

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 MAY.

"For Vizianagram that the gospel seed long and patiently sown there may spring up and yield an abundant harvest of souls. For our lady missionary there that she may speedily acquire the language and be prepared for work."

St. Stephen.

A very pleasant "At Home" was provided by the W. M. A. Society April 19th, in the vestry of the Union St. Baptist church and was enjoyed by a large number of ladies. The object of this meeting was to enroll all the women of the church and congregation in the Society, and thus mark the opening of the new century with a great advance in numbers. Over one hundred invitations were sent out enclosing a thank offering envelope, the contents to be appropriated to the century fund. A programme was provided, addresses by Mrs. Robinson, president, on the beginning of Woman's Work in the Maritime Provinces, and by the pastor, Rev. Mr. Goucher on the "needs of the work." Solos were beautifully rendered by Miss Vaughan and Miss Wry, also a quartett by four sisters. The Mission Band was present and greatly enjoyed their treat of ice cream and cake, after which they retired. Then the ladies sat down to a delicious supper which they thoroughly enjoyed. The envelopes were opened and found to contain \$20. One new member was added and several took mite boxes. It is determined by the members that this shall not be the last of the kind. We must use every endeavor to interest others in this cause of missions in short, as we realize the deep responsibility resting upon us as members of the W. M. A. Society.

Account of the Westmoreland County Quarterly Meeting. W. M. A. S. SESSION.

Dear Sisters:—I thought perhaps you would be interested in hearing how we got on with our work at the quarterly meeting held recently. As you are aware these meetings are a new feature in Westmoreland County. When I read that there was to be a Quarterly Meeting at Port Elgin on the 10th inst, I was very anxious to have our societies represented and wrote to some of the parties in charge, asking for a portion of the time for our work. The request was kindly granted by the brethren. So we set out for Port Elgin. On boarding the train at Moncton, I was surprised to see only two delegates, one from Petitcodiac and one from Salisbury. At Dorchester we were joined by a brother and together we proceeded to Sackville. Scarcely had we stepped from the car, when the Sackville minister and a judge, sprang to meet us with the following greetings: "Didn't you get word?" "Didn't you hear?" "I thought you knew?" The meeting has been called off, "Port Elgin is all snowed up and half the people are sick and they can't have the meeting." You may imagine how we felt. The Sackville ministers, though, were ready to help and most cordially invited the Quarterly Meeting to stop at Sackville, assuring us of a welcome at the Parsonage. In a few minutes we were all disposed of and word was sent to the neighboring churches to send their delegates to Sackville. The committee in charge very kindly placed the afternoon session on Wednesday at the disposal of the W. M. A. Societies. Owing to the terrible condition of the roads and the fact that a large number knew nothing of the meetings being held in Sackville, there were only a few present. Reports were given from the following societies:—Sackville, Mrs. Daley; Moncton, Mrs. Price; Dorchester, Mrs. Burgess; Pt. de Bute, Miss B. Brownell; Lewisville, Miss F. Clarke. The reports were encouraging. Moncton and Sackville had made special efforts and had held socials. Mrs. Archibald was present at Moncton and a very enjoyable and profitable afternoon was spent. At Sackville the President kindly invited the sisters to the parsonage. A good missionary programme was carried out and a very pleasant time enjoyed by the large number who responded to the invitation. Thank offerings were given at each place.

Several sisters led in prayer. The county secretary gave a Bible reading on work. A collection of \$1.70 was taken. The meeting closed by singing "Nearer my God to thee." We feel very thankful to the kind friends at Sackville for so generously opening their homes and church to us. We had hoped to meet the sisters at Port Elgin, Bayside and Cape Tormentine, but God planned otherwise and it is all right. To the sisters of said Societies we would say, "Be not cast down nor discouraged." It requires neither grace, wisdom or courage to

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give up the work. It often requires all three to go on with it. If the Master should give us as easily as we often give up working for him, what would become of us? My sisters of the Westmoreland County W. M. A. Societies, press on. The year is nearing a close. Oh, make it a successful one. Famine, death and suffering are stalking through the land. Many have fallen victims to them. God in his wondrous love has protected us in our comfortable homes in fair Westmoreland. Have we nothing to render him in return for it all? Do our hearts never ache for the starving millions who are dying without Christ? Oh, waste not life in idle vanity! Behold the dying multitude. Hear the Master say, "Give ye them to eat." Oh my sisters let us with heart and soul respond and say, "Dear Father we will strive to do thy will and send the Bread of Life to those who know thee not. With best wishes

Yours lovingly,

FLORA CLARKE.

Amounts Received by Mrs. Ada G. Fownes, Treasurer of Mission Bands.

From April 5th to April 25th. Cambridge, Narrows, S. S. \$6.03, towards Mr. Morse's salary; S. Martin's, \$20, to constitute Miss Annie Vaughan and Miss Jennie Davies life members; Little Glace Bay, S. S. \$10.56, F. M.; Tryon, S. S. \$6, for hospital in Chicacole; Tryon, Mission Band, \$4, for hospital in Chicacole; Hopewell Hill, S. S. \$2.68, Yarmouth First church, Mission Band, \$20, towards Mr. Morse's salary, also to constitute Miss Bessie Williams and Miss Grace Peterkin life members; Amherst Sunday School, \$41.92, towards Mr. Morse's salary; Forbes' Point, \$4, towards Mr. and Mrs. Gullison's work; Lockport, \$12, towards Mr. Morse's salary; Lunenburg, \$3.50, for support of San Yashie, Chicacole; Wolfville, \$23.50, towards Mr. Morse's salary; North Brookfield, \$6, towards Mr. Morse's salary; Albert, \$1.50, F. M.; Fairfield, \$10, to be equally divided between H. M. and F. M.

ADA G. FOWNES, Treas. M. B.
St. Martin's, April 25th, 1900.

Impressions of the Missionary Conference.

EDITORIAL CORRESPONDENCE OF THE WATCHMAN.

Most of the anticipations that were entertained concerning the sessions of the Ecumenical Missionary Conference in New York City, last week, have been realized. The meetings brought together a great company of representative Christian men and women, whose hearts are thoroughly enlisted in the cause, and who are thoroughly familiar with the history, principles, difficulties, and inspirations of missionary work. One who has attended a great many religious, scientific, and political meetings, stated that he had never seen a company that could outweigh the men and women who sat on the platform and in the missionaries' and delegates' seats at Carnegie Hall during this Conference, in the elements that go to make up genuine manhood and womanhood.

It might have been expected that a good many men with queer little cranky notions would come to the front in the open discussions, but that was not the fact. The narrow-minded brother, who identifies his little segment of truth with its whole circumference, of course was there, but he was not greatly in evidence. The breadth of view, the sanity, the reasonableness of most of the addresses, was so noticeable as to elicit favorable comment on every hand.

And one could not fail to mark the literary and rhetorical power that characterized the most of the speakers. They knew how to make their points in well-chosen words from the vernacular. And when they had set forth their thought they knew enough to stop. There was very little spread eaglesism, though the temptation to it was enormous. The addresses were clear, direct and eloquent, with the eloquence of facts and burning convictions. Any one who thinks that the people who are most interested in missions,—pastors and laymen, missionary secretaries and missionaries themselves,—are a feeble folk, whom the average man of education and position can easily patronize, would have been disabused of his silly notion by sitting through one session of the Conference.

It was inevitable that such a company of people, whose proceedings were marked by such characteristics, would make a profound impression, even upon New York City. That impression was made. The public prints of all classes, not even excluding the yellowest of the yellow papers, referred to the Conference with respect, and often with admiration. The quality and power of the meetings was something too palpable to be denied. It had to be admitted and recognized. No one supposes that the alums of New York were engrossingly absorbed last week in missionary work, or that there were not thousands in the Metropolis who knew and cared nothing about the Conference. But the people of New York who read and think, the people who ultimately determine public opinion, whether church-members or not, were aroused and interested in this colossal enterprise of the Christian churches. Many a man came to Carnegie Hall half skeptical about foreign missions, who went away convinced of their importance from every point of view; and many a man who had become cynical about human disinterestedness had his spirit changed as he

listened to well-substantiated accounts of self-denial and self-abnegation, as complete as any history records, for the sake of carrying the light of the gospel into the dark places of the earth.

You may reason about the authority and power of the gospel forever, and your arguments, however powerful or well stated, will not have the effect that is produced by the ocular demonstration of the devotion of men as clear-minded, as gifted, and as effective as can be found in the British Parliament or the American Congress, and these people did not come to protest their own devotion. The impression as to their own qualities was produced indirectly. They told of what God had wrought through them in spite of difficulties and hardships and their own weaknesses. Upon more than one seamed and care-worn face there rested the reflection of the light that never was on sea or land.

One was greatly impressed with the courage and directness with which the most difficult problems of missions were attacked. The speakers evidently felt that the present is no time for evasion or suppression. Three of these delicate, complex topics were the relation of Christianity to the ethnic faiths, the problem of self-support in mission fields, and the question of comity between boards, missions, and missionaries. One could not hear all that was said upon these matters, for several meetings were simultaneously in progress, but the writer heard many leading men, and the general impression is that they threw all their weight and influence in favor of the same settlement of these questions. Christianity looked up as the revelation of the Most High when fairly contrasted with the best of the ethnic faiths had produced. These faiths embody elements and phases of truth, but they do not contain faith to which the Christian revelation is a stranger, and in Christianity their segments of truth are set in right relations to the whole circle. The claim that self-support should be the ideal of native churches was presented with convincing power, and the admission was frankly made that in many instances a great deal more could be done in this direction than had actually been accomplished. In the discussion of comity, the interests of the kingdom of God were presented in a way that made all narrow sectarianism look petty and unworthy.

All through the sessions appeal was inevitably made to the ultimate missionary motives. On this whole matter the admirable paper of Dr. Augustus H. Strong, which appeared in The Watchman of last week, struck the keynote of the Conference. The ultimate authority for missions is nothing less than Christ—his command, his nature, his spirit. The humanitarian appeal has undoubtedly given place to an appeal based on the revealed will and spirit of Christ. The work of missions is the consummate evidence of the disciple's loyalty to Christ and of the disciple's fellowship with his Master. The "nerve of missions" is seen to be nothing else than the life and spirit of the Master himself in the heart of his follower. The best man that heathenism can produce needs and has a right to the knowledge of the Son of God as well as the worst.

Upon the relation of civilization in general and of secular education to Christian missions there was as little agreement perhaps as upon any subject brought before the Conference; and yet, if I do not mistake, the drift of opinion was that it was most dangerous to assume that the heathen must be civilized according to our ideals, or educated according to our standards, before they are Christianized.

The paper of Mrs. Isabella Bird Bishop, which will be found in full in another column of this week's Watchman, made a profound impression. Its picture of the condition of women under heathenism made clearer than ever before the large part that must be done by woman in the evangelization of the world. The day devoted to woman's work in missions was one of the most profitable of the series. The meetings were conducted with an eye to impressing the claims of the work which some of the other meetings lacked; and the introduction of native converts and missionary gave a touch of color and a peculiar note of reality to the sessions.

The exercises of the week made more reasonable than otherwise would have been possible the large claim which furnished the topic of the Saturday night meeting, led by representatives of the "Students' Volunteer Movement," that it was practicable to evangelize the world in this generation. The wonderful facilities afforded by our age, and the duty of the church to utilize them, were presented with telling power.

The meetings have not yet closed, but those who had the privilege of attending them last week must believe that the answer is not far distant to the prayer that this Conference may be a great blessing to all our churches, to our country, and to the world.

"Deeds Are Fruits, Words Are But Leaves."

The many wonderful cures effected by Hood's Sarsaparilla are the fruits by which it should be judged. These prove it to be the great remedy for dyspepsia, rheumatism, catarrh.

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