

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

Baptist Foreign Missions
OF CANADA



INDIA

FEBRUARY 1905.

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No. 6.

A MISSION CIRCLE HYMN.

Father, Thee we come addressing,
In our Circle here to-day;
On each member may Thy blessing
Richly rest, we humbly pray:
Bestow that gift all gifts above,
And fill our hearts with peace and love.

Bless each church and mission station,
Where the Gospel is proclaimed;
Grant the joys of Thy salvation,
Where the name of Christ is named.
For all who do Thy word declare,
Our hearts unite in earnest prayer.

Dalesville, Que., 1904.

T. WATSON.

AMONG THE TELUGUS FOR 1904.

All persons wishing to secure the Annual Illustrated Report of the missionaries in India for 1904, published under the title "Among the Telugus," will please send the undersigned their name and address and 12 cents in stamps before Feb. 5th. My list of subscribers is growing but there is room for many more.

The report is simply invaluable to all Presidents of Mission Circles, Bands, etc. All copies will be mailed direct from the office of publication in India to subscribers in Canada. We hope they will reach you about April 15th.

J. G. BROWN,

177 Albany Ave., F. M. Secretary, Toronto.

The January Missionary Review of the World comes to us laden with good things and its readers cannot fail to be well informed. "A Missionary Review of the Past Year" by Robert E. Speer, followed by an article by the Editor-in-Chief, on "The World's Outlook in 1905" are most valuable articles. Many other articles of general interest might be mentioned, but these are sufficient to show the character of the magazine and commend it to all who are interested in missions.

A RARE TREAT.

January 8th, 13th and 22nd Walmer Road Baptist Church, Toronto, had the pleasure of being ministered to by the celebrated Rev. Grattan Guinness, founder of the Congo Mission, etc., of London, Eng.

During the week, 9th to 13th inclusive, he addressed equally interested and delighted audiences, in the afternoons, at the Bible-Training School, on "Jesus in the Land (Palestine)"; "Jesus in History"; "Jesus in Creation"; "Jesus in the Bible"; "Jesus in Individual Experience," all brimfull and running over with the results of the wide and deep learning, travel and experience of this remarkable man.

Then in the evenings, in the Y.M.C.A. Association Hall, he took his audiences over mission fields that he himself had explored, and with the vividness and soulfulness of which he is so remarkable, depicted "Roman Catholic Countries"; "Mohamedan Countries"; "The Greek Church"; "Africa"; "Asia"; "India, China and Japan."

If those who had the privilege of hearing him feel no deeper interest in missions, from clearer, broader views of mission needs and work, they must be wonderfully hard to enlighten and impress.

ERRATA.

In that beautiful poem "The Missionary's Hidden Life," by Rev. A. A. Scott, an unfortunate error occurred in the 3rd verse, 2nd line, for unsaved read removed, also in 4th verse, 2nd line read whose weapons where weapons.

The many friends of Rev. J. E. and Mrs. Chute will be glad to learn that they and their family have arrived safely in India, after a very stormy passage.

OUR BUNGALOW FUND.

WHEN the question of more bungalows for our single lady missionaries was discussed at our Board meeting in November, 1903, it had not yet been decided at which of the three places mentioned the first building should be erected, and, therefore, we had not before us estimates which had been approved by the Conference of our missionaries in India, though the pressing need had been emphasized. As our Board knew that the money could not be collected in a few weeks, it was thought advisable to start a "Bungalow Fund," trying to raise \$2,000 towards the first building, awaiting the decision of Conference as to the location. By the changes of appointments to the various fields, the missionaries decided in January, 1904, that Vuyyuru should have the first claim. At that station land had to be bought at a cost of \$200, and paid for out of our Bungalow Fund. Building operations there are probably more expensive than at either Akidu or Ramachandrapuram, on account of the distance from a canal or a large town.

Each missionary, in building, has to be his or her own contractor, buying materials, inspecting and measuring those received, and overseeing the work, and in the progress of the building (in India) conditions may materially change, so that it is impossible to obtain a perfectly accurate estimate, but we are obliged to have some figure at which to aim. Vuyyuru will not be the last station at which we, as a society, shall have to build a bungalow, and should any money be left over it will form the nucleus for the next home for our single ladies.

The Conference of July, 1904, approved the estimate for the Vuyyuru bungalow presented by the building committee. The latter is appointed to inspect plans and estimates prepared by any missionary before they are submitted to the Conference, and "we may, therefore, receive the report as a fair one in the judgment of the missionaries from all the fields. Mr. Craig reported the plan for the single ladies' house at Vuyyuru in the same general style as the Zenana House, Cocanada. The total area to be about 3,293 square feet, and the cost about \$2,250, and for outhouses \$250 extra, including cookhouse, store-room and stables. Plan approved and estimate passed."

This is for the building only. The land was already bought when this estimate was presented, so the total is \$2,700.

The sooner this building is erected, the more likelihood there is that the estimate will prove accurate, for the cost of labor in India, as elsewhere, has a constant tendency to rise. Exchange is not now as favourable as in the early days of our mission, and the reduction of the purchasing power of one of our dollars, with the increase in rupees of the cost of labour in India, makes it impossible to put up the same building now for the same price as in the past. Yet we cannot afford to endanger the health of our missionaries by a second-rate house, for we must remember that while a native might be able to endure the heat, a foreigner must have thick walls, etc., for a permanent home.

The following resolution was also passed by the July Conference, prepared by a committee of our own missionaries and approved by the body:

"While more ladies are much needed, and we look forward eventually to having two ladies at each station, we would advise that they should not be sent out at the expense of other work and more pressing present needs, particularly the need of more bungalows for those now on the field."

Of the \$2,000 asked from our society for the Bungalow Fund in 1903-4, \$1,417.19 were received from 97 circles, 15 bands, two other organizations, and 14 individual contributors, and this year a special estimate of sixteen hundred dollars (\$1,600) has been set before us as a continuation of the fund; but *this will not end the matter*. Many Circles and Bands have responded generously, and their example should inspire others. There is abundant room for each individual in the task before us. The purchase of materials for the tedious transportation to Vuyyuru has begun, and part of the fund raised last year has been sent to pay for these. We are hoping that a prompt response will make it possible to proceed as rapidly as can be expected in that land of delay.

VIOLET ELLIOT.

[This statement is published by request of the Board of the W.B.F.M.S. of Ontario (West).]

THE VUYYURU BUNGALOW.

WHY SO MUCH?

The Baptist ladies of Ontario have undertaken to raise money for a bungalow for two single ladies which in accordance with the recommendation of the Conference in India is to be built at

Vuyuru. The special committee appointed by Conference to draw up plans and an estimate for building this bungalow have, after careful consideration, reported that it will be necessary to have a house with three chief rooms—a bed-room for each lady and one centre room which by the use of a movable screen will serve as both dining-room and sitting-room. A verandah necessary to protect the interior from the intense heat will run around the entire house and parts of this will be walled off to provide store, pantry, and bath-rooms. A great many inquiries are being made as to why such a large amount is necessary and in answer thereto the following information may be helpful.

1. It would not be possible out in our Telugu country as it is here at home, to build a frame house because everywhere present in countless numbers are small insects known as white ants. These devour or penetrate anything made of wood and a frame house would not stand their ravages, so no timber is used except for doors and windows, beams and rafters. Moreover were it possible to build of wood the house would still be much more expensive in India than at home on account of the scarcity of timber and the great distance it must be brought.
2. The houses are made of burned brick and mortar built on a deep foundation of stone. The foundation must be from 4 to 6 feet deep else in the dry season where no rain falls for months the walls would crack from top to bottom and the house become unsafe as has been the case with some carelessly built Government bungalows which have had to be pulled down and re-built. For the sake of coolness too in the very extreme heat the walls must be 20 inches thick. Further, on account of the peculiarly trying climate of India it is necessary to cover the entire walls of such a house on the outside with plaster, a fact which of course adds not a little to the expense.
3. In Vuyuru all lime, sand, stone, and timber must be hauled by cart a distance of 20 miles which greatly increases the cost of material. It is true that labor in India is very cheap but it is likewise very inefficient in the case of building a bungalow. So many people must be employed and they accomplish so little daily and building operations extend over such a long period of time that the expense is after all greater than it is at home.
4. About one acre and two-fifths of land at a cost of \$200 has been purchased as a compound in which this new bungalow will be erected.

This amount of land was needed for several reasons:—It is necessary that this land be bordered by the Government high-road so there may be a means of exit. Then too, the house must not be too near the road in order that during the long dry season the clouds of dust from passing carts and herds of cattle may not drift in through the necessarily open doors. Further, space was required at the rear of the bungalow for outbuildings, such as cook-house, store-house and stable. The price of the land must be considered very reasonable since, instead of bearing the tax usual in that part of India, it being *Inam* ladd (*i.e.* Gift land), is subject only to a nominal rate of about ten cents a year.

E. T. S.

WHAT IS MEANT BY THE CONFERENCE ?

With the sanction of the Foreign Mission Board of the Baptist Convention (to which our Women's Society is an auxiliary) the missionaries in India are organized as a Conference. This Conference is composed of all the missionaries on the field and the wives of the missionaries. It meets semi-annually. All members stand on an absolute equality. The powers of the Conference are deliberative and advisory, authoritative action rests with the Board. As a rule assignments to stations, opening of new stations, appropriations for the work, granting of furloughs, etc., are made by the Board upon the recommendation of the Conference.

THANKSGIVING VS. GIVING THANKS.

"THEY say there isn't much in a name," said Miss Mehetable, "but I don't know; just turning a name 'round, end for end, has made life a new thing to me."

Here Miss Mehetable stopped to count stitches of an intricate sort in a soft gray shoulder-shawl she was knitting, and I waited, sure of the story that was to follow. It was a pleasant place in which to wait, the little sitting-room of Miss Mehetable, all gray and white and sweet with exquisite cleanliness. I loved the delicate blue in the afghan, and the one warm, glowing bit of color in the picture that hung above her desk, a water-color landscape. The peace of the place stole into my heart; then its wide sympathies and broad human interest.

"Tell me about it, Miss Mehetable," I said. "I'm sure there's a story."

"Not very much of a story, dear, I'm afraid,

but a bit of living that after all is God's story-book. I'd love to tell you about it, though, for it has been such a help to me.

"It was five years ago this coming Thanksgiving morning. I had been invited out to Cousin Elvira's for dinner, and expected to go home with her folks after church.

"It was a beautiful morning, crisp and cold, with little sparkles of frost in the air and glorious sunshine, warming one's heart. We all felt thankful, too. The songs and the psalm made all His benefits seem near and dear to us every one, and when we settled down to the sermon we were in a good, old-fashioned thankful frame of mind.

"While the choir were singing the last anthem I found myself saying softly, 'Thanksgiving, thanksgiving, giving thanks.' And then all at once it struck me,—and I'm afraid I didn't hear one word of our pastor's sermon though they tell me it was a masterly effort,—

"'Thanksgiving, giving-thanks! We never kept a thanksgiving day in our life; this isn't one. It is a giving thanks day.' If some one had spoken the words I couldn't have heard them plainer. And then I sat and thought it out, and argued it out, as I said, it has changed my life.

"It seemed to be spread out before me like a great picture the way the day was kept. Thousands of voices saying: 'Bless the Lord, O my soul, and forget not all His benefits; thousands of prayers of grateful acknowledgement; thousands of hymns of praise; all of it giving thanks, all of it the expression of true and beautiful emotion.

"Then I seemed to see another picture of what might be if we all turned the word around and made our thanks a giving unto God, transmitting it into deed instead of word, transmitting it into terms of will rather than of emotion. The service seemed so short that I could hardly realize that the people were rising to go just as I said, with a great peace filling my heart: 'Lord, I will make this a year not of giving thanks but of real thanksgiving. I will translate every emotion of gratitude into service.'

"That very day my first opportunity came. It was after dinner, when we were all gathered about the fireplace in Elvira's comfortable sitting room—you know Elvira has Grandfather Knox's place and she has always kept the old fireplace in the sitting-room. It was a dear homely time, all of us visiting and telling family news and

interrupting each other and laughing over old family jokes together. Mary had brought a letter from Ralph to read—you know he was surveying a railroad in Mexico. The letter told all about a dreadful fall he had up there in the mountains, and how he really owed his life to the courage and presence of mind of his chum. You know I always thought a great deal of Ralph, and I said right out while she was reading, 'Thank God, O thank God!'

"I hadn't sooner said the words than the sweetest sense came into my heart that I would thank Him and could thank Him by making one other heart thankful. That very night I wrote a note to Dr. Mitchell, enclosing a dollar bill, and asked her to use it in her hospital to help some poor soul that needed help.

"You know ordinarily it is hard to keep up a real glow of thanksgiving for any great length of time. Every time you say 'I'm so thankful' you have to say it a little more emphatic to make it seem as wonderful as it did at first, and, finally, in spite of all you can do, it just seems a matter of course.

"I found that expressing a thankful feeling in doing had just the opposite effect. It made my heart warmer and softer and brighter, and sent the thankful pulses beating faster every time I thought of it.

"Lots of times I hadn't money, then I knew I was meant to translate my thanks into service. The main thing was to pass it on, to keep every coin of gratitude that came into my hands circulating.

"I can't tell you how it has all worked out—the hundreds of ways, I mean. There have been countless unremembered blessings that have filled my mite-box with prayer, gilded promises, and gladdened gray days like sunbeams. There have been times of joy that had to express its burden of thanksgiving in ways that my friends thought extravagant giving. There have been experiences that brought me face to face with Christ, and every day the river of my peace has flowed deeper as I have striven to translate giving thanks into thankful giving.

"Well," said Miss Mehetable, looking at me with clear, untroubled gray eyes, "what do you think of my story dear?"

"I think," said I, "that you have been applying the new psychology."

"I call it the old religion, girlie, but perhaps an old woman like me doesn't properly understand the new psychology."

MISSIONS.

MRS. EVA. ROSE YORK.

The new cathedral walls had slowly grown
In grandeur and Immensity. The lengthen'd aisles
Led far away where dimly fell the light
On font and altar. Statues, rare in art,
And pregnant with the deepest mysteries,
To prayerful silence the beholder awed.

The wondrous work was finish'd, save a part
Within a deep recess : a statue there
The Master fain would place. Then some one said,
(A workman without fame) " Let me, I pray,
Within that dark recess a statue rare,
That I may add my part to work so great."

And none gave heed to him, tho' day by day
The statue grew. But, as the sunbeams fell
Adown the long and narrow aisles thence came
The master—hearing that the work was done—
And found no workmanship within the walls,
Nor yet without, that seemed so beautiful.
For that dark recess the long rays reached
At close of day, and bathed the sculptor's work
In glittering light.

And thus, O thus may we
In darkest corners work for our dear Lord.
Tho' poor the service we may render Him
How great the achievement if His blessing fall
Upon the effort ! And when all is o'er,
As wearily we turn us from the toil,
A glory may our humble work receive,—
The crowning glory of His radiant smile.

BIBLE WORK IN CHINA.

The following quotation from the "*North China Herald and Supreme Court and Consular Gazette*," of September 9th, shows the growing respect for the word of God in heathen lands, and indicates the wonderful advance of Missionary work in China since the Boxer outbreak of 1900, the Bible Society being permitted to have some share in this work through God's goodness. The article read as follows :—

A meeting of the local committee of the British and Foreign Bible Society was held on Friday afternoon for the consideration of a matter which is likely to leave its impress upon a northern province, and perhaps upon many others in time. The business before the committee was nothing less than that of dealing with a request of H. E. the Governor of Shantung, communicated through Dr. Timothy Richard to the Bible Society, that he the Governor, should be supplied with copies of the New Testament in sufficient numbers to forward to every Mandarin, from the

status of a county court magistrate upwards. "For," said the Governor, "by studying the book which the Missionaries hold sacred, a better understanding will prevail, and peace and harmony will result." The committee accordingly voted that some two hundred finely bound Testaments should be sent to His Excellency, together with a replate of the edition de luxe copy presented some years back to the Empress Dowager, for his own use. And as the whole scheme of co-operation with the missionaries in that Province was stated by His Excellency to be the initiation of an experimental object lesson for other Provinces, the committee feel justified in ordering an edition of two thousand New Testaments, similar to those about to be sent to Shantung, to meet similar demands which it is hoped will arise in every Province in the Empire.—*Bible Society Bulletin*.

The joy of service on the foreign field is often expressed by our missionaries. We quote from a recent private letter from one of our Japan workers: "I praise God every day that the way was finally opened for me to go to the mission field, and that He has enabled me to get my tongue loosened a little so that I have the blessed privilege of doing a little work for Him. For a time I felt like one beating on a stone wall on which I could make no impression. These light afflictions are not to be compared with the joy of the small service I can now render."—*The Missionary*.

"You dear blessed Miss Mehetable, I believe they are the same thing. But I meant that we are taught in the training class that every emotion must issue in its proper action or else it is deadening to the sensibilities. Professor James said that was the danger of the theater and the novel. People came to think they were pitiful because they wept over misfortune, and good because they applauded triumphant virtue. But really, he said, every time we excited an emotion of pity and gave it no outlet we weakened the power to be truly pitiful. He says that half the sentimentalists and shams in the world are manufactured by letting emotions end in emotion."

"If that's the new psychology its good sense and good gospel," said Miss Mehetable, smiling all over her dear, sunshiny face.—*Mrs. W. A. Montgomery, in The Helping Hand*.

Our Work Abroad.

Letters from many of our missionaries in India have come addressed to Miss Buchan, to whom they could write as a personal friend, sympathizing with them in their joys and sorrows. Extracts from two letters are given this month containing good news of the progress of God's kingdom in India. Our sister is seeing the King in His beauty, and we are permitted to catch a glimpse of His likeness being developed in far-off India. May we also be found faithful in our measure in manifesting Christ to the world.

LETTER FROM MISS HATCH.

Ramachandrapuram,
Godavary District, India,
October 25, 1904.

... The month of August was exceptionally hot this year, and then good food seemed especially hard to obtain, and so these two things upset me, and then I suppose I had to be acclimatized again. However, it is such a joy to be well again that it is almost a good thing to have been ill to be able to appreciate one's privileges. For a little over a month I was able to do very little; but found, when I took up the reins again, the workers had not been idle.

In the Leper Home a great work of grace had been going on, and 16 lepers gave beautiful testimonies of the saving power of God's love. We had very great joy when we received them, the lost ones rejoicing in the home-coming, the reapers rejoicing in the gathered sheaves, and the joy we knew would be in heaven over all these repentant ones. It seems that the Christian lepers had all been specially working for the unconverted ones in their own rooms—"every one over against his own dwelling"—and my lessons from Nehemiah, given before going on tour, had been an incentive to them, they said. Pastor David had, under God, quickened them all to great earnestness in the matter. He had also led them in material labour as well as spiritual labour, and a boundary wall had been partly built, and nearly the whole compound had been brought under cultivation. Scores of plantains had been planted out, and sweet potatoes, roselle, and different vegetables had been raised. The sick had been so well attended by faithful Doctor Josiah that during the quarter there was no death, and great improvement was noticeable in

many of them. Then the patients in the town dispensary (not lepers) had increased, and so the influence for good widened.

In the Boys' Boarding School the pastor and teachers had been working, and seven stood up asking for baptism. Besides these there are about 20 in the different churches on this field asking for baptism. The collections in this church are keeping up. The Bible-women reported good hearings among all classes.

The woman of whom I wrote before, who calls herself a Christian, had invited the women to have their weekly prayer-meeting in her house, so we had that just after my return. These meetings are held from house to house among the Christians, but this was the first time we had one in a Hindu caste woman's house. We told her she was inaugurating quite a new movement and we hoped her example might be followed by many others. She made every preparation—set benches, spread out mats, had her married daughters home to be at the meeting, invited some of the neighbours in, and so on. It was really very nice. The one at whose house the meeting is held leads or appoints a leader. She asked the pastor's wife, Sundramma, to lead, but she herself gave testimony as to how the Lord had enabled her to break off the opium habit. She also said she was believing in God, and her one great desire now was to learn to read so that she could read the precious Word for herself. She sang so sweetly for us a hymn she had learnt. We had heard she wanted to give some collection, so we arranged to have our yearly collection for the W.C.T.U., which was overdue at that time. She and her daughters contributed, and we took altogether Rs 2 oa. 9p. (about 65 cents). The little girls of the "Untainted Children of Lepers' Home" were there and some other children, and to each of them she gave a cocoanut as we left. Really, it was altogether a delightful time. My heart beat high as I looked round about upon these Christians and Hindus, and thought of their uniting together in a Hindu house to give glory to God and to call upon His name. It seemed to me like a special triumph of Christianity. May this meeting be a precursor of many others!

Yours sincerely,

S. S. HATCH.

Our Work at Home.

THANK-OFFERINGS.

BOSTON.—The Woman's Home and Foreign Missionary Society held its Annual Thank-offering meeting on Sunday morning, November 27th. There was a large attendance of the people to hear Mr. H. E. Stillwell, of Vuyyuru, India, give an account of his work. Mr. Stillwell was listened to with great interest both morning and evening. We feel that the influence of his earnest words will remain long with us. The offering amounted to about \$20 to be divided between Home and Foreign Missions.

ADA M. STEWART SPIDELL,
Cor. Sec.

COLLINGWOOD.—Our Mission Circle held its annual Thank-offering meeting in the school room of the Church, June, 1904. The President, Mrs. (Rev.) Grant, in the chair. A good programme was rendered, consisting of music, singing and recitations and Rev. Mr. McIntosh gave a very able address on Missions. The offering taken amounted to \$5.60 which was equally divided between Home and Foreign missions. After the programme refreshments were served and a social time spent together.

In September the re-election of officers took place as follows. Mrs. Taylor, Pres.; Mrs. Shaw, 1st Vice-Pres.; Mrs. Tait, 2nd Vice-Pres.; Mrs. McGillvery, Sec.; Miss C. Smith, Treas.; Mrs. Bust, Organist; Mrs. Staboy, agent for LINK and *Visitor*.

In October Crossley and Hunter, and in November, McMaster Band, held evangelistic meetings in our town. Not only our Church but all others have been greatly blessed. A few new members have been added to our Circle and 27 to the Church and more are waiting to confess Christ by Baptism. Our meetings are good spiritually. The interest is deepening and we hope to accomplish greater things for the Master this year. That God may bless and will still undertake for us is our prayer.

(MRS.) STABOY,
Cor. Sec.

DOMINIONVILLE.—The first annual Thank-offering meeting of our Mission Circle was held in the Baptist Church, on December 4th. The president, Miss Lena Dewar, in the chair. After the usual devotional exercises the president introduced Mrs. D. McLaurin, of Metcalfe, who gave us a most interesting talk on Home and Foreign Missions. Her words of encouragement will be an inspiration to every member of our Circle. We begin the new year hopefully with the wish to be devoted to both Foreign and Home work, that the Lord may grant us this blessing is the prayer of each one of us. At the close of the afternoon meeting the ladies of Tay-side, Maxville and Dominionville were invited to

tea with Mrs. A. Campbell, the oldest member of our Circle, where a very profitable and pleasant time was spent in social intercourse. At 8 p.m. all adjourned to the church which was packed to the doors. After the usual opening exercises Mrs. McLaurin delivered a very telling address in her own usual pleasing manner. She eulogized the work of the Circles in general and spoke of the vast room there was for work when every Christian should be seeking ways in which best to serve Christ and the community and it behoves us all to give the best service at our disposal. Our pastor, Rev. Mr. Bryanton, was also present and addressed the meeting, recitations and several suitable selections of music was also given by the choir. Perhaps the most pleasing part of this meeting was the President's resume of work done by the Circle since its organization twenty-one years ago. The Thank-offering amounted to \$15.85. Hoping that God may bless and undertake for us, we send greetings and good wishes for the new year to our sister Circles.

MRS. N. MORRISON,
Sec. Treas.

TORONTO.—The Walmer Road Church Mission Circle held their Thank-offering meeting December 1st. After the opening exercises by the President, Mrs. Lloyd, Mrs. Fox gave an excellent Bible-reading on the 145th Psalm. Miss Helen Putman favored us with a sweet solo, and Mrs. Garside read a poem entitled, "The Unuttered Coin."

An opportunity was then given for the expression of thanks for past blessings. Mrs. Lloyd said a few words about our Convention and many were glad to speak of special reasons for thanksgiving, for health restored, for prayer answered, for souls saved and opportunities for service.

The Thank-offering amounting to \$132.63 is a small return for "all His benefits."

N. SHENSTONE.

MCPHAIL MEMORIAL, OTTAWA.—Our first Thank-offering was held on the evening of November 10th, fifty-one present, and the sum of \$21 taken in. This is to be equally divided between the new French Baptist Mission Church, Ottawa, and the bungalow for our lady missionaries in India. Three bales of quilts and clothing have been sent this fall to St. Peter's Reserve, Deer Lake, and New Liskeard. We are looking forward with much pleasure to welcoming the Eastern Convention to our church next October.

ISABEL HALKETT,
Secretary.

PRESTON.—The Mission Circle held their annual

Thank-offering meeting on the last Wednesday of November.

As we had Mrs. C. J. Holman, of Toronto, with us, an invitation to the Galt ladies brought a goodly number from that place.

Mrs. Holman gave us an inspiring address which had for its theme "Commanding God." She has been, during her stay at the Springs, a great source of encouragement to our small church.

C. N. JONES.

NEWS FROM CIRCLES.

BREADALBANE.—On January 5th, we had the pleasure of having with us Rev. J. L. Gilmour, of Montreal, who gave us a very interesting and profitable lecture on "Chairs," illustrating different occupations in life. The choir also rendered some good music. The mission Circles of Eastern Ontario are much indebted to Mr. Gilmour for his kind and sympathetic help. The proceeds of the evening amounted to \$13.35, and were given to Foreign Missions.

During the past year we held but few meetings and consequently made little progress. We hope to do better this year. We have a membership of 18 with an average attendance of seven at our meetings. We have a small Mission Band and hope to get the children interested in missions.

MAGGIE McLAURIN, Sec.

KINGSTON, FIRST CHURCH.—Dec. 22nd, 1901. The Mission Circle of the First Church, Kingston, has to record with sorrow, the death of one of its oldest members, Mrs. Turner. She has belonged to the Circle ever since its foundation twenty years ago, and has always been faithful and helpful in the work. In early life she and her husband, Rev. Mr. Turner, were pioneer workers in the Kingston district, enduring many hardships for the sake of the Baptist cause.

The work of the Circle is steadily progressing, although its financial efforts have been hampered by the demands of the new church building which has just been completed. The collections for every other month are given to the Foreign Work. One of the little girls, in the Girls' School, in India, is also supported. Hoping that the work of the missionaries and their helpers may prosper.

MAYBELLE LAING,
Sec.-Treas.

OTTAWA, FIRST CHURCH.—A Parlor Social, under the auspices of our Circle was held on Friday evening, Nov., 25th, at the residence of Mrs. C. E. Parson. There was a large attendance, and all seemed to enjoy the evening very much. This was the second of a series of socials which we purpose holding this winter, in aid of the Bungalow Fund.

Piano solos were given by the Misses Stevenson, Frith and Schryer; a violin solo by Miss

Wrightson; vocal solos by Mrs. G. R. MacFaul and Miss Kendall, and recitations by little Miss Vera Keyes. Several ladies took part in acting a charade, which those present were asked to guess. Bungalow being the word chosen. Just before the collection was taken, which amounted to \$10.95, a rebus on the word Bungalow was given by Mrs. Parson as follows:

B—Stands for bring which means *action* for you
As it gives every one something to *do*.

U—Is for us, women with anxiety wrought
While waiting to find out *what* you have brought.

N—Stands for *now*, which means no delay.
Never put off till to-morrow what you should do to-day.

G—Is for Gold, the best thing of its kind,
However, silver or paper is quite to our mind.

A—An indefinite article, the smallest of small,
Comes laden with a *definite* meaning to all.

L—Stands for Loving, which makes us all kind,
Ready and willing to do what'er our hands find.

O—Is for Offering, so before any shall go,
We will take up an offering for a new Bungalow.

W—Is for We, women who've worked early
and late
To get up this social—so we'll now pass the plate.

A pleasant social time was spent together.
The committee in charge served sandwiches, cake and coffee.

(MRS.) IDA M. BLAIR,
Sec.

TREASURER'S REPORT OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST).

Receipts from Dec. 16th, 1904, to Jan. 15th, 1905,
(inclusive.)

GENERAL ACCOUNT.

FROM CIRCLES.—Toronto, Jarvis St., (\$50 for Bible-woman, \$25 to make Mrs. Charles Poole a Life-member), \$125.92; St. Marys, \$1.80; Parry Sound, Thank-offering, \$2.65; Kincardine, Thank-offering, \$2.25; Calvary, Thank-offering (\$4.50 for bungalow), \$9; Toronto, College St, add. for bungalow, \$2; Brantford, Park, Thank-offering, \$14; Woodstock, First, (\$8.70 Thank-offering), \$20; Hantsville, \$3.60; Norwich, Thank-offering, \$2.85; Hespeler, \$4.62; Selkirk, \$2.20; Wallaceburg, \$2.60; Atwood, (\$2 Thank-offering), \$3.15; Midland, \$7; Burk's Falls, \$5; St. George, (\$6.75 Thank-offering), \$9.15; Belleville, \$5; Toronto, Memorial, \$5; Second Markham, \$4.50; London, Maitland St., \$2.50; Bracebridge, for bungalow, \$20; Peterboro' Murray St., \$7.55; London, Adelaide St., (\$21 Thank-offering), \$25.31; Arkona, for bungalow, \$0.25; Toronto, Elim, for Venkamma, \$6; Listowel, (\$4.52 Thank-offering), \$7.27; Sault Ste. Marie, \$5;

Brantford, First, for Miss McLeod, \$50.; Claremont, \$10.; Georgetown, (a former member for bungalow), \$2.; Toronto, Walmer Rd., Thank-offering, \$66.31.; Toronto, Ossington Ave., \$8.; Brooke and Enniskillen (\$1.50 Thank-offering) \$6.35.; Wheatley, \$2.25.; Toronto, Century, \$7.30.; Salford, (\$2 for bungalow), \$14.10.; London, Maitland St., add. Thank-offering, 50cts.; Barrie \$4.50.; Hamilton, Wentworth St., for bungalow, \$8.50.; Guelph, First, \$4.50.; Sarnia, \$7.; Toronto, Western, \$14.82.; Owen Sound, (\$8.10 Thank-offering), \$18.10.; Arkona, \$5.50.; Cramahe, \$2.90.; Burford, \$1.; Toronto, Bloor St., \$39.05.; Galt, \$10.85.; West Nissouri, \$1.63.; London, South (\$10.15 Thank-offering), \$13.; Mount Forest, \$4.57.; Toronto, Walmer Rd., \$19.73. Total, \$628.88.

FROM BANDS.—St. Catharines, (\$10 for Dasyam Alman), \$12.; Delhi, for Dr. Gertrude Hulet, \$25.; Aylmer, \$10.; Bardsville, \$7.; Petrolea, for Simeon, \$10.; Boston, for student, \$3.50.; Walkerton, for Vinakoti Mary, \$9.; Listowel, \$3.70.; St. Thomas, for Bungalow \$3.50.; Chatham, for Boddapati Elizabeth, \$6.75. Total, \$90.45.

FROM SUNDRIES.—Miss E. Raleigh, Vancouver, for Bible-woman, \$15.; Mr. and Mrs. S. A. Brown, for Bible-woman, \$5.; A friend of Missions, for Miss Pratt, \$50.; Hamilton, James St., J. C. E. S., \$12.; An aged widow, \$2.; Mrs. W. J. Robinson, Bobcaygeon, \$2.; Mrs. Anderson, 25cts.; Hamilton, Herkmer S. S. Primary Class, for children of lepers, \$1. Total, \$87.25.

Total receipts during the month, - - - \$806 58

DISBURSEMENTS. — By General Treasurer — On estimates, \$650.00.

Total receipts since Oct. 21st, 1904, - \$1,488 48

Total disbursements since Oct. 21st, 1904 \$3,068 37

NOTE.—“Bungalow Fund” —

Balance on hand Oct. 20th, 1904 - - - \$1,217 19

Receipts since Oct. 20th, 1904 - - - 76 15

\$1,293 34

Forwarded to India since Oct. 20th, 1904 1,000 00

Balance on hand - - - - - } \$293 34

EVA NASMITH,
Treasurer.

14 Maitland St., Toronto.

TREASURER'S REPORT W.F.M.A. OF EASTERN ONTARIO AND QUEBEC.

Receipts from Oct. 1st, 1904, to Dec. 9th, 1904 inclusive.

FROM CIRCLES.—Barnston, \$15.; Coaticooke, \$5.; Grenville, \$4.; Montreal, Olivet, \$9.; Breadalbane, Bungalow Fund, \$4.40.; Brockville, \$7.72.; Mon-

treil, First Ch., to make Mrs. J. C. Sims a Life-member, \$25.; Quebec, (\$2.50 for B. F.), \$5.; St. Andrews E., \$3.; Kingston, First Ch., \$6.25.; Algonquin, \$10.; Ottawa, First Ch., (\$24 for B. F.), \$34.; Rockland, Thank-offering, (\$25 of this amount to make Miss Florence Erskin a Life-member), \$37. Total, \$165.37.

FROM BANDS.—Grande Ligne, \$6.50.; Delta, \$3.; Westmount, \$5.; Quebec, \$15. Total, \$29.50.

FROM SUNDRIES.—Collection taken at Union C. E. meeting held in Olivet Church, Montreal, \$9.55.; Collection taken at Convention, \$14.60.; Balance from Refreshment Committee, \$1.60.; Master Gordon McCullum, Vankleek Hill, \$15.; Miss Jennie McArthur Estate bequest, \$500. Total, \$49.75.

Total from Circles	\$165 37
Total from Bands	29 50
Total from Sundries	540 62

Total - - - - - \$735 62

NOTE.—Owing to an error in extension, \$24.12 raised by the Smith's Falls Band was credited to the Circle of the same place, in Convention report. I regret very much that this mistake should have occurred, but would remind this energetic little band of workers that not one of the sacrifices made by them will go unnoticed by the One whose approval we most desire.

MARGARET C. RICKERT,
Treas.

BAND REPORT.

BADDOW.—Our Band has been doing very good work ever since it was organized over two years ago. We intend having an entertainment in the near future, when we will open our boxes. We have no membership fee, but take up a collection at each meeting which we hold the last Sabbath in every month. We have thirty names on the roll with an average attendance of fifteen, most of whom seem very much interested in the good work. We have sent \$26 to missions since our Band was organized, \$13 to Foreign and \$13 to Home Missions.

ALICE SUGGITT.

ONLY.

Only a seed! but it chanced to fall
In a little cleft in a city wall,
And, taking root grew bravely up,
Till a tiny blossom covered its top.

Only a thought! but the work it wrought
Can never by tongue or pen be taught,
For it ran thro' a life like a thread of gold,
And the life bore fruit a hundred fold.

Only a word! but 'twas spoken in love,
With a whispered prayer to the Lord above;
And the angels in heaven rejoiced once more,
For a new-born soul entered through "the Door."
—Standard.

Youths' Department.

THE BURMAN GIRL.

I've come from a land far over the seas,
Where flowers ever bloom and soft breezes blow,
Where birds brightly pinioned flit through the green
trees,
And earth's verdant bosom is ne'er touched with
snow.

A land of bright sunshine, of mountains and vales,
Where my kindred, dark-browed, by crystal
streams dwell;
Where bountiful nature's supply seldom fails;
But yet we're unhappy,—and why? Can you tell?

Of a wonderful book, our traditions have taught,
That to us the "white foreigner" sometime would
bring.
Oh, say, is it this, with such happiness fraught,
That inspires your prayers, the glad songs that
ye sing?

We, too, would be happy, Oh, tell us the way!
What truth has your Book that such blessing
imparts?

Where is the balm that takes sorrow away?
And what will give rest to our weary, sad hearts?

Responses: John 3: 16; Acts 16: 31; Acts 4: 12;
Isa. 53: 4, 5; Matt. 11: 28-30; Mark 16: 15; Isa.
35: 1, 5-10; Rev. 7: 9, 10; Rev. 22: 17.

Poem to be recited by a girl, and in Burman-cos-
tume, if convenient; responses to be given by as
many different girls, or girls and boys, as there are
texts.—*The Missionary Monthly*.

MORE ABOUT BABIES.

IF you were among the Hiindoos of India you would see their babies named within twelve days old. The father chooses one name and the mother one and then two lamps are lighted over these names. The one that burns the brightest decides which name baby shall have. The people of Egypt have a custom something like that. Three wax candles are named and all lighted; then the one that burns the longest tells the right name for baby. In Mohammedan lands, five names are written on slips of paper and placed within the Koran, their sacred book; then some one draws out one of these papers and baby receives the name on it. In Central Africa twin babies are always called words that mean rhinoceros and hippopotamus. Wonder what the mothers would call them for pet names? Sometimes a bright little African

boy is called Umbrella or Elephant. Often in China little girls are just called One, Two, Three, Four, and not given special names like their brothers. When a Chinese baby sleeps too long, the mother thinks its soul has gone out for a walk, and is afraid it will lose the way home, so a messenger is sent out in the streets hereby to call its name aloud so the soul may come home to the little sleeping body. A missionary's little girl in China had a party for the native children. They were called by such names as Little Dog, Doughnut, Little Basket, Little Slave or Little Idiot. One native preacher in India called two boys after the twelve apostles of Jesus Christ. Do you remember their names? In New Zealand a five-days-old baby is dipped in a stream of water by a priest who then chooses its name. In Lapland both parents want to go to church but do not want their baby to disturb the missionary. When they arrive at the little wooden church papa takes a shovel and digs a bed in the snow. Mamma wraps her baby in fur skins, lays it in the cold bed, and leaves the dog to watch over it. The missionary says he has often counted twenty or thirty babies thus buried in the snow outside the church and has never heard of one being harmed by it. How would your tender wee baby like such a cold bed?

The New Guinea baby has a funny place to ride. Mamma puts it into a large net which she hangs on to a band fastened firmly over her own head, and carries it in front of her. In Borneo, baby is wrapped in the bark of a tree and strapped to the mother's back so she can keep on with her work. In Alaska, babies are rubbed all over with oil, tightly rolled in a skin or blanket padded with grass, which is bound with strips of deer-skin. French babies are carried through the streets on finely trimmed pillows with their beautiful lace dresses spread out to make as fine a show as the next-door-baby.

After reading all about these babies of other lands it seems to me that not one of them has a better time, or a sweeter name, than that dear little baby brother or sister in your Canadian home, growing up with a father and mother who will teach it about Jesus and Heaven.

SISTER BELLE

399 McLaren Street, Ottawa.

W. B. M. U.

Of The Maritime Provinces.

Communications for this Department should be addressed to rs. J.C. Redding, Yarmouth, N. S.

MOTTO FOR THE YEAR: "WORKERS TOGETHER WITH HIM."

PRAYER TOPIC FOR FEBRUARY.—" *Bobbili, its outstations, missionaries and helpers, remembering especially the girls' school of Bobbili. For Rayagadda.*

THE HISTORY AND RELIGIONS OF INDIA.

BY E. M. C. BARSS, DARTMOUTH.

INDIA, it has been said, is the most interesting of all missionary countries. It is at least nearer than any other to the heart of Baptists, for it is in India that the greater part of Baptist Foreign Missionary work is carried on, and to India, William Carey, our great pioneer missionary, went with the Gospel of Christ.

The people of India are in reality our brothers and sisters, being descended as we are from the great Aryan race. This is a fact difficult to realize when the degradation of the Hindu to-day is contrasted with the civilization of the western world, but it is a fact that should fill all the Christian world with a special interest in mission work in India, and a special responsibility for the souls of those so nearly related to them.

While Moses was leading the Hebrew people towards the land of Canaan, another people more than one thousand miles to the East left their homes, and travelling southward, entered their Holy Land, the land of the five rivers, naming it India for the river Indus.

These tribes were not like the Hebrews, a nation of emancipated slaves, nor were they like them of semitic origin. They belonged to the splendid Aryan stock, from which Brahmin and Englishman alike descended. They were a highly intellectual people, poetic and religious, skilled in logic and sciences. They were tall, handsome and brave, full of energy and force. Their sacred writings show that they had high conceptions of family and domestic life; marriage was sacred among them; woman held an exalted position.

Why should a nation of slave-born Hebrews, taking possession of but a rocky strip of coast soon so far surpass in civilization, intellectual force and spiritual attainment, this free and highly developed people entering a land so vast and fertile? The answer is two-fold geographical and religious.

The enervating climate has produced in the

course of centuries a dreamy, indifferent people, while the northern climate of Palestine has bred a hardier type of men. The Hindus were influenced by the Semi-Civilization of Asia; the Jews by the culture of Greece and Rome. Israel's religion consisted of the worship of Jehovah the one God. The religion of the Hindus rapidly degenerated from a comparatively pure nature-worship into mythological Brahminism. With the degeneration of the religion has come the degeneration of the people.

The Hindus have no written history, so the story of Ancient India is but the story of the rise and fall of its religious systems.

The Vedic religion, a sort of nature-worship, was the earliest religion of the Hindus. In Vedas, the sacred writings of this period, is found no sanction given to the doctrine of transmigration of the soul, to child-marriage, the burning of widows or the system of caste; but while these writings are free from many of the corruptions of Brahminism, and while here and there is found a noble hymn or lofty prayer, they are for most part low, sensual and monotonous.

Through the increasing power of the priestly class the Vedic religion was gradually overgrown by Brahmanism, bringing with the tyrannous system of caste, the teaching of transmigration of the soul and the belief in the inferiority of women. The Vedas rapidly degraded into writings of a horrible and loathsome character.

In the sixth Century came Gautama, who founded the Buddhist religion, which spread rapidly for a time making a noble protest against the tyranny of Brahminism. Buddhism embraced a conception of moral discipline, love and charity, being an immense advance over the teachings of Brahminism but far below the teachings of Christ. It was a gloomy stoical and atheistic system full of superstition.

This new religion, however, was not able to overthrow Brahminism. The Brahmins merely added what they choose of Buddhism to their own religion, forming the two into one vast system known as Hinduism, the third and

worst stage of the Hindu religion. Hinduism consists in the worship of three gods, Brahma, creator; Vishnu, preserver, and Siva, destroyer, with their wives and innumerable descendants and incarnations, all of them horrible and loathsome characters, too vile and mysterious to be explained. The worst features of Hinduism were the Caste system, the degradation and seclusion of women, the burning of widows, the prevalence of child-marriage, and the religious prostitution of womanhood. It is impossible to find anything pure and helpful in the practice of Brahminism. Immorality has the sanction of the gods, and lying, stealing, and deception, are matters of indifference to them. Krishna and Linga are the two most corrupt and most popular gods. The story of Krishna's life and the details of his worship are unfit to print or read. The curse of India is that its gods are base productions of the polluted imaginations of its people. Heathenism is now as of old a filthy abomination.

For the facts of India's political history we turn to foreign writers learning from them of many invasions of the country. As early as 508 B. C. Darins is said to have invaded India and later Alexander the Great. The Mohammedan invasion began in 664 A. D. and by 1320 the Mohammedan power extended almost all through India. After seven hundred years of power Mohammedan rule ended, but there are still in India one third of all the followers of Mohammed in the world.

Near the close of the fifteenth Century India was invaded by Europeans. These came not for bloody conquest but to carry on peaceful commerce. Vasco de Gama in the name of Portugal discovered a short route to the golden land of India hitherto little known to Europeans and trade was started of which Portugal held the monopoly for 100 years. The Dutch, French and English came next and before many Centuries had gone by England alone was left in India, not only as trader, but as conqueror. After long and tedious wars and the suppression of the horrible Indian mutiny the whole land was finally subjugated, and in 1877 Queen Victoria was proclaimed Empress of India.

Unlike the Mohammedans who conquered India in the name of God to spread their religion, the English at first steadily opposed all missionary labors, encouraging rather than repressing the Indian idolatry. It was not until 1813 through the agitation of William Wilberforce

that an act was passed in the face of stubborn resistance providing that means be employed to introduce useful knowledge among the natives of India and to elevate them morally and religiously. The official opposition to missionary labor is now ended, but the British policy is still to protect equally all religions however immoral, and the indifference of the English Government towards its own religion causes the Hindu to have a contempt for Christianity. But notwithstanding all this, British rule in India has helped wonderfully to transform the country. Government schools, hospitals, and railroads mark the advance of British civilization which to a certain extent lessens the power of superstition and furthers missionary enterprise.

While many nations were invading India in their greed for land and riches, another invasion was going on, destined to be more lasting and far-reaching than even British power. These invaders came under the banner of Christ and their invasion was an invasion of love.

(To be Continued.)

CRUSADE DAY AT KENTVILLE, N. S.

THROUGHOUT all the societies of the Baptist Missionary Union the meeting for November was set apart as Crusade Day. How were we, so few in number, to observe a day, the two-fold object of which was to increase the interest in missions and to add new members and workers to the Union. This query was promptly answered by Mrs. Day, and the pastor's wife who most kindly and cordially extended an invitation to all members of the Society to meet at the Parsonage on that day.

Accordingly, quite a large number accepted, and were very warmly welcomed by our sister.

The meeting which continued full of interest for an hour and a half was conducted by the president, Mrs. F. C. Rand in her usual bright manner, a number of the sisters contributing in different ways to the entertainment. This was the first opportunity we as a society had of hearing the encouraging report of the W. B. M. U. convention held in Dartmouth in August, which report, our delegate, Mrs. Charles Masters, gave in a very pleasing manner. We were more than glad to welcome a new member, one whom we knew would be a valuable acquisition to our number.

After the meeting, in which all felt the presence and blessing of the Master, we were ushered into the dining-room, were the excellent taste of our hostess was so charmingly exhibited, being not only pleasing to the eye, but wondrously conducive to an appetite.

I am sure as we bade our sister good-night, we all felt that the afternoon would linger long in our memories and certainly produce a lasting effect on our society.

NINA A. DUNLOP
Secretary.

Kentville, N. S.

Dec. 17th., 1904.

FINANCIAL STATEMENT OF BANDS FROM AUG. 1 TO JAN. 1.

	F.M.	H.M.	Total.
Received from Bands, N.S. . . .	\$258 41	\$34 20	\$292 61
" " " N.B. . . .	38 30	2 00	40 30
" " " P.E.I. . . .	20 00		20 00
			\$352 91

By comparing this statement with corresponding date last year we find the Bands are \$22.00 behind. Nearly \$2000 must come into the treasury in the next seven months to reach the amount in last years report. We are nearing the close of the second quarter, and have only made a beginning. Let us as we enter the New Year determine to give our best service to the Master, and leave the results to Him.

I. CRANDALL,
Treas. M.B.

SYSTEMATIC STUDY FOR OUR W. M. A. SOCIETIES.

BY SPECIAL REQUEST.

The greatest problem facing the church of Christ in connection with the growing missionary work in the foreign field is—How to provide the necessary means. But next to that, our greatest need in a broader and more intellectual and more thoughtful grasp of the whole subject.

How then, are we to increase and deepen the interest at home as to call forth increasing gifts and increasing prayers? I think it is not that there is a lack of interest, but that interest is not adequately distributed. Some are intensely interested, they feel the need of extension along many lines. Others are only moderately interested. Others have no interest at all, while

some are openly hostile. The remedy for all this is information and enthusiasm. Our people must be informed and enthused. We must touch their minds, their intellects, their imaginations and their hearts, so as to awaken their interests, and thus secure their co-operation and prayers in our work. The agencies to be used to accomplish these ends are various.

The standing difficulty at home is lack of information, not only of the work abroad as being carried on at the present time in our various stations, but a wider, more comprehensive view of missions the world over, from the time Christ gave His marching orders "Go ye into all the world," until now.

The churches all have abundant material. Do we use it? Do you each individually take into and make a part of your lives, your minds, the facts and interesting missionary matter you see daily and weekly in our papers and magazines? Or do we allow ourselves to think them not worth while! What we want is an education campaign. Again, let me repeat, there is no lack of written and printed information, books, magazines, reports, reviews, but these materials need systematic use. We will all, I think, agree to that.

Heretofore, we have had a certain smallness in our missionary meetings. We have trusted to leaflets, tracts, extracts, snap-shots for our usual literature. Perhaps we feel that these time honoured methods should not be cast aside.

But cannot we combine them with something more substantial? And how about young women accustomed to study? You invite these young women to your meetings and place in their hands a little paper upon the women in China, or a short letter from our mission in India. Let us not undervalue these by any means, they have their place, but the chances are that that young woman, accustomed to study thoroughly anything she attempts, will not attend the next meeting. But if she finds that your society is meeting the subject deeply and is going to study it thoroughly, she will come every time.

Further, when we come to realise that foreign missions includes all phases of statescraft, civilization, politics, history, poetry and art, and the living history of our living God, we shall find we have a study that may well fill our lives. Let us see if such studies are to be had in available form.

During the Ecumenical Conference, held in New York, 1900, a long contemplated plan to unite all Woman's Boards of Missions in Canada and the United States in a more thorough study of missions, took definite shape. At a meeting held at the close of the Conference, a representative committee was appointed and was given power to arrange such a course of study and the best means of its pursuance.

After much time and labor had been spent a course of books has been prepared of a denominational character, which fills the need that has been universally felt in the Woman's work.

Four books have been published, and are "Via Christie," which treats of missions from the apostles age to the period of modern effort; "Lux Christi" is a study of India; "Rex Christus" tells us of China's teeming millions and missions among them. "Dux Christus," the book of the series laid down for study in 1905, records missionary efforts in Japan. The study of "Dux Christus" will be peculiarly interesting at the present time, considering the fact that the world's eyes are upon this progressive nation of the East, Japan bids fair to be one of the first of the world's powers, and our study of "Dux Christus" will throw light upon many phases of their national life and character.

These books have been received with great unexpected enthusiasm in the United States and Great Britain, as well as Canada.

Their value is far-reaching, can hardly be calculated. An excellent example of the result of study "Lux Christi" we have in Miss Bars' admirable paper upon India, to be found in this issue of the LINK. May many more such efforts be forthcoming, and such would certainly be the case if the books were more generally used in our societies.

Let us earnestly urge these studies upon our societies. Study upon any subject broadens the mind and intellect. If each member of societies mastered this course of mission study already published and those to be published in the following years, each individual would have developed in two ways, mentally and spiritually. Would not the intellectual calibre of our societies be improved as well?

It is a praiseworthy thing to gain all the information we can of our Telegu Missions, but do not let the boundary of our Telegu field be the limit of our horizon! Other denominations are doing and are doing as great and grand things in evangelizing the millions of the earth as we

have. Let us widen our views and find what the prospects are upon other fields than our own.

A more intimate knowledge of the mission field will bring more vividly to our consciences the needs of them, both temporal and spiritual. Increasing gifts of money will be given, our prayers more intelligently made, not the rambling petitions so often heard, though well meant.

Some one has said, "Opportunity is obligation, true sense of obligation is inspiration." To a child of God an opportunity is a claim, an obligation, and is thus inescapable. If God has given us all an opportunity for higher individual development, and as a subsequent result, increased advancement of our Christian lives, is it not our duty to ask, "Can we conscientiously escape? God holds us responsible as stewards for our lives and the powers He has given us, let us make the best possible use of them, be true to our trust.

W. B. REDDING.

Yearly.

SEASIDE BUREAU OF LITERATURE.

READINGS.

"Mrs. Pickett's Missionary Box," 1c.; "The Man who died for Me," 1c.; "Crete Blaken Way," 1c.; "Mrs. Ashmiad's Bureau Drawer," 1c.; "Rose Leaven," 2c.; "Mrs. Gibson's Giving," 2c.; "A Helpmeet for Him," 2c.; "She hath done what she Thought she Couldn't," 1c.; "Wasted Linen," 3c.;

MISSION BAND.

"Willie's Mitts," 1c.; "T'other and Which," 1c.; "A Missionary Potato," 1c.; "Six Girls," 1c.; "Young People and Missions," 1c.; "A Pink and White Missionary," 2c.; "Story 7 Satakia," 2c.

EVA McDORMAN,

Truro. Col. N. S.

The end of life is not to do good, though many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God.

How can you build up a life on that principle? Let me give you an outline of a Bible reading: The object of life, "I come to do Thy will, O God."

The first thing you need after life is food, "My meat is to do the will of Him that sent me." The next thing you need after food is society. "He that doeth the will of My Father in heaven, the same is My brother and sister and mother." You want education, "Teach me to do Thy will, O God."

You want pleasure, "I delight to do Thy will, O God."

A whole life can be built up on that one vertical column, and then, when all is over, "he that doeth the will of God abideth forever."—Henry Drummond.