

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

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OF THE

**Baptist Foreign Missions
OF CANADA**



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Canadian Missionary Link.

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GIVING.

From Tinne, Valura, a Hindu poet of the third century.—by J. G. Whittier.—*Life and Light.*

Who gives and hides the giving hand,
Nor counts on favor, fame or praise,
Shall find his smallest gift outweighs
The burden of the sea and land.
Who gives to whom naught hath been given,
His gift in need, though small indeed,
As is the grass blade's wind-blown seed,
Is large as earth and rich as heaven.

MRS. LLOYD'S many friends will be pleased to know of the delightful trip she and her husband are enjoying. Some extracts from a letter will be interesting to our readers. Since being at Malta they have visited Palestine and are now beginning to turn their faces homeward.

"Yesterday morning, Feb., 26th, we woke up on the Island of Malta, and after bath and breakfast we were soon running down the ladder at the side of our ship, 'The Arabic,' and stepping into a small boat showing a flag with a red cross on it. The boatmen were experienced and we crossed very smoothly and swiftly to the other side. Here we secured a Malta cab and were driven to St. Paul's Bay, a distance of eight miles, as near the spot where Paul was shipwrecked as we could get. We found a spot where two seas met and could see a strip of beach. This we thought was where the ship was run and the waves beat on the after part till it was broken to pieces. The 276 souls escaped to the land, some on broken pieces of timber, etc., you know the story.

"It seemed so real. On the small island a monument has been erected to St. Paul.

"We could not cross over the sea as the boats were so poor, but a beautiful service was held on the rocks near by. Dr. Tyler read a part of the 27th Acts, and Dr. Gordon, a Baptist minister, from Georgia, led us in prayer. We then all joined in singing one stanza of 'Jesus Lover of

my Soul.' Our cheeks were wet and our voices somewhat husky when we finished. We will not soon forget this part of our trip."

MANY missionaries seem to inherit the blessing of long life when spent in the Master's service. We read of Mrs. Mary E. Parker having celebrated her hundredth birthday at Honolulu, having gone out to the Sandwich Islands, in 1832, with her husband. Still in the possession of all her faculties she was able to respond to the salutations brought her and tell many incidents of the early mission days.

DR. PATON, of the New Hebrides, though over eighty years of age still lives to rejoice over the success of the mission. In the *Christian Herald* he writes:

"It will please you all to hear that of late our mission has been very successful. One missionary, at his last communion, baptized and admitted to the Lord's table fifty-one persons; and another at his, eighty-one converts; and another, forty; another seventeen; another, forty, and so on, at all our stations, and new stations are organized and additional schools opened wherever possible, as far as our means allow, among our 40,000 or more remaining savages. Near to where the eighty-one converts were lately baptized, a grand work is going on and is being extended by the natives."

WE should show our thankfulness for God's unspeakable Gift, and for the things which brighten our daily lives, in more real and tangible ways than simply the expression which voice or pen may give. These mean much if back of them there is a consecrated life which gives them fitting illustration, otherwise they are of little value. To hoard is to lose. To give of our substance for the advancement of a cause is to save it unto life eternal.—*Mary J. Judson.*

WELL DONE.

By Mrs. R. Ohman, Westmount.

As over life's labour I pondered,
 And sighed for the blessing of rest,
 There came a sweet thought to my bosom
 Like a beautiful heav'nly guest.

Which changed the dull shadows to sunshine
 The dark leaden sky into gold,
 Till truths, once obscure, in the brightness
 One by one began to unfold,

In fancy my work was all over ;
 I stood on the fair, shining shore
 Beholding the King in His beauty:
 Whom thousands of angels adore.

And oh ! my whole soul was enraptured,
 When he turned to me kindly and smiled,
 And said, " Yours are joys everlasting,
 Well done, my own faithful child."

Compared with the rest and the glory,
 The struggle was lost in the prize ;
 And few seemed the toils of the journey,
 And foolish the tears and the sighs.

So gladly I work and I suffer,
 Whatever the Master deems best,
 Nor care I for praise or censure,
 Do I but fulfill his behest.

And though the storms lower and threaten,
 I know that my heaven's begun,
 As onward and upward I hasten,
 To catch the sweet welcome, " Well Done. "

SELF-SUPPORT : BRINGING IN THE TITHES.

SOME nine years ago, after the dark cloud of famine had passed and the long prayed rains had come, the Christians in one of our villages, out of gratitude to God, began to give the "tenth." It was a new thing, and we were at once impressed with the possibilities of the movement. Here was something that was biblical and practical, having on the one hand the authority of God's word and on the other being eminently adapted to the conditions of life prevailing among our people. We started a crusade and were astonished at the response on the part of our Christians. The movement spread from village to village, until it covered our whole field. The good work has gone on from year to year, taking deeper and deeper hold of the hearts of the people, and yielding larger and larger results, until two years' ago complete self-support was reached on the Kurnoil field.

The power of the "tenth" movement lies in its appeal to the religious nature of our people. The gathering in of the tithes at harvest time is a revival of Old Testament scenes. A day is appointed and the people come as of old, bringing in their tithes of grain in bags and baskets to the house of God. Offerings of eggs and fowls, fruit and *ghee*, goats and sheep, are also brought, and all laid down in heaps before the Lord. After all has been brought each one comes forward and lays his hand upon his offering and dedicates it with prayer to God. Songs of praise are sung, and the hearts of all are lifted up with gratitude to the great Giver of all.

Once when the people were bringing their offerings to the chapel, a young man came, bending under a great load of grain. Deposited it proudly, and standing before me said with beaming face " This is my devotion." Our poor coolie women bringing their little offering of grain, gathered from the daily handful so devotedly cast into the "Lords Pot," are not unworthy to be named with her whose self-sacrificing devotion won the tribute of praise from the Master.

The great obstacle to the attainment of self-support among the Telugus is their deplorable poverty. The people no sooner recover from one famine than they are plunged into another. Often during a succession of years of plenty our people begin to rise nobly to their responsibilities, and self-support seems on the verge of attainment, when suddenly all is lost.

But progress, however slow, is real. The workers on many of our fields are systematically and joyously giving the "tenth," and as the movement spreads out into the villages, the results will astonish us. Its adoption throughout our Telugu Mission would raise our contributions from a paltry 10,000 rupees to five times that sum and place every church on a self-supporting basis. We believe that it is coming, and that the windows of heaven will yet be opened and the promised blessing poured out upon us in mighty power.—*W. A. Stanton, Kurnool, in the Baptist Missionary Magazine.*

THE NEW HEBRIDES AND THE BIBLE.

From Notes by Dr. John G. Paton.

THE venerable missionary, Dr. J. G. Paton, will always be remembered in connection with the evangelization of the New Hebrides, and for few things more than for his train-

lation of the New Testament into Aniwa. Dr. Paton has recently collected information for the Editor about translations in other languages of this polyglot archipelago. From this and from facts previously known to the Society it appears that the British and Foreign Bible Society has provided for this group of islands the whole Bible in one language (Aneityum), and the New Testament in two others (Aniwa and Fate); while in nineteen other languages it has issued portions. In addition, the whole of the Fate Bible is in manuscript, the Erramanga New Testament is in the press, and portions in two fresh dialects have recently been published by the National Bible Society of Scotland, and in yet two more dialects portions have been issued without recourse to any Bible Society.

With the exception of the first Gospel in Aneityum, all this work has been achieved during the past fifty years, and the major part of it during the past twenty-five years; and the polyglot character of these small islands makes great future developments more than probable. For instance, for the island of Epi the British and Foreign Bible Society has had to provide portions in different dialects, and for Malekula in three, while the new versions of the National Bible Society of Scotland both belong to the latter island. Further exploration only increases the bewildering number of these allied, but mutually unintelligent, tongues.

But the story of the Bible in the New Hebrides has more than a philological interest; it bears the heavenly hall-mark, not only of martyred translators but also of self-denying readers. In the majority of cases these island folk have paid back to the Bible Society the entire cost of their books. Such admirable self-help still flourishes, as is evidenced by the fact that the Erramangans have already got together £150, the proceeds of the work of their own hands, as part of their contribution, towards the cost of the Erramanga New Testament, now in the press at Sydney.—*The Bible in the world.*

CHUNDRA LELA.

MANY of our readers will remember the sketch of the conversion of the remarkable Brahmin woman by Mrs. Ada Lee, under the title of "The Converted Fakir," if they have not read it I would advise them to try and procure it.—EDITOR.

In the *Missionary Helper* we find the following account of her:

Chaudra Lela is now quite old and feeble, but the spirit burns brightly and she is never so happy as when preaching or teaching. She is too aged to walk much, but cannot bear to let a day pass without telling some one of Jesus. She was with us nearly two months this year. It is an education to be with Chundra Lela and hear her talk.

We got her a small push cart in which she could be taken out to the villages near by. The most bigoted Hindus listen to her, and ask her to come again. Her long experience as a Hindu priestess and her wonderful conversion and vision of Christ is the most convincing of stories.

"How is it possible," they say, "after so many years, for you to have forsaken the ancient religion?" "Because," she answers, "it was only when I found God, He gave me a vision to my soul."

Our Mission premises are on the old Grand Trunk road, which runs from one end of India to the other. This road she travelled on foot as a Hindu, and years later as a Christian, preaching everywhere as she went. Asansol was then a jungle. She visited Ranijai, the next station, and preached the word of life to the Rani who then had her residence there.

Chundra says that as she trudged these weary miles she preached and prayed, and now God has spared her life to see missions planted all along this old road. At one place a church now stands on the very spot where years ago she stood preaching while a man stood with a sabre over her head threatening to kill her. She bowed her head and said: "Kill me. Where I die, a thousand shall rise."

Only in heaven will it be known how much this indomitable child of India has accomplished. As we kissed her good-bye she raised her trembling hands to heaven, and prayed that here in Asansol, where God had given her hundreds for His kingdom, the thousands might yet be counted. We believe that in the kingdom which is to come one of the bright stars will be dear Chaudra Lela.

THE day is best wherein we give
A thought to others' sorrows;
Forgetting self, we learn to live;
And blessings born of kindly deeds
Make golden our to-morrows.

Our Work Abroad.

OUR NEW HOUSE IN VUYURU.

While we do not wish to stir up any feeling of jealousy or make all of you at once decide that you must change your present abode for an Indian one, and thus leave no one to stay by the stuff and to provide for the other two needed bungalows, we do want to say that we have the nicest home in this Mission. These are but few of the exclamations which we have heard: "How well built!" "How pretty!" "How well planned to catch the breeze!" "How suitable!" and "How fair its occupants!" This last I am bound to repeat, else the one who made the remark might feel slighted.

But the close partnership which has existed for over two years in a room 16 x 18, less trunks, writing-tables, beds, chairs, etc., has undeniably been dissolved, and we, that is Miss McLaurin and I, live at different ends of the house. Not sad or lonely, but with a delightful sense of having enough air to breathe and room enough to turn about without injuring each other's feelings or the furniture. We actually have to shout to make ourselves heard if she is sitting in her room and I in mine, while in our former quarters not even so much as a feeble sigh escaped each other's notice.

Our burdens, too, have surprisingly lessened. I carry my own work and she hers, while in matters of mutual concern we meet on common ground—the front room. Not a bad meeting place, but just one of the cosiest spots in all India, we think. There we hung our choicest pictures, worked wonders in upholstery, and made a spread of every bit of fancy work our friends have lovingly bestowed upon us. Every care seems to banish while in this room, and we feel content with all the world.

In this room we met with the women of the Helpmeet Society, and a few days later with the preachers and teachers of the field, and poured forth our hearty thanks in prayer and praise. Here we took our first tea with the Stillwells on their return to India, and here we spent our Xmas season. Here we have already met with some native caste women who felt shy of coming to the other house, and hope in the future to be able to meet with very many more. We have really come into repute with the native community, and are daily receiving congratulations at having such

loving friends at home. If it were possible many would be "slipping into our shoes," but we shall take good care to keep our own. Many, many thanks are due to you people at home, and many due to our brother Cross, (not cross by nature, we are glad to say), for his labor of love, without either of which we should not now be enjoying such a comfortable and well-built home.

GERTRUDE HULET.

LETTER FROM TUNI.

Dear Link,—

Last night while thinking over the different ones who had been to my home during the day, I felt very thankful for a home to which everybody feels free to come. And the Father put it into my heart to send a message through you to the dear friends at home who are making it possible for all the single women to have their own home, which can be another centre of light and love.

Yesterday morning while we were gathered for prayers on one of the verandahs, a man came for medicine for his sick baby. He sat and waited until we had finished, then I gave him something I thought would help. On coming into the sitting-room, found the drawing-master of the High School in town, waiting to see me. He is a young Brahmin, who has given up idolatry and in many ways is following along reform lines. As he sat in my sitting-room one day, after looking around, he remarked, "Your home is so clean and orderly. Such a contrast to ours!" And the tone in which he spoke revealed the longing in his heart for home instead of a house. My home had been a silent messenger to him. I expected to hurry out to the pettah near by to give a Bible lesson to some Christian women, but first two men who had come for medicine for burns must be attended to.

On coming home from the lesson, three women from the Police Lines near by were waiting to see me. They came across the field and over the wall, and feel quite brave because they can come without going on the road, and also because they have no fear of meeting any dorafarn. Between visiting with them and teaching a Bible lesson the time was filled till breakfast was ready. On opening the doors after noon rest, there was an old man sitting by the steps in an expectant attitude. Before

giving him the three cents which makes him very happy each week, I sang a hymn and talked to him of God's wonderful plan to save us. At three o'clock the Christian women gathered on the verandah for our monthly meeting, the subject of which was, "The Holy Spirit's Coming." Two Hindu women came, making our number 18. After a helpful hour, these two women stayed behind for an extra chat. They are both widows, but in quite different circumstances. One is provided for as far as her physical needs are concerned, but the other knows what it is to be hungry many times. They both enjoy talking about Jesus and His wonderful love, and we have reason to believe that one of them is truly believing, and hope she will come out openly ere long.

These two were not many steps away from the compound when the Drawing Master came to help me read a Telugu book on Idolatry.

Quite a conversation grew out of what we read as to the great part Jesus had in our salvation.

Just after he left an old preacher from the American Mission came to see me. He is in great sorrow over his son, who seems to have just given himself over to the will of the enemy. How my heart ached for that poor father, but I wish you could have heard his prayer! Such a casting of all this load of sorrow and care at the Heavenly Father's feet. As I listened I felt that faith would triumph over all the power of the enemy, and instead of being a comforter, my own heart was strengthened and inspired by this visit.

After dinner, I stepped out to enjoy the moonlight for a few minutes, and found the man come to tell me about his sick baby being so much better. He seemed so really grateful for what had been done, and said, "Amma, you are like God to us." I quickly told him not to say that; that I was one of God's children. He said, "What do we know, we are like the cattle, and when any trouble comes we get so frightened." So we had a little talk about how the knowledge of Jesus Christ brings quiet and comfort to us.

What a privilege to have a share in building a home that stands for love and light in the midst of the darkness and sorrow of this land. And I count that we who live in these homes have the greater privilege. As you put money into the bungalow fund, be sure you put many prayers also, that God will use each one of them much for His glory.

Your fellow-worker,

ELLEN PRIEST.

Tuni, March 7, 1906.

THE INDIAN PASTOR'S REPORT, RAMA-CHANDRAPURAM.

O Fathers, Mothers, and Friends!

You will be glad to hear that there is prayer, singing, expressive of God's praise daily, regularly, systematically, from 7 a.m. to 8 a.m.

The leper children are being taught by Mr. Solomon Burder from 9 a.m. to 11 a.m., and then lessons for Sabbath day are being recited by them. The school opens from 2 p.m. to 4 p.m. The children are setting aside their pains of leprosy, and are very anxious to seek God's Kingdom.

The buildings contain 17 rooms, which can have 3 or 4 each at a time. In addition to these, huts are being raised for others' accommodation. Four people are living in each room.

An establishment of four able teachers were appointed to teach Sabbath lessons, and to teach prayers. Each room did contain Chris-



WOMEN'S BUILDING—LEPER MISSION.

tians as well as Hindus. Those Christians who know the Lord Jesus well, are trying their best to turn the ignorant into the right path leading to the feet of the Lord Christ. If the lepers receive any letter from the gentleman of any country, Miss Hatch is kind enough to take the trouble of reading and expounding the contents therein to them. In case any blunder is committed by any of the lepers, the appointed pastor warns him with God's words.

The other ones are divided into four companies, and have planted four gardens. The one hundred plantain trees and guava trees planted last year are thriving well. Each garden contains plantains and root vegetables. Each party in turn waters their respective gardens, by means of a water pump called 'yat-

ham," from the beautiful well sunk in the time of Miss Dr. Hulet.

A mat and a coarse cloth are given at the end of each year. Clothes are provided twice a year. Benches have already been furnished for them. Prizes are being given according to their character and good habits. Though the lepers have wounds in their hands and legs, yet they are glad to commence their garden work with songs and music, and they enjoy the profits equally. Each man is provided with a spade in order to do the garden work. Females are separated from the company of the males. A female teacher has been appointed to teach songs and prayers in their rooms.

Mr. and Mrs. Craig, missionaries to Samal-kot, presented a sitara (musical instrument) worth Rs. 10, expressing their pleasure to hear the songs sung by these lepers about the Saviour of the world, for which they deliver thanks.

Expenses for boarding and clothes are given through Miss Hatch to the boys and girls of



MISS HATCH.

these lepers. When there is not sufficient money in hand, that is, if the fixed allotment is short, these lepers are ready to cut short their expenses equally. They are subscribing weekly and monthly for the spread of the Gospel. They are encouraging the growth of Christianity by giving some money out of their subscriptions to a pastor in the Ramachandrapuram Mission.

Twenty-six of these lepers were baptized this year. These lepers being stimulated by Miss Hatch telling the story of the building of the walls of Jerusalem, began to erect a compound wall, and half finished it. By the help

of God, they are getting on with this work, though they did not at all know how to do it at first.

Dr. D. L. Joshee visits the home twice a day.

After the treatment of the lepers is over at the dispensary, he with great patience goes to each of their rooms, and gives instructions about the manner of keeping their houses, and visits the patients who have serious illness, and comforts those who are dying.

He goes with extraordinary endurance and treats them with the best medicines possible, and extracts their bad teeth and bad bones, makes necessary arrangement regarding their health, cleanliness of their rooms and their ventilation, and takes great care of their health.

We are glad to state that our Doctor is also the Supervisor over the Sabbath Schools of these lepers and encourages their prayers towards God.

O fathers and mothers, as Jesus cured the leprous man, saying, "I have a mind to cure," so the undersigned is requesting you through the angels of God, to help these poor and helpless lepers.

S. DAVIS, Pastor.

The Leper Mission work is not a part of the regular work of our Society, but is a labor of love undertaken by our devoted missionary, Miss Hatch, in addition to her work of touring and teaching. It is the privilege of Canadian friends to assist in sustaining it by voluntary contributions, while it is mainly supported by the Leper Mission Society, whose headquarters is in Edinburgh.—EDITOR.

RAMACHANDRAPURAM, 1905.

In writing an annual report one may be forgiven a paragraph expressive of what has given one anxious thought in casting up the monthly expenditure for the work—namely, whether expenditure carefully doled out has exceeded the income. For no adjustment of a fifteen per cent. cut on estimates carefully prepared can make work run smoothly; and if keeping both ends well together during the year be a hard matter, bringing them together when one has disappeared from sight quite passes one's powers. Therefore the items of each month had to be carefully gone over, and any excess at once detected, and brought within the appropriation limits. There are, however, refractory items which refuse control, and take their own course, and only stop when they

have run their full limit. One such, aggravating, and wholly uncontrollable, for a time put all Rama calculations out, but happily the cut was reduced ten per cent the last six months, so that accounts closed even at the end of the year; and now 1906 begins in like fashion, for another cut unavoidable and inevitable has been declared.

But there are other difficulties besides financial ones. There were two villages which, for months, were the occasion of much anxiety—one called Sodaran, where the Christians became disaffected through the influence of an elder who, for a time, did his best to estrange them utterly, and one called Tapershwaram where, through the apostacy of a worker, one-half of the members were carried back into heathenism, and the other half seriously stumbled. Eventually several exclusions were found necessary in both places, but these rid us of dead wood, and put things in better condition. Some pruning has been found necessary in quite a number of other villages.

For a time touring, or work of any kind, in the villages, was difficult, as the field was visited by cholera. Ramachandrapuram itself was ravaged by the plague, and its people greatly exercised over its presence, for it is no respecter of persons, and every Hindu is mortally afraid of it. Even with its constant recurrence the Hindus do not get accustomed to take its visits indifferently, but on every recurrence they retain their full fear of it, and no marvel, for it leaves in its wake the trail of death, and Hindus are afraid of death. When the Hindu dies he gives up his spirit to inexorable fate, and passes into the dread unknown. The doctor in the Local Fund hospital at Ramachandrapuram, who is a Hindu, was reported to be as afraid of it as the others, and to avoid coming into contact with it gave out that he had no cholera remedies on hand.

Fortunately for the people there was the Christian hospital attached to the Leper Institution under the charge of Dr. D. L. Joshee, which does not indulge in such scruples, and for two nights in succession the hospital was besieged to such an extent for medicines that on the third night Dr. Joshee had to sleep elsewhere to get any rest. During this dread time the drums were in continual evidence, and the fear-stricken people made unavailing sacrifices to the fell goddess who had sent the cholera. They do not as yet know that wretched housing, over-crowding, and an entire disregard of every principle of sanitation are

the causes of these periodical visitations, but this knowledge is slowly coming.

The Rama missionary had charge of the Cocanada native work, and on account of the exigencies of that station had to reside in Cocanada. This made superintendence of the Ramachandrapuram work difficult, still some seventy-five days were spent on tour visiting the various out-stations and their affiliated villages when the missionary visited the Christians in their village and church homes, encouraging them to stand steadfast in the faith, and attempting to inspire them with enthusiasm for the rescue of lost souls, besides preaching to the Hindus whenever leisure and opportunity permitted.

The work is in an encouraging condition, and instances of an interesting nature are of constant occurrence.

J. R. STILLWELL.

THE STUDENT VOLUNTEER MOVEMENT.

From February 28th to March 4th was held in Nashville, Tenn., the fifth quadrennial convention of the Student Volunteer movement. What will be the full fruition of the impulse set in motion at this gathering towards the speedy evangelization of the world, God only can tell.

A word or two as to the convention and its purposes. The Volunteer Movement is not a missionary society, but rather a recruiting agency for our Mission boards, presenting, as it does, the claims of world-wide evangelization to the pick of our land—the young men and women in our colleges and universities.

The purposes of the Movement are four-fold: (1) To present to students the claims of foreign missions, (2) to guide volunteers in their mission studies, and (3) unite them in an aggressive movement, (4) to create and maintain an intelligent, active interest in missions on the part of those who do not volunteer.

It was to a convention of a Movement with such a sublime and inspiring undertaking that 3,060 students and 286 professors, representing 700 institutions of learning, were gathered together in Ryman Auditorium. What a grand sight it was to sit on the platform and look into the earnest, intelligent faces of those young men and women gathered from the schools of the United States and Canada.

One could not help being impressed with the strength of the Movement. We refer not to the numbers of those present and the thousands of

others who were kept away by lack of room, but to the character of the faces into which one looked. This was no gathering of weaklings, but of the pick of our schools. By your side on the platform were the battle-scarred veterans (144 strong) from 26 mission fields, the heads of mission boards, and, as invited speakers many men of force and of international renown—Sir Mortimer Durand, British Ambassador; Hon. H. B. Macfarland, President of Commission of District of Columbia; Gen. John W. Foster, ex-Secretary of State; J. A. Macdonald, of the Toronto Globe; Dr. Herbert Lankester, of London; Harlan P. Beach, professor-elect, of Yale; Donald Fraser, of British Central African Mis-

sion; Dr. Carl Fries, of University of Upsala, Sweden, and many others, not the least of whom were those princely men, Robert E. Speer and John R. Mott.

One of the most impressive things of the convention was its deep spirituality. The whole house was pervaded with the atmosphere of prayer. Here and there before the meeting opened, little groups—State delegations—would gather for a brief talk with God; from a few moments of silent prayer the people went to their homes. Levity was lacking—joy there was, and with it deep seriousness and oneness of purpose. Christ was exalted everywhere and to God was given all the glory—*The Foreign Mission Journal*.

Our Work at Home.

ASSOCIATIONAL NOTES.

NORFOLK.—The annual meeting of Circles and Bands will be held in Port Rowan on June 12th, afternoon and evening sessions. The afternoon session will open at 1.30. Will those representing Circles and Bands please remember the time limit, for each report will be one minute. Considerable time will be given to discussion, on the importance of reading our missionary papers, and Band and Circle work. Will all kindly come prepared to take part in these discussions. Platform meeting in the evening.

MARY E. DAVIS,
Director.

ELGIN.—The Mission Circles and Bands of the Elgin Association will hold their annual meeting in Lake View on Wednesday, June 6th, commencing at 10.30 a.m. Will every Circle and Band kindly appoint delegates, and send reports.

M. LAIDLAW,
Director.

WESTERN.—The annual meeting of the Mission Circles and Bands will be held in the church at Kingsville on Tuesday, June 5th, commencing at 11 a.m. The programme will be varied and instructive in missionary work. Mrs. John Lillie will give an address in the evening on Home Missions, and a representative of the Foreign Field is also expected to be with us. Will all Circles and Bands send as many delegates as they can, and churches where no Circle exists are earnestly requested to send as many delegates as possible. Will

the sisters make these meetings a subject matter of prayer, that they may be rich in blessing, and that the Holy Spirit may be poured down in great measure upon us for a revival. Trust we shall be favored with good weather and a large attendance.

JANE RITCHIE,
Director.

OXFORD, BRANT.—The Circles and Bands of this Association will meet in the Immanuel Church, Brantford, on Wednesday, June 13th. Programme in June "Link."

LENNIE M. GRAY.

NEWS FROM CIRCLES.

BRITISH COLUMBIA.—We have 18 Circles; of these the smallest has 5 members, and the largest a membership of 108. This number does not represent those attending the meetings, for here, as elsewhere, the majority give their offering only, and know little about the object to which the money goes. Feeling the need of educating ourselves, our men and our children, along missionary lines, a programme committee was formed two years ago to arrange a series of subjects for study during the year. This programme is used in our Circles, also in the B.Y.P.U. and Mission Band societies, and provides a topic for each month. Previously our giving has been in the proportion of one-fifth for foreign, and four-fifths for home work. This year we have increased our foreign offering to one-third the amount raised. This does not mean less need for home work, but an increase in our giving. The home

work still calls so loud and clear for more funds and more workers.

A splendid missionary spirit pervades our churches, due largely to the presence with us during their furlough of Mr. and Mrs. McLeod. Their goodness, self-sacrifice and love for the Master's work has touched many hearts and endeared them to all with whom they have come in contact.

The British Columbia Convention was glad to find itself able to send and assume the support of Mr. and Mrs. McLeod as our missionaries in India.

Previous to her departure, Mrs. McLeod was presented with a certificate of life membership in the Circle of which she was President during her stay in Vancouver.

Sisters, we are in the West and you in the East, but there is no East and West with God; it is all His field. Will you pray with us for the coming of His kingdom, when all shall know Him. Yours in His service on behalf of the Women's Mission Board of British Columbia,

MARGARET A. MacKECHNIE.

OTTAWA—The Home and Foreign Mission Circles of the four Baptist churches of Ottawa met in the lecture room of McPhail Memorial Church on Thursday, 5th instant, to observe the semi-annual "Day of Prayer" for our mission fields and the workers thereon. Mrs. B. W. Merrill presided. After singing and prayer, led by Mrs. G. R. McFaul, a most inspiring Bible reading was given by Mrs. Wm. McLean on the three conditions necessary to acceptable prayer as shown in Heb. x. 22. Mrs. Blackadar read a short paper on "Prayer." Special requests for prayer were made for the different phases of the work in India and the work among the Indians of the North-West. Several ladies earnestly responded. Mrs. McMaster said that our prayers should have in them a full note of thankfulness to God for the work that has been done at Grande Ligne. All the present students are Christians, eighteen being converts from Roman Catholicism. Mrs. McFaul spoke of the work among the French in Ottawa, Hull and at Rockland, and asked that we pray that hearts might be opened to receive the Light of the Gospel, and that those who have accepted the Saviour may have courage to confess Him openly. Our hearts were cheered by the news of a revival having been begun on the Clarendon field. We pray that God's richest blessing may attend the services

of His faithful servant who is laboring on that field, and that he may have many souls for his hire. This very earnest service was brought to a close by singing and prayer, led by Mrs. Green Lees.

M A W

MONTREAL (Olivet)—The annual thank-offering service of the Woman's Home and Foreign Mission Circle was held in the church parlors on Monday afternoon, March 12th. The President, Mrs. Bentley, conducted the usual devotional exercises, after which the Rev. Mr. D. B. Harkness, Superintendent of Missions, Winnipeg, gave a most interesting and instructive address on "Scandinavian Work in the North-West." He made very clear to us the urgent need of our prayers and Christian support to these thousands of earnest and energetic foreigners, who are helping to make our vast North-West a cultivated and wealth-producing country, yet they are in darkness to the true Christian religion. After listening to a very sweetly sung solo by Miss Smart, the offerings were received and passages of thanksgiving read by Misses Ayer and Hodgson. The offering amounted to \$32.60, and equally divided between Home and Foreign missions. The meeting closed with the Doxology and prayer by Rev. Mr. Harkness, when the doors of a dainty tea-room were opened and a pleasant hour of social intercourse was enjoyed. We are deeply grateful to our Heavenly Father for so enabling our Circle to help in the work of missions by our gifts and thus extend His cause.

ALMA STACEY WASHBURN.

LONDON—Talbot Street Circle received her Secretary's report for our annual church meeting. This report says, "We have during the year had two missionaries speak to us." These were Rev. J. Steven, of the China Inland Mission, who gave us a most interesting talk on the work of that mission, its history and its needs. Then in January Mr. Laflamme came to us, spoke to the children of the Sunday School in the afternoon, and at an open meeting of the Circle in the evening. We are deeply grateful for this meeting, and believe it has made us more in earnest to do our duty. The offering was for the Bungalow Fund, and amounted to \$40. Last month we gave the Mission Band a tea, and a very good programme was arranged for their entertainment. It is unnecessary to say it was a success. We had a review of the book, "Things as they are

in Southern India," by Miss Carmichael at our last meeting, and recommend this book to Circles as one that cannot fail to appeal to all Christian workers, and send us to our knees, realizing that none but God by His mighty Spirit can change such conditions, but that ours is the responsibility to send the message. It is the most vivid picture of things as they are that we have ever seen. The interest and attendance throughout the year has been good, and we are planning to increase our membership by each member asking one to join during the month."

A. I. O., Cor.-Sec.
Secretary.

ADELAIDE ST., LONDON—You will be glad to know that as a Circle we are having exceedingly interesting meetings and slowly gathering in new members. We have made a new venture this year, by holding an evening meeting once a quarter and inviting the gentlemen belonging to the families of our members, also asking them to take some part in the program, after which a social hour is spent and light refreshments served. The first one was a decided success. We have been meeting from house to house for nearly a year, on account of the enlarging of our church, but we are back again "at home," having held our first meeting there last Thursday. We had a precious prayer season, when several requests for prayer came before the Circle. One from Miss Selman, asking us to pray that more Bible women may be raised up on the Akidu field, where the need of more workers is very great. Requests from my son for united and constant prayer for the restoration of some who had fallen into grievous sin, and for two promising boys in the school, that they might become earnest and efficient workers among their own people. Also that God will put it into the hearts of the friends in the home-land to send money speedily to rebuild the Yellamanchili (native) Church, which has been destroyed by fire. The meeting place, though so old, was the only church home the native Christians had and now they are homeless and too poor to build of themselves. The site he tells me is ideal, right in the center of the town, where the strangers can be gathered in and the masses easily reached. Now the only place for them to meet is on the verandah of the Mission bungalow, which is a long distance away for even the Christians, and where they cannot hope to gather in the strangers. Then there was the oft repeated request for prayer for a great revival not only on the Yellamanchili field, but in our whole mission. Miss Pratt's request for the same out-pouring of blessing also came before us.

Earnest prayers were offered and some offerings made for the Yellamanchili Church. A very helpful Bible reading was given on a delightful map talk, which was followed by extracts from letters telling of the almost boundless possibilities for aggressive work, if only we had the money to place workers wherever there is an open door.

A. E. WOODBURN.

SOUTHAMPTON—The first anniversary of our Mission Circle was held at the home of Mr. and Mrs. Peter Knechtel. The following officers were elected: Mrs. P. Knechtel, Pres.; Mrs. McNeil, 1st Vice-Pres.; Mrs. Appertshausner, 2nd Vice Pres.; Mrs. Lantenschlager, Secretary; Mrs. P. Knechtel, Treasurer. A number of church members and friends were present in response to invitations to tea from the Circle. At 8 p. m. all adjourned to the parlor where a good programme was rendered. Mr. McGill, Church Treasurer, ably filled the chair. After the opening hymn Rev. Mr. Cobb led in prayer. Miss A. Knechtel and Mrs. McGill sang a duet. Mission readings were given by the Misses Knechtel. Miss Vida Knechtel sang a solo and gave a reading entitled "Polly's Potatoe Money." Little Miss Ada Knechtel, recited and also sang a solo. Rev. Mr. Cobb gave a very able address on Missions. A free will offering which amounted to \$5.00 was received for the Bugalow Fund. The pastor pronounced the Benediction after the closing hymn. During the year we held nine meetings which were both interesting and spiritually profitable. We have had an increase of eleven members, making sixteen, with an average attendance of seven. Our total collections amounted to \$18, \$16 being divided equally between Home and Foreign Missions; \$2.00 for N. W. Mission, leaving a balance of \$5.80 in the treasury. We hope to accomplish greater things for the Master this year. Yours in Christ and Mission Work.

MRS. LANTENSCHLAGER, Secretary.

TORONTO—The Thank Offering Meeting of the Woman's Mission Circle of the Dovercourt Road Baptist Church was held Wednesday evening, March 28th, 1906, in connection with the regular prayer meeting.

Rev. J. G. Brown was present on invitation of the Circle and gave a very interesting talk on the work in India, the large number present paying marked attention.

Bro. Brown's explanation of the "Caste System," in India and its attendant evils was a revelation to many present.

Mrs. R. Wilson favored us with a solo, "Will there be any Stars in my Crown." Owing to the lateness of the hour the Home Mission portion of the programme was omitted. Thank-offering \$16.40.

MRS. HARRY BREATHWAIT, Sec.

TUPPERVILLE—We held a thank-offering meeting at the home of our esteemed President, Mrs. J. C. Ferguson on the 14th of December. The attendance was limited but the programme was interesting and instructive on

"The blessings of giving." The envelopes were opened by Mrs. McArthur, treasurer and Mrs. Shaw, secretary. The amount totaled \$12.40.

MRS. M. J. SHAW,
Secretary.

GUELPH (First Church)—Our annual thank-offering meeting was held on the afternoon of March 1st, at the home of Mrs. Chas. Raymond. Our Circle has adopted the plan of the Young People's Union. The committee that arranges programme takes the full charge of the meeting. The chair was ably filled by Mrs. Wm. Marloch. An encouraging number were present in response to invitations to be present and bring their Thank Offering in envelopes which were furnished. After the regular devotional exercises a good programme was rendered, all touching on Thanksgiving, helping us to realize more fully how much we had to be thankful for. Our readings were interspersed with singing from the Torrey-Alexander hymns in which all heartily joined. Our offering amounted to \$13.00, which was equally divided between Home and Foreign Missions. At the close of the programme the ladies provided an excellent lunch, and a social hour was spent, our President, Mrs. Dass, closing with prayer.

MRS. WM. LEADER,
Secretary.

MOUNT FOREST—On Thursday evening, March 15th, our Circle held a very interesting meeting in the interests of the "Bungalow Fund." The church kindly granted us the usual prayer service for this meeting so that we had a good number present. We had appointed our two youngest members a committee to arrange a programme and they did so in a very satisfactory way indeed. A paper entitled "What we owe our lady Missionaries" written by Mrs. Angus, of Toronto, was read by Miss Joy Cook. The paper given by Miss Firstbrook at the Waterford Convention was read by Miss Ruby Stovel, and a very interesting address by Mrs. Stobo, on the "Bungalow Fund," also a chorus by several young ladies and a solo by Mr. Roy Cook, entitled "Our Own." These numbers were interspersed with earnest prayers for God's blessing on our lady Missionaries and on our effort to do our part in this work. A collection was taken for the "Bungalow Fund," and we trust a deeper interest awakened in the work of spreading the Good News to far off India.

HESPELER—On April 9th we held our annual meeting at the home of the secretary. In reviewing the work of the year we have reason for gratitude to God that though our membership is not increasing we have made some advance over last year in our contributions, and the average attendance at the meetings has also been better. We elected our officers for the year as follows: President, Mrs. (Rev.) Cook; Vice Pres., Mrs. Wingfield; Treasurer, Mrs. Rose; Secretary, Mrs. Brownlee. In March we took up the Indian programme in the "Visitor." We found it inter-

esting and profitable, and as a result we decided to take up again the 10c collection for the Indian Mission, which for some years had been allowed to lapse. While we have some cause for encouragement we deplore the fact that not more of the women in the church are interested in Circle work. Out of a female membership of 59, only 18 or less than one in three belong to the Circle. We raised during the year \$47.09 of which \$41.29 was sent to the Treasurers of the Women's Missionary Societies. We hope under the leadership of our new President to make still further advance during the coming year.

A. BROWNLEE,
Secretary.

BAND REPORTS.

WALKERTON—Our Mission Band has been working hard all winter making comforters and clothing for needy ones. We held two very successful entertainments. One at the home of our honorary president, Mrs. Menzie. Refreshments were served, all of potatoes, cooked in different ways, and was much enjoyed. We had a stocking social which brought in a little over eighteen dollars. Dainty little stockings of bright colored scraps were sent out with a verse asking each for twice as many coppers as the size of her or his stocking, and the money returned in the tiny stockings. A bright programme was presided over by our pastor, Mr. Brownlee. The proceeds were for Home and Foreign Missions.

Secretary.

JERSEYVILLE—On Tuesday evening, March 14th, the Little Gleaner's Mission Band, which was re-organized last May, held its first open meeting. Our pastor, Rev. J. N. McKinnon, acted as chairman and led the devotional exercises, after which a lengthy programme was rendered, consisting of readings, recitations, dialogues, singing and instrumental music. A number of mite boxes were opened and netted \$5.19. An offering was taken up and amounted to \$5.47, making a total of \$20.76 raised during the year, which was equally divided between Home and Foreign Missions. Our band has 45 names on the roll at present.

ETHEL G. VANSICKLE,
Secretary.

DELHI—Our Band held its annual Maple Sugar treat on Friday, April 7th, and it was very successful. Each member of the Band was given a pyramid at the regular meeting held a month previous, to be returned the evening of the social. When they were opened they contained nearly \$29.00. The total collection of the evening amounted to nearly \$35.00. With what we had on hand we are able to send \$25.00 to Home Missions and \$25.00 to Foreign. Our Band has a membership of 160. The meetings are held the first Sunday afternoon of each month and a fee of two cents is asked each member. They are led

by the president, Mr. Fugel, with a programme given by members of Band. The meetings are full of interest and we hope to increase the membership to nearly 200 before very long. During the year two have been made life members, one Home and one Foreign.

BERDA PETTIT,

Secretary.

BARRIE—To give thanks unto the Lord, for He is good, for His mercy endureth forever.

Our hearts are attuned to His praise for the goodness of the year just passed, and we look forward to the coming one with great expectation. Last September the Band held a birthday party for its members at our pastor's home, when a most enjoyable afternoon was spent in games, music and refreshments, each member responding with a liberal gift. We were so encouraged that at the next meeting we adopted a student, and have been much blessed in increased membership and funds. Each meeting brings additions to our number and interest is most gratifying. On March 19th we held a shoe social, and although the weather was disagreeable, we were crowded out of the S. S. room. A pleasant time was spent in music, etc., after which our largest boys and girls passed refreshments and announced \$21.35 as the result of the evening. We were thus enabled with our regular fund to send \$17 to student, \$5 to Home Missions, \$3 to North-West, and also give to home needs.

CORRESPONDENT.

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

Receipts from Mar. 10th, 1906, to April 15th, 1906, (inclusive).

GENERAL ACCOUNT.

FROM CIRCLES.—Toronto, Jarvis St., (\$25 for lepers, \$51 for bungalow,) \$115.37; Sparta, (\$1 for bungalow,) \$6.96; London, Talbot St., for bungalow, \$40.56; Wiaront, \$3.25; Plympton, Thank-offering, \$5; East Toronto, \$4; Denfield, (\$2.50 for bungalow), \$21; Cobourg, \$5.25; Mount Forest, special for bungalow, \$5.25; Port Hope, Thank-offering, (add.), \$1; Toronto, Walmer Rd., (add.), \$12.92; Peterboro, Murray St., Annual Meeting Coll., \$3.85; St. Catharines, Queen St., (\$6.30 for bungalow), \$16.73; Guelph, First Ch., (\$6.28, Thank-offering) \$13.91; Atwood, \$1.70; Paisley, \$2; Toronto, Bloor St., (\$185.30 for bungalow), \$230.93; Colchester, (\$1.15 for bungalow), \$3.83; Markham Second, (\$3.50 Thank-offering), \$8; Parry Sound, Thank-offering, \$4; Toronto, Century, \$6.30; Keady, \$3; Gilmour Memorial, \$9; Petrolca, \$8.12; Southampton, (\$5 for bungalow), \$9; Brooke, \$2.84; Beachville, \$2; Poplar Hill, \$1.25; Tillsonburg, \$5; Walkerton, \$5.30; Salford, \$3.80; St. Thomas, (25c. for bungalow), \$15.75; Ingersoll, \$16.25; Burford, (\$5 for bungalow, \$2.50 Thank-offering), \$7.50; Meaford, \$2.15; Stratford, (\$23.30 for Pithapuram), \$28.60; Ridgetown, \$6.70; Jaffa, \$4.10; Cheltenham, Life-membership of Mrs. Davidson, \$25; Calvary, \$9; Brooke and Enniskillen, (\$17 for

student, \$2.25 Thank-offering), \$20.63; Wallaceburg, \$7.70; London, Maitland St., \$2.75; Toronto, Western, \$14.86; Woodstock, First Ch., \$3; Belleville, \$3; Mount Forest, \$7.23; Stouffville, \$4.85; Onondaga, First, \$2.85; West Toronto Junction, \$4.05; Brantford, Immanuel, \$27; London, Talbot St., \$16.15; Bentinck, \$3.60; Wyoming, \$4.60; Brampton, \$5.50; Fenelon Falls, \$10; M'Liberta, \$1.25; Owen Sound, (\$3 for bungalow), \$9; Nisour West, \$2.06; Port Burwell, \$3.85; Toronto, Memorial, \$5; Toronto, College St., \$20.85; Collingwood, \$2; Campbellford, \$1.82; Listowel, \$1.95; Hillsburg, \$4.10; Toronto, Ossington Ave., \$7.50; Port Colborne, \$5.50; Wilkesport, \$1.75; Sarnia, (\$1.15 for bungalow), \$11.91; Sprucedale, \$1.55; Hamilton, Victoria Ave., \$7.55; Tiverton, for bungalow, \$5; St. George, \$6.10; Toronto, Beverley St., \$12.70; Windsor, Bruce Ave., \$10; Lindsay, (\$25 for Biblewoman), \$37.96; Galt, \$5.30; Toronto, Jarvis St., \$107.26 Thank-offering, 68c. from mite boxes, \$450 for Dr. Smith's Hospital, \$26.50 for bungalow), \$621.90; Brantford, First Ch., for Miss McLeod, \$50; Barrie, \$6.80; Brantford, Calvary, \$8.75; New Liskeard, Thank-offering, \$3.50; Toronto, Kenilworth Ave., (\$4 Thank-offering, \$4 for bungalow, \$3 special), \$18.40; Bethel, \$3.25; Burlington, \$1; Daywood, \$6.50; Delhi, (\$5 Thank-offering for bungalow), \$9.05; Lakeshore, Calvary, (\$25 for Biblewoman), \$35.80; Kincardine, \$5; Pine Grove, \$1.45; Beamsville, \$7; Cramahe, \$2.40; East Toronto, \$3.50; Guelph, Trinity, (\$4.25 for bungalow, \$11.20 Thank-offering, for Life-membership), \$23.80; Norwich, \$5; Toronto, Immanuel, \$10.70; Orangeville, \$3.15. Total, \$1,822.59.

FROM BANDS.—Pt. Arthur, for "Yaldi David," \$4.25; Guelph, Trinity, (\$3 for Bolivia, \$6 for bungalow), \$13; London, Talbot St., \$14.38; Delhi, \$25; Jerseyville, \$6; Barrie, for student, \$17; Giammia, \$2.85; Belleville Girls' B. for "Karre Sattayvadamma," \$12; Walkerton, for "Vinakoti Mary," \$1.37; Toronto, College St. for "Korati Yesudha," \$5; Hamilton, Herkimer, for "Thuluru Anamma," \$6; New Sarum, \$1.50; Wheatley, \$3.40; Stouffville, \$7.50; Kingsville, \$1.50; Wallaceburg, for "Matsa Martha," \$3.85; Vittoria, \$6.50; Port Colborne, \$5; Belleville, Boys' B., for "Maddala Yakobu," \$17; Owen Sound, (\$23 for student, 50c. for Bolivia), \$25.50; Sarnia, \$7.03; Listowel, \$1.50; Sarnia, Brock St., \$1.90. Total, \$189.03.

FROM SUNDRIES.—London, Adelaide St. Mrs. Woodburne's S.S.C., for "Talur Cornelius," \$16.40; Toronto, Jarvis St., J. Y. P. U., \$1.75; interest on investment, Miss Nellie Davies' gift, \$10; Toronto, Western, Mr. Weaver's S. S. Class, for "Martha," \$6.25; St. Thomas, J. Y. P. U., for "Nakka Yohann," \$10; F. and A., for "Sayamma," \$10. Total, \$54.40.

Total receipts during the month - - - \$2066 02

DISBURSEMENTS.—By cheques to General Treasurer, for regular estimates, \$591.57; bungalow, \$600; extras for lepers, \$25; Bolivia, \$3; P. Peter and wife, Yelamanchilli, \$45; Pithapuram Bungalow, \$22.30. Total, \$1,286.87.

EXPENSE ACCOUNT.—Postage for Mission Band Secretary, 72c.

Total disbursements during the month - - - \$1,287.59
Total Receipts from Oct. 21st, 1905 - - - \$5,895.08
Total disbursements from Oct. 21st 1905 \$5,752.92

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. E., Toronto.

Youths' Department.

WHAT A PENNY TEACHES.

First Child—

Here's a penny for the Master,
Given as an offering dear,
In remembrance of his goodness,
Crowning us from year to year:
'T is a little willing offering
That I bring through love alone,
Yet, not mine—the Savior lent it,
And I give Him back His own

Second Child—

This little penny that I bring
To Jesus as an offering,
You see is very, very bright,
And seems to say, "He is our Light"
Like it, I pray, my soul to shine
Triumphant for my King divine.

Third Child—

The penny I offer is new,
A symbol for me and for you;
So, too, are the mercies that, scattered abroad
Descend to the earth from the store-house of
God;
His mercies are new,
And fresh as the dew.

Fourth Child—

Here on this penny's face
A stamp, or seal, I trace,
That shows its mart of trade,
And place where it was made;
With us it is the same,
A seal we, too, may claim;
And if our hearts to God are given,
We'll wear the blessed seal of heaven.

Fifth Child—

I find a name and date
On which to meditate,
And from my penny learn
New meaning to discern,
And read a lesson there
To keep with tender care;
If we for God are set apart,
His name is graven on our heart.

Sixth Child—

My little penny reminds me—
It stands for wealth, though small—
Of our Father's great abundance,
Rich and large enough for all;
From his bounty full and free
Man is fed, from sea to sea.

Seventh Child—

My penny suggests giving,
And this is true living,
If done for the dear Savior's sake,
To give without grudging,
And no one misjudging—
Oh, this is the plan I would take.

Eighth Child—

I have a thought to tell you
My penny teaches me;
'Tis round, and is the emblem
Of true eternity.
So Jesus' love encircles
His children, great and small,
And tenderly surrounds us
Forever, one and all
—The Missionary Monthly.

TO THE MISSIONARY BANDS.

Dear Young Friends,—

"What a beautiful day!" has been the exclamation everywhere. We are faintly reveling in the delights of the spring-time, in the glad-some songs of the birds, the budding trees, the fresh green grass, and the timid flowers hidden in the depths of the woods. Does there creep over you a listless longing to lay aside duty for pleasure? But firmly boys and girls are replying, "No, not now; we must work. Examinations are just ahead!" An all-absorbing interest centres about that examination day. May you all find success!

And while you pore over your books, we wonder if you forget the students who work under India's burning sun? Hundreds of our Mission Band members are sharing the responsibility of providing education and all of life's necessities for these boys and girls in Samulcotta and Cocanada, and when spring comes, you look for a message concerning them. The revised lists have been sent us by Miss Lida Pratt, of Cocanada, and Mr. Harry Stillwell, of Samulcotta, who is taking Mr. Craig's work during his absence on furlough. Miss Pratt writes that the work in the Girls' School has been much hindered by change of teachers, but the new head-master arrived on Feb. 13, and it was hoped that the work would then go steadily forward. There are now 78 girls in the school, 16 being in the Infant Standard, and 62 in the seven other standards. In comparing with last year's list, we find

that there have been 27 promotions, 26 new students, while 25 remain in the same classes. One girl is provided for in India, 37 are supported by the home workers, the full price being \$17.00 a year; 23 Bands will keep the same student as last year, but 14 names must be changed. Thus it will be noted that still there are 40 girls opposite whose names stand no person and no Band as supporter. Who will be the next to adopt a girl?

In the Samulcotta Seminary, 15 students are in the Theological Department, 15 in the Third Form, 20 in the Second, 28 in the First, and 14 in the Fourth Standard, 92 scholars in all. Forty-two are found also on last year's list, but the rest are new pupils. In the theological classes are four whose names appeared in the highest form in 1904. It is encouraging to note a growth of five in the number of those in training for this definite work for God. As rapidly as possible we are forwarding to each Band special word concerning the one supported. Should any fail to receive the desired information, it may be through change of address of the leader or secretary. Kindly send us inquiries. Please state your pupil's name carefully when forwarding funds to our Treasurer, Miss S. J. Webster, 324 Gerrard St. E., Toronto, and try to send the full amount within each year.

At times we find in Bands such a feeling of disappointment where it is necessary to assign a new name. Some have said: "Why it seems as if the money is lost when he does not finish the course!" If a disappointment to us, how much more to the missionaries, for in a country like India, so many causes interfere with school work. But surely money is never lost when invested in human life. Is it a loss in Canada when a lad is given an extra year's schooling? Why no! it is but that much better preparation for the strenuous duties of life. How then can it be a loss in dark India? The year in a Christian school, for which you paid, may result after all in bringing about the grandest changes in that life and the student for whom you worked and prayed may yet become a power for God among the heathen, and may with us some glad day join the innumerable company of the redeemed. Why should we ever grow discouraged since we are workers together with God? 'Tis God alone who grants the blessing. Let us rather humbly pray with Frances Ridley Havergal:

"Jesus, Master, whom I serve,
Though so feebly and so ill.
Strengthen hand, and heart, and nerve,
At thy bidding to fulfil.
Open Thou mine eyes to all
All the work Thou hast for me."
Yours in the Band work.

S. S. B.

IMITATION JAPANESE.

[To be recited by a little girl in easily improvised costume of shawls and sashes like the dresses seen in Japanese pictures, having her hair done very high and carrying a Japanese fan and a paper umbrella.]

I.

If I'd been born across the sea,
In a little house of clean bamboo,
Among the flowering cherry trees:
If I'd been fed on fish and Rice,
The queerest nuts that e'er do grow,
And all the different sorts of teas:
If I'd been drawn in jin-riki-shas,
And never seen the railroad cars,
Perhaps it wouldn't seem so nice
To be a Japanese.

II.

But "Mary Jones" does sound so plain
Compared with "Neo-Iva-san"
And such a place as "Jones' Creek"
(That's where I live and must remain),
Could not be found in all Japan.
Instead of "Pike's" or "Skinner's Peak,"
Of "Fuji-yama" there they speak—
The sacred mountain by the sea.
How elegant geographies
Must be in Japanese!

III.

We have such very common things.
Like pigs in pens and coops of hens,
Our corner stores that smelt of cheese,
While they have storks with spreading wings
That live among the reedy fens;
Their girls have paper parasols,
And painted fans as well as dolls:
They wade in flowers to their knees,
And live a life of joyous ease—
The happy Japanese.

IV.

Yet mamma wouldn't be the same
With beady eyes and funny name;
And might not care so much for me,
And—come to think—they never can
Have any Christians in Japan!
They worship curiosities,
Great metal idols, made by man
About the time the world began.
So, on the whole, I'd rather be
A little plain American:
An imitation if you please,
Not truly Japanese.

—Mission Studies