

"We shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

**Baptist Foreign Missions
OF CANADA**



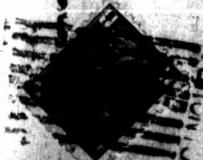
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JANUARY, 1908.

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Canadian Missionary Link

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VOL. XXXII.

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No. 5

AT THE PORTAL.

MISS F. R. HAVERGAL.

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear ;
Spoken through the silence
By our Father's voice,
Tender, strong and faithful,
Making us rejoice.

For the year before us,
Oh, what rich supplies !
For the poor and needy
Living streams shall rise ;
For the sad and sinful
Shall His grace abound ;
For the faint and feeble
Perfect strength be found.

"I, the Lord, am with thee—
Be thou not afraid ;
I will help and strengthen—
Be thou not dismayed.
Yea, I will uphold thee
With my own right hand ;
Thou art called and chosen
In my sight to stand."

He will never fail us,
He will not forsake ;
His eternal covenant
He will never break ;
Resting on His promise
What have we to fear ?
God is all-sufficient
For the coming year.

We wish you all a very Happy New Year and one of increased activity in spreading abroad the Gospel light. The opportunities and responsibilities of Christian people were never so great.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

During the past week Missions have been in the air in Toronto. The Layman's Missionary Movement has held meetings for men daily, and on Wednesday afternoon all the Women's Missionary Societies and any others interested were invited to assemble in the University Convocation Hall.

Although the day was stormy, a large and representative audience assembled. Hon. Justice McLaren presided, and thrilling addresses were given by Mr. Rogers, of Montreal, who with his wife had visited the stations in China, also Mr. McBee, Editor of *The Churchman*, and Mr. Campbell White, Secretary of the Movement. His closing thought was the necessity for prayer, the greatest factor of all in carrying forward the work of God.

Since Convention we have been greatly encouraged by the large increase of subscribers, shewing that the Agents have been at work. Jarvis St. Church has added 29 since Dec. 1st. We wish to thank the Agents and also those who have looked at their labels and sent in arrears. It would cheer the Editor if many others during the present month would do likewise.

If you hold your culture, your success, your gold for yourself alone, it will by and by grow worthless in your hand and rot. Only eternal truth and character abide, and if you do not build your life into these things, you are utterly false to yourself. It is not of the slightest importance whether you are rich or poor. One thing is important,—that you fill your life with service, for man's sake and God's sake, and that you go into all the world and preach the gospel to every creature.—Rev. Fuller Bergstresser.

Our Work Abroad.

IN MEMORIAM.

Miss Sara A. Simpson—An Appreciation by one who loved her.

"We saw her dear face, so still and white and thin, and the wasted, tired hands, folded—having finished their task—because God had said she must rest from her labors; but truly her works do follow her.

I recall how the Zenana House in Cocanada, India, was made the house of refuge and the home of rest for all the single ladies in the mission, how for many years they regarded it as a home, and Miss Simpson much in the light of a mother, strong, faithful and true.



Were any of them sick or in trouble or sorrow they would get a message from Miss Simpson to come to Cocanada, and come they did and were always refreshed. I recall the time I was in her home and under her care, and how wondrous kind and capable she was.

Oh yes! There are many to mourn. I can hear the wail that will go up from many hearts when the news reaches India where she has many, so many, who love her, the women in the Zenanas and the children in the schools, the members in the Telugu Church, and all the missionaries. God help us. We are poorer, but she is richer." "To be with Christ is great gain."

The above is a quotation from Mrs. La-

flamme's letter to me about our dearly loved Miss Simpson.

H. F. LAFLAMME.

St. Louis, Mo.

The W. F. M. Societies of Ontario and Quebec, have much cause for gratitude that the lives of their missionaries have been spared ever since they sent their first one to India. Now, however, one has been called home, in the person of Miss Sarah A. Simpson, who passed away in the Toronto General Hospital, on Thursday, Nov. 21st, about two weeks after an ineffective operation.

Born and nurtured on a farm, years of earnest study and teaching, hospital training and experience in nursing admirably fitted her for her strenuous and useful life.

In 1888 she went out as a missionary with Misses Baskerville and Stovel to India. A farewell meeting was held for them in Miss Buchan's home in Toronto, on the evening of Aug. 27th. They reached Cocanada Oct. 26th. Her first few weeks in India were at Akidu, then settling in Cocanada. To acquire the Telugu was the first pressing work of herself and her companions, but not to the exclusion of any present christian work for which they were eager. This came with some Brahman boys, whom Miss Frith had instructed in the Bible, and whom Miss Simpson gladly undertook to teach further. In July, 1889, she began "in broken Telugu" two Bible lessons a week to the Bible women. In November she began a Sunday School, for caste boys' in the morning, and for little caste girls in the afternoon. In July, 1890, she began visiting the Zenanas; and in March and April of '91, she spent seven weeks at the Government Lying-In Hospital, Madras, to fit herself more thoroughly for her work.

Though occupied chiefly with the caste women and children, she also did what she could for the low castes, especially by Sunday and day schools, increasing them as she could in number and efficiency. It was her joy to have in charge of one of these her "own little boy, Josiah Burder," whose support and education she had undertaken. On coming to Canada in '37, she had six Sunday schools. Referring to her first year's work after her return to India Mr. Laflamme reported: "Miss Simpson, aided by Mr. Kesvarao, has established Sunday schools in every part of the town," and again

in his report for 1902, he says: "Miss Simpson marshals the forces and sends out about forty of the fifty teachers every week into the streets and byways of the town—girls from the Boarding School, young men from the Industrial Schools, teachers and preachers, and volunteers from the church, all who can muster a class of little ones under the shade of a tree, or a friendly verandah, or in a vacant room, there to teach them for an hour the wonderful words of life." Miss Simpson made it a point to meet with the teachers of her 25 schools of five or six hundred children, in the chapel before they went out to their work.

Of her schools for Caste girls some of us did not think very much when she first proposed them, and did not pass any estimate for them. She opened one, however, in '92, and met with continued encouragement. She had from the beginning a good Brahman master, doubtless a Christian at heart, who died in '99. Most of the time she also had a 2nd school. Through them many homes were opened to the gospel, and also apparently, many of the girls became true believers. In the report for 1903 Miss Simpson says: "Some of the men attending church as inquirers, dated their interest in the Word from the visits of the ladies, or from reading the New Testaments, given as prizes to their children in the caste girls' school. Finding how medical work often opened the way to homes, and hamlets, for some years she devoted an hour each morning to those who came for medicine.

During her second term she made special efforts to reach the house servants, a considerable class in a city like Cocanada, with its number of European residents. Largely through these efforts a number of them became baptized and growing believers.

The year '04 was one of trial. Early in Feb. her "own boy," Josiah Burder, who had become a fine man and great helper, died suddenly. He was head of the large school for caste girls, and had been married only about a year. His death left a very sore place in her heart. Another sorrow, shared by many others, and that she felt very keenly, was Miss Buchan's home going that year. And now she herself is gone, and many will be the sad hearts in Cocanada and elsewhere, as women and girls in Hindu homes, and girls in our Boarding Schools, and men and women in our churches, and last and most, her fellow-

workers, realize that they shall see her face no more.

JOHN CRAIG.

Book, Rev. 14. 13.

Miss Lucy M. Jones was born in Toronto of godly parents who early trained her in the knowledge and fear of God, and soon her young heart yielded to the wooing of the Holy Spirit and she became a devoted follower of the Lord Jesus, serving Him heartily and faithfully in whatever place or position she was in. While quite young she was deprived of a loving father, whose prayer had been that his son might become a missionary. But God's ways are not as our ways, and his



heart's desire was to be fulfilled in his daughter. The thought of the great world in heathen darkness and our Saviour's "Go ye," appealed strongly to her earnest nature, but home duties had a stronger claim upon her, and for years it was her joy to care for an invalid mother, during which time she was learning valuable lessons which were fitting her for increased usefulness in future life. When God called her dear mother home, she felt the door was now opened for service in the foreign field, and it was with great joy our F. M. B. appointed her our missionary to India. Her experience in teaching and in mission work at home eminently qualify her for service abroad and we pray that years of service may be given her in the field of her choice.

LETTER FROM MISS PRIEST.

Tuni, Sept. 17, 1907.

My dear Link :

How I wish words would picture this afternoon's experience! Martha and Silvama started ahead of me and when I joined them they were sitting under a shady tree near a house just off the road. Several women and children had gathered and listened to the singing of a hymn and its explanation. My coming was the signal for quite a number more to come, and amongst them was an old man who decided to have some fun at my expense. He began talking quite loudly, saying with a scoffing laugh, "Oh, yes, if you give us five or six rupees a month, we will come and sit around too." He would not listen to anything for a while, though some of my friends among the boys and also some of the women took him up sharply. It looked as though he were going to spoil our work for the afternoon, and as I sat there I lifted up heart to the Father for the right word, and it was not long before the old man went away and we had such a good hearing as far as outward attention was concerned. About 50 were there, some standing, some sitting on the ground, and they became so interested that a quarrel among some women on the road close to us did not distract their attention at all. Somehow as I talked and read to them of the wonderful power and wisdom of God in contrast to the helplessness of their idols, my own heart was so stirred, and as I looked into their faces the great pity of it all came over me.

One woman said, "But if we stop worshipping Nukalama she will swallow us." I said, "Did you ever see her swallow one of the plantains you place before her, or one grain of rice even, and how can she possibly swallow you?" A man sitting near me said, "That's so, how could she?" Then I read part of Isa. 40: 18-26. What a grand book Isaiah is! After talking for awhile of God's wonderful power manifest in creation, I told them what a loving Father He had been to me and of His bringing me to this land. That the Government had nothing to do with my coming, but this loving Heavenly Father wanted them also to know of His love, to them, and so He brought me to live amongst them.

How many blind eyes and deaf ears there are and the very foundation facts must be given over again and again. As you pray for us, ask that we may be taught how to speak the

word in season. There seems no trouble about getting a hearing. Just to be His mouthpiece under the guidance and control of the Holy Spirit. The root of all the unrest in this, as in any other lands, is because the people have not yet come into heart-touch with Him who is "the author of peace and lover of concord." Pray that we who tell His message of peace may know in increasing measure its power in our own hearts and lives.

On Tour, Boat "Glad Tidings,"

Sept. 10th, 1907.

Extracts of a letter from Miss McLaurin.
To the B.Y.P.U., Walmer Rd. Church, Toronto:
My dear friends :

Once again I am writing you from tour, but not from my tent. Miss Selman, of Akidu, who is away in the North of India for the holiday, has loaned me her houseboat for a few weeks, and I am touring on some of our waterways, visiting the villages near the banks of some of our Vuyyuru canals. It is delightful being on the water—much cooler than in our bungalow in Vuyyuru, and I am enjoying the change. Every day I visit a village. Today it was a large one about a mile from the canal bank. I left the boat at 10.30 a.m., and returned about 6.15 p.m. We walked to the village through cornfields and along a country road, and spoke at five different houses and then walked back. We did not have as interesting a time as we do at most places. The people are not particularly friendly nor interested there. I went with my two Bible women, Amelia and Ruth. At each house only a few women gathered. At many places we were refused a hearing—at one place quite a number of men gathered and tried to oppose us with their arguments, but they were not very formidable, and we were enabled to answer them satisfactorily.

Of course my work is for women. Still, I do not mind talking to the men occasionally, if they will listen peaceably and if their presence does not interfere with the women's hearing, which is usually the case, for the women will not sit and listen when the men are about.

In only one house did we have real, close, interested attention. But the seed was sown; and the results are with the Lord of the Harvest.

We have had some very definite encouragements on this tour. We visited two villages and were received well where we had been re-

fused before. One was a village, small, composed entirely of Brahmmins and consequently very prejudiced and exclusive. I had gone there some years ago, but the men had followed us from street to street, carefully preventing us from gaining entrance anywhere and had even refused my tracts and had forbidden the little school-boys taking them. So I hadn't tried that village again for some time, as my time and strength were more than taken up with the people who would hear, and welcomed me gladly. But my conscience had begun to remind me of that village, and to suggest another attempt, so yesterday afternoon Ruth and I went, and really had a very good reception for a Brahmin village. An elderly man, who met us at the edge of the village just as we were entering, when he heard our errand, told us it was no use to preach there, as the women didn't know anything. But I told him we would try and tell them something, at which he passed on with a contemptuous curl of the lip and we went on into the village street. Several women were standing in their doorways and we greeted them and asked them to show us a place where it would be convenient for us to sit, and for them to gather. They pointed out a fairly clean cow-shed, and we sat on a beam on the ground while they sat on sand heaps, stones, and the bare ground, at a safe distance from us, to secure themselves from pollution. A crowd of children surged in and kept up a continual racket. Five or six young men, evidently clever in their own estimation, came and stationed themselves on a low wall. We sang, and as long as we sang everybody, including the children, were quiet. But when we stopped the singing and began to explain the hymn and tell the Gospel story, the children began to scuffle or laugh and talk, and the young men to interrupt with smart questions. We tried to be patient and courteous and to win their attention. The women wanted to hear, but the young men were interrupting, so I suggested that they leave us with the women, but they refused to go, so we did the best we could and sang and talked and answered questions, some of them rather impertinent, for two hours. Then, at last, the clerk of the village, a young Brahmin, seemed to realize the situation and he told one of the others very peremptorily to "shut up." He said: "You haven't answered any of the Missionaries arguments with any sense—let her talk now!" I was grateful to him, and made the most of my opportunity. Soon

afterwards the men left, and we had the women all to ourselves for a short time. We endeavored to impress on their minds the message once more, before we left. It was getting late and threatening rain, so we left them, but they asked us to come again.

Every year some new villages are reached, or, as in this case some villages which have refused us have opened their doors to God's message. Really it seems as if God were bringing them all nearer and nearer to His Kingdom. In the villages which I visited from Vuyuru last month, the women listened as never before and Dr. Hulet has remarked the same thing in the villages she visits. It may be that God's Spirit is walking among the caste people, and that in the near future we shall see an ingathering from among the women for whom we have worked these many years.

In a large village I visited on Saturday lives one of the women I asked you to pray for. She is Lukshumamma of Yellamarra. I had no private talk with her, as there was quite a crowd and no opportunity for a quiet word presented itself. She said she would come to the boat the next day to see me, but it rained and no doubt that hindered her, as she did not come. So I cannot tell just where she stands in relations to the Saviour, but if Christ thought the man in Mark 12: 34, was near the Kingdom, I am sure he would think Lukshumamma was. Of course, I cannot know her heart as Christ knew men's hearts, but her interest was the same as ever, and she listened hungrily. We spoke to her about the vine and the branches and how we are not His unless we are in Him as the branch in the vines. She understood and confessed that she had not as yet attained that relationship. She understands, I am sure, the difference between outward profession, often false and worthless, and the real inward faith.

I ask you to continue your prayers for her and the older woman I told you of.

Yours sincerely,

R. S. McLAURIN.

LETTER FROM MISS PRATT.

Cocanada, Nov. 9, 1907.

Daer Mrs. Porter,—In my estimates you will have noticed that I have the names of two new Bible women, D. Veeramma and P. Elizabeth. They live in Tallaravu, a large village

on the South Cocanada field, about eighteen miles from here. They are both experienced workers—the former having worked at one time with Miss Hatch and later on the Tekkali field. She and her husband have been living for some time in Tallaravu and she has done something among her heathen neighbors, but as she could not go out much alone did not visit far from her home. Recently a Colporteur and his wife Elizabeth, have been placed there. Before her marriage she was a valued worker in the Lutheran Mission. So now these two women are anxious to do regular work and in order to get them started I made a short tour out there.

Tallararu is on the canal and as we were able to have Miss Hatch's boat for a week, we visited there, and in the neighboring villages. Miss Corning had holidays that week so accompanied me. We took two Bible women from here who with the two out there made quite a band. We divided into two parties each day and so were able to visit a great number of houses. We worked in six villages, beside Tallararu, in all of which we were well received and in many places they asked us to come again. So the Bible women will see these places regularly and will, no doubt, be received in many other houses when they get to be better known.

● When the women would ask "When will you come again?" it was a greater joy than I can tell to say that the Bible women would visit them regularly. In so many of the outside villages to which we go when they ask us that question we have to tell them that we do not know when we shall be able to get back again. So it is a great comfort to have these two Bible women to work that large section and do regular work. I was much pleased with what I saw of their work, their manner with the women and their zeal for the spread of the Gospel.

I would like to ask your prayers for them that they may be faithful and that God's blessing may be upon their labors in that large and needy field.

We are looking forward eagerly to the coming of Miss Morrow and Miss Jones. As soon as we hear of the appointment of new members we start to pray for them and so they seem to belong to the "family" even before we have seen them, and we want them to feel it. I think they usually do. I know I did. We are all so happy together. With love,

Yours very sincerely,

LIDA PRATT.

Cocanada, India, Nov. 4th, 1907.

My dear Mrs. Porter.—The letter Mrs. McLaurin sent has made me ashamed that I have never written to the Link, and now I shall try to do my duty, even though it is particularly hard for me to write for a paper.

Last March, when I was feeling somewhat discouraged over my progress in Telugu, Miss Murray invited me to go out on tour with her and I am glad I went. It was interesting to see life as it is out in the villages.

We left Yellamanchili early one Thursday morning. If I were at home I would say it was a delightful day, but one soon grows tired of remarking about the fine weather in India, for it is always bright and clear except in the rainy season. It is a grand country in which to study the stars for, for months at a stretch, there is never a cloud to hide them.

We stopped for a while in a large village just about three miles from our tent. Miss Murray wanted to see a patient of Dr. Woodburne's, to urge her to come into the hospital. She happened to be a relative of the wealthiest man in the village, so someone very gladly offered to escort us there.

He was a surly-faced man with black side whiskers and heavy eyebrows. Like all wealthy men in India, he was fat and lazy. He received us quite cordially and took us through a narrow dark hall-way out into the court-yard. There was a calf in one corner and a lot of chickens and ducks and several big crows. Around the four walls were many doors and the women and children were coming out of them to have a look at us, at least, we must have had an audience of thirty or forty persons, but they didn't listen at all well. Only the old grandmother seemed to want to hear and I enjoyed watching her. Miss Murray had only nicely started her preaching when the man appeared again. He sent the children flying in all directions, by one growl, and then sent off the old woman. Then in a most pleasing way he asked me to see one of his wives who was sick. All I could do was promise to treat her if he would send her to the tent for my medicine chest, or rather Dr. Woodburne's, which he was good enough to loan me, had gone on before us. The audience was gone so we had no choice but to get out.

Right near, in a little mud house, we found a welcome and a hearty one too. We sat on

little stools about two and a half inches high with the low edge of the palm-leaf roof near enough to touch with our hands. But we had good shade from the burning sun and an interested and interesting audience. But I cannot describe it, I should not know where to begin.

In the road I pulled several teeth, and then we drove on to the tent. It looked so nice pitched in a mango garden with the foot hills of the Eastern Ghats very near to us on one side, and a great stretch of fields and villages on the other.

All afternoon we had "callers." As the women and boys and men too, went to and from the fields and villages they stopped to see the tent and talk, or get medicine. Of all the callers we were most interested in five little boys, and a man they brought later. The oldest one of these lads was about twelve years and he had a widowed mother and six younger brothers and sisters to provide for. Miss Murray asked if they could read. "How can we learn? we work all day long." One little fellow of six years of age spent his days walking up and down a log by which a bucket was made to raise and lower into the well to draw water for the fields.

Miss Murray was teaching me the Telugu words for moon and stars when one boy wanted to know if we would eat food on the day of an eclipse. He couldn't understand why we were not afraid to eat during the eclipse, and so Miss Murray tried to prove to him that it was not a snake trying to swallow the moon, but just a shadow that he saw across the moon. We got a lantern and two books, and made them represent the sun, earth and moon. It would be hard to find a better study than their faces when the shadow passed slowly across the farther book and one little fellow shouted out: "Oh the eclipse, the eclipse!" They understood it all right and went home and told about it and then when they were coming back to their fields to guard their cattle, or for other reasons, to sleep there all night, they brought two grown men with them and they wanted to know if it were really true what we told about the eclipse. Again Miss Murray explained it and having won their confidence and attention, she went on to tell of God and of Christ. One man had never heard anything about Christ before and he was very interested. He came every night and listened as long as Miss Murray could talk. Even the night that it blew like

a cyclone, so much that we feared the tent might collapse or a big branch fall on us and had prayed specially for protection, even that night after we had blown out our light he came and Miss Murray sat up on her cot and preached about Jesus to the poor, eager heathen man outside the tent door. This man was from our Narsapatnam field, and was going back the day following. He could not read but took a Bible saying someone would read it for him. He learned to say "Jesus Christ came into the world to save sinners." He seemed to think it would be easy for Jesus to save us and that we were pure by nature, but he realized his own great need and his entire inability of himself to be good. I hope someone will remember this man and pray that soon a missionary family may be sent to Narsapatnam and that he may come to Jesus.

The tour was full of interest for me, and there were many others whose stories still remain in my memory. How welcome will be the day when I can talk freely to these people in their own tongue. Their ways of thinking and expressing their thoughts are so foreign, please pray that I may have the gift of a Telugu tongue.

With loving greetings from one of your representatives.

JESSIE M. ALLYN.

A POST-CARD FROM MISS HATCH.

When I went to the Hills I left word we could receive no new ones in the Leper Homes, for we were so short of hands. When I came back, I was very much touched to find that the lepers themselves had received one, saying they would share up with him, and they call him the "Swedeslie" man. That is true "Swedeslie." I also found three other new ones sent and wholly supported by our Hindu friend, Mr. Serhajiri Ray. Dewan Bahadur of Cocanada. This also is true "Swedeslie."

Yesterday also, 6 from Sodaram, 1 from Ramachandrapuram, 2 from the Phillips' Home, 9 from the Kellock Home, and 8 from the Boys' Boarding School appeared asking for baptism. After further inquiry and waiting, we hope many of them may be ready. Pray that they may bring forth fruit to His honor and glory.

A cable was received from Miss Jones on the 23rd, stating that she had arrived at Madras, and we expect she is spending Xmas in Cocanada.

Our Work at Home.

BOARD MEETING.



Special meeting of the W.B.F.M. Board of Ontario (West) was held at 27 North St., Toronto, Thursday afternoon, November 28th, at 3 p.m., Mrs. Bates in the chair. After a short prayer service, the minutes of the previous two meetings were read and discussed.

A letter from Mrs. W. H. Elliot was read, resigning her position as Board Member, owing to frequent absence from the city. This resignation was not accepted.

Moved and seconded that the Recording Secretary write Mr. Brown a list of the Board members, asking him to send "Among the Telegus" to each, for the year. Carried.

Moved by Miss Moyle, seconded by Mrs. Porter, that a letter be written by the Home Corresponding Secretary, to Mr. Geo. Simpson, Paris, expressing the recognition and appreciation of the Board, of Miss Simpson's services, and the sympathy of the Board with the family in their bereavement. By Miss Simpson's death, there is left a vacancy on our Missionary staff to which the Board desires to make an appointment soon, even though the new Missionary could not start for India at once. Of the applications received last year, a number have found work under other societies.

After prayer by Mrs. Urquhart the meeting adjourned.

MARIE C. CAMPBELL,
Rec.-Sec.

In the estimates of the Women's Foreign Mission Board of Ontario West, as published in the "Link" for December, 1907, the following items are omitted:

Samulotta Seminary Grant	\$400 00
Loss by exchange in India.....	80 00

The item "Sent for Narsapatnam Field," should read, "Tent for Narsapatnam Field."

CIRCLE REPORTS.

BOTHWELL.—Our Circle held its Annual Thank-Offering meeting on the afternoon of the 16th of Nov., at the home of Mrs. Dancy. The weather was all that could be desired and fifteen ladies were present. Our esteemed President, Mrs. (Rev.) M. P. Campbell, presided. After the opening exercises the Thank-offering envelopes were opened and the texts of Scrip-

ture contained in them expressive of thankfulness to the Giver of all good were read, alternately, by two of the sisters. A short programme was then carried out consisting of readings by Mrs. Wood, Miss Lutz, and Mrs. Dancy, and a very sweet solo by Miss Amy Campbell. The programme was brought to a close by a heartfelt prayer by the President. Tea was then served and around the table a time of pleasant social intercourse was enjoyed by all the sisters, as they partook of the dainty lunch provided. As we separated we felt it had been good to meet thus together and talk of the way He had led us, who loved us and gave Himself for us. The offering amounted to \$6.70 to be divided between the Home and Foreign Mission Work.

M. A. DANCY, Sec.

BINBROOK.—The ladies of the Mission Circle held their annual Thank-offering meeting in the church, on Thursday evening, Oct. 24th inst. After a hymn of praise followed by scripture reading and prayer by the pastor, the reports of the secretary and treasurer were given. These reports showed a membership of ten. They have raised by membership fees \$9.35. For Bungalow fund, \$1.70, and by thank-offering, \$8.50. They subscribe for five copies of the Canadian Missionary Link, and ten copies of the Canadian Visitor. In addition to the Bungalow fund. They contribute to Home and Foreign Missions. These reports were followed by a short address by the pastor, after which (Rev.) Mrs. E. J. Haines, of Freulton, gave the address of the evening, on "Our Home and Foreign Work." The address was a successful effort in the unfolding of the subject and was replete with information, and full of encouragement. The evenings exercise gave impetus to the work. The thank-offering amounted to \$15.25.

MRS. J. H. KELLY, Sec.

AIISA CRAIG.—The Woman's Mission Circle of the Ailisa Craig Baptist Church, held a very successful Thank-offering meeting on November 19th. A good programme rendered by members of the Circle and the Sunday-school was greatly enjoyed by the large number present. One very interesting feature was the opening of the envelopes which had been previously sent out, and the reading of the

enclosed slips which stated why the givers were thankful. Refreshments were served at the close of the programme. The offering which was thirty-one dollars and sixty-cents, will be equally divided between Home and Foreign Missions. This is the first Thank-offering meeting that the Circle has held for some years, and the members are greatly encouraged.

FRELTON.—On September 23rd, 1906, just a little over a year ago our Circle was organized with a membership of six. Since which time six have been added to our numbers, making a total of twelve. During the year we have endeavored to hold our meetings regularly and as a result the interest, as well as the membership, has increased. Twenty-five copies of the Baptist Visitors are taken and three copies of the Link. Financial results have been very gratifying, a total of \$31.80 having been raised for missions since organization. Of this amount \$14.10 has been given to Foreign Missions, and \$17.70 to Home; \$3.60 of this special for Kenora Indians. Through the gift of a friend one of our number (Eba B. Haines) was made a life member of Home Missionary Society. On Friday afternoon, Nov. 8th, we held our first Thank-offering meeting, when about sixty ladies assembled to hear Mrs. A. C. McKay, wife of the Chancellor of McMaster University, deliver her excellent address on Home Missions. A talk on Foreign Missions was also given by Mrs. Haines. The remainder of the programme, consisting of musical selections and recitations, was carried out, after which refreshments were served. A collection was taken amounting to \$10.25.

MARY SICKLE, Sec.

HAMILTON.—The Mission Circle and Mission Band of the Wentworth St. Baptist Church, held their annual open meeting on Dec. 5th. Mrs. A. L. Huddleston, president, presiding. The meeting was opened by singing the well-known missionary hymn, "Far far Away," followed with prayer by the pastor. Responsive Bible exercises were given by the Mission Band, led by the president; they also gave several missionary choruses. A Missionary dialogue was given by Misses Pearl and Vivian Whyte, and Miss Fraser. A very instructive and interesting talk was given by Miss F. Wodell, Mrs. Dexter having previously arranged on the platform, twelve young ladies,

wearing the names of the different missionaries. She also spoke with regret of the death of Miss Simpson, our missionary. Two well rendered cornet solos were given by Eric Hoover. The president then introduced Mrs. (Dr.) Mullock, of St. Catharines, who addressed the meeting. It was a strong, earnest appeal for more energetic christian service, and gave some good thoughts from Convention at Owen Sound. She also congratulated the Band on having such an able and energetic woman as Mrs. Dexter for their leader, and praised the children for the bright manner in which they took part. An excellent tableau was given by the Young Ladies' Bible Class, the ladies being suitably dressed in various costumes to represent the women of foreign countries. After the thank-offering was taken a vote of thanks was given to Mrs. Dr. Mullock, Miss P. Whyte, Mr. J. Moffat, and others for their kind assistance. The meeting was closed by prayer from our S. S. Superintendent, Mr. D. Hodd. Yours in the work,

MRS. F. ANDERSON.

HAILEYBURY.—The second annual meeting of our Mission Circle was held in the Haileybury Baptist Church, on the afternoon of Oct. 10th. The New Liskeard Circle was invited. It was a very stormy day, but a goodly number was present. After the opening exercises, the appointing of officers for the ensuing year took place. The officers are president, Mrs. Peer of New Liskeard; secretary, Mrs. F. A. Giroux; treasurer, Miss Essie Mitchell; Solicitor for Visitor, Mrs. Wandly; for Link, Mrs. Peer. A programme was then rendered consisting of readings, songs and instrumental music. The report shows the Circle raised for Home and Foreign Missions, \$22.31 during the year. A greater interest in missions was manifested than ever before, partly on account of the appointment of Miss L. Jones to the Telugu work in India. She is greatly beloved in this north country. We were glad to have the privilege of saying good-bye, and God speed to her. After the programme, tea was served, two sisters joined the Circle; all felt the presence of the Holy Spirit. Nov. 10th our regular Circle was held at the home of Mrs. R. Farell's at the extreme lower end of the town, called Lawler town. A large number was present. Two more members were added to the Circle roll giving us a membership of 19; we give God all the praise.

ST. CATHARINES.—A very successful Thank-offering service was held by the Women's Mission Circle on Wednesday evening, Nov. 27th. The devotional exercises were led by the pastor, Rev. S. S. Bates, D.D. In the absence of the President, the Vice-President, Mrs. D. D. McTavish, took charge of the meeting. A report of the year's work showed that \$213.14 had been raised during the year. Prof. and Miss Wildgust sang very feelingly a duet entitled, "I surrender all." Mrs. Bates and Mrs. Dr. Mulock, spoke of some of the impressions they had received while at the Convention at Owen Sound, emphasizing the need of more earnest effort on the part of the Circle and the need of more money in the treasury. A reading entitled "Mrs. Stanton's Thank-offering," was read by Mrs. T. E. Mack. The pastor gave us some very helpful thoughts on Missions; Mrs. McTavish gave seven reasons why we should be members of the Mission Circle. After singing a hymn, Dr. Mulock closed the meeting with prayer. Notwithstanding the fact that the night of meeting was wet and stormy, a good number were present, and a gratifying offering received, about \$40.00. This will be divided between Home and Foreign Missions.

MRS. E. WISMER, Sec.

TORONTO.—Ossington Ave. Church Mission Circle held an open meeting Tuesday evening, Dec. 3rd. The President, Mrs. Jefferys, gave a short address on thanksgiving and the object of the Mission Circle and its work. Mrs. Moore sang for us, and Miss Smith and Mrs. Staggs favored us with a duet. The report of our secretary was encouraging. Our numbers are increasing, for which we thank God. We made one life member last year and expect to make another at our annual meeting. Mrs. Robinson reported on the work of sisters in India; Mrs. Daniels, Miss Smith and Miss Scott gave very interesting readings. Mrs. Tomlin and Mrs. Carter prayed for God's blessing on our work, and that we might manifest the new life day by day. Our hearts were warmed by all that was said and done. The offering amounted to \$6.00. Refreshments were served at the close.

EDNA HAYNES, Sec.

RENFREW.—The annual Thank-offering Social of our Circle was held in the basement of the Church on the evening of Nov. 9th. There was a large attendance and the meeting was in every respect profitable and enjoyable.

The President occupied the chair, and after the devotional exercises, gave a few words of welcome. An excellent programme was rendered consisting of several pieces of music, a reading, and address by our Pastor, Rev. James McEwen, and Mr. A. A. Wright, M.P. Also a duet by Mr. and Mrs. J. McEwen. A gramophone selection was listened to while the envelopes were being opened and offerings counted. Texts were then read and offering amounted to \$16.00, which was equally divided between Home and Foreign missions. Refreshments were served and a social hour spent, after which the doxology was sung, and all departed for home feeling that it was an evening well spent.

WINDSOR.—The Mission Circle of Bruce Ave. Baptist Church, entertained members from the Methodist and Presbyterian Missionary Societies at their meeting on Dec. 5th. Mrs. Musson, vice-president, occupied the chair. A paper was given by Mrs. Tolmie, of the Presbyterian Society, on "Formosa," and a paper on "China," by Mrs. Learoyd, of the Methodist Society. Baptist work among the French Canadians in the province of Quebec was presented in papers by Mrs. McCoomb and Mrs. Taylor, members of the entertaining society. A solo was rendered by Mrs. Scott, Mrs. Hughson in a few words welcomed the visitors in behalf of the society and moved a vote of thanks, which was seconded by Mrs. Kanady and conveyed to the ladies by a standing vote. Light refreshments were served at the close.

MRS. J. T. McKELLAR, Sec.

OTTAWA.—Under the auspices of the Foreign Mission Circle of the First Baptist Church, Ottawa, a most entertaining and instructive lecture on Korea; the country, its present development and missionary prospects, was given by the Rev. Dr. A. A. Cameron, on Thursday evening, Dec. 5th, in the Sunday school hall. The speaker gave most interesting information regarding the people, their customs and religion and spoke earnestly of the eager interest shown by many of them in the teachings of the Gospel. A special feature of the evening was the presence of Mrs. Claxton, of Montreal, President of the Women's Foreign Missionary Society, who took her place on the platform, and led in prayer. During the evening Miss Asquith assisted with her sweet singing, and Mr. Byche also enter-

tained us with a clever clarionette solo. A collection amounting to \$11.80 was taken in aid of Foreign Missions.

E. M., Sec.

WOODSTOCK.—The Circle of the First church would like at this season to greet the Sister Circles. Since our last report we have held two thank-offering meetings at the home of Mrs. Waffle, the pastor's wife, both of which were largely attended. At the meeting a year ago the offering was \$27, three times the amount of the previous year, and at this year's meeting it was over \$23. We have secured several new members and the attendance has been larger than usual. We hold our meetings at the homes and continue our custom of holding Union Meetings with the Circle of Oxford Street Circle twice a year. These meetings never fail to be interesting and we believe never fail to prove a means of grace to all who attend. At our May and September meetings we had the pleasure of having to speak to us Miss Crawford, formerly of Woodstock, at present home for a rest from laboring among the Indians of Okalahoma, under the American Board. Miss Crawford is most enthusiastic in telling of the joy of presenting the Gospel to the Indians, and after hearing of her joys and hardships among them and of their great consecration, the hearers were inspired to greater zeal in the Lord's work on our own fields. Last year, in addition to our regular study of Home and Foreign work, we made a special study of Japan, and this year, we are studying China. We can truly say that every paper and every address given, showed careful preparation, and proved both interesting and instructive; and we are anxious to increase our attendance as our meetings are helpful to all who do attend, and we think the plan adopted at the Convention in Owen Sound should be a good one.

ALICE N. MAHON, Sec.

TORONTO.—Walmer Road—The Thank-offering meeting of the Walmer Road Church Circle, held this month, was one of the most enjoyable and best attended meetings of the year. After the opening exercises an interesting letter was read from our own missionary, Miss McLaurin, and Miss Elsie Dryden, of the Bloor St. Circle, sang a sweet song. The Circle felt greatly privileged in having Mrs. Holman address them. She spoke about

"Thankfulness," first for the every-day blessings of air and sunlight, sight and hearing, but most of all for Jesus in whom as "Wonderful Counsellor, the Mighty God, The Everlasting Father, the Prince of Peace," are found salvation, guidance, power, love, and peace; all that is needful in the perfecting of our lives. To this list of things to be thankful for was added our unlimited opportunities for service, and reference was made to this remarkable missionary movement among the laymen, through which a plan had been laid for the evangelization of the whole world in this our generation. The Circles can have a part in this forward movement by increasing their missionary offerings. In closing, Mrs. Holman explained the new Crusade Movement undertaken by the Circles to interest every woman in the Church in missions, through the Circle. Many volunteered to assist this plan in our own church. The Thank-offering amounted to \$900. The meeting closed with the Doxology, after which a cup of tea and a pleasant social time was enjoyed.

NORA A. SHENSTONE, Sec.

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

BEGINNING OF CONVENTION YEAR 1907-1908.

Receipts from Oct. 21st, 1907, to Nov. 15th, 1907 (inclusive.)

GENERAL ACCOUNT.

FROM CIRCLES.—Freelton, (\$4 Thank-off), \$5.75; Toronto—College St., (\$16 for Miss Jones), \$30.22; Ossington Ave., for Miss Jones, \$9; Walmer Rd. \$8.25; York Mills (\$1 for Miss Jones, \$15.30 Thank-off), \$20.05; Brooke and Enniskillen, \$2.45; Port Elgin, \$3.25; McCool, 70c.; Orillia (\$7.50 Thank-off), \$10.40; Hamilton, Herkimer, \$5; Bruce, North, \$4.55; Westover, Thank-off., \$5; Fullarton, \$5; London, South, \$6.20; Hillsburgh, (\$5.75 Thank-off.), \$6.50; Brantford, Park Ch., Thank-off., \$22.76; Port Arthur, Thank-off., \$9; Harrow \$5. Total, \$159.08.

FROM BANDS.—Gladstone, \$3; London, Adelaide St. Y. P., for Native Preacher, \$28; Green River, \$4; Belleville—Girls' for "N. Chittamma," \$2; Otterville, \$4; New Sarum, \$7; Grimby for "Talori Yesudas," \$12; Sparta, \$12.90; Kingsville M.B. and B.Y.P.U. for "P. Subamma," \$6; Waterford, for leper boy, \$5; Berlin, \$5; Port Hope, \$7; Port Arthur for "Yaldi David," \$4.25. Total, \$100.15.

FROM SUNDRIES.—Grandma Robinson's "Curiosity Box," for lepers, \$2.10; Mrs. M. J. Mulock, for

Dr. Allyn's surgical instruments, \$10; Collected per Mrs. M. J. M., for Dr. Allyn's surgical instruments, \$1; A friend, per L. M. J., for Miss Jones, \$5; Friend, per L. M. J., for D. Allyn's instruments, \$5; Mrs. John Craig, for Miss Jones, \$1; Miss Laura Craig, for Miss Jones, \$1; Members of Board, for Miss Jones, \$1.25; Friend, Fernhill, \$8; Friends in Milberta, for Miss Jones, \$4; Miss A. E. Steer, for Sayamma, \$10; Moe's River M. C., for Miss Jones, \$7; Convention Collection, Owen Sound, \$45.72; Sale of Post Cards, per Mrs. Dancy, 95c. Total, \$106.02.

Total receipts from Oct. 21st, 1907, to Nov. 15th, 1907 - - - - - \$365.25

DISBURSEMENTS.—By General Treasurer, on estimates \$647.16. *Extras*: For lepers from Grandma Robinson's "Curiosity Box," \$2.10; Native Preacher, London, Adelaide St., Y. P. M. B., \$28. Total, \$677.26.

EXPENSE ACCOUNT.—Directors' expenses, Elgin Association, \$3.20; Middlesex and Lambton Assoc., \$3.70; Northern Assoc., \$2.60; Owen Sound Assoc., \$2.85; Western, \$7.14; Walkerton, \$1.60; Convention Speakers, Mrs. M. H. Grigg, \$4.25; Miss L. M. Jones, 5.25; Postage for Recording Secretary, \$1.50; 800 printed receipt post cards for Treasurer, \$9.75 Total, \$42.84.

Total disbursements from Oct. 21st, 1907, to Nov. 15th, 1907 - - - - - \$720.10

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

FROM CIRCLES.—Kincardine, Thank-off., \$4; Petrolia, Thank-off., \$4.50; Peterboro', Park St., Thank-off., \$6.15; Toronto—Jarvis St. (\$1. for bungalow), \$54.82; Olivet, for Miss Jones, \$4; Bloor St., (\$4 for Miss Jones, \$54 Thank-off.), \$58; Western (\$15.65 Thank-off.), \$25.76; Parliament St., (\$11.25 Thank-off.), \$13.45; Southampton, \$3.70; Lindsay, Thank-off., \$10; Caledonia, \$5; Mount Forest, Thank-off., \$9.38; Chester, (\$10 Thank-off.), \$14.35; Brantford, First Ch., for Miss McLeod, \$25; Bothwell, Thank-off., \$3.30; Kenora, Thank-off., \$4; Norwich, Thank-off., \$7.25; Binbrook (\$7.10 Thank-off.), \$9.25; Fonthill, (\$5 Thank-off.), \$6.50; Eberts, \$8; Markham, First, \$6; Brooke and Enniskillen, Thank-off., \$3; Owen Sound, \$7.50; Collingwood, \$6; Kingsville, \$5; Tiverton, Thank-off., \$6.20; Gilmour Memorial, (\$6.75 Thank-off.), \$8; Aurora, \$3; Oshawa, \$3; Paris, \$6.20; Woodstock, First Ch., (\$11.53 Thank-off.), \$25; New Liskeard, Thank-off., \$6; Shedden, Thank-off., \$2; Peterboro', Murray St., Thank-off., \$14.50; Ailsa Craig, (\$16 Thank-off.) \$17.30; Parry Sound, \$1.80 Thank-off., \$3.40. Total, \$398.51.

FROM BANDS.—London, Egerton St., \$11; Victoria, \$8; Ingersoll, \$1.81; Onondago, First, for E. Leah, \$10; Whitevale, \$3; Chatham, Wm. St., for "B. Neelavatamma," \$4.25. Total, \$38.06.

FROM SUNDRIES.—Toronto, Olivet Ch., B. Y. P. U. for Miss Jones, \$2; Mrs. Lowick, Fordwich, \$5; "A friend of Missions, for Miss Jones, \$4; Miss A. Moyle, for "Among the Telugus," 25c.; Mrs. G. Lutz, Bothwell, for lepers, \$1; Mrs. T. Boon, for

lepers, \$1; Miss Maggie Boon, (\$10 for lepers), \$15; Interest on deposit, \$22.78; Miss Mary Craig, for Miss Jones, \$5; Mr. and Mrs. S. A. Brown, for "V. Anamma," \$10. Total, \$66.03.

Total receipts during the month - - - - - \$502.60

DISBURSEMENTS.—By General Treasurer, on estimates \$854.85. *For Extras*, Leper Prasadam from Waterford M. B., \$5; lepers, Mrs. T. Boon, \$1; Mrs. G. Lutz, \$1; Miss Maggie Boon, \$10. Total, \$871.85.

EXPENSE ACCOUNT.—Peterboro' Association Director, \$1.50; Toronto Association Director, 55c.; Printing 300 Treasurers' Statements, \$3; Stationery for Foreign Secretary, \$1.50; Cablegram re Miss Simpson's death, \$2.96; Order for 66 copies of "Among the Telugus," \$7.92; 300 Convention Programs, \$3. Total, \$20.43.

Total disbursements during the month, - - - - - \$892.28

Total receipts from Oct. 21st, 1907, to Dec. 15th, 1907, - - - - - \$867.85

Total disbursements from Oct. 21st, 1907, to Dec. 15th, 1907, - - - - - \$1,612.58

SARAH J. WEBSTER,

Treasurer.

324 Gerrard St. East, Toronto.

TREASURER'S STATEMENT OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Receipts from Sept. 15th, 1907, to Dec. 13th, 1907, inclusive.

CIRCLES—Brockville, \$6.55; Montreal, Olivet, \$5; Pembroke, \$2; Kingston, 1st Ch., \$7; Sawyerville, \$7.10; Kingston Union St., \$10; St. Andrew's East, \$3.90; Kenmore, \$5; Ormond, \$6; Renfrew, \$10; Delta, \$5; Rockland (to make Mrs. J. Pushman and Mrs. A. Campbell life members), \$55; Dominionville, \$5; Ottawa, 1st Ch., (\$25 to make Mrs. R. A. Sproule a life-member), \$38; Kingston, 1st Ch., \$13; Grande Ligne, \$5. Total, \$183.55.

BANDS—Ogdensburg, \$2; Vankleek Hill, \$3; Renfrew, \$5; Kenmore, (for support of "Liddie Deenamam," \$17; Moes River, (for support of "Bandita Sarah, \$5; Westmont, (for support of "Pearl Mercy," \$7.50. Total, \$44.50.

SUNDRIES—Collections taken at Convention in Montreal, \$31.90; Miss McCallum, Vanleek Hill, \$15; Master J. McCallum, Vanleek Hill, \$15; proceeds from sale of post cards per Miss Robertson, Perth, \$2; additional money from Convention, \$4.69; Coaticook Mission Band, sale of post cards, \$2.15; the Jennie McArthur estate, \$56.18; Thurso Band of Hope, sale of post cards, \$1.80; a friend for Vulluru School, \$7; Burnston Mission Band, sale of post cards, \$2.40. Total, \$209.12.

Total from Circles,	\$183.55
Total from Bands,	44.50
Total from Sundries,	209.12

Total, - - - - - \$437.17

JESSIE OHMAN,

Treasurer.

Youths' Department.

HOW THE PENNIES CAME.

By Alice M. Gurney.

(A company of children with their mite boxes tell the stories of the pennies they contain.)

1. Is your mite box heavy? Mine is 'most like lead.

 Hear the pennies jingle? Some are dimes instead,

2. O, I got some pennies for being nice to cook,
 And finding grandma's glasses shut up in a book.

3. Ho, I earned my pennies shoveling off the snow!
 Girls could never do it, it would freeze them so,

4. But I earned my pennies, just as much as you—
 Earned them washing dishes; that was hard to do.

5. Here's a nice potato, a missionary one,
(Shaking the mite box)
 That I planted early, and watched, and O, such fun
 When I dug the new ones, all missionary, too.

 When you have a mite box that's the way to do.

6. There's a bright new penny that I can almost see:
(Holding up the box and looking into it).
 It's a lovely penny my papa gave to me.

7. Did he give it to you the way my papa did,
 'Cause I found old Towzer, who ran away and hid?

8. "A penny for your thinking," my mamma said to me.

9. My mamma gave me medicine, as bad as bad could be;
 Then she gave me ten new pennies "to take the taste away,"
 And papa put a nickel in here this very day.

10. I did a lot of errands,
11. I brought up coal and wood,
12. I let the doctor pull my tooth—
 I didn't think I could—
13. I rocked my baby sister,
14. I sewed a great long seam,
15. And some of my bright pennies mean soda and ice cream.

Together (shaking the boxes):

Jingle, jingle, jingle,

Hear the song they sing.

Don't you think that pennies

Are glad to serve the King?

They are all for Jesus.

When we older grow,

Pennies will be dollars—

That's the way, you know.

Exchange

STRANGE THINGS ABOUT IDOLS.

In Southern India the people of one village gave their god a ride round town on a bicycle. But when a motor car came by them they fell down and worshiped it, thinking it must be a god.

In many of the temples in China the idols are presented with new shoes once a year. Especially is this true of the images in the women's temples, not because the idols wear out their shoes, however—they never budge.

It is said that a special car line has been built from one of the Japanese cities to the "shrine of the foxes." Here an old woman set up fox worship some years ago. The people go in the cars to this spot, where there are a great number of idols. What a strange combination—electric cars and fox worship!

In Tibet the people worship idols made of butter. They are Buddhists, and the cow is sacred. Butter made from her is worthy of deification. At their annual convocations they make a great butter image of Buddha and prostrate themselves before it. While they worship, the image slowly melts.—Selected.

A STORY OF LIGHT.

One night when the sun had disappeared and birds had tucked their heads beneath their wings to rest, one of the night birds flew close to an electric light.

"Of what use are you?" asked the bird.
"You give so little light compared with the sun."

"I do the best I can," said the light.
"Think how dark this corner would be if I were not here! People walking and driving might run into one another, and someone might get hurt."

"That's true," said the bird, and away he flew. Then he came near a gaslight, standing apart from houses and busy streets.

"Of what use are you?" asked the bird.
"You do not give as much light as the electric light."

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here someone might fail to see it, and fall."

"That's true," said the bird; and away he flew. Soon his sharp eyes spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not even give as much light as the gaslight."

"I do the best I can. I am in the window to throw light down the path, that Father Brown may see the way when he comes home. I do the best I can."

"That's true," said the bird, and away he flew.

But again his sharp eyes spied a light—a tiny candle-light in a nursery window.

"Of what use are you?" asked the bird. "Your light is so small. You do not give even as much light as a lamp."

"I do the best I can," said the candle, "and I can easily be carried from room to room. Nurse uses me when she gives the children a drink of water at night or sees that they are snugly covered up in bed. I do the best I can."

"That's true," said the bird; and away he flew, thinking, as he saw the many lights here and there, little and great: "All are helpers."—*Kindergarten Review.*

P.S.—As he flew he saw a little child wearing a star-badge and on the badge was a tiny candle, and around the candle were the words "I shine for Jesus." "Of what use are you asked the bird. "I am helping to send the Jesus-light into dark heathen lands," answered the child. "That's true," said the bird, "and that is really the best Light of all."—*C.M.F., in The Palm Branch.*

HOW PONTO HELPED TO FILL THE MISSIONARY BOX.

Olive Graham was trying to be a missionary. At least she was trying very hard to earn some money for a missionary cause in which she was deeply interested. All winter long she had been hoarding her pennies, and when, in early May, her mission box held the magnificent sum of fifty-five cents, she took the money and embarked in a business undertaking.

Olive's plan was to raise chickens for the market, and with that purpose in view she invested her money in a setting of thirteen Brahma eggs, and borrowed a hen from her mother's flock to do the necessary hatching. She felt quite sure that, owing to her enterprise, her missionary box would be weighty with her offering.

But, alas! from the day when the first tiny bill chipped its way through the egg-shell, misfortune seemed to attend her. The pompous old turkey gobbler, strutting about with his head in the air, crushed two of the peeping yellow balls; croup carried off one nursing, and a sly weasel made a meal of still another. Then, as if to make a bad matter

worse, the discouraged hen deserted her lessening brood, and nine helpless chickens were left in charge of their inexperienced foster mother.

The missionary's hands were now full indeed. Every spare minute through the day was spent with the flock, and each evening she tucked them in a wool-lined nest and reluctantly left them alone for the night.

One morning there was a hint of frost in the air. Olive ran to her pets, to find that two chickens lay dead on the floor below. They had fallen from the nest and had perished in the chill night air; while another, still, in the midst of the scrambling brothers and sisters lay another that had been smothered in the nest.

Olive sat down on the floor and cried. It seemed cruel to bring chickens into the world to meet such a fate, and she felt very helpless and forlorn and very doubtful whether her investment of the missionary money had not been a great mistake.

But help was to come from an unexpected source. Old Ponto had followed her to the door of the hen house, and was surveying her with both pity and interest. It was not often that he saw his mistress in tears. Ponto was an old shepherd dog, set aside by age and rheumatism from active duties. He was devoted to Olive who had always a kind word or a dainty tidbit for him. He looked curiously at the dead chickens and at the restless little brood, then slowly limped away to his corner to meditate on what should next be done.

A curious sight met Olive's eyes that evening when she came to tuck the brood into the nest. Ponto lay on the hen-house floor, with six tiny chickens nestled against him. He wagged his tail gently as Olive appeared at the doorway, saying as plainly as a dog could, "I have thought out a way to help you. Do not be afraid, I shall take care of your chicks."

And, strangely enough, from that day the missionary chickens were the especial charge of old Ponto. Every night they cuddled up to his warm body, and every day he guarded them so jealously that neither turkey gobbler nor weasel could annoy them. Even when they grew to young chickenhood they were mindful of their early protector, and to the last preferred his society to that of their feathered neighbors.

They grew up plump and well-favored, and brought a good price at the market. When the missionary offerings were made, Olive had three dollars in her box.

"But it is not quite my own offering," she said, as she handed in the money. "I did not really and truly earn it all myself."

And then she told the strange but true story of how Ponto helped to fill the missionary box.—*The Missionary Helper.*