

## \* \* Foreign Missions \* \*

### 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 JUNE.

Bimlipitam its missionaries and native Christians that the boys in the school may accept of Christ. That consecrated Hindu women may be called into service. That a great blessing may rest upon all the associations and that in the Home-Mission fields of our Provinces many souls may be won to Christ.

#### Notice.

The W. B. M. U. Convention will meet this year in Halifax First Baptist church Aug. 17th. The Executive meetings will be held on Tuesday the 16th.

We make this early announcement so that our sisters in making their plans for summer can arrange to be present. Halifax presents many attractions and such a cordial invitation as was extended will be followed with as hearty a welcome. We hope to have our returned missionaries, Mr. and Mrs. Corey, and Mr. and Mrs. Gullison with us and the hours will be profitably filled with much to interest and instruct. Mission Band work will have a prominent place on the programme and we want a large representation of our Band leaders. Will not each one pray most earnestly for a great blessing upon our Convention.

At a recent meeting of the Executive of W. B. M. U. an application for Mission service in India was received from Miss Alberta Parker. After due consideration Miss Parker was most joyfully and gratefully accepted and recommended to the Foreign Mission Board, at a meeting of that Board held May 27th, Miss Parker was appointed upon the mission staff and will go to India this autumn. Miss Parker is the daughter of Rev. D. O. Parker and granddaughter of "Father Chipman" so she can never be a stranger to the Baptists of these Provinces. She is a graduate of Acadia College and for several years has been in connection with a business firm in Boston. This experience will be most valuable to her and we heartily commend her to the prayers and affections of all our sisters.

We regard Miss Parker as the direct answer to our prayers and the appeal sent out a short time ago. Are there not others whom the Lord is calling to this service. We would rather Miss Parker should not go alone to India. The Master sent out his laborers two and two. Let us listen for the sound of His voice ready to hear and obey.

#### Glimpses and Gleanings for Mission Bands.

Thou visitest the earth and waterest it;  
Thou greatly enrichest it;  
Thou crownest the year with Thy goodness;  
And thy paths drop fatness.  
The pastures are clothed with flocks;  
The valleys also are covered with grain;  
They shout for joy, they also sing.

The sparkling water, the numberless stacks of grain, the glimpses of beautiful green, all seem to say, "A good year, a good year. Yes, coolies go into the deepest part of the river so that the wheels may get wet. Let the water pour into the carriage but the sun soon dries things off. In five hours the two relays of six coolies bring us in sight of the rocky hills of Jahmur twenty miles from Chitacole.

Where do we live? In one roomed bungalow with one end of the verandah walled in for a bath room. The mud walls are streaked here and there by the ravages of the white ants, and clay seems to be a part of the white wash. From the bamboos and grass of the comically shaped ceiling, a sprinkling of something seems to continually fall. The legs of the chairs bore holes in the floor and what dust arises when it is swept. A straw mat or two holdalls tacked here and there, these and other conveniences render our abode quite comfortable while we know that the rent is only four muns (8 cents) per day. Mr. and Mrs. Archibald are domiciled in the easy tent pitched under the thick-leaved mango trees only a few steps away. This is the first time we three have been on four together and how pleasant it is! We often have dinner outside in the rich full moonlight and ere the sun is up we are off on our bicycles to a distant village.

"It is a lovely morn—all is calm  
As if creation, thankful for repose,  
In renovated beauty, breathing balm  
And blessedness around, from slumber rose."

After a three mile ride we leave our bicycles in the care of the sturdy Hindu who is threshing out the grain by causing the twelve pair of buffaloes to tramp, tramp, tramp, round and round. A walk over the hubbly rice fields brings us to the village. The people run from all

directions as we approach. With a haystack for a shelter and support and people seated on the ground all around we begin the service. The caste people stand at a distance and listen too. But there are interruptions—this woman wants us to read a letter from her son in Rangoon, that woman wishes us to notice her baby boy and all want to hear about our country, home and friends. Again and again we tell the story of love, "What did Jesus do for you?" Amazing, they have forgotten already. So we must go all over it again until they can say, "Jesus died for me." A child cries; the father uses bad words; a woman rebukes him; he uses more vile language; Mr. Archibald rebukes him he denies it; the people say he did; finally he confesses—now is the opportunity to show that out of the evil heart the mouth speaketh and that only the pure in heart can see God.

We went on to the caste street. Two men were stooping over a hole, wait let us see! In this hole are two colored idols to represent husband and wife. The Bramin priest, with powdered forehead, dangling tuft of hair, head encircled neck, sacred thread over left shoulder and under right, a scanty loin cloth, silver girdle and rings in ears and bracelets on wrists, continually drones the sanscrit slokas while clay and saffroned rice is being thrown into the hole. "Why this?" "Oh, says stalwart R., I'm going to have a house built, I want prosperity the gods we have buried here will surely keep away all harm." Now, says Mr. Archibald while you are waiting for the bamboos I'll speak a little. "Oh no don't, please; the ceremony will be spoiled." The piles are brought smeared with saffron, adorned with leaves and flowers, then rudely erected to indicate the boundary of the house. The ceremony is concluded by the onlookers throwing yellow rice on R., by R placing the palms of his hands together, touching his forehead, bowing and repeatedly grasping the feet of the Bramin priest and finally by R. giving the priest a basket of rice and rupees too.

"Now its all done?" "Yes." Well I would like to speak to you about laying a good foundation—the foundation of repentance and faith in the Lord Jesus Christ. Those who build on this foundation will have a building from God, an house not made with hands, eternal in the heavens. As a rule the people after an idolatrous ceremony are not in a very receptive mood. "Jesus is not God—if He is the Saviour, he is only for the white people," these and other statements Mr. Archibald forcibly refutes. From the village near at hand fifteen or more males with spades in hand come and attentively listen none more attentively than the man who was publicly rebuked.

On the way home we found such a pretty secluded spot on a high hill. Huge boulders of solid stone formed a semi circle and around the centre one the trunk of a banyan tree had coiled itself here and there being so pressed in between the rocks that its dimensions were flattened out. . . . a plate. Notwithstanding all the hindrances it grew and grew. Above the branches shot far out forming the loveliest canopy. In front far down, a glimpse of the road along which the carts creakingly creep; in the distance a lake and another rocky prominence, while all the view is dotted with the wavy cocoanuts and stately palms. Such a cosy seat in between the rocks, an ideal place to be alone, alone with God; to hear his voice, to be strengthened with strength in the soul, to allow his completeness to flow around our incompleteness, around our restlessness his rest. We read that the voice came out of the cloud saying: "This is my beloved son: Hear ye him." We heard him say: "Go ye into all the world and preach the Gospel to the whole creation" and we obeyed. We came to this land because God unmistakably told us to go but have we come for nought? There all alone with God we plead with him for us, even us for his own glory in bringing home to Christ the souls for whom He died. Yes, dear boys and girls, we also prayed that God would give to each one of you a desire to hear the voice of God and obey. Will you not pray more earnestly for us your missionaries, for the native Christians, for the multitudes of Telugus who know not the only true God and Jesus Christ whom he hath sent. Will you not ask your fathers and mothers and friends to pray and give and do for the salvation of the Telugus. Will you not pray that at least two lady missionaries and one family may be sent out this autumn to take up the work of those who may soon be obliged to go home for rest. My dear friends do we believe in this work, do we really believe in it? Says one: Unless this, and that condition is fulfilled I'll not lend a hand." Have we any right to talk about inducements or conditions. The voice said, Hear ye Him and he has said "Go." The Duke of Wellington when questioned about his belief in Foreign missions said: You have your marching orders is that not enough? Let us take courage and unitedly do with our might in his might what our hands find to do. Ryland wrote in 1807 "Oaks do not like mushrooms spring up in the night and the far more precious fruits are seldom reaped till faith and patience are soundly tried but in due season we shall reap if we faint not." Lovingly yours in Christ Jesus

MABEL E. ARCHIBALD

Chitacole, India. April 14th, 1904

### AMOUNTS RECEIVED BY W. B. M. U. TREASURER.

FROM MAY 2ND TO MAY 24TH.

Bridgetown, F. M. \$5; H. M. \$1.25; Paradise, F. M. \$7.10; H. M. \$1; Tidings, 25c; Kingston leaflets, 75c; Little Bras d'Or F. M. \$5.75; H. M. \$1.50; special, First fruits, G. L. M. \$1.26; New Castle Creek, support of pupil in Bobbili school, \$4; Centre Village Tidings, 50c; Reports, 5c; North Brookfield, H. M. \$10; Oxford, F. M. \$6; H. M. \$3.08; Half Island Cove, Tidings, 25c; Marbou, N. W. M. \$2; Halifax North church to constitute Mrs. J. H. Jenner a life member, F. M. \$25; Boundary Creek, to constitute Mrs. W. W. Corey a life member, H. M. \$25; Forbes Point, F. M. \$2.50; H. M. \$2.50; Boylston, F. M. \$3.60; H. M. \$3.61; Granville Centre, F. M. \$5; Tidings, 25c; Reports, 15c; St. Stephen, F. M. \$11; Halifax First church, proceeds of thanks offering, F. M. \$20; H. M. \$36; to constitute Mrs. H. F. Waring a life member, F. M. \$25; to constitute Mrs. Robert Leslie a life member, F. M. \$25; Sydney Reports, 35c; Tidings, 50c; Halifax North church, F. M. \$12.50; North River, (West Co.) F. M. \$3.75; H. M. \$3; Tidings, 25c; Amherst, F. M. \$12.60; Upper Stewiacke, F. M. \$10; H. M. \$4; Milford to educate a child in Miss Blackader's school, F. M. \$5; Centreville, Digby F. M. \$8; Lower Aylesford, F. M. \$8; to constitute Mrs. Caleb Spinney a life member, F. M. \$12.50; H. M. \$12.50; Argyle Head, Brookway, Bridgetown, each Tidings, 25c; Port Greenville, F. M. \$3; Milton, F. M. \$6.45; H. M. \$2.20; Centreville, N. B. F. M. \$5.50; Springhill, F. M. \$4; H. M. 50c; G. L. M. \$1; Report 5c; East Point, F. M. \$13.60; H. M. \$9.10; Reports, 30c; Peel leaflets, 48c.

MARY SMITH, Treas. W. B. M. U.

Amherst, P. O. B., 513

### Foreign Mission Board.

NOTES BY THE SECRETARY.

#### A REMINDER.

The missionary spirit in churches is growing. More interest in the work of evangelization both at home and abroad is now taken than formerly was the case. This was plainly in evidence at the Convention which was held in Yarmouth in 1902. We use the terms Home and Foreign missions for convenience, really missions are one and the same thing whether the work is done at home or abroad. There may be a question in the minds of some as to the relative importance of work done in the home land or in pagan lands. Much depends upon the view point; sometimes it is asserted that the churches are discriminating in favor of one as against another by their contributions. Home mission work is a big subject. It includes very much more than is commonly assigned to it. We have city missions, under the direction of a single church or a combination of churches. Then there are Provincial missions and missions in the North West and among the Canadian French in Quebec. All these can be legitimately classified under the term Home missions. If this be so, it will be seen that the percentage of this work is 45 per cent instead of 33 per cent according to the Convention plan. But there is no church that is obliged to give just so much to one branch of our denominational work as to others or to other branches for the same work. It is true that some churches do thus contribute, but all do not do so, and this is their right. At Yarmouth an alternative plan was adopted by Convention and recommended to the churches by which each interest could be presented to the churches at a definite and specific time and an offering taken for that particular object. That this alternative plan has not been used to any extent can perhaps be accounted for, but whether or not this can be done this is clear that no brother can now say that the churches have agreed to give so much percent, to this or that object, or that the Convention has recommended them to do so. Each church is at liberty to give according to one of two plans that have been proposed, or adopt a plan of its own, only it is expected that all the objects will receive the consideration of the churches sometime and somehow, during the year. It is not really a fact now that so much percent is expected for one object and so much percent for another, and so we see that the churches are exercising their right to give towards the work of the denomination as they prefer. But there is another point to be considered, it is this, that in the Province of New Brunswick there is a general superintendent of Home Missions and a general missionary. These brethren are doing effective work among the churches which they visit—and this is Home missionary work of a most valuable character.

In Nova Scotia and P. E. I. there is also a general superintendent and one or more general missionaries who are active and energetic in their chosen fields of labor. Much money is given to these brethren for their services which does not go into the treasury of the Home Mission Board. Certain it is, however, that the work done is most effective Home Mission work. It would be manifestly most unfair not to take this into the account when attempting to describe what is done by our churches for this deservedly important part of our denominational work, and this may perhaps account for what appears to be the small amount raised by our people and reported through our denominational treasurers.

Besides, for several years past, the college which is so dear to all our hearts has been making a pretty strong pull upon the denominational pocketbook in connection with the 1st and now the 2nd Forward Movement. The results already received have been most cheering and those anticipated are none the less so. And then there is the 20th Century Fund which is doing something for our mission interests, Home and Foreign. All these have a tendency, and more than a tendency to lessen the offerings from churches for the general work. It really ought not to be so, but facts are facts and we need to face them. Our people during the last five or six years have contributed vastly more for our denominational work or some one or more branches of it than ever before for the same time. This goes to show that what has been done is only an earnest of what may be done in the future. We can do more for all our interests, and this will have to be one, if we expect to fulfil our mission of world-wide evangelization. Let each church and each member of our churches give to the Lord's work in his own way regularly, proportionately, prayerfully, and generously.

J. W. MANNING.