

JUNE, 1902.

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Foreign Missionary Societies
.. of Canada ..

The Canadian Missionary Link

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(The salary of Rev. J. E. and Mrs. Davis is provided by the Manitoba and North-West Baptists through their Woman's Board.)

IN SOUTH AMERICA—[*Oruro-Bolivia*].—Mr. A. B. Reekie.

La Paz [*Casilla 10*].—Mr. Robt. and Mrs. Routledge, Mr. A. G. Baker, and Mrs. Baker, and Miss Bertha E. Gile.

Cochabamba [*Casilla 99*].—Mr. C. N. Mitchell and Mrs. Mitchell.

IN CANADA.—*On Furlough*.—Rev. J. R. and Mrs. Stillwell, Pembroke, Ont.; Mrs. J. A. K. Walker, Renfrew, Ont.; Miss Ellen Priest, 41 Hepbourne street, Toronto; Miss E. A. Folsom, Newton Centre, Mass.

Our readers will be pleased to learn that Dr. and Mrs. Smith have arrived safely, and also Miss Murray, with whom we all sympathize in the death of her father. Misses Hatch and McLaurin are on their homeward route and expect to arrive some time in June.

FOR MARITIME PROVINCES.

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THE Canadian Missionary Link

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VOL. XXIV.

TORONTO, JUNE, 1902.

No. 10

"Give as you would if an angel
Awaited your gift at the door ;
Give as you would if to-morrow
Found you where waiting was o'er ;
Give as you would to the Master
If you met His searching look ;
Give as you would of your substance,
If His hand your offering took."

REPORT OF W. F. M. BOARD MEETING OF ONTARIO (WEST.)

THE SEMI-ANNUAL MEETING of the Board was held here Friday, May 16th, at 2 p. m., Mrs. Booker presiding. It was the most important meeting that has been held for a long time.

Seventeen members were present, including Mrs. Dr. Mulock. Miss Priest was also present.

A Program Committee was appointed to arrange for the next Convention.

The Treasurer's quarterly statement was very satisfactory, though not showing as large an increase as had been hoped for.

Miss Pratt, of Petrolia, whose application for foreign service came before the Board at the Convention last November, and was very favorably considered, but on which no action could be taken at the time owing to the state of the finances, was present by invitation. In a few words Miss Pratt told of her work in the Mission Band ; how her interest was deepened by hearing an address on "India," by the Rev. J. G. Brown. Soon after she heard a sermon from the text "To obey is better than sacrifice," and was then led to offer herself for work in India. Miss Pratt was unanimously appointed our missionary to India, to go out in the autumn with Miss Priest.

For some years past Miss Folsom has been pleading for an assistant for the Timpany Memorial School, Cocanada. At her earnest request, and after a long and earnest discussion, Miss Corning,

of the Boston (Mass.) Baptist Bethel Mission, was appointed to fill the position ; the Board undertaking to pay \$200.00 a year towards her salary, \$75.00 a year for a munshi, as well as her travelling expenses. Miss Corning is a graduate of Acadia Seminary, Wolfville, Nova Scotia, is a fine linguist, and proficient musician.

Miss Folsom hopes that with Miss Corning's valuable assistance the school will soon become self-supporting.

A few pledges have been received towards the increased expenses of sending out and supporting these new missionaries, but a much larger amount will be required before the close of the Convention year.

The Board accepted with hearty thanks the offer of the St. George Circle to contribute \$25.00 (extra) towards Dr. Hulet's salary, to be paid between June 1st, 1902, and June 1st, 1903.

A MOYLE,
Rec. Sec.

DURING the second quarter of this Convention year the following Life-members have been added : Mrs. William Lutes, by Waterford Circle ; Mrs. S. S. Bates, by College St. Circle, Toronto ; Miss Elizabeth Wingfield, by Hespeler Mission Circle. Miss Jennie Spencer was made a Life-member of Bands, by Mrs. L. Deeves, of Brampton Mission Band. Counting all the Circles which have sent in money from October 21st, 1901, to April 20th, 1902, the first-half year, the total number is 175, and 69 Bands reported during the same period. Of these, 95 Circles and five Bands sent Thank-offerings amounting to \$711.90.

MISS PRIEST requests any who desire her to take parcels to India, to send them to her address, 41 Hepbourne St., Toronto, not later than the last of July.

EXTRACTS OF A SPEECH BY JUSTICE CHANDRAVARKAR.

In The Indian Ladies Magazine, Feb. 1902.

THE RE-MARRIAGE OF CHILD-WIDOWS.



THAT was indeed a most stirring speech which Mr. Justice Chandravarkar made at the Indian School Conference in Calcutta. One of the resolutions of the Conference was in favor of the Marriage of Child-widows, but there was a very strong opposition against it, chiefly from the Bengali delegates, and even the president was not in its favor. Mr. Chandravakar, by his earnestness and eloquence, was able to crush this opposition and carry the whole audience with him. This speech gives a glimpse of forces at work in new India to-day, due mainly to the contact of the East with the West.

TERMS OF THE RESOLUTION.

"When I arrived here I was told by a friend or two (Bengalis) that this question of widow marriage was a ticklish question in Bengal; and they seemed to suggest that I should drop it from the programme of the Conference. I told them I would do nothing of the kind—that the Conference had been created by Mr. Justice Ranade for the solution of ticklish questions (cheers), and that if the Conference did not take them up, it had no right to exist and meet from year to year. Now, friends, I desire frankly to reason a little with you. Have you reflected over the precise term of the resolution? I think not, or else you would not have raised the cry of opposition in the way you have. If you reflected before raising the cry, all I can say is, that I am much mistaken in thinking that you are men with hearts to feel. What does the resolution demand? It only puts before you the cause of child-widows—not of all widows both young and elderly. And what is a child-widow? Is she not the girl who is married to-day when she is 10 or 12 or 13, and whose husband dies perhaps the next day, or before she comes to know the meaning of marriage? Do you think it speaks well of the loving capacity, the humane heart, of a people who doom this innocent girl to life-long widowhood, while they allow an old man with one foot in the grave to marry as often as he likes (Cries of "shame".) I am glad to hear those cries of

"shame," for I see that you are beginning to realize the situation.

CONSCIENCE SLOWLY AWAKENING.

Our conscience is being awakened, however, though very slowly. Though the cause of the child-widow has yet difficulties to encounter, yet I see some hopeful signs of the time. People in the Bombay Presidency, in the Madras Presidency, in the Punjab and other places are gradually beginning to feel that the child-widow has been grievously wronged. The prejudice against it is not what it was some years ago. And yet in Bengal, we are told, the prejudice has increased, and even the educated share it. Is that so? Can it be the case? I won't believe it. When I was in Nasik, a holy place of pilgrimage, two years ago, I was told by a number of strictly orthodox Brahmias that one disastrous effect of the plague had been to leave in almost every Hindu home a child-widow. They cursed the custom, but admitted they had not the courage to rise in revolt against it! But they told me they helped the cause of the Social Conference, as it pleaded the cause of the child-widow. If it is so in Nasik and other places, am I to be told here in Calcutta that many are opposed to the very idea of removing the restrictions on the marriages of child-widows? (Several voices, "No")

BENGALI PROGRESS

We hear a great deal of the progress made here by Bengalis, but I shall go away bitterly disappointed if I am to carry back with me the impression that the heart of the Bengali is wanting in the spirit of humanity for the child-widow. (Cries of "No! no!" and loud cheers.) Surely you, my Bengali friends, who opposed the resolution, did not realize your position. I feel sure that now that I have endeavored to explain it to you, you will retract your words and show that you have humanity enough and to spare for the child-widow. If we cannot and will not be humane to her; if her wretched condition will not move us to pity and draw tears from our eyes; if we will not do our best to get society to better her lot, we shall continue to be guilty in the eyes of heaven of a cruelty that heaven will never forgive." (Loud cheers.)

India's condition to-day reminds one of our northern harbors, perforated and mellowed by the spring sun after a winter of adamant, ready at the first tidal throbbing to be borne out into the dissolving ocean.

HANAMAKONDA MISSION HOSPITAL.

REV. J. S. TIMPANY, M.D., HANAMAKONDA, SOUTH INDIA.*

ONE of the most remarkable incidents in the history of our Telugu Mission is the origin and development of the medical work of this station. A work started by the missionary with fear and trembling, has with God's blessing far surpassed our fondest hopes and expectations, and is to-day a living monument of what can be accomplished by those who feel God's call and are willing to seize the opportunities and enter the doors as they open.

Soon after the writer was transferred to this station he found himself besieged by sick and suffering humanity, as it became known that the missionary was also a doctor. He tried to give what help he could to all who came, and gradually he found his sphere of usefulness enlarging, and the missionary and the mission agents were being respected as never before, whereas formerly they were jeered at, even having had filth thrown at them when preaching in the streets of the town. They soon found that the medical work had made them not only welcome in the homes, but even sought after, and their message was now heard without opposition.

In this way the work went on, quietly increasing in influence until the year 1898, when the good-will and sympathy of the people took a practical and substantial turn. Many, including both Mohammedans and Hindus, began to ask why we did not build a hospital, so that more help could be rendered to the suffering ones. Our repeated reply was, "We have not the money to do it." "Then ask your society," was the response. There was only one answer to this,—our society was in debt and we could not make the burden heavier by setting forth this need. After this matter had been discussed for several months, their true sympathy and friendship showed itself by a number of them suggesting that, as our society could not build a hospital for us, a subscription paper be circulated to see what could be done here. We reminded them that a Government hospital had long existed in town, but they replied that it was not doing the work it should, and they were anxious to see a mission hospital established. Seeing their persistence we acceded to their request, and the subscription list was started by a Mohammedan engineer subscribing \$20. This good friend has stood by us from that time, and helped and encouraged us in the work. Other friends also helped, some making larger and some smaller donations. The little fund then started, has far exceeded our greatest expectations, and has resulted in good, substantial hospital buildings, which are nearing completion, and which, when done, will furnish us with the largest hospital in our mission.

When we look at this work we praise God for His goodness to us and we feel that to us has been verified

the promise, "My God shall supply all your need." We realize that the "silver and the gold" are His, and from various sources he has turned them to meet this end. Much more will be needed properly to equip the hospital so that it can accomplish its full object, but we are confident He will increase the number of our friends and that He will not suffer it to lack. From India, America and England the money has come, and part of it has served a double purpose,—to provide labor for the starving ones during famine, and at the same time to prepare materials and help in the erection of these buildings, which, through the years to come, shall care for the bodies and souls of India's suffering ones. Many of the donors are unknown to us and we are unable to thank them personally as we would like to, but we commend them to God and pray that He will richly bless and reward them.

A few months ago the writer became satisfied that when the hospital opened he could not carry on the work alone, and was led to ask the Women's Board for the services of one of their missionaries, Miss Wagner, an American trained nurse, whom they sent to be with us. The wisdom of this appointment has already evinced itself in the many calls she has had, bringing large opportunities of doing good.

With the advantages of a hospital the size of ours where we can easily accommodate twenty-six patients, and so planned that we will have separate buildings for the men and women, and private rooms for private patients, we will have exceptional opportunities for training nurses, and we have therefore decided to start a nurses' training school in connection with the hospital, as such women are much needed in our mission. A prospectus stating requirements and conditions has been prepared, and we hope with the opening of the hospital to start such a class, which will fit all student nurses to take their proper place in life's battle along with nurses of other institutions. We already have a few students in view, and we confidently hope that our missionaries will help us by sending us the qualified applicants.

It has also been the desire of the writer, in time, to plan the work so that mission agents from his and other mission fields can be taken for a short course of medicine, by which they can afterwards do a vast deal of good in their respective villages in conjunction with their regular mission work. With such a training, mission agents can become vastly more helpful to their people than they are now, and can more easily win them by attending to their sufferings than by going to them simply as a preacher of the gospel. In this way the gospel of Jesus Christ can be more fully preached, and more will be ready to receive the messages.

Much more could be said regarding this work which was started so simply, but which to-day shows God's hand so clearly. We hope to see it developed as time goes on and become an ever-increasing factor for good.—*The Baptist Missionary Magazine*.

* Son of our beloved A. V. Timpany, of precious memory.

:::The Work Abroad:::

FROM MR. LAFLAMME'S LETTER.

Published in *Canadian Baptist*.

COCANADA, INDIA, 19, 2, '02.

HAVING just unpacked the box of papers for the use of our reading room and general literature work, which father sent from friends in Ontario and parts of Quebec, I want to say a word to you about the value and appreciation of this branch of the work.

I have sent off this morning a lot of the Sunday School papers to Mrs. Norfar, the matron at the Timpany School, who is superintendent of the English Sunday School and deaconess of our little English Church, for use in that school, and have asked her to send them into all the homes. During the next few months these papers will be eagerly read by a large circle of the people in the community who will not know where they come from, but will appreciate them very much. The people have an appetite for reading, and if they cannot get good they will take the bad, and the devil and his emissaries will see that there is plenty of that for them. Among the Christians of America there are great stacks of papers and periodicals and other literature which is littering up their homes and for which they have no use, and yet which is too good to destroy. In India we have a population which, to learn English, spends all it has for good literature, and yet desires more. To such these papers and books are a great boon.

I would like to have half an hour and a free hand in the attics of many homes in Canada; I would come away with such a bundle of good reading as would make thousands of hearts in this land full of joy.

I do not know just what arm of the forces of Christ in this land the literature movement is, but I have sometimes thought it must be the sappers and miners. Then when I think of its quick movement and wide reach I have said it was the scouting force. There is no doubt whatever but that the village preacher is the infantry force, for so few of the people can read that he must bear for years yet the brunt of the fighting, but the wide spread of education, and of English education, is making this land very vulnerable to the attack of English religious, and other literature.

LETTER FROM MISS McLEOD.

SAMALKOT, April 1st, 1902.

DEAR women and children of Canada, come with me and take a few glimpses at some of the women and children of India. No doubt many could give you pleasanter views, and some that might give you the impression that there is not much for you to do for Indian women; but there are things that I have seen and heard, and they lie like a heavy burden on me, and that burden I want you to share.

Then, first, a mother and her boy, a lad of upwards of ten years, I should think, sit before me listening for the first time to the story of the life of Him whose mother listened with such eager longing to the wondrous words of her son, and "hid them all and pondered them in her heart." Suddenly, the mother, prompted by something said, cried out: "Oh, Missamma! speak wisdom to my boy. He gets angry at me and uses bad words and strikes me." From past experience I felt that the mother needed teaching also, but in accordance with her wish I tried to show the lad how displeasing to God it was for him to disrespect the mother who had suffered and done so much for him. He seemed fond of his mother, for as I talked he leaned upon her in a caressing way, and she of him, for at some word or act of his, she called him a pet name. But in that name I discovered the truth of my suspicion, for the name she said, laughing, as she said it, was meant as a term of endearment, but is a favorite term of abuse when spoken in anger. Soon after, the little lad went out, and then I tried to show the mother that it was the seed she was sowing in her treatment of her boy that was bringing her even at so early a date a harvest of blows and abuse. She acknowledged the truth of what I said, but she, like many others, "is holden with the cords of her sins," and only One can set her free. Oh, mothers of children with clean lips, forget not this mother and the many like her who do not guard their own lips, and know it not till they see their sin repeated by the lips of their little ones!

Another scene! - It is the same house on another day. A woman with dishevelled locks, and, oh! such a sad face, sat before us. Her sad face so impressed me that I enquired the cause and learned

that her bonny daughter, whom I had seen there before, had left her mother and had gone to live a sinful life. As far as I can understand, the mother's sorrow was not so much for her daughter's sin as for the fact that another love was preferred to her own.

Poor mother! and poor daughter! I am often haunted by the sad face of the former and the bright face of the latter, although I have had very few opportunities of talking to either of them. I think the mother's love won her, and the girl returned; but, oh! mothers of pure young maidens whom it is such a joy to you to commit into the keeping of some good man, pity this mother and the many like her who have so often to look upon the wrecked lives of their daughters, and who, alas! are to a great degree responsible, and *know it not*. Pity them, and hasten the day when Christ shall rule, and the customs that are the cause of such wrecks shall be banished from this land as fully as they are from our own dear land.

Another glimpse, and with this I close. This is rather a brighter picture and one that you may make brighter still, although its background is dark enough. It begins with a little, ragged, unwashed, uncombed Capu girl of eleven or twelve years, I should judge, whom I saw first in one of our regular houses. The woman of the house, who had learned many hymns and a good deal of scripture from us, and so had a head knowledge if not a heart knowledge of Christ, recommended the child to us as one whom it would be a charity to support, saying that she had no bad habits. My mind was soon very doubtful of the truth of that statement and I was not eager to assume such a responsibility, but later it was thrust upon me in

such a way that I could not shirk it, for becoming ill she had wandered into the compound and settled herself down there to stay, for after eating of the Christian's food she was in a sense dependent on us for the future. So at the solicitation of several of the Christians, I agreed to furnish the necessary funds if they would be responsible for her good conduct while in their midst. Going on tour shortly after, on my return I was greatly surprised and pleased to see the change in the little girl, and when in our Woman's Prayer Meeting the little wanderer, in earnest, though broken and disconnected sentences, called upon our Father in prayer, my heart was filled with joy, and shortly afterwards I decided to send her to school in Cocanada. She has been there for two or three months and now one would scarcely recognize in the bright-faced, cleanly, neatly dressed school girl, the wanderer of six months ago. Miss Murray says she is asking for baptism, and although she does not feel sure that the child realizes all that it means, she is well pleased with her in many ways. And now, so that all our efforts on her behalf be not in vain, will not those who read this join with us in bringing her to Him who is seeking to save, and who shrinks from no task, however hard, that He may save.

LOTTIE McLEOD.

MISS FRITH is affectionately remembered as one of our missionaries by many friends in Ontario. We rejoice to hear how the Lord is using her in Assam. An English gentleman has given 500 R's to start a school for a hill tribe in which he and she are greatly interested, and promises to continue it. She has bought a boat and expects to live in it. In writing to a friend she says she is well and happy in her work.

::: The Work at Home :::

NEWS FROM CIRCLES.

BRANTFORD (FIRST CHURCH).—On March 5th the union meeting of the Woman's Mission Circles of the Baptist Churches of Brantford, were held in First Church. In the absence of the President, Mrs. Harris, Mrs. Farmer took the chair. After a hymn Mrs. Graham led in prayer. Mrs. Truss then gave a very interesting Bible reading, the subject of which was "Gems and Jewels from the Bible." Mrs. Gardiner, of Park Church, gave a paper on "The Schools and their Work in India." Mrs.

Hazelton, of Calvary Church, spoke of Miss Hatch and her work among the lepers, and also read a very interesting letter of Mr. Bone's to Miss Hatch, expressing sympathy and interest in her work. A sketch of Miss McLeod's life was given by Mrs. Benedict, also a sketch of the life of Mr. Laflamme, by Mrs. Brown, of Park Church. Miss Foster sang a solo very acceptably; Mrs. Lundy then spoke on "The Need of Mission Band Work"; Mrs. Bird followed with a talk on "Methods of Mission Band Work." Mrs. Page, of Immanuel Church, read a very interesting paper on "The Work and Need of

Bolivia." The Misses Armstrong and Beal then sang a duet, which was very much appreciated. After closing the meeting with prayer, tea was served by the young ladies of the Circle in a very acceptable manner.

On April 10th, the annual meeting for opening the mite boxes was held at Mrs. T. Secord's. After a good program the boxes were opened and found to contain \$15.50. Refreshments were served and a social time was spent very pleasantly.

ELEANOR POPPLEWELL, *Sec.*

MONTREAL.—The annual union prayer-meeting of the Mission Circles of the Baptist churches of Montreal occurred Friday, April 11th, in the Tabernacle, Mrs. T. J. Claxton occupying the chair. The opening exercises consisted of Scripture reading by Miss Clarke, of the ninetieth Psalm, that grand old bulwark of faith in all generations, and followed by earnest prayers and the singing of consecration hymns. Mrs. Claxton in a few introductory remarks, spoke with regret of the serious illness of one of the President's, Mrs. Tuddenham, and congratulated the Tabernacle Circle, the youngest in the city, on its work and progress. The minutes of the previous annual meeting were read and on motion confirmed. Miss Muir followed with a most interesting address on the Telugu field, in which many personal details in the experience and work of the Indian converts were given. As requested, Mrs. Sheldon of Grace Baptist Church, presented a paper setting forth the advantages of taking up "Studies of Missions," which have been arranged by competent compilers and suggested to Christian missionary workers for study. The matter elicited an animated discussion and was favorably received, and a committee appointed to consider the subject and confer with the Circles as to its advisability as a course for the coming year. Mrs. Cole introduced the subject of the "Crusade of Literature," and gave some encouraging accounts of good results already accomplished through its instrumentality. The Secretary of the Tabernacle Circle then gave the annual report. In the two years of its existence, and although being a young cause and in the French quarter of the city, in spite of much discouragement the membership was large and the monthly attendance and donations good. At the close of the proceedings a silver collection was taken up and tea served.

W. W. ALLOWAY, *Sec. pro tem.*

WOODSTOCK.—On the 4th of April the Circle of the First Baptist Church, Woodstock, Ont., held a meeting on behalf of "Lepers." Sisters of other denominations met with us, and one of them gave a very interesting report of Miss Mary Reed's work, also of Mr. S. Bailey and his efforts to relieve the poor sufferers. Another gave a report of Miss Hatch's "Leper work" at Ramachandrapuram; another gave us two beautiful solos. A

collection amounting to \$8.35 was taken and has been forwarded to our Treasurer for Miss Hatch's Leper work.

MALAHIDE and BAYHAM.—The ladies of this Circle closed their year with a very successful Foreign Mission Thankoffering service, which was held in the Church on the afternoon of March 5th. Notice of the meeting, with envelopes for the offering had been sent to each of the members, also notes of invitation to the ladies of the congregation who were not members, and we were cheered by having a goodly number present. Our President, Miss Abell, took charge of the meeting, the program consisting of several musical numbers, an excellent bible-reading on "Giving," by the President, a prayer service, a reading, and a recitation being much enjoyed. Then came the opening of envelopes containing the offerings, and the reading of the texts and sentiments of thanksgiving enclosed. The offering amounted to \$12.00. The meeting closed with singing "Praise God from whom all blessings flow" and prayer, after which an hour was spent socially, and refreshments were served.

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IN MEMORIAM.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep.
A calm and undisturbed repose
Unbroken by the last of foes."

GLAMIS.—Never have these lines seemed more appropriate than in the case of our sister, Mrs. (Rev.) D. McLennan, who slept her life peacefully away with none other near her save the One who never slumbers nor sleeps, on the night of April 5th, in her home at Glamis, Ontario. Our beloved sister was President of our Circle since it was organized, three years from the week she was called away. With gentle, unassuming grace she faithfully did her part in the Circle as well as in every place where she labored with her husband. She was a woman of such sweet disposition that to know was to love her, to be benefitted by contact with her, and to be inspired by her zeal and fidelity. Her quiet passing away from us seemed wholly in keeping with her character and life. Surely God knows the most beautiful way to work His Divine will. May He whose will it was to take her be ever near to comfort and sustain the loved husband and son from whom she has departed for a season.

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Bolivia." The Misses Armstrong and Beal then sang a duet, which was very much appreciated. After closing the meeting with prayer, tea was served by the young ladies of the Circle in a very acceptable manner.

On April 10th, the annual meeting for opening the mite boxes was held at Mrs. T. Secord's. After a good program the boxes were opened and found to contain \$15.50. Refreshments were served and a social time was spent very pleasantly.

ELEANOR POPPLEWELL, Sec.

MONTREAL.—The annual union prayer-meeting of the Mission Circles of the Baptist churches of Montreal occurred Friday, April 11th, in the Tabernacle, Mrs. T. J. Claxton occupying the chair. The opening exercises consisted of Scripture reading by Miss Clarke, of the ninetieth Psalm, that grand old bulwark of faith in all generations, and followed by earnest prayers and the singing of consecration hymns. Mrs. Claxton in a few introductory remarks, spoke with regret of the serious illness of one of the President's, Mrs. Tuddenham, and congratulated the Tabernacle Circle, the youngest in the city, on its work and progress. The minutes of the previous annual meeting were read and on motion confirmed. Miss Muir followed with a most interesting address on the Telugu field, in which many personal details in the experience and work of the Indian converts were given. As requested, Mrs. Sheldon of Grace Baptist Church, presented a paper setting forth the advantages of taking up "Studies of Missions," which have been arranged by competent compilers and suggested to Christian missionary workers for study. The matter elicited an animated discussion and was favorably received, and a committee appointed to consider the subject and confer with the Circles as to its advisability as a course for the coming year. Mrs. Cole introduced the subject of the "Crusade of Literature," and gave some encouraging accounts of good results already accomplished through its instrumentality. The Secretary of the Tabernacle Circle then gave the annual report. In the two years of its existence, and although being a young cause and in the French quarter of the city, in spite of much discouragement the membership was large and the monthly attendance and donations good. At the close of the proceedings a silver collection was taken up and tea served.

W. W. ALLOWAY, Sec. pro tem.

WOODSTOCK.—On the 4th of April the Circle of the First Baptist Church, Woodstock, Ont., held a meeting on behalf of "Leper's." Sisters of other denominations met with us, and one of them gave a very interesting report of Miss Mary Reed's work, also of Mr. S. Bailey and his efforts to relieve the poor sufferers. Another gave a report of Miss Hatch's "Leper work" at Ramachandrapuram; another gave us two beautiful solos. A

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ASSOCIATION NOTICES.

NORFOLK.—Will the delegates coming to the annual meeting of Circles and Bands to be held at Delhi, June 10th, please send their names to Miss Emma Ward, Delhi, not later than June 7th. Circles and Bands will please see that delegates are appointed in good season, and churches where no Circle exists are invited to send representatives. Visitors also will be cordially welcomed. A Question Drawer at the evening meeting will be presided over by Mrs. Marlatt, of Waterford. It is expected that one of our returned Missionaries will be with us, also a representative from Grand Ligne.

MARY E. DAVIS, *Director*.

TORONTO.—The meeting of the Women's Mission Circles will be held at King, on Tuesday afternoon, June 10th, at 2 o'clock. City delegates may reach the place by a morning train and return that same evening.

JULIA F. PEASE, *Director*.

WALKERTON.—The annual meeting of the Circles and Bands will be held in Wingham, on the afternoon of June 4th. Will all Circles see that their delegates are appointed. Any Church not having a Circle is requested to send representatives. Let us have a good attendance at this meeting, and let each delegate come praying that a blessing may be ours. A full program will be published later.

MARY McDUGAL, *Director*.

NORTHERN.—The annual meeting of the Mission Circles and Bands of this Association will be held in Barrie, June 26th, afternoon and evening. It is expected that Miss Priest will be with us and speak on Foreign Missions, and Mrs. Murduck, of Stayner, on Home Mission work. Each Circle and Band is expected to send delegates. A good program is being arranged.

MRS. R. CUMMER, *Director*.

EASTERN.—The fifteenth annual meeting of the Circles and Bands of the Eastern Association will be held (D.V.), at Dixieville, June 10th. Will the Circles and Bands appoint delegates, and churches not having a circle please send representatives. Will all the sisters interested in Missions pray that this meeting may be one of great interest and spiritual power.

P. M. CHANDLER, *Director*.

OXFORD-BRANT.—The annual meeting of Circles and Bands will be held in Drumbo, on Wednesday, June 11th, at 2.30 o'clock; evening session at 8 o'clock. The program will include prayer-service, discussion of "How the Circle can best promote the spirit and work of Missions in (a) The local church, (b) The Oxford-Brant Association."

Paper on Band Work, followed by discussion. Question-drawer.—(Questions to be written and handed in at beginning of the meeting).

Report of Student Volunteer Convention, Addresses, Music, etc.

Will the Secretaries of Circles come prepared to give brief accounts of the year's work, or send the same to the Director before the meeting.

It is hoped there will be a good representation from all the churches in the Association, and that the delegates will come prepared to take part in the discussions, and give, as well as get, all the good possible from our meetings.

LENNIE M. GRAY.

WESTERN.—The annual meeting of the Women's Mission Circles and Bands will meet with the church at Ridgetown, on Wednesday, 11th June, commencing at 11 a.m. The program in course of preparation will be of a helpful nature. We trust all Circles and Bands will send as many delegates as possible, and churches where no Circle exists are earnestly requested to send representatives. Trusting we shall have a season of refreshing from the presence of the Master.

JANE RITCHIE, *Director*.

CANADA CENTRAL.—Women's meetings to be held at Athens, June 18th. Special items:—10 a.m., Prayer Service; "Loving, Thrilling Service," Leader, Mrs. Knowlton, Chantry; "Welcome," Miss Percival; "Reply," Miss Wright, Renfrew; 5-minute addresses on Circle Work; "Silent Helpers," Miss Allyn, Delta; "Collecting our Funds," Mrs. Bresee, Westport; "Should we help Bolivia?" Mrs. Throop, Prescott; "The Heart of the Circle," Miss Farmer, Arrprior; 5-minute addresses on Band Work; "Should it be confined to Foreign Missions, and Why?" Miss G. Knowlton, Chantry; "The Concert," Miss W. Clarke, Smith's Falls; "Essentials to a good Program," Miss J. Shields. P.M., Public meeting: Addresses: "Importance of Educating Children in Missions," Mrs. J. C. Sycamore, Brockville; "Medical Missions," Miss J. Allyn, Smith's Falls; "Foreign Missions," Dr. Cross, Toronto; "What is involved in a Forward Movement in Home Missions," Rev. C. W. Weir, Carleton Place; Recitation, Miss Layng, Smith's Falls; Duet, Misses Wiltsie, Athens. It is hoped that every Circle will be well represented.

_____, *President*.

The Women's Baptist Foreign Missionary Society of Ontario (West.)

Receipts from April 16th, to May 15th, 1902, inclusive.

GENERAL ACCOUNT.

FROM CIRCLES.—Alvinston, \$2.70; Beamsville, \$6.25; London, Adelaide St. Y. L., \$25; Woodstock, First Church, for lepers, \$8.35; Toronto, Jarvis St. (\$36.95, second Thank-offering), \$71.26; Collingwood, \$2; Malahide, and Bayham (\$12, Thank-offering), \$20; Petrolia (\$1.24, Thank-offering), \$8.99; Bethel, \$4.70; Listowel (\$1.45, Thank-offering), \$5.41; New Sarum, \$5.90; Toronto, Walmer Rd., additional 10c.; Port Burwell, \$2.40; Ridgetown, \$6.28; Brantford, Park Church, \$17; Reaboro', \$5.50; Toronto, Beverley St., \$12.76; Wingham, \$3.30; Brooklin, \$6; Forest, \$3; Ailsa Craig, \$3.70; Toronto, First Avenue, \$13.50;

Toronto, Jarvis St., Girls, \$2.73; Whitby (\$1 for Bolivia), \$6; Harford, \$4; Orangeville, \$6.25; Port Perry, \$6.50; East Toronto, \$3; Toronto, Bloor St., Y. W. Aux., \$3.95; Toronto, Century Church (\$5 for Bible-woman), \$8.70; Haldimand, \$1.50; Bloomsburg, \$3; Cheltenham, \$4.50; Stratford, \$6; Toronto, Kenilworth Ave., \$3.20; Galt, \$8.80; Toronto, Jarvis St., special to make Mrs. Edmund Burke a Life-member, \$25; Toronto, Jarvis St. (— add. Thank-offering), \$20.74; Wallaceburg, \$3.75; Parkhill, Thank-offering, \$2.10; Toronto, Parliament St., \$6.40; Stayner, \$2.50; Brantford, First Church (for Miss McLeod), \$25; Houghton, First, \$13; Woodstock, Oxford St., \$4.50; Brooke and Enniskillen (for student support), \$7.75; DeCewsville, \$4.50; Paris, \$4.10; Aylmer (\$20 on life-membership), \$28. Total, \$449.57.

FROM BANDS.—Forestville (for Bolivia), \$4; Port Hope, \$1.30; Port Hope, Baby Band (for lepers), 70cts.; New Sarum, \$1.58; Houghton, First, \$4.32; Chatham (for Sampara Devadasa) \$7; Townsend Centre, \$7; Vittoria, \$4; Forest, \$2; Petrola, \$12.50; Port Perry, \$7.75; Brampton (\$10, to make Miss Luella Snell a life-member of Bands, and \$7 towards support of Kaki-leti Santamma), \$17; Green River, \$1.25; Blumsburg, \$8; Guelph, Trinity Church (for Bolivia), \$5.75; Dundas, \$5.75; Toronto, Memorial Church, \$4; Simcoe, \$4.20; Toronto, College St., Y.W. (for Degala Mary), \$2; Waterford, (\$5 for lepers), \$8.50; Farewell, \$1.35; Hamilton, Wentworth St. (to make Miss Frances A. Wodell, a life-member of Bands), \$10; Collingwood, \$2.24; Paris, \$3.10. Total, \$125.29.

FROM SUNDRIES.—St. Thomas, Centre St. Jr. C. E. (for Ponnamalla Adiyya) \$10; Miss Mary Alway, Ferguson, \$5; In memory of the late Charles H.

Kitchen, \$5; Galt B. Y. P. U., \$4.35; London, Talbot St. Y. P. S. C. E., \$4.66; Special gifts for new missionaries: Mrs. S. T. Thomson, \$5; Mrs. S. M. Thomson (additional), \$5; A. J. T., \$25; a friend (for salary), \$25; Mrs. T. S. Stayner, \$50; Miss Anna Simpson, \$1; Mrs. R. W. Elliot, \$100. Total, \$240.01.

REFUNDS.—From sale of "Prayer Cycle," \$5.14; Balance from General Board *re* Cocanada school buildings, \$157.08. Total, \$162.22.

Total receipts during the month, \$977.09.

DISBURSEMENTS.—By General Treasurer, for regular work, \$458. *Extra*, for lepers, Miss Maggie Boon, \$5; Mt. Forest, Mission Circle, \$9.70; Woodstock, First Church, M. C., \$8.35; Port Hope, Baby Band, 70cts.—\$23.75. *For Bolivia*, Whitby, M. C., \$1.00; Forestville, M. B., \$4—\$5. Total, \$486.75.

HOME EXPENSES.—700 Receipt Cards for Treasurer (printed), \$8.

Total disbursements during the month . . .	\$494.75
Total receipts since October 21, 1901 . . .	\$4,470.54
Total disbursements since October 21, 1901	\$4,086.08

"MEDICAL LADY" FUND.

Receipts—Mrs. R. W. Elliot	\$100.00
"One interested in Missions"	30.00
	<hr/>
	\$130.00

Disbursements—By General Treasurer, for Dr. Gertrude Hulet and Munshi	\$ 45.83
Total receipts since October 21, 1901	\$277.66
Total disbursements since October 21, 1901	\$312.72

VIOLET ELLIOT,

109 Pembroke St., Toronto.

Treasurer.

The Young People's Department

ABLE TO SAVE.

SHALL I tell you a true story about one of our own missionaries, and how he outwitted a snake-charmer in India? It was in a heathen village where a few Christians lived. They only heard the Gospel preached once in a long time, not every Sunday as we do. We cannot wonder that they were somewhat afraid of their heathen neighbors. Mr. Davis went to their village one Sunday to observe the Lord's Supper. In the evening the native preachers urged him to stay over Monday and preach to the caste people in the streets. He refused at first, but they were so

urgent that he consented. He was surprised to see so many farmers leaving their rice crops to listen. Sitting under a banyan tree he began to sing a hymn of God's love for men. After the crowd had gathered around him he preached so earnestly about Jesus, contrasting His blood with the sacrifices of the heathen, the whole street suddenly filled with people, and Mr. Davis saw a man smeared with ashes and cow-dung coming near him. The people were smiling now and winking at each other. A Brahmin stepped forward and said to Mr. Davis, "Your preaching is all very good, we have nothing to say against it, but we wish to see whether you have the true God

or not. Here is a man who says he has charms to cure snake-bites, and that he can kill or cure people at his will. Now we shall test you both! He will put fifty rupees on the ground, draw a small circle around it, and pace off seven yards. Then he will draw seven lines a yard apart in the sand, and challenge anyone while he repeats his charms to cross these lines and take up the money. We do not wish to deceive you, he has killed hundreds of people this way. If you are able to lift this money without receiving any harm your Jesus will be the true God and we will all worship Him." Then Mr. Davis understood why the preachers had wanted him to meet this heathen Goliath, who gloried in frightening the Christians. He said, "Put down your money, I am not afraid to take it up." So the heathen drew their circles, beat their drums, while the man smeared with ashes repeated his charms.

Mr. Davis waited patiently but saw no money put down. He said, "Stop making so much noise, power does not need it, put down your money." The charmer tried to slip off in the crowd but was caught and brought back. He said he had only twenty-five rupees with him. Mr. Davis said, "All right, they will do." He began to make excuses, and at last said he would only put down one rupee. Then he said he did not wish to kill the missionary. Mr. Davis laughed, and replied, "I am quite ready to die if you can kill me or harm me in this way." Then he said he would make the missionary's mouth grow to one side so he could not speak plainly any more. Mr. Davis said, "If you can harm me, my Jesus is not the true God, and we will not come here to preach any more."

The people were listening with open eyes and great interest. The charmer said the street was too crowded, but if the missionary would come inside a garden near by, he would put down the money. The native Christians were doubtful as to the safety, as the owner of the garden was a great enemy and might use foul play. Mr. Davis said, "I will go and expose the fraud though a thousand demons are there." So with two of the preachers he entered the garden and sat down. So they waited an hour in vain.

At last a great crowd of Brahmins with followers beating drums and blowing horns came forward with the air of victory. A second charmer had come to the aid of the first one. More noise, more

excuses, and then they confessed that they could not kill this missionary but would make the money fly up in the air by their charms so he could not pick it up. Mr. Davis said, "Very well, but let me tie your hands with my handkerchief first. Then you may sit close to the rupee and make it fly up in the air." They would not agree to this. One of the charmers went off, and the other went down on his knees to Mr. Davis and begged him to go away or he would spoil all their gains. He confessed that his charms had no power over him.

Mr. Davis shouted to the crowd to draw near, told them what had taken place, and reminded them of the promise they had made to believe in Jesus Christ. Some said, "It is because the missionary has a stronger charm which he repeats and destroys the charms of the Hindus," and others said, "The missionary's God is the true God, and there is nothing in charms." The native Christians rejoiced in the God who is able to save. Ah, yes! The story of the cross has a stronger charm than all the heathen superstitions. May the day soon come when every knee shall bow, and every one crown our Jesus "Lord of all."

SISTER BELLE.

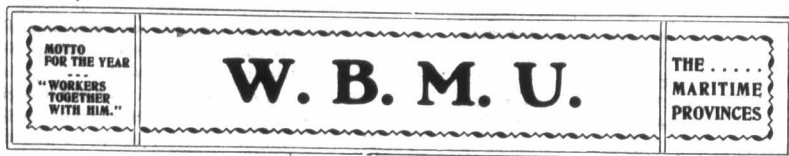
Ottawa, May, 1902.

The widows and orphans at Mukti gladly gave up their Sunday breakfast that they might give to those in greater need about them. This fasting self-denial fund is now nearly 1,000 rupees. Other rescued heathen converts voluntarily gave up all their food but Indian meal. What an example for God's children in America!

LOWLY SERVICE.

"If the dear Lord should send an angel down,
A seraph radiant in robes of light,
To do some menial service on our streets,
As braying stone, we'll say, from morn till night;
Think you the faintest blush of shame would rise
To mar the whiteness of his holy face?
Think you a thought of discontent would find
Within his perfect heart abiding place?"

"I love to think the sweet will of his God
Would seem as gracious in that seraph's eyes,
In the dark, miry, crowded lanes of earth,
As in the ambrosial bowers of Paradise;
That those fair hands that lately swept the lyre
Would not against their lowly work rebel,
But as they even wrought His will in Heaven,
Would work it here, as faithfully and well."



Prayer Topic for June: For Palkonda, that blessing may be given, and the little Church greatly prospered. For our Associations, that great blessing may attend these gatherings and new interest and zeal be awakened in all our Churches.

MISSION WORK AMONG THE FRENCH IN NOVA SCOTIA.

THE FRENCH antedated the English in Nova Scotia. Whether we visit the ruins of Port Royal or Louisburg, or gaze across the broad marshes and rich meadows of Tantramar or Grand Pre, we behold the enduring evidence of their early occupation and thrifty vigor. And the French are still with us, and likely to be. With them they brought the Catholicism. And while in their motherland the church has lost much of its ancient prestige (among the sons and daughters of France in their New World "dispersion") she has seemed to retain in full the reverence and submission demanded. There are thousands of these French Catholics in Nova Scotia to-day, the greater part of them being in portions of Richmond, Digby, and Yarmouth Counties. They are not intermingled with the thousands of British extraction, but hold their sections almost exclusively. Here we come at once upon the buttress of the Church. In this compact village, bound together by the cords of a common lineage, common interests, common faith, jealously shepherded by priests and nuns, the Gospel teacher is apt to be reminded that "the Jews have no dealings with the Samaritans." But when the families become separated from each other, and find themselves surrounded by Protestant families, they observed for themselves the character and life of their neighbors, often become convinced that such life cannot rest upon an altogether bad creed, and end up in a more liberal spiritual view, or even in a desire to investigate for themselves, and often in embracing the Evangelical Faith. Thus there are many Evangelical Churches in the vicinity of French communities that have French Acadian members. While these people remain at home in their cramped up villages it is quite difficult to obtain access to them.

What they need is a mental quickening, and then they will become impatient of their spiritual bonds. The fact is as lamentable as it is undeniable, that the greater part of our French population is far behind their British fellow citizens in education and general knowledge of affairs. The public school is a missionary agency.

A fair estimate of the attempts made and work accomplished will certainly reinforce our sense of duty to do all within our power both directly and indirectly to give the Gospel to these people.

Several noble men have labored in this mission; among them, Rev. Obed Chute, a man of rare gifts, formerly pastor of the First Church, Halifax, father of Rev. A. A. Chute, D.D., now of Acadia University. He had to return from the work on account of failing health. Rev. M. Normandy, carried on the work for many years, and gathered a small church. Others have entered into their labors. A mission was begun with headquarters at Tusket, Yarmouth County, but the solid front of opposition presented, and a division of counsel among supporters, led to its abandonment. Then work was undertaken in Digby County, and there our faithful Brother, Rev. C. W. Grenier and his good wife are now spending themselves for Christ.

What has been accomplished? Not a great deal in the way of building up a strong church. One weak church exists in connection with the mission. But are the score of souls now gathered in the Church all the visible results of the mission? A goodly number of the converts have joined the Church triumphant. Many have obtained light who have not been able to seal their discipleship by baptism. Others upon renouncing Rome have been subjected to so much persecution that they have removed from the place. Thus it is easily seen that the present membership represents only a portion of those who have been led into the new life. Many copies of the Scriptures have been put

in circulation, suitable tracts distributed, and much personal work has been done. Thus the light is penetrating the darkness. The great truth that "the just shall live by faith," is being sown as seed, in minds where the evil weeds of a salvation by work has long flourished. Results? Yes; they do appear. Read these furnished by the missionary himself. "A young man united with us by baptism. As he follows the sea he is absent most of the time, but I wish you could read the letters he writes me I will simply quote a few lines from his last letter:

'Dear Pastor,—I long to take my stand again in the Church. I am not coming home with a fortune, but I have Christ that keeps me, and He is a faithful Friend. In Him I have all I need.'

Another,—'A father of a family was converted at our cottage meetings, was baptized and is now a faithful witness for the Lord. His son has experienced conversion since, and will be baptized before long. I am in hopes of sending him to the Feller Institute, Grande Ligne; he is very anxious to go.'

Another,—'A young man who attended our meetings was finally converted. He was taken very ill and desired to see me. There again I felt the Lord's guidance. His father, a strong Catholic, who hitherto could never be seen, was home the last time I visited the son before he died. Upon entering I saw him, went right up to him and shook hands, at which he seemed greatly pleased. He asked me to sing that beautiful French hymn which his son had learned at our meetings, after which I asked his mother if she would allow me to pray with them. Previously I had prayed in the sick chamber with door closed every visit I made. The answer came promptly, 'Oh, yes! do! do!' This in the presence of several Catholics, who all knelt down with me. The next day Willie was gone. The funeral was attended by a large number of Catholics, among whom were the father and mother of the deceased.'

Yet another,—'An old French woman who used to walk three miles on the railroad track, it being the shortest way, to attend our meetings, was brought to feel the need of a Saviour. My wife and I visited with her. Finally she took suddenly ill and sent for me. I hastened to her sick bed. There again I had the blessed privilege of pointing her to 'the Lamb of God who taketh away the sins of the world.' When death released her of her sufferings she was ready to meet her Saviour. At the funeral

a large number of Catholics were present and followed the remains to their last resting place. Praise the Lord for this victory.' "

What strong encouragement the Lord thus gives us to persevere in the blessed work, until the little leaven has leavened the whole lump.

GRACE A. PORTER.

Beaver River, N.S., March 10, 1902.

LETTER FROM MISS HARRISON.

MY DEAR SISTERS:—Someone said, "Touring was the cream of mission work," and according to that I have been having pure cream for the past six weeks and a half. Miss Blackadar was with us for the first six days, and then our whole camp enjoyed the top of the cream. I wish I could send you some, but how can I in a letter?

We were five in number—Lizzie and Subadra, two Bible-women, Nulamma, not yet a year old as a Christian, and full of zeal for her people; Pedda David, an able preacher, and your sister. I have had one solid piece of satisfaction running through the entire tour, and that is that we have made a great improvement upon last year in really reaching the women. David was a great help to this end, because we could always insist that the men go and listen to him and leave us alone with the women. This pleased the women very much, and nearly always the men, too, acknowledged that it was more fitting that women should teach women, and men men. But there were exceptions.

Once about thirty women and a number of men had gathered in a shady spot, and as usual we asked the latter to withdraw, which they did only halfway. However, as the women were all before us and the men quite in the back-ground, I began talking. A few minutes later when all seemed to be listening attentively, a woman was suddenly seized with uncontrollable curiosity, and began to question her next neighbor if it could be that a woman would wear shoes and topee and an umbrella. I paused, and Lizzie asked them to please save their questions till the last. Then a man off at one side said in a tone to make the women a laughing-stock, "Gossipers," and every solitary woman straightway betook herself home. Now wasn't that like what a man at home would say?

Another little story to show that men are similar in these two lands. One day about three weeks ago I was riding along on my bicycle, and one

man, as is quite common, paid no attention to my bell as he did not seem to hear it. Just as I reached him consciousness apparently returned suddenly to his head, which started at once for the side of the road at right angles to my wheel. I dismounted and inquired if he was hurt; but he looked the other way and replied in a gentle, sheenish voice, "I did not know you were coming." I had gathered as much.

Another phase of our work that is very encouraging is the great increase in the sale of Bible portions. One considerable help has been the use of "Picture Lesson" cards. I had a large number of these on hand and it occurred to me that by putting one in each Scripture portion many would be induced to buy these books in preference to the others. And so it has proved. Now in very many of the villages that we have visited are two or three or more copies of one of the Gospels or of the Acts. The fact that they have been sold signifies a much greater possibility of their being read than if they had been given. In several places we found the people afraid of our books and they told us that those who read them have no mind for any others. Pray especially, will you not, for God's blessing upon the reading of His Word.

It has been a grief to us all and a cause of much searching of heart that we can report no baptisms, no decisions for Christ, as a result of this tour. In our daily Bible-class we have been reading how the apostles made disciples in every town, and we have hungered for the sight of fruit. We believe that the Lord is blessing the word done, but for the showers we plead.

Last night my helpers again started out after two days rest, and to-morrow morning I hope to join them; and we shall remain out until the end of March or until old sol makes it too hot for us to tent.

Sincerely yours,

MAUD HARRISON.

Parla-Kimedi, March 13, 1902.

HOME MISSIONS.

Read at the W. M. A. S. meeting at Belmont, Colchester County, March 18th, in connection with the Ministerial Quarterly Meeting.

THE CAUSE of Home Missions is one that should lie very near the heart of every Christian, and each of us has a personal responsibility with regard to this work. Of all the objects that appeal to us as Christians, there is surely none more important and more urgent than that of

'carrying the Gospel to the destitute and neglected of our own land. We cannot escape our responsibility in this matter. We may evade and ignore it, but it rests upon us all the same. The Gospel message might have been written on the sky above, or angels sent to bear it to men, but such was not God's plan. He has condescended to make use of us, the souls whom he has redeemed, to spread the tidings of His love, and "Have we been true to the trust He left us?" "When to the Lord we restore our talents, will He answer us, 'Well done'?" Christ Himself said that "Repentance an remission of sins must be preached among all nations, beginning at Jerusalem;" and in the days when we hear so much about the Foreign work, and so many urgent appeals on its behalf are constantly coming to us, are we not in danger of underrating and neglecting this work that lies nearest to us? As we look at the reports from our Home Mission fields, our great North-West, into which people of all nationalities are pouring by tens of thousands, we see open doors on every side and hands stretched forth asking for assistance. A people who can be reached by the gospel and the work carried on unhindered by the barriers and difficulties which must be met and overcome on the foreign field. In 1863 there was but one Baptist in Winnipeg; now there are four flourishing churches, with a combined membership of over one thousand. Does not this show what an encouraging field for missionary enterprise we have in our North-West? Now is the time to give them the gospel, while strangers are yet coming into the new country, while their associations and habits have not been fixed, and new homes are being made. A writer in *The North-West Baptist* says, "This is the day of our greatest need. Through this vast province there are many little communities where there are ten, twenty or more, of our own faith and order, who are anxious to have the gospel preached to them in order that they may form the nucleus of a missionary field. Some of these are in centres, where in one, two, or three years we might reasonably expect to have a self-supporting church. We want to meet these demands, to shoulder our responsibilities, to hold the ground before we are crowded out by others; but the deficit in our treasury permits us only to look and pray, and tie our hands most effectually."

I have been much interested in reading of the Japanese work in British Columbia. This was

commenced about sixteen years ago and is especially connected with the Baptist churches in Victoria. In the mission school a large number of bright Japanese young men are being instructed and taught the way of Life, and there are constantly hopeful conversions among these children of heathenism, many of whom have expressed a desire to go back to their own people and tell them of salvation through Christ. Here we see how the Home Mission work has a direct and immediate bearing upon the Foreign work. Scattered all along the Pacific coast are thousands of Chinese and Japanese who come directly under the influence of our Home Mission workers, and as these are won for Christ, if only the money was available for their education, we know that many would be willing to return to their own country, bearing the Gospel Message. There is no doubt that work among these people will in years to come give an abundant return in the salvation of their own countrymen, through their influence. If we do our duty by these heathen at our door they may prove the very best reinforcements that we could send to our missionaries already in the field.

From all parts of the North-West field the reports are most encouraging. Missionaries doing good work among the vast foreign population that is pouring in—Doukhobors, Galicians, Scandinavians and many others. Last year the first Galician chapel was dedicated in a settlement twenty-eight miles from Emerson. *The North-West Baptist* gives a very interesting account of the exercises. Several persons were baptized on the occasion, among them a Galician young man of much more than ordinary ability and promise, who had been doing good work assisting the pastor in charge. They purpose sending him to Brandon College to prepare more fully for the ministry.

I am sure we cannot but feel that the work at Grande Ligne is deserving of our warmest sympathy and support. As we see what is being accomplished there in the face of so much difficulty and discouragement, among a people so completely under the sway of the priesthood, we can surely feel that the Lord's hand is in the work, and that if we do our part in upholding and strengthening the workers, we shall see yet greater results. An encouraging feature is the increasing desire among the Roman Catholics to read the Bible, and in many cases it has indeed made them "Wise unto salvation through faith in Christ Jesus."

Nearer home, in our own province, how important it is that the destitute churches should be cared for, and remote sections where a preaching service is seldom held, be more regularly supplied. There are isolated places in our province where the people have not the opportunity of hearing the Gospel, and a Bible is not to be found in their homes. One of our minister's wives told me that not many years ago, travelling with her husband in a remote part of Yarmouth County, being overtaken by storm and darkness they decided to ask shelter for the night at the nearest house. The people proved hospitable but very ignorant, only one in the family being able to read. As bed-time approached the minister suggested family worship and asked for a Bible, his own having been left in the carriage. After a good deal of searching a remnant of a book was found, which proved to be part of an old History of Scotland, the nearest to a Bible which they had in the house. Surely we who enjoy so many privileges, to whom the lines have fallen in such favored places, ought to be willing to reach out a helping hand to such as these. Let us each ask ourselves the question,—“What am I doing for the neglected ones?” Have we given, have we worked, have we prayed for the saving of their souls? When we come to meet them by-and-by will they be able to say to us, “Your prayers and your gifts led me to the Saviour?” May we each realize more and more our responsibility in this Home Mission work. Let us make sacrifice if need be, and as we pray, “Thy kingdom come,” let us remember that we can in a great measure answer our own prayers in the sending of men and providing of means to carry on this great work of winning our land for Christ.

We are very anxious that this year there shall be a larger amount contributed by our societies for Home Mission purposes than ever before. And how can this be done? We would urge our societies, especially those which have not been in the habit of contributing anything for Home Missions, to try the plan of appointing a Home Mission Treasurer, one whose duty shall be to try to collect from every sister in the Church some amount, however small, for this purpose. Where this plan has been tried, it has proved very successful, and we think if the work is thoroughly done, each society doing its part, it cannot fail to result in a large increase in Home Mission funds.

L. W. KING, Sec. Home Mission Com.