There will be thorns and weeds, and some seeds won't come up because the soil is not quite right, but if you are to have a missionary garden at all, now is the time to begin, and the more seed you sow, the more likely it is that some will grow. At any rate, it will be a poor excuse when the Head Gardener asks why there are no flowers here, why it is all weeds and stones, if we say, "Oh, it meant so much work and soil was so poor and I was afraid the seed would not grow, or I failed once, and I haven't planted anything." Better the poorest little attempt than no effort at all. Do you say, "But I haven't even the tiniest patch of ground, not a bit of influence, and no time for work." Then have a window box or a plant; start a nite box, and all by yourself do what you can for our dear Lord of the Harvest. Three short busy months will determine what missionary harvest we are to gather for our Lord this year. Do not be so careful and troubled about the many things that come into the lives of women at this season that you shall forget the missionary garden.

There is infinite inspiration in the thought that "we are workers together with him." He does not sit on a far away throne, and work miracles through angel messengers, but comes again to earth in each loving soul that longs to show him to the world, and so does his glorious work through the human life. It is always "Christ in you the hope of glory." Not alone the Christ of history and the Christ of Calvary, but the Christ of the twentieth century, abiding in and working through men and women of the twentieth century, is to save the world.

Can we be content with merely reading of those olden days, when he walked and talked with his disciples, and helped the sick and sinful and helpless? So many find it beautiful to read a story, but never think of trying to live the life; suppose we should weep as he wept over the multitude, sheep having no shepherd; pray as he prayed "Thy Kingdom come"; preach as he preached the gospel, not of "my church," but of the Kingdom of God; suppose we should obey his clear, direct command, "Go ye into all the world," and let this light of the world shine in and through us.—don't you think the Kingdom would come more speedily? And just suppose that his church, that church the dear Redeemer saved with his own precious blood should

really, catch the spirit of its founder and begin through sacrifice to save the world.

"Now send in my place, dear Master,  
Some one I dearly love,  
To those who sit in darkness,  
With a message from above.  
I have my own unfitness,  
For the task I vainly sought,  
But others are willing and ready,  
And the work will yet be wrought."

"And since in the grand fulfillment  
I still would have a share,  
Choose one for the blessed service  
Whom on my heart I bear.  
Her toil and her aspiration,  
Her hope as my own shall be,  
And around by the way of heaven,  
I will reach across the sea."

"When her hands are worn with labor,  
My knees shall be worn with prayer,  
And to One who loves to listen,  
I will tell her every care;  
And when on the field she planted  
She sees no quickening sign,  
I will enter into my closet  
And pray the prayer divine."

"And if we labor together,  
Says one of the chosen band  
We shall reap and rejoice together  
O, the joy of the other land.  
If I must be one of that number  
Whose strength is to sit still,  
Dear Father, through my Beloved,  
O, let me do thy will."

#### Notice.

A meeting of the King's Co. W. M. A. S. was held at Port Williams, March 18th. The object of the meeting was to discuss plans for more efficient work, and to ascertain the minds of the sisters in regard to working in connection with the County Conference. After devotional service led by Mrs. Hatch, the Associational Director took the chair and called for expressions from the sisters. It was soon evident that the general opinion was that better work could be done by holding an annual convention consisting of two sessions, than by attempting to work quarterly. A resolution was then passed that we organize a County Convention and officers were appointed as follows: Pres., Mrs. Hugh Ross Hatch; Vice-Pres., Miss Addie Cogswell; Secy., Mrs. A. S. Lewis; Treas., Miss Grace Wood. This organization shall be called the Women's Baptist Missionary County Convention, and shall be held at such time and place as shall be decided upon by the officers. It was further suggested by the Director, that in view of the fact that the brethren are willing for us to have a place in their Conference and the great need there is of doing all we can that at such times as it shall seem advisable we ask for a few minutes at one session of the Ministers Conference in which to present our work. Meeting closed with prayers by Miss Addie Cogswell.

MRS. J. L. REED, Ass. Director.

#### Notice.

The Executive of W. B. M. U. will meet in Mission rooms, Germain St. on Tuesday 12th of May at 3 o'clock.

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NOTES BY THE SECRETARY.

Moravian Missions is a new illustrated record of missionary work, published at 32 Tetter Lane, London, England.

In the January number is a specially interesting article on "How Moravian Missions Began." It recounts the beautiful story of Count Zinzendorf's visit to the Danish Court in 1731; and his meeting with Antony Ulrich, the West Indian negro slave, and his pathetic appeal for his benighted people. Zinzendorf was electrified by the persuasive entreaty of this converted native and returning to Herrnhut at once, arriving at 2 a. m., he found the "Single Brethren" keeping up the prayer vigil, and he told the thrilling tale. He was addressing a company of martyrs; scarce one of the refugees in Herrnhut but had suffered persecution for his faith, Leonard Dober, for example could not get the vision of that West Indian slave out of mind; to him it was a new Macedonian cry. So it was with Tobias Leopold, and hearing that no man could reach these slaves unless himself a slave, they were ready to sell themselves into bondage so as to work by their sides. The sacred "lot" was appealed to, and Dober drew a slip bearing the words, "Let the lad go; for the Lord is with him." All doubts were thus laid at rest as to the will of the Lord, and on Aug. 21, 1732, at 3 a. m., the first two Moravian missionaries left Herrnhut for the West Indies. The story has been often told, but after 170 years

has lost none of its old charm. The work of Moravian missions for 1803 will require an outlay of \$425,000! The little seed has truly grown to a great tree.

Dr. Ashmore writes: Among our mission assets to-day we reckon not only the number we already have, but also the multitudes we are soon certain to have. Here in China, for example, it has been long work, and hard work and up-hill work; but now the abundance of those Gentiles is beginning to come in. In one province alone—that of Jukkten, the applicants for admission in the past year amount to 20,000. Of these some 5000 have already been accepted. A little while, yet a little while, and we shall see marvels of grace in China. And this is the word that comes to us to-day from so many mission fields. They are whitening for the harvest on every hand. Where are the reapers?

The biographer of Phillips Brooks ventures to exclaim, "What a loss to the church if Phillips Brooks, had become a foreign missionary! President C. C. Tracy of Anatolia College takes up the assertion and makes an apt and forceful reply. "Hold!" he says, Let us think a moment. How much greater was Phillips Brooks than the Apostle Paul? And we too exclaim, "What a loss to the church—and the world—if Saul of Tarsus had not become a foreign missionary!" If he or such as he, had not forsaken all to go and preach the everlasting gospel to benighted Europe, the following appalling losses, so far as we can see, would have resulted; the New Testament would lack three quarters of the Acts of the Apostles, thirteen powerful epistles and the most shining example ever seen since Christ Himself; the Christian age would never have dawned in Europe; Western civilization would never have been evolved; we should all still be heathen; there would have been no great Germany, no mighty Britain, no glorious America, no New England, no Boston, no Phillips Brooks. Who knows whether the final triumphs of Christ's cause and Kingdom might not have been hastened by half a millennium if Phillips Brooks, had become a foreign missionary.

## Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

## Hood's Sarsaparilla

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.

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