

Canadian Missionary Link

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Canadian Missionary Link.

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171 Spadina Road.
Toronto, Ont.

Canadian Missionary Link

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TORONTO, MAY, 1909.

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CIRCLES ATTENTION.

The list of Home Mission pastors needing boxes in the autumn is ready. Apply to Mrs. Shenstone, 40 Walmer Road, Toronto.

We live best when we are most nearly what God made us to be, when we do most nearly what He sent us to do. One writer says that a true Christian life is indeed, "a new picture of Jesus of Nazareth." Our errand in this world is in a small way the same that Christ's errand was. He does not now Himself in person go about doing good—we are to go for Him. The only hands Christ has for doing kindnesses are our hands. The only feet He has to run His errands of love are our feet. The only voice He has to speak cheer to the troubled is our voice.

REV. J. R. MILLER, D.D.

During the Laymen's Missionary Congress, two meetings were especially arranged for women at Convocation Hall. So great was the interest that half an hour before the time for the meeting, the Hall was filled and doors locked, while hundreds of disappointed women lingered outside and missed the privilege of hearing Sir Andrew Frazer.

On Friday evening another meeting was held, addressed by Bishop Thoburn, the veteran of fifty years work in India. His subject was, "The Past and Present of India." The contrast is great. When he went he found the women in a state of mental darkness,

and the men so prejudiced as to their capacity for being educated as our women, that any effort to enlighten them was considered useless. He spoke of the great work that had been done by women missionaries for the women of India. He had the pleasure of welcoming Miss Swain, the first medical lady to India, in company with his sister, Miss Thoburn, who accomplished so much in educational work and for whom Thoburn College is named. Dr Swain met with much discouragement by the government and male practitioners, but was not easily discouraged in her undertaking to train the native girls; and such was her success, that Lord Dufferin, had five medical colleges thrown open to women students. He believed that nothing had done so much to weaken the force of caste as the medical and collegiate education, of which he gave some striking instances.

Dr. Ziveman forcibly presented the claims of the Mohammedan world on Christian nations to give them the Gospel, as doors that have long been closed are now opening. There was the challenge of might given by 230,000,000 adherents, with their great extent of territory from the shores of Africa, bordering on the Atlantic, to the shore of China on the Pacific.

In India, 96½ per cent of the Mohammedans are illiterate, not being able to read or write. The challenge of the dawn comes to us, for these people are beginning to wake up, and shall we not give them the Light of Life.

WORDS FROM THE LAYMEN'S CONGRESS.

Sir Andrew Fraser, who was received with enthusiastic cheers and the wave of handkerchiefs, said that when one desired to know about anything or any cause he must go to those who knew about the matter. It was the greatest impertinence for men who never saw or tested missionary work, and who never had any experience in it, to give opinions on the result of such work. When people came saying mission work was a failure, he would like to ask them if they had ever seen a missionary at work, had they ever been in the hospitals where they were at work, had they ever seen the missionaries teaching the children, helping the poor, the sick, the sorrowing, had they ever known a native missionary, had they ever heard a missionary preach? Unless a man could answer these, and many other questions in the affirmative, he could give no information on such a question. He had himself been in every province in India. He never remained long in any place without making the acquaintance of the native and other missionaries. He had heard them preach. He had been a member of a native Presbyterian church, an elder in such a church, and could therefore claim to be able to speak on the question.

Mr. J. B. Sleman, Jun., of Washington, D.C., Father of the Laymen's Missionary Movement, speaking on "Missions as an Investment," especially in regard to the work in Corea, said; although Corea was practically the latest of all nations to have the seeds of Christianity sown in it, it would in all probability be the first to become a Christian country, such was

the progress that was being made.

"On the first Sunday of our visit," he said, "we attended service in the principal Methodist church in Seoul, the capital city of Corea, where sixty-five persons were received into the membership that evening. Our surprise was even greater when we found that 45 of the 65 were men, and that many of them had been the means of leading others to Christ before joining the church themselves."

And so "there are last that shall be first, and first that shall be last."

"If we are the children of God we will live carefully and prayerfully and give freely to carry on His enterprises. If men return to men a share of their profits for the use of their capital, how much more ought we to return a share of our wealth to the great Giver? It is the duty of some men to make a great deal of wealth. It is as wrong for a man who possesses this talent to bury it as it is to bury any other talent."

He pictured the greatness of the missionary enterprise, and said that all men should have a place in this gigantic work. "We are," he proceeded, big enough for the biggest thing God intended us for, and that is the evangelization of the world. If Christian men would give the same earnest attention to the evangelization of the world as they now do to their private interest, the world could be evangelized in this generation."

We recognize too, that personality is worth more than money, and that the talents of men are to be given to God's service. We may neglect His stewardship, but that does not shut us out from the final accounting to the Giver. It is only the few who have the personality which enables them to be used for carrying the message to the heathen, but every man can take

part in the work of providing for the carrying on of missions.—J. Shennstone.

Bishop Williams of Huron, spoke upon "The Call to Missionary Service." Speaking of his own call to service, he said God often spoke to people in the language of events. The man who said, "I don't believe in missions," expressed disbelief in one of Christ's commands.

Capacity and opportunity constituted a man's call to service. The man who was able to save another from drowning or to avert a railroad accident and neglected to do so was a criminal by neglect. How much more, then, was it necessary for Christian men to use their opportunities to save their brother-men from missing the end of their lives?

A GREAT RELIGIOUS MOVEMENT.

The recent Laymen's Missionary Congress in Toronto, from March 31 to April 4, unless all signs fail, may be well regarded as an epoch making gathering.

Not only from the United States and Old Land, but from all parts of our Dominion men came, seemingly, with one heart and of one soul to make Jesus King.

Addresses of almost unvaryingly interesting, instructive and impressive ability, fervency and power, interspersed with seasons of planning, praying, and praising God, held the continuous and undivided attention of men alone, from 3000 to over 4000, session after session, day after day, with almost unwavering eagerness from beginning to end.

The very sight of such gatherings was inspiring, and the thrilling interest of the cause and of its advocacy kept that interest alive.

From all the tokens, a great impetus may be expected from the dele-

gates on their return to their homes to the cause of missions, both Home and Foreign, which will give the women of our churches great encouragement, as well as fresh stimulus in their work.

AWAKENING AMONG CASTE PEOPLE.

Throughout India the missionaries are conscious of an awakening interest and friendliness among the caste people. Medical missions with which evangelistic work is combined, such as we saw at Hanamakonda and Nellore, are helping to secure this opening. Educational work helps, and evangelistic touring and visiting are other aids. Everywhere the new spirit is manifest. When a native preacher goes to settle in a village the caste people sometimes ask him to live near them, rather than among the out-castes, that they may hear his message. In Madras English-speaking Hindu students mingle with Christians at the Saturday afternoon Bible class and social gathering at "Bishopville." We often hear of Hindus who no longer worship idols, but pray secretly to the true God, even though they have not openly renounced the observances of their caste. The hinderances in the way are so many, the persecutions and privations so bitter, that one wonders how many of us would be willing to undergo them for our religion. Yet with all this against them, it is the conviction of the missionaries, even of some of the Hindus themselves, that in the near future there will be a great movement among the caste people—so many of whom are now "almost persuaded." Shall we be ready to receive them when they come?

EDITH B. GURLEY,
In Helping Hand.

Our Work Abroad.

MISS HATCH WRITES OF THE NEW BUNGALOW.

This home situated as it is, in the midst of a grove of beautiful shade and fruit trees is a haven of rest to weary workers. On all sides we may look out on the shadows of the trees rather than the glaring sunlight. We are cosily tucked in by a good wall

mometer stood at 99 degrees all that day.

I had the pleasure of entertaining about 150 guests, chiefly the pastors of the different churches, together with the women workers in each, voluntary and otherwise, and their children, and also all those belonging to our station. The spacious verandahs afforded



The Ladies' Bungalow at Ramachandrapuram, occupied by Miss Hatch and Miss Jones.

which will soon be completed, and in a far corner is the only place which is sunny all day, which may be made into a garden. The large centre room divided by curtains into dining and sitting rooms was the one used for services when we had our house-warming, a real warming, for the ther-

a fine dining-room for the rows of guests. So we entered with feasting and with singing, with prayers and with thanksgiving. May this house be a house of rest for us and may it be a meeting-place in which many souls shall come in contact with the Christ whom we proclaim!

S. I. H.

THE BATHING FESTIVAL AT BALIGOTTAM.

Narsapatnam, India, Feb. 23, '09.

Baligottam, a village about a mile and half from Narsapatnam, has a temple on the side of a hill at the foot of which flows a small stream. Once a year it is thought that the god Benuiah condescends to visit this temple, and therefore great merit is obtained by pilgrims who come at that time and bathe in the river, then go and worship the god. This festival is just over and the god is gone. I saw the Brahmin who represented the god going away in an ox-cart this morning. He was draped in a cloth dyed with saffron. The festival lasted five days.

I would like to tell you what I know of the manner of their worship at this festival. Last year I went into the temple and saw for myself, but this year I was forbidden to enter. The people come from far and near to worship here. They first bathe in the stream, which is only a few steps across and not more than ankle deep. Then in their wet clothing they ascend the hill on the north side and go into the temple. There is an outer court in which there is a large brazen bull, but I did not see them make much ado over that though there were flowers and leaves scattered around it. Inside the temple there are two rooms which I suppose correspond to the Holy Place and the Hol. of Holies. I only entered the first, but was not permitted to enter the second unless I wished to worship.

The worshippers upon entering the first room brought wicks in small holders and after lighting these by a light which was already there, placed them near an idol which looked as if it were made of iron or black stone. It was all decorated with garlands of

marigolds and leaves and streaked with saffron and other powers. This idol was also in the form of a bull. When they place the lights they fold both hands together and bow very low before the idol. There was not room to prostrate themselves or they doubtless would have done so. This room was crowded, but there were policemen at the door of the inner place and only those who gave a copper coin were allowed entrance. After gaining admittance they worship the god Benuiah, who is supposed to be in the Brahmin who sits there. They break a cocoonut and let some of the milk run on his head and the remainder is poured over his feet from whence it runs through a trough to a cistern outside the temple. I went around afterwards outside and saw people come and drink from this.

It had flowed over the sacred feet therefore great merit would be obtained by drinking it. The cocoonuts and other fruits were given as offerings to the Brahmin.

The worshippers descend the hill on the opposite side where the path is lined by shops of all kinds on both sides. I think there is a good deal of money made by the merchants at these times as well as by the Brahmins.

Another feature of this festival is the bringing of the village bull to be purified and worshipped, then taken back to its village to be worshipped all the year. It is brought in a procession with a great noise of all sorts of their musical instruments. It is bathed and taken into the temple, where it too is garlanded and worshipped and then led away from home, all the while the cymbals and tom-toms, etc., are clanging.

Many, many of those who came this year are confessing that there is no merit in this but they are bound by the chains of custom—the custom of

centuries, and it is very hard for them to break these chains. God can and He will. We believe it with all our hearts. I feel sure the dawn has come to India and the Sun will soon rise in his strength and chase away all the darkness of idol worship.

I camped near the temple hill this year, so as to get in touch with some to whose villages we cannot go. We find them much more unresponsive to our message at these festivals than they are in their own villages. We gave the message to a great many and also numbers of gospel tracts, which we pray may be the means of bringing light to many souls.

Pray for those who sit in darkness and for us whom you have sent as lightholders to them that we may shine brightly and steadily.

The heat is already trying, and we are dreading the next two months before the hot season.

In His service,
S. E. MORROW.

ZENANA WORK REPORT.

July to December 1908.

"There hath not failed one word of all His good promise." 1 Kings VIII, 56.

During the past half year, the work in Jagganaikpur has considerably changed, many old houses have, for various reasons, been dropped, but their places have been more than filled by others, so that at the present time we have 96 houses. We never leave a house as long as our visits are wished for, but sometimes we see and feel that the women are not interested in what we read or say, and sometimes by mutual consent of teacher and taught, we discontinue going. In these cases it often happens that missing our usual visits, they send a message to ask us to go again and then make a fresh start. Others,

either leave the place or go beyond our reach and thus we are able to take up those who are eager to learn. I am inclined to think this is a great advantage as in this way, a greater number are reached and we are able to carry out more fully the command to "Teach the gospel to every creature."

Now, I shall say a few words about some of my women. My first is Kanthamma (a young widow), the sister of Sayamma. Doubtless many have ere this read an account of Sayamma, coming out and embracing Christianity, so I shall not say anything about her in this. As soon as Sayamma came out, her mother took away Kanthamma to Vizagapatam (as she was afraid of her joining her sister) and there got her married to a widower, which poor Kanthamma did not very much like. She told me although he gave her very good comfort, still she was not happy and had not the peace of mind which her sister had.

I must say that Kanthamma was always a very attentive listener and reader, but still showed no signs of a definite change of heart then, which she clearly realized was necessary before she could profess to be a Christian, for when in order to find out what point she had reached I asked her if she would like to be baptised, she answered. How can I take the name of Christ when I have not the witness in my heart. But now she is anxious to follow the Lord. I gave her a Bible and she is now studying both the Old and New Testaments and she takes a delight in reading them. May the Lord make her way plain, so that she may be enabled to leave all and confess Him openly.

My second is Buttamma (the daughter of Subbamma) the one I mentioned in my last report. Now, Buttam-

ma is a dear young woman, and one who interests me more than she would others. It seems to me most remarkable how she takes in the teaching she receives, and confesses her faith in Jesus Christ as her Saviour very clearly, and says that she does not believe in caste or in anything else that her people ask her to do, but her only desire is to follow in the Lord's footsteps. She often takes a number of tracts and hymns and gives them to her husband to read and says that she would like him too, to know the Truth.

My third is Venkatarathnum. She has a sad history, having been taken from her home when quite a child and compelled to lead a life of sin. This life the woman has given up and says that she repents every day for what she has done, and prays to God to forgive her and give her a true heart. She seems to have some idea that Christ is the Saviour and has often told me that she trusts in Him.

May I ask our dear readers to remember these women in their prayers.

I have but to conclude with a heart full of thankfulness and praise to Him who has kept us in all our ways and who has done for us far more abundantly than either we could ask or think, and on the threshold of a New year, pray for His continued presence and blessing.

P. H. N. BEGGS.

4-1-'09.

LETTER FROM MISS ZIMMERMAN.

Akidu Feb. 23rd, 1909.

To the dear Readers of the Link

Would you enjoy hearing from me of "new experience" in India?

Just about the glad Christmas time. You know we arrived in Cocanada, settled in our different homes before Christmas day.

It was hard to realize it was Christmas time, we missed the snow and ice but we had many lovely flowers which bloom at Christmas. I wish you could see them, the trees, flowers and foliage are very beautiful.

On Christmas morning, a very merry party met at the depot in Cocanada, enroute for Tunj, where we were the invited guests of Mr. and Mrs. Scott and Miss Priest; at Samolcot Miss McLeod joined us, making ten altogether. It really seemed more like a July picnic party. After arriving at Tunj and meeting with brethren and sisters, it was not so unchristmas like, even if we saw no snow and heard no merry sleigh-bells, yet the joy of Christmas was in all our hearts.

I remained over three days with Mr. and Mrs. Scott and Miss Priest. Sunday was thank-offering day, and all was new and strange, yet interesting and full of blessing to me.

Mr. Cross preached a Christmas sermon in the morning, from John 3:16, of which I could only understand a few words, but Miss Morrow told me of it afterwards, eleven followed Christ in Baptism, which was a soul refreshing sight. The faces of the dear brethren and sisters fairly shone with Christian joy and light.

On December 30th, we met in a three days conference at Cocanada, with the missionaries from the north.

On January 5th, our own conference began. I am sure the rest of our party would say with me, we were indeed the "Honored seven," for we were welcomed and greeted over and over again by those dear brethren and sisters whom many of you know so well. As we listened to papers and reports of work from the different fields, we realized as never before, the vast

ness of the work and the need for more helpers to carry it on.

The faces of those who had prayed and toiled for years showed the joy of their hearts over battles fought and victories won. To me it was a great spiritual uplift to meet those who had labored so long and hard, and yet were so ready to embark on another year's arduous work.

The conference requested me to go with Miss Robinson to Akidu, from Jan. 20th till the last of April, as otherwise she would be alone. After two weeks of very pleasant fellowship with Mr. and Mrs. Craig and others at the Mission House, I left for Cocanada.

The evening before we had a very delightful gathering at the Timpany School, with the lady teacher and all the missionaries of Cocanada. It seemed like a joyous occasion for those who so seldom lay aside the heavy cares and responsibilities of their laborious lives.

From Cocanada I went to Samulcot where I met Miss Morrow, with whom I travelled to Akidu. Being invited by Mrs. Stillwell, we spent a very pleasant evening with her and her husband and Mr. and Mrs. Timpany at her home, from which we left in the Mission boat for Akidu. We were two nights and a day and a half coming. The boat moved so slowly that I would often say to Miss Morrow, "Why we have stopped"; but she would say; "O, no; see, the men are pulling."

They run along the banks and pull the boat with a long rope, except when there is wind, then they spread the sail and it is a pretty sight to see the little craft gliding along the canal, with beautiful fields and trees on both sides, and here and there a populous village, and boats passing with various kinds of freight and many of them loaded with passengers.

On the afternoon of Thursday, Jan. 21, we landed at the Mission Compound in Akidu. Long before reaching the landing we could see the tall trees, planted by Mr. Craig many

years ago, and which now beautify the place and also shade it from the burning heat.

Mr. and Mrs. Chute, the children and Miss Robinson were glad to greet us, and now after a month I can understand how the sight of one of one's own kind would be gladdening.

We had a happy evening together at the Ladies' beautiful new bungalow, and next day Mrs. Chute left with the children for the Hills, and Mr. Chute for a tour of several weeks. Miss Morrow remained two days and then left for a trip to the Vuyyuru field, to attend the native Association of Workers.

And now, just a word about Miss Robinson and myself; here we are, the only white people in this town. But the hours and days are so crowded with duties from morning till night; Miss Robinson manages, and I struggle away at the language. Sometimes the brain whirls and I get weary, but language must be learned and with God's help it will be. Without it, how helpless we are in a strange land, of strange people and customs and every thing.

Well, I forgot that too much talk is wearisome, and though there is so much to say, I must stop.

In closing, let me thank you for the prayers which I know are ascending to God in my behalf. Many times, yes, daily, I am conscious of the uplifting power of prayer, and the strength which comes from the messages from the homeland.

Time will not permit me to speak of the love and fellowship which we have together here. We thank God for it, and go on our daily round, glad that He has counted us worthy to join the ranks of His noble servants, the fruits of whose labors for Jesus sake. We shall not know till that great day when we shall see "The King in His Beauty," when the ransomed of the Lord shall come with songs and everlasting joy to Zion. Pray that some may be in that happy throng because I have come to India.

Yours in His service,
CARRIE M. ZIMMERMAN

Our Work at Home.

NOTICE.

To the members of the Circles and Bands of the Eastern Board.

Kindly remember that our board meeting occurs early in June and we are desirous of having all the money available in before that date.

Since last board meeting there has only been sent to the treasurer, \$198.90 and this is April 14th. Some Circles have done excellently already.

Our appropriations for this year amount to \$2,571.00, so we shall need to make up, or we shall have a deficit.

It was a great pleasure, a few days ago to receive a visit from the treasurer of Dempsey church Circle.

We should be glad to see those with whom we correspond so frequently, and in whom we take a special interest, when they visit Montreal.

Yours in the work,

JESSIE OHMAN.

ASSOCIATION REPORTS.

BRANTFORD.—The Semi-annual union meeting of Brantford Baptist Mission Circles, was held in Park Church, April 1st. Mrs. John Firstbrooke gave a helpful and inspiring address.

ELGIN ASSOCIATION.—The Circles and Bands will hold their annual meeting with Circle of the Aylmer Baptist Church Tuesday, May 25, 1909. Praise and prayer service at 10.30 a.m. It being the 25th annual meeting, an appropriate programme is being prepared. Churches where there are no Circles are urged to send representatives.

S. E. RINCH,
Director.

MIDDLESEX AND LAMBTON.—The Circles and Bands of the Association, will hold their Annual Meeting with the church at Ailsa Craig, on June 7th. Will all Circles and Bands kindly send delegates, and church letter, or report of their year's work. A large attendance of earnest women is hoped for, and careful and prayerful has been the preparation for the programme. We who have this responsibility in hand are asking ourselves, why should not our meeting together, witness a great outpouring of God's Spirit. God is faithful, He has promised the Holy Spirit to them that ask Him. Come asking, He waits to give the blessing.

MRS. J. B. CAMPBELL,
Director.

MONTREAL.—The Annual Union meeting of Mission Circles of this city was held in the First Baptist Church, Thursday afternoon, April 1st.

Devotional exercises began at 3.30, with Mrs. T. J. Claxton as leader. Earnest prayers were offered for mission work and workers, remembering especially the Laymen's Convention, being held at the time, in Toronto. Before the hour closed Mrs. Claxton read an interesting letter from Miss Murray.

At 4.30, the President for the year, Miss Russell, opened the business meeting. Minutes of the last year's meeting were read and new officers elected:—Mrs. Albert Patterson being President for the ensuing year, and Mrs. A. H. Gordon, Secretary. Good reports were read from the Mission Circles of Point St. Charles, Olivet, Tabernacle, and First Baptist

Churches. A letter from Miss Murray, read by Mrs. Baker, of Point St. Charles, was full of interest. Also Miss McLaurin's report, read by Mrs. P. B. Motley.

The beautiful solos given by Miss Armstrong and Miss Gordon, entitled respectively, "A Little Bit of Love," and "The Gentle Shepherd," were much appreciated.

Of the paper, entitled "Ideals in Mission Work," written by Mrs. Hibbert Ayer, and read by Mrs. Frost, we cannot speak too highly, and hope to see it published soon, either in the "Link," or the "Canadian Baptist." It should be interesting and helpful to every officer and member of every Mission Circle, and, could we but attain to those high ideals, we would indeed be ideal mission workers.

At the close of the meeting, refreshments were served by ladies of the First Church.

Though the attendance was fairly good, we missed the presence of many members of all the Circles represented. Please remember sisters, that in union there is strength. Let us catch the enthusiasm and energy now displayed by our brothers, the Laymen, be faithful to our own Circles during the year, and, at its close, meet all together, in the place appointed, to receive help and encouragement from each other, and God's blessing on our work.

G. C. GORDON,
Secretary pro tem.

WESTERN.—The Circles and Bands will meet with the church at Palmyra, on Wednesday, May 26th, at 2 p.m. The first meeting in the evening, will be addressed by Miss Selman, our returned missionary from India. The program in course of preparation will be of a helpful nature, and will appear in the Baptist later on.

Will all the Circles and Bands send as many delegates as possible, and bring full reports of the year's work, and churches where no Circles exist are kindly requested to send representatives also.

It is hoped the sisters will be much in prayer for a great blessing in the meetings, and that there may be a great outpour of the Holy Spirit, that the uninterested may become interested.

The station for Palmyra, is Highgate, which may be reached by both the M. C. R. and P. M. R. Conveyances will be waiting at the station to take the delegates to the church.

JANE RITCHIE,
Director.

TORONTO ASSOCIATION.—The Annual meeting of Circles and Bands will be held in the College St. Church, Thursday, June 11th, at 2.30 p.m. A good programme is being provided. Each Circle and Band will please appoint delegates and Churches, without either organization will please send representatives.

MRS. J. M. SCOTT,
Director.

CIRCLE REPORTS.

Guelph.—The Woolwich St. Baptist Church, held one of the most enjoyable Thank-offering meetings on the evening of Feb. 3rd. A good literary and musical programme was given. The church choir rendered good service. A male quartette gave a choice selection. Our offering amounted to \$40.65, which was equally divided between home and foreign missions. We are looking forward to the coming year for greater prosperity and more increased interest in missions.

GRACE HOWARD,
Secretary.

Harrow Mission Circle held their annual thank-offering meeting Mar. 2nd. Had a pleasant time. Rev. Mrs. Galt, of Kingsville, gave a profitable address on "Work for Missions." Also had music and singing, after which lunch was served. A pleasing feature was the addition of four new members. Proceeds \$7.25.

MRS. D. FOSTER,
Secretary.

BAND REPORTS.

STRATFORD BAPTIST CHURCH.

"Boys' Headlight" Mission Band.

This band is not a large one, according to numbers, but enthusiastic for work. At the commencement of the winter's work, we found it created interest to appoint two captains, whose duties were, each to try to gain new members, to look up the old members and do all in their power to maintain a good regular attendance. The most successful captain was offered a prize. After attending the Women's Convention, in Bloor St, Toronto and hearing "Sister Belle's" helpful talk about Bands, the suggestion she gave, was taken up by our boys. They each bought a five cent China pig and have since then vied with one another as to whose pig should weigh the most. Each week we would hear of these greedy animals and once or twice we held a "pig" exhibition. Finally we decided our pigs would be ready for the butcher on the evening of March 26th. The Rev. O. C. Elliott and Mr. H. S. Robertson, men of experience, proved to be very successful in this line of business. We invited all the church members and had a good attendance. Friends helped us to have an interesting programme and we also had an exhibition of magic lantern pictures—the story of "Cinderella" being told in a very interesting way by Mrs.

Geo. McLagan. Some special pig pictures, made for the occasion on the sheet, also an appeal for old Rubbers, by our energetic little "Rubber" Captain, Teddie Elliott.

Finally came the event of the evening, the Pig Killing. The pigs were divided into two companies, one adorned with blue and the other with white. Each captain anxiously watching the weight of the pigs on his side. Without one dying squeal, these pigs gave up their lives, to the Missionary Cause, yielding the sum of over \$15. Then a collection was made from the audience by the captains, each with a decorated pig and our Boys' Mission Band collection ultimately amounted to \$23.25.

Before we closed our very enjoyable evening, Mr. James Pequegnat presented the prize for having secured the greatest number of attendances to Captain Robert White and a prize for having the prize pig, to Captain Geo. Deacon—blue.

Rev. O. C. Elliott, congratulated the Band on their good work, expressing the hope that in years to come, some of these bright boys may become missionaries, carrying the light of the gospel into the dark places of heathenism.

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

Receipts from March 16th, 1909, to
April 15th, 1909.

(Inclusive).

GENERAL ACCOUNT. CIRCLES.

Chester Y. L., \$3.25; Toronto, Jarvis St., \$296.50; Paisley, \$1.50; Scotland (\$12.60 Thank-offering), \$18.75; Lobo, \$1.00; Round Plains (\$25.00 for M. Sarah, \$25.00 Life Membership fee for Mrs. John McIntosh, per Miss R. E. M.) \$50.00; York Mills, \$8.50; Wingham, \$4.50; Beachville, \$3.50; St. Catharines (\$1.30 for Bungalow), \$11.45; Grimshy, \$5.00; Colborne, \$5.00; Snel-

grove, \$3.00; Petrolia, \$5.95; Guslph, Woolwich St. (\$20.33 Thank-offering on life memberships and to complete fee for Mrs. W. R. Evans), \$31.35; Chatham, William St., (\$25.00 for B. Mahalakshmi), \$28.62; Peterboro', Murray St., life membership fee for Mrs. Eliza Hunter, \$25.00; East Toronto, \$4.00; Freulton, \$6.00; Leamington, \$9.50; Gilmour Memorial, \$8.00; Wallaceburg (\$3.28 special), \$3.00; Niagara Falls Y. W., \$5.00; Harrow, \$5.00; Toronto, Walmer Road, \$92.55; Toronto, Ossington Ave., \$6.00; Colchester, (\$1 for Bungalow), \$4.77; Ridgeway, \$3.40; Forest, \$4.00; Meaford, \$2.95; London, Talbot St., (\$31.11, one-half proceeds from lecture; \$5.00 special), \$64.31; Cobourg, (\$3.75 Thank-offering), \$8.75; Niagara Falls, \$2.00; London, Talbot St. Y. L., \$3.00; Hamilton, Herkimer St., \$5.00; Alvinston, \$3.60; Dundas, (life membership fee for Miss Christina Palmer, \$6.00 Thank-offering); \$25.00; Toronto, Willoughby Ave., \$3.23; Toronto, Reid Ave., .50; Southampton, \$4.82; Dutton, \$4.00; Orangeville, \$3.60; Claremont, \$12.00; St. Catharines Y. L., \$2.50; Burk's Falls, \$4.30; Toronto, Olivet Church, (\$25.00 life membership fee for Mrs. W. W. Abra), \$33.72; Arkona, \$2.48; Ingersoll, \$2.72; Barrie, \$5.50; Toronto, Walmer Rd., \$6.40; Hamilton, James St., (\$25.00 Thank-offering), \$48.95. Total, \$1,157.47.

FROM BANDS.

Port Arthur, for student, \$4.25; New Sarum, \$1.75; Markham, Second, (sale of post cards, \$2.50), \$5.50; Hamilton, Herkimer St., for "G. Mabel," \$9.00; Langton, \$7.00; Berlin (German), for bed in hospital in Vuyyuru, \$5.00; London, Maitland St., \$3.50; Parkhill, for "K. Rutharina," \$14.00; Blenheim, \$1.50; Mount Forest, \$2.00; Caledonia, sale of post cards, \$3.00; Simcoe, one-half proceeds from a tea, \$6.00; Guelph, Woolwich St., \$5.00; Jaffa, \$1.00; Belleville (Girls') for student, \$15.00; Sarnia, Central, \$2.44; Lakefield, \$6.50; Stouffville, \$2.20; Forest, \$1.00; Brooke and Enniskillen, (\$17.00 for Bon Martha), \$18.50; Blenheim, \$4.00; Sarnia, \$15.25; Keady, \$1.75; Stratford, \$14.00; Lakefield, \$5.00; Malahide, Bayham, Thank-offering, \$8.00; Mount Forest, \$5.50; Cheltenham, \$1.00; Chester, \$6.20; Woodstock, First Church, (\$3.50 annual meeting),

\$18.00; Steelton, \$5.00; London, South (\$1.50 Thank-offering), \$9.00; Aurora, \$2.00; Brantford, Calvary Church, \$8.25; Stouffville, \$6.80; St. Thomas, (\$10.17 on life membership; \$5.50 for Biblewoman), \$38.16; Wilkesport, \$6.35; Oil Springs, \$3.00; Fort William, (25c. Thank-offering), \$12.25; Hatchley, \$5.00; Burtch, \$5.00; Hamilton, Victoria Ave., \$8.50; London, Egerton St., \$6.80; London, Maitland St., \$5.50; Listowel, \$2.15; Beamsville, \$9.50; Cramah, \$4.20; Port Elgin, for "G. Immanuel," \$4.25; Collingwood, \$3.00; Salford, \$1.10; Burford, \$1.50 Thank-offering), \$3.95; Owen Sound, \$10.00; Toronto, Kenilworth Ave., \$22.80; Lakeshore Calvary (\$25.00 for "D. Krupavati"), \$39.30; Toronto, Parliament St., \$8.65; Wheatley, \$5.25; Woodstock, Oxford Street, \$5.00; St. Mary's, \$2.50; Norwood, \$5.00; Langton, \$1.00; St. Catharines, for student, \$3.50; Jerseyville, \$12.00; Brampton, Life membership fee for Miss Gertrude Haydon, \$10.00. Total, \$122.14.

SUNDRIES.

Mrs. A. Lowick, Fordwich, \$5.00; Wyoming Church women of former Circles, \$2.00; Mr. and Mrs. S. A. Brown, for "B. Joan" \$5.00; Mrs. E. E. Barrow, for "M. Venkamma," \$9.74; Investment, M. R. B. S., \$8.75; Investment, Miss Davies' gift, \$10.00; Guelph, Woolwich St. Philathea Missionary Society, for "E. Kantamma," \$3.00; Miss E. A. Richards, Castleton, Easter offering, \$1.00. Total \$50.49.
Total receipts during the month, \$1,330.10.

DISBURSEMENTS.

By General Treasurer, on estimates for India, \$658.08; Furlough allowance for Misses Selman and Hulet, \$66.66; Extras: For lepers, Brantford, Immanuel Church M. C. (Gleaners), \$5.00, for "Premavati," Fort William M. B., \$20.00. Native Preacher; P. Peter and wife, Toronto, First Ave. Y.L.M.C., \$45.00; for bed in Hospital at Vuyyuru, \$5.00. Total \$799.74.

EXPENSE ACCOUNT.

250 Report Blanks, \$2.10; Total disbursements during the month, \$801.84; Total Receipts since Oct. 20th, 1908, \$4,951.00; Total Disbursements since Oct. 20th, 1908, \$5,959.82.

SARAH J. WEBSTER,
Treasurer.

Young People's Department.

IT HELPED ME.

Yesterday morning the postman brought me a letter addressed to Sister Belle. A nine-year-old boy, who attends Jarvis St. Baptist Sunday School wrote: "I have been reading your letter on Japan, and think it is very nice, so want to thank you for it." You may imagine how glad these words made me. It was a dull rainy day, the kind to make people feel "blue," but my day was brighter then. I do like sometimes to hear that I have helped somebody, especially my boys and girls all over Canada who are so dear to me.

A magazine before me tells one way Chinese doctors try to cure tooth ache. Would you like to hear it? "Cook well the bones of a rat, pulverize them, and apply to your tooth. If it is foreordained that the tooth is to come out, this will bring it; if not it will become more firmly fixed than ever." The lady missionary doctor who copied this recipe has several others equally curious. "If a wedding is taking place near a sick man's home an often tried remedy is to cut off a piece of cloth from the bride's dress and make soup of it for the sick man." A common remedy for cholera is for the patient to chew up copper "cash," the Chinese cents. One man, the missionary saw, had eaten sixty of these coins! But stranger yet in the heathen hospital at Shanghai, a woman patient was light-headed, and the nurse tried to help her by tying Christian tracts in a circle around her head! Are you not glad that medical missionaries are being sent to help the sick people of India and China? How many boys and girls can tell me the names of missionary doctors who

have been sent to India by Canadian Baptists? If we knew their names, and where they are working, we can pray for them all.

SISTER BELLE.

558 McLaren St., Ottawa.

LETTER TO THE MISSION BANDS.

Dear Boys and Girls,

As the spring-time comes, we know the Bands are looking for some message concerning the students they support in India. Some have already sent inquiries. The list of Samulcotta Seminary students, made out by N. Abraham, the Headmaster of the Secondary Department, has just reached us from Mr. Stillwell. The delay has been caused by an epidemic of small-pox in the villages, which kept many boys from returning to their school work at the beginning of the term. This disease is dreaded in India, as it is in Canada. The school is larger this year, having 113 in attendance, besides the Elementary boys. Are we not grateful that this blessed work is growing? It means that we must give more and work harder that it may be supported.

The Cocanada girls have also been very irregular in returning to work. There are now 89 on the roll. Besides these girls, is a class of four women whose names are Karri Akkamma, Valasapalli Bangaramma, Upputuri Mary, and Gartha Sathamma, who are taking training as Bible Women. They have first to learn to read as they were absolutely illiterate. Miss Baskerville writes that it is much more difficult for them to learn than for the little girls. They are given oral Bible lessons, and are also

learning to sew. When they can read the Bible for themselves, and have got some knowledge of Scripture truth, they are to go out, and in their humble way, proclaim the gospel in their villages.

Up to this date, the Bands are far behind their gifts of last year to both Home and Foreign Missions. Where does the trouble lie? Is it in you? Is it in me? Let us search our own hearts for the cause, and for the remedy. Can we not do more and be more for Jesus Christ? Let us pray more earnestly that God will open hearts and purses everywhere. We are sure you will be interested in knowing how the mites can help mightily in India. Rev. H. F. La Flamme writes us that One Cent will provide six copies of the metrical version of the True Incarnation, by Mr. Virachay, the converted goldsmith. Thus \$1.00 would give 600 opportunities to read the way of salvation. One cent would provide two gospels in Telugu, beautifully printed and bound in stiff covers, or any other two New Testament portions, or a copy of Genesis, or Exodus, Isaiah, or Proverbs. It would print fifteen gospel handbills in Telugu for free distribution among the people. Each missionary uses thousands of these yearly. Now what would three cents per day do? This would provide a Telugu boy or girl in boarding school with food, clothes, and books. It will keep a Telugu lad in our Industrial School at Cocanada where he can learn a trade, and increase his earning capacity three or four fold. Oh, what a privilege to help these boys and girls in India, who, without our help, would grow up in such ignorance and shame. But more are outside our schools, than are inside. Can we not open the doors a little wider? Who will try?

Be all my heart and all my days
Devoted to my Saviour's praise;
And let my glad obedience prove
How much I owe, how much I love.

S. M. BARBER,

Band Secretary.

35 Charlotte St.
Brantford.

THE TEN SERVANTS.

There was once a king who had a little daughter whom he loved very much. He wanted to make her a beautiful and wise princess, so he sent her to a country where she was to pass through many schools and learn lessons that would fit her for her father's home. This kind father did not send his daughter alone. He gave her ten servants to wait upon her and care for her.

Two of these servants were to show her all the beautiful and useful things that she would meet in her absence; and when she got home she was to tell it to father, and he would hear and comfort her.

Two more were to help the little girl to hear music and sounds that would give her joy, and voices that would tell her about what she saw and bid her always remember her father's love.

Two more carried her wherever she went; and poor, indeed, would she have been without the little servants.

Another told her all she wanted to say to those around her, and sang songs of praise to her father, the king.

Two of them helped her to do everything to make herself and others happy.

But the last servant was seen only by her father and herself. This last servant always told his little mistress to love her father dearly, and not want to guide the other servants to do what would displease him.

Sometimes the princess would say to herself, "Father is not here, and I will do what I please"; then, in spite of this servant's pleadings, she sought to guide the others into forbidden paths, and thus brought upon herself trouble and pain.

At last the loving father gave a command to each one of his daughter's servants, calling them by name as he spoke. The names and commands were these:

Little Eyes, look up to God;
Little Ears, hear His Word;
Little Feet, walk His ways;
Little Mouth, sing His praise;
Little Hands, do His will;
Little Heart, love Him still.

—Buds of Hope.