

to our work in every way. As both Home and Foreign Societies unite in this request, it is expected that the offerings of Circles will be divided between Home and foreign Missions.

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Pres. W. H. Foreign M. S. of Ont.

CARRIE H. HOLMAN,

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## TO THE CIRCLES AND BANDS OF EASTERN ONTARIO.

DEAR SISTERS,—It is not often that the Foreign Mission Board finds it necessary to remind the Circles of their duty to our work in India. But all may not know that last year the receipts from Foreign Mission Circles was one thousand dollars less than the previous year, thus necessitating a reduction of the work. This we know was deeply regretted by every Circle, and we hope you have been praying and planning about it in such a way as not to allow such an event to occur again. We believe it was at Christ's command this work was undertaken years ago, when we were few in number and with but a small income; while now the Baptist women of Ontario have 193 Circles contributing to its funds, also 100 Bands, in all sending last year to the Treasurer \$6244.10. At the same time have we not grown in spiritual power and strength at home, as well as being enabled to send to India and sustain nine young ladies? Hundreds of Telugu women have been brought to Christ, while as many of their daughters have been gathered into schools, where they have learned to love Jesus while being taught to read and write. All that has been done has had God's blessing upon it.

Are we now growing tired of giving to this object? I do not believe one will answer "Yes." Our love is the same, though our interest may have grown cold. I would like to ask each Circle, What have you done about it since receiving the Annual Report at Convention? The months are flying by so fast, and we feel that now, at the close of such a bountiful harvest, we should come with a "Thank-offering" to the Lord for His wonderful gifts to us. Will not every Circle make a special effort to hold a "Thank-offering" meeting in October or November, as suits them best? It may be many of us have lost the blessing we might have had, by withdrawing what we should have given to this object.

"Give and it shall be given unto you," says Christ. Some Christians seem to think all the giving should be from Christ. He says: "If ye love me ye will keep my commandments." In Exodus xxxv. 5, we read: "This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord's, gold and silver and brass."

We want the willing hearts in our Circles, those to whom this work is dear, to make a long and a strong pull together, so the Board may be able to resume the work they were obliged to give up at the beginning of the year. If we do this, our experience will be that of the children of Israel at the building and furnishing of the Tabernacle, when their liberality had to be restrained, for "the people bring more than enough for the work which the Lord commanded to be made."

Many of the women in our Circles think all they can do is simply to give the ten cents a month, which entitles them to membership; but there are many well able to give more and should not make that the limit. This is our Father's business, He has entrusted it to our care; if we are true and faithful, we will do all we can to extend His kingdom and to send His message of salvation to all parts of the earth. Could we but realize that we are only stewards of God's bounties and that we must render an account of our stewardship, we would try, I think, to make a better use of what He gives us. Now when our hearts are overflowing with gratitude for an abundant harvest, let us make our thank-offering to the Giver, both for "His sake" and the needs of the work He has entrusted to us. "Freely ye have received, freely give."

In behalf of the W. F. M. Board of Ontario.

Sept. 16, 1896.

J. T. BOOKER, Pres.

## THE RELIGIONS OF THE ORIENT.

BY JACOB CHAMBERLAIN, M.D., D.D., OF MADANAPALE, INDIA.

The religions of the Orient, many of them, do distinctly point to the gulf that exists between sinful man and sinless God—the gulf that cannot be crossed until man is in some way freed from sin. They bring the longing soul of man up to the brink of the yawning chasm; they point to the Delectable Mountains on the other side, to the God of holiness there regnant; they leave the sinner standing there, yearning to cross, but unable to bridge the chasm.

Buddha whispers: "Right belief; right judgment; right utterance; right motives; right occupation; right obedience; right memory; right meditation—these are the eight infallible steps." But they bridge not the chasm.

Brahminism whispers: "Religious rites; ceremonial bathings; prescribed penances; continued austerities; meritorious works"; and yet the soul, oppressed with guilt, stands shivering on the brink, knowing that those can never lift him over.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest," whispers Jesus; "for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The chasm is bridged. The God-man has spanned its else impassable depths. Yon heights of glory are now accessible to the feet of every believer. Eternal compan-