

## The Woman's Missionary Society.

[This Department is in the interests of the W. M. Society. All communications for it should be addressed to Mrs. Jos. McLeod, Fredericton.]

### OFFICERS OF THE SOCIETY.

**PRESIDENT.**—Miss Augusta Slipp, Hampstead, Queens Co.  
**CORRESPONDING SECRETARY.**—Mrs. C. W. Weyman, Apohaqui, King's County.  
**HOME SECRETARY.**—Mrs. H. Hartt, Jacksonton, Carleton County.  
**TREASURER.**—Mrs. D. McLeod Vince, Woodstock, N. B.

### SIXTH DISTRICT SOCIETY.

The W. M. Society of the Sixth District met on the 9th of July at 2 p.m., in the Presbyterian Church, at Norton. The attendance was large, most of the local societies being represented. The President, Mrs. C. W. Weyman, led the devotional exercises, and a number of earnest prayers were offered for our work. The minutes of last meeting were read and approved. Mrs. C. T. Phillips was invited to a seat with us, and expressed her pleasure in again meeting with the Society of the Sixth District. Mrs. C. W. Weyman was unanimously elected President for the ensuing year, and Blanche P. Gosline, Secretary Treasurer. After the usual routine of business, the meeting adjourned to meet at 7.30 p. m., in the Free Baptist Church, for the public meeting.

The public meeting was opened with singing by the choir. The Scripture lesson, Isaiah 60, was read by Miss Lewis, followed by prayer by the Rev. B. H. Nobles. After singing again by the choir, the Secretary's report was read, as follows:

#### Madam President and Sisters.—

Through the kind providence of God we are again permitted to meet in annual meeting, to look over the work of the past year and to plan for the future. In looking over the reports from the Auxiliaries we find that many have fallen below the amount contributed last year. For several years we have steadily advanced and we do not like to see any signs of retrogression. The needs of the work are not decreasing; the demand for more workers and more money to carry on the work already started, and of extending it, is ever increasing.

"Can we whose souls are lighted by wisdom from on high,  
 Can we to men benighted the lamp of life deny?"

I think one reason for the lack of interest is ignorance. If we would meet together and not only pray (and we need more prayers) but study. Study the field, the work and workers, the particular departments of work carried on by each one, we would soon find an increasing interest in the work, and the funds in the treasury would be increased accordingly.

Then in our giving, do we not think we have paid in our dollar that is all that is required of us. That constitutes us members of the Society. To many it may be all that is required; to others is that all that is due Him in carrying on this particular branch of His work?

Regarding the Mission Bands. With one exception the Bands reported have done much better than last year. There ought to be a Mission Band and Cradle Roll in every church. If we would have the next generation take an intelligent interest in missions we must commence with the children. One superintendent of a Band said in her report she had learned that we had sadly neglected

the most important part of our work when we neglected the children.

Let us enter upon the work of the coming year with the determination to pray more, to learn more and to do more for the extension of His Kingdom on earth. For as some one has said, "If ever in this world we can say that we do something in the name of the Father and of the Son and of the Holy Spirit, we can say it in a missionary assembly and in our mission work; for the Father loved the world and the Son died for it, and we in our humble measure are workers together with God. We have heard from seventeen societies and churches, as follows: Moncton, \$11.75; Taylor Village, \$6.50; Dover, \$9.85; Coverdale, \$12.55; Peticodiac, \$7; Lower Ridge, \$8.01; Corn Hill, \$21; Penobsquis, \$9.50; Newtown, \$10; Sussex, \$48; Lower Millstream, \$17; Snider Mountain, \$6.05; Kierstead Mountain, \$3.50; Apohaqui, \$6.95; Norton, \$9.45; Midland, \$7.45; Long Point, \$2; Hillsboro (a friend), 50c. Mission Bands—Sussex, \$13.17; Anagance Ridge, \$14.35; Lower Millstream, \$12.62; Kierstead Mountain, \$2.50; Moncton, \$3.25; Lower Ridge, \$1. Cradle Roll—Corn Hill, 75c.; Lower Millstream, 70c.; received from Mrs. J. N. Barnes, Cradle Roll money, 65c. Making a total of \$246.05.

Respectfully submitted,  
 BLANCHE P. GOSLINE,  
 Secretary.

Mrs. French moved the adoption of the report, which was seconded by Miss Wilcox. The President then spoke of the work carried on by the society during the year. The meeting closed with singing by the choir. B. P. G.

### THE SECRETARY'S ADDRESS

[The following was read by the Secretary of the Fifth District Society and is published by request].

#### Madam President, Sisters and Friends:

The fast speeding weeks and months have brought us to another annual meeting. We feel devoutly thankful for the kind care our Heavenly Father has shown us in the past. The future is before us. "Wherefore be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations. There is presented to us in the prophets and in the gospels of our Lord a picture of universal imperialism.

Within a few days of His anticipated and purposeful death on the cross, Jesus was seated on the Mount of Olives surrounded by a little company of fishermen and publican disciples. Gazing with them upon the fair temple and the beautiful city of Jerusalem He prophesied their destruction and the dispersion of the Jewish people.

In the eyes of the Hebrews Jesus was but a provincial Galilean prophet and preacher. His disciples were neither statesmen, politicians, soldiers, nor philosophers. They were simple fishermen and despised tax-gatherers. Jesus Himself had never been outside His own country, and was utterly unknown as a political factor by the great Roman world. He had no army, no navy, no treasury, no staff. He was out of favor with both Church and State, and yet with the great world lying far away and all around Him, the mighty Roman Empire, enthroned at the centre of the world's civilization, culture and power, holding in its powerful grip all the surrounding nations, He lifted up His eyes, and gazing into the far future,

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and seeing the ends of the earth, spoke of great tribulations coming upon the world, of nations rising against nations, of vast political changes and the end of the world. His amazed and astonished disciples asked Him when these things should be and what should be the sign of their fulfilment. Then it was that this obscure Galilean Prophet (knowing full well that within a week He should hang a condemned criminal, upon the shameful cross), as quietly as though discussing some matter of ordinary detail, said, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

Again after His resurrection, He gathered this same company, augmented by some five hundred other disciples, and gave to them the great commission, "Go ye into all the world and preach the Gospel to every creature, making disciples of all nations, and teaching them to observe all things whatsoever I have commanded you." When His life was under doom, and He had not a single disciple outside His own little following of Galilean brethren. He said to them in effect, "The world is mine, and this Gospel for which I am to be crucified is the doctrine and the weapon by which men and nations shall be brought into subjection to that universal Kingdom—the Kingdom of truth and righteousness—of which I am the Divine, foreordained, and eternally predestinated King." The incarnation of our Lord Jesus Christ is an abundant testimony to the fact of this great and original purpose of God toward the whole world. When the angel announced the birth of our Lord to the shepherds, he said, "Behold I bring you good tidings of great joy, which shall be to all people." Do we not see, in these declarations, that the purpose of God and the very heart of His revelation of Himself to men are that the whole world should be brought under the power and blessing of His grace. It must be seen by a study of God's word in the Old Testament, and the interpretation of that word by Jesus and His apostles, that our conception of what we are pleased to call the "foreign mission enterprise" is not the incidental but the fundamental mission of the Church; that the sole justification for the continued existence of the Church is its mission to spread the Gospel among the outlying nations of the earth. Alas! how far below this magnificent conception of Christian imperialism the Church has fallen! With his broad understanding of God's purpose of grace toward the Gentles, Paul declared for himself "I am debtor both to the Greeks

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and Barbarians; both to the wise and to unwise." Not until the Church rises to the same height of conviction, consecration, and enthusiasm for the extension of the Kingdom of God, not as an incidental part of her work; but as the fundamental and chief mission upon which all her resources and energies shall be gathered up and extended, will we have begun to fulfil the great commission of our Master.

His one burning word of command was, "Go ye into all the world and preach the Gospel to every creature." Alas, that the Church should have fallen away from this imperial command to waste her substance in luxurious home living and home appointments, while the great outlying Gentile world, to which Christ urgently sent us, still lies in darkness and the shadow of death.

What is the great purpose of the Holy Spirit? He has, of course, but one great purpose in the world, and that is to bring the world to the foot of the cross. Wherever and however He works, that is His passion, and we must have it be-

(Continued on page 12.)

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