

## 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 MARCH.

For Vizanagram, that every department of the work there may receive the blessing of the Lord. That Miss Blackadar may be fully restored to health. For our Mission Bands and their leaders.

The brightest anticipations concerning our week's missionary campaign in St. John has been more than realized. Mr. and Mrs. Morse have been joyfully received, warmly welcomed, and their addresses have been listened to with intense interest and appreciation. Monday evening was very stormy, yet there was a good attendance to hear Mr. and Mrs. Morse address the young people of St. John in Leinster St. church. A social half hour was pleasantly and profitably spent, light refreshments were served. The afternoon meetings at Carleton and Brussels St. were most interesting. The social hours and tea afforded a grand opportunity for becoming acquainted with our missionaries. The public evening services will not soon be forgotten. India has been brought very near to all who listened and the missionaries and native Christians will have a larger place in the hearts and prayers of our people. May God bless Brother and Sister Morse wherever they go and use them for his glory in the home land as well as in the foreign field. The Tabernacle and Fairville churches were also visited by Mr. and Mrs. Morse and two Sabbaths have been spent in the city preaching in the different Baptist churches.

#### Notice.

Aid Societies and Mission Bands writing Miss Flora Clark will please address Corn Hill, Kings Co., N. B. She will be there for three months. The friends will be delighted to know that at the meeting of the Foreign Mission Board held on Wednesday, Miss Flora Clark was appointed as our missionary to India and she expects to go out this autumn. Miss Clark's faithfulness and devotion to the work of missions at home gives promise of great success on the foreign field.

#### A Day in Polepilly.

October 23, 1900.—The hour is early, but all Bimili is astir and each face full of expectancy. All Christian Bimili I mean. Alas! what a handful in comparison to the 10,000 immortal souls comprising this town! Never has there been such a day in our four years in India. Many days have been spent in Polepilly—days full of happiness—returning at night with burning heart and thanksgiving because of the Christian home set as a city on a hill in the midst of that dark, heathen village. We attended the dedication of the neat little chapel built in the centre of the town despite all the bitter opposition of the people. With much pleasure we went to see the baptistry and listened to the story of the Rajah's rage over this latest advance made by the Christians, of his threat to have it destroyed and of the reply sent him—"Go on. You will be fighting God, not man." Seeing that his threat failed to provoke fear, or having learned from past experience how unequal is the strife between God and man, his spite was not vented as was threatened and the baptistry stands for such a time as this.

Yes, Polepilly remains for us for more happy, thankful days than any other place in India, but all previous joy is to be eclipsed today. Carts with their quaint covered tops, sleepy, stupid, untrained bullocks and as stupid drivers wait before the houses of the Christians. Into these thirty-four men, women and children crowd until they are filled, and the more able men and boys walk. On arriving it is quite evident that Christian Polepilly has been astir equally early, for the mid-day meal has been ready an hour or more. About fifty sit down together in the court of this place, once the home of a bigoted and zealous Hindu goldsmith. Mala, Madiga, Weaver, Goldsmith and Kernam, they were in heathenism, but now all are one in Christ Jesus. They who a few years ago scorned the mala, considering themselves polluted by his touch, this morning prepared breakfast for these despised of India's millions, now sit side by side with them and serve them with their own hands. He hath broken down the wall of partition and made all one in Christ Jesus. The only thing lacking at this breakfast, they afterward tell us, was the presence of the missionaries who did not join them until 3 o'clock.

A church meeting is to be held this afternoon. The Christians quite fill the chapel. The heathen have to be satisfied with the windows. And they do crowd round! If the face of each Christian bears an expectant look, that of each heathen is stamped by wonder and curiosity. The object of the meeting you have already divined, I doubt not. Adamma—a young girl forsaken by her husband—two weeks ago was received for baptism. For others have privately signified their desire to make a similar request to the church. This is their opportunity.

Somalingam's aunt is called upon first. Here is the place where her life from her youth up has been known. Not that it has been unquestionable, according to the traditions of her fathers—even in the light of dark heathenism it has been sinful. But today she declares the power of God to save the chief of sinners, for he has saved her. Much prayer and thought have already been given this case and now after a careful examination it is the feeling of the church that she who was once numbered with the unrighteous has been washed, has been sanctified, has been justified in the name of the Lord Jesus. For the time to come He that has delivered the soul from death is he not able to keep the feet from falling?

The Kernam's wife is next. She manifests the same resolution and character which won our love and admiration last December, when she deliberately chose to remain with her husband and came to witness the rite that forever placed her where her relatives may come to her

if they will, but from where she cannot go to them. Very clear was her answer when asked a reason for the hope in her. We have no doubt of the work of the Lord in her heart.

Now Veeracharyulu's wife—diffident and shrinking. A few days since she asked if it might not be that she could be baptized without any church examination. Saturday evening we talked and prayed together over the matter. She went away saying, "I am asking for strength: it will come." Today she proves "He is faithful that promised." Her hand is cold to the touch, but alone betrays the inner struggle. "And what led you first to think of this matter, Narasamma?" asked Mr. Gullison. "He preached a sermon on the two ways and that night I had much sorrow about my sins." "Who?" The eyes which have been fixed full upon Mr. Gullison notwithstanding he is the Doragaru, fall, the head droops and in a low tone she says, "Veeracharyulu Garu." An orthodox Hindu woman seldom speaks her husband's name; above all, not in his presence. "My cup runneth over" we read in that husband's radiant face.

And Esavarrao's wife, naturally so timid! Two weeks ago when Adama was received for baptism she went to her uncle, Somalingam, tearfully saying, "I do want to be baptized, but I cannot tell them so." "Can you tell us your experience?" Mr. Gullison enquires. "I cannot say much, but I'll tell a little." Now follows such a sweet, simple testimony. She tells how Miss Harrison was used of the Lord in leading her to himself. Although my letter may be long, I cannot forbear to write this little incident. Well do I remember the days when too busy to attend Bible class, Miss Harrison was asked to take charge of it. Those classes were more of a duty than pleasure then I fear, and glad was I for a substitute. I cannot forget Miss Harrison's countenance on her return. "Why, Miss Newcombe," she said, "I never experienced anything like it! I was not expecting much, but I did not seem to be able to get them to grasp anything!" Next day with more prayer she went again. "I had a better time today," was her report. After this she went away, but during one of those days at least one thought was grasped that will always live with one woman, and make her name who uttered it forever sacred. "So they seed for thou knowest not which shall prosper, either this or that."

The four are formally received by the church, the meeting closes and we go to the baptistry, to be used the first time. A crowd precedes and follows us. We wonder what conduct we may expect from them. They are surprisingly quiet as in a few clear, well-chosen words, Mr. Gullison explains that we do not consider this ordinance a purificatory rite. Nothing but the blood of Jesus can cleanse from sin, but because the heart has been washed and made clean in that blood, and in obedience to his express command, these women seek baptism, symbolic of their death to sin, and new life in Christ Jesus. After singing "Nothing but the blood of Jesus," Somalingam prays. One after another, these five women are baptized "in the name of the Father, and of the Son, and of the Holy Ghost." "Lord, it is done as thou hast commanded, and yet there is room," and oh, so much need!

Before separating, we have lunch together. As we look upon this company sitting together without the least sign of any social distinction, see those who once cooked and ate in newly washed, wet garments for fear of defilement, now being served by our mala 'boy' without any apparent disgust or prejudice. Mr. Gullison says more than once, "Well, it has been a great joy to baptize those five women, but it gives me greater joy still, to see this entire absence of any caste feeling."

"The rice remaining from the mid-day meal is ample for all for 'cod rice' in the morning, all must remain over night," the Polepilly friends urge. "Yes, every one and you, too, if you will stay," is the response to an enquiry if they fully realize the size of their request. A few must return for the school, but twenty-seven were entertained.

I have failed, entirely failed to give you the picture I hoped. We cannot write or tell what we live. However, I trust you have seen a little of the hope long deferred and the heart that grows sick, thereby, yes, and discouraged and disheartened also, unless there be strong faith. You have seen the dawning of hope, the desire that is "a tree of life," the joy and sorrow, and praise and anxiety which go hand in hand. If in any way these imperfect pictures help you to pray more definitely and intelligently for your work and workers, the object will have been realized.

But let me tell you one more thing that has been forced home to me during these days. Go, teach, baptize, teach to observe all things, reads the last command of our ascended Lord. "Teaching them to observe all things whatsoever I have commanded you," yet remains. Not more anxious were we for the conversion than we now are for the growth of these dear women. As never before the heart cries, "We are not sufficient for these things." Thank God that our sufficiency is of him.

Dear sisters, we are encouraged, yet all around us just such women as these sit in darkness. Praise God for what he has done, but ask for far greater things for the days to come. Let me entreat you, forget not to ask that grace and wisdom and that love that never faileth, may be ours that these new-born babes in Christ may be guided and trained aright and become the means of winning others to their Saviour, even during the present year. We are about to organize them for work in the town. I trust my next letter to you may have much regarding their labor for the Master.

Yours in happy service,

IDA M. NEWCOMB.

Bimlipatam, Jan. 9, 1901.

Amounts Received by the Treasurer of the W. B. M. U. FROM FEBRUARY 27TH TO MARCH 12TH.

Parrabro, Mrs M A Bigelow to constitute herself a life member, H M, \$25; St Stephen W M A S, to constitute Mrs Samuel Grover a life member, F M, \$12.50, H M, \$12.50; Bedford, F M, \$2.46; Doaktown, F M, \$10.25; Fairville, F M, \$2.25, H M, \$2.25; Homeville, F M, \$6;

North Sydney, Tidings, 25c.; Kingsclear, F M, \$5; Hillsdale Tidings, 25c.; Greenville, F M, \$5.25, H M, \$1.96, Reports, 15c.; Truro, Prince St., Tidings, 40c.; Yarmouth Temple church, W M A S, to constitute Mrs Joseph Churchill a life member, F M, \$25; St George, F M, \$9.40; Truro, Immanuel Church, F M, \$7.63, H M, \$3; Red Point, Mrs Alex McLean, F M, \$1, G L, \$1, H M, \$1; Louisville, F M, \$5.

MARY SMITH, Treas. W. B. M. U.  
Amherst, P. O. B. 513.

### Foreign Mission Board.

#### NOTES BY THE SECRETARY.

As the last Sunday in March will soon be here and as this Sunday has been known and observed as 'Foreign Mission Day,' it may be in place to call the attention of pastors, Sunday School Superintendents and others to bear this fact in mind and see to it that on Sunday the 31st inst., a large, a very large place be given to the work of a world's evangelization. Will not all our pastors refer in unmistakable language and interest to this work in their sermons and prayers on that day? Will not our Sunday School superintendents see that the work of giving the gospel to those who have it not, shall have a first place in the programme of that day?

Will not our B. Y. P. U.'s and our W. M. A. Societies remember this day and help us in the way which they know so well how to make effective?

Let this day be a high day in our Baptist Zion and let there be a vigorous effort put forth to awaken an interest in this work, and deepen that which has already been awakened. There is no better way to promote a revival of pure religion in the home church than to get that church thoroughly interested in work among the heathen. Work at home will prosper only as work abroad is vigorously pushed. This is the law of Christ.—It is the law of experience. Try it brethren.

An all day session of the Foreign Mission Board was held on Wednesday last. We had with us Rev. L. D. Morse, our returned missionary, who greatly helped us by his counsels and prayers. After some discussion, Miss Flora Clark of Moncton who had made application to the Board through the W. B. M. U. for appointment on our Missionary staff, was accepted, and it was voted to send her to India this coming autumn if possible. Miss Clark comes to us very highly recommended by her church, 1st Baptist of Moncton. She has been a tireless worker at home and her whole soul is interested in this great work. We have been assured of considerable financial help toward her travelling expenses and support and believe that she will be a valuable acquisition to the band of devoted single women on our staff at present whose zeal and energy and faith are well known and who would be an honor to any mission. Miss Clark is probably the only new recruit this year. A mission family will likely be sent the following year.

We regret that Bro. Morse feels himself unable to return this coming autumn. We are hoping that Bro. and Sister Archibald may be able to do so but much will depend upon the condition of their health. Pray for our missionaries that the needed strength may be given to them.

More mission families are needed. The Lord of the harvest knows where they are. "Pray ye therefore the Lord of the harvest."

Our treasury is now largely overdrawn. The salaries of the missionaries and what is necessary to pay for native helpers have been paid to June 30, but it has been done with borrowed money. Oh, that our pastors could see this work from heaven's standpoint, then it seems to me they would plead for it as never before!

A brother, whom to know is to esteem very highly for his work's sake, has just sent us \$500. This is not the first offering from this good brother, and if life and health be spared it will not be his last. A sister from British Columbia, formerly of New Brunswick has just sent \$2. My brother or sister, have you done anything for the work this year? It is going to be a trying year for us on account of the effort that is put forth in behalf of the 20th Century Fund. We can, we must do, for both. Every member of our churches should have a dollar in the 20th Century Fund, each year, and we should do not one cent less for the general work. Some anxiety is felt here and there as to when the Committees of the Western and Eastern Associations will get to work. But the matter is in the hands of brethren who have not toiled in vain in other enterprises, and they will not fail in this.

## King's Evil

That is Scrofula.

No disease is older.

No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth.

There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

## Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cures of scrofula in old and young.