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REV. JOHN McLAURIN, D.D.

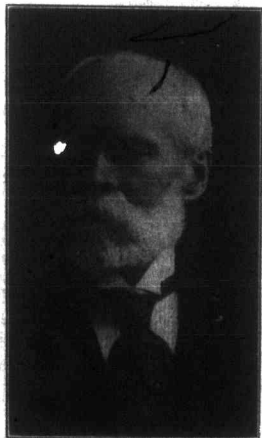
Prof. J. H. Farmer, LL.D.

John McLaurin's name proclaims his Scottish ancestry. He was born in August, 1839, at Osgoode, and so is one of those who have made Glengarry famous as the nursing-mother of men of heroic mould. He was born again at the age of fifteen, and baptized into the fellowship of the Osgoode Church. And what a godly fellowship that was! Many of those Eastern Baptists had been brought up in other folds, and for conscience' sake had broken with early prejudice and fond associations. They were men of plain living, high thinking and heroic doing—men to whom the invisible and eternal were the great things and God was greatest of all.

And in John McLaurin's time they were shepherded by Daniel McPhail, the Elijah of the Ottawa Valley, the man of holy zeal, of flaming evangelism, of intense and widespread effort. The preaching was plain, forceful, scriptural. It ploughed deep. It wrought under the Spirit of God profound conviction of sin, a deep sense of the awfulness of the Cross, and a proportionately glorious feeling of relief when through faith the soul entered into peace with God through our Lord Jesus Christ. It meant much to become a Christian. It meant literally a new life. And lo! all things became new—interests, purposes, companionship. The Bible shone with the light of a new attractiveness. The great facts of God and the soul, of sin and redemption, and that grace that unfolds their meaning, these became the subjects of study, the topics of conversation.

So life stuck its roots deep into good soil. The intellect was quickened, informed and strengthened, reason and judgment were cultured and character was grounded in righteousness and meliorated by grace. In Brother McLaurin's case farm life, continued under these conditions, laid a solid foundation in physical soundness, mental and moral vigor and spiritual experience, for the great career that was before him.

He had heard the call to the ministry. But it was some time before the way opened for the special preparation which he purposed. The first stage of that was taken in the school in Breadalbane. Then in 1864 he entered the Canadian Literary Institute, where he found an atmosphere wholly congenial. The teachers were capable, spiritual, devoted, and among the students were many with similar hopes and ambitions



The Late Rev. John McLaurin.

to his own. The imperial Fyfe, that mighty, I had almost written, matchless, moulder of men to noblest Christian manhood, found in McLaurin the right material and put his impress indelibly upon him. Dr. Fyfe's strength and nobility won from him an admiration, reverence and affection akin to worship. To the last day of his life McLaurin regarded Fyfe as the greatest man he had ever known.

He himself won the confidence and respect of both teachers and fellow-

students to an uncommon degree. Those college years—how much they have meant for denominational unity and co-operative efficiency!

When still a student, Brother McLaurin was called to the pastorate of the church in Stratford, and during the session of 1868-9 he did the double duty, and won a good degree as an earnest preacher of the gospel and a thoughtful expounder of the truth.

His Christian training and experience up to this time had established him in this resolve—to do the will of God wherever it might lead. To such a one God is sure to reveal His will. In this case He did so in ways that were as beautiful as they were unmistakable. He had been at the great Ingersoll Convention of 1867, when Mr. and Mrs. Timpany were set apart to the foreign field. His fiancée, Mary Bates, and her sister, Mrs. Timpany, had been in infancy dedicated, God willing, to the work of Foreign Missions by their father, Rev. John Bates. These facts could not but stir questions as to whether his duty might not be in that direction. But he felt that he should not allow any mere sentiment to determine his course. For long months he was carefully considering the question, and came to the convention of October, 1868, with the hope that it might then be settled. To his intimate friend and fellow-student, J. L. Campbell, he declared that if there came a definite appeal for another man, he would take it as a call from God to offer himself. The representative of the American Missionary Union made such an appeal. He looked toward his classmate across the room. Their eyes met and filled with tears—the great decision was made.

In the autumn of 1869 Mr. and Mrs. McLaurin sailed for India, joining the Timpanys at Ramapatam in the spring of 1870. There Mr. Timpany had just founded the Theological Seminary. After learning the language the McLaurins were transferred to the Ongole field. The Ongole church had been organized on January 1, 1867, with only eight members. Brother McLaurin baptized 1,100 converts during his two years' stay there. Happy indeed were those first years in India in association with Drs. Jewett and Clough.

They were closed by the summons of the Canadian Board. The convention met in Brantford in 1873, and the Board instructed Dr. Fyfe to cable, "Go to

Cocanada on basis of your letter." That meant a call to found an independent mission for Canadian Baptists. So on March 12, 1874, the McLaurins arrived in Cocanada.

This was a missionaries' response at once to Canada, and to Thomas Gabriel, an educated Telugu Christian, who, amid much sacrifice, had started the Cocanada work. That he had been successful is indicated by the fact that during the first year Mr. McLaurin baptized 133. But Gabriel had been incompetent financially, and it was a situation of great delicacy and difficulty which confronted the founders of our mission. But their tact, wisdom and patient goodness won out, and, under God, the foundations of the mission were well and truly laid. At the end of 1877 the membership was 428. Meantime the Curries had joined them, and by the close of 1878 the Craigs and Timpanys also. Two new fields were occupied—Tuni by the Curries in 1876, Akidu by the Craigs in 1880.

In 1879 the McLaurins returned for their first furlough. During that time both did much deputation work, and Mr. McLaurin taught for a session in the theological department at Woodstock.

In 1882 he returned to India, and became principal of the newly established Theological Seminary at Samal-cotta. The return of Mr. Craig and the Curries in 1884 doubled the tasks of McLaurin and Timpany. Early in 1885 McLaurin's health broke, and he was compelled to take a sea voyage to Rangoon. A few weeks later the glowing but overburdened Timpany fell at his post, and Brother McLaurin had to return and assume the whole burden of the mission. He did it with uncalculating devotion, but it was too heavy, and in 1887, more dead than alive, he set sail for Canada. A year later, having considerably recovered his strength, he was appointed Secretary of the Board, and for the next three years did splendid service. But he could not be content here, and as his strength would not permit him to live on the plains where our mission operates, he accepted in 1891 the appointment of the American Board again, to carry on literary work at Bangalore. In that work he continued until four years ago, when his health failed. Since then he has been in our midst waiting the summons to the heavenly home, which came to him March 28th, 1912. Services were con-

ducted at the home by Professor Trotter, in Walmer Road Church by Dr. Brown, Drs. Norton, Cameron and Farmer taking part. Interment was in Woodstock.

Dr. McLaurin was a man of large ability, not encyclopaedic in mind, but a clear, deep thinker; sound in judgment; wise in administration; with an indomitable will, and a genius for steady work. He was eminently a man of strength and sanity.

He was a genuine Christian, a lover of the truth, a bond-servant of righteousness, a good soldier of Jesus Christ. There was nothing of the fussy or effusive about him, but he was real and true. And underneath the undemonstrative manner there lay ever the warm-heartedness of the Highlander. He was a whole-souled missionary. Nothing lay so near his heart as India. He had no regret over the career he had chosen. He would not have exchanged it for the world's millions. He was a hero amid its trials. He faced death often, and at last triumphed over it. And he had the insight which the right spirit brings. At the World's Conference in 1888 he pleaded for the evangelization of the world in our own generation. At the Baptist World Alliance of 1905 he speaks of being "sore and sometimes hot with indignation as we confront these millions with empty hands."

How can one fittingly summarize his work? He baptized over 2,500 converts. Mr. and Mrs. McLaurin founded for us what is recognized as one of the best-managed and most successful missions in the world. It required courage, faith, love, tact and wisdom. The organization was on true lines—evangelism, then education. Their spirit of thoroughness and devotion has become characteristic of the mission. It is the practice of our Board to trust the Conference in India. That policy was made easy at the outset because the first missionaries so enjoyed the confidence of the Convention before they set out for India, and so held it by their sound judgment and unquestioned consecration. Through his literary work he has left a legacy to India that will bless her through all the coming years. And here in Canada and the United States he has done much by voice and pen to enlighten us as to the urgency of India's needs, as to our own duty and privilege, as to the greatness and glory of the missionary's task and

as to the enduring worth and influence of a life lived in the Spirit of Christ for the glory of God and the good of men.

May we all follow him as he followed Christ.

MISSIONARY NEWS.

Formosa, that island made familiar to us by the work of Rev. G. L. MacKay, is one of the needy fields of heathendom. The Japanese have had possession for sixteen years, and have done a very great deal in improving the conditions of life along many lines. Commercial activity has increased rapidly, and educational institutions are springing up everywhere. But they have not brought the Christian religion. The two missions now working there have had a good measure of success, but the great mass of the people are still quite untouched by Christianity, and no work at all is being done among the 80,000 Japanese living on the island. It is surely a field both needy and inviting.

Persia is presenting a difficult problem and a pitiful spectacle. It is said that besides the unhappy relations between itself, Russia and Britain and the consequent unrest and exasperation, lawlessness, robbery and violence are becoming the rule rather than the exception, in both town and country districts. To add to the distress, famine is laying hold on the people in many parts. The visits of Rev. Yonan Shabbaz has made Persia seem much more real to us of Canada, and we may well remember very prayerfully him and his people, as he returns to continue his preaching and teaching of the gospel of our Lord.

Africa—"How the Dark Continent was peopled"—in popular thought the Africans are all negroes. But in reality the Dark Continent is a museum of races. In the remote past, race after race entered Africa from Arabia, and, driving the older invaders before them, swept across the continent. First were the bushmen, a diminutive copper-colored race of hunters. Landing in the vicinity of Somaliland, they wandered across the continent.

The negro seems to have been the next important arrival. This power-

ful black race pushed its way across Africa from east to west, until it occupied all the country from Cape Verde to the Nile Valley. The bushmen turned their faces southward to avoid the inrush of negroes.

In course of time Hamitic and Semitic tribes crossed the Isthmus of Suez or the Gulf of Aden into Africa, and gradually occupied the northern and northeastern regions.

By intermarriage of negro and bushmen (and perhaps Hamite) the Hottentot race originated in the region north of the equatorial lakes. At an unknown date these people, driving their horned cattle before them, emigrated southward, pushing their way through the vast hunting-grounds of the fierce little bushmen, until they reached the southwestern coast.

After a lapse of centuries the bushmen were again disturbed—this time by the powerful Bantu tribes. This hybrid people first appear north of the lakes, and may have originated in the ingrafting of Hamitic and Semitic tribes upon a negro stock. A proud, imperial race they were, and, disturbed in their original home, they swept over the southern half of Africa. The conquest took centuries to accomplish, but gradually the Bantu drove Bushman and Hottentot alike into the southwest corner of the continent, and themselves occupied the mighty African peninsula. The L. M. S. work is among the Bantu people.—L. M. S. Chronicle.

The problems of South Africa, chief among which is that of racialism, seem to be in a fair way of being solved, largely because the leaders of its destiny are in many cases men of strong Christian principles, who are 'honestly striving to apply the Sermon on the Mount to the demands of the situation.' General Botha is one of these, and if Britons will unite with Boers, as he wishes Boers to unite with Britons, the dangers arising in South Africa from the attempted welding of two peoples will soon be a thing of the past.

Oberlin College, which has done many notable things in its history, has as one of the most notable, established a daughter college in Shansi, China, which is now four years old. Once a year they have Shansi Day at Oberlin, when the students gather in large numbers to

hear reports, learn of needs and give their contributions to the support of the new institution. They raise \$2,000 and more in ten minutes' time, and raise it from a body of students, one-third of whom are supporting themselves through their college course.

We hear a very great deal of the lack of young men and older boys in our Sunday school and church work. It is encouraging to find that of the 15,000,000 enrolled in the Sunday schools of North America, 40 per cent. are over eighteen years of age. It is estimated that in the last five years 500,000 men have been added to the Sunday schools, and that there are probably now enrolled in these schools as scholars, officers and teachers from two and a half to three million men. Surely sackcloth and ashes are not appropriate yet!

The Waldenses of Italy have been one of the most bitterly persecuted of the Protestant sects of Europe. But they have maintained their separate existence through all the years, and now a day of expansion seems to be dawning for them. Romanism is not meeting the needs of Italy as it once did, and the cleavage in sympathy is becoming more marked all the time. This has given the Waldensians an opportunity, and they have dotted their churches all over Italy and Sicily. Nearly all the larger cities have self-supporting churches and good buildings, and a large new edifice is just now in course of erection at Rome. The three governments of the royal children of Italy are Waldensian young women. Evidently their feet are to be set in large places.

MORE OF THE GOSHA WOMAN, SURAMMA.

Miss Isabel Hatch.

Dear readers of the Link.—Dear Mrs. Ryrice's graphic and sympathetic account of her visit to Ramachandrapuram in the March number, would draw your attention to the Gosha woman, who visited us secretly when our visitors were with us, and you will I know be interested in her further history.

The last baptism I saw before I left India on furlough, was the baptism of this same 'lovely and modest' Suram-

ma, and great was her rejoicing on that day. It was at Samalkot, for we feared a disturbance at Ramachandrapuram.

Her face shone as she came up from the water, and as we women stood around her in one of the class rooms, we watched her exuberant joy, as she sang one hymn after another, hardly being able to contain herself. One daughter was with her, and she stayed that night with another married daughter in Co-canada. I wrote her after leaving, and she sent me brave messages back. But the following is the very last word concerning her, and is taken from a private letter from Miss Jones, written home.

Will not many take this woman on their hearts in prayer? She has great gifts and great influence, and God may use her to great service. Miss Jones says:—

"Suramma came to see us on Sunday night, just as we were about to retire. We were tired and sleepy. We (that is, Miss Cooper from Colombo, who was with me for a week, and I) had in the morning visited the Savaram Sunday School, and Petabai's mother, who is very ill; had attended the long monthly meeting, when five adults from Pedaparti were received into the church, and twelve of the boarding boys were examined and received for baptism; had gone to the canal and witnessed the baptism, besides little etceteras.

"It was four months since I had seen Suramma. They are building a new house, and in the meantime are living behind the son's shop.

"She told us we must not come to see her there, that she would send to me if convenient at any time. I have sent messages of greeting, but not until now had we met. I felt so glad to see her that I am sure my arms circled her as strongly and tenderly as did her arms circle me.

"Chittamma (her daughter) was with her. Then she sat down and told us so calmly and almost joyfully the story of the persecutions and trials of the last few months. Her son had found out that she had been baptized. He spit upon her, saying, 'Chee, chee!' (a term of infinite contempt). He said the Christian Christ was a bad man; she must give up praying to Him or speaking of Him, and must worship idols. If she would not do this, he threatened to

kill her, and then kill himself. He found also his young wife on her knees, and told her she must give up this thing; or he would send her back to her own house. God gave His grace to bear and to witness calmly and fearlessly, but respectfully.

"My son,' she said, 'though you should harm my body, you cannot touch my soul. You may abuse me; I will not abuse you. You may strike me; I will not strike you back. You may kill me; but give up my faith in Jesus, I cannot. He is my Saviour. I am His child. Do not kill me. Do not kill yourself. What shall it profit a man if he gain the whole world and lose his own soul. Do not kill yourself. We will separate.'

"For many days he kept them apart, and had his meals cooked by a Brahman. For some reasons, the neighbors, and even Gowrazu Garu, our Brahman teacher, interceded, and requested the son not to divide up the property; so he sent her a rose for a peace-offering, and is again eating with them. The neighbors said, 'What good is gained by casting her out? Will it make the fact of her being baptized less a fact? Will it make talk cease?'

"So now they are together. She is really imprisoned, but, oh, how much she has grown in grace. Bible verses and hymns come to her lips unconsciously, and her life is hid with Christ in God. She looks forward to her release from this prison when the new house is completed. It looks as though all but this eldest son were learning to love and trust her Saviour. I feel envious of her crown, and yet I could not keep back the tears as I thought of her suffering for Christ's sake. They had stolen away while the son was asleep."

Perhaps a circle of prayer might be formed through the "Link" that this Saul might become Paul.

GRANDMA ROBINSON.

In January last this world was made the poorer by the passing away of a saintly woman, known for many years to the people of Bobcaygeon, and also to the readers of the "Link," and to Miss Hatch in connection with the Leper Home accounts, as Grandma Robinson. She was born in Devonshire, on the day of the battle of Waterloo,

June 15th, 1815, and lived ninety-six years and seven months.

For over a quarter of a century she had practically been confined to the house, and for ten years almost entirely to her own room. However, her influence was felt by very many. Sitting quietly in her rocking-chair by the window, her peaceful face smiled a welcome to the many who sought her, and never did any one leave without an earnest word of counsel or comfort. Her Bible, ever her constant companion, lay beside her on the little table, and it was ever her wont to quote from it or refer to it in any conversation. For years she had a box filled with small natural objects, photographs, etc., from many countries, particularly India. In showing these treasures to her callers, she invariably mentioned the Leper Home at Ramachandrapuram, enlisting sympathy on its behalf. By this means many dollars have found their way to Miss Hatch for the needy ones under her care. She was always deeply interested in Foreign Mission work, and was for some years a life member of the Women's Foreign Mission Society of Western Canada. She has two grand-daughters on foreign mission fields, viz.: Mrs. Chas. Ewald, wife of the Continental Secretary of the Y. M. C. A. in South America, and Miss Robinson of our own Telugu Mission in India.—Contributed.

OUR ZENANA WORKERS.

Extracts from the half-yearly reports of Misses Gibson, Beggs and Phillips. Miss Phillips has joined our staff of workers during the past year.

During the last half-year I have visited 91 houses, making altogether some 304 visits, and reaching about 300 women with the Gospel. Of these 91 houses, 6 were new ones. In some of them the women have never heard the name of Jesus, while in others the Gospel was pretty well known, they having heard it in some other town, or village, or had been visited by some one else hitherto, but as they so easily forget the good words, it is almost always a new story, especially the story of the Cross. The majority of these women are uneducated, not knowing a letter of their own language even, so that it is difficult for them to retain anything in their minds which they have heard a few times. This makes our work trying. Then there is so much to be done,

so much superstition and false teaching to be removed before the truth can take any hold of their minds. But by the Master's help, we have tried to sow the seed of the Kingdom beside all waters during this term, using the sword of the Spirit against the powers of darkness, and we believe that the darkness is being driven out of many hearts and the light is dawning in them, and what is more, it is leaving a moral and practical effect on their lives. This was illustrated lately in the case of a young woman who professes to be a believer in Jesus as her Saviour, and has learnt the worth of prayer. She testified to this by telling of how, in several cases of trouble, she had obtained help by praying to the Lord, and she said, "Believe me if you will, or not, since I given up all idol worship and have learnt to pray to the Lord, He has answered me every time." And she told of how she even tried to impress this on her husband, and persuaded him to give up idols and turn to the living God. Another who is also a believer, often tells of how in her distress she has prayed and received help, and a third, who is poor in this world's goods, testifies of how, when she seeks help from her rich relatives, she first asks the Lord to put it into their hearts to give, and then she is sure of receiving what she asks for. This is all the more wonderful because these people do not understand what prayer is, as a rule. They have been taught only to bow and offer something to an idol before they can expect any help or avert any trouble. Strike a bargain as it were, "I will give you so much if you will do this thing for me." Not to come like children to a father; but now that they have learnt that God is their Father, they are glad of the privilege of prayer, and He honors their simple faith in order that they may trust Him for greater things. "Him that cometh unto Me, I will in no wise cast out." is a verse I often quote, and many are glad to hear it. This is the bright side of the picture, however. There is a dark side also, which makes one realize how very much there is yet to be done. There was opposition in several houses this term, but it came almost always from men, or boys. Only one woman dared to oppose the truth. One day, because she could read a little and did not care to hear the truth concerning sin and its punish-

ment, she spoke of the Cross as an offense, "a human sacrifice is necessary they say," she said—not knowing of what she spoke—but she soon subsided. One young man who could speak English fluently, objected to his women being taught that idol worship was wrong. Another one destroyed a tract in front of me, to show his contempt for the Christian teaching. Then there is the deep-rooted belief in false teaching and idol worship. One who leads a life of open sin, and has devoted her two adopted girls to the same thing, is very religious. As she sat down to listen to the Word of God, one day, she also prepared to partake of, or chew, some betel leaf, a kind of digestive taken after a meal. Before partaking of the leaf, etc., she put it to her eyes and nose and then into her mouth. When asked by me, "What is the meaning of such an action?" "All for God," she replied, so religious and pious is she. Later she told me that she worships the sun above. And why, I asked? "Oh, he is the witness that sees all I do, and he will not let on if I bribe him thus."

"Foolish woman," I said, "the God who gave you sight, sees you all the time, and needs no witness, for He knows all you do." This impressed her some.

In the very next house I visited that day, the woman who is both educated and wealthy, and has a son studying for his M.D. in Edinburgh, Scotland, was preparing for the feast to be kept the next day, in which she would worship the moon. When asked if she knew what the moon was, replied, "Oh, he is the same God—there is but one God."

These women have heard the Gospel many times, but this false error has such a hold of their minds, and their religion is one of the fruits of the flesh and not of the Spirit.

So many seek after the things of this world, but some are seeking the things which are above. To continue to go everywhere sowing the seed by the wayside, in stony soil and, we trust, sometimes on good ground; and we shall reap if we faint not.

Yours in the work for India's women,

LOTTIE GIBSON.

Cocanada, January, 1912.

"Hitherto hath the Lord helped us." As far as numbers go, we may certainly rejoice in progress having been made, for we have now 97 houses and 20 pupils under instruction in Zenanas, an addition of 5 since this time last year.

The women, I need not say, as a rule give one a very affectionate welcome, and seem so eager to listen to the Bible. One cannot help being struck with the great desire among the young women for instruction. Many of them are willing now to pay for their books. It is wonderful to see some of the women, in spite of babies, cooking and many household duties persevering in learning to read. So many of the women are sadly deficient in steady application; one is glad to give as much time as possible to those who are really anxious to get on. Some of the girls I am happy to say, have committed to memory several of our hymns and Bible tracts.

I shall here relate a few incidents which were brought very prominently to our notice, and which I think will show that some of them really love the Saviour and some are learning to love Him.

Venkatarathamma (the blind woman) listens to the Bible very eagerly, and says that she has given her heart to the Lord, and that she knows He has cleansed her from all her sins. She has committed to memory a few texts. She is very poor, but has a very happy face. She looks out for our visits, and as soon as she hears our voices, watches for our footsteps to welcome us with a very pleased face and a bright "Sajaam amma."

There is another old lady, who I think is already a Christian at heart. We called to see her when she was in great grief at the loss of her grand-daughter, an amiable young woman, who left a girl of two years old; she told me she felt so glad when she heard our voices, for she knew we would talk to her of a Saviour's love, and that was the only thing that brought comfort to her sad heart.

Another woman in the same house also seems much interested, and says she admires and believes in the Christian religion, and would become a Christian if it were not that she would have to give up so many dear to her.

A few weeks back we had a gathering at the bed of a very sick woman. I read to her slowly the story of Jesus healing the paralytic from Matt. 9: 2-8, dwelling chiefly on the words of Jesus. "Son, thy sins be forgiven thee, take up thy bed and walk." The poor sick lady and her mother listened with eagerness. She said: "Why does God send such sickness? Why, if He does not want me to be well, does He not take me away. I want to die. I do not want to be a burden." It was very sad indeed to look at her and to hear her mournful complaint. I tried to show her that we cannot understand God's purpose, but I am afraid with little effect. Her mother who seems to love the Lord, said, "I know that the Saviour will heal my daughter. I told her to ask Him to heal her. I know He is able to do it." She told me that she never forgets to pray, and that she is asking the Lord to restore her daughter.

Another dear young woman said, "Write and tell the ladies of Canada that I love the Lord Jesus, and that I am reading the Bible every day, and that I have given up every kind of idol worship, because I know there is no truth in them."

The dear woman mentioned in my reports, is strong in faith. Receives us always with a bright smile and says, "The Lord has been good to me, and is helping me in many ways. I pray to Him before I go to bed, and when I rise in the mornings, I praise Him for His watchful care over me."

One gets cheered to hear Rathnamma speak: she is verily a follower of the Lord. At our last visit to her, she said, "The Lord has been trying me much, sometimes I feel as if He has forgotten me, but when I take up His Book and read, I find words of comfort. When I pray to Him, I feel so very happy. The Lord has been good to me during the past, and so I will trust Him till the end comes."

Our dear Kanthamma says that she has her foundation on the Rock Christ Jesus, and no one is able to shake her faith. We are hoping to see her come out and confess Him openly.

In conclusion, I ask the dear friends to pray for us that God's blessing may rest abundantly on us during the coming year, and that the Spirit of God may work mightily in the hearts of our dear women.

P. BEGGS.

The "Home Missionary Society of India" gave me a scholarship in 1910, to go through a year's course of Missionary Training in the C.E.T.M. Training Home, Madras, and I appeared for, and passed my first S. I. M. A., Telugu examination in November of that year in Ingore District.

I came to Cocanada on the 13th of the same month, and went with Miss Gibson in the afternoons for five weeks to the Zenanas she visita.

From January to April I took the Kindergarten class in Timpany Memorial School, and read Telugu with a Munsbi for an hour in the mornings. I conducted the servants' prayers daily, and attended a village Telugu Sunday School on Sunday mornings. The servants have committed to memory two hymns and ten Bible verses since last July.

From July to November I have been reading Telugu in the mornings, and attending the Zenanas in the afternoons with Miss Beggs. Since then, I have been going to the neighboring villages and Zenanas in the mornings also, with a Bible-woman. The villagers are, as a rule, willing to listen to the Gospel Message, but sometimes we meet with refusals on the plea that they have no time, but we tell them that life is very short, and they ought to make time to listen to God's Word, and after we reason with them, they sometimes listen to the message; occasionally, they call out to us as we pass by. I have been visiting the hospital once a week; the patients are glad to see me, and to hear the Word. Some of the girls in the zenanas are reading the Gospel of St. Matthew and committing to memory special texts. Please pray with us that every hearer may receive Christ as her Saviour, and confess Him before men.

EMMA G. PHILLIPSZ.

WHAT WE ARE DOING.

Miss Priest writes: "It seems to me that almost any day of my life might be part of a story that would help link our sisters at home more closely to the work of the uplift of the people here. For instance, this is a rainy day, and I am taking advantage of it to write. It is too dark inside, so I sat on the east verandah this morning, but so many interruptions came that I moved out to the south one. As I sit here writing,

Lydiama, one of my Biblewomen, is seated on the floor near me, writing out a hymn which a caste woman asked for the other day, and I have but one copy of it. We were so glad to be asked to that house and to have the women so interested. Not far from her sits a caste boy of about 12 or 13. We are helping him to learn his letters in odd times. He has to work, and has no chance to go to school. To-day he is helping the mason who is doing some repairs for me, and the tiles have run short. So he came along to see me, and I gave him a pencil and paper to write some letters on. When Lydiama finishes that hymn she will write out something which I am translating for our Women's Session in the Association in Narsapatnam."

This gives a glimpse of the difficulties under which many of our converts have to lead their lives: "A young man who was converted while in Natal, came home wanting to win his wife, so that they together might set up a Christian home. He is one of a family of seven brothers and several sisters. All are married but the youngest brother, who is still a small boy. They are all together, as you know the joint family system prevails. There are not enough rooms for each couple to have one to themselves, so Polayya and his wife have to share the common room with others of the family. In a chance for a quiet chat with his wife the other day, she said: 'If we only had a room to ourselves, then we could pray together and he could teach me more.' The failure of the rains in their season this year has created famine conditions, and so he cannot get the money to build even a small house costing about \$15. So many things enter into these people coming out openly. If his wife is baptized, none of the relations will touch her water pots or help her in the many little household matters in which they depend much on each other."

Two numbers of the "Virekavati," the Telugu Christian monthly magazine, have come to hand. It presents a most attractive appearance, and though somewhat like our own paper, is much larger. The reading matter had to be taken on faith, but from the annotations kindly inserted by the editor, appeared to be very interesting. Miss MacLaurin was the first editor, and since she has been

home another of our own missionaries, Miss Mabel E. Archibald, M.A., of Chicaeole, has been carrying on the work.

An effort is being made to establish a Christian Conyerts' Home in or near Pithapuram. Those who are to benefit by it are members of the higher castes, who would have to leave their own homes to become Christians. This home is intended to be a refuge for them until they can find their place amid the new conditions of their lives, and it will also be a training school for Christian doctrine. Two homes, one for men and one for women, would cost \$4,000. Pithapuram is chosen because of the presence there of our two missionary doctors, Dr. Allyn and Dr. Smith.

Mr. and Mrs. Chute, Mr. Stillwell and Miss Ryerse are on their homeward way, and will arrive here in May. With them, rather unexpectedly, is Dr. Allyn, who was granted a six months' leave of absence by the Board for a much-needed rest, and whose parents sent for her to spend the holiday with them in Edmonton, Alta., rather than in the hill resorts of India.

Miss Zimmerman writes from Avana-gadda: "I am seeing Avana-gadda for the first time, and am dreaming dreams about its future. It is an ideal place for a new station. The work has already begun in the hearts of the people. These are busy days, and full of new experiences. It is not easy for those who have never been in India to imagine the various experiences we meet and the various scenes witnessed by the touring missionary. We meet all sorts of people. We enter the homes of well-to-do people as well as the houses of the very poor. Some are indifferent, some eager to learn. During the past week I have seen the humorous side, and have laughed heartily. But there have been painful and heart-breaking scenes, and now and then scenes which have gladdened our hearts."

The Home Missionary Conference, which convened in Toronto, April 9, 10 and 11, was one of the notable events in our denominational history in Ontario and Quebec. 110 out of 120 Home Missionaries gathered for this three days' conference, and from

beginning to end there was evident in a very large measure a thorough grasp of the demands of our Home Mission work, unbounded enthusiasm and confidence in the meeting of them, and a real ability to grapple with all the duties and problems of the Christian ministry. The subjects of discussion were proposed by the missionaries themselves, and seemed to touch all departments of their work.

The meetings and the noon and evening meals were held by invitation in Jarvis Street Church, and the women of the church gave a most enjoyable reception on the Tuesday evening to the missionaries and their hosts and hostesses.

Altogether, the Conference was an unqualified success, and will mean much not only to our mission churches and to the esteem in which our missionaries are held, but to our whole denomination in these two provinces.

IDEALS IN MISSIONARY WORK.

Mrs. H. H. Ayer.

(Continued from April "Link.")

Superintendent of Bands.—What the Association Director is to the Women's Circles, our Superintendent of Bands is to the work among the young people and children. She is a person of great importance and unlimited possibilities, and all the qualities of the ideal Director may be applied to her. She is appointed by the Home and Foreign Mission Boards.

Our ideal Superintendent encourages the formation of Mission Bands in every Church in the Society, and gives special attention to interesting young people in missionary work. She maintains a correspondence with the Band and reports to the Boards any items of interest in regard to her work.

She is always at hand at the annual meeting with her annual report, which is not a mere skeleton of figures, but a form fully clothed with interesting facts relating to her work.

She aims to be well informed on all points of the work, so that she may intelligently reply to the questions which frequently crop up. She is glad to receive suggestions and is always on the lookout for new methods and bright ideas to pass on to the children.

Our Superintendent receives the list of students for support in schools in India, and gives out the names of the

girls and boys to those individuals and Bands who wish to concentrate their effort on some specific object. When a child dies or is removed from the school or in some way does not turn out well, those who supported her are apt to feel discouraged and loss of interest is the result. It is here that our ideal Superintendent, while assuring them that some other child will receive the benefit of the gift, endeavors to build up a broader and more loving interest in the work as a whole, rather than encourage the centreing of the entire effort on an individual. She refers the Band to the missionaries, who have charge of the schools, for the detailed information regarding the students in India, which is always so eagerly sought—for her own lists are meagre in this regard.

No need to ask if this officer is happy in her work, for her smiling face tells us that she has the inward knowledge that she is doing what is well pleasing in the sight of Him, who said "Suffer the little children to come unto Me."

The Ideal Circle,—it naturally has a set of ideal officers—a President, bright, enthusiastic and prayerful. She is always on time, and takes care that the meeting is opened and closed punctually. She keeps in touch with up-to-date missionary news and is always on the lookout for speakers to brighten and vary her knowledge. This she plans ahead, so that the business of the meeting will run smoothly. She is familiar with the aims and needs of the Societies, and when any special appeal is made by one of the Boards, she repudiates the method of taking from the Home Mission offering because the Foreign Mission Society appears more needy, or vice versa, but impresses upon her Circle the increasing demands of the work. She stimulates its members to greater service.

She is also careful to see that no Home Mission money collected by the Circle, is used for church furnishings or repairs on the parsonage, for the circles are pledged to support the Boards, and such work belongs to the Ladies' Aid.

She devotes at least five minutes of each meeting for short prayers, in which our missionaries at home and abroad are remembered by name, and the native workers, officers and members of the Board not forgotten.

Our ideal President sees that a time for the thank-offering is set, and ar-

ranges with her programme committee that this will be a special and open meeting at which strangers will be welcomed and an opportunity given for new members to join the Circle. Nor does she forget the observance of the "Day of Prayer" appointed by the Boards, but calls a meeting at the most convenient time and place. She sees, too, that a Home Mission box is prepared, and in the weekly sewing meetings which precede its packing, Home Missions become real to some hitherto uninterested.

The ideal Secretary is careful and accurate in her minutes. She sends the notices for the meetings for the church calendar or pulpit, and encloses a note with the latter asking the minister to show his own sympathy with the aims of the Circle by a word. She writes to the "Link" and "Visitor" at least once a year, relating some item of interest concerning her Circle, for she knows that others will be glad to hear of progress made.

Our model Secretary fills in the blanks accurately for the Association and Convention, and returns them within the stated time to her Director. Nor does she fail to fill in all the spaces, for she knows that if she leave even one item unanswered, it will keep her Director from making a full report for her Association.

Our ideal Treasurer is always on hand with her statement at the Monthly Circle Meeting. She keeps in close touch with her collectors, for these are most important factors in our ideal Circle, and she depends on them for prompt payments. She sends her money in the form of a cheque or money order to the Treasurers of the Societies, thus avoiding delay and confusion. Enclosing her full address on a half sheet of paper, she states explicitly if any money is to be used for a special object; and if there is more than one Baptist Church in her town she does not fail to name the one represented by her.

This Treasurer knows that the financial year closes on a given date, and she makes it a point to send her money before that month, certainly before the last days of the month, for she realizes that the Treasurers of our Societies are busy women, and besides, delay would cause needless anxiety to the Boards.

She is aware that the life membership in the Home Society is \$15.00, and in the Foreign \$25.00, and in her tactful,

persuasive way she lays the matter before those women in her church who are well able to give such sums, and secures their fees to swell the contributions of her Circle.

And what of the ideal Circle Member? Does she feel her duty done when she has paid her dollar, attended a few meetings when nothing prevented, and felt a passing interest as she read of the work?

No, indeed! She will be devoted and loyal to the Circle and its officers. A regular attendant at the meetings, she realizes that her presence alone counts for much.

She understands that the dollar membership fee named in the constitutions is not intended to fix the sum which the members are to give to the treasury—rather it is the least—and she feels it her privilege to give as generously as possible. When any appeal comes for a special object, or for new buildings, she does not say, "It is no use, we are doing all we can, the Boards are demanding too much." Instead she remembers what the knowledge of a Saviour's love has meant to her, and realizing that the pledges of the Boards are made in reliance upon the Circles, and that the responsibility of every member of every Circle is for our missionaries, our schools, our Biblewomen and native helpers, she gives accordingly.

The ideal member reads the Missionary "Link" and "Visitor," and is well up in information concerning missions. She is always ready to help her President by taking part in prayer or in any other way when asked, and should she be appointed to take charge of subscriptions for the "Link" or "Visitor," she makes it her care to have every woman in the church a subscriber, the price, 25c and 15c respectively, being within the reach of all.

When she attends the Association or Convention as a delegate she makes a point of being present, note-book in hand, at all the sessions, and on her return is able to give an intelligent and interesting report of the proceedings to her Circle.

The ideal Circle has every woman in the church an interested member, and in order to reach this goal our ideal member sets enthusiastically to work. She realizes that the only way that this can be done is by personal work—woman to woman.

She engages the co-operation of her sister members in the observance of "Crusade Week," and by her persistent effort (for one woman can do a great deal to inspire the whole) all the women in the church who are not members of the Circle are called upon, the work explained, and an invitation extended to them to join the Circle. Needless to say, the membership is increased and impetus given to the work.

One could go on indefinitely extolling the virtues of the ideal, but time has only allowed us a glance at the more essential points.

There is room for improvement in more than one phase of our work. Can we not each take at least one hint from the foregoing, and by giving a little more time, a little more personal influence, with faith and prayer raise the standard of our work?

Is not the true secret of our ideal in every branch of the work to be found embodied in the beautiful hymn of Frances Ridley Havergal, closing with the lines—

"Take my love, my Lord, I pour
At Thy feet its treasure store.
Take myself and I will be
Ever, only, all for Thee."

God grant that we may all meet our responsibility with such consecration.

ETHEL C. AYER.

The above was suggested by some leaflets of the A. B. M. U., and the writer thought something along the same lines for our own Circles might be of service.

CIRCLE NEWS.

Essex.—A very successful thank-offering meeting was held in the vestry of the Essex Baptist Church. The President, Mrs. A. H. Meston, presided. Miss Ritchie addressed us on missions, and was appreciated very much. \$7.50 was taken as thank-offering, and four new members were added, making in all twelve, with a growing mission spirit.

Mrs. T. C. Stoddard.

St. Catharines.—A very successful mite-box entertainment was given by the Mission Band of the George Street Mission Thursday evening, March 14th. The whole programme was carried out by the members of the Band. An exercise entitled "Mother Goose and her

family of Mission Workers" was given with good effect.

After the mite-boxes had been opened and contents counted, they were found to contain along with the open collection the sum of \$28.00. This amount will be equally divided between Home and Foreign Missions.

Miss Mabel Wismer,
Secretary of Band.

Grimsby.—Our Ladies' Aid has been doing very practical missionary work lately. Before anniversary services they house-cleaned the church building, lifting carpets, etc., affording much satisfaction to all. Their last meeting took the form of a "bee" to assist their pastor's wife with her spring sewing. This work of loving interest was greatly appreciated by the one most concerned, and she passes it on to you, sisters, as a suggestion for an outlet to your zeal

Jean Priest, Cor. Sec.

Westmount, Montreal.—The annual concert of the Westmount Mission Band was held on Friday evening, March 29th, before a crowded audience, who greatly appreciated the various numbers, all missionary in character. Much credit is due to the Band Superintendents, Misses Rickert and Muir, and to Miss Minnie Crossley, who assisted them in the preparation of an excellent programme, which was not only amusing, but instructive, and was wholly carried out by members of the Band. The collection, amounting to \$43.00, was divided between Home and Foreign Missions. On the following Thursday evening the concert was repeated, for the benefit of the Tabernacle Band, and was given in their fine school-room. The collection on this occasion was over \$16. The ladies of the Tabernacle Church served dainty refreshments to the Westmount Band and their friends. P. R.

ASSOCIATION NOTICES.

Owen Sound.—The annual meeting of Circles and Bands of the Owen Sound Association will be held in the Wiarston Baptist Church, June 13, at 2 p.m. Churches having no Circle or Band are invited to send delegates. Programme will be published in The Baptist.

Mrs. Geo. S. Burr.

Guelph.—The annual meetings of Circles and Bands of the Guelph Association will be held in Georgetown, Tuesday, June 4. Morning session at 10.30, afternoon at 2.

G. H. Dayfoot, Director.

Western.—The Circles and Bands of the Western Association will meet with the church in Ridgetown on Wednesday, the 29th May, at 1.45 p.m.

The joint meeting in the evening is expected to be addressed by Miss Janet Robertson, our missionary from India. Home Missions will also be advocated.

The programme will be of quite an interesting nature. The Presidents of Circles and Band leaders will give their experiences, and it will appear in the Baptist later on.

Will all Circles and Bands send as many delegates as possible, and bring report of year's work.

A warm welcome is extended to all. Make an effort to be present, and pray for a rich blessing on the meetings.

Jane Ritchie, Director.

Middlesex and Lambton.—The Circles and Bands will hold their annual meeting with the church at Denfield on June 3rd, beginning at 10 o'clock. Will every Circle and Band kindly send delegates, also churches where there are no Circles are requested to send delegates. A good programme has been arranged. Come, praying for God's blessing upon our meetings.

Mrs. J. G. Taylor, Director.

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

TREASURER'S REPORT, ONT. WEST.

March, 1912.

RECEIPTS.

From Circles—

Grimaby, \$9; Meaford (thank-offering \$5.50), \$7.75; East Williams, for Bolivia, \$5; Toronto, Jarvis St., \$22.12; Aylmer (towards life membership \$11.50), \$20.50; Atwood, \$2.15; Blenheim, \$5; Toronto First Ave. (life membership for Mrs. S. Deans), \$18; Toronto, First Ave. Y. L. (life membership for Mrs. S. Deans), \$7; Brantford, First Church, for Miss McLeod, \$25; Colborne, \$3.50; Uxbridge, \$7; Cobourg, \$5.40; Markham

Second (thank-offering \$4.35), \$10; Toronto, Ossington Ave., \$22.92; Toronto, Walmer Rd., \$24.05; Watford, \$4; New Sarum, \$2; Whitevale, \$7; Ingersoll (thank-offering \$7.50), \$20.78; St. Catharines, Queen St. (lepers \$1.75), \$16; Bracebridge, \$5; Galt, \$6.30; Toronto, Pape Ave., \$2.35; Ailsa Craig, \$10; Niagara Falls, Morrison St., \$5; Tiverton (thank-offering \$15), \$17.90; Fingal, \$1.15; Haileybury (thank-offering \$5), \$14.50; Toronto, First Ave. Y. L., \$9; Essex, \$5; Harrow, \$10; Haldimand, \$2; Norwood (thank-offering \$3.75), \$6.25; Jaffa, \$2.50; Delhi, \$5; Port Hope (thank-offering), \$26.10; St. Catharines, George St., \$5; Chesley, \$4; Woodstock, First Church, \$7; Chatham, William St., \$9.95; North Bay, \$7.05; Leamington, \$13.50; Gilmour Memorial, \$8; Beachville, \$2.65; Whitby, \$3; Huntsville, \$5; Brooke, \$3; Burtch, \$5; Peterborough, Murray St., \$27.70; Wingham (thank-offering), \$3.75; Toronto, Christie St., \$5; Brooke and Enniskillen (for "B. Martha" \$17, thank-offering \$1.50), \$21; Toronto, Parkdale Church (lepers \$1), \$20.85; Burlington, \$13.50; Sarnia, \$15.25; Port Elgin (for "V. Bhagyamma"), \$4.25; London, Talbot St., \$34; Cheltenham, \$10.50; Fort William, \$14.50; Chatham, William St. (for "D. Veeramma"), \$39.60; Kingsville, \$4. Total from Circles, \$664.27.

From Bands—

Stouffville (Cocanada Class-room Building), \$11; Port Hope (for Miss Zimmerman's horse), \$5; Villa Nova (for "D. Atchaima"), \$2.50; Belleville Boys (for Miss Zimmerman's horse), \$1; Brantford, Park Church (Cocanada Class-room Building, one share), \$5; Peterborough Murray St. (for "M. Leah"), \$10; Sarnia, Central, \$3.52; Durham, \$2.50; Hamilton, Kensington Ave., \$17.50; Hespele, \$2.63; Petrolia (for "G. Devasahayam"), \$17; St. Catharines, George St., \$19; Lakefield (for Miss Zimmerman's horse), \$1; Grimsby (for "B. Sooriah"), \$4; Frogmore, \$2.80; Niagara Falls, Morrison St., for new medical missionary, \$15; Belleville, Girls' Timpany Band, for "K. Keranama," \$12; Brantford, Calvary Church, \$5.89; London, Egerton St., \$2.50; Owen Sound, for "S. Cornelius," \$10. Total from Bands, \$149.84.

From Sundries—

Campbellford, Philathea Class, for Miss Zimmerman's horse, \$2.15; Georgetown, B. Y. P. U., for student, \$17; Kingsville, B. Y. P. U., for "K.

Joseph," \$8.50; Toronto, Century, Women's Bible Class, for "P. Egulama," \$17; Miss M. F. Langton, for "E. Susie," \$25; "F. & A.," for "Sayama" and "V. Anna," \$10; Mr. L. N. Allyn, for Dr. Allyn's return passage, \$400; Proceeds of sale of Miss Hatch's booklet, for Vizagapatnam School, \$123.25; members of the Board, for extra holiday expenses, \$107; Toronto Union Circle meeting collection, \$9. Total from sundries, \$718.90.

DISBURSEMENTS.

By cheque to General Treasurer on estimates for India, \$885.18; furlough allowance, \$33.34; extras, lepers, \$30; Leper Appama, \$5; Vizagapatnam Caste Girls' School, \$123.25; extra holiday expenses, \$107; for Dr. Allyn's home coming, \$400; Expense Account; Treasurer's expenses, \$20.83; 250 envelopes, Grand & Toy, 70c; Typewriter for officers, \$101.25.

Total receipts for March, \$1533.01.

Total disbursements for March, \$1706.51.

Total receipts since Oct. 21st, 1911, \$6206.70.

Total disbursements since Oct. 21st, 1911, \$5786.34.

During the month a new Circle (St. Catharines, George St.) and a new Band (Hamilton, Kensington Ave.) have reported to the Treasurer.

MARIE C. CAMPBELL,
Treasurer.

MRS. GLENN H. CAMPBELL,
113 Balmoral Ave., Toronto.

MISSION BAND—INDIA.

Lesson III.

Scripture Lesson: Build on a sure foundation. 1 Cor. 3: 9-15; Matt. 7: 24-29.

Chorus by younger members, with motions: "We are building every day." No. 21 in "Sacred Songs for Little Voices." (Every Band would find this book useful. It is 15c at the Bureau.)

RECITATION.

Little builders all are we,
Building for God's eye to see,
Not with hammer's cheery ring,
Not with outward chiselling,
Back and forth no plane we draw,

Never need we use a saw.
Though no tools our hands may show,
All the while the buildings grow.
Building, building, every day;
Building with the words we say—
Building from our hearts within,
Thoughts of good or thoughts of sin—
Building with the deeds we do,
Actions ill, or good and true.
Oh, how careful we should be,
Building for eternity!
Building, building every day,
In our work, or in our play.
Building, building every day,
Help us, Lord, to watch and pray.

I. Do you wonder why we are emphasizing this thought of "building" to-day? Because, in a material sense, too, we as Bands are really into the building business. Do you not remember the call to Bands in a recent "Link," when a special, an extra, of \$5.00 was asked for a share in the new rooms for Cocanada? Who all are working for one share? Miss Pratt, in a recent letter, speaks thus of this work:

"It is almost three months since I arrived in Cocanada. It seems good to be back, and I am very happy in my work. We are fortunate in having a good staff of teachers, as we hope this year will be a successful one. The four new dormitories are almost completed. They are each 12 feet square, built with stone and mud, and plastered over. They have tiled roofs, and mud floors. Each room will accommodate ten girls. We are so thankful for these additional rooms, so that we can take in more girls and thus increase the usefulness of the school.

"I think the idea of dividing the estimate for the class-rooms into shares is a splendid one. Everyone who takes a share will be interested in the school. I do hope the money will come in during this year, because we are very much crowded in some of our rooms, and it is impossible to do the work under such conditions. Three of the class-rooms are 14x9 feet, and the classes that occupy them have from 18 to 24 girls each. In the plan of the enlargement two small rooms are to be made into one, and three new rooms, 16x25 feet each, are to be added. We do not have desks like the schools at home have, but just long benches, some with backs and some without, for the girls to sit on. They have to hold their slates upon their

arms, and do their work as best they can. The infant standard children sit on the floor."

II. Miss Pratt knows what our Mission Band members would enjoy, so she tucked into her envelope, especially for you, a story of one of her school girls. She promises to send other sketches later, so that we may become better acquainted with these little folk across the sea:—

"I want to tell you about Kassiamamma. When I came back from furlough in Canada the school girls were all out to give their welcome, and they stood in

said they were going to take the child and sell her to the dancing girls, but what do you suppose saved her from that? She had club feet. When she was still quite small, Dr. Smith began treatment to straighten the little deformed feet, but the mother could not bear to hear the cries of the child, so she took off the bandages, and the feet were soon as bad as before. Later the mother and child were brought to Yellamanchili to Miss Murray, where, after receiving further instruction, the mother was converted. Then she wanted to learn to read, and it was decided



Outcaste Village and Drinking Pond.

two rows, one on each side of the road leading into the compound. When the bundy stopped, those who could crowded near, and one of the first things they said as they brought a little girl up was, 'Amma, look at Kassiamamma's feet.' This was said so joyfully that I knew it meant good news.

Now, I must go back a few years and tell you a little of this child's history. Her mother was a poor wanderer, who came to a village where lived a Christian teacher and his wife. This poor woman was taken in and cared for, and for the first time heard about the Saviour. After a little time, a baby was born. The people of the village

that she should come to the Cocanada Girls' Boarding School. Here her little girl, Kassiamamma, became quite a pet. She is a pretty child with curly hair and shining black eyes, but it was hard to see her trying to walk on the poor little deformed feet that were so bent over that she was walking on her ankles, and the stones hurt them, and the hot sun burned them. Why were they so anxious to have me look at Kassiamamma's feet when I came back, and what did I see when I did look? By the kindness and skill of Dr. Jessie Allyn, the child's feet had been straightened, and now she can run and play like other children. What a joy it is to see

her now. She is old enough to come to school, and seems quick at her lessons. Does it seem strange to think of the mother's being only two classes ahead of her child? The school has done much for them both, and we expect that some day both will be useful workers. This is the only real home the child has ever known. What a contrast this is to the life she might have had among the heathen."

III. Miss M. J. Frith, who is now in Toronto, was the first single lady missionary on our Canadian Telugu field. Later she went to work in Assam. She was much interested in our April lesson, and so sends us an eventide picture from her own experience. She writes:

"Assam is one of the many fine provinces of India. You will find it in the northeast corner of your maps. It is cut almost into two parts by the Brahmaputra River. I may stand on the little verandah of my bamboo shack on a clear morning and count the peaks of five ranges; then I have not been able to see ranges of the great glaciers beyond because of being too near the foothills of those great Himalayas. One has written that 'Assam is under the roof of the world.' A tea-planter once said to me: 'Miss Frith, you certainly came to the ends of the earth, for what is beyond that?'—pointing to the far end of his great field of tea.

"To lie in bed, while ill, and have stretched out before the eyes so great a panorama of God's power when He created this beautiful world, is certainly wonderful. Oh, the majesty and glory all His own, which He reveals while He unfolds and unrolls the pictures the eyes behold, ever varying in tints, lights and shadows, because of the sun and clouds. The sun is going down beyond those great and everlasting hills. The fever, or nausea, has spent itself. Weak, but better, I am loth to leave my couch. Turn and look with me once more towards the setting sun. Transcendently lovely! You say, 'He is good. His mercy endureth forever.' The curtain has been drawn; night has come at the close of a day of inward delight, in spite of bodily suffering. We are reminded of God's promises, and His goodness, which has followed all the days. He has enlarged the place of my tent; He has stretched forth the cur-

tains of my habitation. He has kept His word. Now, here come the children to greet me. Little Mongoli rubs her little soft hand over my forehead, and then prints a kiss there. Little Aumrita, our mission baby, who is almost too young to articulate more than one word, calls, 'Aih, aih, aih,' while she pulls at my hand, and is eager that I get up and go out. Yam, an older child, a girl about thirteen, brings my clothes, and very soon we are on the verandah. The night is as glorious as the day, so, with little Aumrita now in our arms, we go down the steps and into the middle of the compound. We stand and gaze again at the sky. The atmosphere is clear, and all the stars of the night sing together. Aumrita, whose name means 'sweet,' with one little fat arm around my neck, waved her other above her head toward the sky, calling again, 'Aih, aih, aih,'—mother, mother, mother. Her piercing black eyes in Chinese or Mongolian settings, see the works of His hands. Mongoli, whose name means Tuesday, as she was born on that day, and Aumrita are sisters. Their father, mother and an older sister are in heaven. Their sister's name was Buditi. She was only four when she went to heaven, but she believed in Jesus, and was a prayerful child. She was seen with others in the vision given to her father before his death. God opened the door that Temmie might see His glory. He also saw waiting for him Tosin, one of the American Baptist workers, and little Buditi, and a little girl, who was one of our sweet singers in our school.

"Now we must say, Good-night. The school boys are cooking their rice in one house, the girls in another, the young man who came from a tribe far away, in another. Beggis, the translator, with some older boys of his tribes, is in another house, and in that larger one where you hear one playing on an accordeon while his wife is cooking, is one of the preachers, and the school teacher lives in the town. My evening meal is ready, too. Salaam!"

Dear Band members, when at eventide you kneel to pray, ask the Father to bless the children under "the roof of the world," and the girls in our own school in Cocanada.

Sarah Stuart Barber.