

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 240 Duke St., St. John, N. B.

PRAYER TOPIC FOR APRIL.

Tekkali. That the Spirit's power may graciously descend on all the Missionaries, helpers, schools and outstations, that the halting ones may decide for Christ. For Grande Ligne Seminary.

HINDU TEMPLE (TEMBUR).

Tembur is one of the small railway stations on the road from Nanpadi (the junction of the East Coast and Parlakimedi railway) to Parlakimedi, and is about midway between the two places. Here the train stops long enough for the engine to take in water.

There is quite a village a short distance from the station and a quarter of a mile across the paddy fields is a large, beautiful lake. During certain times of the year considerable shooting is done on the lake.

The only suitable bungalow for Europeans in the place belongs to the Kinedi Rajah. This bungalow is situated on an elevation and commands a partial view of the lake. It has two good sized rooms, with bathrooms attached, and a verandah around it. The bathrooms are parts of the verandah enclosed.

The Rajah has kindly given permission to Mr. Higgins to occupy the bungalow whenever he wishes to go to Tembur; so in March of '05 we made this the first touring centre of the year. Mr. Higgins had several helpers with him, and from that centre visited the surrounding villages and preached Christ to the people.

We were constantly reminded of the fact that the people bow down to wood and stone, for just at the corner of the compound to the back of the bungalow was a dilapidated little mud temple, within which were four idols of wood. What is left of the walls is of brick; but these are not burned brick, only sundried ones. Much of the walls had been washed away and the thatched roof was in disrepair. Inside it was dirty enough. There had once been other idols in the temple, but they had been destroyed by white ants. Their remains were still standing. Little earthen dishes of oil were on the ground in front of the idols. The whole is a sorry looking sight and makes the heart sick when one thinks of what it stands for—the substitution of man's worst handiwork, as an object of worship, for the Eternal God and loving Heavenly Father.

Several times we heard the native tom-toms (drums) and other instruments, nearing the house, and on looking to see what it meant, found a small procession of men and women coming to the temple to worship. One day the performance was more elaborate than usual. The devotees brought flowers, rice, etc., to offer to the gods. One woman among them was the chief actor and went into an ecstatic condition of mind; making all kinds of gestures, assuming various postures, and giving utterance to the strangest sounds. After a time she became unnatural but seemed weak from what she had been through. Presently the worshippers wended their way back to their homes, having satisfied in this, to us, sad way the instincts of worship within them.

Can you imagine a greater contrast than that existing between this small, tumble-down idol temple with its images of wood and their crude worship by the natives, and the churches in the home land devoted to the worship of the living God—the latter so helpful, reverence-inspiring, and strengthening? And what has made the difference?—the knowledge of the one true God and Jesus Christ whom he has sent. But for the abounding grace of God we would be where these people are.

Then what a debt we owe to them—possessing that which is as much their inheritance as ours, if they did but know it! The knowledge of this must come to them through us, and it will make of them what it has made of us—and more—not in one generation or in two, but eventually.

On that compound during that tour there was the worship of Jehovah and the worship of idols—in the bungalow, the singing of praise, earnest prayer, and the study of the word;—in the temple, only a few feet away, the offering of food and of sacrifice, the beating of drums, and the wild sounds of the human voice in the worship of graven images. And Jesus was there looking on, seeing and feeling both.

Will you not pray that those poor deluded and ignorant Hindus, whom we saw worshipping at that heathen temple, may learn of their fatal mistake and may obtain salvation through our Lord Jesus Christ?

Pray also for God's messengers to them—for oh, how near we must live to the Master in order to be unclogged channels of blessing to these people!—that his messages may flow unblinded through us!

EDITH C. HIGGINS.

Foreign Missions

FREEPORT.

On the evening of Jan. 29, the W. M. A. S. of Freeport, N. S. met in their annual public meeting. There was a very excellent and appropriate program prepared and rendered to the entire satisfaction of all present. It was one of the most successful and impressive meetings the society has ever held. At the close two more united with us and a collection of \$11.67 was taken.

MRS. FANNIE MORREL, Sec.

Feb. 22, 1905.

AMOUNTS RECEIVED BY TREAS. OF MISSION BANDS.

FROM FEB. 4, TO MARCH 20.

From Canard to constitute Miss Minnie Eaton, life member, F. M., \$9.35, H. M., \$4.65; Hampton, N. S., to constitute Miss Estella Banks life member, F. M., \$10, H. M., \$5; Stony Beach, F. M., \$1.50; Bear River, H. M., \$6.23; Lockport, F. M., \$16.04; Sandy Cove, F. M., 60c; Chegogin, F. M., \$15, H. M., \$5; Advocate, H. M., \$5; Jacksonville, F. M., \$3.85, H. M., \$3.20; Cambridge, Hants Co., F. M., \$1, H. M., \$1; Yarmouth support of children in Mrs. Churchill's school, F. M., \$7.50; F. M., \$9.80; Charlotte-town to constitute Mrs. J. Kaye Ross life member F. M., \$10; River Hebert, F. M., \$5; Upper Point de Rute, F. M., \$2, H. M., \$2; Lawrencetown to constitute Edward Freeman life member, F. M., \$10; St. George, F. M., \$3.50; Hopewell Hill, H. M., \$10; Yarmouth (Forward Mission Band) support of Bangarama, F. M., \$12; Jordan Falls, Grande Ligne, H. M., \$5.

IDA G. CRANDALL, Treas. Mission Bands.
Chipman, Queens Co., N. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Fourth Avenue Church, Pittsburg, Pa., Rev. Warren G. Partridge, D. D., pastor raised \$21,877 last year, of which \$11,752 was for Missions, and \$9,624 for self-support. There were welcomed into church fellowship 134, of whom 98 were received by baptism. This is worth considering, true, the church is strong and vigorous, but the point to be emphasized is that all is not given to the work at home, not even the greater portion, is thus given. The greater proportion is given to Missions, to work outside. Some of our churches and pastors too, we fear are making the mistakes of their lives by the suicidal policy of giving all for home and little or nothing for work abroad. Let us learn the lesson of what a church is for, before it is too late.

HOW IT WAS DONE IN ONE CHURCH.

For some time I have looked forward to our church, supporting a missionary on a foreign field, but until recently thought of it as something for the distant future, for we are young (seven years old) and small (only 240 members, and some of them nominal members only). Then we have recently paid several thousand dollars on our new church building, which we have entered with a debt of \$8,000 upon us. But a few weeks ago I had a meeting with myself, and these questions were considered:

1. Do you really believe in missions?
2. Do you really love the Lord?
3. Are you doing all you can to please Him?
4. Did he mean just what He said about preaching the Gospel to every creature?

After this meeting we appointed a committee of six—three ladies and three gentlemen. The committee decided to ask the church to give \$500. A personal letter was sent to each member, setting forth the desires of the committee, and asking prayerful consideration. For three weeks preceding the collection all the services were full of the missionary spirit. Our people have been generous and big-hearted in the work of church building, but, alas! no sooner had we taken hold of this work in earnest than all sorts of obstacles arose. Some thought the idea ridiculous; others, that it was impossible; still others, that we ought not to do it; and we found some opposed to missions, and many indifferent. This brought us on our knees before God, and we determined, by the help of God, to teach our people all things that are commanded, including missions. While there were many discouraging features, there were some very encouraging. Just at the time the sky looked darkest, one young brother called the pastor across the street and he said "Several years ago I promised the Lord that when I got a certain sum per month I would give one month's salary each year to the Lord for a missionary, and now I am ready to do it." Many other incidents cheered the pastor's heart, and enabled him (by faith) to say, two weeks before the collection, "We have the missionary." Some, who were at first lukewarm, became deeply interested before collection day. At the time for our regular collection for foreign missions, the church was well filled, and the subscriptions ran up to \$550, the Ladies' Missionary Society giving \$100; the contributions ranged from \$100 to ten cents, the Little Sunbeams giving \$25—all freely, quietly, and joyfully given, no one knowing what others were doing, and

we feel sure that the benefit to us will be as great as to the heathen. Praise the Lord!

HOW IT HAS BEEN DONE BY OTHERS.

One brother sends every Christmas a check for \$600 for himself and wife to pay the salary of a missionary—"not any particular missionary," he says, but he wants an interest in all, but will pay the salary of one.

Two other brethren have promised that their churches will each give at least the salary of a missionary. What ever is lacking in their churches they agree to give.

A consecrated sister sends her check for \$500 a year, to pay the salary of a young man in China.

Two young men, at the close of a service, said: "Our church is not doing enough. We will each pay \$25 towards raising the salary of a missionary." They were advised to talk, and give time, as well as money, and then the church would do nobly. A week after their church rejoiced in becoming responsible for \$600 for the year.

* * *

Without the trust of God forgiveness is only indulgence and the experience of it becomes a mere escape. But with the sense of being trusted, forgiveness becomes a conscience and puts into a man a new sense of honor to do his best and his bravest for the God who believes in him.—George Adam Smith.

Assurance is of faith, and faith in him whose purposes are without variableness or shadow of turning. We have committed ourselves to Christ and he takes care for our salvation. He has committed himself to us and it is for us to take care of his honor.

* * *

When I desire Thee not, submerged in sin,
This thought of love, restless, beckons me,
That Thou hast given Thy life, my life to win,
So Thou desiredst me.

When trust is difficult, so heavy fall
Life's wild cares and dull monotony,
Ev'n by these cares and trials I recall
Thy love that trusted me.

Not him who only serves because he must
Thou choosest on this dangerous post to be,
Lord let my heart be strong in answering trust,
Since Thou hast chosen me.

—Isaac Ogden Rankin.

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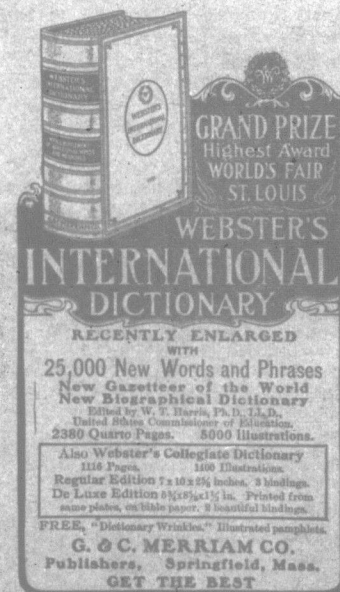
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