

## 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 DECEMBER.

Thanksgiving unto the Lord that a missionary has been secured for the Savaras. That the Holy Spirit may accompany all efforts to evangelize these people. That each sister in the churches at home may realize the blessing of God's great Christmas gift to us and their obligations to make him known to the whole world.

#### Bridgewater.

On Thursday evening, Nov. 12, at the home of Mrs. E. J. Manning, our Missionary Aid held its annual Crusade meeting. A large number were present—many of them visitors, members neither of the church nor of the society. An informal programme, consisting of readings, recitations, and songs familiar to all, was followed by the opening of envelopes, each containing a passage of Scripture accompanied by a Thankoffering. The entire offering amounted to seven dollars and fifty cents, supplemented the following Sunday by another dollar—five dollars of which goes towards our pledge for Mr. Glendenning's support—the rest to be added to our Life Membership fund.

The latter part of the evening delicious home-made candies and luscious apples were served—and we bade our hostess and each other good night, feeling that we had spent a pleasant and profitable evening.

MRS. C. R. FREEMAN, one present.

#### Wallace River.

We are glad to relate that our Society is still in a prosperous condition. Our meetings are well attended, and new members are added occasionally. Yet, while there is a bright side, there is also a dark one, owing to our "much loved" President, Mrs. C. H. Haverstock, leaving us and going to Ni-taux. She has proved herself to be in all respects a faithful president, always present, and ever ready and willing to go ahead with the meetings. Her devoted efforts among us showed fully, the deep interest she had in the work, and she earnestly endeavored to arouse the same interest among the sisters.

Two months ago, we held our first meeting without her, and only those present know how much she was missed. At the close of the meeting, each sister remembered her in their petitions to God. Although she has left us, and we see her vacant chair, yet, we are trying by God's help to keep up our meetings.

Mrs. Lantz, our former vice-president, is now president, and we trust that God will give her strength to do her part, and that he will help each sister, to take some part, though ever so small, and thereby help along our meetings.

In closing, we as a Society, wish to express our gratitude to Mrs. Haverstock, for the kind way in which she labored among us, and we trust that God will abundantly bless her, where she is now located, and make her a blessing among her new friends.

#### Little Bras D'or W. M. A. S. Nov 5th.

Last year we were invited by the ladies of the North Sydney church to meet with them at their Crusade. This year we decided to observe our Crusade at home, by inviting the Presbyterian W. M. A. S. to meet with us at the home of our president Mrs. W. G. Johnson. Each member having selected something to read in connection with the work. Meeting opened by singing, "The morning light is breaking," followed by the regular scripture reading and prayer, after which a short article on "Giving" was read by a member. A brief report on the society work of the Pres. W. M. A. S. Remarks on the Home and Foreign Mission work were brief and interesting. Our Society has done remarkably this year. Even though our number is small "yet" at the Roll Call, we can say "Fear not. We are all here." "We meet at the different homes, as each month comes without formality. Usually at the close of our meetings having some refreshments served, while we discuss church topics, not forgetting that cause for which we labor, and on the whole our Society is a grand success, bringing us all together. Thus making us strong in the Lord. Next year we hope to do as well. We have adopted the mite box system, and thus the pennies are gathered and giving is encouraged.

Our President led the way to the spacious dining room, where a tempting repast was spread. After which we bade each other good night, each sister going to her home refreshed in mind and body.

MRS. L. J. HULL, Sec'y.

#### Newcastle Bridge, Queens County, N. B.

A very interesting missionary meeting was held in the Upper Newcastle Baptist church by the ladies of the

Women's Missionary Aid Society, on Sunday evening, the 8th inst. A well prepared programme consisting of addresses, readings, solos and choruses was successfully carried out. The sum of \$7.00 was realized. It is hoped that more interest has been awakened in the subject of Foreign Missions and that each may see the present need of willing workers to help spread the gospel among the heathen.

MRS. J. O. MILLER, Sec'y Treasurer.



A Hindoo Devotee.

(No 16 in Pooklet of Indians Views.)

If Paul should walk about among the Telugus of to day he would probably say as once he did at the Athenians, "In all things I perceive that ye are very religious. Certainly if performance of ceremonies and the wearing of symbols can make a people religious, the Telugus are; and the man before us must be such in the superlative degree, even tho' his ashes-besmeared, bloated face and bleared eyes testify plainly to his slavery to bangle—a drug worse than opium.

It is an every day occurrence to see men wearing one or two strings of these beads, which are the seeds or berries of the rudraksha tree, and whenever seen the owner may be recognized as a worshiper of Siva. Until recently that was the extent of my knowledge regarding the "rudrakshulu" as these beads are called, but in answer to some questions concerning this picture, a Telugu gentleman promised to look the matter up and later he sent me the following:

"In days of old there was a monster named Tripurāsura (the giant of three cities) who had three cities of gold, silver and iron in the sky, in the air and on the earth. He oppressed the three worlds—the upper, the middle and the lower, so much that their inhabitants complained to Brahma, the creator, and Vishnu, the protector. But neither of them, was equal to the task of subduing the giant. Siva, the destroyer, however, undertook this dangerous duty. At his bidding the earth was transformed into a war chariot of which the sun and the moon became the wheels. The four Vedas were harnessed as horses and Brahma himself became the charioteer. A bow was formed by the mountain Meru, the very axis of the earth, while the great god Vishnu became an arrow. Thus equipped Siva marched against Tripurāsura. Each of these gods that were serving Siva in various ways began to think that he alone of all deserved the honor of the conquest for without his help Siva could not have the power to contend with the giant. Siva divined what was passing in the minds of his arrogant assistants and, wishing to show them that he could do without them, let them alone; and with a mighty effort of his own divine will he overcame his enemy. The mighty god had to exert himself to the utmost of his power and he felt the strain. Tears trickled down from his three eyes—the sun, the moon and the fire. These tears grew into trees which bear the rudraksha berries. (Rudra is another name of Siva and aksha means eye.)"

"It should not be considered that one may put on as many of these berries as one likes. In this as in everything else the Hindu is bound by the rules of the Śāstra. The parts of the body where these berries are to be worn and the number of these berries to be worn on any one part and even the kind of berry to be so used are all defined in the religious books. One big berry is to be put on the knot of hair, just on the top of the head; three around this knot; thirty-six around the head; thirty-two on the neck; six on the ears; sixteen on each of the arms; twelve on each wrist; fifty on the chest; one hundred and eight to be

worn like the sacred thread; a thousand to cover the other parts of the trunk; and one hundred and eight for a rosary to tell the prayers with.

"These berries are classified according to their size and the number of points (or facets as they are called) which each has on its surface. These 'facets' vary from one to fourteen. Some of these varieties are very rare and are prized very highly. The larger the berry used the more is the merit.

"The religious merit of wearing the rudraksha-kavacha (kavacha means armour) is equal to that of making a "horse-sacrifice at every step on the road." Wear the sacred berries on the head and you earn the merit of making a billion horse-sacrifices; wear them on the arms the merit is increased ten thousand times; if put on about the wrist, the merit is incalculable. If you repeat the name of Siva with all your heart while you wear the 'armour' you will be transformed into Siva. Pronounce the word rudraksha, you have the merit of giving away a thousand cows to the Brahmans; the sight of the sacred berry confers the merit of giving away a hundred thousand. Put it on and you increase the merit a hundred times."

The "trisuila" or trident in the right hand of the devotee, and the ball of ashes "made of the ashes of cow-dung dried and burnt on the sacrificial altars" in the left are also symbols of Saivism. The trisuila is always seen on the top of every temple of Siva; and all Saivites daily besmear with these sacred ashes particular parts of their bodies—the forehead, shoulders, arms, wrists, etc.—repeating at the same time certain verses of their sacred books believing that religious merit is thus obtained. They say the use of ashes reminds them as nothing else can of the vanity of the world and all worldly things. The bells at the waist, I believe, have no religious significance.

Such a man is revered by the Hindus, rajas build hostels where he may be sheltered, and hard working people people share with him their scanty food when he comes to them in his wanderings.

MAUDE HARRISON.

September, 1903.

### Twentieth Century Fund.

Kingsclear 15; Alfred Everett \$2; Ada Kilburn \$1; Mrs. M. Dunphy \$1—\$4.00. Hopewell (Mrs. Eliza Peck \$1; Alice Peck \$3; Mrs. Alice Peck (extra \$2)—\$6, omitted Rev J B and Mrs. Ganong \$3.50; Avarad Steeves \$4. Mill C. ve, L. E. Wright \$1. Ger St, Mrs J W Lee \$1. Elgin 1st, Warren Colpitts \$5. Cambridge 2nd, W H Todd \$1. Grand Lake 2nd, Isaac J. Barton \$2. St. George 1st, Frank Gamble \$2.50. Sussex, Pearl Price \$1. Chipman 2nd (H. King \$5; Maid King \$1; Mrs W C King \$5)—\$12. Up Dorchester, J B Tingley \$2.50. Total \$44.50.

Springfield 1st, A W Noble \$2; St. Martins 1st (J P Mosher \$2.50; Mrs R C Ruddick \$5)—\$7.50. Jemseg, D E Wright \$2; Blissfield, C J Mersereau \$5. Ger St (S H Davis \$5; Chas R Wasson \$1)—\$6. New Maryland, J B Morgan \$1; Pettitoad, Rev N A MacNeill \$5. Main St; Helen and Kate Cowan \$1. (Hampton Sta, J G Smith \$2. Charles Veysy, Norton \$5) Town Cambridge, (Mr and Mrs G L Colwell, \$4; Olive L. Merritt, \$1)—\$5. St. Stephen, (W C Goucher, \$5; Mrs H. Tye, 50c; Allie McCrumb, \$1; Mrs H Webber, \$1; Edna Webber, \$1; W H Edwards, \$7; Mrs. E. Price, \$5; Miss Brown, \$1; Guerdon Maxwell, \$1; Mrs. G. Maxwell, \$1; Millie Styles, \$1; Etta Dewolle, \$1; B R DeWolfe, \$1; W O Buzzell, \$1; Ethel Gades, \$1; I R Buzzell, \$2; Heber Manzer, \$4; Ralph Price, \$2; J L Haley, \$2.50; Mrs Wm Haley, \$5; Henry Haley, \$4; Samuel Craig, \$5; Mrs E B Keirstead, \$5; I W Clark, \$1; Lillian Boynton, \$1)—\$64. Johnston 1st, Bessie Hetherington, \$1.25; Saikville 1st S.S. \$25; Dorchester 1st S.S. \$5; Hillsboro 3rd S.S. \$4. Total \$141.75.

J. W. MANNING, Treas. N. B., and P. E. I. St. John, Nov. 25, 1903.

For \$1.50 the Messenger and Visitor will be sent postpaid to any address from date until Dec. 31st, 1904.

## Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood.

Their radical and permanent cure, therefore consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils, Mrs. Della Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have voluntarily testified to their complete cure by

## Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy.