

"He shall speak Peace to the Heathen."



# Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS  
OF THE

**Baptist Foreign Missions**  
OF CANADA



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# Canadian Missionary Link.

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# Canadian Missionary Link

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No. 6

## OUR HERO MISSIONARIES.

They have journeyed far on a stormy tide  
To the friendless shore and the strange hill-  
side,

Where the wild winds sigh and the darkness  
creeps;

For their hearts are sad with a world that  
weeps,

And theirs is a love that never sleeps.

Where the stress is great and the battle long  
They strengthen their faith with psalm and  
song;

And if for guerdon they have defeat,  
The hymns of their angels are ever sweet,  
And they take their rest at the Master's feet.

God is the source of their secret strength.  
They trust in Him, and they see at length  
That morn is breaking after the night,  
And the harvest fields are gold and white,  
While shines around them God's fadeless light.

But who shall follow where they have led?  
Who live and labor and love instead?

Oh, hearts of youth, earth waits for you;  
Be strong and brave, be firm and true,  
Faithfully promise, and nobly do!

—Marianne Farningham.

The First International Convention of the Young People's Missionary Movement will be held in Pittsburg, Pa., March 10th and 12th inclusive.

Its purpose is (1) to bring together the leaders in missionary effort of the Home and Foreign Mission Boards of the United States and Canada, and those to whom the Boards look for leadership in the promotion of missionary education in their denominations, for helpful association and conference. (2) To consider the pressing need for an immediate advance movement in the mission fields at home and abroad. (3) To realize the success of the present campaign of missionary education and the necessity for a more thorough and far-reaching education movement by the mission boards or societies in young men's and wo-

men's church clubs, young people's organizations, and the Sunday-schools of the churches of North America. (4) To pray, and earnestly to resolve to enter with greater consecration upon the campaign of missionary education among the 17,000,000 young men, young women, and Sunday-school members of Canada and the United States.

Some of the ablest speakers on missionary and educational themes in Great Britain, Canada, the United States, and from the home and foreign mission fields, will be present.

A registration fee of \$2.00 will be charged each delegate to help defray expenses. For Baptist delegates this should be sent to our Foreign Board Secretary, Dr. J. G. Brown, 177 Albany Ave., or to Dr. Norton, 50 Howland Ave., Secretary of our Home Board. They will return credentials which will admit to all the meetings of the Convention.

Board can be procured at \$1.00 and up at boarding houses and hotels.

## NOTICE TO MISSION BANDS.

As the last stock of picture post-cards has been exhausted, and other Bands wished to use them, the Foreign Mission Board is securing 2,000 more of the same kinds, "Hindu Women at the Well," and "The Canadian Mission Boats at Akidu." They sell two for five cents. The money is for Foreign Missions and should be forwarded to our treasurer, Miss Sarah J. Webster, 324 Gerrard St. East, Toronto. Cards may be order from Mrs. G. W. Barber, Band Secretary, 35 Charlotte St., Brantford, at the rate of 8c per 100, to defray postage expenses.

Encouraging reports of the success of Crusade week have been received from two Circles, and we hope to have many more to report in our next issue.

We desire to correct a mistake in the report of the Thank-offering of the Mission Circle of Walmer Road Church. In place of \$90.00, it was credited with \$900.

## MICRONESIA'S ROYAL MISSIONARY.

Before the opening of Christian work in Micronesia in 1852, the king of one tribe in Ponape was a man of fierce passions, guilty of murder and of many cruelties. Into the home of this bloody chieftain was born a winsome little brownie-princess with black hair and soft dark eyes, who soon found her way into the hearts of her father's people. But under the influence of that heathen home she bid fair to develop a degraded character and a domineering will.

But in 1852 the Christian daybreak came to the island of Ponape; Rev. A. A. Sturges and Rev. L. H. Gulick and their wives arrived, and after untold discouragements from fire, from opposition of traders, from smallpox and death of the people, they won from heathenism the first converts. Among them was the murderous king of the tribe, who became changed in all his thoughts and was as gentle and humble as he had been brutal before. He developed into a valuable helper and was named by the missionaries, "Good King Hezekiah."

Thus the atmosphere that surrounded the little princess was purified, and she grew into a scholarly young woman of fine figure, tall, stately and winning in all her ways.

The converts who learned of Christ and accepted him were taught from the first to kindle their own little torches, and to pass on the light and purifying fire of the gospel to others. The missionaries in their tours around the islands were sometimes surprised to find so many little spots of light where at least one family believed and prayed to and lived for Christ. The little church was filled with the missionary spirit; churches were built and the old drum by which the people had been summoned to the heathen feasts was sent to the missionary rooms in Boston as a trophy.

Opatinia, our young princess, became an earnest Christian, and was early married to Opetia (Obadiah), a young man of rank, who was also a Christian. In 1864 they were both baptized and became teachers in the Christian schools.

Years went by—years in which Opatinia, loved and honored by her people, looked forward to the inheritance of the little kingdom which meant as much to her as the crown of England had meant to the young princess Victoria. But as she and Opatia and King Hezekiah wrought together for the enlargement of Christ's kingdom, their love for him deep-

ened till the spirit of renunciation came into their lives.

In 1872 there came to Ponape a missionary revival. The thought of sending a knowledge of Christ to the islands far to the westward burned in their hearts. Mr. Sturges, the missionary, rejoiced greatly, and he thought of the princess and her husband, but how could they be spared? He called for volunteers, but none responded.

One evening there was the chant of burden-bearers at Mr. Sturges' door. They were bearing in their arms King Hezekiah, who had become so lame he was no longer able to walk. When seated he at once introduced the theme of the foreign mission. "But whom are we to send?" asked Mr. Sturges.

Then the aged and crippled king, not long out of heathenism, saw a vision that some mothers and fathers are seeing this very winter—the parting that rends the heartstrings, the hardships for the best-beloved, the waste of waters that must roll between, the sense of loneliness in old age, when the young voices no longer fall upon the ear. He faced it for a time in silence. Then, his quick hand brushing away the tears, he said: "What about my children? Are they fit to go?"

"Oh, yes; but how can we spare them?"

The king and the missionary knelt in prayer to Him who "gave his only begotten Son"; the clearer vision came, and with it the spirit of renunciation. They rose up with full hearts and soon after the attendants had borne away the king to his home, Opatia and Opatinia came rejoicing that they were to go to tell of the Saviour's love. They were Ponape's first student volunteers.

In 1873, on Christmas Day, the Morning Star having arrived, a great service was held at the large stone church, when the people came to bid their princess farewell. Both Opatia and Opatinia moved their audience to tears. The princess freely and gladly gave up her chieftainship with its honors and its comforts, gave up the privileges of the dear new church and the Christian schools and Christian people.

They went to Satoan, three hundred miles to the westward, in the Mortlock group, where the people were naked savages, where food was sometimes scarce, where the homes had neither comfort nor privacy. All the way their faces were full of sunshine and their hearts of hope. Only once did their hearts melt. It was when

they saw the Morning Star sail away with their missionary, Mr. Sturges, leaving them standing in a mass of nude heathens waving their farewells.

For a year they were alone and then Mr. Sturges returned to find the "queen missionary, every inch a queen," standing on the shore to welcome him. She led him to the neat home she had made among this savage people "as homelike as any Christian women could desire." They had learned the language of the people.

The next year several hundreds of people united in singing the welcome to the Morning Star, for the Ten Commandments, the Sunday school hymn book and other Christian writings had been translated into the Mortlock tongue. The songs had won many of the people to become Christians.

Opatia and Opatinia remained eight years before returning home. They gathered two churches of two hundred and forty-four members. The people loved and honored and loyally supported them. Even in times of scarcity they were not left to suffer.

At the close of eight years Opatinia was in failing health and returned to Ponape. It was a joyful day when the people met to welcome their princess-missionary back again. She was seized and passed on from one to another with loving embraces. But the King Hezekiah was not there. He had himself received the royal welcome. His homecoming had been even more joyful than Opatinia's, for he too was the son of a King.

"They shall still bring forth fruit in old age." When the hurricane had wrecked the mission school and home on Ponape, when Miss Foss lay upon her sick bed last year, and when Miss Palmer died, leaving the girls alone and unprotected, it was this same noble Opatinia who, at the call of Mr. and Mrs. Gray, came to the rescue and took them into her motherly care, saving them from the contaminating touch of heathenism. It is she that still remains with them until a new missionary shall be found.—From Mission Studies.

#### MRS. PARKER OF HAWAII.

One of the group of early missionaries to Hawaii, Mrs. Mary Elizabeth Parker, commonly called "Mother Parker," died in Honolulu, Sept. 29th, in the 102nd year of her age. She was one of the sixth company of missionaries sent out to the islands by the

American Board, which sailed from New London, Conn., Nov. 21st, 1832, the voyage taking 161 days. The Parker's first field of labor was on the Marquesas Islands. When this mission was given up they returned to Honolulu, where Mr. Parker engaged in the training of native students for the ministry. The later years of Mrs. Parker's life were spent in tranquility with her children in Honolulu, where her 100th birthday was marked with a delightful celebration.—The Missionary Review of the World.

#### SOME EXPERIENCES OF A "MISSION STIMULATOR."

Chronicles by Howard B. Grose.

##### ONE OUTCOME OF A CONFERENCE.

Mrs. Johnson had undertaken the task of Missions Stimulator with a good deal of hesitation, but from a deep sense of duty. She had been at a missionary conference and her soul was stirred to a new realization of two things—the tremendous missionary need at home and abroad, and the indifference to this need in her own church. There was a Mission Circle, of which she was a member, but its meetings had an average attendance of seven, while there were at least a hundred women who could attend if they were interested enough to do so. How much the church offerings were to the work of home and foreign missions she had no idea. If reports of such things were made, she had no remembrance of them.

She made no pledges at the conference, except to herself and the Master. A speaker had suggested the title "Missions Stimulator" as a good name for any church member who, without appointment, would seek to arouse interest in the cause of missions. The idea and name impressed her, and she resolved to see what she could do at home. That it would be hard and not very pleasant work she felt sure. But there was something in the atmosphere of the conference that made her understand as she had not done before that perhaps there was a satisfaction and development in service which demanded sacrifice; and at any rate, the Christian was not to seek out the soft and pleasant spots, but to do duty. Some of Mrs. Johnson's experiences, as she pursued her new calling, may prove helpful to others. Here is one of them.

##### CONSTANCY AND REGULARITY.

It was on a Tuesday afternoon that Mrs.

Johnson made her first distinctive missionary call—though she did not tell Mrs. Bowen that fact. Mrs. Bowen was one of the most influential women in the church. That is, in social lines. She took charge of the sociables and teas, and was a good general withal a trifle dictatorial. Her interest began and ended, practically, with the social side. She was seldom strong enough to attend the weekly prayer meeting, which came, oddly, on her headache day—for she enjoyed a surprisingly regular "headache" illness. How it was that this overtook her always on meeting nights and not on sociable nights it had not, possibly, occurred to her to inquire, although that fact had impressed others and made many of the younger folk smile. She was not a member of the Mission Circle, for the reason that she had not time to attend to everything in the church, and thought if she saw to the eatables there were others who could look after the heathen. Here was a fair chance for Mrs. Johnson to apply missionary stimulus. It was a brave thing to do, for a first venture; but difficulties were what she expected.

After the formalities and customary greetings, Mrs. Johnson plunged into the subject directly:

Mrs. Johnson—I spent a part of my outing this summer at——, where they hold a missionary conference. It was the best meeting I ever attended, and I so wish you might have been there for the ten days. I am sure—

Mrs. Bowen—Did they set a good table. I've heard that they give pretty poor cooking at some of those places, and ruin people's stomachs while trying to improve their souls.

Mrs. J.—I did not notice much about the table, Mrs. Bowen, there was so much to think about and hear. And I got to thinking about our church and how small our Mission Circle is, and resolved to see if I couldn't get some new members. And as I wanted to begin with those who have widest influence I came first to you. Won't you join this fall?

Mrs. B. (yielding somewhat to the subtle flattery of this recognition).—I should have to think it over. You know, I'm not very strong, and if the meetings come, as they usually do, on my headache days, I couldn't promise to be regular.

Mrs. J.—But your name would be a great help. And I am sure if you come and see how interesting we are going to make the meetings, you will keep on coming.

Mrs. B.—Are you going to have a wind-up

with cake and chocolate? I have often wondered why you didn't do something like that, to draw the people. I could help you about that, perhaps.

Mrs. J.—We have thought we ought to put what that would cost into the missionary work, to say nothing of the labor. I was thinking of the missionary speakers we hope to hear, and of the—

Mrs. B.—Dreadful bores, most of them, I think. That is, they used to be years ago; for I must admit I haven't heard any of them for some time, since my headaches grew worse and more frequent. That reminds me—I have a new pill that relieves me quicker than anything I ever tried. If you need any—

Mrs. J.—I am so thankful that I have no headaches, Mrs. Bowen. But think of how much this work needs our help.

Mrs. B.—Needs, needs, needs. Do you know I'm sick of missions because nobody talks about anything but the missionary needs. I don't see why there is such a constancy in the needs.

Mrs. J.—Perhaps there would not be so much constancy in the needs if there were more regularity in the giving to supply them.

Mrs. B.—Well, I'm sure I give something every time the collection is taken, if I'm there; and there's most always a collection for something. I can't keep any spare pennies unless I stay away from church.

Mrs. J.—That is another thing I wanted to ask you to join me in doing this year, Mrs. Bowen. I have heard and read a good deal about systematic giving to the church and missions, but never thought seriously about it until this conference. I resolved to lay by every week what I could afford out of my allowance, as well as save here and there on the table or on my clothes, and keep the money in a missionary box. Then I would divide it, each quarter, between the missionary societies on my list, and give it regularly. But I thought how much better I would live up to the plan if I could get a half dozen of our ladies to try it with me—just for six months as an experiment—and I thought of you first of all. Won't you try it with me?

Mrs. B.—How you do go at a person, to be sure, Mrs. Johnson. I don't have very much to spare, you know, and—

Mrs. J.—But this plan only calls for what we have and feel we ought to give. Only it makes it regular instead of the old way. And there is where our regularity in giving would

meet the constancy in needs. Why, one of the missionaries at the conference said that if all the Christian church members in America were to give only ten cents a week for missions, the missionary societies would have money enough for their work and the world could be evangelized. That doesn't seem much, does it? But of course, since all will not do even that, those of us who can do more have to do all we can, and still there are debts and demands unmet.

Mrs. B.—Well, I might save ten cents a week, I suppose, if I really tried; but—

Mrs. J.—I leave the amount to you, Mrs. Bowen; but if you will only join my private circle for six months, I believe our example will make us a systematic church; and your name as a member of the Mission Circle will help me to get a great many more. This is the first time in my life I ever tried to do anything of this kind, and you have been so good about it—

Mrs. B.—Well, do you know, Mrs. Johnson, I'm very thankful to you for coming in this way. Not any committee of anything, but just yourself because you want to help. I haven't been just happy about my church life, and maybe it will do me a lot of good to know something about missions. I'm sure I don't know anything about them now, for to tell you the truth, I have a headache about every time there was a missionary collection announced, and—

Mrs. J.—Wouldn't it be a great thing if a new interest should be a better headache cure than the pills, Mrs. Bowen? I really believe it might be so, for I didn't feel very strong before I went to the conference, but I haven't had time to think about it since, and I have a splendid appetite now.

Mrs. B.—Well, I'll try your experiment, Mrs. Johnson. And now, you must just try a piece of my sponge cake—on a new recipe.

It certainly was an auspicious start as Missions Stimulator. Not all were as approachable, as will appear. The results of the experiment will also appear in due time.

One thing is sure. The constancy of the missionary needs can only be met by the regularity of Christian giving.

Why will you not join Mrs. Johnson and her half dozen in the experiment of systematic giving? Get a missionary box at once. The weekly missionary envelope is the best way of

all, for then the money gets quickly where it is needed. But use some system. How little trouble we should any of us have—as to giving or anything else—if we were systematic.—Home Mission Echoes.

### MISSION BAND WORK.

Resume of paper given at Owen Sound Convention, by Mrs. J. M. Nicholson, Brantford, Ont.

The Mission Band is regarded by many as one of the most important branches of church work. It is an education institution, its chief aim being to create and develop a missionary spirit among the young, and no branch of Christian endeavor offers greater possibilities. The work is not only, or so much, for the present as for the future. "Teach but the heart of a child and ages hence your finger marks will be upon him still."

Many who to-day occupy positions of the highest prominence in missionary work tell us that their interest was first awakened in a Mission Band. And what greater joy or honor could a Christian worker desire, short of the privilege of doing it himself, than to influence others to devote themselves faithfully and effectively to bringing the lost and perishing to Jesus, and extending his kingdom in the earth.

But if the Bands be missionary training schools, it is highly important what kind of training they give. It should certainly emphasize our own need of a Savior, the importance of our development in Christian knowledge, experience and usefulness, and of seeking to extend Christ's kingdom in the world.

To fulfil this last named object, Bands, Churches, and all Christian organizations largely exist. As Prof. Carver says: "Missions is the work of Jesus Christ, and the object or organizing and enlarging our churches is just to enlarge our efforts in Mission work."

Dr. Strong makes this almost startling inquiry: "What are churches for but to make missionaries? What is education for but to train them? What is money for but to send them? What is life itself for but to fulfil the purpose of missions, enthroning Jesus in the hearts of men?"

As an auxiliary of the church, the first great work of the Band should be, by the study of God's word to find out His will concerning us, and then how best to fulfil it. Finding Love's

longing for the lost in the heart of God throbbing through the whole Bible, naturally leads to the study of the world's spiritual conditions. For this the press to-day furnishes rich and abundant materials. The Canadian Missionary Link, The Visitor, The Canadian Baptist, the Northwest Baptist, the Bulletin, Without the Camp, Among the Telugus, etc., etc., any or all of these give interesting and instructive missionary matter. Such books, too, as Canoe and Dog Train, My Dogs, In the Northland, In the Tiger's Jungle, The Cobra's Den, Belle M. Bryan's Missionary Readings, Fuel for Missionary Fires, Sketches of the Mrs. Judson, John G. Paton, etc., etc., cannot fail to inform and inspire in regard to mission work.

But, with any or all of them, and even however many more sources of information at command, to make the Band interesting and effective as a Missionary Training School for the young, the leader herself must be interested in missions. She cannot impart to others what she does not possess herself in this respect.

Taking for granted that she is intelligent, affable and kindly with children, and, at least, moderately gifted in their instruction and management, a true love for Christ and souls, or, a missionary spirit, will alone inspire and sustain her in this sometimes trying and arduous work.

To bring to the children such portions and results of the information and inspiration found in the various sources we have referred to, or any others that her watchful eye may see, can only be done in a way to interest and impress as she herself has been interested and impressed thereby.

But not what she brings, but what they bring to the Band, will after all interest them most. A wise leader will therefore encourage the children to bring to the band themselves all that they can.

This may be not only in the way of money contributed to the cause, but in readings, recitations, singing, or music of various kinds, or even taking some part in the ordinary religious exercises, such as reading the scripture lesson, giving out a hymn, or in prayer; even seeking, by suggestion and encouragement, to keep elevating every effort and exercise to a higher, and more truly worthy plane.

Although Mission Bands are not money raising concerns, yet in this department of

the work much wisdom and care should be used. When we consider how large a place the offerings of God's people have always held, and must of necessity always hold in His service, and the carrying on of His work, it becomes a very important matter how this department of our Christian efforts is carried on. Never let it be done in a slipshod, or hap-hazard way. Train the children to be prompt, systematic and generous in their giving, with intelligent interest, as unto the Lord. Teach them the Bible rules and principles, as laid down in the Old Testament and the New, and train them to the practice of them while they are young, and in ages they will not forsake them. Never forget that you are doing your part toward developing the children to be what and as they should be when the duties and responsibilities of church life are theirs.

To this end, too, let all the work of the Band be done in the most approved, orderly and methodical ways.

The appointing of officers, the keeping of the books, the prompt and regular forwarding of money and reports, etc., to the proper treasurers and secretaries, etc.

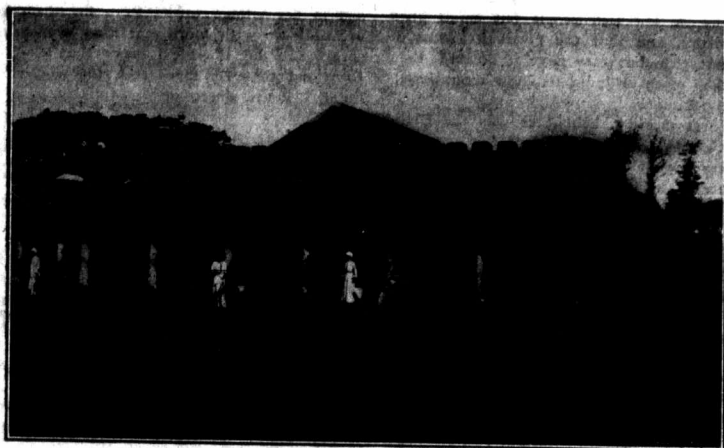
Make the children to understand and feel that they are part of a great denominational machinery, and that their doing their duty properly and in time, is necessary to the proper working of the whole.

But above all, make every session the best, most instructive, most interesting, and most inspiring that you can, so that every child will be sorry when the time has come to close, and anxious to have it come to meet again.

#### BAPTIST REVIVAL IN FRANCE.

The Rev. R. Sallens, pastor of the Rue Meslay Baptist Church in Paris, has been wondrously blessed in revival work in France and Switzerland in recent months. At Marseilles congregations numbering 1,000 gathered nightly for a week, a rare thing in that city, and a number professed conversion. At Remes more than a hundred professed conversion. At Vevey Switzerland, meetings were held in the theatre, which proved too small for the audience on the third night. Scenes much like those witnessed in Wales happened in the after meetings, people breaking down in prayer, crying for mercy and rejoicing in it. All the evangelical pastors united in the services. Many other large cities have received great blessing. Such a revival means much to France just in light dissolved.—Service.





THE JENNIE McARTHUR BUNGALOW.

## Our Work Abroad.

### McARTHUR BUNGALOW.

Akidu, Kistna District, India, Nov. 5, 07.  
To Readers of the "Link":

Dear Sisters,—It is some time since you heard directly from Akidu, and we have several interesting things to tell you.

One thing that will interest you very much and cause you to join with us in a song of praise, is the fact that Miss Robinson and I are now occupying our beautiful new McArthur Bungalow.

We thank God, the Giver of all good things, and the noble band of Canadian women who have made it possible for us to have this home and we do not forget that had it not been for the untiring patience, admirable skill and personal oversight of Mr. Chute, the plans could not have been carried out and the buildings brought to a successful finish. We have already in behalf of you all tendered Mr. Chute our sincere thanks.

On Oct. 26th, a year and over seven months after the first sod was turned we sat down in our new home for our first dinner with Mr. and Mrs. Chute, Lorena and Gordon.

The new compound is just across the road from the other and the house not only commands a good view of road and canal, but is built to catch the breeze, it is not only

strong and beautiful but its interior is so convenient, so roomy and clean with cement floors and white walls, that I can scarcely contain myself as I go about getting settled and find plenty of room to bring out things that have been stored away in box or trunk ever since I came to Akidu. The plan of the house is much like the Vuyyuru, only the front is straight and the "jog" is at the back. The centre large room divided by a screen is a sitting-room and dining-room. My room is on the east as it is convenient to canal and I can see my boat tied up not many yards away.

Miss Robinson's room is on the west convenient to the school and school work. I have lived on the boat nearly all the time, but the hot seasons, since coming to Akidu, but all my heavy furniture, together with Miss Morrow's had to be in the missionaries' room in Mr. Chute's bungalow, so you can realize how happy Miss Robinson is to be able to move about without colliding with a table, trunk or packing box.

The Christians, workers and indeed everyone rejoice with us, and you should see the looks of astonishment when I tell them that this building was all built with offerings from the Canadian christian women, that it was not

given by a few rich people but small gifts from many, and that the givers are some of them not rich, but they gave it because they want the women of India to know about Jesus, the only Saviour.

The first meeting held here was the Helpmeet Society, on afternoon of Oct. 22 and just here I want to tell you of a sadness that has entered into our first week in the new home. Just about the time when we planned to enter this home, Pantagani Annamma, the oldest Bible-woman on the field was called from us to enter the beautiful abiding Home on High. She was ill but two days, a victim of cholera, she suffered much physical pain, but in spirit was calm and full of joy. She was left a widow when her son was a little lad, and since Mr. Timpany's time has preached and sang the Gospel throughout all this district. For years she was Mrs. A. A. McLeod's touring Bible woman, and was, we know, a faithful and helpful companion. In Miss Morrow's work she helped for a time, but her farm again appealed to her and she demanded more mission pay than Miss Morrow could give, so she went back to farming for some time. After a very severe illness in which Miss Morrow showed her great kindness, and, she said the Lord rebuked her for leaving His work, she came back and begged to work again. "I will take anything you give me now," was her plea. She worked with a great deal of zeal and we rejoiced in her new consecration. In the recent Revival Annamma was the first in Akidu to be stricken down under the convicting power of the Holy Spirit, she then entered into a deeper, fuller spiritual experience than ever before and until her dying hour rejoiced in what she called "the Lord's visitation."

She leaves a son, pastor of Moturn Church, a young man of strong character and zeal. We sympathize with him for he feels his mother's loss keenly. We miss her too, but rejoice that she was spared to us so long. She was greatly pleased with our new Bungalow, and we have now some beautiful young mango trees she planted for us in tins; we are going to put them out in our new compound, and are very pleased to have these trees in her memory.

We have now six Biblewomen, two live in a village over thirty miles away, two in a village fourteen miles distant and the other two live in Akidu and work with Miss Robin-

son in her village work. Pray for them and us, that we with more zeal than ever before spread abroad the good news that God is Love and that He loves even the women of India. Yours sincerely,

MARY R. B. SELMAN.

C. B. Mission, Cocanada, Nov. 26, 1907.

My Dear Mrs. Porter,—Much sincere sorrow is felt, and there are many heavy hearts in every field of our Mission to-day, because of the news that reached us on Saturday. Interpreted according to the code the message meant that our dear sister, Miss Simpson, had been called away after a brief illness. The shock and surprise are very great, for, although we knew the condition of her health, was not satisfactory, I am sure none of us thought of immediate danger. We even ventured to wonder if there could possibly be any chance of mistake, but as no ordinary circumstance would call for a cablegram, we sorrowfully concluded that it must be only too true.

We can scarcely think or talk of anything else. It seems impossible to realize that she will not come back to us. We are reminded of her at every turn; her pictures are on the walls, the furniture stands in her room just as she left it, and there are things belonging to her in almost every room. Since she went to Canada, everything that has been done about the house, or Compound, or in connection with her work, has been done with the thought of her return, and now there seems a great blank. Personally I cannot but feel that high honor has been conferred upon her, that she should be the first to be called to the higher service from among the women workers on this field, but from a human standpoint it seems that we could have hoped for years of usefulness still, in the Master's work on earth. And she was so much needed! We can ill afford to spare a worker so tried and true! It is very hard to understand the Father's dealings sometimes, but it is blessed to remember that His wisdom is infinite, and that He makes no mistakes.

As we were together so long, I feel that no one can better than I bear testimony concerning her daily life, and so I wish to send this little tribute to the "Link." Looking back over the years there is much to remind me of her unselfishness, her kindly thought and consideration for others (for her friends, for the

servants, even for her horse), her unsevering loyalty to principle, her strict sense of justice, her sound common sense and good judgment, her tender heart. But among her many noble qualities it seems to me her faithfulness stood prominent. Of late years I am sure she was often far from well, but she kept on so patiently and uncomplainingly, day after day, and felt so keenly any interruption to her work. Her life taught me many lessons, and I am sure God has some lesson to teach me through her death.

Of her work I cannot speak in detail, those who supplied her place during furlough have nothing but admiration for the systematic and methodical way in which it was organized and carried on. Her sympathetic manner, and motherly interest, in the women opened many doors to her, and how the children in the caste girls' school loved her!

Besides her regular work among the Hindu women and children, she was much used among the house servants of the European residents; more than one owes his conversion to her persevering efforts and earnest prayers. In her first term, before the Government Hospital for women and children was opened in Cocanada, she did a great deal to relieve sickness and suffering, her training as a nurse enabling her to help great numbers who came to her for advice, treatment, and medicine. It was almost like a regular medical practice, and gained an entrance for her into many homes.

May some one of the Lord's own choosing be sent to fill the vacancy in our ranks, and may He graciously vouchsafe His own consolation and comfort to all, who through her death feel a great vacancy in their hearts. She, "being dead, yet speaketh." "Her works do follow her.

Yours in this service,  
AGNES E. BASKERVILLE.

Vuyyuru, Dec. 11, 1907.

#### WORK AMONG THE WOMEN IN VUYURU.

There have been several things to encourage us in regard to the Zenana work in this village, and you will be glad to hear of them too. That there should be some fruit now is only what one might expect after so many years of teaching.

There are ten houses where the women are regularly learning. We visit two houses every afternoon, and then after the lessons are

taught, if there is time we try to speak at some other house. For some days because of extra work in the hospital, I was unable to go to the village in the afternoons, and as the bible-woman Amelia was with Miss McLaurin on tour, the teaching could not be carried on. But as soon as I was free again I went. The house where the women are learning best had just received news of the death of a near relative, and as I was wondering to what other house I ought to go, the woman of the next house called me. It was not her day, but as I had been hindered from coming to her house and she seemed so desirous that I should come I went. She upbraided me for not coming, and said she had forgotten everything, but when I questioned her, she was able to tell every story I had taught her. I remarked at her remembering so well. Then she told me that when she was in another village some mission ladies came begging her to learn and promised her presents. She said she listened a few times, then told them not to come again as she had no interest to learn. But now she said it is all so different. I want to hear, I want to learn. How this desire has come I do not understand. Dear women at home you know how that interest has been awakened. The Holy Spirit has used the Word to quicken her.

The Word must be taught and be accompanied by your prayers for God's blessing. We need another woman for teaching, for now I am going alone, and when the hospital work is heavy I cannot go at all. Do pray that God will supply this need.

Another incident, though you may think it rather trivial yet to us it means quite a lot, occurred at another woman's house. When I went to teach, they at first said they were too busy as several men had come in reference to their husband's work, and they must prepare the meal for them. As these women had always before been so ready to hear I thought of excusing them this time, and was just going away when one of them said: "Never mind we will hear anyway if you tell us a short story. Afterwards we can hurry with our work."

Another woman Sanyassunna about whom Miss McLaurin has probably written you is still learning. She has her Luke's Gospel and hymn book, and every night reads a portion; sings and prays before going to bed. She is trying now to gather her children about her

at night so that they too might hear God's Word, and learn how to serve Him. Her husband is a great trial, drinks heavily so that often they are in want. Will you not join with her in prayer that God may change his hard heart, and that she may not lose her faith, though she may be sorely tried.

GERTRUDE HULET.

EXTRACT FROM A PRIVATE LETTER—  
MISS HATCH.

Boat, Elizabeth, Dec. 2, 1907.

"I intended writing you on the 30th ult., but the time slipped by and I did not. I thought about you though and hope you had a happy time on that day. That is also Dr. Allyn's birthday, and she is with me, so you may be interested to know how we celebrated. She did not know that I remembered it was her birthday, so everything came as a surprise to her. I had told Joshee and Grace about it, Joshee sent her a medical calendar and memorandum book for 1908 and G. sent a duck. I had some silver buttons like those I sent A. and that morning we happened to be near a lock where they cultivate home flowers. So Dr. Allyn came out from her morning bath into our cabin to find the table all strewn with pink roses, pink astors and other such flowers and all these presents at her plate. It was all a great surprise to her. Roses are very rare, we scarcely ever see them and they were just lovely. The lock people are very proud to be able to give us their flowers. Our room has been fragrant with the blossoms ever since. Then we had duck and plum-pudding for dinner, and heartily enjoyed it all. Wish you could have shared it with us, but we would have had to have another duck, for we nearly demolished that ourselves.

We had a good time that day too. In the

morning I was busy writing, but we went out in good time in the afternoon, and at one place we staid over an hour and a half, and had over 150 listeners (Dr. Allyn counted them). Some men were there at one side, but they were mostly women who were listening, and children. Then we had two other good visits at Sudra houses, where we had been before and where we knew the women pretty well. The first crowd was composed of mostly new hearers and they listened so intently to three of us while we spoke and to our hymns as we sang. These paraphrases of David's (the overseer at Leper Home, A.) that I have had printed are great favorites everywhere. Then we visited the Christians and had prayer at three houses, and examined the children of the school in their singing. But that part of the work was sad, for nearly the whole petta had been burnt down. The little school-house had been burnt, the fire had come twice within a few days, and one Christian family had been burnt out twice. After the first fire, they had got some beams and leaves together and before they had built the fire had come again and destroyed them. A great many of the Malas had been burnt out and there was nothing but the mud walls and charred logs standing. Over these they had spread a few leaves and were trying to get what shelter they could. Poor things! One's heart went out to them. Yet they seemed cheerful on the whole and the little children clothed in "nature's black, a perfect fit," were apparently perfectly happy as they surrounded us in crowds and listened to our singing. On coming back to the boat Dr. Allyn took our photo. We finished the day with family prayers for all on our boat, that is, our two Bible Women, our cook Pulliah, serang Subbama, and waterman Moonia and ourselves. Thus ended our celebration of your two birthdays."

## Our Work at Home.

### CIRCLE REPORTS.

Tillsonburg.—The Mission Circle held their Thank-offering meeting on November 26th, in the evening. It was well attended though the weather was very unfavorable, being dark and rainy. The president, Mrs. Oliver, occupied the chair. The choir kindly furnished appropriate music consisting of solos, anthems, choruses, in their own happy and efficient way. Mrs. Oliver's address was inspiring, and gave the key note to the meeting, her subject was "Unity." Mrs. Beckett led in prayer; reading scripture lesson by Miss Cartwright. A paper on "Temperance in the Church," was given by Miss McRea; one on "Christian Consistency," by Mrs. Reymond, and one on

"Thanks-giving and Missions," by Mrs. Hawkins. Benediction, Rev. F. Oliver, pastor. The offering amounted to eighteen dollars, which will be divided between Home and Foreign Missions.

Brantford.—The Mission Circle of the First church gives as a report of their Crusade meeting held in December, an additional membership of twenty, being two more in proportion to the membership of the Circle than asked for.

A. S. LARGE, Sec'y.

Delhi.—On Tuesday afternoon, Dec. 10th, our monthly meeting was held at the home of one

of our members. During the meeting a letter was read stating the resolution passed at the Convention in Owen Sound. We are glad to report we have done more than we were asked to do. We had a membership of twenty-four and we received eight new members this month and two last month. Last month we had our annual Thank-offering, which amounted to \$15.87 to be divided equally between Home and Foreign Missions.

A. M. BYERS, Sec'y.

Wentworth St., Hamilton.—The Mission Circle and Mission Band held their annual open meeting in the church, Mrs. Huddleston, president, presiding. The meeting was opened by singing the well known missionary hymn, "Far, Far Away," followed with prayer by the pastor. Responsive Bible exercises were given by the Mission Band, led by the president, they also gave several missionary choruses. A missionary dialogue was given by Misses Pearl and Vivian White and Miss Fraser. A very instructive and interesting talk was given by Miss F. Wodell, Mrs. Dexter having previously arranged on the platform twelve young ladies bearing the names of the different missionaries, Miss Wodell explaining the missionaries work. She also spoke with regret of the death of Miss Simpson, who died recently. Two well rendered cornet solos were given by Master Eric Hoover. The president then introduced Mrs. (Dr.) Mullock, of St. Catharines, who addressed the meeting, it was a strong, earnest appeal for more energetic christian service, and gave some good thoughts from the convention at Owen Sound. She also congratulated the Band on having such an able and energetic leader as Mrs. Dexter for their leader, and praised the children for the bright spirit and manner in which they took part. An excellent tableau was given by the Young Ladies' Bible Class, the ladies being suitably dressed in various costumes to represent the women of the foreign countries. After the thank-offering was taken which amounted to \$18.00, a vote of thanks was given to Mrs. Dr. Mullock, Miss Whyte, Mr. J. Moffatt and others for their kind assistance. The meeting was closed by prayer from our S. S. Superintendent, Mr. D. Hodd.

Hamilton, Victoria Avenue.—The Baptist Mission Circle is still progressing and having good meetings, well attended, showing in-

creased interest taken. During the fall month the Circle prepared a large box of clothing, quilts, about 40 dolls and over 50 bags of candy and nuts, the latter to cheer the hearts of the little folk, in that newly settled country in Saskatchewan district. Our Thank-offering meeting was held on the eve of Nov. 14th, and was largely attended. Mrs. Duff, a returned missionary from China, gave us a very interesting talk on her work there; the encouragements and discouragements; more of such talks would inspire our Circles to do greater work. The collection and contents of mite boxes amounted to \$29.26, not as large as it would have been, could we have procured the boxes earlier in the year and had more of them. We will do greater things this coming year, as the outlook is very encouraging already. Five have sent in their names as new members and a crusade has been started, each member taking one or more names of ladies and visiting them, hoping by this means to enlarge our numbers and do more work for the Master.

E. WHITWELL, Sec'y.

Durham.—The Ladies' Mission Circle met in the school room on Wednesday afternoon, Dec. 4th. An invitation was given to the ladies' of Flenelg Centre church, to meet with us, to hear the report of the convention held in Owen Sound, given by our President, Mrs. Newton. A free will offering was given to the amount of \$3.25, for the Leper Mission. Refreshments were served at the close. We all felt it was good to serve the Lord. We give him all the praise.

MRS. C. BROWNE, Sec'y.

Toronto, Parliament St.—On Wednesday evening, Nov. 6th, the Thank-offering meeting of the Women's Home and Foreign Mission Circle was held and was well attended. Our pastor, Rev. A. R. Park, occupied the chair. The meeting took the form of a farewell to our Sister and former President, Miss Lucy M. Jones, who was leaving to go as a Missionary to India, and who addressed the meeting, giving some of her reasons for desiring to labor in the Foreign field. Miss Jones was presented with an address and a purse from the Women of the Circle, and replied expressing in a few words her appreciation and her affection for the Home Circle. After the singing of "Blest Be the Tie that Binds," refreshments were served and a social time was spent, after

which the friends separated and we were glad that one more from our number was honored by being called to labor for the Master on the Foreign Field. The Thank-offering amounted to \$22.50, and was equally divided between Home and Foreign Missions.

MRS. R. M. GAUTREY,  
Secretary.

Daywood.—We begin our year hopefully having added two new members to our Circle in the Crusade week. We now have 18 members on our roll. Our prayers are united that we may be more consecrated and earnest in our Master's service and that God may bless the work of his servants in this and all parts of His vineyard.

ANNIE DAY, Secretary.

Toronto, Chester.—On the 25th of December, 1906, our Mission Circle was re-organized with fourteen members. During the year our meetings have been splendidly attended and at our first annual meeting, Oct. 24th, 1907, we had thirty members. Our contributions to Home and Foreign Missions, and the Indian Fund amounted to \$61.80 for the year. We held three open meetings during the year. In May we were glad to have Mrs. Firstbrook, Mrs. Eva Rose York, and Mrs. Henderson address us; this meeting proved a blessing to all present. At our June meeting Miss Crawford gave us a splendid address on her work among the Indians of Okalahoma, to this meeting we invited the ladies of the Methodist and Presbyterian churches. Miss Mina L. Phillips, of Whitby, sang two sweet songs. Our October meeting was for the election of officers and Thank-offering. The pastor Rev. Judson Macintosh, gave a helpful address "She hath done what she could." At this meeting two delegates were appointed to the Convention and for the Nov. meeting the delegates gave us some of their impressions of the Convention. Our future is bright and we praise and thank our Heavenly Father for His special blessings during the past year.

ANNIE RUSSELL, Secretary.

St. Mary's, Ont.—The ladies' Mission Circle held their regular monthly meeting on the 14th inst., with an attendance of 17. Two new

members were reported at this meeting, and it is hoped for others in the near future. The president gave a very helpful talk on Hebrews 12. 1-2, suggesting that we take for our motto throughout 1908, "Looking unto Jesus." An interesting program was then given on "Home Missions; our work in New Ontario." The following officers have been appointed for the year: President, Mrs. Wm. Richards; Vice-President, Mrs. (Rev.) Janes; Sec.-Tres., Mrs. Wm. Franklin. A greater interest is taken in the work than heretofore, for which we give God thanks.

MRS. W. E. FRANKLIN,  
Secretary.

York Mills.—The Annual Thank-offering meeting of our Circle was held at the church on November 5th, it being also the twenty-first anniversary of the organization of the Circle. The attendance was large and the programme interesting. Miss Atkinson, a missionary from West Central Africa, very kindly gave us an address on her work in that country, it was full of information and aroused the sympathies of all for the poor ignorant black people. Mrs. Cowser spoke very acceptably on Mission work in China, and showed many wonderful curios. A short review of the twenty-one year's work of the Circle was given by Miss Bathgate. There were twelve charter members, seven of whom are still in the work. The Thank-offering amounted to over \$30. At the close of the meeting, an enjoyable tea was served. At the December meeting, Mrs. Grigg, of the American Baptist Missions in Burmah, gave an earnest and instructive address, which was much appreciated by all. There are twenty-eight women, members in our church; before the Convention at Owen Sound there were twenty-eight members in the Circle. When the Crusade work was suggested, it was felt that in our small community there was no one who would care to join. Now, however, we are very thankful to report that during the past month the committee has secured eight new members, all of whom were very glad to unite with the Circle, and help on the work in any way they could. Others may join in the near future. Other speakers whom we had the privilege of hearing during the past year were: Miss Belle Crawford from Okalahoma, who endears herself to all who listen to her

interesting talk on Indian Missions; Mrs. Weld, in an appeal for more loving thought and endeavor for the Jews in our own city, and Mrs. Keller of the China Island Mission, on her work among the Chinese women. An open evening meeting was held in March at which, Mr. Fournier, ex-priest, spoke on his life in Quebec before conversion to Protestantism. The total amount raised by the Circle for missions last year was about \$90. We feel greatly encouraged with the increase in members and hope to do greater work this year.

LINA M. GIBSON,  
Secretary.

#### BAND REPORT.

Montreal.—Sunbeam Mission Band of Point St. Charles, Montreal. God is blessing our Band wonderfully, nearly every meeting we have more members added to our Roll. Unto God be the glory, great things he hath done.

G. L. B., President.

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

Receipts from Dec. 16th, 1907, to Jan. 15th, 1908 (inclusive.)

##### GENERAL ACCOUNT.

FROM CIRCLES.—Toronto: Walmer Rd., (\$46.10 Thank-off.) \$76.05; Jarvis St., (\$5 Thank-off., soc., spec.) \$107.17; Bloor St., (\$2.25 add. Thank-off.) \$41.98; College St., (\$1.20 Thank-off.) \$15.80; Western, \$5.16; Olivet, \$2.27; Ossington Ave., (\$15 to apply on Life-membership), \$20.75; Kenilworth Ave., \$9.55; Beverley St., (\$17 for student), \$27.12. East Toronto, (\$15.15 Thank-off.), \$19.50; Sparta, (\$5.23 Thank-off.), \$8.09; Dutton, (\$2 Thank-off.), \$2.50; Midland, \$10; Hamilton, Wentworth St., (\$5.50 Thank-off.), \$10.75; Orillia, for Bible-woman, \$20; Delhi, (\$7.93 Thank-off.), \$13.18; Hespeler, \$3.55; London, Maitland St., (\$7 Thank-off.) \$9; Burgessville, \$5; Boston, (\$13.38 Thank-off., \$10.50 Mitchell Home, Bolivia), \$28.38; Steelton, \$5; Watford, \$3.50; Gravenhurst, \$5; Meaford, \$5; York Mills, \$5.50; Glammis, \$5; Markham, 2nd, \$3.75; Brooke, Thank-off., \$2; Petrolea, \$4.50; Brantford, Calvary, (\$6.50 Thank-off.), \$13.50; Chatham, William St., (per Mrs. T. Hatcher), for

"P. Elizabeth" and "D. Veeramma," \$25; Barrie, (\$8.66 Thank-off.), \$14.71; Salford, (\$7 being half of Thank-off.), \$14.85; Beachville, \$1.20; Hamilton, Victoria Ave., (\$14.60 Thank-off.), \$16.90; Windsor, Thank-off., \$5; Colchester, (75c. for bungalow), \$3.85; St. Catharines, (soc. for bungalow), \$33.60; Cramabe, \$3; Wheatley, \$3.20; Sarnia Township, Thank-off., \$3.25; Atwood, \$5.50; St. Mary's (\$1.92 Thank-off.), \$6.17; Norwood, \$5; Paris, \$4.25; Oneida (Indian), \$2.80; Sarnia, (\$8.50 Thank-off.), \$15.25; Listowel, (\$2.24 Thank-off.), \$4; Daywood, Thank-off., \$3.50; Lakeshore, Calvary, Thank-off., \$18; Wilkesport, \$1.45. Total, \$685.03.

FROM BANDS.—Whitby, \$1.64; Peterboro, Park Street, \$8.45; Guelph, Trinity Church, (\$3.75 for Bolivia), \$610; Lakeshore Calvary, to apply on Life-membership, \$4; Hamilton, Herkimer St., (\$5 from sale of post cards), for Bible-woman, \$12; Norwich Gore for "K. Lakshamma," 3 years' support \$51.05; Plingal, sale of post cards; \$1.25 Boston, (\$5 for G. Samuel), \$6.70; New Sarum, \$1; Hartford, \$3; St. Catharines, \$17 for student, \$5 for Dr. Allyn's instruments) \$22; Mount Forest, Thank-off., \$2.70; Paris, \$13.41. Total, \$133.30.

FROM SUNDRIES.—Mrs. H. E. Selman, Dutton, for "P. Mary," \$25; Mrs. J. Carswell, Plattsville, for bungalow, \$3; E. A. Richards, Carleton, Xmas thank-off., \$1; Mrs. A. Chalmers, Wyoming, for bungalow, \$1; Hamilton, James St., Jr. B. Y. P. U. for "D. Chinna," \$12; Investment, Miss Davies' gift, \$10; Mrs. R. W. Elliot, towards Dr. Hulet's support, \$100; Kingston, First Ch., M. C. per "Eastern Society," for Miss Jones, \$7. Total, \$159.

Total receipts during the month . . . \$977 33

DISBURSEMENTS.—By General Treasurer, on estimates for India, \$738.50; for balance required on furlough passages, \$150. *Extra*, for Bolivia from Guelph, Trinity Ch., M.B., \$3.75. Total, \$892.25.

EXPENSE ACCOUNT.—Four extra pages in December LINK, \$21; one half cost 500 copies Crusade Circular, \$2. Total, \$23.

Total disbursements during the month, . . . \$915.25

Total receipts from Oct. 21st, 1907, to Jan. 15th, 1908, . . . \$1,845.18

Total disbursements from Oct. 21st, 1907, to Jan. 15th, 1908, . . . \$2,527.63

SARAH J. WEBSTER,  
Treasurer.

324 Gerrard St. East, Toronto.

## Youths' Department.

"MAD JIM."

That was what the boys at school called him, for he was so full of life and fun that he was always ready to get into mischief. In those days boys used to get severe thrashings from their schoolmasters. Many a caning did Jim receive for reckless, daring deeds, but no one could help loving him. Teachers and schoolmates had a welcome for the warm-hearted boy. He loved his mother with a great love, and a word from her always made him resolve to be good. His father was a wealthy merchant in Sussex, England, and owned a yacht on which Jim had many a voyage. Indeed he wanted to be a sailor, and live all the time on the sea, but was persuaded to go to college instead. "B.A." and "M.A." honors were earned, and he at last became a minister. The poor and sick people in the village loved him dearly for he always had a bright smile and cheery word for each of them. His first sermon did not satisfy him so he tore it up, and soon determined not to read his sermons but to prepare them thoroughly and then just talk to the people. Money had always been plenty in his home so he took no salary for preaching. When the love for missions entered his heart he gave one-fifth of his income for Foreign Missions. During the last two years of his life in England he denied himself many necessaries to be able to give away more. The next step was to give himself as a missionary to dark Africa, offering a large sum of money for his outfit and travelling expenses. He had now a wife and three children whom he dearly loved. It was impossible for them to go with him at that time, but he felt God's call was urgent. Hear his last words in a sermon just before leaving England, "I should not dare to stand up before you if I did not firmly believe God is sending me forth. I have asked God to guide me by His Holy Spirit, and pray that if God will not go with me, He will not let me go." On May 16th, 1882, a goodbye service was held and the next day a party of ten missionaries sailed for the Dark Continent, seeing that land on the 19th of June. A fearful journey lay before them. The dreaded fever carried off many a devoted soul, James Hannington was one of the worst sufferers, but struggled even while in agony himself to cheer and encourage his fellow-travel-

lers. One year afterward he was compelled, sorely against his will, to leave Zanzibar, for England. With returning health came an intense longing to go back to Africa. Up and down the country he went pleading the cause of missions, never seeming to tire of his subject. By tongue and pen he won many to give their lives to the foreign mission he loved so well. At last his prayers were granted and his health fully restored he once more sailed for Africa with appointment as Bishop of Eastern Africa. Jan. 24th, 1885, saw him once more on African soil. He prayed for power to help the thousands who were in the dark bondage of slavery and heathenism. But death instead of life was before him though he knew it not. A journey to the interior was undertaken and this strong, fearless missionary was the life of the whole party. They often ran short of food, and had many other dangers to encounter. On August 11th, he wrote his last letter to the dearly-loved wife at home. In it he said: "The burden of my song must be praise. The teaching of every lesson has been trust, so comfort your heart during my absence. There are far greater difficulties ahead, but if this is God's time for opening up this road it shall be done." At one time while surrounded with armed foes thirsting for their blood they held a gospel service singing:

"For ever with the Lord,"

even while each one knew that at any moment he might be sent from earth to Heaven. Often the warlike natives refused them food or shelter, and looked on with rejoicing at their sufferings. The king of Uganda had been told by slave-owners that this party of white men was going to conquer his country. He ordered out a force of ruffians to capture and detain them: For eight days James Hannington was guarded in a wretched tent, and tortured in many ways. He was heard singing calmly and joyfully:

"Safe in the arms of Jesus."

Fever, his old enemy, made him weak in body, but the brave soul trusted and rejoiced. At last they told him he would be free, and the king would allow him to continue his journey. Instead of this good news being true, he was told to prepare for death. He had lived for God and was ready to die for Him. "Tell the king I am dying for Uganda, and have bought this road with my life," were his last words to men; then he knelt down and prayed to his God. A gun was fired as a signal and all the captives were speared to death. These are just a few facts from a life I have been reading lately. The faith and courage of Bishop Hannington may well be desired by all the boys and girls who read this paper. Let our thoughts and prayers sometimes go out for the dark country for which he died.

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