

"We shall speak Peace to the Heathen."



Canadian Missionary Link



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NO. 1

September has come calling us to renewed activity in our Christian work, which has been more or less omitted during the summer days.

Some of us have enjoyed the invigorating air of Muskoka, as others doubtless have in other places, and revelled in the beauty of its scenery, and felt indeed brought "Near to Nature's heart."

With renewed strength of body, mind and spirit, we would return to our work, with a deeper sense of its importance, and of our individual responsibility in connection with it; also of the need of the fullest and heartiest co-operation of all our sisterhood, both on the foreign fields and in the home-land, to advance by every means the cause we love and that is so near to the Saviour's heart, and especially in trying to make our LINK all that it should be in helping to forward this blessed work.

We gladly welcome our dear brother and sister Dr. and Mrs. McLaurin back to their native land, and hope soon to have the pleasure of seeing them in Toronto. We all know how greatly our Canadian Mission is indebted to them, and although their work has been for some years with the A. B. U. yet we feel assured that they are still one with us in heart. We sincerely trust that Dr. McLaurin's health, which has suffered, doubtless from long-continued and over work, may be speedily restored by his needed rest.

When Carey, on his shoemaker's stool, contemplated the evangelization of India, there was as great a gulf between the end and the apparent means as when the priests blew with their rams' horns round the walls of Jericho.

But Carey felt it to be a divine command, and Joshua-like, set himself to obey it, leaving to God from whom it came, to furnish the power by which the work was to be done. And wherever there have been found men and women with

a strong faith in God, who have looked upon His will as recorded in the Scriptures with as much reverence as if it had been announced personally to themselves, and who have set themselves to obey that will with a sense of its reality, and a faith in God's promised help, like that of Joshua, the same result has been realized—success has been achieved worthy of the commencement. The Lord hath done great things for us whereof we are glad.—*Missionary Messenger Monthly.*

Many will be interested to learn that Rev. and Mrs. W. F. Armstrong are still busy at work among the Tamils and Telugus at Rangoon, Moulmein, Bassein and Mandalay, with their base of operations at Rangoon.

This means, active as ever. From Rangoon to Moulmein is ten hours by steamer; from Rangoon to Bassein, is thirty six hours by steamer, fourteen by train; From Rangoon to Mandalay is eighteen hours by the fastest train there.

Mr. and Mrs. Armstrong work in three or four languages all the time, among a multitude of castes and subdivisions of castes. They have five schools in Rangoon and Moulmein, besides smaller ones elsewhere. They have a goodly number of earnest disciples, a band of consecrated native helpers, and they keep untiringly at the work, although sadly handicapped in the ever increasing opportunities for it.—Rev S. R. Vinton in "*The Baptist Missionary Magazine.*"

"Foreign missions is a magnificent spectacle of a strong God going forth with strong souls to find His own at the end of the earth. Foreign missions simply means our readiness to help God to find His own. Foreign missions is not a solitary God, nor a solitary Christ going out alone, but God and His strong ones, going out together to bring His wanderers home. If there is anything nobler than this, I do not know what it is."—*George A. Gordon, D. D.*

REST.

Rest thee for a little while,
 Brother let thy toiling cease.
 Knowest thou not the evening time,
 Should from labor bring release.

Rest thee for a little while,
 See, yon distant setting sun,
 Tells the weary day is o'er,
 And the night is creeping on.

Rest thee for a little while,
 Thou hast labored long, indeed,
 Breaking up the fallow ground,
 Casting in the precious seed.

Rest thee for a little while,
 Till the tiny blades appear.
 These maturing day by day,
 Soon the harvest draweth near.

Rest thee for a little while,
 Thou wilt need some strength to gain,
 If thou would'st in future days,
 Gather in the ripened grain.

Rest thee for a little while,
 Thou hast sown beside all streams,
 Bounteous harvest shall be thine,
 Golden bright the vintage gleams.

Rest thee for a little while,
 'Tis thy Master, bids thee rest.
 Gladly take the proffered boon,
 Know that what He gives is best.

The above poem was written some years ago for Mr. Porter, on leaving for a needed rest, by Mr. R. Beal of Brantford, which seems so appropriate for our brother, Dr. McLaurin, and withal so pretty, that we print it for him.

THE JAPANESE CONFERENCE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION.

By J. S. Eddy, Esq.



HE Conference was attended by 627 delegates, representing 25 different countries, and was the first International Conference ever held in Asia. It was an experience never to be forgotten, to meet English-speaking Christian leaders from China, Korea and Japan, from Norway, Sweden, Finland, Great Britain, France, Switzerland, Italy, Russia, America and even from South Africa and Australia.

A remarkable spirit of unity and brotherhood

prevailed throughout the Conference as Christian men of every nation, representing more than 2,000 associations, and uniting 115,000 Christian students, met as "One in Christ," representing almost every Christian denomination, and speaking many languages and tongues.

We were impressed again by the fact that this great continent of Asia is awaking from its sleep of centuries. The "Asiatic Prayer Union" was formed to bind together the Christian students of Japan, Korea, China, and India, and is an indication of the growing unity of this great continent that embraces more than half the population of the world. Asia, which was once swept from west to east by the religion of Buddhism, is now feeling the beginning of a new movement of Christian civilization and progress, which is sweeping from the east in Japan westwards across Asia.

The Japanese entertained the Conference in a way that scarcely any other country could have done. We had never met with such courtesy and kindness at the hands of any foreign nation. The Emperor of Japan himself sent for Mr. Mott, as the representative of the Federation, to have an interview with him. Marquis Ito, a leading statesman and the author of the Japanese Constitution, several times Premier, sent greetings to the Conference from Korea, with a large donation to the Japanese Committee towards the local expenses. Viscount Hayashi, Minister of Foreign Affairs, gave a reception at his residence; while Count Okuma, the former Premier, and Baron Goto, a great Japanese statesman in Manchuria, gave garden parties to the delegates, and entertained them most royally. In fact, during the evangelistic campaign, governors or mayors or leading citizens showed every courtesy to the representatives of Christianity from foreign countries, while the press of Japan was most enthusiastic in its welcome to the Conference. When it is remembered that less than 35 years ago Christianity was a prohibited religion, it is significant that to-day Christian representatives should be accorded such a warm welcome from Japan. Anti-foreign prejudice is giving way, and Japan seems more open to the rapid spread of the gospel to-day than almost any other country in the world. If the Christians in Japan rise to their high privilege and press the advantage, the twentieth century will not have closed before Japan has become a Christian nation.—The Baptist Missionary Review.

CENTENARY MISSIONARY CONFERENCE.

The Centenary Missionary Conference, Shanghai, April 25 to May 8, 1907, was an epoch-marking event in the history of China.

When Robert Morrison went to China 100 years ago as its first Protestant missionary he was asked if he believed he could make any impression on China. "No," he said, "but I believe that God can."

The recent giving of \$820 by Viceroy Chow Pu toward the erection of a \$100,000 Y.M.C.A. "Robert Morrison Memorial" building in Canton, where Morrison began his labors; the great gathering to celebrate his centenary, comprising 1,170 delegates, from 38 missionary societies and almost every country and Christian denomination in the world; with the marvelous spread of Christianity in that great land since he baptized his first convert in 1814, making such a gathering possible, surely confirm his words.

Seldom has a Christian conference been characterized by such genuine earnestness, prayerfulness and real unity of spirit; or a deeper sense of the magnitude and importance of the work devolving upon it. Some of the topics discussed show the greatness and the gravity of the subjects under consideration. The Chinese Church, the Chinese Ministry, Education, Evangelistic Work, Women's Work, Christian Literature, Medical Work, the Holy Scriptures, Comity and Federation, etc. Able papers on these subjects were not read, but distributed, and subsequently discussed.

From the discussion on Christian Unity the hope and expectation seemed to be that a United Church of China would be a realized fact at no distant day. The self-support of the Chinese Church was also anticipated not distantly. From all that has been achieved and is in progress, may we not truly say, "What hath God wrought?" while from the sure promise, may we not hope that the day is fast hastening when He "will make all his mountains a way; and, lo, these shall come from the land of Sinim?" "The Lord hasten it in his day."

THE TELUGU REVIVAL IN SOUTH INDIA.

Of leading interest in the reports from our Telugu Mission is the revival which has swept through almost every station. "Deep conviction of sin, profound humiliation, accompanied

by sobs and tears, public confession, restitution, intense earnestness and joy"—these have been the characteristics of the movement. The emotional manifestations seen in some stations have not accompanied the revival in others, but instead a "quiet, substantial work of grace." In Allur the awakening has resulted in "a gratifying activity in voluntary effort for the salvation of souls, and contributions for Christian work are three times as large as before." In Kurnool the revival brought light after some very dark days, when the missionary was stricken with smallpox and his wife was suffering from nervous prostration.

It was an hour of discouragement, almost of despair; but in that hour of darkness God came and spoke. A common nelasari was changed into a revival meeting lasting two weeks. The Spirit of God was present in mighty power. Those days we shall never forget so long as we live.

At Nalgonda the revival among the church members was preceded by one among the native workers. Then the larger blessing came.

After a whole week of cleansing and waiting upon the Lord for the fullness of his grace showers of blessing came down upon the parched, empty hearts. The joy was unspeakable. Everything is new now. In addition to the usual Sunday and week-day services the people gathered voluntarily every night for prayer and praise. What a privilege and encouragement it is to be here and witness the marvellous doings of our God.

A gratifying result of the revival at Atmakur, where the awakening first showed itself in South India, has been the development of a spirit of confidence among the Christians, which is leading them to initiate activities which hitherto they would not have thought of undertaking.

Church members who had been accustomed to depend very largely upon the missionary for suggestions, are now able on their own initiative to conduct prayer and preaching services, to think and to plan for aggressive Christian work.

Among those baptized during the year a considerable number are reported from upper castes, particularly the Sudras and Malas. In the Nalgonda field most of the 395 baptisms were Malas. In Kanigiri special direct effort was made to reach the Sudras. The result of one long tour is thus reported:

The Sudras planned for the meetings so that they could attend. I was deeply impressed with the number—fully 100—who told me they believed the message. The friendly attitude of the caste people was exceeded only by the deep spirit of inquiry concerning the truths we proclaim. After such a tour and such receptions we cannot but feel that the day for the coming of the Sudras has dawned.

In Allur six converts have come from castes, and the work among the women of the upper castes is growing. A woman missionary is called for to supervise this latter work. At Cumbum the caste people, called "kings," have shown considerable interest. The missionary tells of preaching one night at a courthouse in a Sudra village, when the head-man of the "kings" kept the people some time after the service closed, telling them what he had heard from the missionary when at the latter's camp and urging them to believe the "good news." Dr. Boggs writes: "One is almost forced to the conclusion that Christianity is about to pass from the Panchamas (the outcaste people) to the Hindu society."

THINGS NEW AND OLD.

"In thinking of the different branches of work in India, or in even one great city or district, one is struck with the sense that 'the Kingdom of Heaven is like unto a man that bringeth forth out of his treasure things new and old.' In the midst of many new enterprises and fresh devices for letting down the net into the deep, there is always found the old, steady routine of such work as is carried on by means of Zenana visiting, and city day-schools for non-Christian children. This work necessarily appears to be less attractive to outsiders than the work of ministering to those diseased alike in body and soul, or that of opening up entirely unevangelized districts, or of some great educational institution in which striking developments must take place in order to keep pace with the times. Yet to those engaged in this less prominent work, there is no lack of novelty in the daily round. The fascinating interest of entering into the inner life of our pupils, as varied as they are numerous, is a constant inspiration and joy, and perhaps no department gives a richer reward of realization of fellowship with the Master.

"There is, confessed, no work that is in every way more exacting in its demands on faith

and patience than work amongst Mohammedans, and yet there is very much to encourage us to go bravely forward. As we go from house to house, nothing is more striking than the absolute freedom with which the servants of Christ are now allowed access to the houses of this great city. They are admitted on no false pretences; there is no hiding of the fact that their one aim and object is to preach Christ and Him crucified—to the Mohammedans both a stumbling block and foolishness; but to many, taught of the Spirit, Christ the Power of God and the Wisdom of God. Not long ago, one who has taught in Lucknow for over 20 years was drawing a comparison between what she remembered in her earlier years of teaching, and that we now find existing. Twenty years ago many were with difficulty persuaded to hear the Gospel message, and at the name of Christ would stop their ears, and refuse to listen further. The next generation of Zenana pupils are now mothers themselves; they have heard of Christ directly or indirectly for years, and now the more difficult labor of the past is bearing fruit in the abundant opportunities of to-day. Not only is there a widespread spirit of friendliness to the Messenger of Christ, but there is proof after proof that the fields are white unto harvest. One woman after another confesses that Christ is her hope and her only Saviour, and there comes the sorrowful cry that they have 'been born in prison,' while we are free.

"Only one familiar with the life of these women can realize the bitter truth of these words. Fettered alike by social and religious custom many are, indeed, bound who would be free, and in the majority of cases it is simply impossible for such women to make public confession of their faith. They will bring up their children, both boys and girls, to know what they themselves know, and will give them every possible opportunity of learning of Christ. Line upon line, precept upon precept, the glorious truths of the Gospel are being brought home to the hearts of hundreds and thousands who will never be enrolled on any list of Church members, and we know that were any great movement towards Christianity to take place amongst the men, there are many homes in which the women would not only put no hindrance in the way, but where they would gladly urge their husbands and fathers to quick and open acknowledgement of Christ as Lord. Only last week one woman expressed undoubt-

ing faith that in Christ alone could she find the salvation she needs, 'but,' she said, 'they will treat me very cruelly if they think I really love Him. They say a lot about Christ; they do not believe in Him.' She asked for prayer that she might know what is God's will in regard to herself, and specially begged for a copy of the hymn, "A shelter in the time of storm." Another woman, after listening intently to the hymn, 'I've Found a Friend—Oh! Such a Friend,' said, 'Every word of that is true,' and in reply to a question as to whom she trusted for her own present and future salvation, she replied, 'He is the only Mediator.' The latter of these two had heard something of the Gospel as a dispensary patient in the hospital, and then eagerly seized the opportunity of what was, humanly speaking, a chance to call at her

house, to beg to be taught. She and two younger sisters are all regular pupils now, the eldest just beginning to read the Gospel for herself. The other woman has also been taught in her village before coming to live with her husband's people in Lucknow.

"So, one strand woven in with another, the cords of love are growing strong day by day to draw souls to the Saviour. Instances of this kind might be multiplied almost indefinitely; never has there been a time when the harvest in India has been so ripe. Both amongst Hindus and Mohammedans, a spirit of inquiry, and often of antagonism also, witnesses to the fact that the Spirit of God is working, and we can but be confident that India's near future is to reveal afresh the glory of the Lord."—Miss Fox, in *The Zenanah*.

Our Work Abroad.

NOTES ON INDIAN LETTERS.

Miss Hatch just now has a large staff under her care and working with her. The most important arm of the service is that composed of her eight Bible women, who go out and in with the message of the word of God to the 125,000 women and girls of that great field and without whom it would be impossible for the missionary to do effective service. Almost as important is the supplementary labor of her four teachers who have the schools for the caste girls and who, through them, reach the most influential women in the county. Day by day these character formers and home builders labor on the new structure that is rising in the likeness of the Matchless One in that old new land. Then there is Dr. Dundee Joshee (Josiah), Miss Hatch's factotem, man of all work and of every good. Taken by her when a raw lad and educated, influenced, supported and instructed till now he is a reflection of the character who sustained him through the long years of preparation, and in whose life there is much of the likeness of Him whose he is and whom he serves. He goes about doing good to all and to all alike in a gracious, unselfish spirit. His new wife, Grace, is an honorary worker and is able to act as Miss Hatch's deputy in her absence. She is a product of that fine mission of the Church of England that is doing such a good work for Christ near our

mission amongst the Telegus. The same mission as that which gave India Mrs. Sathianadham, M.A., the gifted editor of the *Indian Ladies' Magazine* (English), with a wide influence all over India. Then in the Leper Asylum are Pastor David and his wife. The embodiment of good nature and hearty good cheer is David. In addition to these is the matron in the Dr. Phillips' Home for the leper's children. This makes a staff of 17 in all, of which Miss Hatch is the superintendent, and the assembling of which meant years of toil and prayer. Then coming on there are two of the girls at the Nellore training school for women teachers, two in the Cocanada girls' boarding school and two in Samalkota. Miss Hatch's special request is that all may work under the Spirit's guidance.

Mr. Dundee (Taught-i-yuh), who is a brother of Dr. Joshee, mentioned above, is now stationed at the village of Talarevu, once a great seaport before the river silted up, and situated ten miles south of Cocanada. It was at that place that Timpany drank the fatal glass of milk, through which he is supposed to have contracted cholera in 1885. The condition of these native preachers is very lonely, and this man with his wife are the only representatives for Christ in all those parts. He writes me a letter through one letter writer, who is master of English, for he himself is not English educated, as follows: "I am preaching to the best of my

ability. I preach to the ignorant, and by distributing the Messenger of Truth (a four-page Telugu Christian monthly paper selling at six for a cent or one pie each) nearly 120 copies a month among the literate. I have sold 70 copies of Gospels and two Telugu Bibles, and some other hymn books. Some of the enlightened Naidu (well-to-do land holders), ladies in the village are hearing the Gospel of Truth from my wife.

The Hindus of the village are celebrating the marriage of idols in their temples and processions march alongside of my house during those days. I am trying my very best to convince them of the futility of worshipping idols and performing the marriage of gods. Though many of the people are convinced of the higher truths of the kingdom of God they are afraid to baptize themselves owing to a fear of social persecution. A few months ago a few native ships came here for repairs and I preached to all the men working in them, that the kingdom of God can be reached through the Lord, and that those who refuse to follow Him voluntarily subject themselves to destruction as in the time of Noah's flood."

"I am preaching in about 19 villages. Many people are indebted deeply to the mission work for having opened hospitals and leper asylums at Ramachandrapuram. People often say to me that the mission societies are conferring more permanent and lasting good on the country than the government.

Mr. N. Abraham, of Samalkota, has been conferred the privilege of baptizing. So he passed the ordeal of ordination.

The barrier of caste with all its prejudices is an abominable curse to the Hindus. Though none is able to cross the barrier, everybody is convinced of its harmfulness to the Hindu community."

Mr. Ralph Smith has been delivering a series of Sunday afternoon addresses to the English-speaking native gentlemen of Cocanada, and has been asked by the editor of Progress, an English religious monthly, which circulates to the number of 3,000 through South India, to provide them for publication in that journal. He rejoices in the larger circulation thus secured for these addresses.

Mr. P. Brahmanada Row, the printer of the Ravi or Sun, the little Telugu weekly newspaper which I established a few years ago and which is now in the care of Mr. Ralph Smith, writes me as follows: "I hope the Sujananan-

jani Press (that is the press which he owns and on which the Ravi is printed) will develop to the dimensions of the Philadelphia Bulletin (a paper which I saw printed at the rate of some thousands an hour and a copy of which I had sent him) whose description from your pen I was delighted to read. This hope presupposes the possibilities of the printers' trade in this country, and I am sure the country is getting ripe for it, though the millennium may not be reached in my lifetime. It also presupposes the expansion of the demand for the Ravi. your pet.' I understand the Ravi is making steady progress and will become, I trust, in the long run a paper in the Telugu country."

This little reference shows the boundless ambition that has been awakened in the hearts of some of the educated natives of the land, which is just now, on the part of some of them, finding expression in most seditious matter against the established government, and all western manners and establishments including the work of missionaries. Mr. Brahmananda Row is, however, one of the quietest and best of citizens, and if they were all as he is India would be a much better land than it is. In my experience of six years with him as a printer of the Ravi, I found him unfailingly courteous, capable and kindly. He never was late with an issue, and never anything but a gentleman in all of his dealings with me. He represents a very large number of the best class of the people of India, the bulwark of her greatness and the promise of her future. He is a Brahmin by caste, speaks good English, and is a great lover of the literature of his people, and has reprinted a large number of their best old books from the palm-leaf form into the up-to-date, paper-leaved, cheap reprints that are placing the best in all languages in the hands of the people of India for next to nothing in price.

Good summer reading for the holidays will be found in Mrs. Helen Dyer's new book on "Revival in India," published by Messrs. Morgan and Scott, of London. A chapter is given to the description of the revival in our own missions and also in other places. This book gives one an inspiring view of the whole vast movement and intensifies the desire that beats in the hearts of all true lovers of God for a similar visitation in this land and for a continuance of the great blessing in India. The book should not cost more than fifty cents.

I have been reading two other books this week that are full of power, and both on In-

dia. One is Mrs. Ada Lee's biography of that wonderful seeker after God, Chandra Lila, the Indian priestess. Seven years a pilgrim, seven years a priestess and three years a devotee suffering the untold agony of the Hindu way of salvation and then for 35 or 40 years, for she is still living, a follower of Jesus. The other is G. W. Steevens' "In India," a very powerful and graphic description of India, that was published some years ago. The gifted author is now dead. The perusal of this book at this time will throw a great deal of light on the present unrest in India, and tells in a fascinating manner and in athletic English the present-day story of that vast continent and its administration. Get these three books at the Baptist Book Room, and read them if you have not already done so.

H. F. LAFLAMME.

54 St. George St., Toronto, Aug. 15th, 1907.

NEWS FROM MISSION FIELDS.

SOUTH COCANADA.

Bro. R. E. Smith reports splendid hearings in the streets of Cocanada and indications that the good seed is falling into good ground at almost every service. Two have been baptized and others are awaiting the ordinance. Bro. Smith has been spending a good deal of time in trying to master the depths of Hinduism, and has entered definitely upon a systematic effort to reach the caste people in a course of lectures on Sunday afternoons, besides preaching in Telugu. He is much encouraged in his work. The field is sadly in need of more native helpers.

NORTH COCANADA.

Dr. Smith reports a splendid interest in the gospel at two out-stations, Timapuram and Venkatarishnapuram, six candidates having been baptized. In Pundur a break has occurred among the Madigas, and thirteen are professing conversion there. Among these is an old man who was baptized by Mr. Timpany, nearly 25 years ago, and who, though outwardly returning to Hinduism, has kept alive his faith in Jesus all these years, and has forbidden his sons to follow the usual heathen customs.

AT SAMULCOTTA.

Principal Stillwell reports a fine attendance at the Seminary, both in the Literary, Theological and Normal Departments. The effects of the Revival are still strongly felt in the life of

the school. "There is a new spiritual understanding, which makes teaching and preaching powerful and profitable in a measure hitherto unknown."

PEDDAPURAM.

Bro. A. A. McLeod is having a time of reaping at Peddapuram. He has baptized sixty-five and received one backslider again into fellowship. Some thirty-six more are approved for baptism, but must wait for the rains to fill the pools.

PETHAPURAM.

Dr. Smith has been busy completing the new Mission House being erected at the station, and into which he hopes to move shortly.

New school sites have been secured in Nagal-apalli, where there are several new Christian families, and in Pithapuram Malapelle, several candidates are awaiting baptism.

TUNI.

Bro. A. A. Scott reports the baptism of seventeen converts. Nine of these are from the village of Peddareddipalem, the fruit of many prayers and earnest preaching of the word. In Nundur, where for years the church has been in an unsatisfactory spiritual condition, the Holy Spirit has wrought in mighty cleansing and reconciling power.

YELLAMANCHILLI.

On Jan. 16th, the anniversary of the burning of the old chapel, the work of building a new house of worship was begun, and on March 6th the corner-stone was well and truly laid by Mrs. Dr. Smith, in the presence of a large company of Christians and Hindus. Suitable addresses were given by Dr. Smith in Telugu and Rev. A. S. Woodburn, B.A., in English. It was a day of great gladness and one not soon to be forgotten in Yellamanchilli. It is expected that the chapel will be ready for use by July 1st, and will fill a deeply felt want. The native Christians have shown a splendid spirit of self-denial in their offerings for this house of prayer.

VUYYURU.

Bro. H. B. Cross records the baptism of twenty-six converts and a present total membership on the whole field of 1,747, gathered in nine churches. The presence of cholera has made it impossible to baptize many who were expected to come forward for the ordinance.

Miss McLaurin's work is as usual full of cheer. She is finding an "open door and effec-

tual" among the caste women, not a few of whom seem to be really hungry for the truth, and some are asking earnestly what taking up the cross and following Jesus really involves.

AKIDU.

Bro. J. E. Chute, in addition to the care of a large field, has spent much time in the construction of the new Jenny McArthur bungalow for the two lady missionaries at the station—Misses Robinson and Selman. The house is nearly completed, presents a fine appearance, and will prove a great boon.

The Station Schools under Miss Robinson's energetic leadership are making most commendable progress, and many of the scholars are showing a keen interest in spiritual things. The influence of the Revival is still strongly felt in the school. "I believe in work among the children," our enthusiastic missionary writes, "I believe it is the work in any language and in any clime."

RAMACHANDRAPURAM.

Rev. J. R. Stillwell reports the baptism of only eight converts during the quarter, but a large number are showing genuine interest and from among these others will be baptized shortly. Much of our missionary's time has been taken up in gathering the materials for the new ladies' bungalow to be built on the site secured from the Government in exchange for the mango garden purchased from a native a farmer some time ago.

NARSAPATNAN.

Bro. Scott finds it hard to give the time needed to look after this destitute field, besides caring for Tuni. He pleads for a missionary and states that there are nine large centres where effective work might be done, if only there were enough workers. Until a missionary is put in charge the field will never come to its own. May God send us the man and the money to provide him a Mission House.—The Bulletin.

BOLIVIA MISSION NEWS.

NEW MISSION HOUSE AT COCHABAMBA.

After years of waiting and after many experiences that greatly tried the faith of our missionaries, Mr. Mitchell has at last succeeded in securing a house in Cochabamba at a cost of \$4,100. On this \$1,000 has been paid down and the remainder borrowed from one of the banks at 9 per cent. interest. The Board has approved

of the step Mr. Mitchell has taken and now makes an appeal for the \$3,100 still due to complete the purchase. One brother has offered to be one of twenty others to give \$100 each. Who will respond to this offer?

The house is ideally located for reaching the people, being on one of the leading streets of the city and just two blocks from the central square. The securing of this fine property, in the face of the bitter opposition of the priests, is a decided victory for the Mission.

Of the gospel work at Cochabamba Bro. Mitchell writes: The work here still drags, but we still have hope with prayer, patience and work to see it move forward. Our meeting room is right in front of the street door, and we leave this door open and sometimes have quite a number from the street in the yard, listening to the hymns and at least part of the preaching.

Rev. F. J. Scott and Miss Carmichael are still at the language, though they are finding many opportunities for doing good among the English-speaking people, of whom there is quite a colony in Oruro. Regular English services are being held every Lord's Day.

Bro. Reekie reports the reopening of the boarding school, with a good attendance, and with an income practically as large as last year. He has spent a good deal of time since returning to Oruro in making improvements in the Mission House. The location of the Mission House on a hill at one end of the town, though all right for school and residential purposes, is not at all convenient so far as reaching the people is concerned, and plans are being laid to open a gospel hall nearer the centre of population.—The Bulletin.

NEW LIGHTS IN THE DARKNESS.

In the far hill country, in the extreme South East, by the sea, in the North West and in many villages here and there over the field, there are earnest inquirers. The Lord is surely kindling new lights amid the darkness. Nine bright young Christians from Peddapreddipalem, the fruit of many prayers and earnest preaching, have put on Christ in baptism. Among our boarding School boys there are several asking baptism; among them a bright lad from Yallingi, who has taken the name Arandam (Joy). We trust he may prove an evangelist for his own country among the hill villages. The skies are brightening above us. The river of blessing flows wider and deeper. All praise to our God who only doeth wondrous things.—A. A. Scott in *The Canadian Baptist*.

Our Work at Home.

CONVENTION NOTICES OF EASTERN ONTARIO AND QUEBEC.



THE Annual Convention of the Women's Baptist Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be held in Olivet Church, Montreal, on Tuesday and Wednesday, October 1st and 2nd, 1907.

On the evening of Tuesday there will be a union platform meeting at which Rev. H. F. Laffamme will give an address. Wednesday will be Foreign Mission day.

DELEGATES.

Delegates may be appointed as follows: For a Circle of a membership of 20 or less, 2 delegates; for each additional 20, 1 delegate. These delegates must be full members of the W. B. F. M. S. of E. O. and Q., that is, either life members or contributors of at least one dollar a year to the funds of the Society.

Each Band is entitled to one delegate.

All are invited to attend the meetings and take part in the discussion, but only delegates, life members and the officers are entitled to vote.

BILLETING.

A cordial invitation is extended by the Olivet Circle to the Circles and Bands to send a full quota of delegates.

All desiring billets are requested to send their names at an early date to Mrs. T. M. McCaw, 358 Grovesnor Ave., Westmount, Montreal, convener of the Billeting Committee.

Delegates will kindly state route and time of arrival in order that they may be met at the stations.

Those arriving on days of meetings desiring to go direct to the church, will take Windsor and St. Catherine St. cars (passing G. T. R. and C. P. R. stations), going west to corner of Guy St. Church is situated one block south on the corner of Dorchester and Guy Sts.

NOTICE TO TREASURERS.

Treasurers of Circles and Bands are urgently requested to close their books on Sept. 20th in order to forward their funds immediately to Mrs. W. G. Rickert, 60 Bruce Ave., Westmount, P.Q., by Sept. 25th, when the books of the Society close. All monies received after

that date will be too late to be credited on this year's account.

Programme of the 31st Annual Meeting of the W.B.F.M.S. of E.O. & Q.:

WEDNESDAY, OCT. 2nd, 1907.

MORNING SESSION.

9.30—Prayer service, Mrs. Dick, Montreal.

10.00—Hymn. President's address, Mrs. Claxton. Minutes of last annual meeting. Report of recording secretary, Miss E. M. Crossley. Roll call. Report of Superintendent of Mission Bands, Miss Chandler, Coaticook. Report of Bureau of Literature, Mrs. Dancy, Toronto. "The Link," Miss Grace McLaren, Montreal. Election of Officers and Executive Board. Appointment of Committee on Appropriations. Adjournment.

Greetings from sister societies will be received at the lunch, which will be served immediately at the close of the morning session, in the lecture hall of the church.

AFTERNOON SESSION.

2.00—Prayer service, Mrs. Sheldon, Cornwall.

2.30—Hymn. Minutes of morning session. Report of corresponding secretary, Mrs. H. H. Ayer. Report of treasurer, Mrs. W. G. Rickert. Report of Committee on Appropriations. Hymn. Paper, Mrs. Paine, Westmount. Paper, "What Christianity has done for Woman and What Woman Is Doing for Christianity," Miss Calvin, Kingston. Duett. Address. Collection. Question Drawer. Report of Committee on Resolutions. Hymn. Benediction.

E. C. AYER,
Cor. Sec.

PRAYER CYCLE.

September, October and November, 1907
FIRST DAY.

1. Prayer for the work at home. For the officers and members of the Board and all leaders in the Circles and Bands, that they may be filled with wisdom and power in performing their tasks.

2. For our Convention, that the leadership of the Holy Spirit may be evident in all the deliberations, and that the influence of these meetings may result in more intelligent, more powerful and more effectual work.

SECOND DAY.

1. Prayer for our treasury, that we may be

enabled to meet all our appropriations for the year, including the extra for the girls' dormitories at Akidu.

THIRD DAY.

1. Prayer for Miss Murray and her helpers on the Yellamanchilli and Narsapatnam fields, that great blessing may follow their efforts for the conversion of souls.

2. Pray especially for a capable Bible woman to visit the women in the town of Yellamanchilli; for two widows who have shown a real spirit of enquiry.

3. For Mrs. Woodburne, who has charge of the Caste Girls' School.

FOURTH DAY.

1. For Miss McLaurin and Dr. Hulet and their Bible women on the Vuyuru field, that the medical work, touring and caste girls' schools may be greatly blessed.

FIFTH DAY.

1. Pray 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. Pray that the work on the girls' dormitories at Akidu may go on apace, so that the children may be installed in their new quarters by the new year.

SIXTH DAY.

1. 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 the work.

2. For the students who are supported by our Society, that they may be thoroughly moved with the spirit of service for others.

SEVENTH DAY.

1. For the Zenana work in Cocanada, for Miss Pratt and her assistants, Miss Gibson and Miss Beggs, that they may have the joy of seeing many among whom they labor confess Christ openly.

2. That the lives of all our missionaries may be preserved during the time of unrest and peril in India, that they may be "wise as serpents and harmless as doves," going in and out among the people; that the native Christians may stand firm in the faith, and that the Lord may overrule all the disturbance for the further triumphs of His people.

E. C. A.

ASSOCIATIONAL REPORTS.

ELGIN ASSOCIATIONAL REPORT.

The annual meeting of the Circles and Bands of the Elgin Association was held with the church at Gladstone, May 29th. The morning session opened with a prayer service, led by Mrs. Gregory Shelden. The reports from Circles and Bands were received. There are eighteen Circles and nine Bands in the Association, an increase of three Circles and one Band. The total contribution from Circles and Bands for the year is \$1,042.20, an increase of \$174.94.

A proposal brought by the clerk of the Association, Rev. N. P. Reekie, that the women's meeting and the general association become more closely united, was discussed at some length and finally laid over for a year. The President, Mrs. Doolittle, gave a very interesting and helpful address on intercessory prayer, a service to God. The Prayer and Promise Meeting was followed by a solo by Mrs. Eva Rose York, which was much enjoyed. The value of our missionary papers, the Link and Visitor, was very ably brought before the Association by Mrs. Reekie, Sparta. Mrs. Hoyt, of St. Thomas, also gave a helpful Bible reading. A half-hour programme by the Gladstone Mission Band and a solo by Mrs. Kunz were much enjoyed. The session closed with prayer by Dr. J. B. Brown.

The evening session was opened by singing and prayer by Mrs. Hoyt. Mrs. Eva Rose York gave an address showing the relation of sin to leprosy and the remedy, the responsibility of the healed woman to the lost. Dr. Brown spoke on the work in India. The Gladstone choir rendered several selections during the evening. Rev. Burns pronounced the benediction, bringing to a close one of the most successful and profitable of our annual meetings.

LIDA M. CHUTE,

Secretary.

CANADA CENTRAL ASSOCIATION.

The Women's Circles held their meeting Wednesday, June 19th, at Perth, having a very good attendance. Mrs. C. A. Farmer, Perth, welcomed the delegates. Mrs. Ruddick, Brockville, and the President, Mrs. Copland, Brockville, replying. Devotional exercises during the day were conducted by Mrs. Bonton, of Brockville, Mrs. Beal, of Brockville, and Mrs. Bastow, of Renfrew. The report of Circles and Bands was read by Mrs. J. F. Kellock, Perth, di-

rectress, the total amount given to Foreign Missions by Circles being \$327.99, by Bands, \$64.50. There are 110 Links subscribed for by the members. Greetings were received from societies in the two Presbyterian and one Methodist churches in the town. As Mrs. J. Craig was unable to be present, Mr. Craig took her place, and told of the position women hold in India. "There are two things on which the different sects of India agree: 1st, the sanctity of the cow; 2nd, the depravity of women. But there are a great many signs of awakening. Female education is before the people today. At a congress of men and women lately in India it was resolved, moved, seconded and supported by the Telugu ladies that "Success lies in the woman question." Restore to women their ancient rights. The hand that rocks the cradle rules the world. The Telugu lady who spoke these words writes beautiful poetry in the English language. Many ladies are exercising a great influence. One possesses a Master of Arts degree and edits a ladies' magazine. Pandita Ramabai has a home for girls rescued at time of famine. She is a widow and has gone round lecturing on behalf of widows. To think that a Brahmin widow has been used in such a mighty work. Miss De Praiser, a leader in the Eurasian Home Mission Society, has assisted young women to prepare for mission work. She is a medical doctor and has given help financially to the Cocanada church. The Timpany School at Cocanada has two devoted women doing a great work. Hundreds of girls have heard the gospel from their lips and been educated to become the wives of preachers, Bible women, etc. One in one hundred heathen women read and write, but one in ten of Christian women are able to do so. They have Circles and Bands and gather together as we do in associational gatherings, one Telugu woman presiding, another secretary, etc., women from the outcasts, whom God has raised up. This is the beginning of New India." The session was closed by a hymn and prayer.

MAYBELLE LAING,
Asso. Reporter.

NORTHERN ASSOCIATION.

On Saturday, June 29th, 1907, the Women's Mission Circles and Bands of the Northern Association held their annual sessions with the church at Sault Ste. Marie.

The meetings were most helpful and strengthened our interest in Missions.

Mrs. McGregor of Sault Ste. Marie, read a paper on Bolivia; and Mrs. Haydon of Fort William, a paper on "A Successful Circle." Mrs. Spofford gave a Bible reading on "Service," basing her remarks on Matt. 11. 28.

In the evening session Drs. Norton and Brown addressed the meeting on their respective subjects, dealing with Home and Foreign Missions.

Music was furnished by Mrs. Wm. Hallum, Mrs. Blue, and a male quartette consisting of Rev. Brownlee, Wm. Hallam, Rev. Dr. Brown and Rev. Chapman.

The officers for the year are as follows: Pres-

ident, Mrs. Brownlee, Midland; 1st Vice-President, Mrs. Spofford, Port Arthur; 2nd Vice-President, Mrs. Shampney, Sault Ste. Marie; Director, Mrs. Cummer, Parry Sound. Total offering, \$11.30.

R. CUMMER,
Director.

OWEN SOUND ASSOCIATION.

The annual meeting of Circles and Bands was held in the Paisley Church, on Thursday afternoon, June 13th.

Mrs. Newton, of Durham, our Director, presided, and also conducted the devotional exercises. The Director's report showed advance by Circles and Bands in amount sent our treasurer, although fewer Circles reported this year.

Total amount sent was \$418.18. Mrs. Craig, our missionary from India, then gave a very interesting address, telling us something of the need there. Mrs. Cameron of Owen Sound spoke on behalf of our Home Missions, telling of the discouragements and encouragements from east to west. Miss Fisher of Paisley, read a splendid paper on Mission Band work, showing the importance of training the children in Mission work while young.

The music was provided by Miss McMillan of Owen Sound, Mrs. Newton, Durham, and by two little girls who are members of the Paisley Mission Band. The offering amounted to \$6.65.

MAYNE HAINER,
Secretary.

PORT HOPE.

The annual meeting of the Peterborough Association of Baptist Churches opened in the Baptist Church, Port Hope, on Wednesday afternoon at 2 o'clock. The afternoon session was devoted to women's work, Mrs. (Dr.) Scott of Peterborough, the President, occupying the chair. After singing a hymn, Mrs. (Rev.) Brace read a portion of Scripture, and Miss Jackson offered prayer.

Mrs. (Rev.) Davies, Colborne, was appointed Secretary.

After the appointment of a nominating committee, a resolution of sympathy with Mrs. Trotter and family in their sad bereavement was unanimously passed.

The large number of delegates and visitors present was expressive of the interest of the women in missions. A very helpful address on Mission Band work was given by Mrs. Martin, in which she emphasized the importance of interesting the children in Missions and developing a systematic method of giving.

An interesting letter from Mrs. Peer was read by Miss Tapscott, giving a description of life and work in mission fields in New Ontario.

Mrs. Hume read a letter from Mr. Sharp, Baptist missionary on St. Peter's Reserve, Man., in which much information of interest was given concerning work among the Indians.

The address of Rev. J. R. Webb on "Grande Ligne" was greatly enjoyed. He presented some interesting phases in the lives of the mission-

aries, and declared that the importance of Grande Ligne work could not be overestimated.

The paper on "Foreign Missions," prepared by Mrs. (Rev.) Quarrington, and in her absence read by Miss Squires, was a comprehensive review of the work during the past year. The discouragement of the beginning of the year, caused by the fire and the scourge of cholera, has given place to courage, joy and enthusiasm, consequent on the gracious revival which has swept over the mission fields.

The report of the Nominating Committee resubmitted in the re-election of the following officers:

President—Mrs. (Dr.) Scott.
Vice-Pres.—Mrs. Edmunds.
Directress—Miss Walton.

CIRCLE REPORTS.

SOUTHAMPTON, June 18th, 1907.—The Mission Circle held their second anniversary on the evening of April 2nd at the home of Mr. and Mrs. E. J. Mitchell. Tea was served to about 40 church members and friends, from six to eight, after which an excellent programme was rendered, consisting of solos, vocal and instrumental, duets and recitations and readings. The pastor gave an address on Circle work. A freewill offering, amounting to \$5.06 was taken. During the last year we lost one member by removal and two joined the higher circle above, yet we gained 5 new ones, making the total membership 18. Money raised during the year: Thankoffering, last October, \$5.80; fees, \$17.00; freewill, \$5.06; total, \$27.86, equally divided between Home and Foreign; Northwest, \$2.00; total, \$29.86.

MRS. LANTENSCHLAGER,
Secretary.

PETERBORO.—The Willing Workers Mission Circle of the Murray St. Baptist Church, Peterboro, was organized about two years and a half ago, and has a membership of 38. During the last year five new names have been added to the roll. We have lost our vice-president, Mrs. F. J. Scott, who has gone to Bolivia to carry the gospel to that dark land. We consider it a great honor that one of our officers should be called to this work and we are all more deeply interested in South American missions. During the last year nine meetings were held, with an average attendance of 18. In the spring we gave a concert, the receipts of which were \$55.00, \$40.00 of which were sent to missions. We have undertaken to clothe a little Indian girl at St. Peter's Reserve, making two outfits of clothing twice a year for her. Although our work is small we feel that if we have been the means of sending the Gospel to some of God's people who were living in darkness our time was indeed well spent.

HAZEL G. KIDD,
Secretary.

CHATHAM, ONT.—The ladies of the Central Baptist Church met and organized a Mission Circle. We have twenty members and the following officers: President, Mrs. Hatton; Vice-President, Mrs. Hoag; Recording Secretary, Mrs. J. W. McGuire; Treasurer, Mrs. G. Mason. The meetings are to be held the first Tuesday of each month. We ask you to pray that God's blessing may rest on our labor of love for our Master's great commission.

CLARA SAINSBURY,
Cor. Sec.

ORMOND.—The Women's Home and Foreign Mission Circle of the Ormond Baptist Church, wishing to make a special offer to Grande Ligne Mission, held a special thankoffering meeting on Thursday, April 4th, 1907. Verses of Scripture or other messages which were enclosed with the offerings were read by Mrs. A. D. Carkner. The offering amounted to \$21, but has since been increased to \$29. This will be devoted to providing a half scholarship in Keller Institute.

JANET CAMPBELL,
Secretary.

HATCHLEY.—In March last a Women's Mission Circle was organized in connection with the Hatchley Baptist Church, and with Mrs. Bowyer as president has been progressing very favorably. When organized there were 12 members, which has now increased to fifteen. We are taking nine LINKS and ten *Visitors*.

E. L. COON,
Secretary.

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

Receipts from June 16th, 1907, to July 15th, 1907, (inclusive).

GENERAL ACCOUNT.

FROM CIRCLES.—Toronto, Immanuel, \$10.90; Jarvis St., (\$50 for Bible-women), \$71.54; Bloor St., \$39.36; Bloor St. Y. L. Aux., \$10.64; First Ave., \$5; Ossington Av., \$6; Kenilworth Av., \$12.20; Western, \$14.44; Parliament St., \$10.05; Dunnville, for bungalow, \$1.50; Gravenhurst, (\$17 for "K. Atchamma"), \$22; Owen Sound, \$8; Galt, \$2.65; Ingersoll, \$4.25; Glammis, \$5; Stratford, \$10; York Mills, \$2.75; Hespeler, \$7.62; Mount Forest, \$4.91; Tiverton, for Vuyyuru Bible-woman, \$25; Hamilton, Herkimer, \$5; Hamilton, James St., (\$25 Thank-off.), \$30.95; Hamilton, Wentworth St., \$5; Markham, Second, \$5; Watford, \$3.60; Barrie, \$8.90; Petrolia, \$5.58; Port Perry, \$2; London, Maitland St., \$2.25; Woodstock, Oxford St., \$7.85; Kenora, \$3; Colchester, (90c. for bungalow), \$2; Claremont, \$15; Lobo, \$6; Chatham, Wm. St., \$5.15; Sturgeon

Falls, \$2; Aylmer (\$27.55 Life-membership for Mrs. Barton), \$41.55; St. Catharines, Queen St., (\$2.20 for bungalow), \$6.25; Burk's Falls, \$6; Peterboro', Park St., \$10; Sarnia, Central, \$11.80; Brantford, First Ch., for Miss McLeod, \$50; Brantford, Immanuel, \$8; Tupperville Union, for Dr. Hulet, \$6.25; Delhi, \$5; Listowel, 55c.; St. George (\$3.40 for Dr. Hulet), \$6.50; St. George, Y. L. Aux., \$1.25; Hespeler, \$2.50; Bethel, \$3.40; Aurora, \$2; Wilkesport, \$1.95. Total, \$546.09.

FROM BANDS.—Baddow, \$7; Toronto, Walmer Rd., Student Acct., \$25; Port Hope, \$16; Peterboro', Murray St., for "M. Leah," \$7.07; Aylmer, \$34; St. George, for "Palla Lydia," \$8. Total, \$97.07.

FROM SUNDRIES.—Association Collections: Mid-diesex and Lambton, \$4; Owen Sound, \$3.60; Walkerton, \$4.90; Norfolk, \$1; Peterboro', \$3.90; Guelph, \$8; Elgin, \$3.59; Whitby and Lindsay, \$2.50; Northern, \$5.65. Toronto, Moulton College, (\$23.55 for "Darla Chittama"), \$46.96; Toronto, Jarvis St., J. Y. P. U., \$2.16; Swan River, Manitoba, for "A Mary," \$10; Calvary Mr. C., Victoria, B. C., for "Samuel Pantagani," \$30; Interest on Investment, Miss Nellie Davies' gift, \$10; Mrs. M. E. Davies for Bungalow, \$25; Mr. and Mrs. S. A. Brown, for "V. Annamma," \$10; Mrs. R.W. Elliot, (\$100 for Dr. Hulet, \$100 for Miss Corning), \$200; Toronto, Western, S.S. class for "Martha," \$12.50; Toronto, Parliament St., S.S. class 30c., per a child, for Yellamanchili Church Fund, 57c.. Total, \$384.33.

Total receipts during the month - - - \$1,027 49

DISBURSEMENTS.—By General Treasurer, on regular estimates for India, \$609.66; Amount due Dr. Allyn and Munshi, Nov., 1906, \$3.81; Furlough, Miss Simpson, \$25. *Extras*: For leper "Venkama-ma," from Elim M.C., \$8; Native Preacher, "Samuel Pantagani," from Calvary M.C., Victoria, B.C. Total, \$676.47

EXPENSE ACCOUNT.—Half cost Circular forms for Home Secretary, \$1.88.

Total disbursements during the month - - - \$678 35

Total receipts from Oct. 21st, 1906, to July 15th, 1907 - - - \$8,787 55

Total disbursements from Oct. 21st, 1906, to July 15th, 1907 - - - \$8,622 12

Receipts from July 16th, 1907, to Aug. 15th, 1907 (inclusive.)

GENERAL ACCOUNT.

FROM CIRCLES.—Stelton, \$5; Cramahe, \$2.40; London, South, \$3.25; Adelaide St., \$12.25; Brantford, Park, \$6.25; Brantford, Calvary, \$10; Brantford, Immanuel, Gleaner, for "P. Annamma," \$12.50; Ingersoll, (\$4.56 for bungalow), \$7.16;

Arkona, \$3.43; Toronto: Jarvis St., (Anonymous), for fence around Dr. Smith's Hospital, \$150; Col-lege St., \$2.50; Beverley St., \$6.88; Olivet, \$6.00. West Toronto Junction, \$3.05; East Toronto, \$8; Chester, \$6.35; Ailsa Craig, \$1.85; St. Thomas, Centre St., (\$4.67 on Life-membership), \$17.67; St. Catharines, Y.W., \$2.88; Guelph, First Ch., \$4; Cheltenham, \$4; Bentinck, \$7.60; McCool, \$1.07; Binbrook, \$3.25; Meaford, \$2.35; Burgessville, \$6.35; Bothwell, for bungalow, \$2.25; Nissouri, West, add. for bungalow, 25c.; Wingham, \$3.50; Hamilton, Vittoria Ave. (\$4 for bungalow), \$8.55; Daywood, \$5; Gladstone (\$1.90 special), \$13.40. Total, \$328.99.

FROM BANDS.—Brooke and Enniskillen, \$1.75; Hamilton, Wentworth St. for "P. Annamma," \$17; Toronto, College St., for "K. Yesudas," \$3.30; Wheatley, Life-membership fee for Miss Irene M. Lamarsh, \$10; Toronto, Immanuel, \$3.35; Iona Station for "Degala Karunamma," \$17; Parkhill, for "K. Ruthamma," \$7; Port Arthur, "Yaldi David," \$4.25. Total, \$63.65.

FROM SUNDRIES.—Mr. John Hooper for Life-membership for Mrs. Hooper, \$25; Norfolk, Association Coll. (add.) \$2.50; Mrs. E. E. Barrow, for "K. Annamma," (\$2) \$9.74; Grandma Robinson's "Curiosity Box," for lepers, \$2; Calvary M.C. Victoria, B. C. for "Patti Mary," \$20; Brantford, Park Ch. Philaetha Class, for "Matsa Mary," \$7; Toronto, Century, Jr. Y. P. U., for "N. Yacoub," \$8.50; "An aged Widow," (\$2 for Bible-woman for Miss Selman), \$7. Total, \$81.74.

Total receipts during the month - - - \$474 38

DISBURSEMENTS.—By General Treasurer on regular estimates for India. \$622.16. *Furlough*, Miss Simpson, \$25. *Extras*: for fence around Dr. Smith's Hospital, Toronto, Jarvis St. Circle (Anonymous), \$150; lepers, Grandma Robinson's "Curiosity Box," \$2; Yellamanchili Church Fund, Toronto, Parliament St., S. S. Class, 57c. Total, \$799.73.

Total disbursements during the month - - - \$799 73

Total receipts from Oct. 21st, 1906, to July 15th, 1907 - - - \$9,261 93

Total disbursements from Oct. 21st, 1906, to July 15th, 1907 - - - \$9,421 85

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. East, Toronto.

SPECIAL NOTICE TO CIRCLES AND BANDS.

The Treasurers of Circles and Bands are reminded that their books should close for the Convention year on October 15th. The amount then on hand for FOREIGN MISSIONS should be forwarded to me at once, as my books only remain open until October 20th. All contributors are therefore urged to make their payments promptly, as funds are needed.

SARAH J. WEBSTER,
Treasurer of W.B.F.M. Society, Ontario (West).
324 Gerrard St. E. Toronto.

Youths' Department.

MISSIONS.

In many Christian churches throughout this prosperous land,
There's a little Group of workers called the Missionary Band,
And they meet in prayerful session, to strive and work and plan,
For means to send the Gospel to ignorant heathen man.

They need your prayers and money, they need you, every one,
Lest the lonely few grow weary in the good work there begun;
And the blessing God intended upon your church to stay,
May, by your lack of effort, pass on some other way.

Don't say, "I am so stinted, the little I can spare.
Won't make the slightest difference if I never place it there."

You may not bring the dollars your generous heart desired,
But where little has been given, little will be required.

Then bring your dimes and nickels, and drop them in with a prayer,
That God may bless His missions, and bless the givers; there

The coins may prove like raindrops pattering on the mountain side,
Which help to fill the streamlets that to the river glide.

The rivers of God's knowledge must roll on, broad and free,
Till they cover all God's footstool, as the waters do the sea.

Perchance that little offering you'll never miss again,
May help to buy a Bible that will cross the trackless main,

And in some foreign country may reach a heathen's door,

To teach the old, old story, where it ne'er was heard before.

Thus by your humble effort, you're fulfilling God's command,

To sow beside all waters, and not withhold your hand.

—Mrs. J. Van Wick in "The Mission Field."

NO BETTER THAN THE HEATHEN.

Quite often of late people have said in my hearing "He is a regular heathen!" or "Such heathenish ways or speech!" It set me thinking, boys and girls, would you like to hear my thoughts? Canadians seem to take it for granted that those living in our Christian Dominion, especially the whites, should be much better than their Indian neighbours, or the "heathen Chinese." I think so, too, for we have had the Bible all our lives.

We have heard about the wonderful love of Jesus since we were little tots at our mother's knee. Wonder if converted boys and girls from heathen nations ever set us an example worth following? Miss Isabel Crawford, one of our own Canadian people who has spent many years teaching the Indians, tells of one Indian boy getting ready for church. He told her he made his body very clean from head to foot and then (instead of laughing and playing around with the other Indian boys,) he said: "I sit down and think Jesus until it is time to go to church." How much more we would enjoy our pastors sermons if we followed this boy's example! A good listener makes a good preacher. We must have our heart garden ready for the good seed if we wish for a fruitful harvest.

Some boys and girls not 100 miles from Ottawa, like the junior meetings, and enjoy going to them. Sometimes they whisper and giggle during the hymns, or prayers, or the earnest words prepared with prayer by the one who speaks. Another Indian boy said he did not think the "Jesus House" was a place in which to laugh or tell jokes. He said: "When we get to that door we must leave our funny, and when we go out we may pick it up again."

My boys and girls would make many a preacher and teacher glad if they left their "funny" out of their "Jesus House."

One of our native Telugu Christians said that his rice never tasted good in the morning until he had prayed to Jesus first. Do my boys and girls ever forget to pray before they are so hungry for breakfast? Mrs Bishop tells us: in China she has seen the missionary's house thronged from morning till night by men and women, boys and girls, who have walked many miles just to hear a little more about the loving Jesus who died to be their Saviour. Are we as hungry for God's Word as these Chinese brothers and sisters of ours?

Let us watch ourselves carefully and see if we "are better than the heathen" who have learned to love our Jesus.

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