

"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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No. 9.

WOMANS DEBT TO CHRIST.

What owest thou thy Lord? Thou who, serene,
Enthroned in heart and home dost reign a queen,
Joy in thy face!
Sorrow and shame thy portion once, and long!
Thine only right, thy right to suffer wrong
In lowly place.

Not of thyself didst thou thy kingdom gain;
Not thine the hand that broke thy heavy chain.
Thy Lord came down;
For thine uplifting stooped to pain and loss;
With pierced hand He gave thee, from His cross,
Thy blood-bought crown.

Some loyal tribute would thou pay, as she
Who broke the precious box, at Bethany,
For His dear feet?
The lengthening years in all their courses bear
Like breath of withered roses on the air,
That perfume sweet.

What canst thou render, since He now no more
Judean highway walks, nor rests by shore
Of Galilee?

Thy heart's desire He knows; He gives reply:
"In want and woe, my weary children cry
Ever to me.

"If but a cup of water in My name
Thou givest them, I count it all the same
As Mine own good."

Thou, serving these in high or lowly ways,
Shalt win, like Mary, from His lips the praise,
"She hath done what she could."

—Mrs. S. A. Ellis, in Watchman.

We sympathize deeply with Mr. and Mrs. Chute at Akidu in the serious destruction of property by the late cyclone, and also the native Christians in the ruin of twelve chapels as well as with personal losses.

Let us remember Mr. and Mrs. LaFlamme and Miss Archibald on their homeward journey.

We are glad to know that many Circles are making special efforts for the Bungalow Fund. The fact of the need has been shown us so clearly that there can be no doubt on that point: But

the object needs to be kept constantly before us, "lest we forget" and some one should lose the privilege of sharing in the effort to provide our missionaries with suitable accommodation for carrying on their work efficiently. We congratulate our sisters in the East on their success in having raised the amount desired, and would be glad if some sister whom the Lord has blessed with means, would be prompted to give a donation during her life time, while legacies are appreciated. Let each give as the Lord has prospered her.

I am convinced that while our work needs reinforcing, while we need more funds to carry it on, these needs are secondary. There is one primary need, and that is prayer. This work is not merely that of impressing upon the Chinese the intellectual superiority of the faith that we profess, not merely showing that the morality of Christianity is higher than the morality of Confucianism and Buddhism, or any other of these faiths. We go out to fight against the great enemies of God and mankind, against the powers of darkness and spiritual wickedness in high places; and for that service, for that warfare, if we are to be strong, it must be you at home who will make us strong. As long as your hearts and hands are uplifted to God in earnest supplication, just so long will victory be ours.—F. Howard Taylor.

A man in Burma possessed a copy of the Psalms in Burmese, which had been left behind by a traveler stopping at his house. Before he had finished the first reading of the book he resolved to cast his idols away. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun."

THE MARATHIS.

MAY J. JOHNSTON.

ONE of the most interesting peoples of heterogeneous India are the Marathis.

A low-caste Hindu tribe, originally quiet farmers of the mountainous part of the Deccan, southeast of Bombay. By the sixteenth century they were with difficulty kept within bounds by the two kings of the Deccan, and in the seventeenth century, during the reign of the Mohammedan, Shah Jehan, they rose in power under the brilliant leadership of Sevajee.

He was the son of a shrewd village chief, well trained in athletic achievements, but scorning learning and hating all things Moslem—like his people. He led roving bands of horsemen to plunder rich villages, taking food to supplement their own scanty harvests and treasure to store in their mountain fortresses. By the end of his life, in 1680, the Marathi Empire was well organized. It continued to be a power for about a century, causing the downfall of the Moguls and presenting an obstacle to the British in their desire for supremacy.

The heirs of Sevajee ruled after him, but soon their authority weakened and passed to the Brahmin Prime Minister, or Peishwa, a functionary created by Sevajee, who, in time, was looked up to as the head of the confederacy of ruling Marathi princes. The greatest of these Peishwas was Bajee Rao, prominent in the first half of the eighteenth century. He raised to office talented men, no matter what their origin, one even a slipper carrier. These men became the heads of the modern Marathi families, Holkar and Scindia being the best known.

The Marathis—not those who continued as kindly and moral tillers of the soil, but those who went to war, are described as brave, bold, daring and cruel, yet attacking only armed foes and, for their credit let it be said, following their founder's rule, that a "cow, a woman and a husbandman must never be molested."

Their early method of guerilla warfare, when they carried but one day's forage on the saddle and slept on the ground, with increasing wealth and followers gave way to luxurious camp appointments, trains of elephants and superbly caparisoned horses, and finally French commanders were hired to drill them.

Always acting for their own interests, they made alliances with any of their neighbors, British, Mogul or Seik, whose co-operation would help them expand their territory or add to

their wealth. The next expedition might see them fighting against these quondam friends. At the time of their greatest power, about 1750, they held sway from the Himalayas to the southern extremity of the peninsula. Kingdoms obtained exemption from being plundered by them by paying the "chout," which was one-fourth of the revenue.

In 1761 the Marathis joined the Mogul against the invading Afghans, and were most severely, even fatally, defeated, at the battle of Parrisput. Never again did they rise to their former strength. Internal dissensions among the ruling princes increased.

The British defeated them, in 1803, in the brilliant battle of Assaye, and by 1819 held all in allegiance. The last vestige of insurrection disappeared into the jungles in 1858 with Nana Sahib, adopted heir of Peishwa, when he fled thither after shocking the world by his cruelty at Cawnpore during the Sepoy Rebellion.

Synchronous with the waning of the Marathi political power is the rise of missionary work among them. First—William Carey, that consecrated missionary, translated a Marathi grammar in 1805, and a dictionary in 1810, and also translated the Bible into their language—a language described by Rev. Robert Hume as "one of the most cultivated in India." This opened the way for Baptist Missions and other English and Scotch societies—such as the Church Missionary Society of England, the Free Church of Scotland, and the Society for the Propagation of the Gospel.

In 1812 the first missionaries of the American Board of Commissioners of Foreign Missions, Gordon Hall and Samuel Nott, and soon Samuel Newell, settled in this field and labored years without a convert. The people were mostly the Hindu Marathis, though there are some Parsees and Mohammedans. Henry Martyn's words apply to this lack of result. "If ever I see a Hindu a real believer in Jesus, I shall see something more nearly approaching the resurrection of a dead body than anything I have yet seen."

After forty-four years, two hundred and eighty-five conversions are reported, but in the next six years the number doubled. Now, in what is called the Marathi Mission, there are eight central stations in the larger towns, one hundred and forty-two out-stations, forty-six missionaries, five hundred and eighty-three native workers, fifty-eight churches, over fourteen thousand Christians and over nine thousand under Chris-

tian instruction in the schools, and nearly fifteen thousand dollars are furnished for the cause from native sources.

The work embraces educational training, industrial, mental and spiritual, from kindergarten through college; the religious influences of Sunday School, Christian Endeavor Society, preaching services and personal contact; institutions for the blind, the lepers, and the famine sufferers; medical work; and Christian leaflets, periodicals and books from the printing press.

Though the outlook is encouraging, the work progressing, and "in the matter of self-support this is the banner mission of India," yet it must be remembered that the field is the home of four million people, and only seven in each two thousand have been reached. It makes one wish that again invincible Marathi bands might sweep over the country, only this time followers of the Prince of Peace, coming with the Bread of Life for the starving, the Pearl of Great Price for the destitute, and bearing news of great joy to the "sorrow-worn."—*Mission Studies*.

CHRIST PREACHED IN LHASA.

A CONVERTED Eurasian Buddhist, who has worked among Nepalese and Tibetans, and who accompanied Col. Young-husband's expedition into Tibet, wrote as follows from the sacred city:

We are just encamped on a park right in front of the Potala (the residence of the Dalai-Lama). We passed by the biggest monastery, containing 9,000 monks, some two miles from here. It is a massive building situated at the base of a mountain; at a distance it looks like a beehive. The second largest, called Sera, is just on our left side. It is an immense building, with more than 5,000 monks. The Potala stands on a prominent hill, the golden roof was shining as we entered the west gate. The medical college is built on a very high hill, and is adjacent to it. The gate of the city is built where the two hills meet.

There are Chinese, Mohammedan, and Nepalese residences in the city permanently. The Mohammedans have a mosque. All these people intermarry with the Tibetans and the population is a mixed one already. When we asked the people why they would not agree to the mission or the Europeans coming, they said the religion was different. But this is only an excuse. The truth is they are afraid of losing their independence. They have repeatedly told the commissioner that they are fighting for their religion. While at a

village called Yong, I asked an old man what there was in the four "Chortens" (hollow stone tombs), seen at a distance; he said there was a "Lha," a god, and they worship him. Farther on I saw the tomb of an Indian Buddhist missionary who had lived in Tibet twelve years, preaching and teaching, and now they worship him as a saint. He is known as "Atisha." It is a pity there are no Christian missionaries inside Tibet. I have had some opportunities of witnessing for Christ on the way, and I hope, D.V., to be able to do something among the people as soon as I have an opportunity. One soldier was converted, and others are anxious to be taught. I do pity these people, who bow down to idols and do not know the true God. However, I am sure God will give them a chance of hearing the good message of salvation, and I am glad in my soul that the day is not far distant. I have been able to preach the Gospel in Lhasa, and have distributed some copies of the Gospels.—**DAVID MACDONALD**, (Assistant Antiquarian Tibet Com.)—*The Missionary Review*.

POLYNESIA

NIUE.—Rev. F. E. Lawes, in *The Chronicle* of the London Missionary Society, gives a striking account of what has been accomplished on NIUE, or Savage Island. It is a marvelous story of the power of the Gospel in transforming an island, whose very name indicated the idea that navigators in the Southern Seas had formed of its inhabitants, into a most attractive region. It seems that NIUE was evangelized by native Christians from other parts of the Pacific, first by Peniamina, who was a native of Niue, who had come under the influence of the gospel in Samoa. This was in 1846, but the real apostle of the island was a Samoan named Paulo, who came in 1849. When the first white missionaries went there they found about one thousand church members, these Samoan teachers having made a clean sweep of everything connected with the old heathenism. Of late some of the old questionable customs have been revived, there having been a rigid reaction from the requirements of the early native Christians. There are said to be now 1,728 church members, and practically the whole adult population of the island is within the church. There are 1,288 scholars and 283 teachers in the Sunday schools, and about the same number of scholars in the day schools. The people are generous, having given to the London Missionary Society last year about three thousand three hundred and twenty-five dollars. There are now eleven native pastors, with thirty-three assistant preachers. This is a remarkable story for an island, the population of which is given as only 4,051. These people are not only caring for themselves, but they are sending missionaries of their own number to New Guinea.

Our Work Abroad.

WORK AMONG THE CHILDREN.

YELLAMANCHILI, VIZAGAPATAM DISTRICT,
INDIA, FEB. 15th, 1905.

To the Readers of the Link :

DEAR FRIENDS,—AS in other parts of the world, so in India special emphasis is being laid upon work among children. It is about this work on the Yellamanchili field that I wish to write. This work, which already had been started when I came, has been committed to me by Dr. Smith and I undertake it and shall endeavor to go forward in it in the name of the Lord of all the earth from whom alone is my expectation, I trust.

God has given me as a helper, a young man, the son of a former preacher on this field and formerly a student in our seminary. This young man, Solomon by name, will engage exclusively in the work of organizing and conducting schools in Yellamanchili and surrounding villages. The schools will be called "Evangelistic Schools" (a name already adopted in the Maritime Province Mission) or "Gospel Schools," as they will meet in different villages on the different days of the week.

In answer to earnest prayer God has given us our messages to the children in a series of lessons with which we begin. These lessons have been chosen with the definite object of correcting some of the commonest and perhaps most glaring misconceptions of God which exist in the minds of the people and, of course, of the children as well. Each truth is illustrated by a Bible story and accompanied by a Golden Text.

Among the Sunday School picture rolls in Yellamanchili, I found a most telling picture of "The Reformation of Asa's reign," in which King Asa is represented as standing in his kingly attire witnessing the destruction of an idol constructed with the form of a human being and a head like that of a bird. Two workmen are dealing lively blows with heavy hammers. The head lies on the ground, an arm is gone and one leg has suffered severely. Another workman is preparing to mount a ladder and begin work from the rear.

Oh, *this is a treasure*—this picture! It is just full of meaning and has done good service during the past two or three weeks, in the Yellamanchili market and a number of villages in which schools have been begun.

You, my readers, should have seen the shocked expression on the face of a woman and heard her protest the other day when I suggested to the people of her village that they gather and destroy the village idols. "Why," say the people, "the goddess will kill us if we injure the idols," and this they verily believe. Here, therefore is a fact in history, to present to them, of a king, who destroyed all the idols in his kingdom and actually prospered instead of being killed by the angry gods.

Then there appears the folly of trusting in an idol which cannot defend itself from the blows of men which it does not even feel nor, as the Bible-women say does the idol say, "Don't strike me!"

Still another lesson. This king actually forsook the ways of his grandfather and elders! Now the great excuse of the people of India for idolatry is that their grandfathers worshipped these idols. "Would you have us give up the idol that our grandfathers worshipped?" say they. But when we show this picture and ask which acted the more wisely, Asa who destroyed the idols or Rehoboam, his grandfather, who set them up, they always commend Asa, as the wiser of the two. They see the point and smile a bit when we say "Go thou and do likewise."

The golden Text of this lesson is "The workman made it; therefore it is not God." (Hosea 8:6.) This plain, simple statement of God through the prophet Hosea is very telling. Even the children understand it easily, and our Christians say that as they go along the streets in Yellamanchili or visit other villages where it has been taught they hear the children repeating these words. I am sure the Holy Spirit will use it to overthrow the faith of many in the idols which they have been taught to hold in such reverence.

The other lessons of the first series are :

- I. "God the Creator." Genesis 1 and 2.
Golden Text.—"Remember now thy Creator in the days of thy youth."
- II. "God not the author of sin.—The Fall.
Golden Text.—"God cannot be tempted with evil."
- III. "God Forbids sin, The Ten Commandments."

IV. "God Punishes Sin." (1) The Flood.
"Golden Text.—"The wages of sin is death."

(2) Ananias and Sapphira.
Golden Text.—"Lying lips are an abomination to the Lord."

V. "God cares for those who put their trust in Him." (1) Elijah.

Golden Text.—"Like as a father pitieth his children so the Lord pitieth them that fear Him."

(2) Shadrach, Meshech and Abed-nego.
Golden Text.—"God ... a very present help in trouble."

(3) Daniel in the lions' den.
Golden Text.—"No good thing will He withhold from them that walk uprightly."

VI. "God's Love—The Prodigal Son."

Golden Text.—"God is love."

VII. "God the Saviour—The birth of Christ."

Golden Text.—"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish, but have everlasting life."

Then followed the "Life of Christ."

These lessons with their sweet truths and texts if properly taught and with God's blessing will enable the children to know and love God and desire to serve Him whom they formerly thought cruel and sinful.

To attract the children we shall use the large pictures of the rolls used in Sunday Schools at home, and as rewards shall frequently give the small picture cards. Any contributions of cards from home, will be acceptable. They should be whole, clean and the pictures interesting.

We can make use of a number of large pictures on the lessons in the outline and also on the Life of Christ, of Joseph and of Ruth and Naomi.

They may be sent by post. Care being taken not to send those which will not be most useful, the postage may be lessened.

We shall be especially grateful for as many as can be obtained of the first picture mentioned, "The Reformation of Asa's Reign."

Thinking perhaps some Sunday Schools would like to help in this work, I have written. Please help us by your prayers.

Yours very sincerely,

ANNIE C. MURRAY.

AKIDU, KISTNA DISTRICT,

INDIA, 15TH FEB., 1905.

MY DEAR MRS. AYER,—It is just a month today since we arrived in Akidu. We had a very stormy passage across the Pacific until we reached Yokohama, but from there on to Calcutta, for the most part we had a pleasant journey.

We reached Calcutta Dec. 16th and Yellamanchili, where my brother lives, Dec. 19th, just two months from the time we left Toronto. My brother and his family, Miss Murray and a number of Christians were down to the train to meet us. As we were getting off the train the Christians sang to welcome us and as I heard them and saw their bright happy faces my heart was glad that God had permitted us to return to India to work among the Telugus.

Miss Murray remarked that we had been travelling second-class from Calcutta, but that we would go pullman to the bungalow. Dr. Smith has no horse but we got into the carriage and the Christians pulled us along.

Mrs. Smith and the children were looking well, though Wyman was somewhat pale after a late attack of tonsilitis. Dr. Smith was over-tired with the heavy work of three fields and I didn't think Miss Murray looked at all well. Before we left she had a heavy cold and a severe attack of tonsilitis and was unable to attend Conference. We spent a very happy Christmas in Yellamanchili, the greatest pleasure was to hear 63 people, most of them heathen, recite John 3 : 16, and to know that many of them had not only learned it *by heart* but were treasuring it *in their hearts*.

Between Christmas and New Year's, Conference was held in Cocanada and among other matters, a Committee was appointed to examine the Akidu Girls' Dormitories. We were delayed in Cocanada for some days waiting for our freight, but finally reached Akidu.

Within two weeks I had to get unpacked, our house settled, our little girl ready and off to school, the Boarding School opened, the Medical work started and last, but not least, prepare to entertain seven missionaries at our Telugu Association. You will readily understand that there has not been much time for me to get lonesome, though I confess that I would have liked to have had a good cry the first night I got here. The bungalow looked more barn-like than ever, the verandah cement was cracked and

worn away in so many places that the floors was all "humpy-dumpy," in every room in the house the plaster was off or falling off the walls for a space of three or four feet up from the floor and in many places the bare bricks were to be seen. The bamboo mats on the floor were in holes and in many places the upper flooring had worn off and the bricks were showing through. Truly, this is a country "where moth and rust doth corrupt." In this district there is a great deal of a Chemical Alkali in the land and it is almost impossible to get sand for plaster that is free from it and this, with the moisture, is the cause of so much plaster falling off. Dr. Woodbourne had tried to repair things as best he could, but he had neither time or money. It will take at least \$100 to put the bungalow in good repair and we have but \$50 repair money as an estimate for the whole field. To make matters worse there was a big cyclone in October and many of our chapels and village school-houses are in ruins. Our compound with its beautiful trees looked like a wilderness, forty-one trees were blown down. As I said I felt like having a big cry, but one thought kept coming to me o'er and o'er, "The Son of Man hath not where to lay His Head" and we had good spring beds and hair mattresses. And now that things are somewhat settled the place looks more home-like and I am so thankful to have a place to call *home* after our wanderings over the earth, that I agree with the song, "Be it ever so humble there is no place like home." And I would rather be in Akidu than any other place in the world, because I feel that this is where God would have us be.

When the missionaries were here for the Association they inspected the girls' building and agreed that it would be necessary to provide a new building and a new wall and Mr. Chute who is a member of the committee told me that I might write and tell you this. The Committee will prepare estimates, etc., but at present cannot give a more definite word than that it will be absolutely necessary to have a new building; the question of the new ladies' bungalow is so closely related to the girls' dormitories, which will be under the second single lady's care that it will have to be first decided about the bungalow, then about the site of boarding department, etc. The old foundations may or may not be used. There is already land for the new buildings. I don't seem to have expressed myself very clearly, but I wanted to let you see the

necessity of preparing for this inevitable expense, though we cannot give you the exact estimate. Dr. Woodburne, with the help of a native government official, prepared plan and estimates for a building to cost about \$500.00, but this was going on the supposition (I believe), that the old site and old wall surrounding the girls quarters would be available. Since then there has been a cyclone and the old wall is practically beyond repair. We opened school about January 23rd and have a full attendance.

While in Cocoland I saw three of our Akidu girls who are there for the High School work and I felt very proud of them. They were pretty, clean, bright, earnest looking girls. The Telugus rarely demonstrate their affection to older people, but when the girls saw me coming they ran and hugged me violently, so I concluded that they were glad to see me back.

Already, it is past bed-time. I commenced this letter early in the afternoon but had some interruptions, first a woman with a sore leg, a sick man with the itch, a sewing class for the school, a cup of tea, giving out of things for dinner (*i.e.*, soup, a meat pie with a potato top and some dried fruit), then I had to put away in the store-room the week's marketing for the school—to-day is market-day—was called to the Hospital to see a man with a dislocated elbow, went down the canal bank to meet Miss Morrow's boat as she returned from tour, talked a little while with her, had dinner, put Gordon to bed, worked at accounts, visited some more with Miss Morrow, and now at ten o'clock I am trying to finish my letter.

On Monday night I had some of the *romance* of India. Mr. Chute is away on tour and little Gordon and I were here alone with our native cook. Just as I was leaving the dinner table, suddenly I heard the most weird kind of a moan followed by a snarl right on our verandah. Cook grabbed the lamp and a stick and ran out to find what it was, but nothing was to be seen. I had heard the same sound the night before but away in the distance and at first thought it was some woman in great pain. Well, I was nervous and thought that I would see that all the bath-room doors, etc., were shut before I sat down for my evening's work. When I went into the children's bath-room there was a *mad dog* lying in one end of the room, he raised himself up to come at me, I grabbed Gordon and ran, shut the door and fastened him in. Cook called some of the boys and teachers who soon put an end to the creature. The Lord our God is *continually* caring for us even when we realize it not.

I am so glad that I had the privilege of coming to Montreal and of meeting so many ladies of the Eastern Convention, we will be more in touch with one another.

Yours very sincerely,

P. S. CHUTE.

Our Work at Home.

NOTICE TO MISSION BANDS.

AS Mrs. G. W. Barber, Band Secretary, expects to be absent from Canada, for several months, a substitute has been appointed with the approval of both the Home and Foreign Mission Boards. Until further notice, will Mission Band workers please address any communications to Mrs. J. E. Hawkings, St. George.

ASSOCIATIONAL NOTICES.

MIDDLESEX AND LAMBTON.—The annual meeting of the Mission Circles and Bands will be held at Sarnia, June 6th, at 2 p.m. Our returned missionary, Miss McLeod, is expected to address the evening session.

ANNIE P. DACK,
Director.

ELGIN.—The annual meeting of the Circles and Bands will be held at Shedden, Wednesday, May 31st. Will every Circle and Band kindly send delegates and reports. Program given in the *Baptist*.

M. LAIDLAW,
Director.

WESTERN.—The annual meeting of the Women's Mission Circles and Bands will meet with the church at Wallaceburg, on Tuesday, 13th prox., commencing at 11 a.m. The program will be of a helpful and comprehensive nature. The Rev. H. E. Stillwill, our Foreign missionary from India, is expected to be with us and give an address in the evening on our Telugu work. Will all the Circles and Bands send as many delegates as possible, and churches where no Circle exists are earnestly invited to send representatives. Trusting that our meetings will be helpful and encouraging to all who have the advancement of Christ's Kingdom at heart.

JANE RITCHIE,
Director.

NEWS FROM CIRCLES.

CLARENCE.—The Clarence Ladies' Mission Circle celebrated their twenty-fifth anniversary January the 12th, 1905; unfortunately the worst storm of the season prevailed which prevented the attendance being as good as we anticipated. Our President, Mrs. James Erskine, one of the ladies who was present and assisted at the organization twenty-five years ago, was unable to be present with us, through illness. Mrs. E. P. Roe very ably and satisfactorily occupied the chair.

The Scripture was read by our Vice-President,

Mrs. Wilkinson, followed by prayer, greetings were read by Mrs. L. H. Coles, from Mrs. T. J. Claxton, President of Eastern Convention. Mrs. E. P. Roe read our President's address, reviewing some of the work that had been accomplished during the past twenty-one years. Of the eight ladies who assisted at the organization of the Circle twenty-five years ago, seven are still living, but only two are connected with the Circle at present. In looking over the minutes we find we were able to raise six hundred dollars for Foreign Missions.

We hope in the coming years our Circle may be able to accomplish more. We had two very able addresses by the Rev. G. R. McFaul, and our Pastor, Rev. L. H. Coles. Mrs. G. R. McFaul favored us with two solos which were enjoyed by all; duets and quartets, were given by the members of the choir. Refreshments were served at the close and a nice sociable time spent. The collection amounted to \$27.40.

MISS M. G. WILLIAMS,
Secretary.

TORONTO.—The Woman's Mission Circle of the Century Baptist Church held their annual thank-offering meeting on Feb. 16th. The President, Mrs. Senior, in the chair. After the opening exercises Mrs. Kelly gave a talk on the need there was of looking after the neglected children on our streets, she gave some sad and touching instances of their spiritual darkness. Mrs. Cullen read a helpful paper on self-denial. A duet was then given by Mrs. Tracy and Mrs. Graham, after which, the envelopes containing the thank-offering, and verses of Scripture were opened, and the promises read. The offering amounted to \$6.25. We closed feeling that our souls had been refreshed, and that we were truly thankful for all the blessings the Lord had bestowed on us during the year. Our meetings are growing in interest. We have re-organized a Mission Band under favorable circumstances.

K. F. McBAIN, Cor. Sec.

OSHAWA.—Our Circle has sustained a great loss in the death of our esteemed President, Mrs. James Roberts. She was an earnest and devoted Christian one to whom we could all go for advice and counsel. She was always ready both to do, and to give all she could for the cause of Christ. We feel that every department of our Church will miss her, but "our loss is her gain." We sorrow not as those without hope, for we know she was ready, and waiting for the call, "Come up higher."

MRS. A. MASON.

GLAMMIS.—Since the beginning of the year we have been holding our meetings at 3 p.m. on the first Sunday in the month. We have not a large membership, but all are very much interested in the work. The first Sunday in April we had

Rev. H. E. Stillwell with us, who gave an excellent address to the Circles and ladies of the Church and congregation. The Band met with us also, and Bro. Stillwell succeeded in interesting both young and old in the work in India. He made a good impression for the Foreign work. We are looking forward to a very successful year's work for both the Circle and Band at Glammis.

MISS W. S. BUCKBORROUG.

GUELPH, TRINITY CHURCH.—A friend of the Band donated \$5.00 to be used for the Bungalow Fund and we decided to give our special offering this year to the same object. This was done at the meeting April 2nd. Slips, on which were written the various ways our money had been saved or earned, were enclosed with offering, and the reading of these proved very interesting. Seven dollars were realized from the envelopes, and we thankfully report twelve dollars for Bungalow Fund. Also \$5.00 (special) were sent for Akidu, in response to the account in the *Baptist* of the cyclone on that field.

ALICE M. EVANS, Pres.

GUELPH, TRINITY.—On Thursday afternoon, March 2nd, we held our annual Thank-offering service. The meeting was led by Mrs. E. T. Hill, B.A., who conducted the devotional exercises. A reading was given by Miss A. Moodie, from the *Visitor*, "They first gave their own-selves to the Lord." A duett was sung by Mrs. Chubb and Mrs. Mathews. Some time was then very profitably spent by every one present giving reasons for being thankful.

The opening of envelopes and reading of selections, always an interesting part of the program, was performed by Mrs. Evans and Mrs. Stewart. The offering amounted to \$15.20. To the Bungalow Fund was given \$5, the remainder was equally divided between Home and Foreign missions. We were cheered by receiving a new member to our Circle at this meeting.

M. MATHEWS,
Secretary.

EASTERN SOCIETY NOTES.

As the Associational meetings are near at hand we would request all the secretaries of Circles, to whom blank forms are sent for statistical information, to furnish it accurately and promptly as possible, so that the Director's reports may be complete.

We would remind the Circles that we have completed our first half year, and we would draw attention to the state of our treasury. At our March Board meeting, our Treasurer reported the money received up to date behind that received up to the same time last year. This is greatly to be regretted as our Circles and Bands did not increase their offerings last year suffi-

ciently to meet the obligations undertaken by our Society. We would impress upon our Circles, the importance of exerting themselves to the utmost, that we may avoid the necessity of a backward movement. We would urge upon you to send in all the funds that can be gathered together by the first week in June, in order that we may have the means to meet our appropriations at the next meeting of the Board.

Apart from our regular contributions we are endeavoring to raise \$150 for a tent for Miss Murray, and have started a fund for the New Girls' Boarding School at Akidu. You are requested to read carefully Dr. Pearl Chute's letter in this issue, that you may be informed as to the needs for this building. For these two objects we are asking for contributions of small amounts, so that everyone may have a share in this work and we are sending out cards to the Circles and Bands for subscriptions of five and ten cents, and by means of the "little's" we hope to raise the required amount. God does not despise the *small* things of this world, and we would ask you all to lay this matter on your hearts, that the means made use of may be blessed.

ETHEL CLAXTON AYER,
Corresponding Secretary.

NOTES FROM MONTREAL.

The regular Quarterly Board Meeting of the W. B. F. M. S. of Eastern Ontario and Quebec, was held on Friday, March 10th. There were several matters of importance to be discussed, in reference to the bungalows to be built and further needs of the Field. Very urgent is Miss Murray's necessity for a tent during her approaching touring. It was felt at Convention to be unwise to actually estimate this year for the \$150 that would be required for this purpose, and it was mentioned as an item only to be taken up if possible. On reading in Miss Murray's last letter of her great need of the tent, it is the urgent desire of the Board to forward the money as soon as possible. Mrs. W. W. McMaster and Mrs. Tyndall were welcomed as Life-members of the Society at this meeting.

A very interesting lecture on "Nails," was given by Rev. J. L. Gilmour, under the auspices of the Board, on the evening of Thursday the 16th.

A monthly meeting for prayer on behalf of the work has been arranged by the members of the Board, the ladies meeting from house to house.

On Thursday, April 5th, the Day of Prayer was observed by the annual United Circle meeting in Westmount Church. Although the weather was bad there was a large attendance and a most interesting program. The first hour was devoted to prayer and was led by Mrs. Claxton. Mrs Hyslop gave a strong talk on "Prayer," and earnest prayer was offered. The second hour was given to reports and discussions, Mrs. M. C. Rickert, President of Westmount Circle being in the chair. All the city Circles were heard from with more or less encouragement, and a stirring letter from Dr. Pearl Chute brought forth warm speeches and practical discussion. At the close of the meeting the entertaining Circle served tea, and one lady remarked that it might be a good plan to precede the meeting with this function since it was so efficacious in loosening the tongues. It was a great pleasure to have Miss Muir present, and her hearty enthusiasm may have greatly helped the tea.

ETHELWYN M. CROSSLEY.
Recording Secretary.

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

Receipts from March 16th, 1905, to April 15th, 1905, (inclusive.)

GENERAL ACCOUNT.

FROM CIRCLES.—Fingal, \$1; Guelph, Trinity, (\$5.10 Thank-offering, and \$5 for bungalow), \$17.30; Toronto, Century, (\$3.25 Thank-offering), \$10.40; Salford, \$4.10; St. Marys, \$1.70; London, South, \$8.35; Colborne, \$8; Jaffa, \$3.38; Peterboro', Murray St., \$14.85; New Liskeard, \$4.15; Paisley (\$9.90 Thank-offering), \$12.90; London, Maitland St., \$4; Woodstock, First, \$20; Markham, Second, \$3.15 Thank-offering, \$7.50; Aylmer (\$7.80 on Life-membership), \$19.65; First, Lobo, \$8; Paris \$5.10; St. Catharines, (\$5.38 for bungalow), \$14.13; Wingham, \$1.75; Tillsonburg, \$5; Chatham, \$7.05; Wheatley, (\$8.20 for bungalow), \$10.80; Burgessville, \$9.25; Toronto, Jarvis St., \$31.38; Harrow, \$2.50; Poplar Hill, (\$2.80 from mite boxes), \$6; Atwood, \$1.80; Boston, for bungalow, \$5; Leamington, \$3; Brantford, Immanuel, \$15; Brooke and Ennisillen, \$1.45; Hespeler, for bungalow \$1.30; Beachville, \$5; Kingsville, \$3.50; Belleville, (\$2 for bungalow), \$5; Guelph, First, (\$7.57 Thank-offering), \$15; Toronto, Bloor St., \$47.80; Calvary, \$8; Gilmour, Memorial, \$8; Brownsville, \$4; Sarnia, (\$8.27 Thank-offering), \$16.77; Wyoming, \$4.50; Strathroy, (\$7.66 Thank-offering, \$7.66 for bungalow), \$25.31; Hamilton, Victoria Ave., \$7.85;

St. George, \$10; Mount Forest (\$2.63 special), \$8.40; Georgetown, (\$5 Thank-offering), \$8; Barrie, (\$5 Thank-offering), \$9.75; Clarendon, \$5; Brampton, \$5.80; Toronto, Kenilworth Ave, \$6.45; Midland, for bungalow, \$9.50; Colchester, (75 cts. for bungalow), \$2.17; London, Talbot St., (\$12, union collection, \$10 from Miss Fitzgerald), \$37.75; Malahide and Bayham, (\$7.50 Thank-offering), \$15.80; Cheltenham, (\$3 for bungalow, \$5.67, for Bible-woman, \$1.23 add. Thank-offering), \$10; Kenilworth, \$4.40; Listowel, \$2.80; Collingwood, \$2; Hillsburg, \$2.40; Meaford, \$5.39; Forest, \$1.75; Toronto, Bloor St., Y. W. Aux., \$4; Tiverton, \$8; Kincardine, \$3.25; Wilkesport, \$2; Burk's Falls, Thank-offering, \$3.25; Cramahe, \$2.10; Hamilton, James St., Thank-offering, \$23.50; Toronto, Walmer Road, \$16.61; Ailsa Craig, \$3; Stratford, (\$5.25 for bungalow), \$20.45; Toronto Junction, \$5.40; Petrolea, \$6.87; Brantford, Calvary (\$12.50 for bungalow), \$22.75; Fonthill, (\$7.50 Thank-offering), \$8.80; Uxbridge, (Mrs. Todd, for Bible-woman), \$25; Toronto, Immanuel, (\$2 for bungalow), \$14.40; Arkona, \$2.33; Alvinston, \$3.40; Toronto, Ossington Ave., \$4; Daywood, \$5; Acton, (\$3 for bungalow), \$5.75; Stouffville, (\$5.75 for bungalow), \$10.10; Norwich, \$5; Port Burwell, \$3; Toronto, Beverley St., \$8.82. Total, \$779.87.

FROM BANDS.—London, Talbot St., for bungalow, \$5; Belleville, Timpany, for student, \$12; Langton, \$8; Simcoe, (\$5 for Bungalow, \$5 on Life-membership), \$10; Toronto, First Ave., Y. L. for P. Peter and wife, Yallamanchilli, \$45; Colborne, \$4; Chatham William St., for Boddpati Elizabeth, \$2; Toronto, College St., for Korati Yesundas, \$5; London, Egerton St., \$9.50; Wheatley, \$20; Forest, (\$2 for bungalow), \$4; Owen Sound (Carey) for student, \$25; Owen Sound, Baby Band, for Bolivia, \$1.20; Toronto, Beverley St., \$11.50 for bungalow, \$14; Burgessville, \$13; Listowel, \$2.50; Guelph, Trinity, (\$12 for bungalow, \$5 for Akidu), \$17; Lakefield, \$4; Petrolea, for Simeon, \$10; Brantford, Park, \$6.25; Hamilton, Herkimer for "Thuluru Annama, \$5; New Sarum, \$4.05; Uxbridge, for Bakki Dinamma, \$17; Owen Sound, to make Miss Jean Maughan a Life-member, \$10; Aylmer, to make Miss Myrtle Harris a Life-member, \$10; Arkona, \$1.05; Norwich, \$6; Stouffville, \$3.35. Total, \$256.40.

FROM SUNDRIES.—Toronto, Western S. S., Mrs. Thorpe's class for Bible-woman, \$6.25; Miss Carrie Howe, 55c; "In Memoriam," \$3; Miss Rhoda Masecar (\$25 for Bible-woman, \$25 to make Mrs. Lefler a Life-member), \$50; Mrs. Wm. King, for lepers, \$10; Mrs. M. E. Davies, for bungalow, \$25; Mrs. A. B. Robinson, for lepers, \$1; Mrs. Anderson, for bungalow, 50 cts; Investment Miss Nellie Davies' gift, \$10; Mrs. John Carswell, for bungalow, \$1; "A friend" for lepers, \$5; St. Thomas, Centre St., Jr. B.Y.P.U., for Nakki Yohann, \$10; "A friend," for Miss Corning, \$25. Total, \$147.50.

Total receipts during the month, - - - \$1175 07

DISBURSEMENTS.—By General Treasurer. (On regular estimates, \$650; Extras for Bolivia, (from Owen Sound B.B.), \$1.20; For P. Peter and wife, Yellamanchilli, from Y. L. M. B. of First Ave., Toronto, \$45. Total, \$696.20.

Total receipts since Oct. 21st, 1904, - - \$4,753 20

Total disbursements since Oct. 21st, 1904 \$5,907 57

EVA NASMITH,
Treasurer.

14 Maitland St., Toronto.

Youth's Department.

JOHN'S SACRIFICE.

A TRUE STORY.

IT was our last Mission Band meeting for the year and we all brought our mite boxes. The Band was not a very large one, but the children were willing workers, and our small Band raised nearly ten dollars during the summer.

When the President had counted the money and told who gave the most, she asked the children to tell how they had earned their money. The twins had killed flies, getting one cent for fifty flies, they had hemmed dusters, gone errands and sold things out of their garden. Emile had killed flies too, he got one cent for sixty flies. Willie had taken care of baby for his mother. Georgie had hoed the garden, picked berries and written a letter, a task which took half a day, but he was well paid, for he got five cents for keeping it clean and five for having it even. John thought he was too big to do as the babies and he did not like to tell how he had earned fifty cents picking apples and had put it all in his mite box.

Just see what a lot of ways there are of earning money for the mite box.

But John did not feel satisfied with his fifty cents. The one who had given the most was a girl who earned her living, she had given one dollar and he did not like that. Now John was a poor boy with not much pocket money and what he got he earned mostly for himself.

There was an Exhibition coming on and all the boys in the village were going to it. John had been thinking of nothing else all the week, he had his money carefully laid away and on Wednesday he was going to spend a whole day at the Exhibition. What a jolly time he would have.

After the meeting the other boys went out, but John did not join them, he was doing some pretty hard thinking by himself.

Pretty soon he went to the President, who was busy putting away the money, and said, "I guess you can have my Exhibition money to make up that ten dollars, "I don't want a girl to get ahead of me and I went to the Exhibition last year so it does not matter anyway.

"Oh, John," exclaimed the President. "You——"

But John was off, he did not care for praise. He joined the others, but said nothing of what he had done and they all went off for fun as usual. God knew of that sacrifice and he only knows what has become of it, but I am sure wherever it is, "John's Exhibition Money" has been blessed by Him. And I know John is not sorry, for is it not more blessed to give than to receive?

FLORENCE, G. L. Inst.

ABOUT KOREA.

Thimbles are made of cloth, and instead of eyes the needles have ears.

Buttons and pins are almost wholly unknown. The garments are fastened on by means of ribbons.

When you buy soap in Korea it is given to you in the form of a powder. Matches are sold in bunches. They are naught but shavings with an end dipped in sulphur.

Funerals usually go through the streets at dusk with a great display of colored lanterns and of banners. Music is made by means of fifes and drums.

The language of Korea is mixed. The educated class use Chinese as much as possible in conversation, but it is a form of Chinese used a thousand years ago, and differs completely in pronunciation from Chinese as now spoken in China.

The men wear cotton robes with big sleeves, huge trousers, and socks that are padded. On their heads are black silk or black horsehair wadded caps with pendant sides edged with black fur, and on top of these the high crowned hats. These hats are tied under the chin with crinoline ribbon.

The Koreans sleep on mats spread upon the floor, using wooden blocks for pillows. There is little furniture, chairs being almost unknown.

The Korean official rides abroad on a fat pony. His saddle is raised a foot or more above the pony's back. It is a very gorgeous affair. The rider holds on with firm grasp to the saddle-bow, while two servants lead the steed. Two others hold the official to the saddle, walking one on each side of him.—*The Little Worker.*

W. B. M. U.

Of The Maritime Provinces.

Communications for this Department should be addressed to Mrs. J.C. Redding, Yarmouth, N.S.

MOTTO FOR THE YEAR: "WORKERS TOGETHER WITH HIM."

PRAYER TOPIC FOR MAY—"Visianagram. Prayer for Bible-women, native preachers and helpers. Thanksgiving for restored health of Miss Blackadar. Prayer for officers of our Aid Societies."

HOME MISSIONS.

We wish to bring Home Missions before our readers this month, perhaps with nothing new, but that the subject might be emphasized and we pray, brought closer to our hearts and purses.

HOME MISSION RALLYING SONG.

THE WARNING.

Dear Brothers and dear Sisters,
Did you hear the warning sound?
Our Home Mission Ship is in distress,
It has almost run aground;
With sails too low to catch the breeze,
Though a goodly breeze goes by:
All that the good old ship doth lack
Are funds to hoist the sails on high.

AS BAPTISTS

We've received our marching orders;
We to the front must go
To relieve our tried Home Mission ship,
For we cannot answer no.
For Baptists are good soldiers,
They are loyal to their King,
His cause must never suffer loss
While they the aid can bring.

THE CALL.

Then rally, Baptists rally,
With your offerings large and small,
God sees each honest effort,
And He will bless them all;
The good old ship will start again
With every sail unfurled,
And forward go, a beacon light,
In a dark and sinful world.

THE MOTIVE.

There is no fear of crippling
Our Foreign Missions so,
For you know that from the homeland,
All the outward streams do flow;
And the more we learn of Jesus,
And his blissful home above,
The more we long to tell abroad
Our Saviour's wondrous love.

Mrs. D. McPHAIL.

Aberfeldy.

HOME MISSIONS.

BY request of the Editor of the W. B. M. U. department of the LINK, I am writing a few facts regarding Home Missions. I heartily wish that the task had been assigned to one more competent to deal with so important a subject, a subject which I am sure has received too little attention in the past. We are thankful however, that it is slowly, but surely taking its rightful place in the thought of those who furnish the means for carrying on our denominational enterprises.

We have too long overlooked the fact, which must be plain to those who give the subject earnest thought, that Home Missions form the basis of all our Missionary and evangelical efforts. If we allow Home Missions to languish the effect must necessarily extend to all the enterprises in which our denomination is engaged.

Our work in the North-West shows what can be accomplished by earnest persistent effort.

In the space of thirty years it has grown from a small mission church of seven members to its present magnitude of which we are proud and thankful; and in proportion to means provided will the work here, as well as elsewhere, expand and prosper.

In the Maritime Provinces other departments of our work have so frequently pressed their claims upon the attention of our churches, that Home Missions have to a large extent been crowded out, so that instead of an increase we find that the amount received from the regular sources, is less than it was ten years ago.

The Treasurer of the Home Mission Board informs me that within the past seven years between seven and eight thousand dollars have been received in legacies for our work in N. S. and P.E.I. This has enabled the Board to maintain and enlarge the work, but this, as is well-known is a very uncertain source of income

and those in charge are anxiously asking how this work, which has been growing larger each year, is to be maintained when these special gifts are used up as they shortly will be.

We learn from a letter by the Treasurer of the Board in Massachusetts and Vermont of March 1st, that "For the first half of the year's work the outlay of the Board has been \$4,110.46 while the income from regular sources for that period was only \$1,014.09, showing a deficit of \$3,095.77."

Our Treasurer, Mrs. Mary Smith, has also sounded a note of warning, which we will do well to heed. Eight months of the Convention year has passed and only \$375.00 of the \$800.00 promised by the W.B.M.U. has yet reached the Treasurer of the Home Mission Board. In looking over money acknowledged from month to month by our Treasurer how painfully small the sums for Home Missions appear.

If each one who has enlisted as a soldier of the King would gladly contribute according to their ability, in the support of His work, we would have a full treasury from which to draw.

There are at the present time some promising openings in Cape Breton, where men and money are greatly needed.

Has not the time come when we should devise more liberally for the prosecution of Home Mission work in the Maritime Provinces. It seems to me we can learn much from the loyalty and devotion of the Japanese in their present struggle. With them there is no lack of men, and money with which to carry on work they have undertaken against a common enemy. Shall we as true soldiers of Christ be less loyal, or self-sacrificing in rescuing from the enemy precious souls for whom Christ died.

N. F. GRANT.

Arcadia, April 3rd, 1905.

GRANDE LIGNE.

Grande Ligne and North-West Missions are other features of our Home Mission work which claim our interest, prayers and offerings. The vastness of the fields and the difficulty of the work are well nigh appalling, but let us not be discouraged. Last year 57 were baptized, 20 of them from the Church of Rome. Surely these and the many more should encourage us. In a work of such importance, may our offerings this year be not a dollar behind the \$400.00 contributed last year. We quote the following from the Baptist Year Book of 1904:—

"For more than half a century the Baptists of these provinces by the sea have been missioning their Acadian French neighbors with success. The fruitage of these labors is far more abundant than our records have put in evidence. In view of the defensive ability of the Church of Rome, and the limitations of our efforts to win to an evangelical faith, from her fold, the result of our work can but encourage us to continued and enlarged endeavor.

United as we now are with our brethren of the Grande Ligne Mission, an open door and effectual is before us. We are invited by magnificent opportunities. We are encouraged and assured by the history of this mission, and the continued progress of this work among the Acadians of the United States.

Our educational institution at Grande Ligne is in a healthy condition. Our plant is fairly well meeting present necessities. A most devoted and efficient staff of teachers is being continually blessed in its labors. The converting power of the Holy Spirit is continually adding to our evangelizing forces. This Mission is evidently destined to be a potential factor for righteousness and religious freedom in this Dominion of Canada."

MISSION BANDS.

I have been asked several times by the editor of this department for a short paper on Band work, but have hitherto failed to respond to her request. One hardly feels capable of giving suggestions for work either in Band, or Aid Society, after being "snow bound," for three months, and consequently inactive. We rejoice in being free from snow, and should therefore be more active than ever in making up lost time. The Easter thought—"New life is still fresh in our minds." "New life," in Christ should mean to each worker, "New life" in His service. All Nature seems to be answering the call to awake from Winter's sleep.

"And with childlike credulous affection
We behold the tender buds expand;
Emblems of our own great resurrection,
Emblems of the bright and better land."

Wherever there is an Aid Society there should be a Mission Band, and we sisters of the Aid Societies, should

"With childlike credulous affection
Watch these tender buds expand."

A well-managed Mission Band should be a

source of interest for the Auxiliary. When the children come home, and enthusiastically tell what they have heard, have done, and are going to do, parents may be won to join the older society. Wherever there is a Sunday School there can be a Mission Band, and a Church that has in connection with it a stirring Band, will have some good missionary workers before many years have passed. We cannot estimate the value of this early training, for it is beyond computation, reaching into eternity.

The progressive Mission Band should have three departments, "Cradle Roll," of "Little Light Bearers," the "Juniors," and "Seniors." All may come together in the opening exercises, after which, if competent teachers can be secured, they may be divided into classes, and the lesson given in the way most suitable for each class. In many of our country districts this plan cannot be carried out as it is impossible to secure teachers for the different classes. The Cradle Roll should be an important feature of our Band work. "Bud the tender twig with the fruit it should bear," is a good motto for us in this work, and it will do the girls in your Band much good to secure the names of babies in your Church and vicinity for membership, and you can all be "budding the twigs."

Have enrollment cards printed and given out for the Little Light Bearers to keep, stating that its possessor "began in the cradle, in earliest youth," to send to the Christless, God's precious truth. If advisable have a small membership fee. Have on the card if possible a picture of a little dark-faced heathen baby, and opposite the heathen child, some of our own sweet little children reaching out their tiny lamps toward the little ones across the sea. The cards will not only be a great help in the work, but will also be a beautiful object lesson to the child, ever quietly reminding him that he was enlisted in the service of the Lord from the very first. Was there ever a more promising "dawn?" Far and near the Little Light Bearers are waiting to be ushered in. Will you help to bring them in?

The Cradle Roll party or reception, the chief event of the year to the youngest and dearest branch of our home work, has its problems and rich possibilities. The guests must be invited, not only the babies who already belong, but all the new ones. Dainty, written invitations should be given out, with a cordial word to mothers, besides the church notice. Then the guests must be entertained, and in this the help

of the older children can be counted on, and the more responsibility they have, the greater will be their delight. Have a good musician, for music will be of great value in keeping things orderly. The programme should be short and simple. Nothing will entertain the babies better than watching other children, and the older ones will best enjoy an object talk. Object teaching is of value to us all and to children it is almost a necessity, and we may well use it freely in our Mission Band work. Effective living pictures can easily be arranged. If you can procure an idol, place it upon a shrine made by draping a small table, construct a temple of screens and have a couple of children and a mother in Hindu dress making an offering of food and incense.

As the picture is shown let a choir of children sing part of "From Greenland's Icy Mountains." The temple can be quickly changed into a nursery, with a child kneeling beside a cot bed and a mother rocking a baby to sleep, while the Lord's Prayer is sung. When the children are quietest have brief devotional exercises, just a psalm and hymn in which the older ones can join and an earnest prayer for the babies and mothers here and across the seas. There may be some graduates from the Cradle Roll Department to the Junior Department, these will have their pieces to speak. The youngest may take part in the Roll Call and bringing in mite boxes. Have plenty of fresh boxes made up, enrollment cards ready for new members and leaflets for others.

Secure an old-fashioned cradle with rockers, or where this cannot be found use one of the modern cradles. Trim this with wild flowers or bright colored tissue paper, and while a lively march is played on the piano or organ, let the children march several times about the room, finally passing the cradle and dropping their full mite boxes into it.

The food on the tea-table should be very simple. An appropriate picture pasted on bright cardboard to take home will help each one to remember what it was all about. In all the plans, bear in mind that the Cradle Roll is never an end in itself, but a beginning—an introduction to the Mission Band and to all mission work. Do not fail to give the few earnest words to mothers about the meaning of it all and the use of the money in uplifting neglected childhood and motherhood of other lands. When we reach the mothers' hearts we are truly helping "to bud the twigs." It may be through this

very means, some of our hitherto indifferent sisters may become interested in the more fully developed work of the Aid Society. These little flowers in the garden of the Lord, growing in the sunshine of His love, developing from bud to blossom, exercise a marvelous influence over the children of a larger growth. To be successful in this work, we must possess first and foremost a genuine love for children and a conviction of the importance of the work. Without these two elements we cannot succeed. With these we are sure to succeed, even without the additional gifts of tact, ingenuity and boundless patience. Success is a relative term. Only the heavenly arithmetic can measure it. Half a dozen children truly infused with the missionary spirit, trained in their childhood to missionary thought and action, are worth far more than fifty children who receive the teachings indifferently and forget as easily. Success does not depend upon numbers. So it is not the intrinsic value of the methods set forth that is worth most to the leader of a Mission Band, but the adaptation of those methods, or the suggestions of others which spring directly from her own fertile brain.

But let us realize, dear fellow workers, that all of these helps and suggestions, valuable though they are, must not be allowed to obscure the spiritual side of the work. The wise leader will use them only as the means to an end, and that end the carrying out of the Master's last command, "Go teach all nations, beginning at Jerusalem."

I am going to give here a list of books which may be helpful to Junior Leaders: "Our Juniors in China," 15c.; "Our Juniors in India," 15c.; "Our Juniors in Japan," 15c.; "Our Juniors in Africa," 15c.; "Our Juniors in Burma," 15c.; "With our Juniors in Mission Fields," 15c.; "Little Folks of Other Lands," 15c.; "Missionary Chalk Talks for Primary Classes," 10c. These may all be obtained from Mrs. N. M. Waterbury, Tremont Temple, Boston, Mass.

Yours for Christ and His precious little ones,

FAVIA ALLEN,
County Secretary.

Yarmouth.

DUX CHRISTUS.

Much has been said about the value of the series of missionary studies, which is being amply proven by many of our Maritime W. M. A.

F. THE MISSIONARY AID SOCIETY of Zion Baptist Church, Yarmouth, have taken up the study of *Dux Christus* and find it of much interest and benefit. Beginning in January the studying of this book will continue until July. It may be of some interest to other societies to know how our meetings are conducted here.

A chapter of the work is assigned to each month, and a leader appointed, the leader choosing her assistants, giving to each a certain part of the subject to prepare a paper from the chapter under consideration.

A little illustrated programme was issued with the names of leaders and assistants and dates of meetings.

A SPRAY OF FORGET-ME-NOTS AND NAME OF SOCIETY and of the book to be studied on the first page, on the second the motto.

"I am but one, but I am one; I cannot do everything, but I can do something; what I can do, I ought to do; what I ought to do, by the grace of God I will."

Besides the study of the chapter in hand we have had papers on Buddhism, Confucianism and Paganism and other kindred subjects which have shown study outside the special lesson. We feel that this cannot fail to arouse interest and widen knowledge in reference to our mission fields and their needs. To know and understand them is to feel the desire to aid more efficiently the missionaries in their work.

"Dux Christus" can be obtained from T. H. Hall, King st., St. John, N. B. Price in paper covers, 35 cents.

B. H.

MISSIONARY LITERATURE.

HOME MISSIONS.

"Only a little heathen," 1c.; "The other day woman," 1c.; "Tsi Gonalah," 1c.; "Indian Woman," 2c.; "One Little Injun," 1c.; "The Dying Indian Girl," 1c.; together with a number of odd leaflets at one cent, on Indians.

"Preparation for the Master's Work," 1c.; "How some Children Came to go as Missionaries," with song, 4c.; "A Glimpse of the Fields," 1c.; "Guralathi and Heniamah," 10c.; "Easter Exercises," 2c.; "Easter Story," 5c.; "Easter Promise," 5c.; "Easter Joy," 5c.; "The Heavenly City," 5c.; These exercises are suitable for Easter concerts,

EVA McDORMAN,
Truro, N. S.