

# Canadian Missionary Link

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

VOL. XXXVI.

TORONTO, FEBRUARY, 1911

No. 6

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### JUST WHERE YOU STAND.

Just where you stand in the conflict,  
There is your place!  
Just where you think you are useless,  
Hide not your face!  
God placed you there for a purpose.  
Whate'er it be;  
Think you He has chosen you for it;  
Work loyally.

Gird on your armor! be faithful  
At toil or rest,  
Whic'ev' it be, never doubting  
God's way is best.  
Out in the fight, or on picket,  
Stand firm and true;  
This is the work which your Master  
Gives you to do.

# Canadian Missionary Link.

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## HOW MUCH IS IT TO JOIN ?

The attention of Circle workers has recently been called to the fact that a very large percentage of our Circle members are still giving only according to the standard set some thirty years ago, of 10 cents a month to each department of work, i.e., Home and Foreign. It would seem that in many cases this failure to grow in the grace of giving is not due to unwillingness, but to the fact that it never seems to occur to the minds of many, that they might give more. Surely a little thought will change the view of the women on this matter. Thirty years ago or more, when the Circles were formed through our constituency, and certain work undertaken for them, it was estimated that 10 cents a month to each Society would supply the necessary funds. But it was never suggested or dreamed of that that should be the limit of the giving. It was hoped that those who could do no more than join, by the 20 cents a month, would do that, but that a large number, and an ever increasing number, might enlarge their gifts and make possible larger things in women's work. This hope has been justified to some extent. It must be realized by all, that the present large contribution of the Women's Circles and the correspondingly large work supported, is not by any means accomplished through the uniform paying of 20 cents a month to the treasuries. Large gifts have come, and are still coming every year to the Women's Treasuries, but after all they are only from the few. The rank and file of the Circle members do not seem to have risen above that 10 cents a month to Foreign, and 10 cents a month to Home. Now, it is, of course, true that a very large number of women cannot conscientiously give more than that to this department of the Lord's work, and it is not to them that these words are direct-

ed, except as they may use their influence in the right direction. But it is just as true, and sadly true, that there are more, perhaps, through our Circles in city, in town, in village, and in country districts, that could if they would, give 25 cents a month instead of that 20 cents, or 30 cents, or 50 cents, and, indeed, as some now do, \$5.00 a month. Not many can do that, but many can give the 30 cents or 40 cents, or 50 cents. Why not do it? Why remain at the level of thirty years ago? Why wait for your collector or president to ask you for an advance? Why not read these notes and then go right to your Circle money box and start the new and enlarged contribution with February?

Such a movement would mean,—not as a thing to be accomplished, that the Boards should rejoice or that they should have more money to appropriate—not that—but it would mean that young women now waiting at home, could go next fall to their work of telling the Gospel story in India. It would mean that that request of the Hindu girl of whom Miss Priest wrote in the January "Link," and of many like her, would be granted, and the women and girls could learn the Way. It would mean that a "doctor lady" could go and accomplish her mission of love. It would mean that schools could be provided for where the children could learn to "remember their Creator in the days of their youth." Others may write of the glorious advance it would mean here at home. And so the work would go on, and the Master's prayer, "Thy Kingdom Come," would be more quickly answered, if—if—the women who read this, or each woman who reads it, will examine her resources and decide if five or ten or fifteen cents a month more should not go into women's work for women, in India and in Canada.

## MISSIONARY NEWS.

Dr. John E. Clough, so long connected with the Ongole field of the American Baptist Mission Society, died recently in Rochester, N.Y. It will be remembered that Dr. Clough was the leading missionary in the revival that followed the great famine of 1877, and that it was he who baptized 2,222 persons in one day. In the one year following, 12,000 persons were baptized.

The Government of Australia has recently forbidden the importation of Kanaka labor to Queensland, Australia. But before that order, Christian missionaries had been at work among these people, and 2,484 converts had been gathered into churches. Over 500 of these have since gone back to the heathen Solomon Islands, carrying with them and propagating their new faith. Forty schools are now supported by these native Christians in their old home.

There is a most encouraging movement toward Christianity among the 4,000 Chinese students studying in Japan. Many of them are very able students, and the one who is counted the most brilliant, is an earnest Christian and a leader in Y.M.C.A. work. The son of the managing director of two of China's leading railways has been converted, as also his three sisters at school in Peking. Fifty-five of the students in another college have just embraced Christianity.

The new king of Siam, Obowfa Maha Vajiravudh, is the only remaining independent sovereign over a purely Buddhist land. Two of his titles are, "Most divine Master of immortal souls," and "Sovereign god of the nine kinds of gods." He was educated in England, and very fortunately for mission work, is like his father, very much interested in, and favorable to, the work of Christian missions. He helps them

in many ways by personal influence and contributions.

Euphrates College, the only college in Armenia, is able, under the new conditions of Turkish rule, to do a greater work than it has ever done before. There are 225 students in the college, and 600 in the preparatory schools, about half of whom are women. Out of 45 professors and teachers, only 6 are Armenians. Their day of opportunity has dawned and they are nobly using its hours for great service to their own land and farther afield.

The new regime in Turkey is extending the system of public school education very rapidly. The Inspector-General expects there will be 65,000 public schools in operation before the end of another year. The people, to use his word, are "crazy" for schools, and will pay almost any amount of taxes in order to secure them.

McAll Mission in Paris, France, came to the rescue of the people at the time of the floods, by establishing soup-kitchens, where many were saved from actual starvation. Their reward has come now in an awakened interest in their services and a cordial attitude to all their work. This is especially noticeable at Ivry, where the mayor has been in the habit of celebrating "civil baptisms," at which parents would promise that the children should receive no religious instruction. Surely it is time for "right-about-face" and McAll Mission is doing much to bring it about.

A report of the China Inland Mission, with which many of our Canadian Baptists are associated, has recently come to hand. They have now in the field 92 missionaries working in 210 central stations. 28 joined the ranks last year, of which 27 were women. A total of 33,075 converts have been baptized as a result of the mission's work.

The union of Regular Baptists and Free Baptists of the United States, has been much in discussion for six years past. At a recent general conference of Free Baptists at Ocean Park, Me., a plan for union was adopted by a four-fifths majority. The first property to be banded over, will be the Home and Foreign Mission work of the Free Bap-

tist Churches, which will be carried on just as before, under the direction of the Northern Baptist Convention.

There are 400 Turks resident in Crago, and all of them are devout Mohammedans, and are expecting soon to have a priest come and minister to them.

The colored Methodist Episcopal Church of the Southern States, has just inaugurated an African Mission to Africa. Prof. Gilbert, of Paine Institute, Augusta, Ga., is to be the first missionary, and the field is now being selected.

The condition of the Congo State has not changed much as yet in spite of the promises of the new Belgian Government. The most encouraging sign so far is the action of the Protestant churches of Belgium, in forming a missionary society to work in the Congo.

In the summing up for the year 1910 of the gifts and visible results of mission work, there is a marked advance. The increase in gifts from the home churches was \$2,280,000, from the native churches \$300,000. Nearly 140,000 communicants were added to the native churches.

The Baptist World Alliance, of which the first congress was held in 1905 in London, England, is coming so near to us this year that it ought to be possible for many to gain its inspiration at first hand. It is to be held in Philadelphia June 19th to 25th. Delegates are being appointed from all over the world. At least one noted delegate, a minister of New Zealand, has started on his journey, intending to visit mission stations on his way. Fifty Russian delegates have been appointed, and of these twenty-eight have been in Siberia and in prison for the Baptist faith. The general theme of the congress is announced as "Baptists and the World's Life," and much emphasis will be laid on the needs of the continent of Europe.

The Moody Bible Training Institute, of Chicago, is adding a new department to its already large work for women, in starting a training course for deaconesses. This like all the other work, is free to students of any denomination from any part of the world.

The descendants of the early missionaries to Hawaii have recently made a magnificent gift to the American Board at its centennial meetings. They sent \$25,000 "in memory of their fathers."

### 1885-1910—THEN AND NOW.

Twenty-five years! A quarter of a century! That seems a long, long, time, especially to young people—and yet it is that long since I first saw Cocanada. Twenty-five years ago on the first of October, early in the morning, our steamer arrived in the harbor, and soon afterwards we came ashore in the launch and were met at the landing by Dr. McLaurin, who brought us up to the Mission House. To Mr. Craig it was a coming home, for he arrived the first time nearly eight years before; but everything was new to me, and I felt like a stranger in a strange land—as I was. All the missionaries were here to welcome us, but all did not mean many in those days—only Mr. and Mrs. McLaurin, Misses Frith and Folsom and Mr. Currie. But their welcome was all the warmer on that account, and I have not yet forgotten how glad they were to see us. Mr. and Mrs. J. R. Stillwell had come out to India with us, but had remained behind in Madras to do some shopping, and came up eight days later, so that October 1st is my own special anniversary.

Before we came, only ten missionaries had been sent out, and of them, two had passed to their reward, two were in the homeland, five were here to welcome us, and Mr. Craig made the tenth. Now we find that since our mission was founded, eighty-two have been appointed, (counting in the four appointed this year) and of that number ten have died, twenty-three are not now in the work, and forty-nine are either here or on the way, or on furlough in Canada.

Only two single ladies were engaged in the work then—one in teaching and the other in zenana work. And now, what a band of workers we have! Out of the twenty-six who have been appointed since the beginning, twenty are still in the employ of the Board. What a reward that is! Two have married, three are not now in our mission, and one, Miss Simpson, went to her reward after two terms of faithful service.

### STATIONS.

When I came, there were only three stations—Cocanada, Tuni and Akid—and the Seminary at Samalkot, and yet I was in the country over eight years before I ever saw Tuni. Now, although we have ten stations (counting Anakapalli, which is not occupied), besides the



Seminary, some of our new missionaries see them all before they have been a year in the country. Such is the difference the railway makes.

Two weeks after we came, Mr. Craig started for Akidu, and was gone six weeks, touring on that field, and what is now the Vuyyuru field.

Then we went up to see Samalkot. There was no separate building for the Seminary then, and the classes were held in two rooms of the Mission House, and on the verandah that had once been a band-stand. What a difference we see now. A Seminary building with ten class-rooms and a chapel or hall, and a shed outside for Primary classes, and all over-crowded. And in another compound rows and rows of houses for the teachers, theological students, teachers in training, High School boys and the crowds of other boys.

Akidu, I first saw in February of the following year. The Mission Home, chapel and dormitory for girls were the buildings there then. The "Star of Hope" hospital, a dormitory for boys and a row of houses for teachers and others have since been added, while in the new compound is the "Jennie McArthur Bungalow" for the ladies.

In 1885 the new Mission House in Tuni was not yet finished. Since then the chapel has been built, also a dormitory for boys, while the old house has been done over for the use of the single ladies. And then the new stations, many of which have far more and better buildings than some of the old ones! Ramachandrapuram with its two mission houses, chapel, dormitory for boys, hospital, home for the untrained children of lepers, besides all the buildings in the Leper compound; Vuyyuru with two mission houses, hospital and dormitories for both boys and girls; Pithapuram with all its new stone buildings; Peddapuram, Yellamanchili, Narapatnam and Anakapalli.

Great changes, too, have taken place in Cocanada. Twenty-five years ago we had two compounds—the large one containing the Mission House, Telugu Chapel and Girls' Dormitories, and the small one on the other side of the city, where the old building was, in which our English Church worshipped. Now we have our pretty little English Church there, of which we do not need to feel

ashamed, also the Timpany School in its own compound, while on this side we have the three compounds—the large one mentioned above, in which three new houses have been built since 1885, the Davies' Memorial Compound, containing the Harris Bungalow for the ladies, and the school and dormitories for the girls, and the new compound intended for the High School. Altogether our property out here has cost nearly \$100,000.

#### EDUCATIONAL WORK.

We have made great advances in our educational work. In 1885, we had 50 girls in the Boarding School here in Cocanada, and about 60 boys and men in the Seminary at Samalkot, and most of these were in the primary classes. Now there are twice as many girls here, and there are also boarding schools for girls at Akidu and Vuyyuru. In those two places there are also boarding schools for boys, as well as at Tuni and Ramachandrapuram, besides the Seminary at Samalkot.

The day schools used to be few in number and the teachers were untrained, but now there are 140 or more schools, with an average attendance of 3,200 and most of the teachers trained.

There were no caste girls' schools then, and now we have at least seven—two on the Vuyyuru field, three in Ramachandrapuram, one in Yellamanchili and the one here in Cocanada that I have had charge of since April, 1909, because there was no single lady who had time for it.

The Timpany Memorial School for European and Eurasian children, has come into existence since then, though before that Miss Folsom had a day school in the old building used by the English Church, while she lived in rooms at the back. Although a large building was bought in 1886 and an upper story added later, our great need at present is a new building for class-rooms.

#### MEDICAL WORK.

Our medical work is all new, for it was not until eight years after I came that our first doctor arrived. Before that time each missionary had to do the best he could whether he knew anything about medicine or not. Since then we have had five duly qualified doctors besides a number of trained

nurses, and we now have a fine large hospital (large for our mission), at Pithapuram and smaller ones at Yellamanchilli, Ramachandrapuram, Akidu and Vuyyuru.

#### CHRISTIANS, ETC.

In 1885 there were only about 1,600 Christians, with 62 workers, including 7 Bible-women. Even now we have only about 7,000 Christians with, perhaps, 15,000 adherents, but there are more than 362 workers, including 62 Bible-women, 45 female teachers and 14 medical assistants. Sunday School work has made great strides during the past few years, and now we have more than 325 schools, with an average attendance of more than 6,000 scholars.

#### SOCIETIES, ETC.

With the exception of the Association, the first Society was organized after I came to the country. Now we have in the mission two associations, one Home Evangelization Society, two women's Helpmeet Societies (familiarily called the S.S.S.S.), besides branches of the Y.M.C.A., the C.E. Society, the W.C.T.U. and the Indian Bible Reading Association.

The "Ravi"—the Telugu weekly newspaper—the Book-Room and the Industrial School are all new, and all here in Cocanada.

#### TRAVELLING.

And how differently we travel now from what we did then! Then, when we went to Madras or to the Northern Conference, we were obliged to go by steamer; if we went to Akidu, it was by boat all the way, and if to Tuni, either by cart or palanquin. Now we have the East Coast Railway running through the mission from north to south, and touching several of our stations, while horses, bicycles and jinrickshas largely take the place of carts and palanquin.

The railway, too, has made a great difference in the food we are able to get, for now fresh English vegetables from Bangalore are within our reach, if within the limits of our purse, and far more fruit can now be obtained in our bazaars than was the case a quarter of a century ago. Potatoes, too, are available now, and the bread and meat are much better than they used to be. To be sure we cannot compete with the large cities of India yet, for they have

electric light and fans, while we still use coal oil and have our punkahs pulled in the old-fashioned way.

And now, before closing, I would like to testify to the goodness of God to me personally during all these years that I have been here. India has dealt kindly with me, and I have had good health most of the time. Twice I have been home on furlough, four times I went to the Hills for the hot season, and twice I spent a vacation in Bangalore. The Lord has been good to me and mine, and I praise Him for all His loving and tender mercy.

The Christians celebrated my silver anniversary by having a special meeting in the Telugu Church on the evening of October 1st. Several came from Samalkot and the place was crowded with children and grown-ups. The program was quite lengthy, and included songs, speeches and dialogues, but we had a pleasant evening, and all seemed to enjoy it very much, and I appreciated their kindness and thoughtfulness more than I can tell. And so ended twenty-five years of life in India.

ADAH S. CRAIG.

Mission House,  
Cocanada, Oct., 1910.

#### A VISIT TO THE HOME FOR BLIND CHINESE CHILDREN AT KOWLOON, OPPOSITE HONG KONG.

Miss Ellen Priest.

This Home is carried on by four German Sisters. We found over 90 little blind girls there, being cared for, loved and taught by these devoted Sisters. It was a very pathetic sight to watch these sightless ones, feeling their way about the school room and up and down the stairs to their sleeping rooms above, but as we kept on watching and saw them at their knitting, and at their drill and saw how much of happiness had been made possible to them through the love of Christ in the hearts of His servants, joy mingled with our sorrow. As we watched the class at their drill, counting out one, two, three, four in Chinese, accompanied on a small organ by one of the blind girls, we could but wonder at the loving patience that had helped these little ones to act so in unison. One wee girlie, not in the class, but much interested, came at the sound of the clap-

ping and did her best to join in, but had no idea how the rest were doing and amused us by the brave attempts she made to do as the rest.

One memory of our visit that will abide with us, was the singing of the "Glory Song" in Chinese by the school, a little blind girl playing and singing the alto quite correctly while the others sang the hymn through so sweetly. There were other alto voices, and one girl took the tenor, and as we listened to their sweet music, our hearts were much touched as we thought of the great contrast the gospel had brought into the lives of these despised, neglected little ones of China.

We were told that when a child is born blind, it is killed at once, but so many go blind through neglect of cleanliness at birth and when they do, no one cares for them. What use are they to any one! And so they are either thrown out to die, or slowly starved. Some of the little girls still showed the effects of the treatment received; children of seven years looked more like two or three years.

In the knitting class, the older girls were making woollen shawls of different patterns, golf jackets, sweaters and some smaller articles. They have reading, writing, geography and other lessons, and it was interesting to see a small girl feel her way along the slate prepared for the use of the blind, and prick John 3:16 through the paper. Then to see a blind Chinese girl stand before a small raised map of the world and listening eagerly for the teacher's word, with her finger find her way to England, Germany, different parts of China, towns and rivers, etc. They are taught to do housework, and the neatness of their long verandah room where the morning toilet is performed might be an object lesson to many of our seeing Canadian girls. Each one above a certain age has her own enamel wash-basin, wash cloth, tooth brush, comb, etc., and the Sister told us that although these are all kept in a row on a long bench, each girl knows her own and objects much to any one else using it.

After a pleasant visit around the tea table with the Sisters, we started back for Hong Kong. Two of them accompanied us away and Sister Bertha told me of one wee girlie who came to them and only lived five months. When she first came she would lie and sing her

Chinese songs. After awhile she became interested in "Jesus Loves Me," and quickly learned the words. When the tune was conquered, this hymn was her favorite.

One day when some of the other girls were talking together about different ones who loved them, this wee girlie chimed in, "Yes, and Jesus loves me." This truth took hold of her heart so firmly and comforted her through the weary days of suffering. One day she said to Sister Bertha, "Some day I am going to Jesus' home and He will make me see and make me all well, and then I'll come back to you." No matter how tired she was, she always joined in the evening prayers held in the sick room. The evening before she died she kept asking, "When is Jesus coming for me?" During the night He did come for her, and she went with Him, leaving precious testimony behind that Jesus loved her, a little, blind, despised Chinese girl.

Nov. 10th.—We are to reach Singapore this evening, and glad indeed are we to be thus far safely on our way. Since leaving Hong Kong we have had rough weather and the captain had to turn back one night to get out of the way of a typhoon. That sentence is easily written on paper, but in it is wrapped experiences we shall not soon forget. Added to this was our engine getting out of order, causing us to be tossed at the mercy of the waves for a short time. But the Lord mercifully saved us out of our distresses and all is going on well now.

Nov. 29th.—We near the month of The Hoogley and expect to reach Calcutta to-morrow. Then, after a couple of days' shopping, we will take the train for the home stretch, and there will be some rejoicing when we reach our journey's end.

#### GLIMPSES OF MOHAMMEDANISM IN THE ORIENT.

We had our first glimpse of Mohammedanism on the good ship "Portugal," en route for Alexandria. Among our fellow passengers were two young men, students of Cambridge University, homeward bound to spend the summer with their friends in Egypt. We were the only British passengers aboard, and when we learned that these young men spoke English fluently we soon became



quite friendly. One, Gad Fahmig, was of the Nubian type, both in features and characteristics, the other, Nagati Abaza, had blue eyes, fair skin, dark hair and regular features. With pride he told us his family was Circassian, having been given a large tract of land in Zagazig by the Saladin when his people helped him win a victory over Richard Coeur de Lion at the time of the first crusade. His people had amassed great wealth in the cotton industry and had many large mills, which he hoped to manage when he had finished his education. He was eager to talk about his religion and told us he had chosen an option at Cambridge in New Testament in order to study our religion. He could not accept the story of the virgin birth, but he thought Christ was a great prophet and teacher, but Mohammed was a later and greater prophet. He believed that Mohammed had died and been buried like any other man, but would come again at the judgment. He thought Mohammedan women of the better class were just as happy and contented as English women, and, as to the lower class, their condition was due rather to the government than to their religion. Though he was cultured in many respects, it was curious to note how slight an impression the religion and home life of England had made upon him in three years' sojourn.

Gad Fahmig was always loquacious and one day, after a long conversation, he concluded that Mohammedanism had its advantages for it permitted a man to have four wives at once. Strange to say, though both claimed to be devout followers of the prophet of Islam, yet we never saw them pray. Perhaps, because no "tapering towers of tall minarets" were in sight, and no sonorous voice of the muezzin rang out over the blue waters of the Mediterranean, they were excused.

In Alexandria, about noon, we first saw a Mohammedan pray in public. A camel-driver was drawing water from a well for his camel, and when he heard the muezzin's call, he instantly dropped his bucket, prostrated himself three times to the earth, and then stood erect and motionless, gazing toward Mecca, engaged in prayer. Again, one Sunday evening, while our boat lay in quarantine off Jaffa, our party gathered together for a service. Beside us squatted two white-clad, turbaned Arabs on rich Persian rugs, who listened attentively

to our hymns, and at the conclusion of our service shook out their rugs, and with many prostrations and genuflections, regardless of the onlookers, prayed earnestly for about an hour, then rolled themselves in their rugs and were soon asleep, with the starry canopy above and the blue waters beneath. Every Moslem is called to prayer five times a day, but by no means do all respond. To the three men who were hauling me up a particularly steep place in the pyramid at Gizeh I suddenly said: "If the muezzin calls, please do not drop me." "Ah," they replied, "we make business now. The prophet will excuse us. We pray when we go down." But when we got down they clamored for "backsheesh" and thought naught of prayer. One of them also told me quite boastfully that he drank beer, wine and whiskey in spite of the Koran's strict injunctions to the contrary. It is quite evident that Mohammedanism is gradually losing the influence which once made such zealous fanatics of its followers.

The condition of the women seemed particularly sad. They do all the heavy menial work and go about the streets carrying heavy burdens on their heads or children astride their shoulder, clad in black or white, with only a white strip of forehead and two great, solemn, melancholy black eyes showing between their heavy head dresses and thick black veils. No man, except husband, brother or son must ever gaze upon the unveiled face of a Mohammedan woman.

One day we almost intruded in a harem. We were looking for an old tomb, and passing through a gateway found ourselves in a courtyard. We started towards a door to make inquiries. Dark eyes peered through a crack at us, but as we approached a little girl rushed out, shook her hand violently at us and shouted, "harem," so we quickly withdrew.

Perhaps the brightest spot in a Moslem woman's life is her wedding day. We had the good fortune to meet two wedding processions in the streets of old Cairo. The whole street was gay with flags and tissue paper flowers, and a number of men carrying banners and making weird music marched ahead of the bridal carriage. Outside sat the coachman and two little flower girls, dressed in the wildest pink calico, carrying gaudy bouquets, and within

the little bride, in all her gay attire, completely screened from view by heavy Persian rugs wrapped about the carriage. More carriages followed and a rabble of rag-tag men and boys, who laughed, sang, clapped their hands and begged for "backsheesh." Few people witness the marriage ceremony, as only men are supposed to be present, and a man acts as proxy for the bride. Her glory may be very short-lived, however, as every Moslem may divorce his wife by simply saying so whenever he pleases, and without any given reason. One day, at Heliopolis, a man came running toward an Arab village with a boy of four in his arms, followed by a veiled, screaming woman, who overtook him and attacked him fiercely, screaming, slapping and clawing wildly until he pushed her down, and again made off with the child. Our guide said he had divorced her, driven her away from the village, and was taking away her child. All these poor women know of love as what they receive from their children, but she knew she had no redress and her grief was uncontrollable, as she threw herself in the dust and tore her garments. Oh! for light in a dark place and the love of Christ to make all things new and to place the Moslem women where only Christianity can!

Georgina G. Ross.

#### WHAT WE ARE DOING?

Dr. H. C. Mabie, for so many years Secretary of the A.B.M.U., and now Educational Missionary Secretary for Colleges, is delivering his second series of lectures in McMaster University, from Jan. 17th to 31st. The lectures are open to the public and full of information and interest as they are, are commanding much attention from many in Toronto outside of the students of McMaster.

The seventieth birthday of Mrs. Churchill, of the Maritime Mission in Bobbili, was celebrated on Oct. 21st, 1910, by the opening of the "Churchill Memorial House." Miss Churchill managed to have a surprise party of all the neighboring missionaries for her mother, and they had a great day. Services were held and a memorial tablet put up. The birthday cake from

Bimli had its seventy candles burning all around it. Mrs. Churchill has also erected besides this home, a "Memorial Caste Ward" in Dr. Smith's hospital at Pithapuram, and is now hoping to give 1,000 rupees to the Memorial Hall at Rayagadda.

Word has been received that the result of the language examinations of our missionaries is very satisfactory. Rev. John MacLaurin has passed his first examination with distinction, and Rev. R. C. Benson and Rev. C. L. Timpany their second.

The most notable feature of religious activity in Toronto during the month of January has been the Chapman-Alexander meetings. Dr. Chapman and Mr. Alexander have held their services in Massey Hall, while other members of their party conducted services in nine other centres throughout the city. The preachers and singers were earnest and effective in their work, and the spirit pervading both speaking and singing is that of seriousness and urgency. The audiences have been good and have seemed to catch this same spirit of the evangelists, so that the workers and ministers expect that many have begun the Christian life and will come into fellowship with the churches. A "Quiet Hour" was held each morning in the Metropolitan Church, usually conducted by Dr. Chapman. Miss Millar held a most helpful and much appreciated series of afternoon meetings for women in the Metropolitan Church, where a careful study of the Gospel of John was carried on. Altogether the campaign has resulted not only in leading many "from darkness to light," but has undoubtedly stirred up the Christian people of Toronto to attempt larger things and to be more zealous in the greatest work of the Christian Church,—the winning of souls.

The women students of McMaster are carrying on the Mission Study classes begun several years ago under the auspices of the Y.W.C.A. Their study this year is Islam, and the text-book, Dr. S. M. Zwemer's book of that name. Instead of having one large class as

formerly, they are trying the plan of studying in four smaller classes, composed of six or eight girls, each class having its own leader.

The contributions to Missions of the students in attendance at Moulton College are growing each year. The entire school gives by means of Mite Boxes used throughout the school year, the money thus gathered going to the support of two girls in Miss Baskerville's school at Cocanada. The girls in residence also have their monthly collection, envelopes being used and pledges given. This is divided between Home and Foreign Missions. At the great Convention in Bloor St. last fall the school pledged \$25 to the Home Mission deficit, which has been paid. Nor is Christmas cheer forgotten. \$25, besides a box of Christmas gifts from the Preparatory Class, went to the City Mission this last Christmas. There is no systematic mission study at the College now, but the prayer meeting once a month is given up to Missions, at which some speaker from outside usually addresses the students.

Word has been received that the entire missionary party leaving Toronto in September and October have reached India in safety. Misses Baskerville, Priest, Corning, Marsh and Philpott had a most trying experience in the China Sea. The engines of their ship broke down, the lights were extinguished, and the danger increased during the darkness of a whole night by the presence of the live wires on the decks. They were in grave danger but finally reached their destination in safety. Miss Alexander arrived Dec. 20th and Mr. and Mrs. Gunn the next day. Miss Marsh and Miss Philpott are both occupying themselves with language study and taking every opportunity of making themselves proficient.

The Christmas closing of Samalkot Seminary went off with great eclat. Several of the missionaries from other stations were present, and sermons in Telugu were preached by Mr. Chute and Mr. Woodburne on the Sunday. Monday morning was given up to sports, much enjoyed by students and

spectators. A new Bible prize has recently been presented to the Seminary by Dr. and Mrs. Joshee, a silver medal to be known as the Sarah Isabel Hatch Prize for Bible.

Mrs. H. B. Cross has been ill for some time with typhoid fever at her mother's home in Goodlands, Man. She is now convalescing, but will have little time to recuperate before their term of furlough expires.

Dr. Jessie Allyn is finding her practice growing rapidly at Pithapuram and vicinity. Her influence is making itself felt in many classes of the community, and she is called to many homes of high social standing.

#### PERSONAL WORK.

Mrs. C. J. Holman.

"Behold, thy servants are ready to do whatsoever my lord the king shall appoint." (2 Sam. 15: 15.)

What a beautiful answer those servants of David made to their royal master! For them to know his will was to do it—willingness crystallized into action.

How this willingness to do God's will enters into the warp and woof of the Christian life! It is the initial step in entering the kingdom—the test of discipleship—the means by which the life in Christ grows strong—the door to every blessedness and usefulness—the path to opportunity and power with men and God.

But "ready," that means wholly prepared or equipped for immediate action. It is the soldier's word, with a stand-at-attention ring about it. It is willingness prepared and waiting for its word of command. Who of the Mission Circles, are we, as soldiers of the Cross, equipped and ready for whatsoever service the Master shall appoint? Our purpose is acknowledged to be the holy one of giving the gospel to our own and other lands. For this we have organized, and for this we pray and give. But the question has often pressed itself upon me, whether in the large interests we have not lost sight some-

what of another aspect of our missionary work—the obligation to “speak each one to his neighbor”—the personal, definite work for souls that each one of us may do. When by our gifts we have sent missionaries to tell the story elsewhere, we have but conditioned them to do their work for Christ. We have not yet ourselves obeyed the Great Commission. There is still our own work for souls to do, for even though our prayers ascend like incense for the heathen afar and the unsaved at home, and though we learn the joy of giving sacrificially to this great work of missions, yet we cannot truly claim to be a “Missionary Circle” till our own part of the commission is fulfilled. Studying, praying, giving, yes, these are our duty in ever increasing measure, but “these ought ye to have done, and not to leave the other”—the personal work for souls at hand—“undone.”

“Ready to do,” “whatsoever”—yes, that means personal work, does it not? With one’s dear ones first, if they are out of Christ—but how it extends all round the circle of life and touches even, perhaps, the man who drove me from the station—or the baker, or the grocer, or maybe the woman who comes in to help. How the very thought of these who touch our lives so closely, makes our hearts grow still within us, and takes us to our knees for strength to act and live so worthily that we may present to them the Christ in spirit and in deed as well as word.

“Whatsoever my lord the king shall appoint.” In those last words there is comfort. The “ready” and the “whatsoever” may have brought a quivering fear, a shrinking thought that we would be willing to give much more and pray much more for the heathen, if only our Father would excuse us from this hard thing. But those words, “my lord the king shall appoint,” lift the burden from the “whatsoever” and make it all so simple. We see at last that we have only to obey. He gives the orders. The “to whom to go,” the “when,” the “where,” the “what” of the message—all these are at His direction. The battle is the Lord’s, and we have not the Captain’s place, but only the soldier’s part to play. “The readiness is all.”

“Wherefore take unto you the whole armour of God,” “the aniel of faith,” “the sword of the Spirit, which is the Word of God,” “praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance,” and—“lo, I am with you always, even unto the end of the world.”

#### CIRCLE REPORTS.

Grimsby.—Our last meeting took the form of a social evening, at which our ladies entertained the church members and adherents with an excellent banquet, followed by an appropriate programme of speeches, interspersed with music. Toward the close of the evening the ladies presented Mrs. Priest, our pastor’s wife, with a comfortable quilt, which was very much appreciated. The Mission Band having pieced it, the ladies completed it for them and bought it for \$5.00.

(Mrs.) Jean Priest,  
Cor. Sec.

Hesperer.—Our meetings are very well attended. We meet every second Monday of the month, at 8 o’clock, and have twenty-eight names on the roll. This last year we have been able to raise \$100 for our Foreign, Home and Indian Missions. We take 45 “Visitors” and 28 “Links.”

Mrs. Wm. L. Lynton.

Norwich.—Our Mission Circle has just passed its twenty-fifth birthday. We have had a banner year. We have not grown in numbers, but have grown financially. The two reasons for our success are: 1. A standard was raised at the beginning of the year, and we came up to it—with a small balance on hand. 2. Each member contributed in due time. As we look back over our history, we plainly see that the hand of God has been upon us for good, as is seen in the deepened interest in missions, and in increased giving. We take as a motto for another year—“She did her best.” Our Circle is feeling the loss of two of its valued members, Mrs. Buck, who has been a most faithful member for nearly twenty years, leaves us for Belleville, and Mrs. Bowyer,

who has endeared herself to all of us, goes to Calvary, Brantford. We hope, pray and believe that this coming year will be the brightest and best in our history.

E. Cora Cattel,  
Secretary.

Simcoe.—The annual thank-offering meeting of the Women's Mission Circle, was held in the Sunday School hall, on Thursday evening, October 26th. The pastor presided, and after the usual devotional exercises, the address of the evening was given by Mrs. Pearce, of Waterford, who is President of Circles and Bands of the Norfolk Association. The subject of the address was "The Kingdom of God on earth, and woman's responsibility in regard to extending of it." Mrs. Pearce is always heard with pleasure and profit, and this occasion was no exception. All who were present, spoke most appreciatively of the uplift received from this inspiring address. Mrs. Churchill sang a solo, and afterward the envelopes, containing the offerings, were opened, and the texts enclosed were read aloud.

Miss E. Steinhoff,  
Secretary.

Talbot St., London.—The Women's Mission Circles of the Talbot St. Baptist Church, held their annual thank-offering meeting, on Tuesday, November 15th. The President, Mrs. H. H. Bingham, was in the chair. Mrs. A. J. Vining read the scripture lesson, and Mrs. J. B. Campbell offered prayer. We were fortunate in securing the noted gospel singer, Mr. Fred. Butler, who favored us with three solos. The address of the evening was given by Rev. W. A. Cameron, B.A., of Bloor St., Toronto, and was listened to with intense interest, as he spoke of our personal responsibility to missions, and urged upon the men present to do their best to help on this great and important part of our church work. Our offering amounted to \$54.00. We are thankful to our Heavenly Father for His goodness to us another year.

Mrs. J. B. Campbell,

Rockland.—The Ladies' Mission Circles held their annual thank-offering for Foreign Missions, on the evening of November 8th. The attendance was good. The programme consisted of addresses, recitations, anthems and solos. We were pleased to have Dr. A. A. Cameron, of Ottawa, as principal speaker. His address, founded from Haggai, "And I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come," was able, inspiring and instructive. Rev. J. G. Greig, of Rockland and Cumberland Presbyterian Churches, in his excellent and encouraging address, brought greetings from sister churches. The offering amounted to \$41.60. The whole company adjourned to the basement, where refreshments were served and a social time spent.

Maggie Knox,  
Secretary.

Leamington.—Our Circle held a rally at the home of the President, Mrs. G. C. Rock, on Tuesday afternoon, December 6th. We were pleased to welcome at this meeting, nine new members, as a result of the untiring efforts of our worthy President. We were also glad to have with us on this occasion, the Director, Miss Ritchie, who gave in an excellent address a synopsis of some of the addresses at the convention, referring to the work on the various fields, and a most interesting account of the business transacted at the meetings. A pretty duet was rendered by Mrs. Rock and Mrs. Fox. Lunch was served by the ladies, and a sociable hour spent. The offering amounted to \$7.20. We are praying for a deeper interest in the spiritual work of Christ's kingdom.

Ella. M. King,  
Secretary.

#### THE QUEEN HELPS THE KINDERGARTEN.

Queen Margarita, of Italy, has recently given some money to the Baptist kindergarten at Reggio, Calabria, and wrote a nice letter to the director of the school. It is a rare thing that the queen should give her money to our institutions.



## TREASURER'S REPORT

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

Receipts from Dec. 15th, 1910, to Jan. 15th, 1911, inclusive:

From Circles — Toronto, Ossington Ave., \$15.00 Life Membership for Mrs. I. E. Bill, \$19.00; Toronto, Jarvis St., \$30.78; Barrie, thank offering, \$7.55; Mount Forest, thank offering, \$5.00; Delhi (\$11.00 thank offering), \$14.75; Lindsay, thank offering, \$7.00; Guelph, Woolwich St., Life Membership for Mrs. E. J. Zanitz, \$25.00; Chester, Life Membership for Mrs. J. MacIntosh, \$25.00; London, South (\$2.20 thank offering), \$13.60; Binbrook (\$7.00 thank offering), \$9.00; Toronto, Roneesvalles Ave. (\$3.41 thank offering), \$6.56; Peterboro, Murray St., thank offering, \$23.00; Hamilton, Victoria Ave., for Life Membership, \$13.02; Collingwood, \$8.00; Burgessville, for Cocanada Dormitories, \$27.00; Toronto, East (\$33.37 thank offering), \$48.33; Beachville, \$2.15; London, Talbot St., \$25.05; Chester, \$7.07; Hamilton, Victoria Ave. (Bal. for quarter), \$1.20; Toronto, Waverley Rd. (\$8.91 thank offering), \$3 Lepers, \$3 Vallura School), \$24.91; Toronto, Bloor St. (\$75.15 thank offering), \$126.62; Guelph, Woolwich St., \$7.65; Gravenhurst, \$5.00; Woodstock, Oxford St., \$15.00; Wilkesport, \$3.35; Peterboro, Murray St. (Mite Fund), \$12.00; Hamilton, Wentworth St., \$4.00; Cra-make \$25.00 for Life Membership for Miss A. E. Richards, \$27.00; Chatham, Central, \$6.00; Petrolea, \$6.93; Lemonville, 2nd, Markham, \$4.50; Listowell (\$2.20 thank offering), \$4.80; St. Thomas (97c to complete thank offering), \$18.08; Bethel (\$5.00 thank offering), \$8.00; Hamilton, Barton St., \$12.16; Colchester, \$5.00; Toronto, Cen-

tury, \$5.00; Ingersoll (\$10.32 thank offering), \$21.57; Paris, \$6.05; Scotland (\$16.20 thank offering), \$24.10; Sparta, Life Membership, Mrs. L. McCandloss, \$10.00; Toronto, College St., \$26.46; Brantford, Calvary (\$8.25 thank offering), \$17.75; Boston (50c thank offering), \$3.50; Toronto, Walmer Rd., (\$3.00 additional thank offering), \$55.65; Toronto, Annette St., \$4.00; Toronto, Beverley St. (\$2.00 to complete Life Membership for Mrs. Ida Wallace, \$17 for Student), \$28.78; Eberts, M. C., \$5. Total from Circles, \$837.02.

From Bands—St. Mary's for Mary Kandeli, \$17.00; Porth Arthur, for student, \$4.25; Baddow, for B. Vuramma, \$17; Toronto, College St., for K. Yesudas, \$3.50; Peterboro, Park St., for G. Rebecca, \$25; Cheltenham, stocking social, \$10.00; Burk's Falls, support of student, \$17.00; Colborne, \$1.00; Hamilton, Stanley St., for student, \$17.00; Toronto, College St., for K. Yesudas, \$3.50; Kincardine, \$5.00; Toronto, Beverley St., \$4.00. Total from Bands, \$124.25.

From Sundries—Collection for Cocanada Dormitories, Miss Pratt, \$10.00; Guelph, Philathea S. S. for E. Kantamma, \$3.25; Mrs. R. W. Elliot, \$100.00 for Dr. Hulet, \$100.00 for Miss Corning, \$200.00; Friends, \$4.00; Western B. S. S., Mrs. Cowsert's Class, for support of student, \$17.00; Kingsville, B. Y. P. U., Bal. for support of student for 1910, \$4.00; Miss A. E. Steer, for Sayama, \$10.00; Bloor St. Y. W. Aux. thank offering, \$8.80; Interest on current acct., June 30th, 1910, to Dec. 16th, 1910, \$33.29; Investment acct., Miss Davies' gift, \$10.00. Total from Sundries, \$300.34.

Total receipts during the month, \$1,261.61. Receipts from Oct. 20, 1910, to Dec. 15, 1910, \$1,007.24. Receipts from Dec. 15, 1910, to Jan. 15, 1911, \$1,261.85. Total receipts, Oct. 20, 1910, to Jan. 15, 1911, \$2,268.85.

Disbursements from Oct. 20, 1910, to Dec. 15, 1910, \$1,953.56. Disbursements, Dec. 15, 1910, to Jan. 15, 1911, \$933.82. Total Disbursements, Oct. 20, 1910, to Jan. 15, 1911, \$2,887.38.

Helen Burke, Treasurer.  
23 South Drive, Toronto.

## Young People's Department.

### WONDERFUL KOREA.

A short time ago we had a talk in the "Link" about this small country, whose people have such large ideas about being useful to others. Remember that less than thirty years ago mission work had its beginning there. In October, 1909, Dr. Chapman and his fellow-workers, who are just now holding meetings in Toronto, went to Korea to preach about Jesus Christ. The people's hearts were good ground to receive the truth, and it is bringing forth a wonderful harvest. The aim of the Korean Christians is "A million souls for Christ this year." There are three ways in which they are trying to win these gems for the Saviour's crown. First, by prayer. How these Christians do pray! They call God "Father," and tell Him all their difficulties, sorrows and joys, speaking to Him as little children speak to their fathers. Some churches hold a prayer meeting every evening in the week. Earnest Christians go out at night in the lonely mountains and agonize with God for precious souls who do not believe in Jesus. They often spend the whole night in prayer for their country. Second, by the use of God's Word. They carry it with them to their work, strapped in their belts, in their bags of tools, in the packs on their shoulders crossing the mountains. It is more than meat or drink to them, though it was only in 1910 that the Old Testament was translated into the Korean language, but they made good use of the gospels they had, and although they are very poor people, have already bought and given away more than half a million copies of Mark's Gospel. Bible conferences are held in the cities, and the Koreans often walk a hundred miles to attend these meetings, which they count more of a joy than you would a trip to the coast.

Third, they tell others about Jesus. In some places the Koreans do not believe persons are ready to become church members until they have led at least one soul to Christ. Could we count our church members in such a way? Korean women have sold their ornaments, even their wedding rings,

to buy the Gospel for their friends who have never heard its glad tidings of great joy. Even the boys and girls go out into the streets giving away tracts and telling their companions how much Jesus loves them. Men, women and children commit whole books of the Bible to memory, thus feeding their hungry souls with the Bread of Life. Many books have been written about the revival in Korea, so that Christians all over the world might pray with them for the "Million souls for Christ this year." Is not the name at the top of this little talk well chosen? Let us follow the example of "Wonderful Korea," whose people were only heathen such a short time ago, and aim to win Canada for Christ.

SISTER BELLE.

22 Melgund Ave., Ottawa.

### LEARNING TELUGU A B C.

Perhaps the boys and girls would like to hear about the school days of missionaries in India.

When we first come to the country we inquire at once for a teacher or "Munshi," who will teach the language of the land, for it is impossible to learn the correct pronunciation of these strange sounds and letters and words without a good teacher. We are advised to get a Brahmin of some education. In some of the stations this is almost an impossibility, but in Cocanada, where we have a college for Hindus, it is comparatively easy. The more highly-educated of student teachers and sometimes even people from outside of the college are glad to do extra work in order to get the money which the missionary offers for his services.

A good munshi will, from the very beginning, take great pains to correct even the slightest mistake which his pupil makes until his or her pronunciation is accurate. He becomes interested in his pupil's progress and often utters a "grunt" of satisfaction when at last a hard sound or word is pronounced correctly.

The first four months I was here I did not have a very good Munshi, but finally was fortunate enough to get Ramamoorthy Garu, a resident of Co-

Canada, and one who has taught the missionaries in our Mission for over twenty years. He is now forty-seven years old and often speaks with pride of those whom he has helped through the ordeal of the first two years of language study in India. Ramemoorty Garu is an orthodox Brahmin and adheres strictly to the customs of his forefathers. He wears the caste mark of those who worship the god Siva; he is very faithful and patient, very polite and courteous, and does not laugh at my numerous blunders. He comes at 8 o'clock in the morning; we usually study from 8 to 11, then from 2 to 4 in the afternoon. He sits near my table and watches carefully while I read or translate, correcting meanwhile the mistakes in reading, writing and spelling.

During the hot weeks it is very hard to study, and sometimes Munshi Garu gets sleepy. Then I ask him to sing some of the "ragams" or tunes which the Hindus love and which are very beautiful; sometimes I ask him to go to the far side of the room or verandah from me and read loudly and slowly, so that I may catch the sounds. This is good practice for me because we learn the sounds and letters only by hearing them over and over and repeating them again and again. By and by we learn to use them correctly and to converse with the natives in their own vernacular.

No one is more pleased than Munshi Garu when the student passes successfully the required examinations, and no one is more anxious than he is to hear the result, because if his pupil does well it reflects great glory on him.

Our school days are not ended, however, when the final examination is over. We are constantly learning many things besides the language. This life is truly a school and sometimes the lessons are hard to learn, but "One who is perfect in knowledge is with us." He will open unto us His good treasure.

Cocanada, India.

CARRIE M. ZIMMERMAN.

#### THE BEST BEGINNING.

She was only one wee maiden,  
But with willing heart and hand,  
She pursed her rosy lips and said,  
"I'm going to be a Band!"

Of course she asked her mother,  
As any maiden would,  
And got some help in drawing rules  
And "seeing if she could."  
Then off she started down the lane,  
This dainty missionary,  
She had to talk and talk and talk,  
For folks "are real contrary."  
"D'you know about those heathen girls,  
How every single one  
Is shut up in the horrid house,  
And can't have any fun?  
And nothing nice to eat at all—  
Just sour milk, or tea  
Without a scrap of sugar!  
I'm glad 'taint me.  
And then they're so 'fraid to die,  
They don't know 'bout our Lord  
Who came to take us all to heaven  
By trusting in His word.  
Don't you think we ought to help them,  
Before we're grown up quite?  
To save these little heathen girls  
By sending them the light!"  
She didn't have to go so far  
This little maiden wee,  
Before she found another one  
Who did with her agree.  
So they 'lected Molly secretary  
And Ethel took the chair,  
And though their minds were very hazy  
As to what their duties were,  
That day they made an iron rule  
That each who joined must seek  
One other member, then the Band  
"Adjourned to meet next week."  
And Molly brought Clarinda  
And Ethel found out Dan,  
And him they made the president  
Because he was a man.  
Now it wasn't very long, be sure,  
With such a stringent rule,  
Before there really was a throng;  
In fact, 'twas all the school,  
For four, you see, make eight;  
Twice eight are sixteen more,  
And twice sixteen, are thirty-two,  
And twice that sixty-four.  
And they studied about the heathen,  
Prayed for their souls so sad,  
And they worked to gather pennies  
To send the tidings glad.  
They had exhibitions, concerts,  
And all such things you know,  
For the bigger people all waked up  
By the stir going on below.  
So just one little maiden  
Who works with heart and hand  
Is the very best beginning  
For a Missionary Band.

Children's Work for Children.