

## Foreign Missions.

### W. B. M. U.

"We are laborers together with God."

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#### PRAYER TOPIC FOR FEBRUARY.

For Chicacole, that special help may be given the young ladies at that station—that Mr. Archibald's health may be speedily restored and that a suitable person may be found to take charge of the hospital there.

We know the friends are anxious to hear of the safe arrival of our missionaries, so we publish extracts from a private letter received from Mrs. Churchill.

Bobbili.

Here we are, that is, Bessie and I are here in the dear old Bobbili home, where we have received such a hearty loving welcome from Miss Harrison, our native helpers and Christians, and all my dear old pupils in the school. We arrived at Bombay on Friday afternoon the 8th, came straight to the railway station and got off in the mail train for Madras at 9 that night. During the journey we were examined again and again for plague, re-examined and counter examined, and at Perambore, the station nearest Madras, received after examination a passport to go into the city, but were considered in quarantine for 10 days, that is, we had to go and show ourselves daily at one of the plague inspection offices for 10 days. Mr. Hardy met us at Perambore, and came with us to Miss Day's, where we were to put up, and after morning meeting it was arranged that the marriage should take place at the Perambore chapel Monday afternoon at 5 p. m., Mr. Curtis officiating and Mr. Churchill assisting, as Mr. C.—has to take out a new license after returning to the country, before he can perform the marriage ceremony. Accordingly the marriage took place on Monday as arranged, and Mrs. Curtis invited us all to cake and tea afterwards, on the verandah of their mission house, which is in the same Compound as the chapel. 11 missionaries, male and female, were present and everything passed off very nicely and was quite enjoyable. We did our shopping, presented ourselves to the plague Inspector for three days and then asked permission to travel on further north. As we were in good health, he could see no reason for detaining us, so told us to go and he would report us to the collector of Vizagapatam district, and we are under a penalty of Ru 1000 and imprisonment if we do not present ourselves for inspection to the medical incumbent where we are stopping, until the ten days are up. We took the mail train for Vizianagram on Wednesday evening, arrived at 2.30 Friday morning, and were met at the station by Mr. Gullison and Mr. Langford. At 7 in the evening we took the Pullman express for Bobbili, where we arrived at 5 a. m., Saturday 16th, Miss Harrison heard us and got up to welcome us home. It was a beautiful moonlight night and Bessie felt as if she was in fairyland all the way home, so that we hardly slept at all. The chanting of the coolies as they drew us along, the waving branches of the palm trees in every direction, and the avenues of Mango trees on either side of the jirkksha as we passed along, produced a very weird impression on a new comer or on one who had seen and experienced it all before when a child and it now seemed but the echo of a long forgotten dream. Our Christians had put up banana trees beside the gate posts, and twined branches of palm trees across, under which we must pass. They had put up another arch half way to the house and another over the entrance to the front verandah and on the first was "Welcome to our missionaries," on the others, 1st, "The Lord bless thee and keep thee, and the Lord give thee peace," 2nd, "The Lord make his face to shine upon thee." I had not been looking for anything of the kind, for we did not know when we could get home in time to write to Miss H. But they anticipated our coming and had the welcome all ready a day before we arrived. It was a glad and happy surprise to me. As soon as they knew we had come, the Christians and boarding pupils came flocking in, some living half a mile away came also, and with smiles and kind words welcomed us home. After a time of joy they sang a hymn they had composed for the occasion, and then five of us joined in praise and prayer and thanksgiving for our safe return, and for all the mercies and blessings and safe keeping of us all while we had been separated. An hour or two passed in conversation and then it was time for our breakfast. But you can imagine the days passed in little else beside talk. Miss H. is very happy in the school and in all her work and has no longings for a life separated from mission work. She is thinner than when we went home but says she is very well. She has done nobly for the Bobbili work since we have been away. We three went to Sunday School yesterday morning, Miss H.—on her wheel, I in our little jin and Bessie walked with Nella our good Bible woman. We had a glad "welcome home" there, too. The children were all provided with flowers to throw at Bessie and me at the proper time, sang their original hymns clapped their hands for joy, and had many prayers of thanksgiving. In the afternoon we had meeting for the Christians on the Compound as usual and after this I took Bessie and Nella and Shantamma and went to visit some of my

old friends, school girls and bellames. Everywhere they were so glad to see us, and as we walked along the streets this one and that among the heathen would say with a smile, "O, you have come back! When did you come? Who is that with you," etc. We are so glad to be back.

Our whole journey from Truro to Bobbili has been one continued thanksgiving, for we have had such lovely skies and good weather and calm, almost waveless, seas most of the time, and not an accident or trouble all the way along, except my lovely fountain pen stolen on the last ship and my bundle of rugs opened and two quilts and a pillow taken from it on the same ship. But we must take joyfully this spoiling of our goods.

The weather here is delightful now, but great scarcity of water and grain. The work seems in a prosperous condition, and we are going to work and pray for and expect a great blessing on our Telugus and an ingathering into the fold of many who are saved.

### Foreign Mission Board.

NOTES BY THE SECRETARY.

It will be good news to the many friends interested in our Foreign Mission work to learn that the missionaries who went from us last Autumn, some of whom were detained in London, have all reached their destination about the middle of December, also that Mr. John Hardy and Miss Williams have been married. To both of them congratulations are extended, and the hope expressed that they may be long spared to do much work for the Master among the Telugus and be very successful in extending the interests of the Redeemer's kingdom.

#### A WORD FOR PASTORS.

We cannot get along without them.

#### OPEN EYES

"Eyes have they but they see not." Blindness is the cause of missionary inactivity. Our Saviour said to his disciples, "Lift up your eyes and look on the fields, for they are white already to harvest;" it means look out, look abroad, not at your feet, but at the distant fields, Eyes closed to the world's need characterize too many of those who profess to love him. What vital need of our praying "Thy kingdom come" in us, that we may be conscious of the world's need of the kingdom. The pastor needs open eyes, he is largely responsible for the spirit of his people. A seeing missionary pastor will produce a seeing missionary people. Beholding and heralding will do for him and his people all that is needful. May the God of all grace give to all our churches open eyed pastors.

The cause of Christian missions will never be allowed by an open eyed pastor to be crowded into a corner. He will hold before his people the great work of Missions as the chief business of the church of Christ. As a rule the people respond to every wise effort on the part of the pastor to lead his people in efforts of world-wide evangelization, and they are wise who work in this direction, because say what we will, wherever the missionary spirit obtains, there purity and power obtain. That church which contributes most liberally to missions does not grow poorer but richer by all their sacrifices. The surest way to stunt growth is to spend strength and energy on itself. Here is what one church member writes, "I herewith enclose the amount of one month's income. I know not where my earnings could be placed where they will do more good than in the hands of the Lord for Christian missions. Our pastor, who is missionary in spirit through and through, has given such a telescopic view of the world field as I have never had before." Another writes: "I herewith enclose my offering of \$10 to world-wide missions. After a good sermon on missions by our pastor, we were asked to join in singing, Onward Christian Soldiers, but I felt I could not sing that until I had given something to enable them to go forward, else my singing would be a mockery." And yet another: "When our pastor preached on missions from 2 Cor. 8:9, 'Though he was rich, yet for your sakes he became poor that ye through his poverty might be rich,' I asked myself, what sacrifices have I made for him? Though I have always given of my means for missions, yet I could not bring to my mind an instance where I had given so that comfort and pleasure had been sacrificed. Ah, me! on what downy beds of ease I have been loitering in Christian service! My heart became heavy and I could find no peace till I asked him who became poor for me, and who never shrank from a sacrifice in my behalf, for forgiveness. I enclose my offering to Christian missions in our foreign field."

The pastors who thus influence their flocks to reach out for the unsaved are noble servants of the Lord. They are soul winners in the full sense of the word. They touch the world. They win souls on the other side of the globe as well as within their own church walls.

The right appeal is the believer's relation to his Lord. Appealing thus he can make no mistake. Loving obedience is the right basis in appeal. Does Jesus Christ command missions, does he desire missions, do missions lie close to his heart, are missions a part of his great purpose? When this is brought right home to the disciple's heart, if he has any regard for his Saviour and Master, how can he fail to respond? Let it always be a question between a man and his Lord, not between the heathen and him, nor between his brethren, the missionaries, or any Board and him, and he must respond aright. It cannot be otherwise. The spirit of Christ is the spirit of missions.

### The Negro Problem.

In the view of the New York Independent, the negro problem in the United States is one involving the most serious issues and demanding the most earnest consideration of the thoughtful people of the country. Concerning the eight millions of the colored race—forming in some States more than half the population, the Independent says: "A third of a century ago they were all ignorant, just out of slavery. Now they are rapidly gaining education and property. Some are noble, ambitious men; some are vicious and criminal. They know their rights, they must and should demand them. The higher they rise the louder they will speak; the more they are crushed down the more they will resist. If their rights are not granted, with full equality to intelligence and thrift, there will be conflict, it may well be much violence, or even insurrection." Apprehensions are expressed as to the results of a failure on the part of the people of the United States to deal prudently and seriously with the problem which is here presented. Ambitions need to be rightly guided, resentments to be held within bounds and the forces that make for intelligence and profitable industry multiplied and intensified. "There is a black terror impending right here among us, in our own country. What mean the disfranchisements; what mean the lynchings; what mean the indignant protests of the whole negro press but that there is danger ahead, and danger that must become more and more serious till this criminal caste spirit is driven out? It is impossible to exaggerate the importance of the subject. Nothing else presents so critical a danger. If we love our country, if we love humanity, we must bend every energy to solve this question, and to give to those States where the danger lies all the possible advantage of education for the ignorant, and the lessons of justice and charity for the intelligent, and the development of a public sentiment which will make the law paramount over passion, which shall substitute courts for mobs, and which shall rejoice to see equal laws equally administered for the protection of all the people. Let others be blind and silent on this subject, we cannot be."

### Annuity Collections.

There is good cheer in the following words: "You will please find enclosed Express Order for \$27.24, a Christmas offering to the Annuity Fund from the Union St. church. We have seldom asked for a collection for any denominational object into which so much heart has entered as in this. One brother gave \$5, the balance represents many smaller gifts. It is a genuine offering of the people. W. C. GOUCHER."

"KINGSBORO, EAST POINT, P. E. I.

Enclosed please find \$5 for superannuated ministers, from East Point Baptist church, P. E. I. I am sorry the sum is so small, I wish it was a thousand times larger. But small as it is it will be a help to some good brother or sister. DRA. ALEXANDER SCOTT."

FROM A MINISTER RECEIVING ANNUITY.

"Often when some of our friends plan to help us they are met with this, 'He is getting support from the annuity fund. So we are entirely dependent on what we get from the annuity fund for our support.'"

The small sum of \$45 annually, about the amount this brother will get this year, is not enough to live on. Say not they are supported by the annuity fund. First make the endowment, \$50,000, and then it will be time to talk in that strain.

The Board has sent circulars to all the ministers. The churches of a part of them have responded. Brother Goucher and Deacon Scott by their words, cheer the Board, the ministers, the widows, and the orphans. Will all the churches please take their collections as soon as possible, and send them to the treasurer.

Halifax, Jan. 1900.

E. M. SAUNDERS, Treas.

### "Deride Not Any Man's Infirmities."

Most infirmities come from bad blood and are cured by Hood's Sarsaparilla. Every person who has scrofula, salt rheum, catarrh, dyspepsia or rheumatism should take Hood's.

Erysipelas—"I would strongly urge the use of Hood's Sarsaparilla for erysipelas or any scrofulous disease. I have received great benefit from it for the former complaint. It is an excellent blood purifier." Mrs. H. D. West, Church St., Cornwallis, N. S.

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HOOD'S PILLS cure liver ills; the non-brilliant cathartic.