

“He shall speak Peace to the Heathen.”



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

**Baptist Foreign Missions
OF CANADA**



INDIA

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Canadian Missionary Link.

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THE BURDEN.

"O God," I cried, "why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.
Am I their keeper? Only I—to bear
This constant burden—of their grief and
care?
Why must I suffer for the others' sin?
Would that my eyes had never opened been!"
And the thorn-crowned and Patient One
Replied, "They thronged Me, too; I too
have seen."
"Thy other children go at will," I said,
Protesting still.
"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that
sin
Drag at my heart. For them I serve and
groan.
Why is it? Let me rest, Lord. I have
tried—"
He turned and looked at me; "But I have
died."
"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
These souls to win!
They are not mine. I brought not forth this
host
Of needy creatures, struggling, tempest-
tossed—
They are not mine."
He looked at them—the look of one divine!
He turned and looked at me; "But they
are Mine."
"O God," I said, "I understand at last.
Forgive! and henceforth I will bond-slave be
To Thy least, weakest, vilest ones,
I would not more be free."
He smiled, and said, "It is to Me."
—Lucy Rider Meyer in the Missionary Helper.

The large addition of new subscribers since Jan., '07, has been very encouraging, and the prompt renewals of many of the subscriptions. There are still many whose labels will tell them they are a year or two behind in their payments, if examined, and it would be very

gratifying if they would do so and respond accordingly, as money is necessary for the successful publishing of a paper.

As our readers know it was decided at the Convention at St. Thomas that a special effort should be made to raise \$989.00, the amount required to pay our half of the Akidu Bungalow by Feb. 1st, if possible. It seemed a large undertaking, but the Circles took up the work nobly and the people responded generously, so our hearts were filled with gratitude and praise when it was announced at the Board meeting Feb. 16th that the amount required was in the hands of the Treasurer. The fund is still open, as the bungalow for Miss Hatch is greatly needed at Ramachandrapuram.

The Missionary Review of the World comes month by month freighted with richly instructive and stimulating information concerning the wide and ever extending missionary work. In the February number are interesting and stimulating articles on mission work in almost every great missionary field. Those on China are especially inspiring. "The Progress of Christianity in China," "A Chinese Official View of Christian Missions," and "The New Era in China," stir the pulse with gratitude and hope. So do many other articles touching the condition and progress of the world-wide work. With such magazines obtainable, Christians have no excuse for not obeying the Apostolic injunction, "Be ye also enlarged." Published monthly by Funk and Wagnalls Company, 44-60 East 23rd St., New York. \$2.50 a year.

"The morning sun lights up the eastern hills,
And scatters with its beams the shades of
night;
And more and more the gospel glory fills
Those eastern lands with its transforming
light.

Dark clouds may seem to obstruct the rising
day;
But round and through and o'er them light
breaks in
And so the truth with its resistless sway,
O'ercomes the power of error, hatred, sin."

WHAT MISSIONS MEAN.

THE command is to each of us, as individuals, "Go." The obligation is upon me. I must go or I must send. It may be that I cannot go, but I have the privilege of sending. Others can go, others will go; I may go in them. We may do great things for the Kingdom by earnest prayer for His blessings on our missionaries and our work in foreign fields. But we too often neglect this duty; we fail to enter into this privilege. But what should missions mean to us? Before it means anything it meant mercy, and it means mercy now. God saw the world in sin, but in the exercise of His mercy He sent His Son into the world to save the world. "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." Missions meant mercy for us; now it means mercy for others through us.

Missions also mean a message. Mercy had a message for us. Shall we not send mercy's message on to those, without a knowledge of God, beyond the seas? God's message to us was a message of love. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." This message He sent by His own Son. This message was the "Word," the Son. We often speak of the sufferings of Christ for the redemption of men; but do we ever think of the cost to God of the sacrifice of His Son? Who shall say that the Secretary of our Foreign Mission Board did not send his heart into Japan when he sent his son into that land of heathenism? Likewise, God sent His very heart into the world when He sent Christ into the world to save it from sin and destruction. Missions mean a Messenger—and Jesus Christ is that Messenger. He is the glorified Messenger and His is the sweetest message that has ever been sent to the world. Have we received the Messenger; have we heard the message? Then we are to pass the message on to others, that they may "have fellowship with us." This we certainly will do if, indeed, "our fellowship is with the Father and with His Son, Jesus Christ."

Let us note also that missions mean Me. Missions meant mercy for me, a message for me, a Messenger for me. I was the object of God's mercy and the recipient of His message. Shall I not be, then, God's messenger of mercy to those in this land or others benighted? God would send His message to others through us who have already been saved. This work,

denied the angels of Heaven, has been committed unto us, to whom is given the exalted privilege of being co-workers with God.

We find, then, that missions mean money, for the reason that money will send God's messenger and sustain him while giving God's message to those who so much need to learn the wisdom which is unto salvation. Whose money? Most emphatically, "my money." Because of the revelation of God's mercy for me, I am His, having been "bought with a price," and my money is His money. First, then, let us give our own selves to the Lord, after which we should withhold nothing from God that seems to be necessary for the furtherance of His work in the world. We must work, give and pray to the end, that His Kingdom may come fully and His will be done on earth as it is in Heaven. The spreading of the Gospel to the ends of the earth means, therefore, on the one hand, God's mercy and message, and on the other hand my money and myself—in other words, God's grace and my giving.—J. W. Dyches, Th. D., in *The Foreign Mission Journal*.

VISIT TO THE INLAND SEA—JAPAN.

THREE weeks spent in the staunch and trim two topmast schooner "Fukim Maru," of 90 tons capacity, and speedy and comfortable as a yacht, sailing hither and yon amid the mountain-summitted, tree-clad islands of Japan's far-famed Inland Sea, is an experience worth recording. Not so much because of the speed and comfort of the vessel, or the beauty and grandeur of the scenery, as because of what is being done by means of this trim white schooner and her missionary skipper for the hundreds of thousands of men, women and children dwelling mid these scenes of beauty, and yet not knowing whose hand piled up the mountains, clothing them with forest verdure, or who formed the sea glittering all about them. The "skipper," Capt. Bickel, has been manifestly called of God to this special work. The son of the gifted Philip Bickel who has done so notable a work as a Baptist in Germany, he spent ten years at sea, receiving in England a master's certificate. He then spent some time in London in charge of the Baptist Book and Tract Society, in which work he was very successful. Then came the call to go to Japan and build and navigate a mission ship, and with it evangelize the islands in and about Japan. He gave up his work in London and came to Yokohama, and there had

built under his personal supervision one of the strongest and fleetest and prettiest schooners ever launched in the Far East. She is named the "Fukim Maru," Maru being merely a denominative denoting ordinary vessels as distinguished from warships, and "Fukim," meaning glad tidings; Fuk meaning glad, and "in" meaning tidings. And she is rightly named, for she had brought glad tidings of great joy to those island dwellers who had never before had any chance to hear of Him who came to give Life to men. The "Fukim Maru" also has a history, but space forbids the telling of it. Suffice to say that one of the famous Allan family of Scotland, while passing through the Inland Sea, was impressed by the opportunity for work among the islands, if a vessel were available. So on his return to Scotland he offered sufficient money to build the vessel if the work could be undertaken by the American Baptist Mission Union. So the schooner was provided, and five or six years ago she set sail from Yokohama for Kobe to enter upon the work. A typhoon encountered off the coast before reaching Kobe tried both skipper and craft, but both were capable. Since then the white-winged messenger of peace has become a welcome visitant all through that vast inland sea. When she went none knew of the glad tidings. Now there are few who have not at least heard what the tall, energetic captain of the white schooner has to tell them. He has become their best friend, and to him they come in time of trouble, knowing he is quick to hear and strong to act and wise in counsel. The work has been and is very hard and exhausting. A meeting every night in a different village is the captain's programme, and only one who has been with him knows what that means. "Long night trips in a small launch, mid sunken rocks and reefs, and with a swirling tide almost equal to that of Fundy's Bay, and no light of any sort as a guide; long, hard climbs over lonely mountains to some village beyond; the heat of summer and its typhoons, and the cold of winter and its pitiless storms. These are only a small part of that work which has broken the health of the stalwart skipper, and would have killed anyone else. But even with such strenuous work he cannot be satisfied and is ever longing to do more.

To have spent three weeks amid such scenes and with such a worker has been an inspiration, and I write these few words hoping they will arouse your interest in this devoted captain and his work, that you may pray for him

and for the hundreds of thousands, if not millions, to whom he ministers. Without him and his vessel they would never have heard the glad tidings, and could have had no hope either in this world or in the world to come, for in spite of their beautiful surroundings and their knowledge of Buddha, falsely yclept "the Light of Asia," they were in densest darkness and immorality unspeakable. Now the light has dawned upon them and some have come into the light. May the dawn brighten into day till all know of Him who is the Way, the Truth, and the Life.—F. G. Harrington.

Mr. Harrington is from Cape Breton, and has been a missionary to Japan for many years under the Board of the American Union. We are privileged by a friend to have the account of this interesting trip.

A CHINESE WOMAN'S CHRISTIAN CONFERENCE.

A remarkable conference of Christian women met not long since in Wei Hsien, the Holy Land of China. There were three hundred women, representing over two hundred villages, and two hundred more came from the neighborhood. Here was a gathering of women, some of them over seventy, who had hobbled on their bound feet for forty miles or less, carrying bedding, hymn-book and Bible. More remarkable still is the fact that their husbands encouraged them to go—though many had never been more than two miles from home.

Mrs. Roys, formerly of Smith College, writes that we might not consider the meetings wholly decorous. The "young tyrants, the babies, tired of sitting still, demanded a promenade pick-a-back up and down the aisles, and there was the freest exchange of greetings in penetrating tones between friends separated by half the audience." Moreover, when the meeting was thrown open, several would rise to their feet at once, uttering an imperious "I speak," with its unmistakable implication, "Let all the earth keep silence before me."

The programme included topics decidedly oriental: the family relationships, beginning with the daughter at home, her betrothal, the wife, the mother-in-law, the meaning of church membership, personal work, Sabbath observance, family worship, prayer and Bible study; unbinding the feet—which led two hundred and five of those present to unloosen their bound feet.

Mrs. Roys says that the afternoon meeting of the closing Sabbath was broken up entirely

by the spontaneous desire of the delegates to go out for personal work on the street where thousands of women were wending their way to a temple to pray to the gods for a fruitful harvest. "What a hopeful sign for the future when a religious conference cannot hold one session because the delegates were all engaged in personal work!"—The Missionary Review of the World.

THE FIRST FIELD OF THE NATIONAL SOCIETY.

The executive committee of the National Missionary Society for India has definitely decided to begin their missionary operations in the Panjab. The National Missionary Intelligence says: "This decision has not been arrived at merely because it is one of the needy provinces of India, but also because it has come forward so heartily to give financial support to the N. M. S., and also because there are candidates who can, when accepted, immediately enter the field. The committee is considering which part of the Panjab will furnish the first field. It is reported that though this society is only a few months old, over 60 young men have offered themselves for service as evangelizers among their countrymen.—Missionary Review.

NEED WE TELL GOD HOW TO WORK ?

By Miss Amy Wilson-Carmichael, South India.

The longing for real Revival has grown in strength all over India during the past year. There are many missionaries now who have thrown all care to the winds and are prepared to go all lengths, fearing nothing, if only souls are saved. But there are some just as true, we know, in desire, who are still a little anxious, a little afraid of noise and irregularity and excitement, a little adverse to any undue exhibition of emotion, a little desirous to conduct even Revival meetings on properly approved and regular lines. We want a Revival, they say and they pray, but we do not want unseemly commotions. It is not noise that saves souls. Let us have a quiet Revival.

Perhaps if one tells simply how the reins were taken out of all human hands at Dohnavur, it may help some one who longs for Revival and yet honestly distrusts much that is now associated with the word in India.

It was Sunday, October 22. Months after-

ward we heard how on that very day Rev-Barclay Buxton, a comrade of old in Japan, met a friend in Australia, and they prayed together for us the prayer that prevails. We seemed to be specially bereft that day. Mr. Walker was in North India; Mrs. Walker was on the sea. The pastor was away. There was no one of any importance to speak to the people that morning. There was nothing, humanly speaking, to account for what happened. What did happen was this: quite suddenly upon the one who spoke came an overwhelmingly sense of the reality and awfulness of eternal things—life, death, the judgment to come, seemed suddenly laid bare. It was impossible to go on speaking. It was impossible even to pray aloud. One or two attempted to pray but broke down. Then the sound of bitter weeping began and gained in intensity every moment. There were cries about sin, about the blood of Jesus; cries of fear, too, and of pleading for forgiveness. But it was soon a sound in which separate sounds were indistinguishable, and it grew to a roar like the roar of the sea, or the wind in the woods. The heathen from the village outside rushed round the windows and doors and apparently shouted to each other, but one could not hear what they said. The nominal and utterly careless Christians who chiefly sit in the lower half of the church got up and walked about and talked. Some of the older, staid Christians were in dire dismay. One old man stood solitary and distrest, gazing at the extraordinary scene. An old woman seized my feet and by signs besought me to stop it. I looked up, as much startled as they were, and asked for clear directions. "Do nothing, do nothing"; this was all I knew of guidance: Do nothing.

The thing was utterly new to me. One had read of it in North India, but to read of it and to see it are two different things. It had never crossed my mind that our Tamils, who are certainly not a weakly emotional people, would ever break down in this visible, audible, quite unrestrained fashion. At that time we knew of nothing of the sort in our district. For the first moment I feared it was just a sudden escape of the Oriental in them, something human and therefore fruitless. I had felt overwhelmed myself before this sudden bursting of the bounds, but then with oneself that had only meant a deeper withdrawal into silence, and the noise perplexed me. Could it be real? Such a scene in church—was it reverent? I was glad when the first bell came and

we could sing softly a lyric about Jesus' love and death. The people sang on their knees. Each seemed to sing, as each had prayed, oblivious of one another. Over and over we sang it, tears streaming down the faces of men and women, big lads and little children :

"He died—Jesus Christ,
For me—sinner."

The lyric runs "for thee, sinner," but we instinctively changed it to "for me." Then the prayer books out again, waves and waves of prayer, and for hours that passed like minutes these strange waves rose and fell, and all the perplexity passed, the reiterated "Do nothing" ceased in one's ears, and instead came a new word, and one knew one was not meant to be just a spectator, looking on, praying for it, so to speak, but in it, praying in it, part of it, caught by the same power, swept by the same wind. Oh, how cold one felt beside those glowing people—a stone, an icicle! I have no words to describe the sensation of coldness by comparison.

Meetings of a similar character went on for over a fortnight. There was no preaching. All the conversions during that time took place during prayer, and prayer usually of that tumultuous sort. It was not as intense after the first fortnight, and gradually and naturally things became more normal, but prayer-meetings which for life and power were very different from anything we had ever known before continued for months and in some cases still continue. We are praying now for the real Revival to come and complete the reviving.—*Missionary Review.*

CAST THY BREAD UPON THE WATERS.

A little girl expressed to her parents one day a wish that they would give her two New Testaments. To the question of her parents why it must be two, the child replied that one was for herself and the other to send to the heathen. She was given the two volumes, and in one of them she wrote: "A little girl who loves the Lord Jesus wishes with all her heart that whoever reads this should also love and believe on him."

The New Testament went to India, and found its way to a station in the interior. A Hindoo lady obtained it. She could read, but was unable to write; and as she longed to be able to write, her attention was immediately drawn to the inscription of the fly-leaf. The large and distinct characters of the child's handwriting attracted her so much that she tried to imi-

tate them again and again. Gradually the sense of the words made an impression upon her, and the question arose: "May not those words have been written just for me?" She began then earnestly to read the New Testament: her eyes were opened, and she learned to know and love her Saviour.

Years passed. The little girl had meanwhile grown up and thought no more of the New Testament which she had sent once upon a time to the heathen. But her love for missions had grown with her, and it was her deepest desire to serve the Lord among the heathen. She was accepted as a missionary, and sent to a rather out-of-the-way station in India. There she one day entered the house of a Hindoo Christian lady. In the conversation the Hindoo lady showed her visitor a book, a New Testament, and told her she, a Hindoo heathen, had been by its means brought to Jesus her Saviour.

You may imagine the joyful astonishment of the lady missionary when she recognized in the book the same New Testament on whose fly-leaf she had many years ago, as a little girl, written those words which had served to show the poor Hindoo lady the way to Jesus. Together they knelt down, praised God's wonderful ways, and thanked him who had drawn them both to himself. "Cast thy bread upon the waters and thou shalt find it after many days."—*French paper.*

CHINA THE GREATEST MISSION FIELD.

China is the grandest mission field on the face of the earth. Here is the mightiest number of homogeneous people ever ruled by one monarch. No bitter caste divides the people into irreconcilable factions. The highest office in the land is open to the poorest scholar who can pass the examinations. Christianity is tolerated by imperial edict, and the people who profess this religion are not, on that account, to be molested. By treaty right, missionaries are permitted to reside in the interior of China, and the assertion recently made by a high official that the missionaries are China's best friends, is rapidly gaining belief among all classes. Thousands of great towns, cities, and countless villages are open to Gospel effort, and the church throughout the world will rejoice in the glorious responsibility of bringing to these hundreds of millions unspeakable blessings of Christian civilization.—*Rev. J. R. Goddard.*

EDUCATION OF CHINESE WOMEN.

Nothing in the new order of thought comes to the foreigner with greater surprise than the widely awakening interest in the education of women. How has it come about that a nation which from antiquity has treated its women as menials, relegating them to a life of ignorance and seclusion, has suddenly awakened to the urgency of female education, has laid hold of the fact that they constitute one-half of society, that the new China lies in the hands of the mothers of China! I believe that the cause of this surprising awakening is to be found in the impression that Western womanhood has already made upon the Chinese mind. Their culture, refinement, nobility of character, their free companionship with the other sex, first appeared to the Chinese as a perplexing enigma, but have been slowly resolved into a revelation of a new ideal of womanhood and through her of a new social life. Thus new institutions for the education of girls and women are rapidly springing up throughout the cities of China; and the Chinese woman of the future, while in features and forms of politeness she shows her indebtedness to the past, will stand on "nature's feet," will exchange the carriage of a servant for that of a free woman, with a sense of her rights and duties as companion of her husband and mother of her children.—Missionary Review.

RUNAWAY BOB.

Many years ago a young lady in Scotland gathered a class of poor boys and brought them into Sunday school. The superintendent gave each of them a new suit of clothes, and the young lady, who became their teacher, was greatly encouraged.

But one lad named Bob was there only two or three Sundays. The teacher hunted him up, but his clothes were torn and dirty. She persuaded him to come back and another suit was given him, but again, after being in the class two or three times, Bob disappeared.

Again the teacher sought him only to find his second suit spoiled like the first.

"I'm utterly discouraged about Bob," she said, "and must give him up."

"Don't do that," answered the superintendent. "I can but hope there's something good in Bob. Try him once more. I'll give him another suit if he'll promise to attend regularly."

Bob did promise. He got interested, became a Christian, joined the church and studied for the ministry!

And, finally, that poor, ragged, runaway Bob became Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language.—Selected.

WHAT MISSIONS HAVE ACCOMPLISHED.

To the question, What have missions accomplished for humanity and for the progress of mankind? Dr. Mirbt, of Marburg, answers: "Missions have had the most essential part in the abolition of slavery, in the removal of Cannibalism and massacre; they mitigate wretchedness and poverty, sickness and famine among the heathen peoples; they protest against ruining of the heathen nations by the imports of rum and opium; by their well-ordered social and religious labor, they exalt family life and contend against polygamy and premature marriages; and, above all things, by their educational efforts they raise even the most degraded peoples into wholesome morality. It is no matter of chance that missions work everywhere for humanity, for Christian morality is the religion of perfect humanity."—Der Missions-Freund.

GROWTH OF METHODIST MISSIONS IN BRITISH INDIA.

During the course of the celebration of the Methodist missionary jubilee, which began at Barielly, British India December 28th, Rev. Dr. A. B. Leonard, Secretary of the Missionary Society of the Methodist Episcopal Church, dwelt upon the growth of the work in eighteen years, the period of his administration. During the course of his remarks he said: In 1868 there were three conferences, now nine; then 141 missionaries, now 334; then 1,380 native workers, now 4,895; then there were 9,847 communicants, now 150,000; then 911 Sunday schools, now 3,267; then 54,879 Sunday school scholars, now 138,507; then 87 churches, now 338; then our church property was valued at \$353,767, now at \$710,950."

Bishop James M. Thoburn, missionary in India and Malaysia, in his address last night said in part: "When I came to India 48 years ago the India mission was confined to a narrow strip in the Doab, about the size of the State of Indiana. There were 17,000,000 people, and we were told we should be happy, for we could evangelize this section in one language. Now we are preaching from Afghanistan to Wania in 37 different tongues, and have a Church of over 480,000, with twice that number of adherents, and the work is only begun."—Globe.

Our Work Abroad.

REPORT OF UNION CONFERENCE AT COCANADA.

ON the morning of Friday, Dec. 28th, 1906, there assembled in the Telugu Baptist Chapel, Cocanada, the missionaries of the Maritime Provinces, and Ontario and Quebec Canadian Baptist Missions.

Perhaps it was due to the spirit of union in the air, perhaps to the large reinforcement from the home land, but however it was, this was our largest Union Conference.

In whatever way the talk about union may end, we certainly experienced in our four days' of communion, the blessing which always comes according to His promise to the forties and fifties no less than to the 'twos and threes' who are gathered together in His Name, and when a vote was taken as to the mind of Conference on this vital subject, "Union," only two of all our number voted adversely.

An excellent paper given by Mr. J. R. Stillwell on "Leadership in Revivals," a live subject amongst us owing to the character of the recent revival in our Telugu churches, was provocative of a great deal of helpful discussion, and left us all with increased desire always to recognize the Holy Spirit's working and to be led by Him in all things.

An interesting account of "The Revival News to Date," was given by Mr. Freeman. Papers on "The Present Day Revival and Present Day Christianity," by Miss McLaurin, and "The Present Day Revival and Present Day Hinduism," by Mr. Ralph Smith, were so much appreciated that Conference voted unanimously to send them to our Missionary Secretary with the request that they be published in pamphlet form for distribution in the home land, that all may have the privilege of profiting by them. Let all who read this take their first opportunity of procuring them. It will pay.

Friday evening, in a social gathering at the Mission House, we had the pleasure of being entertained by our new and returned missionaries, and one who has not had this experience does not know just how to appreciate its value to us.

Some of us lived over the happy days we spent in the home land on furlough, as Mr. Hardy and Miss Archibald told us of their experiences; and others no doubt looked forward to the enjoyment of similar pleasures,

while all were made young again as we listened to the bright speeches, recitations and singing of our latest arrivals.

When at our work the question asked by an old Bible woman as we passed together through the crowded market, "Are all these people going to destruction?" lies like a heavy burden on our souls; but it is well for us that sometimes we forget and become children again in thought, and laugh, when we scarcely know what we are laughing at, as we did that night.

Still more restful though were the seasons of prayer and praise led by different ones, when the Master seemed so near that we felt He was only waiting for our faith to rise and lay hold of His strength, to work in and through us, that which is well-pleasing in His sight, even our sanctification, and the salvation of many Telugus.

Saturday evening was spent in the Timpany Memorial School, and so much interest was awakened that several new subscribers were added to our list.

Sunday morning was given to the Telugus, but in the afternoon Dr. Woodburne led us in a Bible reading, and in the evening Mr. Hardy preached for us in our beautiful little English chapel, and you can imagine how much we who so rarely hear the word preached except in Telugu, and that very often spoken by ourselves, enjoyed these exercises. At the evening service Mr. Ralph Smith told us that there were still seventy rupees due on the chapel, and expressed his desire that that, too, might be paid before he passed over the work to Mr. Stewart Woodburne. Not then, but a day or so later, his wish was realized.

Monday was the last day of our Conference, and a busy, happy day was closed as the shades of evening were falling by a devotional meeting, led by Mr. Stewart Woodburne, a suitable closing to four days' "Union."

H. McLEOD.

PART OF A LETTER TO THE WOMEN'S BOARD, ONTARIO WEST, FROM MISS HATCH, RAMACHANDRAPURAM, INDIA.

My Dear Sisters,—I want to thank you over and over again from the bottom of my heart for your very great kindness in becoming at

once responsible for the raising of the \$600 required for the site in Ramachandapuram. I was wondering how it had been raised so quickly, and not till the November Link came did I know how it had been done. And now, dear sisters, I want to thank each individual member of the Board, and each of the dear friends in Toronto and elsewhere for their kind and generous assistance. And I want to tell you in how wonderfully Providential a time it came, by which we were able to save nearly half the amount. You may know that this talug, or township, is very closely cultivated, the rice-fields coming up to the very doors of the houses. The yield in this irrigated land is very rich, and at present rice is so high-priced that every one is land-hungry. We had offered \$200 an acre for a mango garden, about the only site available or suitable, but the owner wouldn't look at it. Being a wealthy man he had no need to sell. I said to Dr. Smith one day, "The case seems hopeless, the owner will not sell." He said, "We must pray about it. Something may change his mind." The Conference thought there was nothing to do but to offer \$330 an acre for it, the price we had given for our new Leper Home. Well, we had made no offer, we had not heard from you, and matters were at a standstill, when suddenly we heard that the Local Fund garden, with its mud and thatch house owned by the Government, was to be sold. This news made our hearts jump, for this garden lies right behind the present bungalow, and faces a side road running north and south, and another east and west. It has also one or two good out-houses. Mr. Stillwell saw the collector who has the disposal of it, but he seemed somewhat uncertain as it would depend on whether they could get another suitable site. So he looked at the mango garden we had been considering, and that decided it. He had no sooner gone than the owner's agent came to Dr. Joshee and told him that if we would give \$166 an acre for that mango garden he would close the bargain at once. Joshee told us we couldn't close the bargain over the collector's head, for the Government can claim any property it thinks needful. So we asked for a day to consider, and the next day the home mail came with the \$660. Praise the Lord. On sending a man for the agent he met him coming to the hospital to make the bargain, and so we closed it, giving him \$166 for what we had before offered \$200, and thought we would have to give \$330. It seems as though the hand of God was in it.

A WORD FROM MRS. CROSS, VUYURU.

Mrs. Cross, in a letter under date of the 2nd January, 1907, writes as follows about the Revival in Vuyyuru:—"You have heard of all the wonderful times which we have been privileged to enjoy out here during this past year. Our hearts are full of unspeakable gratitude to God for what He has already done for India. The change in some of our Christians would make you almost weep for joy, though there is a sad part also. Many of the missionaries, too, have been enjoying new blessings since then. Who could be in a meeting where the Holy Spirit was sole leader and not be touched? I think most of us have felt very much humbled in our souls and some are testifying a greater sense of sympathy and fellowship for the Christians who are confessing their sins. We praise God for it all. The children in our boarding school were partakers in the blessing too, and in the term just ended we had much joy in leading the children on into the truth. Their hearts were so soft and when they did sin their grief was genuine. The thought of their sins wounding Jesus was deeply set in their hearts. They are learning to be truthful. What a blessing! I can testify to a great change in many lives. We had daily prayers, not missing one day for three months, and these meetings were warm too."

"The greatest revelation of the revival is that the Indian Christian can weep over his sins. We had thought that impossible. We had thought there was something in the constitution of the Telugu, the Tamil, the Mahratti, the Bengali, that made him incapable of feeling his sins as we do. Missionaries have worked twenty and thirty years among these people, and have baptized them by the thousands, but, with very rare exceptions, have never seen them weep over their sins." Now a great change has come. "Cries of grief, and shame, and remorse are heard in many a station. Souls are struggling with the powers of darkness, and agonizing with groans and tears and lamentations, as the mighty conflict with evil goes on. Strong men are bowed to the ground; weak women cry out in weakness; little children weep bitterly as when some loved one is lost. Hearts of stone are broken and shattered asunder by the mighty hammer of God's Spirit." And so the hearts of the missionaries are greatly lifted up. They are seeing some of the things that they have longed for and prayed for.—The Maritime Baptist.

Our Work at Home.

WOMEN'S FOREIGN BOARD FOR ONTARIO WEST.

The regular quarterly meeting of the W. B. F. M. S. Board was held at 27 North at 2 p.m., Mrs. First brook presiding. There were twenty-four present.

The meeting was opened by the reading of a Psalm of Praise, and a prayer of thanksgiving for the wonderful revival in India.

After the reports of the Recording Secretary and Treasurer were read and adopted, the question of taking up work in Bolivia was discussed. In view of the great needs in India with which we can scarcely keep pace, Miss Moyle moved, seconded by Miss Tapscott, that we do not undertake definite work for the present in Bolivia.

Miss Nasmith reported that the nine hundred and eighty-nine dollars asked for to complete our share of the Akidu Bungalow, had all been raised. Mrs. Porter voiced the feeling of the meeting in a prayer of deep thankfulness to God.

The Foreign Secretary read an interesting letter from Miss Hatch, telling of the wonderful manner in which the Jaad for a bungalow in Ramachandapuram had been purchased.

Mrs. Lloyd reported that many associational directors had written urgently requesting speakers for the five associations. The matter received careful attention, and names of suitable speakers were suggested.

After prayer by the Rev. John Craig, the meeting adjourned.

MARIE C. CAMPBELL,
Rec.-Secretary.

A THANK-OFFERING MEETING.

The Women's Mission Circle and the Young Women's Auxiliary of the Bloor Street Baptist Church, united in a thank-offering meeting on January 28th. A large number were present, and the meeting was a most successful one.

Miss Reeve, a member of the Auxiliary, conducted an exercise of questions on the formation of mission work, and the answers were read by different young ladies in the audience.

Mrs. John Craig spoke on the causes for thanksgiving on the mission fields in India, comparing the conditions of twenty years ago with those that exist at the present time.

Mr. Pichart, who spent the last year in Cobalt, gave an interesting address, telling of scenes and experiences in Cobalt, which were a revelation to us of southern Ontario.

After the programme all remained for a social hour, during which refreshments were served. The thank-offering amounted to \$143.66.

DORA MCKAY,
Secretary.

CIRCLE REPORTS.

Denfield.—Our Mission Circle has just completed a very successful year. Although few in number, we raised over \$75 for the various missions. On January 15th, 1907, we held our annual thank-offering meeting, our President, Mrs. (Rev.) Spidell in the chair. After Scripture reading and prayer by the pastor, Rev. Mr. Bowen, of London, formerly missionary in the interior of Africa, gave us a very interesting account of his work in that country. The collection, amounting to \$17.25, was equally divided between home and foreign missions. The Denfield Male Quartet gave a selection, after which Rev. Mr. Bowen pronounced the benediction. Refreshments were served and a social hour spent.

MARY ROSSER,
Secretary.

Parry Sound.—Our Circle held their thank-offering meeting on the evening of January 8th at the "Parsonage." The programme was taken from the January Visitor, "Facts About the Year's Work," with the addition of music, readings and a recitation by one of the Mission Band girls. Refreshments were served at the close of the programme. The offering amounted to \$9.40, which was equally divided between Home and Foreign Missions.

R. CUMMER,
Director.

Iona Station.—The Mission Circle of Iona Station Baptist Church held their annual thank-offering meeting Nov. 22nd, Mrs. D. Brown, our President, presiding. The meeting was a great success, although owing to unfavorable weather the gathering was not as large as usual, and the financial returns not as great. Invitations were sent to all the ladies of the community. The programme con-

sisted of music and recitations and an address by Mrs. Woodburne, of London, which was most interesting and instructive. After the programme a supper was served for which a fee of 10 cents was charged. Proceeds \$6.90, to be divided between Home and Foreign Missions.

MRS. F. CARR,
Sec.-Treasurer.

Scotland.—On Thursday, Nov. 22nd, our Circle held their annual thank-offering meeting in the church. This is one of our special meetings of the year, and was no less a joy than the previous ones. The attendance was good, some of our former members, now living in Brantford and other places, gathering with us. An interesting and profitable programme was given, consisting of an excellent address by Mrs. Barber, of Brantford, and music by Mrs. Elliot and Miss E. Burch. Our thank-offering amounted to \$36, to be equally divided between Home and Foreign Missions. Refreshments were served before the meeting was brought to a close. We have new plans for this year, by means of which we have already gained strength. One has been to organize an auxiliary consisting of the young married women of our congregation. We regret that our faithful Foreign Mission Treasurer, Mrs. Nunick, has had to resign her office on account of illness. Our Circles need the help of all who are interested in missions, and we feel keenly the loss of a regular attendant at our meetings.

L. MALCOLM,
Secretary.

Ottawa, First Church.—The last meeting of the old year (Dec. 21, 1906), was one of more than usual interest. After the usual business two letters were read, one from Mrs. A. A. Cameron, the first President of Foreign Mission Circle, who was ill at the time, and has since gone home to join the higher circle; and the second from Mrs. McDermid, of Brandon, Man., recalling the good meetings when she was President. Mrs. Halkett then read a paper on "Looking Backward," giving an historical sketch of our Circle since its organization in 1878. It was written in "Sister Belle's" best style, with many very pleasing reminiscences. Mention was made of Mrs. McPhail's gift of \$150 to our Foreign Missions, and she a widow with not an over-abundance of this world's wealth, though she and her

husband both had great riches laid up in heaven, and left a very lasting and fragrant memory in many of the churches of the Ottawa Valley. It was pleasing to have their granddaughter, Miss Fowler, with us, and to sing for us so sweetly. Another pleasing feature was the making of Mrs. A. H. Blackadar a life directress, in view of her 27 years of faithful service as Treasurer of our Foreign Missions. The certificate, neatly framed, was presented in her usually pleasant manner by Mrs. Parsons, the efficient Directress of our Home Missions, Miss Abbott following with a sweet solo. A very pleasing fact mentioned was that in the last 28 years our Circle had contributed the sum of \$3,368.72 to Foreign Missions. Our officers for the present year, with a few exceptions, are the same as last. We are glad to have as President Mrs. R. A. Sproule, whose heart is brim-full of zeal for Foreign Missions; also Mrs. Nunn as a worthy successor to Mrs. Blackadar for Treasurer. Dr. Cameron gave us a very inspiring address on "The Attitude of Eastern Countries to Foreign Missions." Refreshments and social intercourse brought to a close a very pleasant and profitable gathering. Our annual report was good, and showed over \$311 raised for Foreign Missions.

J. C. GREENLEESE,
Secretary.

Strathroy.—Our Mission Circle has been called upon to sustain a heavy loss in the death of our pastor's wife, Mrs. Dack, on Sunday morning, 27th of January. She was our vice-president, and in every way discharged her duties as only a Christian woman of sterling qualities could. We met on 12th of February for our Circle meeting, and it was with sad hearts we saw the vacant place where she who had so often been with us would fill it no more. There was a beautiful letter of sympathy read from (Rev.) Mrs. Dayfoot, of Simcoe, to our President, expressing deepest sorrow for our Circle and church, but above all for her home and the dear ones left to mourn her loss. We hope as a Circle we may work with greater zeal, trying in some way to take up the work she has been called upon to leave till we, too, are called home one by one and some one else has to take our place.

MARY E. CAMPBELL,
Secretary.

Port Hope.—The annual Foreign Mission thank-offering meeting of the Port Hope Women's Mission Circle was held in the school-room of the church on the evening of Feb. 6th. The attendance was good, and we had a very enjoyable and profitable time. The meeting was opened with a familiar hymn, the reading of a portion of Scripture and prayer. Other appropriate hymns and two duets were sung during the evening. Also we had the pleasure of hearing two very interesting ad-

dresses given by our returned missionaries, Rev. John Craig and Mrs. Craig. The offering was twenty-six dollars. The meeting was closed with prayer.

J. TROTTER,
Secretary.

Ormond.—On Tuesday evening, October 16th, the Women's Mission Circle of the Baptist Church held their first open meeting, the President, Mrs. (Rev.) A. C. Campbell, presiding. The Treasurer's report showed \$15.50 sent to each Home and Foreign missions. The Secretary's report showed a membership of 33, which is an increase over last year. The number of Links and Visitors taken is almost double last year's. There is a good interest shown by the members in the regular meetings. During the past year the Circle has packed two boxes of clothing to send to those in need. At the open meeting we had with us Mrs. D. McLaurin, of Metcalfe, who spoke on "How Home and Foreign Mission Circles Came to be Organized, and the Work They Do in India and Canada." The speaker of the evening was Mrs. Halkett (Sister Belle) Ottawa, who gave a report of the convention held in Thursa. She also spoke on how to conduct a missionary meeting, bringing out the thought that what is worth doing is worth doing well. She also spoke of the recent revival in India. During the evening Mrs. J. Cummings sang a solo, "Cast Thy Bread Upon the Waters," and Mrs. Robert Meldrum and Mrs. A. D. Carkner sang a duet, "The Story Will Never Grow Old." Rev. A. C. Campbell closed with prayer. The meeting was well attended. A collection amounting to \$6 and expenses was taken during the meeting.

JANET CAMPBELL,
Secretary.

Toronto.—A Union meeting of Baptist Mission Circles was held in Ossington Avenue Church on Feb. 21st, Mrs. R. H. Davies presiding. The Home Mission Treasurer reported a small deficit for general work, the Foreign an increase for regular work, and a large advance for "specials." The following officers were elected: President, Mrs. W. R. Henderson; Vice-President, Miss Nasmith; Secretary, Miss Florence Davis; Programme Committee, Mrs. Cowser and Mrs. Sowerby. Miss Crawford spoke on her work among the Indians in Oklahoma. They have to be taught in a very practical way the first principles of cleanliness, care of the sick, etc. Because of this and of the Indians' antipathy to "white" men, their evangelization rests almost solely on the women. In her address, Mrs. Craig spoke of Miss Hatch's loneliness and desire for a young lady to live with her, which raised the questions, "Why do we not have honorary missionaries as other societies have?" "Are those who are able to support themselves lacking in consecration, or is the trouble with the parents who have not dedicated their children to the service of God?" A collection of \$18.11 was divided between Home and Foreign Missions.

EMMA FOX,
Secretary.

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

PRAYER CYCLE.—MARCH, 1907.

FIRST DAY.

1. Pray for the work at home, for the officers and members of our Board, for the Directors of the Associations and for all the leaders in our Circles and Bands, that they may be encouraged by a real awakening among the women of our Churches to the needs of the women of India.
2. Pray for the mothers that they may train their boys and girls to work for missions.

SECOND DAY.

1. For our treasury, that the funds may be sent in such a way that there will be no need for financial anxiety during the year, and that our income may increase so that we may be enabled to extend our work.
2. That the Circles may be awakened to the special need of \$240.00 for the completion of the Jennie McArthur Bungalow, and the Girls' Dormitories, at Akidu.

THIRD DAY.

1. For our beloved missionary, Miss A. C. Murray, and her work on the Yellamanchilli and Narasapattam fields. That her health so mercifully restored may continue to improve, and that she may have the full consciousness of the presence and power of Christ in her work among the women and children.
2. That the Bible-women and teachers, may be faithful, and that more trained workers may be led to offer themselves: for work on this field.

FOURTH DAY.

1. For Miss McLaurin and her Bible-women at Vuyuru. That their evangelistic work and touring among the villages on this vast field may be greatly blessed.
2. That great wisdom may be given the missionary in connection with the work of the Caste Girls' Schools and that the little girls who are in attendance may become shining lights in their homes.
3. Pray definitely that the two Caste women Lukhamma and Ratnamamma, mentioned in Miss McLaurin's report, who appear to be believing in Jesus, may have courage to confess Him openly.

FIFTH DAY.

1. For Mrs. Cross and Miss Robinson, who have charge of the Boarding Schools at Vuyuru and Akidu respectively, that they may be strengthened and guided so that through their influence the children may be led to the Saviour.
2. For Rev. H. E. Stillwell, Principal of the Samalkota Seminary, that he may have wisdom given him in the conduct of this important branch of our work.
3. For the students who are supported by our Society that they may be thoroughly moved with the Spirit of service for others.

SIXTH DAY.

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

SEVENTH DAY.

That the wonderful Revival which is now working in our mission may spread throughout the villages, and that a great gathering of the heathen may result.
For eighth day repeat petitions for first day, and so on throughout the month.

THE DAY OF PRAYER.

The first Thursday in April, the 4th prox., will be observed as usual as a day of prayer for our Home and Foreign Mission Work. It is hoped that every Circle in our Societies of Eastern Ontario and Quebec will make a point of meeting on this day, so that all may have the inspiration of united intercession and that our missionaries may have the encouragement of knowing that their work is being supported by prayer. Special topics for prayer in connection with our own Foreign work will be found in the Cycle above.

The work of both Societies has been so graci-

ously blest that it is fitting that we should give thanks to Him, who has promised that "If two of you shall agreed on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

ETHEL CLAXTON AYER.

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

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

GENERAL ACCOUNT.

FROM CIRCLES.—Wilkesport, \$2.90; Mount Forest, \$4.42; Freeton, \$7; Parry Sound, Thank-offering, \$4.65; Toronto, Dovercourt Road, (\$7.05 Thank-off.), \$15.31; Sturgeon Falls \$1.10; Toronto, Jarvis St., per Mrs. Firstbrook "cut special", \$25; Norwood, \$5; Scotland, (\$17.75 Thank-off.), \$20; Bethel, (\$5 Thank-off.), \$7; Arkona, \$2.45; Cramabe, \$2.50; Toronto, Immanuel, (\$5.23 Thank-off.), \$14.68; Brantford, Park, (\$38.50 for bungalow, \$1.25 add, Thank-off., \$25 per Miss G. Foster for "cut special"), \$80.50; Williams, East, Thank-off., \$8.50; Toronto, College St., (\$8.25 Thank-off.), \$38; Toronto, Memorial, \$5; Tupperville Union, for Dr. Hulet, \$6.25; Salford, (\$10.50 Thank-off.), \$21.55; London, Adelaide St., \$19.75; Gladstone, (\$7.50 Thank-off., \$1.55 spec.), \$14.60; Burgessville, \$13.65; St. Catharines, (\$15.00 for bungalow), \$40.17; Milberta, \$1.35; Brantford, Immanuel, Gleaner, for "P. Annamma," \$12.50; Aylmer, (\$13 on Life-membership), \$19.22; Port Hope, special for bungalow, \$12; Ailsa Craig, for bungalow, \$6; Louisville, \$5; Toronto, Bloor St., (\$68.03 Thank-off., \$2.50 inc. 50c. per Jack Freeland for Ramachandrapuram Bungalow), \$88.71; Toronto, Bloor St., Y. W. Aux., Thank-off., \$3.80; Walkerton, \$3.45; Chatham, Wm. St., for bungalow, \$6.60; Brantford, First, for Miss McLeod, \$100; Toronto, Kenilworth Ave., (\$20 for extra Bible-woman, \$15.23 spec. for bungalow), \$35.23; Port Colborne, (\$6.75 for bungalow), \$8.25; Simcoe, (\$5 Thank-off.), \$9; Simcoe, Y. W. Thank-off., \$5; Claremont, \$1.05; Dutton, spec. for Ramachandrapuram Bung., \$1.05; Whitby, \$3.50; St. George, (\$1.50 for Dr. Hulet, \$7 for bungalow), \$10.60; Leamington, \$4; Medina, (Indian), \$4; Paris, \$4.30; London, South, Thank-off., \$9.90; Paisley, Thank-off., \$7.45; Hamilton, Herkimer St., \$8. Total, \$738.95.

FROM BANDS.—Listowel, 50c.; Hagersville, for T. Gangamma, \$12; New Sarum, \$1.50; Toronto, College St., for K. Yesudas, \$3; East Toronto for "Nakka Yacobu," \$10; Aylmer, \$5; Waterford, (\$7c for lepers, \$18 on Life-membership), \$21; Peterboro', Murray St., (\$17.93 for M. Leah), \$20.43; St. Catharines, Queen St., for student, \$17; Inger-

soll, \$2.44; Medina (Indian), \$1; Paris, \$10; Galt, for "R. Mariamma," \$17; Simcoe for "K. Meshach" \$17. Total, \$137.87.

FROM SUNDRIES.—Toronto, Western, S. S. class, for Martha, \$18.75; Mrs. E. E. Barrow, Worcester, Eng., £2 for K. Annamma, \$9.74; Mrs. W. Craig, for bungalow; \$10; Grandma Robinson's "Curocity Box," for lepers, \$1; Mrs. C. Stark, for "cut special," \$10; Toronto, Jarvis St., Jr. B. Y. P. U., \$1.80; Miss A. E. Steer, Ind. Terr., for Sayamma, \$10; Dr. Brown, Holstein per E.N., for Dr. Allyn's, surgical instruments, \$10; Mrs. J. Alexander per E. N. for Ramachandrapuram Bungalow, \$10. Total, \$81.29.

AKIDU BUNGALOW FUND.

(Per Miss Nasmith.)

RECEIPTS.—From Elgin Association Circles.—Aylmer, \$25; Bayham, \$5.05; Calton, \$10; Iona Station, \$5.25; Lakeview, \$16; Mrs. Silcox, 75c. Guelph Association—Brampton, \$2.25; Cheltenham, \$1.20; Stratford, \$5; Stratford, Y.L., \$3. Middlesex and Lambton Association—Arkona, \$7.20; Lobo, \$1.25; London: Adelaide St., \$8; Adelaide St. Y.L., \$2; Egerton St., \$1.75; Maitland St., \$3; South, \$7; Talbot St., \$10; Sarnia, \$29.20; Strathroy, \$11; Watford, \$2; A friend, \$5. Niagara and Hamilton Association—Mrs. Johnston, \$10. Northern Association—\$21.40. Owen Sound Association—Bent-inck, \$2.10; Clarksburg, 65c.; Daywood, \$4.85; Durham, \$2; Keady, \$2. Oxford-Brant Association—Woodstock, Oxford St., \$5. Peterboro' Association—Peterboro', Murray St., \$15; Cobourg, \$2.25; "G.E.H." Kingston, \$2. Toronto Association—Beverly St., \$11.50; Bloor St. Y. W. Aux., \$50; Century Ch., \$15.25; College St., \$25.50; Immanuel Ch., add., \$4.20; Jarvis St., add., \$138; Memorial Ch., \$6; Olivet Ch., \$4.25; Walmer Road, add., \$77.85; Chester, \$5; East Toronto, \$11; Markham, Second, \$1.50. Walkerton Association—Atwood, \$1.10; Giammis, \$4.50; Kenilworth, \$5; Listowel, \$3; Mount Forest, \$5.20; Palmerston, \$1.75; Tiverton, \$5; Walkerton, \$5.20; Wingham, \$5. Western Association—Colchester, \$6.25; Dresden, \$2; Essex, \$2; Kingsville, \$2; Leamington, \$6; Louisville, \$1.50; Ridgetown, \$5; Wilkesport, \$1.60; Windsor, \$7.80; Wallaceburg, \$3; Wheatley, \$1.75; Mrs. Julien, 25c. Whitby and Lindsay Association—Markham, 50c.; Whitevale, \$5. Total \$660.40.

Total receipts during the month - - - \$1,618 51

DISBURSEMENTS.—By General Treasurer, on account of estimates for India, \$646.17; for Bungalow, \$600; Furlough, Miss Simpson, \$25; Extras: for extra Bible-woman at Samalkot, \$20; Lepers, \$11.12; Bolivia, \$7. Total, \$1,309.29.

Total receipts from October 21st, 1906, to February 15th, 1907 - - - \$4,227 20
Total disbursements from October 21st, 1906, to February 15th, 1907 - - - \$4,288 88

SARAH J. WEBSTER,
Treasurer.

CORRECTION.—In the February number in the list of receipts for "Akidu Bungalow Fund," Toronto Association, Jarvis St. Circle is credited with \$1.26, this should read \$126.00. The total for "Bungalow" is correct.

Youths' Department.

LETTER FROM MISS McLAURIN TO THE BOYS AND GIRLS.

Vuyyuru, Kistna Dist., Jan. 15, '07.

Dear Link.

Some months ago I sent you a request for S. S. picture cards, asking the boys and girls to send me some. I have received a good many, and now I want to thank those same boys and girls, and some big folks too. I wish I could write every one a letter, and maybe I could manage it "in the course of time"—a long time. But in the meantime I am sure some would become impatient, so I shall just send my thanks this way. I received cards from Vittoria Mission Band and Gladstone Mission Band (per Miss Cora P. Jackson). Miss Jackson also asked me for a letter for a certain meeting, but as the meeting was to be held on a date which was past before I received her request, it was impossible to comply. Also cards came from the children of First Baptist Church, Kingston, and from Olivet Church Infant Class, Montreal, per my good little friend Ruth Claxton Ayer, who has sent me cards before and is a faithful friend. The children of 1st Baptist Church, Winnipeg, sent me cards through E. A. Hatch, who I am sure must be our Miss Hatch's little niece. I also received cards and papers from my friends Robert and Clarence Williams, of Walmer Road Church S. S., Toronto, who often remember me in this way. Mrs. Laine of the same church sent me a lot of cards, and Mrs. Caleb Miller, of Mount Hanley. A little friend in London, Earl Spencer, sent me cards through Miss Feast. The Mission Band and Circle of Omandaga sent me cards through Miss Elliott.

Now dear friends, and boys and girls, thank you very much. You have supplied me with cards to last for a long time, and when these are gone, I shall know whom to ask again. And they are all so clean and fresh; how the girls and boys here will smile when they get them!

And I want to thank the big folk who packed and posted the cards for the little ones. The cards all came nicely. While I am at it I think I'll just tell you about a nice time I had with some children on my last tour—last month.

We went to a large village one morning, where we had often been before, and soon a

crowd gathered around us, among the grown folk a good many children. I asked them to sit down, telling them I had brought pretty cards to give those who would learn. A number sat down, and I noticed some of them were nice girls, older than usually came—about 12 or 13 years old. I found that some of them remembered what we had brought them last year, so after reviewing all they knew we taught them three verses and the chorus of a new hymn, the first commandment, and a sentence from the Child's Catechism, "God sees me day and night," besides giving them a sack. Then we distributed the cards, at the same time inviting them to come to our tent (in the next village) the next Sunday morning, to a children's meeting. I hardly expected they would come, but they did, bringing their cards with them to show that they were the right ones, but they brought other children with them. We taught them some more, and gave them each an orange. They were all dressed up in beautiful red and yellow and green flowered quakas and skirts, with their hair smooth and shining with oil. The old folk said it was just like a "feast!" The next Sunday I had to go to another village, but I sent my two Bible women there, telling them to have a meeting with those children. They did so, and when they came back they said all those children came flying to the meeting as soon as they saw them, sang their hymn, recited their verses and learned new ones. And they said some of the older women had learned the hymn from the children, and sang too. This is the way we use your cards, and many a boy or girl learns a wee bit of God's word because they will get a card—one of yours—and we can never tell how that bit of God's word may bless that child. Now, isn't it too bad that we can't have a regular Sunday school in that village every Sunday? Oh, how I wish we could! But there is no teacher there, and no one there is a Christian yet. The teacher lives in a village nearby, but every Sunday he has to walk to three villages to preach to the Christians, and he hasn't time to hold Sunday school there. But he can have a little meeting some other day of the week, and the children will learn regularly I hope. Pray for them at any rate, boys and girls, that God may send them His word.

Now I must close with my love and many thanks. It makes me glad to think you have

done this for your little brothers and sisters in India, and the older you grow the more you'll do, won't you?

Your friend,

K. S. McLAURIN.

Coaticook, Que.

My Dear Boys.—

Where are the girls? Well, never mind the girls now, it is just you I want to talk to. If you want to know what I have to say to the girls, peep over their shoulder while they are reading their letter in the Visitor.

How I would like to march you all up in array before me, and look into your faces and take stock of you, and if it were possible to measure your manliness and estimate your future possibilities. What restless, ambitious, determined creatures you boys are. What a noise you make and what a nuisance you are sometimes. Well, never mind, I like your ambitions. I once heard a little four-year-old boy at our door say, "My, I'd like to kick that old moon out of the sky." Now, for my own part I was quite satisfied to have the old moon stay in the same old place and keep shining out in the same old way, but I had considerable sympathy with the boy who wanted to do something, even if it was something he couldn't do.

Look at me straight, boys. Do you like to go to the Mission Band? I am sure I hear a faint and almost whispered answer from some of you, but it is an honest "No." Well, I don't blame you much. Now I hear an exclamation of real surprise, and you are saying "Why, I thought you believed in the Mission Band!" So I do, boys, more than you know. The trouble is you do not know its worth yet. Did you ever have a person show you a card and tell you to see what you could find on it? At first you could only see a few old leafless trees, and perhaps an old fence or something of that sort; but you look and look, and by-and-bye you can see the form of a man standing by a tree. Oh, yes, and there is a gun in his hand. Yonder is a dog, and up in the tree is a bird, and so on until after a little the card seems all alive with figures, not one of which you could see at first, and you begin to wonder where your eyes were.

Now your bats and balls, your bicycles and fishing apparatus, the great open sky and fresh free air are all very real and precious to you.

But you go to the Mission Band and there are not many there perhaps, especially of the boys, and you hear of the poor heathen, but to your mind they are thousands of miles away and you hear about missions, but it is probably a stale, meaningless word to you (I very much fear that we Band leaders are to blame that you find so little in it all. But boys, look, and still keep looking, and by-and-bye you will find that the heathen are not all so far away; that to help a weak brother along life's journey is no mean task; that God's mission work is all aglow with love divine; that it is calling out our strongest men and noblest women; that it is claiming the attention of our college students as never before; that to enter into this work and carry it on successfully requires no weakling, but demands warmth of heart, patient endurance and whatever goes to make up the strength of manhood; that in it there is scope for all your best energy and highest ambition. I will quote a few words from an article written by Rev. J. G. Brown in regard to the Ecumenical Conference held in New York a few years ago: "A grander body of men and women never met in the world's history. To look into their faces was an inspiration. What earnestness! What genuineness! What purity! What spirituality! Surely here, if ever, was gathered together the general assembly and church of the first-born, the very aristocracy of the kingdom of God." No, boys, do not be afraid of the Mission Band. See what you can put into it as well as what you can get out of it, and may you find as the days and years go by that the seed-thoughts which have been planted in your mind are by God's grace growing into the excellent fruitage of a noble life.

Your very sincere friend,

PRISCILLA M. CHANDLER,
Supt. Mission Bands,
Eastern Ont. and Que.

JAPANESE SUPERSTITION.

In the midst of the bravery of the Japanese soldier it is almost pathetic to see his superstition. About an hour's travelling from Hiroshima brings us to the beautiful island of Miyajima, one of the three principal sceneries in Japan. A number of old temples are scattered all over this island. Looking into some of these temples thousands of wooden rice-spoons with names written on may be seen hanging all around the walls. These spoons, brought by the Japanese soldier and offered to the temples before he goes to the front, makes him believe himself to be "bullet-proof."—Missionary Messenger.