

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 JANUARY

For Bobbili—its missionaries, native helpers, Christians and schools, that the seed sown may yield an abundant harvest. For our Woman's Missionary Societies that every Christian may become interested in missions.

DEAR GIRLS AND BOYS: The result of the conference held at the head of the road was a message to Mr. Gullison. "Akkalayya is a minor, if he is not given to us we will bring a suit against you." Were the little fellow but twelve years of age there would be reason for hope, but he is not more than eleven. However, Mr. Gullison pays no attention to this threat and continues his study of the law.

Another messenger arrives. "May three relatives come in and quietly talk the matter over?" "Certainly." The curious crowd looks on from the street while we reason and argue but fail to effect a settlement. "After I am dead you may adopt my child but until then he must remain with me," the mother says with decision. "I will use all my influence to induce him to return to you, but he shall not be taken away by force," is the position Mr. Gullison takes. Akkalayya is equally emphatic in his refusal to go home.

I have a talk with Akkalayya alone. Lovingly I tell him that we would gladly keep him were it possible. We love him; we are glad he loves Jesus, but it seems best that he, for the present, at least, go to his home. His relatives may beat him, they may keep him from coming to school, but he can still love Jesus; they have no power over his heart. "I don't want to go back. They make promises only to get me; then they'll keep me and I'll hear nothing but swearing and vile talk." How pitiful is his tone!

We pray together. "Oh God if your will, I want to stay here, but if not, I will go home," prays the little fellow. "Shall I tell your mother you will come?" "No, I have no desire to go." "But you told Jesus you would if his will, and we all think it his will for you to go." "God says, 'Don't go!' He has been saying so since morning." "Well, will you come out and talk with your people?" "I'll talk with them, but I'll not go with them."

Another attempt to coax him proved as unsuccessful as the first and growing impatient one man seizes Akkalayya and tries to carry him away but Mr. Gullison confronts him quietly saying, "No, that will not do. He may go if he wishes, but shall be taken that way."

The storm bursts again but with greater fury than before. O heathen uproar—I cannot describe it. I shall not try. Order once more restored, Mr. Gullison tries to convince the people that since they have tried and failed they would do well to allow him to use his power in persuading Akkalayya to go home. They seem to agree. In a short time Veeracharyulu goes to tell the mother her boy says he will go to her, but lo! at the gate appear two men in uniform. A servant hurries to the house. The police have come and have ordered me to open the gates. Shall I? "Certainly; you must." "Why has the Dorra not more power than the police?" "No," Gurayya's face clouds. He thought Akkalayya safe in Mr. Gullison's presence.

"I am sorry we could not get him away sooner. I hoped we need not have the police," Mr. Gullison says as he waits for His Majesty's servants to appear. He receives them courteously, too much so, for one grows angry when a chair is offered him and accuses Mr. Gullison of trying to buy his favor. "We are sent here by the Head of Police to take the young boy you are unlawfully detaining and give him to his mother." The tone and manner do not give us much hope that Mr. Gullison will be able to carry his point. But they go away again without the boy (who refused to go with them) to carry a message to their superior officer. Soon after Akkalayya with one hand in Mr. Gullison's, the other in Veeracharyulu's passes through the crowd to his own home. "We had a very quiet time. I had an opportunity to preach to the people gathered there," Mr. Gullison reports on his return. It is just six hours since the storm began and we are tired in body and mind.

Did Akkalayya come back to school? Next day Appalanarsayya brought a message from him. He sent many salaams and said that although he had not been allowed to come to school that morning he intended to come as soon as possible. Appalanarsayya is another of our school-boys. I hope I shall have occasion to write more of him some day. I believe he is a Christian. Will you pray that he may have courage to leave all and follow Jesus? He said to me: "My! the excitement yesterday is going to affect our schools! People are saying their children shall not come. My father has given me strict orders not to come here, to go to school and straight home. He would be so angry did he know that I am here now."

That same evening Akkalayya appeared. "No,

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they did not beat me. They say they are going to send me to Yabbayya's school, but I will not go. The head of police called me to his office and told me if I went back to the mission school he would put me in jail for six months. But I don't care, I shall come." And come he did the next day, and so did every one of our pupils. Saturday Akkalayya was around with our boys most of the day. "They tore up my Matthew's gospel because some one said it was a Christian book. I want you to give me another." Since then we have seen nothing of him, but we are sure that he will gradually work his way back or wait for the time when he will be old enough to act for himself.

Dear girls and boys, this is what children in this land must endure when they want to come to the loving Saviour. We feel that more than one boy in our school longs to come, but they must suffer so much. I need not ask you to pray for all such.

Yours cordially,

IDA M. NEWCOMBE.

Sackville, N. B.

We observed Thursday, Dec. 5th, as our Crusade Day, as it was more convenient for us than the day appointed. In the afternoon we had our regular meeting in the vestry, which took the form of a thank-offering service, envelopes having been distributed in which each sister placed her offering which amounted to \$8.00. Two or three hours were then spent socially, during which time tea was partaken of from plentifully filled baskets provided by the sisters. In the evening all gathered in the audience room, where a public missionary meeting was held. Our President, Mrs. Humphrey, occupied the chair, and the choir rendered sweet music, one selection, "If I had a voice" sang as a solo by Miss Stedman, was much appreciated and well adapted to the occasion. An original paper prepared and read by Mrs. Walter Cahille upon "Our Responsibility," was rich in thought, and presented an ideal which if lived out by Christians generally would have a tendency to consistency of life, as well as filled treasuries. A very interesting exercise in the form of prepared questions regarding the Scripture authority for the work carried on by our Aid Society and answered by the members, was to say the least, profitable. Mrs. C. W. Ford favored us with an appropriate selection, which was well read and much appreciated. A collection of \$5.00 was taken, which with the proceeds of a social held in the Bethel section two weeks previous, and the \$8.00 taken in the afternoon, raised the sum of \$25.00, which enabled us to procure a certificate of life membership in the W. B. M. U., and it afforded us no small pleasure to present the same to our sister, Mrs. Willard Estabrooks, who has been a member of our Society since its first organization in 1871 and who has also filled the office of Secretary during all those years. Needless to say a very important feature of our meeting was the presentation of this certificate by our pastor's wife, Mrs. McLatchy, who read a very complimentary address showing the high esteem in which Mrs. Estabrooks was held by her sisters with whom she had been associated so long. The recipient though genuinely surprised, made an appropriate reply, appreciating deeply the motive underlying the thoughtful kindness of all concerned.

Three new members were added to our number and we trust the future will bring into our ranks others who become interested in our meeting. A few encouraging remarks from our pastor and prayers closed our meeting.

MRS. J. J. ANDERSON, Asst. Sec'y.

Amounts Received by the Treasurer of M. B.

FROM NOV. 16 TO JAN. 2.

Milton, Queens Co., F. M., \$5.00; Milton, Var. Co., for Bingaramma, little girl in Mrs. Churchill's school, F. M., \$12.00; Lower Aylesford, for Mrs. Gullison, F. M., \$2.00; Port Maitland, support of Mudry, F. M., \$14.50; Amherst S. St., F. M., \$13.25; New Castle, Northumberland Co., F. M., \$2.15.

MRS. IDA CRANDALL, Treas. M. B.

Chipman, Queens Co., N. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The importance of cultivating the missionary spirit in our churches few will question. If it be true that the spirit of missions is not a phase of Christianity, it is Christianity. No individual who is honestly struggling for Christlikeness can hope to do without this prime factor in his spiritual life, and no church can feel that it is accomplishing the great purpose of its founders if it does not make world-wide missions a part of its mission to men.

With the world wide open for missionary work, and with men and women eager to be sent forth, the grave problem which confronts the churches of Jesus Christ

today is how to secure the means to put these workers more rapidly into the open field.

A friend said to General Kitchener, "I suppose the first thing you will do when you get to South Africa will be to re-organize the transportation service." "No," he replied, "the first thing I do will be to organize it."

I think it is a fair statement to make, that the majority of our churches have not been organized in any true sense for missionary giving. This condition in our churches is more to be wondered at from the fact that organization in all branches of business is considered absolutely essential to the highest success. Organization is a necessity to give efficiency and power to any enterprise; without it there is hesitation and indifference. This is seen in the work of the women in our churches. Less than a third of the sisters are doing a magnificent work for the Christ and the perishing. Over and above their regular giving to the work of the Master they raise two cents per member for their suffering sisters in heathen lands. Is this amount so raised begrudged? Is it more than ought to be done in view of the awful needs of heathen women? Surely not! The wonder is that so few can do so much. Suppose now the whole church was as thoroughly organized for doing the Lord's work as are these devoted women, would not the results be vastly greater than at present? And this without interfering in any way with this extra effort on the part of "those women"—who feel it laid on their hearts to help their sisters to their rightful place in the home and in society. There is a lack here.

The need of better organization is growing because of the rapid increase in the number of appeals to Christian men. This is more especially true with churches in our cities and larger towns. Local interests are absorbing money out of all proportion to their needs, and our great missionary work suffers in consequence. People will give five dollars for that which they can see, where they will not give five cents to send the gospel across the ocean to some brother whom they have not seen. These appeals are multiplying on every hand. Our people are puzzled to know what to do. They do not want to refuse, and yet if they respond to each call some must suffer, and that which is afar off bears the brunt of the loss. All our members are not asked to contribute to missions a definite sum, as they are asked to contribute to or for the local expenses of the church. But why not? Here again is our trouble.

Suppose every member of every church everywhere in these Provinces were personally asked to do something every year for worldwide missions—for the work of Jesus Christ outside of and beyond the borders of the local church, I believe the gifts would be greatly increased and that there would be such a forward movement at home and abroad,—at home because you cannot push the work abroad without reacting upon work at home, as would show the world the reality in our religion and bring in the speedy reign of the "Christ to be," and we should cease to hear the sneer from the lips of the gossamer, "See the church of Jesus Christ 'playing at missions.'" Brethren we need your help and co-operation. Since my last note there have been some good contributions. Won't you be one of the three hundred!

Foreign Mission Receipts

J. W. Frail, \$10; Refund Tbos Cook & Son, \$1; J. S. Clark, \$200; Windsor, B. Y. P. U. support of Mr. G., \$12; Mrs. Nalder, support of Mr. G., \$5; Mrs. E. D. Shand, support of Mr. G., \$5; Mrs. A. D. Hartly, \$20; Native Bible Society, \$41.26 to Mr. Corey, Pulpit Supply, \$25; A friend, St. John, \$5; Torbrook, S. S., for Miss N., \$5; Harvey King, support Mr. G., \$10; In loving memory of D. F. and Libbie Parker, \$10; Adella Parker, \$2; Mrs. A. I. Hart, \$3; Total, \$319.26. Before reported, \$685.90. Total, \$1004.16.

Legacies—Estate late Joseph Bradshaw, Bequeque, \$100; Estate late Deacon B. H. Parker, \$250. Total, \$350. Before reported, \$100. Total to December 31, \$450.

Famine Relief—Tryon, S. S., \$7; Tryon, W. M. A. Soc., \$30; Mrs. R. L. Phillips, \$10; John Moser, \$1; Mrs. T. Whit Colpitts, \$7. Total, \$55. Before reported, \$100. Total to Dec. 31, \$155.

J. W. MANNING, Sec'y. Treas. F. M. B.
St. John, January 1st, 1902.

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