

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

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OF CANADA**



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Canadian Missionary Link.

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"HE SHALL NOT FAIL NOR BE DISCOURAGED."

BY JUNIATA.

Faint-hearted and weak are the children of men,
Overcome and discouraged again and again;
Over and over we falter and fail,
Crying out, "What doth our labor avail?"
Verily, then, did the triumph depend
Only on this, that we "hope to the end."
Dark were the prospects of joy and salvation,
Pledged and foretold for each sin-ruined nation.

Nay, upon One that is mightier than we,
Wait all the lands and the isles of the sea.
Hark to this word for the weak and the tried,
Hearken, then hasten to work at His side.—
"He shall not be discouraged and He shall not fail,
Till judgment and truth in all kingdoms prevail,
In faithful endeavor, in patient endurance,
Let us "lean hard" on this gracious assurance.

—*Mission Studies.*

ALTHOUGH as yet our Women's Societies have no part in the Bolivian Mission, all will be glad to hear of the safe arrival of Rev. A. B. and Mrs. Reekie, Mrs. Mitchell and Miss Carmichael, at their destination, and wish them God-speed in their work. During Mr. Reekie's furlough, Mr. Mitchell took charge at Oruro, and was greatly blessed in his work, four promising converts were baptized. Mrs. Reekie's introduction to the work was not very pleasant as they were mobbed while attending a service at Cochabamba, but escaped without serious injury. The authorities were indignant at their treatment and they were promised future protection by the Government. Rev. and Mrs. Reekie and Miss Carmichael will be settled at Oruro. Rev. C. N. Mitchell at their former field, Cochabamba. Our newly appointed missionaries, Rev. F. J. and Mrs. Scott, sail from New York on the 18th and are to be located at La Paz. The prospects are encouraging and should enlist our sympathy and prayers to a large degree.

WHILE our own mission fields are being so greatly blessed, we rejoice that "The Revival" is not confined to any one society or denomination. Many of our readers will remember Mrs. Archibald of the Maritime Provinces, who attended one of our Conventions, and will be pleased to read her letter; also those from other fields than our own, for we are workers together in the great harvest field, seeking to carry out "The Great Commission."

MR. V. C. JACOB, a member of the faculty of Ramapatam Theological Seminary, has been appointed to represent the Indian Christians of our Telugu Mission on the Council of the National Missionary Society. — *The Baptist Missionary Magazine.*

DR. JOHN McLaurin, of Coonoor, writes that he is nearing the end of his present term of labor in India. This labor will be a monumental work embracing a full set of commentaries on the New Testament for the use of the 65,000 Telugu Baptist Christians. He hopes to put the Corinthians, Galatians, Ephesians and Philipians through the press this year and then to come home early next year on furlough, visiting the World's Sunday School Congress at Rome en route. He is beginning to feel tired, having been pretty closely at the work of the mission for about forty years. He has never felt so well since the conclusion of the great controversy with the Bible Society, the main brunt of which fell on him for a long term, and which terminated so successfully and agreeably to all in the Centenary year of that Society, 1904.—*In Canadian Baptist.*

THE good thoughts, the good deeds, in good memories, of those who have been the salt and light of the earth, do not perish with their departure—they live on still; and those who have wrought them live in them.—*Dean Stanley.*

THE HAYSTACK PRAYER MEETING.

MANY of our readers have doubtless seen accounts of the Centennial Celebration of the Haystack Prayer Meeting, at Williamston, Mass., last October. A monument upon the spot commemorates that eventful meeting, bearing the names of the five young men who attended it, viz.: Samuel J. Mills, James Richards, Francis L. Roberts, and Byron Green. The following address from "The Maritime Baptist," by Rev. R. O. Morse, will, I think, be of interest to many, if not all, of our readers:

As the result of a deep religious awakening which had made itself felt in Williamston and many surrounding localities, it had become the custom of a number of the students of Williams College, founded in 1793, at Williamston, to meet every Wednesday afternoon, in the valley south of the college for prayer. Sometimes when they had more leisure, they would go to a grove in the opposite direction. It was in this latter direction that the five young men wended their way upon that historic afternoon, but a thunderstorm led them to leave the grove and to take refuge under a haystack in Sloane's meadow nearby. The subject of the conversation turned upon the moral darkness of Asia, and Samuel Mills, the leading spirit of the group, proposed to send the Gospel to that dark, heathen land, uttering the words which have since become a missionary classic, "We can do it if we will." The five young men present then each offered a prayer, four of the five making the heathen world the burden of their petitions. Mills was especially enthusiastic in his prayer; he prayed that God would strike down the arm, with the red artillery of heaven, that should be raised against a herald of the cross.

These prayer meetings were continued in the grove near by until cold weather, when a good woman gave leave for the students to meet in her kitchen. After a time she asked that the door might be left open in to her sitting room, that she might listen, and later she opened the sitting room itself, and there this meeting was continued for at least forty years. At these meetings missions to the heathen were always kept to the forefront. Thus, as has been said, "the first personal work of effecting missions among foreign heathen nations on the part of American youth" were made at Williamston that afternoon one hundred years ago.

Although the story of the haystack meeting was well known, the precise spot of where it was held was not known until 1854, when the only survivor of the group of students, the Hon. Byram Green, identified the place. Two years before, a stranger passing through Williamston who had been deeply impressed by the faith and zeal of the students at the haystack, sent back a gold dollar, saying that it would at least purchase a cedar post to mark the spot, and prophesying that it would some

time be marked by marble. In 1857 this prophecy was fulfilled, and the cedar stake was replaced by marble, through the generosity of an alumnus of the college. President Mark Hopkins said in his address at the dedication, "For once in the history of the world a prayer meeting has been commemorated by a monument."

The missionary enthusiasm of these devoted young men found expression two years later, when on Sept. 7, 1808, two of the original five, Samuel J. Mills and James Richards, together with Ezra Fiske, John Seward and Luther Rice signed the constitution of "The Brethren." This was a secret organization, the purpose of which was "to effect in the persons of its members a mission or missions to the heathen." Each member pledged himself to "keep absolutely free from any engagement which shall be deemed incompatible with the object of this society," and to "hold himself in readiness to go on a mission when and where duty may call." Two years later, when the members entered the Theological Seminary at Andover, Mass., the society was transferred there, and the names of Adoniran Judson, jr., Samuel Newell and Samuel Nott, were added to the roll. From the time that Judson joined The Brethren he appears to have been the leading spirit among them; but one impulse moved them all, and they were exceedingly active in their efforts to kindle missionary enthusiasm among the churches and ministers wherever they went. The secret character of their organization grew out of a general lack of sympathy on the part of many of the churches of that day with what appeared to be such Utopian plans. The society still lives, although under a modified constitution, and has proved to be one of the influential organizations of history. Its membership, from Mills to Neesima, has included many noted missionaries.

But what came of this movement? Here were young men anxious and preparing for missionary work among the heathen. But the churches must be awakened to sympathy with their ideals. Time and space forbid our tracing the scattered missionary movements which providentially had prepared the way for the work of these young men. But men of faith, and piety, and large vision, in all denominations, were becoming interested in missions. Thus, the soil was ready for the seed. These young men were all Congregationalists. They therefore appeared before the General Association of that body which met at Bradford, Mass., on June 28, 1810, and asked to be sent as missionaries to the heathen. A sufficient number of influential members were in sympathy with them to ensure the success of the project. The following day the first Board of Commissioners for Foreign Missions was elected, and thus the first foreign missionary society on the American continent came into existence.

But these young men were not yet ready to take up the work to which they had devoted themselves. Their studies were not yet com-

pleted. But events were moving their way. So on Feb. 6, 1812, at the Tabernacle in Salem, Mass., Messrs. Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall, and Luther Rice were ordained to the gospel ministry, as missionaries to the heathen in Asia. On the 19th of that month, Messrs. Newell and Judson, with their wives, sailed from Salem on the brig Caravan. One day earlier, Messrs. Nott, Hall and Rice sailed from Philadelphia on board the ship Harmony. Thus six years after the famous haystack prayer meeting, the first contingent of foreign missionaries sailed from America.

We must follow two of these men a little further before we take up the other line of thought proposed in this address. On their way to India, though sailing in different ships, Adoniram Judson and Luther Rice became convinced of the invalidity of their infant baptism and soon after their arrival in India received believer's baptism at the hands of Joshua Marshman, the celebrated English Baptist missionary. Messrs. Judson and Rice at once reported their course to those who sent them out and along with it appealed to the Baptists in America to support them in their work. Their appeal was favorably received, and after careful deliberation, a meeting was called in Philadelphia, and on May 18, 1814, was organized, the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. Since 1826 the headquarters of this society have been in Boston, and in 1846 its name was changed to the American Baptist Missionary Union. Thus two great missionary societies are the direct outcome of the haystack prayer meeting.

DODDRIDGE'S MISSIONARY SOCIETY.

Foreign Mission Beginnings in England.

By Rev. C. A. Votey, Detroit, Mich.

THE Haystack Centennial has revived interest in the beginnings of modern missions. To find them we must go back to the Haystack meeting and back of William Carey. Fifty years before that good man started for India, Dr. Philip Doddridge, the most eminent Dissenter of his time, felt and pleaded for the heathen, and planned and started a society to preach the gospel to them. In Dr. John Stoughton's "Life and Labors of Doddridge" we read:

"In 1741 he devised an extensive plan for the advancement of the gospel at home and abroad. It was a missionary association; the first of the kind we ever read of. Cromwell had resolved to set up a council for promoting the Protestant religion through the world. Richard Baxter advocated the erection of a college to teach students the languages of the heathen, with a view to qualify them for missionary labors. Robert Boyle supported and encouraged John Eliot, the Apostle to the Indians. Societies were formed in England, Scotland and Denmark to promote the preaching of Christianity in other lands; and Moravians

were heroic laborers in the field; but Doddridge seems to have led the way by establishing what may be termed an auxiliary congregational association in aid of missions. This was his project: "That pious people unite as members of a society; that they daily offer up some earnest prayers for the propagation of the gospel in the world, and especially among the heathen nations; that they attend four times a year for solemn prayer; that some time be then spent in reviewing the promises relating to the establishment of the Redeemer's kingdom in the world; that any important information of the progress of the gospel from foreign lands be communicated at these quarterly meetings; that each member contribute something towards supporting the expense of sending missionaries abroad, printing Bibles and other useful books in foreign languages, and establishing schools for the instruction of the ignorant, and the like."

In a note Dr. Stoughton adds: "The details are given in the dedication of the sermon on 'The Evil and Danger of Neglecting the Souls of Men.' The dedication of this very solemn discourse is addressed to the ministers of Norfolk and Suffolk, particularly those with whom the author had an interview at Denton, June 30, 1741. One who was present on that occasion says: 'He entertained us with an excellent discourse from 2 Peter 5: 6. A remarkable day indeed, when the presence of God filled our assembly; and not myself only, but many others have with pleasure owned it was one of the best days of our lives. Though the season was hot, the auditory much crowded, and between four and five hours were spent in the public worship, none thought the hours tedious, or wished for a dismission.'"

So at the middle of the eighteenth century God was stirring up His people to pray and labor for the carrying of the gospel "far hence to the Gentiles." — The Baptist Miss. Magazine.

ENCOURAGEMENT TO PRAY.

Many and wonderful are the results of prayer on India. The full extent of the results of prayer we shall never know here on earth, and, as someone has said, "it may be one of the surprises of the next world to have it revealed to us."

In India, to-day, God is working in a way He had never done before; and the working, the blessing, the power, have all been the result of prayer—heart-felt, earnest, believing prayer.

Over and over again we missionaries, working for the Master in far-off dark India, have felt the power of the prayers of earnest watchers in the homeland. Here let me give a personal instance of the realization of being upheld in prayer.

One day, when visiting a village with a Bible-woman, at the first house we came to, almost immediately between 20 and 30 men and women gathered round. We began singing a hymn, when the people suddenly all fell back to let a man come into the courtyard. He was the chief man of the village, and he sat down,

and began arguing. Presently the Bible-woman began asking him questions about his religion, but he could not answer, so called someone who was evidently his mother. She came—a little, bent, white-haired old woman; and no sooner did she see us than she began to swear at us, and to say that most awful things against God and His Son Jesus Christ. I listened for a minute or two, then I could stand it no longer, but, going up to her, spoke to her very plainly, telling her how wicked she was, and saying that if she did not want to hear herself, she had no right to keep others from hearing.

She listened in silence and astonishment, then turned round and slunk away, without a word, her son following her. Nothing but the power of God could have silenced her, and I felt some one was praying somewhere.

Now let us look for a while at some of the spots where God is working wonders—yes, miracles, and all in answer to prayer.

About eighteen months ago, while some of God's missionary children were away at the Hills for rest, He spoke to them, and gave them a full, rich blessing. On returning to their station (Ratnagiri), they told the Christian people about it, and at once a daily prayer meeting was started. For six months, every day, these people met for prayer, asking for a great revival in their midst. But it did not come.

Then some of God's spirit-filled people from Pundita Ramabai's village of Mukti came to them. The praying-band, as they are called, prayed for the Christians of Ratnagiri as they had never been prayed for before; and God showed them what revival means—humbling, confession of sin, asking and receiving pardon; then perfect peace and joy, and, lastly, prayer for power for service. Now they realized, in answer to these powerful prayers, they must "get right with God" before the revival could come. So the people cried to the Lord for mercy, being in agony of conviction of sin. To quote the words of a missionary who is there: "All, from the missionary down to the child of three or four, were humbled to the dust, and were compelled to get up before the people and confess their sins. . . . Some dreadful confessions were made. . . . Some passed through awful agony of soul. But when they found peace, they would jump up and begin to sing, their faces beaming with the light and radiance of Him who had met and conquered them. But soon they would be on their knees again—not for themselves now, but in agony for others." Some people say, "But is it real?" This is what an eye-witness says: "There was no fanaticism; there was no unreal excitement; but there was gladness, and blessing, and joy. Whole days were devoted to fasting and prayer, and yet, in spite of the heat, we were none the worse for it physically, and much better for it spiritually."

Then came a time of fuller consecration, many of the people giving up things they knew might hinder the Holy Spirit working through them.

What is the result? Let me again quote the same missionary: "The meetings are still continuing each evening. The mornings are devoted to witnessing to the heathen. Such large bands of witnesses never went out in this place before. Every Christian is witnessing for Christ, and the message is listened to as never before. . . . Many who never gave the message to the heathen, or who went in fear and trembling, now go with great boldness, and rejoicing to tell of Him who has changed their lives." It seems like the second chapter of Acts being repeated.—The Zenana.

SYSTEMATIC AND PROPORTIONATE GIVING.

A paper given by Mrs. J. B. Clifford at the Waterford Women's Missionary Convention, since which she has been called to higher service.

Systematic or proportionate giving does not determine what portion of our income should be given to the Lord. The man who gives more when his business is prosperous than when it is the reverse may be giving systematically and proportionately, and yet not according to the Bible rule. The Old Testament clearly required the tenth to be given to the Lord. Indeed, it declared that that was the Lord's, and withholding it from Him was robbery. "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year." "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, it is the Lord's." "It is wholly unto the Lord."

I think that Jesus would have said more about tithing only that the Jews knew the law concerning it and rigidly observed it. Why need he then to press it upon them. They even tithed their mint and anise and cummin; but while the Lord reminded them of the weightier matters of the law, judgment, mercy and faith, which they had largely forgotten, still he did not discourage their tithing, but said, "These ought ye to have done, and not left the other undone."

Does it seem reasonable that we who live under a larger covenant should be smaller in our conceptions of God's claims. Should they who had but a shadow of the good things to come and not the very things, be more liberal toward God than we who enjoy the very noon-day light of the glorious gospel of His Son?

Did it ever seem strange to you in reading the Old Testament why God required of His people such sacrifices for His service? Doubtless the outflow of "the blood of bulls and of goats," etc., was to typify the blood of Him who was to offer "Himself without spot to God." But I conceive that He wanted His people, then and now, to realize that His service is not a small and mean and inexpensive thing, but that He claims our best of possessions as well as of service and affections. And so a man is never well converted

until he carries a converted pocket-book. We need a great arousal on this very subject. The little pamphlet on "Pray, Pay and Prosper," by Rev. J. E. Hunter, is, I think, very convincing. And so, too, "The Path to Wealth," by Rev. Linscott. Many other most valuable contributions on this subject are being widely circulated, yet the church to an alarming extent seems to be asleep concerning it. Few seem to be earnestly and honestly asking, "What shall I render unto the Lord for all His benefits toward me?" or saying truly, "Of thine own have we given thee." But though men's eyes are dim and their ears dull of hearing, and though much has been said to apparently little profit, still the duty of those who see the truth, or, at least, think they do, is to faithfully and persistently proclaim it, believing that God's word shall not return unto him void, but it shall accomplish that which He has pleased and prosper in the thing whereunto He has sent it.

The word of God certainly presents tithing as a duty that brings with it blessings both temporal and spiritual. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine." "Bring ye all the tithes into the storehouse and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Many of God's people to our own knowledge have proved these promises true, temporarily and spiritually, in their own personal experience. Certain it is that God will not be man's debtor. He has an infinite variety of ways in which he can pay back for what we give to Him; in health, wealth, and in spiritual joy and usefulness in his service; but pay us He will, and that in "good measure, pressed down and running over." A friend told me of a little boy who saved all his coppers to buy his father a birthday present. But when his father knew it, he said, "Will I let the little fellow suffer for it? Won't I pay him back?" And will our Heavenly Father do less for us?

The setting apart of any proportion of our increase to God, regularly and systematically, would contribute toward our success financially, by at least keeping us constantly posted on our financial condition, the neglect of which is doubtless one of the most fruitful causes of failure. But it would help us also to keep ourselves posted in regard to our account with God. Many fail to realize how little they really do give to the cause of God, when they do it in a haphazard way. They think that they have been giving more and oftener than they have till something convinces them to the contrary. And so many live a sort of depleted and impoverished life, without knowing probably the cause of it. But God says, "Ye are cursed with a curse, for ye have robbed me." The awfulness of the curse on the barren fig tree was that it lost the impulse and power to produce for others.

Is it not to be feared that many professing the Christian life—the life not for self, but for

others, is being thus cursed. Oh that we might hear that question in our souls, "Lovest thou me?" with its evidence inspiring and impelling us. "Tend my sheep; tend my lambs." Surely with the myriads, "not of this fold," for whom He died, and whom He would bring, ours is not to spend our first and best on self, its pleasures, ambitions, or adornments, but by our means as well as our prayers and efforts, of whatever kind, to heed the Saviour's words, "As thou didst send me into the world, even so have I also sent them into the world." His mission was "to seek and to save that which was lost." What is ours?

We give one cent a year for each heathen soul, a tenth of a cent a day for the spread of the gospel. Is that like working in His vineyard, or playing at missions?

As Dr. Pearson says, "We act as though we had an eternity in which to do the work, and the people we are to reach an eternity in which to be reached," forgetting, alas, that with every breath we draw four of them die without having ever heard of our Saviour.

And yet thousands of willing men and women desire to go to them with the saving message, but cannot for the lack of means to send them. For, as Paul says, "How can they preach except they be sent?"

O for that early love and devotion to return, when "They parted their possessions to all as every one had need." How long would it be before the cry, "Come over and help us," would be answered? With the firm grip of mammon worship upon us, we need to hear and heed the clarion call, "Let us advance upon our knees," "This kind goeth not out but by prayer and fasting." We prayed for doors to be opened, and they were, till everywhere the world is open to our message. We prayed for showers of blessing on the work of our missionaries, and we hear of an abundance of rain. Is it not time that we should pray especially that the Holy Spirit would so influence the church as to open her purse strings for the world-wide diffusion of the gospel? In the meantime, "Upon the first day of the week, let everyone of you lay by him in store as God hath prospered him." "Not according to what a man hath not, but according to what he hath." "Freely ye have received, freely give; for God loveth a cheerful giver."

A LETTER FROM MRS. ARCHIBALD, IN MARITIME BAPTIST.

ABOUT three years ago, when the word revival had no experimental meaning to our Telugu Christians, God graciously poured out His Spirit upon us, in what was at that time a marvelous manner. To us, it was a blessed season, as we had never seen such power manifested in this country, and did not realize that these people could be so melted and broken. The presence of the Spirit was so manifest, that by common consent the leader's chair was unoccupied, and from that time to the present, He has been the recognized leader in all our social and prayer meetings. As many

as are so led bring a word of exhortation, a song, a prayer, and no one waits for another. For more than three months meetings were nightly held in the chapel, and while the town was much moved, not many were converted and baptized, but two Brahmins and a few other new people can often make considerable commotion in a church. Our people received a great spiritual uplift at that time, and Christ has had more power in their lives since, though there was not so much public confession of sin, as has since characterized revivals in other places. We have kept our people well informed as to the work in Wales, and in other parts of India, and as they have read and heard of the mighty works in other localities, they have continued to pray, that God would again visit them. Time passed, and there was no move, till about August tenth, a few of us decided to meet daily to pray, that once again the Holy Spirit might come upon us in power. Weeks slipped away quietly, with only an increasing earnestness in the petition, till one day a Brahmin convert of three years ago, who had nearly broken our hearts, burst out into loud cries and tears and began to confess the many sins that had so grieved us. For several days he was in deep trouble and his heart seemed turned inside out, but joy came at last and he was a help to others for a time. Then a few others were led to partial confession and a heathen woman was remarkably converted, and made no real stop till she was baptized and in the church. We had often talked with her, but she had no genuine interest, but now she said God called her by a dream. She saw a ladder reaching from earth up to heaven, up which she and another woman went, but a man at the top sent them down. Later he called her to come up alone and showed her beautiful houses and gardens, where she wished to stay, but he said she must not, so she returned in sorrow to her own house. Then, she said, you know my house was almost destroyed by the storm, but in a little while it was filled with a wonderful light, and she interpolated, I do not know much about this Christian religion, but in that light I saw my sins, and in that light I know they were forgiven, for the Saviour died for me. She is only a poor woman, who earns her living by boiling grain for the bullocks that are used in the municipality, and has three children, her husband being dead. An hour after her baptism she put her basket on her still wet head and went off to her work, but some of the subordinate officials said she should not work there in future. Mr. Archibald soon fixed that, and she is still at work. Later on, she had another vision, wherein some one very white and clean approached her, and though he did not say a word, she said she knew he wished her to give up tobacco, so away it went, and has not been touched since. Formerly every day she used to steal some grain and other things, but all that was stopped, and the head men in her department said he wished all his employees would become Christians. We have three working under him now, and are just getting in a fourth. A few days after this baptism, Mr. Archibald and I went to Tekkali, to attend the quarterly meet-

ing, and Sunday, Sept. 29, the day our new missionaries sailed from New York was a glorious day there, about which the friends there have probably written you. On Monday we returned to find that the meeting had been continued here by Miss Mould and our people, and on Tuesday and Wednesday the Spirit came upon us like a flood, and for three weeks we hardly knew whether we were in the body or out of it. We have thought that these people were not capable of deep conviction of sin, but the Spirit knows how to do His work.

Such broken-hearted contrition we have never seen, and such confessions, where the heart seemed literally searched. There was only one case of confession of recent serious immortality, but the Great Searcher went back over ten, twenty and more years, and led some to confess things long hidden, and some that were done before they were Christians; but there were recent drinking, deceit, lying, unworthy motives in the work, and unholy living. Some were smitten down suddenly, and in an instant would be rolling in agony on the floors, while others had days and nights of sleepless soul torture, before they yielded to the demands of the Spirit upon them.

Our meetings were generally more quiet than those in Tekkali, but there were wonderful seasons of prayer, glorious singing and sometimes an outburst of victorious laughing, crying and hand clapping as the adversary who was ever present, suffered some great defeat.

A HINDU JUDGE ON THE BIBLE.

The Monthly Reporter of the Punjab Bible and Religious Book Society records the interesting case of a Hindu judge, a B.A. and also an LL.B., who in ordering some Bible text cards, wrote the following: "I am one of the humblest admirers of the teachings of the Lord Jesus Christ. My attitude to Him is one of profound respect, and I frequently refer to Bible for elevation of mind. I have therefore called for these precepts in order that I might by hanging them up in my study room, receive the vigor and freshness of life that such sublime passages can give. The passages given in the Sermon on the Mount, the Commandments, specially the two great Commandments, passages relating to love with mankind, including the enemies, do really elevate mind wherever remembered." Without the slightest doubt there are many thousands of the more advanced Hindus in India who have a like attitude of mind toward the Christian Scripture, and as the fetters of caste are loosened there will be an increasing tendency on the part of such to ally themselves openly with those who confessedly follow the Bible teaching. Mission statistics do not by any means show all the results of work being done, and aside from those who become Christians great numbers of people are being affected just as is this Hindu judge.—Missionary Review.

Our Work Abroad.

LETTER FROM MISS MURRAY.

Yellamanchili, Vizagapatam District, India.

December 11th, 1906.

To my friends and supporters in the home land.

Dear Friends,—From a desire to glorify God and to publicly acknowledge my indebtedness to Him as well as to my fellow-missionaries, I have been led to review briefly the experiences of the past year—a year to me of peculiar trial as well as of peculiar blessing.

In November of 1905, after a happy round of short tours with Dr. and Mrs. Smith, who were paying their farewell visits to the different parts of the Yellamanchili and Narsapatnam fields, I was suddenly struck down with fever which nearly proved fatal. Thanks to the faithful care of Dr. and Mrs. Smith and Miss Selman, who treated me as one of their very own, and in answer to a storm of prayer which went up from all parts of our mission, I was raised up to continue my work from February until the end of April. May and June were spent in the hills. Ten days after my return from the hills I was once more laid aside, this time to be confined to my bed for two months with typhoid fever.

Once more my fellow-missionaries came to the rescue. Once more I was cared for, this time by Dr. and Mrs. Woodburn, as for one of their own flesh and blood. If one must be sick in a foreign land, I know of no better place than in the home of a consecrated missionary doctor, where it has been my lot to be in both cases. I think I owe my deliverance from a virulent type of the disease to the prompt and faithful attention of Dr. Woodburne and the careful nursing of Mrs. de Carberet and Miss Selman, as well as to much prayer.

Five days before I was taken ill God brought to Yellamanchili for "rest and change" Mrs. de Carberet, a dear servant of His, a lady from New Zealand who came to India six years ago as a trained nurse to minister to sick missionaries. It was she who tendered such valuable aid when dear Mrs. Scott was so ill in Coonoor this year. Just so surely as Queen Esther had come to the kingdom for "such a time," so surely was Mrs. de Carberet brought to Yellamanchili on a mission at that particular time. Indeed we sometimes call her "Queen Esther." Her coming for "rest and

change" has become a standing joke. Nobly did she deny herself and devote herself to caring for me night and day for two months, with the exceptions of ten days when she was aided by Miss Selman, who, after spending that awful hot season on the plains, just as nobly denied herself the pleasure of attending Conference to come to me.

Mrs. de Carberet ministered to my soul as well as to my body, and by prayer, the use of the Word and pages from her own history, helped me over what would otherwise have been a very hard place in the way.

Exactly one month from the time I was taken ill God "visited His people" here, and I had to lie in bed during all those wonderful days. Perhaps you can understand what an opportunity this gave the "adversary" to perform his dastardly work in my soul and, let me say, he made the very best use of his opportunity. I think I can truthfully say that the suffering thus occasioned exceeded the physical discomfort. Thank God that "weeping may endure for a night, but joy cometh in the morning," and the joy is all the sweeter for the weeping and the morning light the brighter for the night which preceded it.

In closing let me say that I have emerged into the sunshine of God's presence once more and can praise Him for all the way He led me to humble me, to prove me, and to know what was in my heart. I am so glad that He who has passed through the Telugu church "like a refiner's fire and like fuller's soap" has not passed me by. Along with many of my Telugu brethren and sisters I seem to have been living in a new and clearer atmosphere. There is a new fellowship, first with God in reading the Word and in prayer, then with His people in His worship and service. I have a new interest in my Hindoo sisters.

To any who may be passing through the fires of purification let me pass on the message of messages given to me at that time: "Cast not therefore away your confidence which hath great recompense of reward. For ye have need of patience that after ye have done the will of God ye might receive the promise. For yet a little while and He that shall come will come and will not tarry. Heb. 10: 35-37. And to any who may be hesitating to leave all and "follow the Lamb whither-

soever He goeth" let me testify to the truth of the promise, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive an hundredfold now in this time houses and brethren, and sisters, and mothers, and children, and land, with persecutions; and in the world to come eternal life." Mark 10 : 29, 30.

I ask your prayers for the work among the women and children on the Yellamanchili field. God is wonderfully leading us these days to the homes of the hungry and thirsting ones. Pray that He may continue to do so and that He may satisfy these souls.

Your sister in Christ's service,
ANNIE C. MURRAY.

THE REVIVAL STILL CONTINUES.

Camp Narsapatnam Road Station
Nov. 9th, 1906.

Dear Bro. Brown :

Doubtless you and many others at home will be interested to hear what the practical results of the revival are to be. I don't know that I can enumerate all, but I want to tell you a little about one very pleasing result which is evident just now.

About three weeks ago, or a little over, I started out on tour with an evangelistic band, composed of young men who had been blessed in the revival. There are none of the regular preachers amongst them, as these have each their own work to look after, but one is a teacher, two are compounders, one is my own cook, and the other a cooly who cannot even read or write. Besides these I have two patients sent from the American Mission who are able to do a good deal of work, and are as busy as any of us.

Before the revival it had been the usual thing for the workers to take just whatever pace the missionary set them. If he worked hard, they would keep up; if he took it easy, they would too. Here is where the great difference appears now. They work regardless of the missionary. In fact I cannot keep up to the pace they set, for they are on the go morning, afternoon, and evening—preaching, selling books and tracts, and conversing where they cannot get a big enough crowd to preach to. My cook, for instance, does all the work he used to do, and hustles through with it in time so as to be off with the rest to the villages to preach. He walks from six to ten miles every day, preaches three, four, or six times, and takes his full share in every way in the Gospel preaching, although he is not paid for this at all. The horseman too, an uneducated chap is never quiet and gathers a knot of people about him wherever he is, and preaches as long as he

is given opportunity from his work. And such preaching I never heard before. It is simply glorious to see and hear these men plead with their native countrymen, sometimes with tears, to behold the love of God in His Son, and to accept Him in this the acceptable time.

Their preaching is now more of a witness than it used to be. They tell of what they were and of what God has done for them. They no longer hide their out-caste origin, but tell boldly that they came from the off-scouring of society, and that the grace of God in Christ has made them what they are. This has a wonderful effect on the people, and many who would otherwise oppose, are silenced by self-effacement of these men in their messages.

Then again, the Word of God is having a larger place in their preaching, and many mouths are closed and arguments silenced by the Word alone. I praise God for three weeks of the most wonderful touring it has been my privilege to enjoy. Sometimes I have had to restrain these dear fellows, for they at first made themselves sick by overdoing their strength.

The revival has emboldened us all in prayer to pray for larger things. We are beginning to realize that there is a mighty truth in the words of that beautiful hymn :

"Thou art coming to a king,
Large petitions with thee bring,
For His grace and power are such
None can ever ask too much."

It is a blessed privilege to be in India today. I would not miss it for a furlough if I had my choice and needed the latter badly.—

Letter from Dr. Woodburne, in The Baptist.

FROM MISS McLAURIN.

Miss McLaurin writes of the Caste Girls' School which was opened at Valluru last June. "It is in a splendid condition, 41 on the roll and good attendance. It rejoiced my heart more than I can tell you, to see the improvement in the children's behaviour and the interest they take in their Bible lessons. I spent all one day examining the three higher classes in Bible and it just filled me with gratitude. They have such an intelligent knowledge and are so interested. Some of them lead prayers at home and some of them refused to worship idols at the last feast, or do the regular ceremony. I hope we shall never lose Agnes (the headmistress), she is really wonderful, so capable and so independent. The landlord has been giving lots of trouble—spreading stories about her—but she demanded an explanation from him and went and saw the people herself and set things right. I don't know another native woman who could or would do it in a strange town."

Our Work at Home.

CIRCLE REPORTS.

PETERBORO'—Park St. Baptist Church Mission Band and Circle held their annual Thanksgiving concert and entertainment recently. It proved to be a great success, for, notwithstanding the unfavorable weather, there was a great turn-out and the programme betrayed careful preparation. The visitors were Mr. Chambers, who rendered the "Dream of Paradise" in fine form, and Miss Jessie Swinton, who contributed a very acceptable recitation. The entire program awakened deep interest and the following report shows the year's work:—

"It is with devout thankfulness to God that we, the Mission Band, of the Park St. Church, again present to you the report for the year 1906. The work still goes on. The meetings held Sunday at 4 o'clock, the 1st of every month are well attended and have been very interesting, all uniting in trying to make them so. We have held only 9 meetings during the year, the months of July, August and September being omitted.

We have a membership of 55. During the year we lost two very efficient members, Mr. Alex. Haddow and Mr. Roy Jackson, who are now attending Woodstock College in preparatory work for the ministry. We feel this loss very deeply as they were valuable workers both in Mission Band and Sunday School.

In January we held the annual election of officers which resulted as follows:—

President, Miss Maggie Mann; 1st Vice President, Miss Maud Everson; 2nd Vice President, H. L. Brace; Treasurer, Miss H. Gillespie; Secretary, Miss Nellie Hudson; Organist, Miss Gertie Buntin.

As we are again starting a new year we trust we will all be stirred with the power of God and be more zealous in our work and do more for the spread of the Gospel in foreign fields.

N. HUDSON, Secretary.

TREASURER'S REPORT.

<i>Receipts.</i>	
Bal. in hand, January, 1905.....	\$ 9 06
Receipts from concert, December 14th, 1905.....	6 75
Fees for year.....	11 64
	<hr/>
	\$27 45

Expenditures.

Home Missions.....	\$10 75
Foreign Missions.....	10 75
Sundry Expenses.....	1 33
Balance on hand for 1907.....	4 62
	<hr/>
	\$27 45

This year we find we are ahead of last year's standard. The fees having been paid in more promptly and we have been enabled to almost double our contributions to Missions.

H. M. GILLESPIE, Treasurer.

COLBORNE—Our Circle held an At Home and Thank-offering in the Church basement on Wednesday afternoon Nov. 7th. Meeting was opened by singing an old missionary hymn, our president Mrs. Davies in the Chair. Our regular business being soon over a short program was rendered, Mrs. Davies leading with a very interesting account of the origin and founding of Mission Circles and the great work being done by Circles and Bands. A reading by Mrs. Post and one from Mrs. Male, both bearing on the question of "Why we should give to Missions" were much enjoyed. Mrs. F. Morrow gave some extracts from a Lecture by a returned Lady Missionary which were both interesting and instructive. A reading called "Mrs. Morgan's Quarter" was given by the Secretary and also a letter read from an absent member. The envelopes were opened and texts read by Treasurer and Secretary, with the following result:—\$6.35 from home members and \$3.50 from absent members making a total of \$9.85 for Foreign Missions. One new member was added to our roll at this meeting.

After the meeting closed and while waiting for refreshments, Mrs. Male and the Rev. B. Davies sang a duett.

Lunch was then served and a pleasant social hour passed.

ANNA EDDY, Secretary.

ST. GEORGE—The Annual Thank-offering service of the Women's Home and Foreign Mission Circle was held in the Church on Wednesday, October 31st. Tea was served from 6 to 8

o'clock, after which an instructive and entertaining programme was rendered. The devotional exercises were conducted by our pastor and Mr. E. Patten, solos by Miss Wheeler of Paris, and Mr. Waite of St. George, quartette by members of Circle, and recitations by two members of Band. Mrs. John Craig gave an address touching on the revival in India. How our hearts went up in prayer for a similar revival to come in our midst. The collection amounted to \$23.50 to be divided between Home and Foreign Missions.

Then on the afternoon of December 5th we held our Twenty Fifth Anniversary of the organization of the Circle, at the home of Mrs. Woodard. We had written invitations sent to each member of the Circle and to as many of the old members as we could reach, Mrs. Hawkings our president presiding. The opening prayer was given by Mrs. Patten and the Bible reading by Mrs. Ker.

The Secretary read the first and last minutes. Mrs. Collins one of our old members, addressed us, calling up many reminiscences of past meetings, other old members were heard from by letters. Pleasing solos by Mrs. Rosebrugh and Miss Waite were rendered and a reading by Mrs. James Kitchen. The Treasurer Mrs. S. G. Kitchen who has been in office the greater part of the time, gave a paper covering the twenty-five years. Upwards of \$2,000.00 has been raised by the Circle in that time. The silver collection amounted to \$17.50. The meeting was closed by singing "Blest be the tie that binds" and prayer by our president. Mrs. Woodard served tea and a pleasant hour was spent.

L. J. KER, Secretary.

TORONTO—The Walmer Road Circle held their Thank-offering Meeting, Dec. 6th, and it proved one of the best attended and most enjoyable meetings of the year. One of our new members, Mrs. McKillup, gave us a wonderfully clear and beautiful Bible reading on a text from Nehemiah: "They strengthened their hands for this good work." Her two main thoughts were, first, the work, and secondly, the preparation necessary—the necessity of prayer; of wisdom; of doing the work nearest; of keeping in mind that it is a great work.

Two sweet songs by Miss May Stockwell added greatly to the pleasure of those present. Miss Norton read us two very interesting letters

concerning the recent revival in India—One from our missionary Miss McLaurin, another from Punditi Ramabai's school.

When an opportunity was given for expressions of thankfulness many took part in speaking just a word of thanksgiving or with a verse of Scripture. Mrs. Diness and Mrs. Wreyford then read the texts enclosed in the offerings. The Thank-offering amounted to \$107.65. After the close of the meeting the members lingered to enjoy a cup of tea and a pleasant social time.

N. A. SHENSTONE.

CLINTON—The Mission Circle was re-organized here on Friday, November 9th, 1906. President, Mrs. Magee; Vice President, Mrs. Pennebaker; Secretary, Miss Delmage.

A Mission Band was also organized on the same date with Miss Waterworth as Leader.

We are glad that new interest has been aroused and hope that both will prosper.

COBOURG—The Mission Circle held their annual Thank-offering service, on the evening of Nov. 6th. Meeting was opened with singing hymn "Count your Blessings," reading of Scripture lesson by President and prayer by Pastor Quarrington.

President read some extracts from "Link" on reasons for Thanksgiving.

The organist was ably assisted by three members of the Circle who sang the Gospel Songs very sweetly, and added much to the enjoyment of the evening.

Pastor Quarrington gave an able address on Mission work, urging the importance of keeping in touch with it, saying among many other good things, that information was always the forerunner of inspiration.

Secretary reported \$25.28 sent to Foreign Mission and \$14.73 to Home Mission during the year.

Thank-offering was then received and amounted to \$10.00. Meeting closed with singing "Glory Song" after which light refreshments were served and an hour of pleasant social intercourse enjoyed.

HELEN E. HIMMAN, Secretary.

MEDINA—The women of the Medina Baptist Church, (Indian), met in the chapel Nov. 24th,

1906, for the purpose of organizing a Women's Mission Circle, and under the leadership and direction of Mrs. Freed, the Pastor's wife, it was successfully organized.

The first regular meeting of the Circle was held in the Chapel Friday afternoon, Jan. 4th, 1907, when all the members were present.

This was a glorious meeting, as the Holy Spirit was manifestly present. The members of this Circle are refined, intelligent, and educated Indian women, who are not only willing to labor for the spread of the gospel at home but also in heathen lands.

Mrs. W. FREED.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONT. AND QUEB.

PRAYER.

A SHORT time ago, one of our most earnest workers proposed to the Women's Foreign Board of Eastern Ontario and Quebec, that special topics for prayer concerning the work of our Society be printed monthly in the LINK. Hence, the following little Prayer Cycle, which we would urge those interested in our work to use, that all the members of our Circles may be united day by day in definite petitions for the special needs of our work. It is intended that as letters from our missionaries stating special needs come to hand, that the Cycle will be changed accordingly.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

'And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear.'

PRAYER CYCLE.—FEBRUARY, 1907.

FIRST DAY.

1. Pray for our work at home. That the officers and members of our Board may be guided by the Holy Spirit in directing the work.

2. For the members of our Mission Circles and Bands. That those who have the right spirit towards missions may use their influence in leading others to take an active interest in the work. That the mothers may train their boys and girls to work for missions.

SECOND DAY.

1. For our treasury. That the hearts of the women in our churches may be touched so that our resources may be such that we may extend our work.

2. Pray especially that the balance required for the McArthur Bungalow, and the \$170.00 for the re-building of the girls' dormitories at Akidu may be provided soon, so that the construction of these buildings may not be delayed for want of money.

THIRD DAY.

1. For our beloved missionary, Miss A. C. Murray, and her work on the Yellamanchilli and Narsanattam fields. That our missionary may speedily be restored to her full strength, and that she may have the full consciousness of the presence and power of Christ in her work among the women and children.

2. For the Bible-women and teachers, that they may be faithful, and that more trained workers may be led to offer themselves for work on this field.

FOURTH DAY.

1. For Miss McLaughlin and her Bible-women at Vuyuru. That their evangelistic work and touring among the villages on this vast field may be greatly blessed.

2. For the two Caste Girls' Schools. That the truth may be presented in such a way that the little girls will receive it into their hearts. For the work among the caste women and especially that the two caste women, Lukesamma and Katamma, who appear to be believing in Jesus, may have courage to confess Him openly.

FIFTH DAY.

1. For Mrs. Cross and Miss Robinson, who have charge of the Boarding Schools at Vuyuru and Akidu respectively, that they may be strengthened and guided so that through their influence the children may be led to the Saviour.

2. For Rev. H. E. Stillwell, Principal of the Samalkota Seminary, that he may have wisdom given him in the conduct of this important branch of our work.

SIXTH DAY.

For the Zenana work in Cocanada. For Miss Pratt and her assistants, Miss Gibson and Miss Beggs, that they may have abundant fruit for their labors. For the widows and downtrodden women, that they may be led to become avowed and faithful followers of Christ.

SEVENTH DAY.

That the wonderful Revival which is now working in our mission may spread throughout the villages, and that a great ingathering of the heathen may result.

For eighth day repeat petitions for first day, and so on throughout the month.

On behalf of the W. B. F. M. B. of E. O. and Q.

ETHEL CLAXTON AYER,

Cor.-Sec.

EASTERN SOCIETY.

At the regular quarterly Board Meeting of the W. B. F. M. S. of Eastern Ontario and Quebec, held on Dec. 7th in Olivet Church, Montreal, the thought of prayer held a very prominent place. Not only was attention particularly drawn to the Prayer Cycle to be printed regularly in the LINK, but the regular monthly meetings for prayer formed a subject for earnest consideration. It was felt that these, although not largely attended, were so strong a connecting link not only between the members of the Board and their Master, but also between His servants in both home and foreign fields, that they would be deeply missed. So far from dropping them they were more firmly established by the discussion.

We were glad at this meeting to receive as a Life-Director, Mrs. Blackadder, of Ottawa, her home circle having honored her in this manner for her untiring faithfulness through many years. Two new Life-members, Mrs. Alex. Edwards, of Rockland, and Mrs. A. E. Matthews, of Ottawa, were also received.

The reports of work in India were unusually interesting as the hearts of the missionaries are full of the wonderful revival with which God has blessed this field. There is much in the revelations of these experiences that inspire the deepest

awe at the mighty workings of God's Holy Spirit, but the supreme feeling is that of unpeakable thankfulness to God for this merciful revealing of Himself. The thought that filled the minds of those who listened to these echoes of this mighty work, was how can we hold back our gifts where God is so graciously willing to bless them.

ETHELWYN M. CROSSLEY, Rec. Sec.

NOTICE TO TREASURERS.

Will the Treasurers of Circles and Bands in Eastern Ontario and Quebec kindly send in all money on hand to the Treasurer of our Society, Mrs. W. G. Rickert, 60 Bruce Ave., Westmount, P.Q., so that there may be sufficient to cover our quarterly payments when the Board meets on Friday, March 1st, 1907.

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

Receipts from Dec. 10th, 1906, to Jan. 15th, 1907, (inclusive.)

GENERAL ACCOUNT.

FROM CIRCLES.—Woodstock, Oxford St., \$9.50; London, Talbot St., Thank-offering (\$25 of which for Life-membership) \$29.66; Toronto, Jarvis St., (\$10 "to avoid cut"), \$25.95; Gravenhurst, (\$7 Thank-off.), \$12; Woodstock, First Ch., (\$13.15 Thank-off.), \$21; New Sarum, \$5; Brantford, Park, Thank-off., \$15; Watford, \$6; London, Maitland St., \$4; Boston, (\$9.25, Thank-off.), \$15.25; London, South, \$4.75; Hespeler, (\$4 Thank-off.), \$10.75; York Mills, (25c. add. Thank-off., \$4.10 sp. for bungalow), \$8.30; Markham, Second \$5; London, Adelaide St., (\$21.14 Thank-off., \$4 Union Circle), \$25.14; Kincardine, Thank-off., \$3; Toronto, Ossington, Ave., \$5; Selkirk, \$2.50; Peterboro', Murray St., \$4.90; Burk's Falls, \$4.50; Glammis, \$5; Toronto, Walmer Road, add. Thank-off., \$3; Lakeshore, Calvary, Thank-off., \$15.65; Toronto, Olivet, \$4.45; Petrolea, \$5.88; Colchester, \$4; Listowel, \$1.75; Parry Sound, \$2; Toronto, Eilm, for "Venkamma," \$8; London, Talbot St., \$19.75; Shedden, Thank-off., \$3.50; Fort William, \$6.81; Vittoria, \$5; Burlington, \$1; Toronto, College St., \$3.90; Dutton, \$2; Hamilton, Victoria Ave., \$4.70; Barrie, \$6.55; Kenora, \$3; Owen Sound, Thank-off., \$7; Toronto, Beverley St., (\$17 for M. Daniel), \$34.95; Galt, (\$4.75 Thank-off.) \$8.20; Chatham, \$6.72; Daywood, Thank-off., \$4; Guelph, Trinity, (\$3.90 on Life-membership), \$9.50; Wiaront, \$2.67; St. Thomas, \$9.67; Toronto, Jarvis St., \$27.09; Brantford, First Ch., for Miss McLeod, \$50; Toronto, Kenilworth Ave., \$9.83; Toronto,

Walmer Rd., \$16.85; Paisley, \$4; Collingwood, \$4; Dundas, (\$7.53 Thank-off.), \$8.03; Wheatley, \$2.27; Nissouri, West, (\$1.50 Thank-off.), \$3.50; Sarnia, Central, (\$7.53 Thank-off.), \$15.53; Petrolea, Thank-off. for bungalow, \$8.20; Brantford, Calvary, \$8.95; Ailsa Craig, \$3.50; Hamilton, Wentworth St., \$4.50; Brooke, Thank-off., \$2.50. Total, \$574.60.

FROM BANDS.—Mount Forest, Thank-off., \$4; Onondaga, First, for "Bantu Lakshamma," \$11; Brampton, for K. Santamma, \$5; Port Arthur, for "Yaldi David," \$4.25; Simcoe, \$12.50; Hamilton, Victoria Ave., Jr., \$9; Sarnia, Central, for Bolivia, \$7; Glammis, \$5.55. Total, \$58.30.

FROM SUNDRIES.—Mr. and Mrs. S. A. Brown, for "V. Anamma," \$10; Mrs. T. Boon, for lepers, \$2; Miss Maria Boon, for lepers, \$2; Miss Maggie Boon, \$5 for lepers, \$10; Hamilton, James St., Jr. B. Y. P. U. for "D. Chinna," \$12; interest, on Investment, Miss Nellie Davies' gift, \$10; "Jennie," \$1, Annie 25c., for lepers (per Mrs. York), \$1.25; Mrs. R. W. Elliot, (\$100 for Dr. Hulet, \$125 for Tuni lady's tent), \$225; Toronto, Western S. S. Normal Class for student, \$17; Hamilton, Postal Notes, \$6. Total, \$295.25.

AKIDU BUNGALOW FUND (Per Miss Nasmith).—Receipts: From Mrs. Yule, \$10; Miss E. Clump, \$5; Mrs. E. B. Tisdale, \$2; Mrs. Harrison, \$5; The Misses McEwan, \$4; Mrs. W. J. Robinson, \$2.50; Toronto Association—Jarvis St. M. C., \$1.26; Walmer Rd. M. C., (member) \$5; Bloor St. M. C., (member), \$5; Immanuel, M. C., \$8.50. Middlesex and Lambton Association—Plympton M. C., \$1. Total, \$174.

Total receipts during the month - - - \$1,102 15

DISBURSEMENTS.—By General Treasurer, on account of estimates, for India, \$633.67. Special estimate, Tuni lady's tent, \$125; Furlough, Miss Simpson, \$25; *Extra*: for lepers, \$32.50 Total, \$816.17.

Total receipts from Oct. 21st, 1906 to Jan.

15th, 1907 - - - - - \$2,608 69

Total disbursements from Oct. 21st, 1906,

to Jan. 15th, 1907 - - - - - \$2,979 59

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. E., Toronto.

"For even the Son of Man came not to be ministered unto, but to minister."

"Even as the Master at the well forgot
His own sore thirst in offering living drink,
So into naught your numerous needs shall shrink,
In giving good to those who have it not.

The mystery of ministry is this:
Who gives most blessing, gains the greatest bliss."

Youths' Department.

AWAY UP NORTH.

SOME of our boys and girls will remember how the steamer *Neptune* was sent to Hudson Bay, and the Arctic Islands, four years ago. My brother-in-law went as the naturalist of the party. One letter he wrote to us was nearly three years in reaching Ottawa, as the natives who carried this mail failed to get through the snow and ice, so brought it back to Fullarton, the place it had started from.

A printed book has just been published telling of the strange scenes in the frozen north. There were only four hours of daylight for several months, and the sun very low down in the heavens during those hours. A village of snow houses was soon built by the natives near the winter quarters of the *Neptune*, in the hope of securing trade. Pure, white hares would run about over the frozen ponds, and snow-covered rocks. The Arctic fox, also pure white, is a beautiful creature. White whales were seen sporting about near the shores. Along the coast of Labrador and Baffin's Land many strange birds were seen. Of course we are more interested in the people, and two chapters of this book tell of their manners and customs. The angekok, or medicine man, is believed by the other Eskimos to be able to charm away sickness. He uses no medicine but goes through many strange forms and ceremonies before his admiring audience to take away the anger of Nuliyok, the goddess who sends famine, misfortune or sickness to them.

The men and women dress very much alike, only the mothers wear a large hood on their backs, big enough to carry a baby in until it is two years old. Amulets made of small pieces of skin or cloth are sewn to the under coats by the angekok's wife to keep away bad lusts. The tip of a deer's tail is fastened to a boy's coat to make him a successful hunter.

Football is played by men, women and children, who kick about the ice a ball made of deer skin and filled with feathers. Wrestling is a favorite sport with the young men. Cat's cradle is much enjoyed by women and children inside the snow-houses, and they have a great number of ways of playing it unknown to us. The girls have dolls made of wood and cleverly

clothed like older people. A common amusement is called the "sing-song." All the natives gather in one of the largest snow houses, sitting on every available spot. An elderly native stands in the middle of the floor, and begins to hop about gently. His wife starts the song, and the other women join in the chorus, sounding like "Ai-yea-yea-yea-yea-yea," repeated twice, as the women sing, the men hop briskly about uttering now and then in a loud voice "Wehew! wehew!" The men then sing a song, without much rhyme, praising the spring time, or wishing for good luck in hunting or fishing for seals. This song often lasts for an hour. After the Eskimos become Christians, native hymns take the place of these songs.

The winter garments are made from the skins of animals, two suits being worn at once, the inner one having the hair or fur next the body, and the outer one on the outside. The missionaries who are at work among these people find them honest, good-natured, and eager to learn the religion of their white teachers. Let us remember the people of the frozen north in our prayers, for the Saviour loved them, and died to save them, just as much as for us. What a grand sight it will be when people from all nations and kingdoms meet in Heaven, to sing praises to Jesus Christ, and "Crown Him Lord of all!" But how sad it will be if some of our Mission Band boys and girls, who have given their money to help the heathen learn about Jesus, are not in His happy band themselves! We must first give our own hearts to the Saviour, and then offer our gifts because we love Him. God help each boy and girl who reads this letter to begin the New Year, 1907, in this way!

SISTER BELLE.

558 McLaren Street, Ottawa.

LITTLE HOP WANG'S NEW YEAR.

(The Chinese New Year is in February.)

LITTLE Hop Wang was quite tired. He had been out for hours celebrating New Year, shouting and laughing at the queer-looking men, watching the jugglers and street shows, playing rough games, setting off firecrackers, listening to street music, the drums

and tom-toms, till his head ached with the noise, and his poor little feet felt as if he could never stand on them again.

Hop Wang thought he would go home and rest ; and how glad he was to find there was no one in the house to send him on errands, or disturb him in any way ! It was a cold day, and he built a fire under the *kang*, a stone platform that ran all around the room, rolled himself up in a comforter, and lay down to rest.

In various parts of the room there were some bright new idols. There were little wooden images set up on shelves and in niches, and there was a gorgeous red and yellow kitchen god, made of paper, that he thought was particularly beautiful. As he lay and looked at them his thoughts were something like this : "The white teacher says no one should worship such gods ; that they are only pieces of wood, and can neither see nor hear ; that there is a God somewhere, who made everything and loves everybody. But then my mother says we must worship these gods ; they will be angry and do something dreadful if we don't ; and she must know. I wonder if they will really get angry. Wan Lee was very mad this morning when I hit him in the face. I wonder if that kitchen god would be angry if I should hit it ? I believe I will try it."

In a moment Hop Wang was standing on a stool, touching the eyes and nose of the paper god very gently, and trembling all over with excitement. Of course, the god did not move. Then he ventured to poke it quite hard, and as nothing happened, he struck its mouth as hard as he could with his little fist.

"I wonder if he would burn up?" he said to himself, and then pulled it down, ran across the room, and threw it in the fire under the *kang*.

Yes ; it burned like any other piece of paper.

"I believe the wooden ones will burn, too," he thought ; and one after another he took them from the shelves and niches, and threw them into the fire ; and in a few minutes all the gods in the room were a heap of ashes.

Then how frightened he was ! "What will my mother say ? What will my father do ? he said to himself. "He will give me a dreadful whipping ; I am afraid." And then, full of terror, he ran out into some woods near by, and hid among the trees.

When Hop Wang's father and mother came

home, they could not think what had happened. The idols were all gone, and there was no Hop Wang to be seen ; and they were very much frightened, too, as they thought some evil spirits might have taken away the idols, and the little boy with them. Perhaps this was a punishment for listening to the Christian teacher who had spoken to the crowd as they passed !

But they hurried out to see if they could find Hop Wang ; and after a long time they found him hiding behind a tree, crying as hard as he could cry. His father took him in his arms and asked what was the matter, and then Hop Wang told him what he had done.

"Don't be troubled," said his father ; "I will not punish you. Gods who cannot keep themselves from burning up can't do much to us, good or bad."

Little Hop Wang never believed in idols again. Wasn't that a very happy New year for him.—
Mission Dayspring.

ONE MITE-BOX.

It was a tiny mite-box,

That stood on the mantelshelf,
So low that even baby

Could reach on tiptoe herself ;
A dainty bit of pasteboard,

With letters of shining gold,

But that simple little box

A most wondrous story told.

"God loves a cheerful giver,"

"Send My gospel unto all,"

Were blessed texts of Scripture

Adorning the pasteboard wall.

So each one dropped an offering,

With an earnest, thankful prayer,

And out on joyful mission

It went in the Father's care.

God, in His gracious wisdom,

Blest the hearts of those who gave,

And their gifts sent the gospel

Across the stormy wave.

Beyond the world of waters,

In the land of heathen shame,

It told the blessed story

Of the Savior's priceless name.

It told how Christ the Savior,

Gave His life for one and all,

How souls in sin and sorrow

Can answer the Father's call.

Then let us fill each mite-box

With offerings that shall prove

Our wish to tell the story

Of our Jesus and His love.

Selected.