

# Canadian Missionary Link

Published in the interests of the Baptist Foreign Missions of Canada.

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## CONTENTS

	PAGE
Directory	18
Our Meetings and our Giving	19
Daughters of the King	20-21
The Story of Ganesh, the Leper	22-23
Sarah Boardman Judson and Emily Chubbuck Judson	24-25
What We are Doing	25-26
The Lepers of the World	26-28
Thank—Offering	28
Convention Notices, etc.	29-30
Treasurer's Report	30
Mrs. Barber's Message	31-32

## For Thanksgiving Day.

### Woman's Debt to Christ.

What owest thou thy Lord? Thou who,  
serene,

Ethroned in heart and home dost reign a  
queen,

Joy in thy face!

Sorrow and shame thy portion once, and  
long!

Thine only right, thy right to suffer wrong  
In lowly place.

Not of thyself didst thou thy kingdom gain  
Not thine the hand that broke thy heavy  
chain.

Thy Lord came down:

For thine uplifting stooped to pain and loss  
With pierced hand He gave thee, from His  
cross,

Thy blood-bought crown.

What canst thou render, since He now no  
more

Judean highway walks, nor rests by shore  
Of Galilee?

Thy heart's desire He knows; He gives  
reply:

"In want and woe, my weary children cry  
Ever to me."

"If but a cup of water in My name

Thou givest them, I count it all the same  
As Mine own good."

Thou, serving these in high or lowly ways,  
Shalt win, like Mary, from His lips the  
praise,

"She hath done what she could."

# Canadian Missionary Link.

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VOL. XXXVII.

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## OUR MEETINGS AND OUR GIVING.

The autumn is the time for picking up the threads of work dropped during the summer months, in Circles as well as in other organizations. In most Circles,—in almost all of the well-organized and "alive" Circles,—the programmes are planned months ahead—subjects decided on and the leaders appointed. The question arises once more as to what shall be chosen for the meetings. A large element is always seeking after something new to give spice and interest to the programme. Consequently it has come to pass that many Circles have much of China, Japan, the Islands of the Sea, under a great variety of titles, on their programmes, and in many cases very little of our own special work at home or abroad. Now, there is certainly an advantage in being acquainted with the world-wide field, and a disadvantage in having a narrow view and consequently cramped interests. But this desire to know of the work in general may be carried so far that we lose sight of the particular work which it is ours to do, and there have been some signs that this has been taking place here and there. It would be well to always remember in our Circle work that we are banded together for one purpose, and that purpose is to send the Gospel to our home land and to India. Therefore, it behooves us to be thoroughly acquainted with our own fields of operation, to know them from beginning to end, and not only to do that—which is not done and cannot be done in any single meeting or any two meetings a season—but to keep thoroughly abreast of the changing conditions and needs, which means constant study at every meeting, of both the home and foreign fields. This does not at all exclude the consideration of all other Mission work from the meetings, but it does mean

that these other interests ought to be kept strictly subordinate, and that our own ought to have the largest place and the most prominent place.

These remarks will apply in much the same way to our giving as Circles—only more so. When a group of women form themselves into a Mission Circle and come into affiliation with our Associations and Conventions, they thereby pledge themselves that all money going through that Circle shall go either to the Women's Home or Foreign Treasury. It is doubtful if all the women in our Circles really understand this, but it is so. This does not mean that many other objects—the needy in one's own town, South America, China, etc.—are not entirely worthy and very needy, and it does not mean that a woman who is a member of the Circle, or a group of women who are members of a Baptist Church, may not give to such objects,—but it does mean that the particular group of women formed into a Mission Circle cannot send the money they raise to these outside objects without breaking faith with the other Circles and the Convention formed of the Circles.

If this were not so, the Boards appointed by the Circles to attend to the business part of the work would not have any income on which they could depend, and the work which they have undertaken on behalf of the Circles might be and would be, from time to time, seriously crippled. As a matter of fact, it has been already more than once. The money raised from the Circles, then, goes to only two places—the Home Treasurer or the Foreign Treasurer.

This is the beginning of another season. See that the planning is right, the commencement right, and that the good work is continued both in the meetings and in the giving.

### DAUGHTERS OF THE KING.

(Miss S. Isabel Hatch.)

This year we rejoice again in the baptism of two caste converts. Seshamma, the one who was a little child-wife when her husband broke caste and became a Christian, whose parents had persuaded her to refuse to come to such a man, broken from caste, and spurned and hated so by his own family that they had burnt him in effigy; Seshamma, who all the years had been refusing to see her husband, or have anything to do with him, was led in the Providence of God to put on the name of Christ in baptism, to be counted as a Christian, and to be united to her husband.

The faith and prayers of that husband, who waited for over 25 years, have at last been rewarded. They are now as happy together as a bride and bridegroom of 20 and 25. May God bless them.

Suramma has long been mentioned in our Reports. There has been a wonderful growth in grace in her heart through many years, and many decided steps forward, culminating in February of this year in her baptism, for which we praise God. She was received into the membership of the Ramachandrapuram church, but lest a public disturbance might result from her baptism there, she was baptized instead in Samalkota, and there before a large assemblage of witnesses. She writes me that she is very happy, that she is witnessing for Christ to the many who come to see her, that all her family know of her baptism except her eldest son, that her daughter-in-law has become interested in the Word, that she still delights in composing hymns to her Saviour. "The mother must first see and appreciate the child's efforts," she says, "so I am sending you a copy of a new hymn just completed." May the Lord abundantly use her in the extension of His Kingdom! She is a woman of considerable wealth and great influence, and may perhaps follow in the footsteps of Priscilla of olden time.

Let us visit a few of our other caste converts. Our dearly beloved Miss Alexander, whose visit has been such a benediction to us all, is with us, and we go to see Narsamma. She is getting to be rather feeble, but receives us there in her home in the midst of the caste quarters, with great joy. As we

take our seats in the open courtyard Narsamma puts her stool down beside us and looks up expectantly, ready to drink in every word that we say. Her daughter-in-law, still a heathen, who here is at the head of the house, gives us a smile of welcome, but stands a little aloof. She is, however, greatly pleased at the leaflets and pictures we give to her young son, who has been called from school to meet us here.

The neighbors have seen our arrival, and are crowding in. They look with a kind of awe on Narsamma, who recites verse after verse of hymn or Scripture portion, and they also listen gladly as we tell them again the Way of Life. They are witnesses to Narsamma's constancy and devotion.

Now, let us go to another village, Mavolamma's. Why, here she is cleaning up her floor by the smearing process they use, and making it look as neat and nice as any of her neighbors. Yet she is blind. We look in wonder at her. "Why, Mavolamma, can you do all this?" "Yes," she answers, "they taunt me sometimes, saying if I am a Christian, Christ ought to give me sight, as He did those of old, but I tell them I can do more than those who can see. I can work and earn my living, and save from my earnings," and she shows us her savings. This is true, and moreover her gifts to the church are more than that of any of the Christians there, except, perhaps, the teachers. While we are talking, a woman who has lost the use of one hand comes up with others to listen to us. Mavolamma tells about her, saying she has tried so hard to get her to believe, but she fears the people of her caste will forsake her, and she will have no support. The Bible woman, T. Martha, further tells me that Mavolamma has been promising this woman that she will be responsible for her support. Is not that wonderful—the blind supporting the lame? What courage, what faith this blind woman must have; yes, and what zeal to not only support herself, but to undertake the support of another, thus following so closely the Apostle's injunction in encouraging the faint-hearted.

After responding to the usual request to engage in prayer and accepting the customary gift of bananas, cocoanuts and other fruit, we take our leave,

thanking God for the eyes that can see, for the spiritual vision.

Next day I go to another village, that of Penba Sattayamma. She is a great-grandmother, and boasts of some sixty descendants. It is a Sunday, but there is no place of worship, school or chapel in her village, or in the Panchama Pelta. In the latter there are some eight or ten Christians. I wondered where we would have worship, but a teacher had gone ahead and bespoken a place. If I say we met in a cowshed, you may not quite appreciate the privilege. But remember the cow to the Hindu is a sacred animal, and some take better care of their cows than they do of their children. Indeed, many will allow cows to enter the inner precincts of their dwelling-houses, where they wouldn't dream of allowing you or me to enter lest our touch would be defilement. Everything about a cow is holy, the partaking of its live products curing from all ceremonial defilement and of sins of many kinds. Well, here one of the caste men gave us his cowshed, and when we arrived, lo! it was already swept and garnished. It opened right on to the principal street, had a nice tiled roof, and was altogether acceptable. A chair was found for me, and the Christians gathered together, sitting on mats they had brought with them. When Sattayamma, our caste convert, came, a stool was brought almost at once for her from the house of the caste man who had given us his shed. And there she sat near me during our service.

Others gathered together, filling up the space between us and the doorway, and further in where the wall was only partly built up, they were sitting on the wall and standing up behind it a crowd of people looking and listening. The Christians, mostly field laborers or shoemakers for these same caste people, who are farmers, though illiterate, sang heartily as the others listened in wonder. Many recited part of their Scripture portions, the 25th Psalm. I spoke on the invitations of Christ, Come, Learn, Find Rest. After our service, we addressed the heathen, but Sattayamma was not quite satisfied. "Tell them, oh! tell them," she said to me, "tell them of the Cross, tell them of Jesus, of the Saviour crucified. Tell them that." The dear old lady's eyes were shining then. How happy

she was to have had a Sunday service right there in her own village! Another day, when I went to see her, she was away, but the old man listened well. He said he didn't understand, though. "But the old woman understands," he added, quite proudly; "she talks just like you."

She loves the old man, too. One day she visited us at the bungalow. She thinks very little, old as she is, of a walk there and back of some sixteen miles. On passing around some fruit, I noticed she hid hers under the edge of the mat against the wall. I thought perhaps she did not quite know what to do with it. But before she left she went to get it, and I asked her why she had left it there. "Oh, I was just keeping it carefully for the old man," she said, and, wrapping it up securely in her drapery, she went off.

We meet her relatives here and there in many villages in the field. If only all in that one family could be converted, what an impetus it would be to our work. Sattayamma does all she can to make them understand.

#### CHRIST AND THE LEPER.

Despise not thou the leper, for  
Christ touched him with his hand,  
And "Heal the sick, the lepers cleanse,"  
He gave as His command.

All are His brethren everywhere,  
Yes, loathsome though they be;  
And all who do them good will hear,  
"Ye did it unto Me."

'Tis said that Sanuman one day,  
Hearing a leper cry  
On Rama, kicked him on the breast,  
Shocked at his blasphemy.

That night as he did lave his god  
On putting him to rest,  
He saw an ugly, livid wound  
Upon his sacred breast.

"No man can have dared to do this deed!"  
He cried out in dismay.  
Quoth Rama, "You yourself when you  
The leper kicked this day."

And shall we, brethren, wound our Lord  
And those He loves despise?  
Ah! no, remember e'en the least  
Are precious in His eyes.

Rev. Frank E. Middleton,  
(The Hon. Treasurer of Clapham Auxil-  
iary.)

### THE STORY OF GANESH, THE LEPER.

(By Mrs. R. C. Richardson, Miraj,  
India.)

To-day her cup of joy is full. Sae is a Brahman, her husband now smiles upon her, for—has she not borne him a son? The lad, Ganesh, grows and is a favorite among his caste schoolmates and later among educated and intelligent Brahmans in the Government office in which he serves. Ganesh marries a beautiful Brahman woman, and all goes well until one day Ganesh is aware of a tingling sensation in his feet. The feet surely never presented so shrivelled and withered an appearance before! He is haunted day and night with a dread which he will not communicate to his wife or even name with his lips. Months elapse and the feet are becoming shorter and the sensation which came in his feet is now felt in his finger-tips. Secretly, at some distance from his home, Ganesh consults an Indian doctor, and his fears are realized. He is a leper. The knowledge is maddening. How can a Brahman of the Brahmans, the son of a Brahman, one married to a Brahman, one naturally intelligent and highly cultured, be afflicted with the loathsome disease common among low castes and outcasts?

As the days become months and the months years, the dear, ever-proud mother and the loving wife notice the change in the hands and feet of Ganesh. That he is a leper is no longer a secret in the home, and the greatest care is exercised not only by Ganesh now, but by the others. Hand in hand, time and disease mar the once proud, stately Brahman. The men of his caste suggest Leprosy, the men of his office pronounce Leprosy. The game is up. Ganesh, the pride and mainstay of the family, is an outcast.

The mother and wife have jewels. These must be sold to procure a cure for Ganesh and starvation diet for the family. After many days, there is no food, no money, no cure and no joy in that home. Sad, rebellious hearts send forth a sad, rebellious Ganesh to the Christian asylum for lepers in Miraj. It is their one hope. There are good medicines and a shelter, food and clothing.

One remembers the day Ganesh came. He was far from humble in that crowd

of lepers, where no other ranked as he did for caste or intelligence. He stated his needs, a speedy cure and a room for himself. Some of the older inmates of the asylum, hearing, smiled, and their smiles were not lost on Ganesh. Why should low castes dare to smile at his hopes? Ganesh found he had to room with a young lad of good caste (but not as good as his own), and being sufficiently sensible to see there was no other alternative because of lack of room in the asylum, he ceased to urge his plea.

Very quickly Ganesh learned the rules of the leper asylum and rebelled at having to attend morning prayers and Bible Class. He wanted to know nothing of the white man's God or Bible, he would have none of them. No compulsion whatever was used to procure his presence at these meetings, but the Father yearned over that leper child and heard the daily prayers that ascended on his behalf. There came a day when Ganesh emerged from his room at Morning Prayer time and sat afar off with a jeering, scoffing countenance. He was too far off to hear. This became a daily occurrence, and, day by day, the missionary was disquieted by Ganesh's continued scoffing countenance. In less than a year's time Ganesh would sit on the outside of the Prayer circle with a less disconcerting countenance, but a lower caste man dare not touch him or offer him a hymn-book. It was slow but sure work.

The next step saw Ganesh asking the missionary for a Bible in his language that he might read for himself of the love of Jesus, of the precepts and of the promises. He read and was puzzled to know how a God of love could afflict a Brahman with leprosy, an intelligent man upon whom women were dependent. How hard it was for Ganesh to realize that with God there was no caste, no respect of persons. Ganesh next requested an English Bible that he might know these truths in two languages and find out if the promises to the white man were like those to the Indian. He became an earnest student of the Word of God; oftentimes one found him with paper and pencil and dictionary and both Bibles open before him. Music, truly, hath its influence and charms, and the singing of the inmates of the leper asylum attracted Ganesh. He asked for a hymn-book all



for himself, he wanted no one to share his book, for there was no other inmate of such good caste. His voice was strong and true; he became interested in the songs of praise, not only for tune, but for composition.

Few of the grown lepers could read, so that the volume of sound in singing was not as great as it should have been from the number. To remedy this, Ganesh privately taught the men the verses of the hymns, and with the aid of cymbals compelled the men to keep better time in singing.

Faithful as Ganesh was in taking his medicines, the disease rapidly spread in his body, but what a change there was in his disposition! He was a new Ganesh, one not feared but loved by the lower caste men, one eager to study and learn, one ready to patiently teach others, one ready to minister to lower caste men in sickness, and thus to become an example of loving one's neighbor in the hour of need, regardless of caste.

Ganesh with the changed disposition has also a changed face. His suffering is sometimes intense, yet he murmurs not, though ever and anon occurs the question, "How can He love me and have me suffer thus!"

Once a week his loving, faithful wife visits him, and Ganesh has permission to meet her. They sit outside the leper grounds, a little apart from one another. She brings him some dainty that she herself has cooked. They have a pleasant visit together, he eats as they chat and smile. There is joy in the man's heart with all his sorrow and suffering, and his wife is happier because he is happy.

Even a leper has love for and pride in his caste, and in Ganesh this is very strong. Time and time again he has weighed the question, "Can I give up caste and, in becoming a Christian, be termed an outcast?" To him it is a ponderous question. Time has wrought wonderful changes, and Time can and will prove that the love and power of God are stronger than caste.

Ganesh is now so crippled that he is supplied with crutches, his feet are so dwarfed that they look like horses' hoofs; his left hand is much distorted and shrivelled.

To a stranger, his face might seem marred and hideous, but to one who

has studied him and suffered with him for six years, he has a beautiful face with a holy calm and a patient smile.

In 1908 he studied and assisted others to study for the "All-India Sunday-school examination" given on six months' Sabbath-school lessons. Being a leper, he was compelled to take the oral examination. He obtained a First-class. In 1909 he again with others studied for the yearly examination, and this time was allowed to take a written paper. His paper was rewritten by another (not a leper) before being sent to the examiner. Five hundred entered with him, most of the others being Christians; he obtained fifth place in the result.

It is said that love can break down every barrier, and love in this instance has broken down many barriers, but one thing Ganesh lacks yet—courage. He fears his caste men, he fears to become a professing Christian, for that means he is an outcast.

By his ministering life, no one doubts but that he is a secret disciple of Christ. Oh! what he might have the courage of his Mohammedan leper friend to publicly confess his Saviour.

This is the true story of Ganesh, who is but one of our 62 leper children.—Ex.

Sir Launfal seeking for the Holy Grail, meets a leper who begs for help. The knight sees in him "the image of Him who died on the tree," and when he has shared his single crust with the beggar, he seems to hear a voice at says:

"So it is I, be not afraid!  
In many climes, without avail,  
Thou hast spent thy life for the Holy Grail;  
Behold it is here—this cup which thou  
Didst fill at the streamlet for me but  
now;  
This crust is my body broken for thee.  
This water was blood that died on the  
tree;  
The Holy Supper we kept, indeed,  
In whatso we share with another's need;  
Not what we give, but what we share,—  
For the gift without the giver is bare:  
Who gives himself with his aims feeds  
three—

Himself, his hungry neighbor and  
me."

—Lowell, The Vision of Sir Launfal.

**SARAH BOARDMAN JUDSON,  
EMILY CHUBBUCK JUDSON.**  
Missionaries of the American Baptist  
Mission Board in Burmah.

(Miss Nellie Davies.)

Sarah Hall was the eldest daughter in a family of thirteen. Her kindly, capable care of the younger children was so indispensable that for months she was unable to attend school. Through the possession of more than average ability and the determination to seize every opportunity, she developed into a cultured lady. At an early age she wrote poetry which evinced real literary talent and spiritual discernment.

In 1825 she married Mr. Boardman, who held an appointment under the Baptist Foreign Missionary Society. As she was leaving home she asked for a renewed assurance of her parents' approval, they having previously given it reluctantly. Receiving their blessing, the load was lifted from her affectionate heart, and she went gladly to the work to which she believed God had called her.

Arriving in India during the war in Burmah, they made an enforced stay in Calcutta, improving their time by acquiring the language.

After a brief stay in Amherst and Maulmain, they settle in Tavoy. Mrs. Boardman aided her husband in his translation work, and had classes for women and children. Their hearts were gladdened by the natives' eagerness to listen to the message, and by some of the people's open confession of Christ. Yet they were not unacquainted with sorrow. Illness had visited both the missionaries; sin had entered the native church, while death claimed their eldest child, little Sarah, a deeply affectionate child, who was dearly loved by her parents and little brother; and during a local rebellion a second son was born, but only lived a few weeks.

The heavy strain proved too much for both the missionaries. Mrs. Boardman contracted an illness which almost proved fatal, and her husband developed symptoms of tuberculosis, which made slow but certain progress.

Having spent some time in Maulmain, they returned to Tavoy, and were warmly welcomed by the Karens, a savage race, to whom the missionaries had been true friends. Many of these

Karens were waiting to be baptized. Mr. Boardman, being too weak to walk, was carried on a cot to the pool where the baptismal service was to be held. One of the native preachers baptized the candidates, after which Mr. Boardman administered the Lord's Supper. For a year he lingered in such a weak condition that much of the time he was able to speak only in whispers, yet constantly engaged in telling the Gospel to those who gathered around.

After her bereavement Mrs. Boardman's heart longed for her home folks, yet she resolutely remained to serve those for whom her husband had died. She accordingly reopened her school, held prayer meetings with the Karen women, instructed the Tavoyans, and all this was done so quietly, with so unostentatious a spirit, that never had she appeared so lovely, so truly feminine, as when she was fighting in her husband's armor for the Lord's name in a heathen land.

In 1834 she married Mr. Judson, and spent six years in happy home life and in service among the natives. Although busy with the care of little ones and household duties, she found time to be of great help to her husband in his work. She studied a new language in order to help the Talangs, a people for whom little was being done, held prayer meetings for the women and did a hundred and one things which fall to the lot of a missionary's wife.

Then came a period when illness was an almost constant visitor, and when death claimed one of the children. At one time the whole family was ill, and Mr. Judson had to prepare everything and take them to sea in order to avoid the suffocating heat on land. At last the disease to which Mrs. Judson had long been subject became so acute that it was decided to send her home to America. The thought of leaving her husband and going alone was almost unbearable. Finally, she was seen to be in such a weak condition that Mr. Judson sailed with her. It soon became evident that she would never live to see her home, and as they neared the shores of St. Helena she died. Kind friends prepared her grave beside that of Mrs. Chater, a missionary from Ceylon, who also had died there while on her way home. Mr. Judson, with the children, whom they were taking to



America to be educated, continued the voyage.

During Dr. Judson's stay in America he visited in the home of Rev. A. D. Gillette, where he met Miss Chubbuck, whom he married, sailing for India in June, 1846.

Previous to this winter Miss Chubbuck taught in the Female Seminary, Utica, while at the same time pursuing her own studies and doing some literary work. The latter won for her much commendation, and she finally decided to choose it for her vocation. For two or three years she wrote articles of a religious character, and others of a fanciful nature, using the *nom de plume* of Fanny Forester. Having rather a frail physique, her work proved too heavy, and she was spending the winter of 1845-46 in Rev. Mr. Gillette's home, when she met Dr. Judson. She had always held the hope that some day she might be a missionary. Having seen much of Dr. Judson, and a warm mutual attachment having been formed, she gladly became his wife, and a true mother to his children.

Their married life was not a long one, and though they experienced many trials, they were happy in each other's love and in their service for God. One little daughter was born to them. After this Mrs. Judson's health was very delicate. Yet she aided her husband, and did some literary work. She wrote a life of Sarah B. Judson, "The Kathayan Slave" and other papers connected with missionary life, as well as contributions to American periodicals.

During an illness in the family Dr. Judson took a chill while nursing one of the children. Concerned for the others who were ill, he was at the time unable to give proper care to himself. At last, realizing his critical condition, many remedies were tried, but they proved of no value. Though loth to leave his loved ones, but feeling it his duty to do all in his power to recuperate, he decided to take a sea voyage. He was carried to the ship on his cot in such a weak condition that he was hardly able to speak. His wife was heart-broken, but being needed by the children, she returned home, leaving him to the care of a fellow-missionary and his native servant. For a time the sea air seemed to revive him, but he finally passed away, and was buried at sea.

Mrs. Judson was very anxious to

remain in India, but her health was so poor that it soon seemed to be impossible. Returning with her own little daughter and Dr. Judson's children, she made a home for them in America. For three years they lived together, Mrs. Judson supporting them by her writing, and then in 1854 she also died.

The following are two verses from a prayer which she wrote for the children after their father's departure for sea:

Poor and needy little children,  
Saviour, God, we come to Thee,  
For our hearts are full of sorrow,  
And no other hope have we.  
Out upon the restless ocean  
There is one we dearly love,—  
Fold him in thine arms of pity,  
Spread thy guardian wings above.

When the winds are howling round him,  
When the angry waves are high,  
When black, heavy, midnight shadows  
On his trackless pathway lie,  
Guide and guard him, blessed Saviour,  
Bid the hurrying tempests stay;  
Plant Thy foot upon the waters,  
Send Thy smile to light His way.

#### WHAT WE ARE DOING.

A disappointment has come to Miss Murray in not being able to return to India this fall. Her health has not improved as quickly as she hoped, and she has been under a heavy strain during the illness of her mother, who died in August. The sympathy of many friends will go out to Miss Murray in the loss of her mother, and for her disappointment in not returning this fall.

The Conventions are upon us once more. The Eastern comes October 2, and the Western November 9. The meeting places are Ottawa and Hamilton, both attractive and centrally located cities for the different constituencies. For those who are interested in the advance of the Kingdom of God over all the earth, there are many interesting addresses and stories and reports. Several missionaries are to be present at each, and those who hold the ropes at home are well represented in their reports. Convention is just the place to bring the hard problems which so many have to meet in circle work. They will be solved, and the leader once more enthused to go on. It is especially

hoped that many of the Circle Treasurers may come. The General Treasurer is planning to meet them and have a talk over the difficulties. Perhaps together they may be able to overcome them. Those who stay away will miss a very great deal; and we hope there may be an ever-decreasing number of these.

Now is the time to look up the label on your paper and see whether you are behind. If so, please remit at once. The books of the "Link" close October 30, and it would mean a great deal to the ease with which the work could be done if all arrears could be in before that time. And it would mean a great deal to the plans which the Board wishes to lay for the coming year, if they were sure what income they could count on from their stated number of subscribers. We are hoping that it will not be necessary to do this year as we have done for the last two years, and send out hundreds of arrearage cards. It is a great labor, and a great expense, and it seems as if it could be avoided by all those who read this notice, by the expenditure of a very little thought and effort. Can we not count on our subscribers helping us in this matter?

Dr. and Mrs. E. G. Smith are returning to India, accompanied by one of our new missionaries, Rev. E. J. Chave, who is being supported by Olivet Church, Calgary. They sail in the first part of November. Rev. H. D. Smith is to wait until after the General Convention, to be held in Olivet Church, Montreal, from October 17 to 25. Miss Pratt and Miss Folsom are going in a third party in October also.

Rev. H. B. Cross, until a year and a half ago missionary under our Board in Vuyyuru, has resigned his position as missionary, and become minister of the Baptist Church at Stonewall, Manitoba. Mr. Cross feels that it is impossible for him to go back to India on account of the death of his wife and the need of his presence with his little daughter.

One of our missionaries, Rev. A. A. McLeod, has made the generous donation of \$1,500 towards the erection of the dormitories for theological students in the new High School at Cocanada.

This expense was not included in the former estimate of the school building, and the provision for it is very much appreciated.

Rev. and Mrs. Chute and Rev. J. R. Stillwell are to take furlough in 1912, and will probably be coming to this country next May.

A good piece of news comes from Brantford, that enough money is being raised in the Circles there to send Miss Folsom back to India. Miss Folsom won much affection during her winter's stay there, and their large gifts have come spontaneously.

### THE LEPROS OF THE WORLD.

(Miss Mary Firstbrook.)

In all countries of the world, to a greater or lesser degree, that fatal, hopeless disease of leprosy holds in its dire clutches many victims.

The principal nations of Europe are almost free from this dread disease, except for a few imported cases. In Paris in 1897 there were nearly 200 cases reported. In Germany in the seventeenth century leprosy was practically extinct, but reappeared in 1880 in the district of Memel. In 1908 there were 15 cases in the hospital at Memel, while there were as many more cases in other parts of Germany.

Norway is one of the worst affected countries of Europe. By isolation and improved sanitary conditions, the number of cases has steadily declined during the past half century from about 3,000 to less than 500.

In Iceland and Finland many cases are to be found. Twelve years ago a leper home was built in Iceland.

Russia is supposed to have the largest number of lepers of any of the European countries. This is possibly owing to its vast area and large population. In 1888 it was known to exist in 28 provinces. In 1902 the Imperial Government, after careful investigation, decided to erect a hospital near St. Petersburg for 93 cases.

The highest percentage is reported in the Baltic provinces. In Turkey and Bulgaria the disease is prevalent. The number of cases reported in Constantinople is estimated at 500.

Asia is really the home of this awful disease. India claims to be the most leprous land in the world. Other prob-

lems, as plague, poverty and famine, have been pressing and calling the attention of the authorities, yet the leper's cry has not been neglected. By the co-operation of the authorities and the Mission to Lepers, a yearly increasing number of homeless outcasts are being sheltered, relieved and evangelized.

When in 1846 India was taken over by the British Government, the barbarous practice of burying lepers alive was forbidden. The natives thought by burying the leper it insured the prevention of the disease spreading to other members of the family. The lot of the Hindu leper is one of misery. He is taught that his affliction is a curse from his gods, he is looked on as an unclean outcast by his fellow-men, and as he is unable to support himself, nothing seems left to him. In a Christian hospital or asylum he finds shelter, sympathy and love, his bodily suffering is greatly relieved, he hears of the cleansing power of Jesus Christ, and is given hope by the knowledge of eternal life.

In India in 1881 there were reported 131,618 cases. This number has steadily decreased till in 1911 there are estimated 82,000 cases. In 1894 the Missionary Society was supporting eleven asylums, containing in all 500, while now there are 40 asylums, with 3,788 lepers. To these we must add the 21 homes for untainted children of leprous parents, in which about 500 girls and boys are being brought up to healthy, useful lives and saved from adding to the now many diseased outcasts. Within recent years many government asylums have been transferred to the Mission, and new ones erected by joint action. By this plan alone can the speedy solution of India's leper problem be found. There are asylums in Mandalay and Rangoon supported by the Government and under the care of Roman Catholic missionaries. The Mission to Lepers also has a successful home in Mandalay where the Christian spirit is very noticeable.

We find leprosy in Turkey-in-Asia, Persia, Arabia and Palestine. In Persia, near Tabriz, a leper village was founded by the Government twenty years ago, and to it all lepers in the province were sent, but since then funds have not been forthcoming, so the lepers are entirely dependent upon the mercy of the missionaries.

Lands north of India, as Afghanistan, Turkestan and Tibet, are known to be affected, and here government care is unknown. A home is found near Jerusalem under the care of German Moravian missionaries. In 1909 this home reported 38 inmates, of whom 10 were Christians.

In Siam is reported one case to every 800 population, which makes a total number of 15,000. Here we find the Mission to Lepers and the American Presbyterian Mission working together, and a new asylum is being erected.

The Malay Peninsula is badly tainted. At Penang there is a Government home, to which occasional missionary visits are paid. We find a similar, but smaller, asylum in Singapore.

In Dutch East Indies the disease is very prevalent, but relieved somewhat by government asylums at Sumatra and Java.

In China the lepers can be numbered by very many thousands. The Chinese consider leprosy to be contagious, infectious and hereditary. Lepers are usually expelled by relatives and left to wander and beg, or herd together in squalid colonies outside cities and towns, which necessitates starvation, suffering and great hardships. The prospects for the outcast in Canton are visibly brightening. Commenced less than twenty years ago, the work of the Mission to Lepers is now carried on in twelve stations in China. It is hoped that the awakening of China to a progressive national life will mean help and hope to thousands of lepers.

In Japan in 1908 there were about 40,000 lepers; in 1897 there were 2,300, so we see there is an alarming increase. Until 1908 the only provision to check the disease was limited to three mission hospitals. Hiding, often unknown, in their houses, wandering, begging and crowding to shrines to be healed, it is scarcely surprising we find such an increase. Seventeen years ago the Mission to Lepers built a home at Tokyo and helped another at Kumamoto. There are others under Roman Catholic missionaries at Golemba and Biwasaki. The Government is fully awake to the problem, and is about to build in at least five centres. The authorities state that their action is partly due to the results seen in the mission asylum. At Tokyo nearly every inmate has made a voluntary profession of faith in Jesus Christ.

The lepers of the Philippines are being gradually isolated on the Island of Culion, where we find the American Presbyterian Board and the Mission to Lepers doing faithful work.

In Africa we find a very bad form of leprosy surrounding the entire continent. The whole of the east coast and the countries bordering on the Red Sea, including Egypt, are seriously stricken. In the better known British states and territories lepers in large numbers are everywhere. We find two asylums, one at Robben Island and another at Empanyana, with both asylums full. They say there are 100 at large. The Transvaal has its own asylum at Pretoria, where at the end of 1907 there were 400 cases. Natal and Zululand are beginning to be awake to the danger, and are adopting a policy of segregation.

Madagascar is leprosy to a serious extent; 3,000 cases are reported to be isolated, but more are at liberty.

America comes last in our review. In the United States there are probably from 300 to 500 cases, the principal centre being Louisiana. At the Government asylum in 1909 fifty cases were reported. New York has a few known cases, and a few States become tainted by immigration from affected countries.

Canada has a few cases. We find a small gathering of lepers in Tracadie, New Brunswick, where they are cared for by Roman Catholic nuns. Victoria, B.C., solved the problem by shipping back to China a number of lepers who had gathered there.

In Central and South America we find a number of cases. In Mexico lepers are found everywhere.

Less than 1,500 cases are reported in Cuba, for whom there is one hospital in Havana. Colombia has been reported to have 30,000 lepers, which is receiving the earnest attention of the Government.

In British and Dutch Guiana we find many being aided by the Government. Brazil is believed to have not less than 5,000 cases. At nine centres we find Roman Catholic missions. Uruguay and Paraguay are far from free. Argentine is affected to a serious and increasing degree.

Australia and New Zealand report about 110 cases, 88 of which are in asylums at Queensland and New South Wales. Fiji has quite a number of cases. The Hawaiian group are the worst infected of the Pacific islands. In

1865 the authorities set apart some land where they could be isolated.

In Molakai we find quite a number of smaller asylums, where good work is being done. Here are two Roman Catholic and two Protestant churches and a branch of the Y. M. C. A.

In Jamaica a distinct decrease is reported, which is believed to be due to an improved standard of living.

We should be encouraged and thankful to see hope through Christianity brought to these stricken outcasts, for, indeed, to the leper almost more than to any other, "the Gospel of Christ is the power of God unto salvation."

### THANK-OFFERING.

Again the Home and Foreign Boards unite in requesting the Circles of Ontario West to set aside one meeting at this season of the year as a Thank-offering Service.

In the Old Testament we read repeatedly God's command to the children of Israel to "remember all the way by which the Lord thy God hath led thee," and it is fitting that we whose blessings in Christ are unspeakably precious should call a halt in life's journey and raise an altar to His praise.

Let prayer and meditation prepare us for this service, that out of full hearts, with renewed consecration, we may bring our gifts before THE LORD.

CARRIL H. HOLMAN,

Pres. W. B. H. M., Sec. of Ont. W.

FRANCES L. FIRSTBROOK,

Pres. W. B. For. M. So. of Ont. W.

Note.—As the Circles are Union, it is expected that the offering will be divided between Home and Foreign Missions.

### What Is a Thank-offering?

Is it when you pay a debt?  
No, you haven't got it yet.  
You're just honest when you pay  
What you've owed for many a day.  
But when all your debts are paid,  
When God's share a tenth you've made,  
And you say, "I've surely done  
All He asks of any one!"—

Then you think of things you've had—  
Lots of things to make you glad,  
And you think, and think, and say,  
"What can I for blessings pay?"  
Gen'rous giving you'll conclude  
Is the rule for gratitude,  
And when such love-gifts you bring,  
That's a real Thank-offering!

—L. A. S.

**EASTERN CONVENTION. NOTICE.**

The Women's Foreign Mission Convention of Ontario East and Quebec will hold its annual meeting in First Church, Ottawa, October 4, 1911. The addresses and discussions planned are of a most helpful character, and ought to prove an inducement for many to attend,—many new ones as well as those who have found out the worth of these gatherings and always go.

**WESTERN CONVENTION NOTICE.**

The Annual Convention of Women's Baptist Home and Foreign Missionary Societies of Ontario West will be held in the James Street Baptist Church, Hamilton, on November 8 and 9, 1911.

The annual meeting of the Foreign Mission Society will be held on Thursday, November 9.

Delegates.—Each Circle of twelve or less is entitled to two delegates, for each additional twenty, one delegate. These delegates must be full members of the society—that is, either life members or contributors of at least \$1.00 a year. Each Band shall have the right to send one delegate over fifteen years of age. All are invited to attend the meetings, and may take part in the discussions, but only delegates, officers, members of the Board and life members are entitled to vote.

Board Meetings.—The Foreign Mission Board will meet in the James Street Baptist Church on Tuesday evening, November 7, at 7.30 p.m.

The first Board meeting of the new Convention year will be held on Friday, November 10. The hour of meeting will be announced during Convention.

Nominations.—The Treasurer, Secretaries and Editor of the "Link" are appointed by the Board. The other officers and the following Board members, namely, Mrs. T. Woodburne, London; Mrs. M. J. Robertson, Toronto; Mrs. C. T. Stark, Toronto; Mrs. John Hooper, Toronto; Mrs. P. A. McEwen, York Mills; Mrs. Geo. Matthews, Brantford; Mrs. Wm. Craig, Toronto; Mrs. E. J. Zavitz, Guelph, retire this year, but are eligible for re-election. Nominations or resignations may be sent or handed to Miss B. M. Pugsley, 126 Yorkville Avenue, Toronto.

BESSIE M. PUGSLEY,  
Rec. Sec.

**WESTERN CONVENTION PROGRAMME.**

The programme for the sessions of Foreign Mission day at the Convention to be held on the 8th and 9th of November in the James Street Church, Hamilton, is expected to be as follows:

The morning will be chiefly occupied by the regular business, including the hearing of the Annual Reports. These will be of the greatest interest and importance, giving in brief, as they do, the account of how the work stands, the advances made, and needs for further effort. They will be followed by the President's address, in which Mrs. Firstbrook, who attended the Baptist World Alliance in Philadelphia this summer, will give some account of that great series of meetings. Mrs. Firstbrook will also conduct an open conference of about twenty minutes for the discussion of various questions of general interest that may be brought up.

In the afternoon, after the prayer service, there will follow the reading of the Corresponding Secretary's report. The adoption of this report will be moved and seconded in addresses by two of our missionaries on subjects of special importance at this time, the medical and educational work. An item of rather unusual character will be the exhibit, during the afternoon, of the model of the leper compound at Ramachandrapuram, which was made for the recent "World in Boston" meetings, and has been kindly lent by the management. This large and detailed model will afford a unique opportunity of becoming better acquainted with the leper work in Miss Hatch's station.

The first speaker of the evening will be Miss Hatch, of whose first departure for India this will be the twenty-fifth anniversary. The Rev. R. E. Smith will give the second address, speaking of the general conditions prevailing in India, especially as affecting evangelistic work there.

ELSIE R. McLAURIN,  
Sec. Programme Committee.

**BOARD MEETING.**

A meeting of the Women's Baptist Foreign Mission Board was held at 27 North Street on Friday, September 15, Mrs. Firstbrook occupying the chair. Twenty-eight members were present. After opening devotional exercises,

the minutes of the last quarterly meeting and those of intervening meetings were read and adopted.

It was moved and seconded that the committee appointed to investigate Government annuities be retained and report at the Convention Board meeting.

As the result of most encouraging report made by Miss Norton, it was decided to adopt an advance policy in regard to the "Link" by increasing the size of the paper. A hearty vote of appreciation was passed Miss Norton for her very efficient work.

Mrs. Moor reported for the Bureau of Literature a balance of \$11.17 for August. Mrs. Dancy was appointed auditor of the books.

Mrs. Ross reported a donation of \$50 to the Bureau of Literature. The generous gift of the anonymous donor is greatly appreciated. Mrs. Ross, Mrs. Moor, Miss Norton and Mrs. Davies, Sr., will act as a committee to prosecute the work of publishing new leaflets.

The liberality of the Baptist women of Brantford, who have raised \$354 as a special contribution towards Miss Folsom's passage money, elicited hearty applause.

Mrs. Lloyd read an extract from a letter from Mrs. McLeod, which told of a pledge of \$2,500 for Dr. Lynn's bungalow. This was made by a generous Western Baptist and his wife.

The sympathy of the Board with Miss Murray in the recent loss of her mother is most sincere.

Extracts were read from the India Conference report, since special attention to certain divisions was asked by Mr. Stillwell.

BESSIE M. PUGSLEY,  
Recording Secretary.

#### RAILWAY CERTIFICATES FOR CONVENTION.

Railway certificates may be obtained from agents at starting points on purchasing a full rate (one way) ticket. If delegates travel over two lines of railway it will be necessary to obtain certificates from each railway. These tickets are only good for use three days before and three days after the meetings close (Sunday not counted) if the delegates go and return by the same line.

An agent for the railway will come to the church to sign certificates, when

a fee of twenty-five cents will be required to be paid by each delegate.

M. C. STARK.

#### BILLETING NOTICE.

The Circles of Hamilton are planning to entertain the delegates coming to the Convention in November. Circle Secretaries and individuals concerned are asked to send in all names of delegates wishing entertainment as early as possible to Mrs. J. H. Hendry, 191 Sherman Avenue South, Hamilton, Ont. Do not neglect this matter. It means a very great deal to those in the entertaining churches.

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

##### TREASURER'S REPORT.

Aug. 16th to Sept. 15th (inclusive).

##### RECEIPTS.

From Circles—

Tiverton (for Biblewoman), \$25.00; Eberts, \$5.00; Wallaceburg, \$5.00; Wallaceburg Y. L., \$2.50; Pine Grove, \$1.00; Boston, \$5.00; Hattleybury (for Miss Folsom's passage), \$9.00; Toronto, Jarvis St. (for Biblewoman), \$100.00; Indian River, \$1.75; Aylmer (on account for Life Membership), \$1.00; Durham (for Miss Folsom's passage), \$5.00; Paris, \$4.60; Claremont, \$10.00; Windsor, \$15.00; Clinton, \$5.00; Hatchley, \$2.80; Paris (for Miss Folsom's passage), \$7.75; Toronto, Olivet, \$5.35; Orillia, \$3.00; Toronto, Immanuel, \$50.00; Woodstock, Oxford St. (for Miss Folsom's passage), \$10.50; Colchester (for Miss Folsom's passage), \$3.00; Port Hope (Lepers, \$5.00), \$17.40; Brantford, 1st Church (for Miss Folsom's passage), \$150.00; St. George (for Miss Folsom's passage), \$6.50; Huntsville, \$5.00; Boston, \$4.50; Watford, \$4.00; Thornbury, \$3.00; New Sarum, \$5.00; Toronto, Jarvis St. (special 50c), \$39.15; Bentinck (for Miss Folsom's passage, \$5.50), \$12.75. Total, \$524.55.

From Bands—

Toronto, Western (for student) \$17.00; St. Catharines, Queen St., (for student, \$7.00), \$10.00; Boston (for Miss Folsom's passage), \$1.50; Frogmore, Tabernacle, \$2.25; Port Arthur (for student), \$4.25. Total, \$35.00.



## From Sundries—

Toronto, Dovercourt Road Church, \$10.00; Mrs. R. W. Elliott (for Miss Folsom's passage), \$100.00; Brantford, Immanuel B.Y.P.U. (for Miss Folsom's passage), \$20.00; Wilksport B.Y.P.U. (for Miriam), \$25.00; Miss A. Jones (for Miss Folsom's passage), \$5.00; Middlesex and Lambton Association Collection, \$2.62; Brantford, Park Church (for Miss Folsom's passage), \$159.00. Total, \$321.62.

## DISBURSEMENTS.

## By General Treasurer—

On Estimates for India, \$815.50; Furlough Allowance, Miss Hatch, Pratt and Folsom, \$100.00; Miss Phillip's Salary, \$140.00. Total, \$1055.50.

## Expense Account—

By cheque to Standard Pub. Co., for 10,000 Report Blanks, \$2.00.

Total Receipts for the month, \$881.17; total disbursements for the month, \$1057.67.

Receipts, Oct. 21st, 1910, to Sept. 15th, 1911, \$9779.85; Disbursements, Oct. 21st, 1910, to Sept. 15th, 1911, \$10836.22.

HELEN BURKE, Treasurer.

23 South Drive, Toronto.

## SPECIAL NOTICE.

Sufficient money has been received for Miss Folsom's return passage to India. Any surplus will be used for her salary.

## MRS. BARBER'S MESSAGE.

Dear Boys and Girls of the Mission Band,—It has seemed a long time since you had special messages concerning the students you support. The Government changed the school year so that the term now begins July 1st, instead of January 1st. Promotions have been made, the revised lists have reached us, and we are sending word regarding progress to all supporters. If this does not reach you, please send inquiries.

So many have asked questions regarding the school life in Cocanada. We had a delightful chat with Miss Pratt about this work, and she consented to write a letter to be enclosed in my letters to you. I am sure she will not object if we give it a wider circulation. The letter gives so clear a picture. Can you not imagine how everything looked? We want all the Bands to think of the daily life of these

children far away. Will we not give more, and pray more for both pupils and teachers? Jesus speaks to India's children, as to Canadian children, those gracious words, "Suffer little children to come unto Me. Forbid them not." Shall we hinder their coming by our listlessness?

Now for Miss Pratt's letter. Is it not good?

"The day starts early in the Cocanada Girls' Boarding School, as the children get up soon after five, wash, dress, and assemble for family prayers at 5.30. After that the whole compound (yard) presents a very busy scene as the girls are all divided into three



DAUGHTERS OF THE KING.

Top row—right to left:  
Narsamma, the devout.  
Mavelamma, the brave blind woman.  
Suramma, the poet.  
Seshouanna, the long waited for wife.  
Lower row:  
Sattagamma, the great grandmother.  
Miss Hatch.  
Suramma's daughter, pupil of Cockshutt School.

bands, each of which is responsible for one department of work. The water band draw and carry water for the cooking and for the daily bath. The cooking and pounding-band must pound the rice to remove the outside husks, and make it white for cooking. The small girls who cannot take part in the heavy work are responsible for sweeping the rooms and the yard. At the head of each band is an older girl, who is responsible for seeing that the work is done. The bands change each week, so the work does not become tiresome.

The missionary goes out to the school each morning at 6 o'clock and is greeted on all sides with a happy "Good-morning, Mama," in English. She proceeds with her bunch of keys to the store-

room, where the supplies are kept. The girls of the pounding band measure out five large baskets of unhusked rice, which they take and pound during the day, and bring back the white rice to be measured the next morning. The girls of the cooking band come and take the right amount of white rice for the evening meal, also some dark-colored grain, which must be ground for the noon meal. This makes a sticky, brown porridge, and they do not have any sugar and cream to eat with it! They also take curry-powder, onions, coconut-oil, salt, etc., for the curry for the evening meal. Each morning as the rice is measured out, one tenth of it is taken and put in a separate box; that is the collection rice, the sale of which provides each girl with collection money for Sunday. So you see they learn early that one-tenth at least should be given to the Lord.

After all the supplies have been given out, the store-room is locked up again, and the missionary makes a tour of inspection of all the rooms, to see that the sweeping was well done, and also to see any girls who are sick, and prescribe simple remedies for them. By that time, the morning meal is nearly ready. This just consists of rice water from the night before, and a little rice cooked in it. At seven the bell rings and the girls sit down in a row in front of their rooms; and, after singing the blessing, they eat their breakfast. Each girl has a dish, and a cup or mug, but they do not need knives, forks or spoons as they always eat with their hands.

At 7.30 the school bell rings and all gather in their places in the central room for half an hour's devotional exercise, when the Sunday School lesson is studied, and the daily Bible readings read. At eight o'clock, the regular classes begin. There are eight standards including the Infant Standard. There are six teachers besides the missionary who devotes her time to teaching the Bible. Each class has a lesson in Bible every day. They study arithmetic, reading, spelling, geography, history, etc., just as the children in this country do. They all have a class in sewing every day. The morning session is over at eleven, when the cooking band must light the fires in the big open fireplace, and cook the noon

meal. There are no stoves for them to cook on. At two, school begins again, and lasts until four. Soon after four cooking preparations are again begun, and about six the evening meal of curry and rice is enjoyed by all, as it is the best meal of the day. At seven the bell rings again, and the older girls assemble in the school for study hour. Then after evening worship they have a little quiet time, for already the younger ones have retired, and before ten all is quiet, and the gate is locked for the night. This is so, except on Friday nights, when it is moonlight, they stay up later and play. Such jolly games as they play! You can imagine how much fun one hundred girls playing in one yard can have. They all seem very happy together, and although they do not have many luxuries, they are glad of the opportunity of getting a good education. Sometimes when the school is full, the missionary will have to send many away, and tell them they will have to wait until there is an opening. So all the girls and boys here in Canada, who are supporting a girl in our school, feel that they are helping to brighten one life, and are making it useful. Most of the girls become Christians while they are in the school, and when they have finished the school course, many become teachers and Bible-women, and so the influence is being spread among the heathen, who have never heard of Christ.

If you could see the contrast between these girls, and girls of the same caste or class in their villages, you would realize to some extent what a Christian education means to the girls of India.

It is our hope during the next year to add four rooms to our dormitories, and so enable us to accommodate forty more girls. As soon as the rooms are built the girls will be ready to come and fill them. Will the support for these girls be ready? We hope the members of the Mission Bands will answer, 'Yes, no girl will be kept out of the school for lack of funds.'

Hoping to receive from you all glowing reports of steady progress, I am,

Your affectionate Secretary,

S. M. BARBER.

Mrs. G. W. Barber,

35 Charlotte St.,

Brantford, Ont.