

## 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 St., St. John, N. B.

### PRAYER TOPIC FOR JUNE.

That the lady missionaries at Bimlipatam may be granted wisdom and power in their work and bear hard on Jesus For Fomaligam and native Christians. For our Associations and Home Mission fields.

The W. M. A. S. of the different Associations will hold their mission meetings where delegates from Bands and Societies are expected to report and interesting programs are being prepared.

The Western N. S., at Nictaux, Monday, June 19.  
The Central at Mahone Bay Thursday, June 22nd.  
The Western N. B., at Gibson, Saturday, June 24.  
The Eastern N. S., at Parrsboro, Saturday, July 8th.  
The Southern N. B., at Lower Wickham, Queens Co. July 8th.  
The Eastern N. B., at Pettitcodiac July 17.  
P. E. I. Association at Montague July 3rd.

### BULLA GURANNA.

Concluded.

The day of God's grace dawned upon him somewhere about his forty-fifth year, and came about in the following measure. One day he was sitting on his veranda engaged in his devotions, when a stranger came along selling books which told of a strange religion. Curiosity on his part, but the unseen Spirit of God on God's side, led him to buy a portion of the book of life which contained only the book of Psalms. This done he laid aside his old book, for the time, and began to read the new. He began with the first Psalm and read it through. He was very deeply impressed with it and so memorized it. As he repeated it, he could not help noticing the purity of its utterances as he almost unconsciously contrasted them with the many passages in his own books of just the opposite nature. He heard, in these words, the voice of a Divine Being who spoke out against sin, and who announced his separation from it, and not that of one like of whom he had hitherto worshipped, whose very deeds were not only more sinful than those of men, but who delighted in his sins and held them up as proofs of his Deity. This took fast hold of Guranna's heart, and the "still small voice" whispered that such things as he exalted to the place of God could not be God. By one means and another the wealth that he had gathered, as well as the capital he had received from his father, had taken to itself wings and he was now a poor man; but he was on a high way to that wealth in Christ, that neither moth nor rust can corrupt, nor which mistakes in business nor fraudulent enemies can remove. The Holy Spirit used the book of Psalms to break down his confidence in Hinduism and create a thirst in his soul which nothing could quench until he would drink of Him who had so long ago declared Himself to be the "Water of Life." A little light had come into his heart, but the day of God's great salvation, the day of the knowledge of God's forgiving grace in Christ had not yet dawned upon him. Portion after portion of God's word was brought and read. The search for the truth had been begun in earnest and nothing could daunt the seeker of the precious pearl. Speers and threats abounded on all sides; but they were not enough to overcome that little ray of light which had entered that soul and which was to lead him on to its source. He talked to one and another about these things with a desire to know the truth; and according to the unfailing promise, "He who seeketh findeth," God revealed the truth as it is in Jesus, for a lost soul, to him. By this act of God, he was transplanted out of the Kingdom of unrighteousness into that of God's dear Son, and here he found rest in the King's palace called grace. He who afore time was a child of the devil, was then and is still a child of God. He who afore time was an heir of wrath, was then and is still an heir of glory. Although he had been a religious teacher among his people, he had not learned, in the least, how to get the victory over the world, the flesh and the devil; nor did he see any such examples of men, or even Gods, in moral or rather immoral guide book. While he read in his sacred writings that men should not sin, the beings held up therein to him as gods made no pretence to follow such teaching. This being so, what could the teacher or adherents of such a religion be but sinful. Those who glorified their gods for doing the very worst sins prohibited in the decalogue could not be anything else than transgressors of the law. What a deliverance it must have been, therefore, when the pure gospel of Jesus broke in upon the soul of this man. When he believed, however, his struggle with the darkness did not end. His training for forty five years was not to be put off as a mere garment; the feeling of repulsion to eating with men of lower

castes which was his from his earliest remembrances, was not to be laid aside as though it were an outward matter, for the God forbidden thing had wound its coils around, and sent its roots down into, his inner most nature to such an extent that he was under its control and not it under him. But the grace of God, which can enable us all to triumph in everything gave him enough of the victory to enable him to triumph, at least in theory, so that he could break the outward fetters of caste. Not only his educated prejudices, but also his family relationships had to receive such a shock that few, if any, at home experience when they became Christians. From the moment he ate the morsel of food that broke his caste he was regarded by family and friends, brothers and sisters, wife and mother as unclean and unworthy of a place in the home that was his own. His very shadow was defiling. Yes, the mother who rejoiced so fully at his birth about forty-five years before that would a thousand times rather have seen him a corpse than among the unclean and despised Christians. In turns he was bewailed and cursed. At times they wept over his supposed downfall; while again they felt it smiting him to the earth for having so disgraced them. But this was not all. After he had crossed the Red Sea of blood relationship, and had traversed the wilderness of heathen superstition and caste prejudice, he was confronted with the Jordan of baptism which he must cross before he could enter the promised land of full fellowship with the children of God. Every step of the way so far had been a fight and this was not to be an exception. At this point he was introduced to the meaningless and human invention of sprinkling on the one hand and to God's own method of immersion on the other. This was occasioned by the fact that the agencies of two Missions were instrumental in his coming to the light, viz. that of a pedobaptist and that of our own Baptist Mission. When he was converted neither was willing to give him up to the other without a struggle. Accordingly Mr. Giffin on the pedobaptist side, and Mr. Archibald on our side met, and, in the presence of the new convert, presented their respective sides of the question, and then left him to decide for himself. His reply was short and decided. The translation into English of what he said in Telugu is, "I want the full baptism." In accordance with his own wish he was baptized into the Chicacole Baptist church. Thus, the victory which long ago, had been won in the world of scholarship and Bible exegesis for the Baptist view was won in the world of simple-minded unbiased judgment.

Shortly after his baptism he became a preacher of the gospel by which he was saved. His knowledge of the sacred writings of the Hindus he has used to silence many of the gainsayers. With Paul, his only message to a lost world is "Jesus Christ and Him crucified." Like any man who has a message of real hope for him, the vicarious suffering of Christ for sinners and the atonement hereby made is the Alpha and the Omega of his preaching. He may not know as much in some things as some other men but he has sense enough to stick fast to the Rock of Ages himself and try to pull other men unto the same blessed foundation; and that is a great deal more than some have who would put themselves fully qualified to be his teacher. Like the most of us, at least, he is by no means perfect, but for a great part of his Christian life, a small corner, about six by ten feet, of his own veranda has been his bed room, dining room, study and parlor. He has endured these close quarters rather than enter his own house, which would mean that his family would go into the street. When I spoke to him about it, he said that he was praying and talking with the unconverted members of his family and that he wanted to show them the love of God which he preached. In this he has exemplified in a very striking way the life of Him who became homeless for us. In doing so he demonstrated that to some extent at least he has the mind which was in Christ. Without any pretence to entire holiness he is looking forward, through grace, to that day when he, with all the redeemed, shall be like his Holy Savior whom he shall see face to face.

Such is a brief sketch of the life of the brand plucked from the burning. "Do Missions pay." If the darkness has been sufficiently cleared away from your own soul to enable you to answer in the affirmative, the only wise thing for you to do is to invest time and property in the enterprise which pays interest so abundantly through all eternity.

Yours in this blessed service

Seethsmpeta, Feb. 26th, 1903.

I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture or to carve a statue, and so make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do.—Thorson.

### THE ACADIA ANNIVERSARIES.

(Continued from page 5.)

When Dr. Sawyer arose to reply and the cheers met him again and again, a fine flush of countenance revealed many emotions. What thoughts were his the observer can only surmise, and the subject is too sacred for any attempt at psychological analysis. The classic head, the fine face refined by the long years of study and life's discipline, the susceptibility to appreciation and modesty in receiving it, the gratitude, joy blended with the pathos of remembered years,—all this any one could see. Beyond this "the human face divine" holds its inscrutable mystery, though "the tell-tale human voice" betrays in a thousand ways. Dr. Sawyer's reply was related, part by part, to the sentiments of the address, though it was in no mechanical way restricted. He acknowledged the kindness of his brothers, the services of the men who through long years had served as convenors and as members of the Staff of Instruction and prayed that blessings a thousand fold may descend upon Acadia. The address and reply will be pursued with unique interest by readers of the MESSENGER AND VISITOR.

Then followed a number of addresses. Mr. B. H. Eaton, Chairman of the Board of Governors, explained what had been done by the committee in sending out circulars to graduates and others in response to which the sum of thirteen hundred and three dollars had been received to be given as an accompaniment to the address to the revered ex-President. An album had also been prepared in which are preserved brief words of regard for Dr. Sawyer sent by donors to the fund. From these testimonies which are hundreds in number Dr. Eaton read at some length.

Dr. R. V. Jones, representing the Faculty, spoke strongly of his admiration for Dr. Sawyer's scholarship and ability. He was followed by E. D. King, K. C., Hon. J. W. Longley, and Rev. Dr. Cohoon, whose remarks were highly eulogistic of the man who was being honored.

## Equity Sale.

THERE will be sold at Public Auction at Chubb's Corner (so called), corner of Prince William Street and Princess Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY OF JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Thursday, the fourth day of May, in the year of our Lord, One thousand Nine Hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphite Fibre Company, Limited, is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff's bill of complaint and in the said decretal order in this cause as follows, that is to say:—"All and singular that certain lot of land, message, tenements and premises, situate, lying and being at Union Point (so called) in the Parish of Lancaster, in the City and County of Saint John and Province aforesaid, and bounded and described as follows:—Commencing on the Southeastern side line of the road at Union Point as defined by the fence and retaining wall there now erected at the intersection thereof by the North Eastern bank or shore of the Canal crossing the lot number 3 going thence along the aforesaid Southern line of said road, and a prolongation thereof North forty one degrees, thirty minutes East by the magnet of A. D., 1898 seven hundred and ten (710) feet more or less to the shore of the river Saint John; thence along the aforesaid shore of the said river down stream following the various courses thereof to the North Eastern shore of said Canal and thence along the said Canal, North Eastwardly to the place of beginning:—and also a right of way over and along said road for all purposes to pass and repass with horses and carriages laden or unladen; and also the right to use the wharf known as the Cushing Lath Wharf for landing pulp wood or other material required by the party hereto of the first part, but not to be used as storage place: And also the right in the Cushing pond to store and pile in the customary manner five million superficial feet of logs for the requisite purpose of a pulp mill: And being the whole of the lands and premises heretofore conveyed by George S. Cushing and wife to the said party hereto of the first part, together with all the mills, mill buildings, machinery, fixtures and plant of the said Company, in, on or about the said lands and premises, and all the rights privileges and appurtenances to the said lands and premises belonging or appertaining and all the estate right title interest claim and demand both at law and in equity of the said party hereto of the first part, (being said Cushing Sulphite Fibre Company, Limited), in, to or out of the said lands and premises, mills, buildings, machinery, fixtures and plant aforesaid, and every part and parcel thereof, including all the buildings, machinery, fixtures and plant acquired by the said Cushing Sulphite Fibre Company Limited, since the execution of said Indenture of Mortgage in addition to or in substitution for any then owned by the said Cushing Sulphite Fibre Company Limited and placed in or upon the said lands buildings or premises."

For terms of sale and other particulars apply to the plaintiff's solicitors or the undersigned Referee.

Dated at St. John, N. B., this 9th day of May, A. D. 1905.  
E. H. McALPINE,  
REFeree in EQUITY.

EARLE, BELYEA, & CAMPBELL,  
PLAINTIFF'S SOLICITORS.  
T. T. LANTALUM, Auctioneer.

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