

Our Conference at Arima.

"The Field is the World," and I take it for granted that the Baptists of the Maritime Provinces are broad enough in their sympathies to be interested in the work of the A. B. M. U. in the various lands of the earth, even if their immediate missionary concern is with their own undertakings in Telugu Land, Canada is Japan's nearest Christian neighbour, Vancouver and Yokohama are only twelve days apart, at present and can easily be brought within ten. There are Canadians not a few resident in the Sunrise Kingdom and a good proportion of these are in the missionary ranks, though the Canadian born Baptist missionaries only count eight. Last summer, at the hot weather mountain resort of Karuzawa, there were present at the Canadian picnic 65 young and old, all Canadians, and all connected, I believe, with missionary or kindred work. But I started to say a few words about the recent Arima conference of the A. B. M. U. missionaries laboring in Japan, I having been appointed to send a brief report of proceedings to the Baptist paper of the Maritime Provinces. The Baptist missionary body of Japan numbers, all told, wives, absentees, tender foots, etc, included,—about 75 men and women, of whom three score are in connection with the A. B. M. U. The Southern Baptist Convention is rapidly extending its work and is adding to its missionary ranks in Japan year by year. These two bodies of workers are in the most harmonious and brotherly co-operation, and there is no Mason and Hamlin line between the field of the Southern in the Southwest provinces, and that of us Northerners in those farther north and east. Arrangements are just about being completed for our Theological Seminary at Yokohama to become the joint property and organ of the two Societies, and in other lines of Christian work, as well as in Christian friendship, and fellowship, we have from the first been closely united. The warm hearts and steady faith of these Southern brethren bid fair to win a success greater, in proportion to their number, than that which is being granted in the field of the Northern workers. So the reports for the past few years would indicate. Once in three years the two bodies meet in Union Conference, but the present year the A. B. M. U. missionaries alone gathered in Arima's romantic glen. Until recent years our Conference met at one of the stations, and was entertained in the missionaries' homes, but when it outgrew the limited accommodation which could be provided for it at any one station it became necessary to find it another home, and a most delightful one was discovered in Arima. Arima is a quaint little town up among the hills to the north of Kobe and Osaka, and is fairly central for all Japan. It is famous for its charming scenery of river and mountain, for its salubrious climate, for its natural hot baths and its fine mineral waters. Tansan water is known over all the east, at least. For these reasons it has long been a favorite summer resort for missionaries escaping from the heat and malaria of the plains in July and August, though the more bracing air and the wider off looks of Karuzawa have of late thrown Arima somewhat into the shade. Of recent years Arima has become a regular Mecca for Christian workers in Japan. Our Conference sat from May 7th to 11th, the present year, and was succeeded by that of the Church Mission Society, which was to be followed by that of the Congregational Mission, and that again by the annual meeting of the Presbyterian Missions.

Getting to Conference in some Mission fields is a considerable undertaking, involving tedious and wearisome journeys in or on bullock carts, elephants, wheel-barrows and so forth, but in up-to-date Japan we suffer no such hardships. The coast waters are ploughed by fine steamers, and the land is covered with a network of railways, on the principal lines of which one may enjoy electric lit parlor cars, diners and sleepers. The only part of the journey from Yokohama to Arima that seemed primitive was that between the railway station and the village, about two hours' travel. Here each of us was mounted in a jinricksha drawn by a man and a dog. When the cavalcade began to take the road, a dozen rikisha strong, every dog yelping to his fellows, it was quite a striking scene. The Tall Lady of the party to whose vehicle a tiny brown pup was hitched, said she wanted to take her poor little steed in her lap. Along the road we met many carts, some drawn by a man and a horse, some by a man and a cow. Men are close chums with their humble cousins in that part of Japan. But when a boy I saw a man plowing with his wife and a cow drawing the chase, a stone's throw from the former county academy, at Sydney.

My host, Sugimoto, received us all—40 including visiting brethren, into his rambling three-storey hostelry, and here we found sufficient comfort and cheer of a creaturely kind. The good mountain air and plenty of tan san ensured appetites that did full justice to every occasion. Here we lived as one large and happy family, sitting down together in the spacious dining-room, and gathering there around the family altar for morning and evening worship.

Sunday, May 7th, the opening day of the Conference, was devoted to strictly religious meetings, which were of a very spiritual and helpful nature. In addition to the four Conference services of the day a meeting was held for invalid soldiers now recruiting at Arima. A churchful came together and listened most attentively to the singing and address.

From Monday to Thursday the days were occupied, with the exception of the time set apart for the morning and afternoon devotional meetings, with the usual routine of business, and with the reading of reports. Very encouraging reports were presented of the Theological Seminary, Duncan Academy, the various Girls' Schools, Kindergartens and day schools, and of the evangelistic work of the year. One evening during the Conference was devoted to a Social Entertainment, one feature of which was a somewhat burlesque graduation exercise for our first graduate from our new course of language, followed by a musical, literary and candy-and-chocolate program, which afforded much pleasure and diversion.

While no matters of special importance came before the business meetings of the Conference for discussion the social and spiritual benefits of it were felt to be most helpful, and we separated refreshed and strengthened for a new year of service at our several stations. The presence with us of Mr. and Mrs. Geo. Briggs, from America, on visit to their brother, our missionary the Rev. F. C. Briggs of Kobe, added very much to the enjoyment of the days spent together. Their contributions to the Conference of a musical and social, and also of a spiritual kind, will not be soon forgotten. C. K. HARRINGTON.

Yokohama, May 23, 1905.

The Coonoor and Ootacamund Conventions.

By Mrs. W. B. Boggs.

Twelve years ago some Missionaries who had come up from the heated plains of India for refreshment and rest in the cool climate of the Nilgiri Hills, were, together with a few other friends, led to hold a Convention in Ootacamund for the deepening of spiritual life. Begun at that time, with the motto "All One in Christ" such conventions have been held annually on these Hills, and have been attended with much spiritual blessing. Not in Ootacamund only, but also in Coonoor, Kodaikanal and other places. Conventions with this purpose have become a yearly institution, and by some of us are looked forward to as one of the chief attractions in the hot season vacation on the Hills. Similar in aim and character to the annual Conventions at Keswick, Northfield, etc., they are times of heart-searching and restoration, as well as of new blessing and power to many of God's missionaries in India.

This year these meetings have been of very marked and unusual power and helpfulness, especially so perhaps to those of us who have had the privilege of attending every service of the Convention both in Coonoor last week and in Ootacamund this week. In July while attending the three days' Convention, we had the added privilege of enjoying the generous hospitality of our dear, old-time friends, Rev. and Mrs. G. Churchill, who with their daughter Bessie gave us such a hearty welcome to their hot-season home on the hill top.

The subject this year has been the same in both Conventions—Revival. Nothing could be more appropriate at this time, when on every hand we hear and read so much revival news, and when the hearts of all are so full of prayer for an out-pouring of God's spirit on India, and all our Mission fields. How our hearts have been moved to prayer yet more fervently, unceasingly and expectantly, as we have during these blessed days sat in God's presence and listened to His messages. How full His word seems now of this great theme, and what unbelievers we should be if we could doubt that the desired and much prayed for blessing is coming to the Telugus and upon all India.

The speakers have been nearly the same in both Conventions. The two who spoke most frequently were Rev. T. Walker of the Church Missionary Society, stationed at Tinnevely, South India, and Mr. G. Sherwood Eddy, well known among the Colleges of the United States and Canada, in connection with the Student Volunteer Movement. He has been in India about eight years, connected with the Y. M. C. A., working especially among students but engaging very largely also in special efforts for the evangelization of India. Besides these two, Mr. Boggs, Mr. Mallis, of Coonoor, and Mr. Logan of the Ceylon and India General Mission, each spoke several times at both Conventions.

Mr. Eddy gave a Bible reading each day of the Ootacamund Convention, on the prophecy of Isaiah. The first day he spoke on the first six chapters. The Vision of God. The second day the following six chapters. The Vision of the Christ, the Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. The third day his subject was The Vision of the Kingdom—A kingdom of Purity, Peace and Power. These readings were most spiritual and inspiring.

The Convention addresses, largely intended for missionaries, of whom there are said to be 150 in Coonoor this year, were based on many different passages of the Word, such as Eze. 37:1-11; Joel, 2:28-32; Isaiah 57:15; Hosea 10:12; Isaiah 66:8; Eph. 4:30 and 5:18—"Grieve not the Holy Spirit,"—"Be filled with the Spirit," and many others.

The need was emphasized throughout, of much prayer, persistent faith, of personal contrition, cleansing and Spirit-filling. Many hindrances to revival were pointed out, such as gossip, evil speaking, envy and jealousy, loving the praise of men, pride, self-seeking,

unbelief, disobedience, laziness in spiritual fellowship, even while engaged in constant work, divisions, formality, worldliness. Many among us were convicted of sin by the Holy Spirit, and shown wherein we had failed in our lives and service.

While on our knees before God, we were brought face to face with such searching questions as "Am I a vessel that God can use?" "The pure in heart shall see God. Do I see Him?" "Am I filled with the Spirit?" On some occasions the presence and power of the Holy Spirit were so manifest in the meetings, that as one described it afterwards "We had a little bit of Wales right there in Coonoor." The utter necessity of being right with God ourselves, and walking with Him in unbroken fellowship and absolute prompt obedience, was pressed home upon every heart, also the necessity of earnestness and the putting aside entirely of every hindrance as soon as discovered.

Getting into this lowly position before God, freed from pride and self will, utterly surrendered and obedient to Him, and by His grace maintaining this attitude of self-denial that He may be All in All, we believe that God will make us into vessels that He can use for His own glory, and that He will abundantly answer the prayer which has been most prominent throughout the two Conventions, "Oh Lord send a Revival and begin in me for Jesus sake." Coonoor, India, May 23, 1905.

Baptist Convention of Manitoba and the North West.

The annual meeting took place at Brandon, Man., June 14-16. About three hundred delegates assembled; the weather was cool, the city beautiful and the hospitality of the church gracious and abundant. The beautiful and commodious new church was much appreciated and offered splendid facilities for the work of the Convention. Dr. McDiarmid, retiring president, presided at the opening services, and on retiring delivered a powerful address on God's Message to us in this gathering.

Pastor T. M. Marshall of Prince Albert was unanimously elected president for the coming year. He has been attending the meetings of the Convention for fifteen years and has been a faithful worker, so his election was a graceful acknowledgment of the appreciation of his brethren. He has made a good presiding officer.

The other officers of the Convention were elected as follows: 1st President, H. Hilton, Winnipeg; 2nd Vice President, Jn. McCurdy, Moosomin; J. F. McIntyre of Winnipeg, who has been secretary a number of years was welcomed and H. E. Sharpe of Winnipeg, treasurer since 1888 was again appointed to that office.

Pastor A. M. McDonald of Edmonton was to have preached the Convention sermon, but owing to the McMaster Evangelistic Band Society at work in his church he could not come, and Brother P. C. Parker, of Logan Avenue, Winnipeg was called upon at short notice and preached a practical, helpful and appreciated sermon, taking for his text last clause of Exodus, 13:18.

Perhaps the most interesting and important feature of the sermon is the report of the Supt. of Missions, Bro. Stackhouse, the central figure in all the gatherings, an indefatigable worker abundant in labors with a wonderful grasp of his work and knowledge of the widely scattered and very diverse mission fields of this great country. He had a wonderful report this year, the 24th annual report of the Board. Enlargement the key word. Fifty fields opened during the year, ten churches organized, 25 new Sunday schools. There were 116 missionaries and pastors, 22 left, 41 new ones. A good work has been accomplished among the peoples of foreign races. In 1905 a Galician Baptist church was founded out of new converts at Onestene. In Winnipeg, Oct. 1904, a Russian church was organized, in January last a pastor was settled and in March a church building opened. Also a Hungarian church was commenced in Winnipeg, and a mission at Yorkton. Bro. D. B. Harkness was appointed superintendent of missions to foreigners.

The German churches have been particularly blessed 800 conversions, 500 baptisms are reported among them. Among the English speaking people there have been many ingatherings, and large blessing is looked for from the labors of the McMaster Band, which has commenced labors among the churches with splendid results.

No reports yet this year from 35 churches, of 83 reporting there were 937 added by baptism. Good progress, conversion and new churches were reported from the Scandinavians.

To help carry on the great work in the widely scattered fields among various nationalities, funds were contributed in part as follows:—Collected by A. J. Vining, in England, \$7,416.00. Collected for mission work in churches of the west, \$6,199.70 not including \$1,900.00. Work supported by women teachers, an increase of over \$1000.

Ontario and Quebec through all churches contributed about \$8,600.00 and the Maritime Provinces \$2,734.16.

In connection with the work of the Indian Board, Mr. Sharpe missionary Supt. called upon, spoke of the blessings attending house to house meetings, that had been held during the winter. In spite of small houses and poor ventilation good was accomplished.

Indians are chafed, then friendly giving these ignorant opportunities enjoyed.

Mr. Clark spoke to a dayfeast which better. Many went out of it. There he is spending the work.

The report of the year for the year 27 in art, 2 in music. Of these, 20 Methodist, 5 not classified, 4 graduates in art.

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Woman's B. H. an time in many year \$796.02. The fallin es, Circles, Y. P. So vidual offerings whi falling off likely du send Miss Robinson ported, 10 others re new circles, 1 re-org bers. The followin part:

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