

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

**Baptist Foreign Missions
OF CANADA**



INDIA

APRIL, 1907.

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Canadian Missionary Link.

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THE LESSON OF EASTER.

WE need not wait for Easter in the calendar to find the lesson of Easter. It is for all days. Every Lord's day is really an Easter, for it was on the first day of the week that Jesus arose, and it is the fact of His resurrection that makes our first day sacred. But we do not need to wait even for Sunday to bring us the Easter blessing. Easter is not so much a radiant date as a glorious fact.

Perhaps we do not always realize Easter's spiritual meaning and its supreme importance. If Jesus had not risen, there would have been no Gospel, no Christianity, no hope of redemption for any one. Over His grave history could have written only the despairing word, "Defeat." "If Christ be not raised, then is our preaching vain, your faith is also vain Ye are yet in your sins." But Christ has been raised. A broken grave is as truly one of the symbols of our hope as is the cross.

Easter assures us, therefore, of the great victory of Christ over death. The Messiah was rejected and put to death, but God's purpose of love for the world could not thus be defeated.

The slain Messiah was raised up again, and lives and carries on His work of redemption.

This is the meaning of Easter. It is the day of hope and victory. While it has a definite place in the calendar, its brightness streams over all the year. It weaves its threads of light into all human relationships. It changes sorrow into joy wherever Christ is loved and trusted. It makes all life infinitely more worth while, since it adds the element of immortality to everything that is tender and beautiful in love and friendship. We look through the rift in Christ's tomb as through a window, and see life going on forever.—*Rev. J. R. Miller, D.D.*

Members of the Eastern W. F. M. S. will take notice that the Prayer Cycle which has been printed monthly in the LINK will hereafter be only quarterly. Mrs. Ayer requests those who have the March number to keep it till the next is printed.

INDIRECT BENEFITS OF MISSIONS.

Missionaries to a barbarous people deserve a vote of thanks from the commercial world.—*Robert Moffat.*

Few are aware how much we owe the missionaries. We must look to them not a little for aid in our efforts to advance further science.—*Louis Agassiz.*

Foreign missions are not only foreign missions; they are home missions; purifying the home life with that larger conception of charity, redeeming the home life with that worthier conception of Christ, which they teach and give.—*David H. Greer.*

As the commercial and even the political life of modern nations depends upon the extent and persistency of their foreign trade, so does the life and prosperity of the home church depend upon the extent and energy with which she prosecutes her foreign missionary enterprise.—*George F. Pentecost.*

A NOVEL way of spreading the Gospel message is carried on in Arequipa, Peru, by pasting tracts and religious literature over the city. The work is done at night by three young men, one carries the paste pot, another pastes the bills and the third gives the finishing touches. In this way the whole city comes under the influence of Gospel truth.

THE death of Dr. Paton, missionary to the New Hebrides, at the age of eighty-two years at Melbourne, Australia, has removed to higher service one of the most successful and honored servants of God. The sketch of his life given in this LINK, will be read with interest. A more comprehensive history of his life can be had from The Bureau of Literature, also "Missions in the Island Sea," the latest work in the United Study of Missions.

WORKERS TOGETHER WITH GOD.

By Rev. Dwight Goddard.

AFTER we have made our gifts of money for the support of missions, or even given our lives for service in the field, we have done very little compared with the appalling immensity of the need. Except God gives the increase, our gifts have been in vain. Our little service is necessary, however, and if we do our part faithfully, God will surely add his infinitely greater energy and bring the harvest.

Think of the farmer and his labor. He must plow the ground and scatter the seed and cultivate, but what is this mere mechanical part of breaking up the soil, scattering the seed, bringing water, to the Lord's grander task through the centuries? Who disintegrated the rocks to form the loam? Who causes the seasons to come and go with unfailling regularity, who causes the sun to shine, and the rain to fall?

How much finer than our thoughts in thinking, when to sow and when to reap, are the thoughts of God as shown in the laws of chemism and organism that interact for life and growth! It is God's life that throbs through all, it is God's infinite will that causes all to co-ordinate and progress to a perfection that is beautiful beyond our highest imaginings.

How impressive the thought that He who moulds the mountains by his might actually finds a place for our little piles of sand, as if we were really assisting him! Yet he tells us how to co-operate, so that our gardens blossom fairer than his meadows, our fields bear richer harvests than his prairies, our trees more luscious fruits than his forests.

He does not treat our feeble efforts as an impertinence, nor our blunders as a hindrance, but finds place for them and then glorifies them beyond our desires. The Heavenly Father feels toward us as we feel toward our children, and far, far more tenderly. Our little boy offers to help us weed the garden, and he works at it, oh, so earnestly, often digging up our most precious seeds and breaking down our choicest flowers. Then he looks up so happy and innocent to say, "I help papa now." Yes, dear heart, you do help. You fill life with purpose and gladness and love that make the darkest day seem sunny and the hardest day a delight.

So often our best efforts hinder rather than help, but God accepts them, pleased with our willingness and then transmutes our rude at-

tempts into fairest flowers. We are workers together with God! Our feeble hands are sharpening the tiny bits that the Infinite will use in the great mosaic of his love.

So just as man's intelligence co-operates with God in farming, by intensive cultivation, by crossing and cultivation of new species, to bring forth new beauties of flower and better grades of fruit, so God permits us to work with him in the regeneration of the nations. He has provided the way of salvation, but has committed unto us the ministry of reconciliation. It is man's love and service working in co-operation with God that is to bring the nations of the world into the kingdom of heaven. It is man witnessing for God, teaching, healing, loving, that is to spread the gospel of Jesus. It is for us to plant the seed of truth, to water it with service and to watch over it with love, but it is the power of God that is to give the increase.—Life and Light.

SOCIAL REFORM IN INDIA.

The annual conference of Social Reformers in India was held recently at Calcutta. The President, a judge of the Calcutta High Court, called attention to several reforms that he considered urgent. These were the fusion of the sub-castes in each community, the curtailment of the very excessive marriage expenses, the raising of the marriage age of boys and girls, and the re-marriage of child widows. Speaking of the remarriage of virgin widows, he said: "Those gentlemen who are willing to take an active part in such a cause will not earn, I am afraid, the popularity that political leaders win, but the great God, who searches the hearts of men, will certainly reward them." Besides resolutions advocating the above reforms, one was passed condemning polygamy. There was also one on the elevation of the depressed classes of whom there are forty-five millions in India.

A striking feature of this conference was the part taken by several Indian ladies in the proceedings. The resolution on female education was moved by Mrs. Sarojini Naidu, the Bengal poetess, who lives at Hyderabad. This was seconded and supported by three other ladies.

The ladies held a conference of their own one evening to discuss the duties and disabilities of their sex. The various religions of India were represented, as there were Orthodox Hindu, Christian, Brahmo, Parsee and Monam-

medan ladies present. The President was the Maharani of Baroda, who passed through Toronto last summer with her husband. After she had spoken, the Maharani of Cooch Behar spoke briefly, encouraging the women of all castes to educate themselves to be true help-mates to their husbands, and fit mentors to the next and greater generation of India. Mrs. Sarojini Naidu spoke of the great unity and co-operation of all classes, creeds and castes, which had resulted in the representatives of all religions being gathered there that day in all harmony and sisterly love. After other addresses and the reading of several papers the Conference was resolved into a social gathering, and refreshments were served. All were enthusiastic over the great success of the meeting.

JOHN CRAIG.

JOHN G. PATON.

By Rev. Ernest Geo. W. Wesley.

Born in the county of Dumfries, Scotland, May 24, 1824, and still living as one of the most heroic, faith-impelled, faith-exemplifying, faith-defended missionaries of any age, Dr. Paton's autobiography should be read by all who desire to know of the triumphs of Christian faith. All the writer of this article can hope to accomplish is that he may lead many to read the story of the work of God through Dr. Paton and his associates.

The parents of Mr. Paton were fairly well to do, his father being a stocking weaver, to which trade their son was early apprenticed. Dr. Paton's grandfather, once a sailor on a British man-of-war, bore to his dying day the scar of a sword cut inflicted by Paul Jones, by whom he was once taken prisoner.

At an early age John G. Paton gave his heart to Christ and heard the call of the Spirit to the ministry of the cross. Entering into Glasgow city missionary work, studying evenings (free education being part of his salary), he soon displayed the earnestness, courage, faith and devotion which ever characterized him. At the end of ten years he and his roommate, Joseph Copeland, offered themselves to the Reformed Presbyterian Board for missionary work in the New Hebrides mission, already consecrated to God by the blood of martyrs. These two were ordained March 23, 1858, and sailed for Melbourne, Australia, the following April, reaching their field, Aneityum, Aug. 30, of the same year, to be most cordially welcomed by Messrs. Geddie, Inglis and Mathieson, who had

preceded them by several years. Port Resolution, Tanna, was assigned to Mr. Paton, an island about forty miles from Aneityum, and at once occupied.

The seeming hopelessness of the work is stated in Dr. Paton's autobiography: "My first impressions drove me almost to despair." Trial after trial came to test and prove the man, the Christian. March 3, 1859, Mrs. Paton died and on March 20 his infant son. "The darkness of midnight now descended upon me: stunned by the dreadful loss, my reason seemed to be almost giving way. I buried my dead with my own hands. But for the fellowship of Jesus I must have died beside that lonely grave."

During the first months Mr. Paton's life was lived from day to day, often from hour to hour, in constant expectation of martyrdom. The cannibal natives were wholly opposed to the New Worship which meant such a change to them as to awaken all their rage, cruelty and murderous treachery. Dr. Paton tells us the result of those days upon his own spiritual life: "In such circumstances I was led to cling very closely to the Lord Jesus. I had my nearest and dearest glimpses of the face and smile of my blessed Lord while musket, club or spear was levelled at my life." Most wonderful indeed is the record of the forty or fifty miraculous deliverances granted, in each of which the hand of God was strikingly made visible.

The year 1861 opened with renewed trials. Mr. Johnson, one of Mr. Paton's associates, died; then came tidings of the martyrdom of Mr. and Mrs. Gordon at Erromanga; then the incessant plottings of the traders who sought to influence the natives against the missionaries. Just when the war chiefs were preparing to massacre the whole mission the sudden and most providential arrival of a British man-of-war forced peace for a while and effectually counteracted the villainy of the white traders. The peace, however, was but for a brief period. The Tannese, finding that no punishment had been inflicted upon the Erromangas, concluded the English feared and dared not punish. Opposition grew more fierce, threats of murder became louder, so that it was at last decided to abandon Tanna, which was done the next year, the missionaries finding homes on Aneityum with their associates in that mission.

March 11, 1862, Mrs. Mathieson died, her

husband's death following on June 14, thus leaving Mr. Paton as the only survivor to tell the awful story of those sad and wearisome years of the New Hebrides Mission.

A little later, by the advice of the missionaries at Aneityum, Mr. Paton sailed for Australia to interest the churches there in the work, also to raise funds to purchase a mission ship. Great discouragement met him, at first, which afterwards changed to even greater encouragement. His appeals to the churches of New South Wales met with such success that he continued the work in Victoria. In 1863 Mr. Paton reached Scotland, on the same mission. During this visit home he was married to his second wife, who accompanied him to the New Hebrides, early the next year, reaching Sidney, Australia, Jan. 17, 1865. The new mission ship, "Morning Star," was found already in the harbor when they arrived. Once more Mr. Paton had to make heroic financial efforts in order to clear the ship from the claims of the crew for wages and also to meet other expenses incurred, for which, but for these efforts, the ship would have been sold.

It was decided that Mr. and Mrs. Paton should settle on the small island of Aniwa, seven miles long by two wide, a few miles northeast of Tanna, which now became the centre of the evangelistic labors of Mr. Paton and those associated with him. Discouragements, of course, were met at the first, but owing to the labors of Samoan native workers who entered this island in 1840, some preparation had been made, so that from the beginning the Gospel was more favorably received. From the beginning of the work of the Holy Spirit in Aniwa three facts were prominent in the lives of those who gave themselves to Christ: (1) Family prayers; (2) grace before meals; (3) the keeping of the Lord's day. Mr. Paton well questioned whether, judged by these proofs, many Christian homes in Great Britain and America were not still heathen. Oct. 24, 1869, was a day long to be remembered in Aniwa, for on this day the first communion was held, at which the old war chief, Namekie, once cannibal and murderer, with eleven others, knelt before the table of the Lord.

Disaster came to the mission on Jan. 6, 1873, in the wreck and total loss of the "Day Star." Once more Dr. Paton had to undertake the raising of funds for the purchase of the second "Day Spring," in which, with the \$2,000 insurance money, he was successful. A second visit was made to England, Scotland,

and Ireland, 1884-1885, that the people might know how wonderfully God had wrought, converts being counted by the hundred, among them the once famous chiefs Namekie, Naswai, Nerwa, Munga, Ruwawa and Nasi who, with many more, now were bold in Christ to declare the good news of salvation in Christ. With these also stood the queens by birth and by grace, Kama and Litsi, witnesses and missionaries. During this trip effort was made to raise \$30,000 for a steam auxiliary ship. Once more Dr. Paton was so successful that he was able to place about \$45,000 in the hands of the committee on his return to Sydney.

During the years which have followed hundreds, even thousands, have given their hearts to Christ. Success has followed the labors of the workers on every island where they have been able to labor. Heroic have been the sacrifices and labors of the native converts; many among them winning the martyr's crown. At the Ecumenical Council held in New York in 1900 Dr. Paton reported 3,000 native converts, the Word of God translated into twenty-two languages unknown to the world when he first entered the field, at which date cannibalism was universal, the natives were without the least civilization, without clothing, without written language, sunken so low in the depths of everything which makes man vile, and considered to be outside the pale of possible redemption.—The Missionary Helper.

THE CHINA OF TO-DAY.

A UNIVERSAL desire for change has taken hold of China. She has registered more changes in the last two years than the past two thousand years could show. The most important have been along the line of education. The ancient examination system has gone to its long rest. From this time no one can pass an examination or receive a degree who has not taken the required course in "Western learning." Consequently there is great demand for schools, and new institutions on modern lines have sprung up all over the empire. A course of study carrying the pupil from the primary department to the finished college graduate has been issued with government seal of authority. There is an unlimited demand for competent native teachers at large salaries. They are hard to get at double the price formerly paid, and many educated in mission schools are receiving from twenty-five to fifty dollars a month teaching for the gov-

ernment. The books of each pupil cost about ten times as much as before, and board has doubled in cost. The old system, where the Mission furnished everything, has also passed away. Now, the pupils in our mission schools pay their board and tuition and furnish their own books and clothes. The government, however, only charges for board, and in many cases not that.

Schools of all grades and kinds, private, public, boarding and day schools, are being opened everywhere to meet the demand and to give the opportunity for an education to the poor as well as the rich.

In one province alone, five thousand schools have been opened. Even the members of some of our churches are giving themselves to this work. One of the members of our church in Hangchow, a literary man, with a degree, has opened a school in his district and is carrying it on with good success.

The amount of money given and the means used show how much in earnest the Chinese are in this educational movement. In some instances as much as fifteen thousand dollars have been given by a single individual. In one or two large cities the usual offerings to the dead have been prohibited. During the festivals of the dead immense sums of money are spent in the purchase of incense, candles, paper clothes, and idol money, all to be burned for the use of the inhabitants of the other world. In one city alone the cost to the people would be a quarter of a million of dollars, and to the Taoist and Buddhist priests for prayers for the dead. The Chinese officials are now exhorting the people to give up these idolatrous practices and give the money thus wasted to the more worthy object of education.

We were told by a leading Chinese just before we left Hangchow that only three out of ten of the literary class in that city went to the temples to worship, and we have often heard the women in the better homes say, "We don't worship idols now." They have come so in touch with the missionary and with "Western ideas" that they are ashamed to be seen going to the temples to worship. Many of the temples are being taken for schools, and the idols are either destroyed or set in some back shed. Our school in Hangchow occupies ground which was formerly covered with one of the largest temples in the city. It was laid waste at the time of the Taiping Rebellion. When we came to buy it,

one of the Buddhist priests gave us the piece where his little shrine stood. This ground once trodden by the feet of hundreds of devout worshippers of Buddha is now resounding with the shouts of our Christian boys and the songs of praise from their lips.

Not only are the temples being taken for schools, but Sunday is a holiday in all the government institutions and offices (a step which may later lead to true observance), and the Bible is daily compared with the sayings of the ancient sages in all the schools in at least two provinces. These things are patterned after and the influence is directly traceable to Mission schools.

The most pleasing thing about this new educational movement is the willingness with which the Chinese have accepted schools for girls. Girls, that class in China that have never been wanted and that have been put to death by the thousands, are now to have an education.

The Empress Dowager herself claims to be very much interested in all educational reform, but particularly so in what is being done for girls and women. She has ordered that a college for women shall be opened in every one of the capitals of the eighteen provinces of China, and has set the example by ordering that a large Lama Convent in Peking be converted into a girls' school. The money necessary, one hundred thousand taels, she has given herself. Several of the princesses have also established schools at their own expense and are giving part of their time to teaching in them as an example for others.—Mrs. W. S. Street, Hangchow, in Helping Hand.

KOREANS TURNING TO CHRIST.

Rev. George Heber Jones, of the Methodist Mission, writes that two men recently came to Seoul as a special committee to welcome him on behalf of Christians on the Island of Kangwha. Fourteen years ago he began preaching on that island, and after hard work finally secured a foot-hold. Now these men report twenty-seven churches on the island and over 2,500 Christians. Last fall there was an increased turning to Christ, and many hundreds are being gathered in. Kangwha bids fair to become entirely Christian as the very best families on the island are interested in Christianity.

Mr. Jones began work in Chemulpo without

a single convert. Recently one Sunday morning a great congregation of nine hundred greeted him there and throughout that region there are now 10,000 Christians. This condition prevails all over. In the old First Church in Seoul—the mother church of Methodism in Korea—there are eight hundred probationers. Can we match that in the United States?

A young Korean exile who studied in America, married a Chinese lady, and after his return to Korea was made a member of the cabinet and given the portfolio of education. He has now given up official life to take up work in the mission and has been given charge of the educational work. The result of his work and influence will tell much for the cause of Christ.

Literally thousands in North Korea are turning to Christ for salvation. Though burdened and prest on every side, the missionaries are rejoicing because they are busy in the greatest business of life—saving souls.

THE CHILDREN OF THE SUN.

Tragic and pathetic is the story of the Inca Indians—The Children of the Sun. A parallel case to that of the poor people of the Congo Free State. But while the latter have been oppressed and cruelly maltreated by one man and his agents, the Incas have suffered cruel and inhuman treatment for generations past at the hands of a nation that conquered them.

Once the proud possessors of the great Inca nation, comprising territory which is now divided into four large countries, viz., Ecuador, Peru, Bolivia and Chile; to-day, through maltreatment of priests and people, are partially exterminated.

The founders of this mighty nation whose capital is Cuzco—meaning the centre of a kingdom—now only tolerated by their oppressors: poor, ignorant, degraded and reduced to about two million.

It is almost impossible to realize that less than 400 years ago, the last Inca King—Atahualpa—handed over so vast a sum of gold, valued at three millions and a half pounds sterling (\$17,500,000) to Pizarro the Spanish freebooter. And remember this vast sum of gold once formed beautiful vessels, goblets, ewers, salvers and vases of every shape and size, and which had been broken up and melted by some of the Indian goldsmiths who made them.

Truly, Spain has been punished for her treatment of those people among whom she had formed her colonies, for not one foot of land in all South America is possessed by her as a Nation.

The Incas have to thank the paganised Romanism of Peru for their present poverty, vice, ignorance and misery. Romanism has had a fair trial there, and has lamentably failed in improving the condition of the Inca. Is it not time and right that others should have a chance? Is it fair that the remnant of the once noble race should be left to the mercy of their oppressors? Is it not time for us to give them the Word of God, and to attempt something in the way of schools for the little ones?

The door has opened. The way is being made plainer that we should do something for these people.

This is the project which we hope, God willing, to carry out. We are purchasing a farm of about ten square miles, to be a Refuge for the Inca, where he can live and earn, under our supervision, a fair wage, and where he and his children will learn the Gospel, the latter being in schools which we shall open. In this way, the priest will not have the ruin of the place, needless to say, but will have to keep off our property. At first, one farm will be purchased, costing \$5,000.00; this will be the experiment. More will be opened up as the funds come in.—The Neglected Continent.

WHY HE COBBLED SHOES.

A characteristic story is told about Dr. Carey, the pioneer missionary in India, who, before he left this country, was a shoemaker, or rather, as he himself put it, a cobbler.

He used to go about from village to village preaching, for his soul was filled with the love of God. One day a friend came to him and said, "Mr. Carey, I want to speak to you very seriously." "Well," said Mr. Carey, "what is it?" The friend replied, "By your going about preaching as you do you are neglecting your business. If you only attended to your business more you would be all right, and would soon get on and prosper, but as it is you are simply neglecting your business." "Neglecting my business?" said Carey, looking at him steadily. "My business is to extend the Kingdom of God. I only cobble shoes to pay expenses."—Sel.

Our Work Abroad.

THE SEMINARY AT SAMULCOTTA.

THE Seminary was opened by Mr. McLaurin in October, 1882, so its semi-jubilee will occur next October. The beginning was not very imposing either in the



SAMULKOTTA SEMINARY.

number and attainments of the students or in the ability of the teachers. Doubtless the principal often groaned over his task, as he tried to get a few new ideas into the heads of the students, both in regard to the subjects they were studying, and the methods of study. The attendance gradually increased, and some of the brighter boys became brighter, and after a few years a class graduated, and the young men went to work. When the school was only five years old, its doors had to be closed for a year, because the staff of missionaries was so small, and when it was reopened Mr. J. R. Stillwell was in charge.

Part of the Mission House had been used for class-rooms, but in 1889 the Seminary building was erected, much to the comfort of the missionaries and the convenience of the

school, literary and theological studies had been carried on together, but in 1892 it was deemed wise to have two departments; one for theological students and the other for those taking a literary course. A daily Bible lesson in each class continued to form part of the latter course. Mr. Stillwell continued in charge of the Seminary till the end of 1898, except during a furlough to Canada, when Mr. Davis was in charge. From 1899 till the close of 1905, Mrs. Craig and I cared for this important work. The Boys' Boarding Schools on the various fields sent boys to the Lower Secondary department in constantly increasing numbers, so that during our last year there were over sixty in that department. A fair number passed the Lower

Secondary examination from year to year, and thus became qualified to attend a Lower Primary Training school and secure a Teacher's Certificate, which some have done. In 1901 a training school for primary teachers was opened in connection with the Seminary, and a good many have



Mr. and Mrs. Craig, Mr. and Mrs. Stillwell, the Native teachers and their Wives.

gone out from it to do more intelligent work in the Village schools, on the various fields.

Just here some reference may be made to the staff. Mr. Abragam, who has been a great help to the Principal, not only in the theological department, but also in the management of the Lower Secondary department, was a matriculant when he first came to the Seminary. Mr. J. R. Stillwell sent him to Serampore for a Theological course in English. Mr. Barnabas is the other teacher in the Theological department. He came from Tuni. Mr. Solomon is at the head of the Training School, and is doing good work. Mr. Boaz teaches gymnastics, and also looks after the physical welfare of the boys, as he has some knowledge of medicine. There are a few other Christian teachers in the school, and also two or three Hindu teachers.

While the classes in the Lower Secondary department were constantly growing larger during our term at Samalcota, the Theological classes were sometimes painfully small. Hence it was always a comfort to remember that the young men who went out from the literary department had received a fair grounding in the word of God. Before we left India we were glad to see the new year begin with two very good classes in Theology. The revival proved a great blessing to the Seminary. The Principal seemed to be struck particularly with the change wrought by it in the members of the Theological classes.

What the Seminary means to our work can easily be seen if we take a list of the Telugu pastors and evangelists and school-teachers, and ask where they were educated. We find men on all the fields, who were in the Seminary ten or twenty years ago or more recently, and nearly all of these men have been blessed in the Revival.

Another thing that is encouraging about the Seminary is that the school is being constantly improved. Education alone will not fit men to do God's work; but we should never forget that the greatest of the apostles was a well educated man. The need of well educated men in our Telugu churches to-day is more urgent than ever before. Sometimes we have to introduce improvements that are costly. The educational department of the Madras Presidency has ordered changes in Lower Secondary schools that call for a larger and better qualified staff of teachers, and hence involves a great increase in the cost of man-

agement. But the school is worthy of additional support that will be required.

It has been found necessary to have increased accommodation also. The Conference asked for \$500, to build two new class-rooms, and this sum has been given by a lady, whom the Lord led to respond to the appeal for it. The rooms are already under construction. It only remains for me to add that before we left India we had the privilege of handing over the Seminary with all its interests to Mr. and Mrs. Harry Stillwell. I bespeak for them a remembrance in your prayers.

JOHN CRAIG.

LETTER FROM MISS PRIEST.

Tuni, Feb. 9, 1907.

Dear Link,—What a mission you have, binding together the sisters of the East and West. To help you a little in cementing the bond between the two, comes a short account of the annual meeting of the S. S. S. Society of the Godavery Association. Those four S's. literally translated mean "Women's Help meet Society." You will have heard enough of its aim to know that it is to help our Christian women realize a little more that there are ways in which even the poorest women may help in the advance of His Kingdom.

The meeting was held on Sunday afternoon, during the Association, while the men went out in companies to preach in different parts of the town.

P. Sarah presided, and at the table beside her sat Blandianamai the Secretary, Ludhiana, the bible woman supported last year by the Society, and Miss Murray, the treasurer. It was a pleasure to be in the meeting and see how God is leading our women on to more capability. As the delegates from the different Societies came forward and read their reports, the contribution from the Society was laid on the table.

The influence of the revival was felt in the earnest prayers and also in the response that was given to a new suggestion. Miss Hatch asked for volunteers from amongst those who are not paid workers, such as Bible Women, etc. She asked those who were willing to give a half day a week to work amongst their Hindu neighbors, to stand and as one after another stood up, our hearts were drawn out in prayer for them that they might be taught of the Spirit and used by Him. Listen to the word of one of our Yellamanchili sisters, as

in a modest, earnest way she speaks of how the Spirit wakened her heart to care for others.

"I felt that I must do something to help make Him known and so began to go out into the village at times. Then I was led to think it was not right to go and leave my little children alone, and prayed God to show me some way I could help without neglecting them, and He did show me a way. My home is near the Hospital and as the women pass it on their way for medicine, there are often opportunities for me to speak a word for Him."

That leads me to tell you of another special thing of interest in this meeting. Last year no one was found to take L. Solame's place as an all day worker, so Ludhiana was kept on as a half day worker, and it was decided to lay the matter before the Lord. At this meeting V. Putnama volunteered to work in Nakkapalle. The story of the way she and her husband came from the south part of our mission up this way makes one think of Abraham. Rutnama was much dealt with by the Spirit during the Revival and as she offered herself for this work and told the women of the way the Lord had led her, they were much impressed at this wonderful answer to their prayer. When the report of this annual meeting was given to our Society in Tuni, it was a great inspiration to them, and five volunteered. Only one of these can read, but the others are learning verses and Bible stories from those who can read, so they will have something to tell when they talk with their neighbors. The one of them who can read was much dealt with by the Spirit during the Revival.

One evening lately she came to me with such a happy face saying, "Aumm, the Lord gave me a thought to-day. As Mrs. Scott's time is occupied with other things and she cannot go to the village to tell of Him, though she would like to very much, I will do a second half day a week on her behalf." Was not that a happy thought! Surely the Lord gave it to her, for no one else suggested it.

We praise Him for these tokens of the working of His Spirit in the hearts of His children, and ask you to pray that this year they may follow on to know in a new sweet way, the constraining power of Christ's love.

I have not the figures at hand to tell you

how many Societies were represented at the Association, nor how much money was collected, but there was enough with what was on hand, to support two half day workers for this year. Yours sincerely,

ELLEN PRIEST.

Rev. A. A. McLeod, our missionary at Peddapuram, has had a time of wonderful ingathering on his field of late. In his report for the last quarter of 1906 he has the following encouraging things to record: The quarter herein reported has been our best so far—with clear, strong indications of better things ahead—a total gain of eighty-nine for the quarter, (eighty-four by baptism,) and this not confined to any one centre, but pretty evenly distributed all over the field, is a hopeful indication for the future.

Another hopeful indication is the opening up of work in two sections heretofore untouched, and one of them never before visited by a missionary, and the ready response to the gospel call on the part of the people in these new sections. Another hopeful feature of the work is a fuller and a growing conception of what the Christian life and Christian service ought to be; a conception that is impelling our helpers to a zeal and diligence to which they have hitherto been strangers. The fact that the old year has brought us one hundred and twenty-seven new members—one hundred and three by baptism and twenty-four by restoration and experience—has strengthened our faith in the gospel which we preach as the power of God unto salvation; while God's gracious, loving-kindness in caring for His people through the cholera and the famine and the fever that have wrought such destruction all over the field, calls forth our hearts' gratitude to Him. Our loss for the year by death and discipline was only thirty—twenty-seven deaths and three exclusions." The total membership on the Peddapuram field is now reported at four hundred and thirty-nine, gathered in six native churches.—The Canadian Baptist.

Mrs. H. B. Cross writes: "Besides the Revival in Vuyuru and Kapelaishvarapuram, there have been little breaks in several other villages, but we want a general outpouring which will cleanse and revive all the villages in every church. (A single church embraces the Christians in several surrounding villages)."

Our Work at Home.

CIRCLE REPORTS.

Kenilworth Ave., Kew Beach.—The Women's Mission Circle held their annual meeting in the Church, on January 31st, at 3 o'clock. An interesting programme had been prepared. Mrs. John Craig addressed us. Our Circle wishing to do more work had "Mite Boxes" in which we placed 5c a week, and we opened them, and decided to keep a native Bible Woman in India. Mrs. Craig gave us Julia to care for, and told us about her. After the address a collection was taken up, which including the money taken from the "Mite Boxes," amounted in all to \$35.23. \$20.00 was handed to Mrs. Craig for Julia. Tea was served at close of meeting and a social hour spent. Owing to the lateness of the hour, the election of officers took place at the next meeting in February, which was held at the home of Mrs. De Freize, one of our members.

ELIZABETH T. SMITH, Sec.

Brampton.—Our Mission Circle held an open meeting on Thursday, Feb. 7th, in the church parlor. It was announced from the pulpit on Sunday and invitations sent to the members of the church and congregation, a number of whom responded by their presence. Our president (Rev.) Mrs. McAlpine, presiding, and after the opening hymn, read the first chapter of Jeremiah. Mrs. Pratley led in prayer. The Secretary then called the roll and read the minutes of the last meeting. After the business was over, our pastor, Rev. Mr. McAlpine, took the chair. Another hymn was sung and the following program was given by members of the Circle. Readings by Mrs. Johnston, Mrs. Burton and Mrs. Dennison on the work done in Akidu. Mrs. Jones, Mrs. Babcock and Mrs. Cundell on the work in the Cocanada field, solo by Mrs. Coates. Mrs. Deeves gave a paper on the revivals in the different fields, Mrs. McAlpine and Mrs. Brundell on Bolivia work. Mr. and Mrs. McAlpine then favored us with a duet with guitar accompaniment. Mrs. Pratley gave a paper on "Prayer." All the papers were interesting and helpful. After singing "There's a Cry from Macedonia," and prayer from our pastor, the meeting closed. The offering amounted to \$16.00, which goes towards making a life member of the Foreign Mission Society.

MRS. ADAMS, Sec.

Haldimand.—The Women's Mission Circle held a thank-offering meeting on Wednesday evening, Feb. 27th. Meeting opened by singing "From Greenland's Icy Mountains." Pastor Davies led in prayer. A good programme was given, and the need of our various mission fields brought before the audience in such a manner as we hope will deepen the interest of missions in our midst. Miss Riggs gave a reading "Thanksgiving Ann," in her usual

good style. Three new members were added to our Circle roll. Meeting closed by singing "God be with you till we meet again," after which a social hour was spent. Refreshments served by the circle. The thank offering amounted to \$12.30, which will be equally divided between Home and Foreign Missions. The success of the meeting is due to our enthusiastic President, Mrs. Davies.

CATHERINE GORMAN, Sec.-Treas.

Gravenhurst.—The annual thank-offering service of our Mission Circle, was held on Nov. 2nd, and was well attended. The devotional exercises were conducted by the president, Mrs. Thompson.

A good programme, consisting of addresses and solos, was provided, after which a social hour was spent. The evening's offering of \$14.00, which almost doubled the amount of last year, was equally divided between Home and Foreign Missions.

The contributions this year considerably exceeded the amount of last year. In fact, this past year's work has been the most successful in the history of our Circle. In addition to our usual work we undertook to raise money to support a native student in the Cocanada school. In this undertaking we were most successful, each one taking a personal interest in this definite work.

C. E. B., Sec.

Burks Falls.—On Wednesday evening, Feb. 20th, our Mission Circle held a thank-offering meeting in the church, the opening exercises were conducted by our president, Mrs. T. Bingham. The Pastor then took charge of the meeting and gave a very helpful address on the Christian's work. A very encouraging report of the circle was read by the Sec.-Treas., G. Silvester. An excellent programme was rendered by the ladies of the Circle; several of the members of our Mission Band gave us very valuable help. A very instructive paper was given in three divisions by Miss W. Gasword, Miss J. Miller and Miss R. Smith. Subject: "What are the benefits derived from the Mission Circle." Rev. J. Rogers, Methodist minister, was with us and gave a short address, speaking of the noble work the missionaries are doing at home and in foreign lands. The offerings were taken up, envelopes opened and the texts of scripture read by Mrs. J. N. Dodds. The offerings amounted to \$11 which were divided between Home and Foreign Missions. Refreshments were served and a short time was spent in getting made acquainted with our fellow workers. Though the night was cold and stormy a large number came, which cheered us. The singing of that beautiful hymn "All the way my Saviour leads me," brought to a close one of the best meetings our Circle has ever held. To God be all the praise.

MRS. ROSE SILVESTER.

Paisley.—We held our annual thank-offering meeting on the evening of December 5th. Mrs. Rev. Newton, of Durham, gave us an excellent address on "Missions," but on account of the inclemency of the weather and bad roads there was a small attendance, and our contributions were also small. Our pastor, Mr. O'Neill, gave a lecture in our behalf, which was greatly appreciated by all who heard it. The proceeds of both amounted to \$16.18, to be equally divided between Home and Foreign Missions. We are praying and looking for better things in the near future.

MRS. JESSIE BUCHANAN, Sec.

Guelph, Trinity.—The annual thank-offering meeting of the Women's Mission Circle, was held in the school room of the church, on Wednesday evening, March 6. There was a good attendance and much interest shown. Mrs. Speller, President, gave a most excellent paper on the work of the Society, its aims and reflex influences. Miss Matheson read a paper on the Thank-offerings of Scripture, and Mrs. E. L. Hill gave an address on the new mission to the Kenora Indians. The musical part of the programme was furnished by Mrs. Hall, Miss Menzies, Rev. C. L. Harris (Congregationalist), and Mr. Hardy Buchan. A recitation was also given by Miss Lizzie Ziemann, a member of our Mission Band.

The offering amounted to \$30.00. Of this amount \$18.75 was devoted to Home Missions, and \$11.25 to Foreign Missions. This division was made in order that our gifts, other than dues, to Home and Foreign Missions, might be equalized. This completes a Foreign Life Membership, named for Mrs. Edward Moodie, and two Home Life Memberships, named for Mrs. John McGill, and Mrs. H. C. Speller.

M. MATHESON, Sec.

Olivet Baptist.—The Annual Thank-offering meeting of the Woman's Missionary Circle of Olivet Baptist Church, was held in the church parlor Monday afternoon, March 11th. There was a very encouraging attendance of ladies and a keen interest shown in the mission cause. The president, Mrs. A. E. Paterson, presided, conducting the usual devotional exercises, after which a very delightful program was carried out, all enjoying the mission drill given by six little girls of the Mission Band, a very sweet solo rendered by Miss Dick and a cheering letter from a worker in the emigrant quarters of New York. We were more than delighted to have with us Miss Morrow, now on furlough, who spoke of her work in India and gave some very instructive information on the many departments of the work. A pleasing feature of the meeting was the presentation of a certificate of life membership to Mrs. (Rev.) J. L. Gilmour, by the ladies, as an expression and slight token of their love and esteem for her. The offerings amounted to \$48.50, of which \$25.00 was subscribed for the Foreign life membership. The meeting closed

by singing the Doxology, after which refreshments were served in the pretty tea-room.

ALMA STACY WASHBURN, Sec.

BAND REPORT.

Guelph, Trinity.—The Band held their annual thank-offering meeting on Sunday, Feb. 10th, with our President, Miss Evans, presiding. The meeting was well attended and the members of the Band provided a good programme. Perhaps the most interesting part of this was the opening of the collection envelopes which contained the offering and a slip of paper, stating how the money was earned or saved. These slips were read and proved very interesting. The offering amounted to \$6.50, and was divided as follows:—

Bungalow Fund	\$1 00
Manitoba and N. W.	2 00
Grande Ligne	1 50
Indians of New Ontario	2 00

RUSSELL C. CHUBB, Sec.

BOARD MEETING OF EASTERN ONTARIO AND QUEBEC.

The regular quarterly Board meeting of the W. B. F. M. S. of Eastern Ontario and Quebec, was held on the afternoon of Friday, March 8th. We were very glad to have with us Miss Morrow, who gave a short talk and answered several questions about the work in India.

McPhail Memorial Church, Ottawa, having forwarded the money to make Miss C. Ferguson a life member, she was warmly welcomed.

The action of the First Church, Ottawa, in making Mrs. A. K. Blackadar, a Life Directress, induced the Board to order a number of such certificates for future use. We are very gratified to record that Mr. Chas. S. J. Phillips, Montreal, has presented the society with twenty-five of these, of a very beautiful design, and the vote of thanks offered him was most heartfelt.

A personal friend of Miss Kate McLaurin's having offered to take over the expense of the new Caste Girls' School at Valluru, the gift was thankfully accepted, although this will in no way lessen our interest in the school itself, which is at present in a very encouraging state.

Mrs. McLaurin's suggestion that the Foreign and Home Societies join in a plan to create greater interest among the smaller Circles by sending representatives to visit them was warmly approved and acted upon in a motion to bear half the expense.

The quarterly reports of the work in India were in each case very hopeful and helped the meeting to close on a note of enthusiasm and anticipation of the convention for 1907, to meet in Montreal on the invitation of the Olivet Church Circle.

ETHELWYN M. CROSSLEY,
Rec.-Sec.

W. B. F. M. SOCIETY EASTERN ONT. AND QUEBEC.

Receipts from Sept. 25th, 1906, to March 8th, 1907, inclusive.

CIRCLES.

Kingston, Union St., \$17; Renfrew, \$10; St. Andrews E., \$4; Phillippsville, \$9; Rockland, \$47; (\$25.00 to make Mrs. Alex. Edwards a life member); Delta, \$10; Kingston, First Church, \$5.00; Ottawa, First Church, \$144 (\$100 to make Mrs. A. K. Blackadar a life Directress—\$25 to make Mrs. A. E. Matthews a life member. \$3.00 for Bolivia); Dalesville, \$5; Ormond, \$10; Winchester, \$6; Kingston, First Church, \$4.50; Buckingham, \$7.00; Grande Ligne, \$5.00; Perth, \$15.75 (Bolivia \$2)*; North Hatley, \$1.70; Brockville, \$12; Almonte, \$5; Dempsey, \$5; Ottawa, Fourth Ave., \$15; Rockland, \$15; Carleton Place, \$5.70; Kingston, First Church, \$5.00; Plum Hollow, \$5.00; Montreal, First Church, \$35.60; (Bungalow \$20, Akidu School \$10); Maxville, \$4; Drummond, \$5; Smiths Falls, \$17.00; Dixville, \$4; Ottawa, First Church, \$30 (Mrs. Wood's Bible woman); Westmount \$5.00; Cornwall, \$4.70; Lanark, \$2.00; Osna-bruck, \$9.00; Ottawa, McPhail Mem. \$25 to make Miss C. Ferguson a life member; Ot-tawa French Church, \$5.00; Montreal Olivet, \$32.00. Total \$546.95.

BANDS.

Brockville, \$9.00; Vankleek Hill, \$3.00; Rockland, \$8.00; Renfrew, \$5.00; Quebec, \$15; Point St. Charles, \$2; Kenmore, \$3.50; Clarence, \$2; Delta, \$2.50; Kingston First Church, Y. L. Aux., \$17.00 (for support of Dake Perroyus). Total, \$67.00.

SUNDRIES.

Collections taken at convention held in Thurso, \$9.66 (6.16 for Bungalow); Master Gordon McCallum, Vankleek Hill, \$15; Estate Miss J. McArthur, \$38.12; Refund on Among the Telegus, 24c; "Margaret" Quebec, \$50.00 (\$25 to make Mrs. Norman Morrison, Monkl-lands, a life member); Proceeds of Birthday Party held in Olivet Church, Montreal, \$65.05; Mrs. Whitfield, Cowansville, \$15.00; Mr. Mor-ton, Montreal, \$5.00; for Akidu School, per Miss Loudoo, \$2; "A Friend," for Valluru School, \$78.00. Total, \$278.07.

Total from Circles	\$546 95
Total from Bands	67 00
Total from Sundries	278 07

\$892 62

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

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

GENERAL ACCOUNT.

FROM CIRCLES.—Toronto, First Ave., for Rama-chandrapuram Bungalow, \$3.70; Brantford, Shen-ton Memorial Ch., \$10.85; Toronto, Jarvis St., (\$200 per anonymous contributor, for Dr. Smith's Hospital), \$243.83; Toronto, Walmer Rd., \$43.60;

Port Hope, Thank-offering, \$86; Brampton, (to-wards Life-membership for Mrs. H. Brandell), \$16; Delhi, \$5; Hespeler, for bungalow, \$5.40; Kenora, \$2.50; St. Mary's, \$1; Orillia, \$5.70; Wingham, \$3; Port Burwell, (\$7.50 Thank-offering), \$13; St. Thomas, for bungalow, \$27.16; Peterboro', Murray St., \$19.50; Steelton, \$5; Cheltenham, \$5; Halibur-ton, \$5; Meaford, \$6.25; Owen Sound, \$6; Lakeshore, Calvary (\$25 for Bible-woman, \$1.35 on Life-membership), \$26.35; London, Egerton St., spec. coll. for bungalow, \$3.60; Atwood, \$2.10; Uxbridge, \$4; Guelph, Trinity, (\$2.35 for bungalow, \$9.90 to complete Life-membership for Mrs. E. Moodie), \$16.90; Brooke, \$2.26; Denfield, (\$8 Thank-offering), \$20.85; New Sarum, \$3.50; Lon-don, South, (\$1.25 for bungalow), \$9.50; Scotland, \$4; Haldimand, Thank-offering, \$6; Paisley, \$2.25; Brantford, Calvary, Ch., for bungalow, \$16; Dun-das, for bungalow, \$10; Toronto, Immanuel Ch., \$4.93. Total, \$585.73.

FROM BANDS—Wallaceburg, for M. Martha, \$5.40; Brantford, First Ch., (to make Miss Mildred Cook and Miss E. Hope Elliott Life-members), \$20; Chat-ham, for B. Nellavatamma, \$4.25; Toronto, First Ave., Y. L., for P. Peter and wife, \$45; Boston, for Garnepudi Paul, \$15; Leamington, \$5.09; Brampton, to apply on Life-membership, \$5; Guelph, First Ch., \$12.25; Scotland, \$3; Guelph, Trinity Ch., (\$1 for bungalow), \$4.50. Total, \$119.49.

FROM SUNDRIES.—A. Lowick, \$5; Collection, from Union Meeting of Toronto Circles, \$9.06; "Mary Shenstone Fund," for three Cohanada Students, \$50; Mrs. W. King, per Mrs. E. R. Y., for Lepers, \$25; Per Mrs. Mulock, St. Catharines, towards Dr. Allyn's surgical instruments, (Dr. Mulock \$10, Dr. G. D. Porter \$5; Mr. William Davies \$10.) \$25. Total, \$114.06.

AKIDU BUNGALOW FUND.

(Per Miss Nasmith.)

RECEIPTS—From Peterboro' Association Circles.—Colborne, \$2.75; Haldimand, 2; Cramahe, \$3.50; Lakefield, \$2; Gilmour Memorial, \$3.75. Elgin Asso-ciation—New Sarum, \$2; Gladstone, \$4. Norfolk Association—Simcoe, \$2.20, Rainham Centre, \$3.05. Middlesex and Lambton Association—West Ni-souri, \$1.25. Western Association—Harrow, \$2.50. Northern Association—Kenora, \$2. Toronto, Jarvis St., 30c. Total, \$31.30.

Total receipts during the month - - - - \$850.58

DISBURSEMENTS.—By General Treasurer, on reg-ular estimates for India, \$646.17; Furlough, Miss Simp-son, \$25; Extra: for Dr. Smith's Hospital, \$200. Total, \$871.17.

EXPENSE ACCOUNT.—For 14 pages in Year Book, \$28.00.

Total disbursements during the month - \$899 17

Total receipts from October 21st, 1906, to

March 15th, 1907 - - - - \$5,077 78

Total disbursements from October 21st,

1906, to March 15th, 1907 - - - - \$5,188 05

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. East, Toronto.

NOTE.—Circles contributing through the Northern Association last month for Akidu Bungalow were as follows: Barrie \$1.80; Sault Ste. Marie, \$9; Orillia, \$8; Sturgeon Falls, 25c; New Liskeard, \$2.35. The Association was credited for the full amount, \$21.40.

Youths' Department.

TO THE MISSION BANDS.

THE revised lists from Sanulotta Seminary, India, reached us on March 5th, and as rapidly as possible, messages are being sent to the various supporters of the individual students. Three of last year's scholars are dead; two from regular classes died of cholera, and one from the theological class of beri-beri. There are now 79 pupils in the school, in classes as follows: Third Form, 15; Second Form, 10; First Form, 24; Fourth Standard, 18; in the Theological Department, in senior year, 7, and in the junior year, 5. 28 have had the honor of being promoted. Small lists are given yearly to the Band Secretary of the Eastern Society, and to the Secretary of the General Board, so that in all 45 are provided for. It is necessary to give other names to ten of our Bands, but Mr. Stillwell assures us that all students of last year are still in one way and another connected with the mission. So the good work goes on, and seed sown in young lives will yield abundant and blessed harvest. Kindly direct any further inquiries concerning students to the Band Secretary, Mrs. G. W. Barber, 35 Charlotte St., Brantford, Ont.

TWO LITTLE MARTHAS.

A baby girl was born one day in a great big house on a city avenue. Her three-year-old sister trotted over to the cradle a dozen times a day to be sure nobody had taken away this dolly that was alive. Papa came in to look, and called her the finest baby in town. Mamma cuddled her close to her breast, and said no mother ever had a sweeter baby. All the children of the neighborhood came to see her dear little fingers and toes, while her sister told them her name was Martha. Years rolled on, the two little girls went off to Sunday School together and wee Martha felt shy among so many strange faces. After a few Sundays she learned to love her teacher, and enjoyed singing about Jesus, or listening to stories from the Bible.

Just about this time another baby girl was born away over in Turkey, and they called her "Marta," that is the way Turks would say Martha. She was such a wee bit of a baby, and nobody called her sweet or darling.

Her mother was very poor, and could hardly get food enough for her other children to eat. Girls have such a hard life in Turkey, no soft, warm, dainty garments like our babies have, no cradle, no carriage, only one thing just like that other baby, her name Martha. Soon there came a dreadful day. Cruel Turks came and killed the poor father for being a Christian. Little Marta was given to the Missionaries to warm, clothe and feed her. Soon she grew plump and rosy, and the old, frightened look left her face. She began to run about, laugh, talk and sing, just like Canadian little girls do.

But the people on this side of the ocean thought they were giving too much to foreign missions, and said they must "Make a cut" (dreadful words!) on the expenses of their mission in Turkey, so little Marta, and others like her, were in danger of being sent home. What do you think kept her in the care of the kind missionaries? Why, over in the infant class of the City Sunday School, where our rich little Martha sat so happily, a missionary came to visit, and told the sad story. Our dear little girl looked up with tears in her big blue eyes and said to the teacher, "I have thirteen cents in my purse, and will give it all to keep little Marta in school." The teacher told the superintendent, and a nice box with a hole in the top was put upon the desk. All the children, big and little, who wanted to help keep Marta safe and happy put their money in it. Very soon enough was there to keep the little girl in Turkey with the loving missionaries. Now, our boys and girls are working for India instead of for Turkey, but just such little girls and boys in that dark land are waiting to be helped in the same way. Who has thirteen cents in her purse and a willing heart to give it all as dear little Martha had? It would save our missionaries many a sad hour if the children of Canada remembered the boys and girls of India, and sent their money to them for Jesus' sake.

SISTER BELLE.

558 McLaren Street, Ottawa.

HOW CHINESE CHILDREN LEARN TO WORSHIP IDOLS.

How do Chinese children learn to worship idols? This is a question I presume children

frequently ask their parents and teachers. A missionary in China writes :

Come and I will take you to one of their great, gloomy temples—not on Sunday, for there is no Sunday or day of rest in China, but on the first of the fifteenth of the month, for these are the dates upon which the people usually visit the temples.

We must go up a flight of wide stone steps at the entrance, and as we enter we shall see two tall images with very ugly faces and brilliantly painted coats, which are called "Guardians of the Gate."

Walking on into the temple, which looks dull and shadowy in the dim light, we shall come to the shrine of the great idol in whose honor the temple was built. A number of other images are ranged around it. They are the servants of the god, and large rings of incense are burning before it. In some temples Buddhist priests sit in rows repeating in a sort of chant words of prayer which they do not understand at all.

The mothers bring their little children forward and teach them to clasp their hands and bow down, knocking their heads to the ground as they worship the senseless idol. If it is the first time, the children are afraid, and sometimes say: "I can't do it; I never shall do it." Then they watch closely while their mothers once more show them how it is done. Afterwards they are sometimes rewarded with little presents, which they are told have been given them by the idol. But if they are terrified and afraid to worship, they are told stories of the terrible things that happen to people who do not ask the protection of the ugly idols.

Sometimes, soon after children have been worshipping at the temple, they will fall ill, or some accident will happen to them. Then the parents immediately fancy the child has offended the god, and do all they can to make it forget its anger.

One night, when we were coming home from a week-night service, we passed a temple brightly lighted up, and we turned aside to see the people bending there. Two men were devoutly burning incense and paper money, and their faces were very sad. When they had finished, we asked why they had come to the temple at so late an hour. With a very anxious face the elder of the two men said: "It is just three days now since I, with my only son, came here to worship. On my way home my little boy had a serious fall, which has injured him severely. He is now very ill, and I fear may not recover. I am sure he has

offended the god, and so I have brought large quantities of paper money and am sacrificing at this shrine, hoping his anger may be turned away and my child will recover."

What a blessed work it is to tell these poor deluded people that there is a Father in heaven who loves all his children, and thus turn their minds from idol worship to the worship of the only true God!—Chinese Homes.

TWO OFFERINGS.

I didn't think I could do it
When first he told me to,
For I love my precious dolly,
And she is almost new.
But dear me! Uncle Joe knows how
To talk until you feel
As if you'd give your money, and
A part of every meal.

He knows about the Jews, you see,
And how they brought the Lord
The first and best of all their fruits
According to His word.
That must have been so beautiful—
Those harvest-offerings!
Well, Uncle Joe he talked until
I brought all my things,
To see which I would send away,
To the Chinese, in the box,
And he said my best doll,—blue-eyed,
Red-checked, with curling locks.

I said: "Do you give what you like,
The very bestest best?
And do you 'make a sacrifice'
As you tell all the rest?"
And he said, yes, he always gave
To help along the cause,
But as he had no fields or fruits
He couldn't keep Jewish laws.

Now, Uncle Joe is very good,
But he does love cigars!
He smokes on the piazza till
He almost hides the stars.
So then I said: "If you'll give up
Cigars and pipes and all,
And give the money to the Lord,
Why, then, I'll send my doll!"

Then Uncle Joe looked sober, for
You see he loved them so.
I said, "Oh, now you see what 'tis
To let my dolly go!"
I thought he would not do it,
But by and by he said:
"I think you're right. I'll drop cigars
And give their cost instead!"

So now my dolly's going,
And Uncle Joe—just hear!—
Will give 'most seventy dollars
To missions every year!
And mamma says she's very glad
About the way I spoke,
Since Uncle Joe has offered up
His sacrifice of smoke!

—The Missionary Messenger.