

Thaton. In the week that I am here my pen is kept busy trying to send out a full mail for the first time since my arrival; but as I take a quiet hour to write this little message, sad thoughts crowd my mind and almost prevent the words from being written down. Only a few months ago, as I sat by the quiet bedside of a patient sufferer, I promised I would write a few words now and then for the paper he loved so dearly. But even the first little word will never be seen by the eyes that are forever closed to earth, and the ears that listened so eagerly for any good news from the dark land where Judson walked and taught, will not hear the message from the very home of this sainted man of God. But it is so sweet to feel that up in heaven the earthly father, in the presence of the Heavenly Father, knows all his child is doing for the Master he loved to serve. It is all the same whether the work is done in needy Burma or the home land, nothing is hidden from the eye of God. And my heart bids me believe, known too, to those who, ever watching, look down from their own bright mansion upon those who hope one day to share it with them.

Our long six week's voyage and the week spent in England were delightful. The Atlantic tried to show us what it could do in case of necessity, but the Bay of Biscay was as calm as our own Grand Lake in midsummer. It was Dec. 13th when we cast anchor in Rangoon and two days later I reached Maulmein. Among those who welcomed me to a new home and a new work were Rev. F. D. and Mrs. Crawley, and it did not seem like being 12,000 miles from home to greet these Canadian friends on my arrival.

Moulmein is perhaps the most beautiful city in Burma, but it is sin cursed and heathen to a great extent. There are only two thousand adherents to the Christian faith to sixty thousand who worship Buddha or bow the knee to Allah and his prophet. My work is not with the natives, but in the English school, yet I see daily enough of sin and ignorance and suffering to make my heart ache, and to give me a great longing to know the language, that I may speak to these needy ones the Gospel of Peace.

Since Mrs. Armstrong returned from Canada it has been our happy privilege to entertain her in our home. Last Saturday evening we spent together in one of the thickly peopled suburbs of the city. Here Mrs. Armstrong with her preachers and Bible women talked to the people for a long time. The first meeting was held under a wide-spreading banyan tree. A great many coolies gathered here as their day's work was over, and listened quite attentively as one after another told them the story of the cross. About half a mile further on another group received the same message and it seemed as if a little of the good seed sown fell into hearts touched by the sweet story so new to them. The last meeting of the evening called the sleeping coolies from their beds in the open air, but despite the fact that a few were a little listless, they listened eagerly to the singing and preaching especially when Mrs. Armstrong spoke to them. A great deal of good is done in this way. It is true there are often long months or even years of patient sowing, ere a sheaf is ready to be garnered, but the joy is great even here on earth when one of these sinful ones finds the new life, and often the laborer is granted to see not one, but many gathered into the kingdom as a result of these evening meetings on the busy streets.

While the interest and prayers of those who may read these lines are largely with their own workers on the Telugu field, I trust they will also remember Burma and the one who finds such joy and peace in the service here. Maulmein, April 20th. LIZZIE B. HUGHES.

What Wilt Thou?

BY REV. THEODORE L. CUYLER, D. D.

A fond, ambitious mother came to our Lord one day with a large dream in her head. She had a vision of an enthroned Messiah surrounded by regal splendors, and her two beloved sons as the chief ministers of state beside the imperial throne. Jesus saith to her, "What wilt thou?" Her reply is, "Grant that these, my two sons, may sit, the one on thy right hand and the other on thy left hand in thy kingdom." So prays the short-sighted mother, and her prayer interprets her character. Her dream is of a crown and sceptre, but the Man of Sorrows soon disabuses her mind of any such foolish phantom; the only crown is to be one of thorns, and the only sceptre a "reed" of mockery. "Ye know not what ye ask," is our Lord's tender rebuke to her dream of ambition; "are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?"

There are plenty of Salomes yet in our world—some of them in the church of Christ. One of them has a dream of her beloved daughter as the reigning belle of society with a crowd of fortune hunters at her feet. Her foolish dream realized would mean a dizzy head and a giddy heart, with all the sweet simplicity of girlhood hardened

into a selfish slavery to fashion and frivolity. She knows not what she asks. Another Salome is coveting for her son great wealth at whatever risk to his immortal soul; still another covets a lofty station, with little idea of what fame costs, or what splendid worldly success may cost the boy she loves. The very worst thing that could befall many a son or daughter would be to have the vainglorious dream of parental covetousness or ambition realized. To all such parents the Master addresses the solemn injunction, "Seek first for them the kingdom of God and his righteousness." Parental aims and prayers have much to do in determining the future career of sons and daughters. There are thousands of us who rejoice that our godly mothers have wiser aspirations for us than poor, short-sighted Salome had for her sons, or else we might not be where we are to-day.

It is a fact now, as it was in New Testament times, that the requests we make of God interpret our character. They show us just as we are. A certain man came to Christ and asked that his brother might be compelled to give him up a part of their father's property. That looks like a sharp money-monger. Another man comes with tears in his eyes beseeching Jesus to hurry to his house before his sick boy dies. That bespeaks a big-hearted father, just as the Syro-Phœnician woman's petition bespeaks a loving mother. The young ruler's question revealed a desire for salvation; and the questions of Nicodemus reveal a hunger for spiritual knowledge, and the questions of the terrified jailer showed what he wanted most. To our Lord's "What wilt thou?" the quick reply of Bartimeus was, "Lord, that I may receive my sight."

God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts. "What wilt thou?" The answer to this is often seen in the anxious face bent over the ledger or the stock list, in the complete absorption of time and thought and toil in the single purpose to be rich. That is a sinful idolatry if the man's only trinity of worship is the gold eagle, the silver dollar, and the copper cent. Yet it is no sin to strive after money provided that we honestly get the money and the money does not get us. Would to God that more of our successful business men would learn that it is not what they take up for themselves, but what they give up for the good of others that makes them truly rich. Very few Christians ever can be trusted with great wealth. When Christ holds the purse strings, all right.

Young man, what wilt thou? Your answer may be, books, mental culture, intellectual enjoyment. A higher ambition this than for lucre. Yet it may be no less selfish; for a devourer of books may be just as selfish as the devourer of fine dinners and of costly wines. Never has God opened wider doors for consecrated intellect than in our land in these days. Through all our schools, colleges, and universities the Master seems to be walking now, and saying, Give me these brains and cultured tongues and thou shalt have great treasure in heaven!

Some Sunday School teacher may be answering the Master's question by saying, I want to bring every scholar in my class to Jesus Christ this year. Then work as you pray; teach as you pray; live as you pray. Christ will interpret the sincerity of your requests by the effort you make to have them fulfilled. There is a very real sense in which every Christian must do his part for the answering of his own prayers. God will not do his part unless you do your part faithfully.

What is true of the Sabbath school teacher is equally true of every pastor and every worker for the Master. "What wilt thou?" God's ear is open. God's hand is full of blessing. Prayer is not the coaxing or the wringing of blessings from the closed hand of a reluctant Father. Liberally he giveth grace, strength, peace, courage, power, to those who seek aright. And that supreme gift of all gifts—the gift of the quickening, purifying, soul-converting Spirit—he is more ready to bestow than parent is to give bread to his hungry child. God always reads aright the answer which you and I make to his "What wilt thou?"—The Evangelist.

Ontario Letter.

PASTOR P. K. BAYFOOT.

The Baptist churches of Ontario and Quebec sent their delegates to meet with the Talbot St. church, London, Ont., in

ANNUAL CONVENTION

Tuesday, May 26th, to Tuesday, June 1st, 1897. London is the capital of Middlesex County, in Western Ontario. It is a city of 35,000 population, in the heart of one of Ontario's most fertile districts. There are four Baptist churches; Talbot St. in the west, Adelaide St. in the east, Grosvenor St. in the north, and South Church in the south. In these churches there are 784 stalwart Baptists, led by four noble pastors. The Talbot St. people gave us a royal welcome. Pastor Ira Smith is a warm hearted

brother, and the members of the church have stirred up the gift of hospitality to the blazing point; consequently we all had a very enjoyable time.

There are some features of the convention that call for special favorable comment.

DEVOTION

was not forgotten. Each morning session began with a devotional season which did much to prepare for the right performance of the day's business. This part of the programme included addresses on "Jesus the man of Prayer," Pastor Kimball of Aylmer; "Jesus Christ dealing with individual souls," Dr. Welton, Toronto; "Jesus our example in ordinary Life," Pastor Shields, Victoria; "Jesus the Prophet," pastor Mckinnon, Glamis; "Jesus Christ the King," pastor Hartley, St. Thomas; "Jesus Christ the Priest," Pastor Prosser, Ridgetown.

EXPOSITION

was another enjoyable and profitable part of the proceedings. Prof. Farmer of McMaster University gave three lectures on Colossians, and pastor Gilmour of Hamilton gave two on Galatians. These were heartily appreciated, furnished refreshing change from the routine of business.

THE PRESIDENT'S ADDRESS

was delivered by pastor J. S. Johnson of Adelaide St. church London, on "The problem of increasing unbelief." Mr. Johnson is one of our solid men, and he spoke forth a solid message. After describing the prevalent spirit of doubt and criticism, he offered as a cure for this tendency, the carrying out of the Lord's prayer as found in John XVII; and proceeded to analyse the prayer and expound its teachings. The paper was able and was heard attentively by a large congregation. Following this, came the introduction of Dr. Geo. Cooper of Richmond, Va., whose honored father was once pastor in London. Dr. Cooper brought the greetings of the Southern Baptist Convention, representing 1,300,000 white Baptists.

CHURCH EDIFICE BOARD.

None of our Boards have done a more needful work. Some of our strongest churches were enabled to become strong by the help obtained from this society in their early days. This help has amounted to \$26,000. Two loans were made during the year, amounting to \$500. Fifteen churches have repaid loans during the year to the amount of \$513.85. A legacy of \$500 was gratefully acknowledged. The total income was \$1,487.69.

HOME MISSIONS.

The Superintendent's report was mainly a statement of the "Policy of the Board." The Board is determined to maintain occupied territory, to establish new interests, to give special aid in special cases, to guard against unwise use of funds, to measure one year's appropriation by the preceding year's income, to exercise care in commending men for Home Mission pastorates, to employ students during the summer months, to encourage worthy young men to secure the best equipment for the university, and to discourage premature ordinations. The report spoke gratefully of the aid of the Women's Boards, both east and west. Four chapels were built and ten churches were organized during the year. The treasurer reported an income of \$24,780.74; an expenditure of \$27,421.49; leaving an overdraft of \$2,640.75. The evening platform meeting called out a large audience. Pastor W. W. Mitchell, of Tiverton, and Pastor V. H. Cowser, of Belleville, spoke respectively on "Our Interest in Home Missions" and "Our Duty to Home Missions."

FOREIGN MISSIONS

held the floor all of Thursday. We have in our 4 Telugu fields, 1,914 villages, 1,357,000 people, 27 churches, 3,726 members, 11 ordained and 61 unordained native preachers, 5 colporteurs, 64 teachers, 25 Bible women, and 478 were baptized. In the 90 Sunday schools there are 150 teachers and 2,910 pupils. The reports from the fields spoke encouragingly of progress all along the line. Medical work under Dr. Smith and wife and Mrs. Chute, M. D., has reached 3,224 persons. The income for the year was \$27,215.68. The Famine Fund was \$2,160.34. Total, \$30,266.02. The expenditure has been fully met and the debt of \$6,079.11 was reduced by \$920.04. One excellent feature was the holding of 38 mission conferences with the bounds of the Convention. The report asked for two men to go out in the autumn.

Pastor Dock, of Simcoe, gave an excellent address on "The Present Outlook on the World Field." Then followed an able address by Dr. Goodspeed on "Scripture teaching as to the condition of the heathen." The paper was strongly orthodox in its utterances maintaining that the heathen without Christ are lost. Pastor Cline, of Paris, gave a stirring address on "Our obligation to the Unevangelized World." This he founded the four-fold foundation of opportunity, ability, indebtedness and commission. At the evening service two most earnest addresses were given. Pastor Grigg, formerly of Burmah, under the American Board, described the splendid work in that land. Missionary Brown just returned from India, told us of his seven years and a half at Vuyuru. These two brethren inspired the audience in an unusual degree.

EDUCATIONAL.

Chancellor Wallace presented the report of McMaster University on Friday afternoon. The enrolment was 46 in theology, 113 in arts, 122 in Woodstock Academy and 139 in Moulton ladies college; making a total of 420. In McMaster all but six were Christians, and 64 in all the years were looking to the ministry, and 24 were prepared.

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