

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 MARCH.

For the missionaries, schools and native helpers at Chicacole, also the reading room and hospital. That those who have long heard of Christ here may come out boldly and follow Him.

Missionary at Home.

Two of these have been held recently at St. John. The first at Main St. church was a very pleasant social affair. The other was at Germain St. church last Tuesday afternoon from four to six o'clock. A reception committee greeted the ladies as they entered. The vestry was prettily arranged. A social hour passed all too quickly. Tea was served in the parlor. Mrs. Kelly very kindly interested the company by giving scenes in Burmah, illustrated by costume. The Junior Band sang and the whole affair was very pleasant and profitable. A plate at the door suggested that a silver collection would be acceptable. These gatherings are calculated to do good and should be held frequently in all our towns. They tend to foster the social and missionary spirit and if conducted with the right end in view will help us to influence those who never come to our monthly missionary meetings.

The following letter recently received from Mrs. Mellick, was read before the Lawrence town W. M. A. S. at their last meeting and will doubtless be of interest to our sisters generally:

DEAR SISTERS.—I have wondered what phase of our Western work you would be most interested in, and have concluded to tell you about the Galicians. This vast prairie with its miles on miles of wheat fields at a stretch, and with such possibilities for providing for the millions yet to come, is being peopled by those from nearly every land. Among these different nationalities are the Galicians. Galicia is the most northern province of the many-tongued Austro-Hungarian Empire, bounded on the south and divided from Hungary by the Carpathian mountains, and on the north by the irregular frontiers of Silesia and Russia. In Northern Europe this part of the country is called "Little Russia." The inhabitants speak a low Russian. Unlike the Doukobors who have lately come to this country in order that they might worship as they choose, the Galicians come because they found it impossible for the poorer classes to get enough land on which to subsist even by the most untiring labor and strictest economy. Hence the desire to seek homes in other lands. Ten thousand of these Galicians have already come to make homes in our Canadian North West.

At our last convention the women were pressed to undertake the new work. A German minister was found among our own missionaries who knew their language and could sing and play nicely. He carries a baby organ with him. This helps him in his work of winning these people for Christ. Mr. Mellick was able to secure 400 Galician New Testaments at a small cost. These facts show how the Lord was working with His people to give the gospel to the Galicians. Twenty-five miles East from Emerson is a Galician Reserve called Stuartburn. Mr. Mellick has visited them. They are a simple and homely people. Their houses are rude and small with thatched roof. Their bread is black, they keep it for months and it is nearly as hard as a rock. Most every day we see these people passing. Their mode of conveyance is rude indeed, being their own make of cart. Their ox or oxen are not slick and fat like our Nova Scotia farmers use. They wear white linen clothes and a sheep-skin jacket, both winter and summer. There is a very little difference between the dress of the men and women. A modest woman would prefer the men's dress. They go into our merchant's store (J. W. Whitman's of N. S.) and try to describe, between signs and Galician, what they want. It is amusing to see them and great patience is needed in serving them. They require a good deal of freedom to go and find what they want. They are a religious people in a way. They are about equally divided between the Greek church adherents and a form of Roman Catholicism though different somewhat. Their priests are allowed to marry, and their religious service is in their own language. They are beginning to assert their freedom. In the old country the members are required to bow to their priest and kiss his hand. Many are refusing to do this in this country. They keep the Sabbath, as they think, strictly, for

instance one of our deacons had a man employed, and on Sunday he was breaking his tobacco and when asked why he did not use a knife he said it was wrong to use a knife on Sunday. There recently occurred at Stuartburn a most dreadful tragedy. One of the Galicians, with his wife and family had saved \$60, three neighbors went to the house with the purpose of getting the money by whatever means. On coming to the house they knocked, and saluted the man, "Glory be to Jesus." After talking sometime the father and children were murdered. They don't know Jesus. I had two little Galician children in my class last summer. I wanted to have them continue with me but the parents went away. One of the Galician Testaments was given to a boy and he looked into it and saw he could read it, and clapped his hands, and kissed the hand of the giver, thanking him again and again. They say long prayers aloud morning and evening with their faces turned to the east, but they don't pray and know not Jesus as the source of life.

The W. B. M. U., have helped other departments of our work. I hope they will be interested in these Galicians and I would ask your prayers and help for all Christian work done in this land, that the foreigners who come amongst us may find Christ and some of them become Foreign Missionaries to carry the gospel message to their countrymen.

"If we cannot all gather sheaves let us each glean an ear"
"I to the Master's presence,
Came with weary toil worn feet,
Bearing as my gathered harvest,
But a single head of wheat.
Then I laid it down with weeping
At his blessed pierced feet,
And he smiled upon my trembling
Ah! His smile was passing sweet.
"Child, it is enough," He answered,
"All I asked for thou hast brought
And among the band of reapers,
Truly, bravely, thou hast wrought.
Never mind what others gather,
Do whate'er thy hand can find,
Those who seek to help God's servants,
And to make their labors light,
They shall share the gathered harvest
And Christ's welcome glad and bright."

Yours in the work,

F. LIZZIE MELLUCK.

Emerson.

Foreign Mission Board.

NOTES BY THE SECRETARY.

In the December number of "the Baptist-Missionary Review," there is an editorial which reflects upon the British and Foreign Bible Society in its attitude towards the translation of the Bible into the Burmese language by the late Dr. Judson. The editorial says: "The British and Foreign Bible Society" have determined to issue a nonsectarian? Burman Bible, to be the product of a committee with an Anglican missionary as chairman and composed almost wholly of Anglicans! True, there is on the committee as named one Scotch Presbyterian minister "for Greek," who does not know a word of Burman, and a Methodist Episcopal missionary who does not know a word of Greek, who has been a very short term in the service, who has gone home and may or may not return, and an English Wesleyan missionary soon to return to Burmah, who will be practically alone against a solid Anglican front. The rest of the committee is made up of Anglo-Indians, Eurasians and native Christians all of the Anglican church.

True, again, the Anglican Bishop who named the committee did remark to a Baptist missionary that it was a pity there were no Baptists on the committee! That there ought to be at least two Baptists there!! Just think of it! The Baptists of Burmah outnumber all other Christian bodies combined, and ought—yes, really ought to have two on a committee of, say, ten Pedo-Baptists! No. There is an old command, against "seething the kid in the mother's milk," but Judson's Burmese Bible will be cooked some other way.

The British and Foreign Bible Society have for the last fifteen years and more sought to induce the Baptists to abandon their principles and becloud the Word of God in asking them to hide from all nations the truth regarding baptism, but without avail. Dr. Judson's Bible stands on exactly the same basis as Dr. Delitzsch's Hebrew New Testament, and many of the translations into the Germanic languages of Europe, regularly issued by the Society, and yet the Society has yielded to the persistent clamor of a very few Anglican clergymen in Burmah of high church tendencies, and will issue a Pedo-Baptist sectarian version to compete with Dr. Judson's Bible which has been in circulation for more than half a century, and of which supplies are ample for all demands, and sold at prices which the people, as a whole, can well afford to pay.

We here and now enter our most emphatic protest

against the mutilation of Judson's Bible by men who are utterly incapable of improving it in any respect."

These are vigorous words. They are not any too vigorous to be used under the circumstances. The writer of these notes does not desire to compromise the Foreign Mission Board nor any of its members, nor the editor of the MESSENGER AND VISITOR, by anything he may say in this column, but he speaks for himself only when he says that he endorses fully the opinion as given in the above editorial. So fully does he endorse the article in question that he has declined to appear on the platform of the Bible Society as an advocate of its claims for Baptist support while it continues to act towards Baptist translations in the manner as indicated in the Review article.

It has been a great surprise to some to hear Baptist ministers grow eloquent in their advocacy of the society in the presence of Pedo-Baptists when they know of the attitude of this great Society toward translations of the Word of God by Baptist missionaries. Surely there ought to be some word of protest against this manifest injustice. Will the pastors of our churches give the matter their serious consideration?

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