

"We shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA



INDIA

PUBLISHED IN THE INTERESTS
OF THE

**Baptist Foreign Missions
OF CANADA**

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Canadian Missionary Link.

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NEWS FROM INDIA.

The last mail from India brought the sad news that Mr. Churchill, of Bobbili, died there on Saturday, March 14th, at 6.30 p.m. He had been at a new station called Rayagadda getting a mission house built, and had hurt his knee. Two weeks ago we heard that gangrene had set in, and that Dr. Smith had gone to Bobbili. Several of the missionaries of the Maritime Provinces Board were with Mrs. Churchill when the end came. I understand that Miss Churchill, who came home when we came, has not gone back yet.

In a letter to Mrs. Craig from Mrs. Scott, dated at Tuni, March 18th, she says they were all real well, and that she had not had fever since November. We can all rejoice with Mrs. Scott over this good news, because the state of her health caused anxiety at one time.

J. C.

We learn with deep regret of the death of Rev. George Churchill, a valuable missionary of the Maritime Provinces Board, and tender our sincere sympathy to the bereaved widow and family, and also the Society he represented.

We were privileged to read a letter from Miss Frith from Assam to Mrs. Craig, and make the following extract in which many of her friends will be interested. She writes: "I have had a very busy year, I never worked harder in my life than since my return. I never felt as strong and well, so I should work, no excuse for being idle. While tramping home from a village this afternoon I was thinking how glad I would be if I could be granted a pass into the mountains, but there is not any prospect yet of the Government considering the question of allowing missionaries to go beyond the Assam boundary. We have, however, opportunities of preaching the Gospel to the people who come down to trade."

"Last year I had a great deal of building and repairing to attend to in addition to my touring. I also translated some chapters of John's Gospel and am correcting proof sheets and teaching, as my pundit is away for two months. Our school is small but making good progress. It is difficult, up-hill work certainly, but we do not want or seek for easy jobs. I am always so thankful to be counted worthy to serve in this beautiful but needy country."

Life is not mere living. It is worship—it is the surrender of the soul to God; and the power to see the face of God; and it is service—it is to feel that when we die, whether praised or blamed, whether appreciated or misinterpreted, whether honored or ignored, whether wealthy or destitute—we have done something to make the world we came to better and happier—we have tried to cast upon the waters some seeds which, long after we are dead, may still bring forth their flowers of Paradise. The seed dies, but the harvest lives. Sacrifice is always fruitful, and there is nothing fruitful else.
—Canon Farrar.

NOTICE.

As the quarterly meeting of the Eastern Board is to be held the first week in June, it is desirable that the Circles and Bands remit the money on hand for Foreign Missions to the treasurer before that time, as funds are urgently needed; also those who have received money from sale of post cards for the Akidu dormitories.

MRS. N. OHMAN,
212 Greene Ave., Westmount,
Treasurer.

Our returning missionary party, Dr. and Mrs. Woodburne and family, Miss Selman and Dr. Hulet left Colombo April 5th. After spending a short time in England and the Continent, expect to arrive at Montreal about May 15th.

NOTES FROM THE CONVENTION OF THE YOUNG PEOPLES MISSIONARY MOVEMENT.

It was with great expectations that two ladies set out by the International express duly accredited to Pittsburg with a Missionary Convention as the point of attraction. To some people an ordinary Missionary Convention would not appear to offer many attractions, but such a series of meetings as those held at Pittsburg under the auspices of the Young People's Missionary Movement were not in any sense of the word to be described as ordinary. Montreal sent only one Baptist representative, but the city of Toronto did better, for at least, nine Baptists joined the party there, including Dr. J. G. Brown. The full delegation which left Toronto were sufficiently numerous to charter a special train, which reached Pittsburg at 6 a.m. on Tuesday, March 10th.

The Convention meetings began at eleven a.m., the same day in the large Music Hall of the Exposition Building, which is capable of seating 3,000 to 4,000 people.

The total number of delegates numbered about 3,000, including representatives from every continent in the world, with native Christians from India, China, Corea and Japan, together with Missionaries from each of these countries, and the continent of Africa.

There were many striking differences between this Convention and those we have been accustomed to. Routine business took up no time at the meetings. No addresses exceeded the time limit allowed. The meetings started and finished promptly to schedule time. The personnel of the delegates was made up largely of men. And practically the entire 3,000 delegates were actively interested in Sunday School work, as was made evident at one meeting where the question was asked by the chairman.

The Convention was in session three days, meeting each day at 9.30 a.m., 2.30 and 8 p.m. The morning and afternoon meetings were always too large for the big hall, and overflow meetings had to be provided for. One of the features which made a deep impression on everyone, was the inspiring singing of the male quartette, and the male chorus of some 200 voices. As to the addresses, the mention of the speakers' names is sufficient to show the high character of the programme provided.

For instance Robert F. Speer, who spoke for an hour and a quarter on "Prayer and its relation to Missionary Work." He described prayer as the main spring of the movement. It was the secret of David Livingstone's success in Africa, William Carey and Adoniram Judson in India. One of the most powerful addresses from an educational standpoint, was that of President McKenzie, of Hartford Theological Seminary, upon "The Place of Missionary Education in the Life of the Church."

John R. Motts' address on the "Consecration adequate to Victory," was a grand climax to the spiritual force of the three days' sessions. He made it perfectly clear that the conquest of heathendom could not be looked for, unless there was first, a strong, deep and real consecration, in the heart of the individual christian.

A special feature of the Convention was the missionary exhibit where curios from all the missionary fields could be seen, also exhibits of the practical work done by Missionary Study Classes, and members of the Mission Bands.

The last afternoon session was devoted to denominational rallies. The largest being our own, the Baptists, numbering about 1,000. Dr. J. G. Brown was one of the speakers at this meeting, and pleaded for a larger delegation of Canadian Baptists at the Whitby Summer Conference in July. The memories of this Convention will be for many years a source of inspiration to those privileged to attend.

INDIAN CHRISTIANS.

The following note, taken from the Star of India, will be read with much interest:

"That the attitude assumed by the leaders of the Indian Christian community, during the now disappearing unrest, has won for the community friends on both sides can hardly be doubted. Its unswerving loyalty to the Government has made it stand out prominently before the rulers as a body that could be depended upon, and its refusal to imitate the Mohammedan in making the agitation among the Hindus an opportunity for showing itself white against a black background has increased the respect of the more advanced class for our people. Instead of trying to play a game of

politics for its own selfish ends it preserved its loyalty to Government and its friendship to the people of the land, and as a consequence stands to-day in a better position than ever before. It cannot be said that the Government is favoring our community, and, indeed, we cannot consistently ask Government to show partiality by doing so, but there are evidences that there is of late more of a tendency on the part of individual Government servants of high rank to give places of importance to Indian Christians who have shown themselves qualified. We are inclined to think that to-day an investigation would show that according to the percentage of the numbers of the various communities, our people have their full share of many of the posts at the disposal of Government, and as our educated community becomes larger and the probity and character of its members become known, there is little doubt that their position will be a favored one. At times there is a disposition on the part of some to think that the missionary should take a more active part, and use a stronger influence on Government, to secure for Indian Christians a much larger number of prominent posts than they now occupy. Such an attitude on the part of the missionary would be a most unfortunate one, and in the end would work harm to the cause and to the community. To begin with, it is a phase of life in which the missionary must say, as did his Master in a somewhat similar case: "Who made me a judge or divider over you?" Again, nothing would set the people of the land against Christians as a class quicker than the knowledge that in affairs relating to Government they had a strong party of foreigners pressing their ambitious claims. One of the most disastrous policies ever pursued by missionaries, and one that has caused more trouble and made the people most bitter against Christianity, is the one assumed by the Catholic missionaries in China of, on the one hand, defending their people in law courts, and on the other, pushing the claims of their converts before the Government of that land. It is a matter of far-sightedness that in India our people are being encouraged to fight their own battles, and take their place among the various bodies of the land on the basis of their own worth. And as they are a worthy community, we think the outlook before the Indian Christian body is a bright one."—The Zenana.

URABON OR THE FEAST OF LANTERNS.

This Buddhist feast began to be observed in Japan about a thousand years ago.

Those who observe it believe that at this time the souls of their ancestors are released from hell and come back to earth to be fed and relieved of the great distress of hunger by the food offered to them. Before the festival begins, the graves are nicely swept and cleaned, and fresh flowers or green twigs placed in vases before them. The offerings are begun on the evening of the 13th of July. The food offerings consist of rice cakes and several kinds of vegetables, such as egg plant, beans, etc. Little round cakes are made of rice flour, and after being boiled are covered on the outside with a paste made from red beans and sugar. The offerings are continued the following evenings. On the evenings of the 14th and 15th the lanterns are lighted. Old graves have generally only one or two each, but on the graves of those who have died since the last feast fifty or sixty, and sometimes hundreds of lanterns are placed. The family of the deceased offer many lanterns, but most of them are presents from friends and relatives. It is a great honor to the departed and his family to receive many lanterns.

The Nagasaki people are the most noted observers of this feast, though it is observed to some extent in all parts of Japan. They take food and drink with them to the graves of their ancestors, and there, after the lanterns are lighted and the offerings made, they eat, drink and make merry the greater part of the night. They welcome any stranger to their gochioo (feast). The offerings are sometimes eaten by the family, but in some places, and especially here in Nagasaki, a part is placed in little straw boats lighted with lanterns, and on the night of the fifteenth set afloat on the bay.

The boats are supposed to convey the spirits back to their place of abode, and so food and light are furnished to help them on their way. Usually, however, the poor spirits have to vacate the boats and continue their journey without food and in darkness, as a crowd of beggars stand ready to plunge into the water and secure the contents of the boats before they have floated many feet from the shore.

The hills around Nagasaki are literally full of graves, and it is a beautiful sight to see them all illuminated with hundreds of thousands of lanterns.—From Boys and Girls of Sunrise Land.

THE COLUMBIA COAST MISSION AND ITS FOURDER.

Throughout Canada anyone who is interested in missions and also a good many who are not, have a more or less distinct impression of the work carried on in Labrador by Dr. Grenfell. But a work of equal importance, and covering quite as large an area is being successfully carried on among the small islands lying between the northern part of Vancouver Island and the mainland. Of this latter work comparatively few people know anything except the benefited, and those under whose direct influence the matter has been brought.

Some years ago Mr. Antle, while incumbent of Holy Trinity, Vancouver, was impressed by the stories of the many men who were brought down to the city hospitals from the camps, many of whom were either maimed for life, or died from not having medical attendance in time. In some of the more remote districts the victim of an accident had to wait four days for a boat before he could start on his journey to a hospital. Mr. Antle undertook an exploring trip of the islands where his work is now carried on, and this he did in a sailing vessel, built by his own hands, for what he doesn't know about a boat isn't much worth knowing. The result of his trip was the discovery that there were about 4,000 men engaged in logging the year round who never had an opportunity of attending any religious service. Mr. Antle immediately resigned his charge, and devoted himself to establishing a mission to these men.

To carry out his scheme he designed and built a boat and became its skipper. The boat, which had to be staunch to weather the northern seas, was provided with gasoline power and sails, a library, a dispensary, and a hospital cot and doctor for the temporary treatment of those suffering from disease or accident. The cost of the boat was \$5,500, and this amount Mr. Antle soon raised, and through the kind offices of those interested in the work the boat was soon equipped. In April, 1905, the boat, which was named the Columbia, was launched, and in the following July Mr. Antle saw his first hospital opened at Rock Bay.

Throughout the region extending along the Gulf of Georgia for 150 miles, Mr. Antle has seen his Columbia Coast mission grow from infancy until to-day, when it is felt that the Columbia is too small for the extended scope of

the work, and must be replaced by a larger craft. Already the first hospital at Rock Bay has been succeeded by a second at Van Anda, and employed in the work are three doctors and four nurses. That the mission is a boon to the men may be gathered from the fact that the boat makes its round every two weeks, and when emergency cases arise the proximity of the hospitals makes it possible for the patients to be taken in small boats to a place where they can obtain proper care. It is no unusual thing for patients to arrive with broken bones to be set, owing to the accidents so common in the lumber regions. The work, Mr. Antle says, "is much more dangerous than lumbering in the east, owing to the enormous size of the trees, a fir having measured 14 feet in diameter, while a quadrille has been danced with ease on a section of a giant cedar. The size of the trees necessitates the use of wire cables and other tackle, and accidents are frequent. One week last spring the Columbia brought a patient a day to the hospitals, the accommodation being so crowded that beds were made up on the floor of the wards.

The work of the Columbia Coast Mission, when first inaugurated, cost about five hundred dollars a month, and this sum was largely contributed by the men themselves. But the running expenses now are about one thousand per month, a large proportion being given by those whom the work benefits. The mission also receives the regular hospital grants from the Provincial Government.

Rev. John Antle, is the son of a sea captain and was intended for a sea-faring life. Born in Newfoundland, he was educated in St. John's, and before he was eighteen was a catechist on the Belle Isle coast. Later he had charge of a big parish in the State of Washington, and was brought into contact with loggers and sea-faring men. From the time he gave up his Vancouver charge to take up his present work, his life and its duties became part of the history of Canada and its development.

ANCESTRAL WORSHIP.

By Rev. C. T. Collyer, Songdo, Korea.

On my first day in Korea, while travelling from the coast to Seoul, I saw a number of "devil-trees," with their rags, slips of paper, etc., floating in the breeze. As I write I hear the clanging of symbols and the vigorous beating of a gong, which is the accompaniment of some sorceress who is dancing and posturing.

or going round and round keeping time with the cymbals and gong, which are probably kept going by two or three younger exorcists, who will be sitting on a mat spread in front of her.

Move where you will and go where you may, you cannot get away from the evidence of spirit-worship in this country. Why, even in my own study there are several things pertaining to spirit-worship; there are two sets of ancestral tablets, a pair of myeng-tu, a jingle, as well as garments of various shapes and cuts. These all tell a different story; each has its own history and is an evidence of a "triumph of the cross." As the name suggests, the ancestral tablets are used in worshipping ancestors, and are worshipped to the fifth generation. The descendants offer sacrifices to the tablets and prostrate themselves before them on given dates. "Female ancestors have nine souls, and male ancestors have twelve souls." The myeng-tu are half spheres made of brass; they are worshipped exclusively by women, for it is supposed that the spirit they represent has the power of giving sons. When a girl is born, it is often said it was because proper reverence was not paid to the myeng-tu, and, accordingly, she is given a bad name—"Little Pig," for instance.

Poor girls, they are considered of no account. A girl's end in life is to be the mother of at least four sons. Should she die before she becomes a mother, she will be buried in the middle of the road; because it is said that a girl who dies unmarried has been a thorough and complete failure; a disappointment only; therefore it is expected that in the next world her spirit will be restless and revengeful. To prevent this, she is not buried on the hillside among those who have been happy and prosperous; but in the centre of the road, where all passers-by may trample her spirit under their feet, and thus keep it in subjection."

"Devil trees" with rags hung on them have been referred to above. They form one of the most interesting phases of Korean Shamanism. Sometimes the altars of the tutelary gods of the neighborhoods are found close by. Korean life is grossly superstitious, so no rational explanation is to be expected. A great variety of objects are hung on these trees. The trees may be of any kind and any growth. They are

"This custom obtains only in some parts of the country, and is by no means universal.

selected by the local sorceresses, who generally prefer those that are knarled and of irregular shape. The various objects that are hung on the trees are not without their significance. A man who has been to a female shrine to have his fortune told, if he learns that he will die within a year, will make an offering at the shrine of the tutelary god of the region, and hang up the collar of his coat on the "devil-tree." As to the real meaning of this there is some doubt. It may possibly be meant as a substitute offering for his head! Thread and long strips of cloth are generally for children, and imply a petition for longevity. Coins are symbolic of a petition for riches; rice, a petition for good crops. Paper, salt, silk, cotton, etc., will have been offered by those who deal in such commodities, and signify a petition for success in their trade.

Among other things that attract the attention of the traveler in Korea are the curious mileposts. They are meant to represent male and female spirits. The legend in connection with their origin is that centuries ago a prime minister by the name of Chang had two beautiful daughters whom he would betroth to no one. When they became of age he married them himself. The spirits were angry, and brought misfortune upon him. To appease them he offered costly sacrifices, and was told that he would not be prosperous again until he had erected mileposts of a certain design every ten li (three and one-third miles) on all the highways of the country. In the picture the figure to the left represents the female spirit, and the small ideographs state that it is one hundred and sixty li distant from Seoul. The two poles have no connection with the mileposts; they are seen before almost every neighborhood in the country. There is a crude representation of a duck at the top of each pole, which is supposed to induce the spirits to exercise only their benign influences.—The Review of Missions.

JAPANESE KINDNESS.

A picture of Japanese life drawn by Professor Morse, shows a pleasant relation existing between the human and the brute creation.

Birds build their nests in the city houses, wild fowl, geese, and ducks alight in the public parks, and wild deer trot about the streets. He had actually been followed by wild deer in the streets, nibbling melon rind out of his hands, as tame as calves and lambs on our farms. A dog goes to sleep in the busiest streets; men turn aside so as not to disturb him.—Youth's Companion.

Our Work Abroad.

OPENING OF THE MISSION HOSPITAL AT PITHAPURAM.

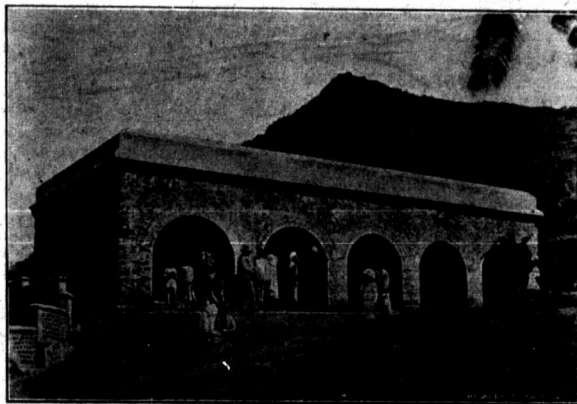


THE afternoon of Feb. 14th, 1908, was the occasion of one of the great events in the history of our Mission. On that afternoon a number of missionaries, a few English friends, and a large number of Hindus gathered in a commodious, fearfully and wonderfully made leaf shed, in the compound of the new hospital at Pithapuram to celebrate the opening of that substantial and beautiful building.

It is not the purpose of this note to give you a detailed account of the programme carried out on that occasion, but the Link, being a woman's paper, I wish to mention two items

doubt the item of the programme, was the graceful opening with a silver key of beautiful design, provided for the occasion, of the door of the Bethesda Hospital, by the philanthropic wife of the popular Collector of the Godavery District, Mr. J. G. Cumming, I.C.S.

When the door had been formally opened, the long procession of visiting friends wandered about the rooms admiring. Could the two sisters, of whom Dr. Smith told us that day, that they had given the money to build this fine building, have heard the words of approbation, freely spoken there, they would surely have begun to feel the reward of their generous giving. But no doubt they will feel a deeper, more spiritual joy, as they see in imagination the long procession of sick ones who shall step into this new "Bethesda" and find healing.



Mission Hospital, Pithapuram.

of the programme of more special interest to women, the first being the reading of a poem, voluntarily, I believe, by a Brahmin lady who, though she is sufficiently advanced, in the slowest corner of this fast moving world of ours, to be found in a mixed audience of gentlemen and ladies, yet preferred to read her poem seated in one corner of the building, with her face turned persistently to the leaf wall, a preference which sadly deteriorated from the effect of the poem. The second item, which was no

Dear sisters, all who read these words, let us pray with them and with the one who has been honored as the agent of their bounty and has thus far so well fulfilled his trust, that many may come out of those walls not only having heard the "Arise and walk" for which an earthly physician has been the means of giving them the power, but may also have heard the "Go and sin no more" of Him who alone can give that power.

C. McL.

Akidu, Kistna, India,

March 6th, 1908.

Dear Link,—This is just a little note to tell you the Akidu Boarding and Day School is flourishing. At present we have twenty-eight boys, thirty girls, and one teacher in residence, with three other teachers and over thirty day pupils. Work is systematically done by both teachers and pupils, and the school has a good name in the town and surrounding district.

Our new building for the girls is completed, and is by far the finest house any of its inmates ever called home.

And now we look forward to a new chapel-schoolhouse, and new dormitories for the boys. Both the present buildings are very old and much too small for our numbers. The chapel-schoolroom is so crowded now that the Infant Standard (numbering about twenty) has to be taught on the small verandah, and in the near future the First Standard will also have to be sent outside.

Our boys and girls study, laugh, play, and have the mumps, just as Canadian children do. I wish your readers could look in and see us at work some day.

Yours sincerely,

JANET F. ROBINSON.

**EXTRACT FROM PRIVATE LETTER FROM
MRS. CHUTE.**

About one-third of our Akidu villages are Mahomedans, and there is absolutely nothing being done for their salvation. Only twice in the twelve years I have been here has any one come to tell them of Jesus in their own language. One was a missionary friend who was visiting us, and could speak Hindustani; the other was a gentleman who came on purpose to see what work was being done. The men folk talk Telugu, but the women, for the most part, are kept rather secluded and only know such Telugu words as those which they use in buying and selling. The older widows come and go more or less freely, so are more familiar with Telugu. Quite frequently the women come to the hospital for treatment, but always in a covered cart and with some old widow to speak for them. Within six miles of us there is another large Mohammedan village with no one to tell them the Glad Tidings.

I am just getting ready to join Mr. Chute on tour. It is not often that I can get away from home, so it is quite a treat. Early in the

month we did some touring on our way home from the station after sending the children off. We met Miss Selman, who was out in the boat, and she and I did some visiting together.

We made our first call on an old patient of mine, who ten years ago fell from a ladder and injured her spine so that both legs were paralyzed. After treatment for some time she gradually got so she could walk, but she is still very lame. Subiayya is high caste. When she used to come to see me she was very friendly, to receive me into her house is quite a different matter. She seemed pleased to see us but stood in the doorway up three or four steps while we remained in the courtyard below. We talked to her standing for some time, then she sent out a servant to spread an old mat for us on the ground, though she and several other women of the household remained standing in the doorway. They were ready to listen so we did not mind squatting on the old mat. Such is caste even to its friends. (?)

We went to see an old Razu woman, one of the highest castes, and received a hearty welcome. She seated us on a nice shady veranda, then sent out and called all her neighbors to come and listen. She said that for years she had been believing in Jesus, and all the women testified that there was no idolatry in that house. As we sat talking I heard her say to herself, "This day my soul is having a feast of good things." And a voice within me asked, "Is God's word as sweet to you as it is to her?" How often I fail to feast on it or even to take enough to strengthen my soul. An old man appeared on the scene and we expected that he would send the women away and tell us to go, but instead of that he brought me out a chair which was the highest honor he could bestow, then he went off and came back and presented us each and Suriayya, too, with a little package of sugar done up in a cone of white paper fastened with cloves. It pleased the old lady very much that he should show this courtesy to her visitors, and we thought it so nice of him that he gave to her too. It was a glimpse of home life that we had not seen before.

Dr. Chute does not always have such pleasant work, as her medical skill brings her in contact with many loathsome cases. She writes of a poor leper woman whose condition is so repulsive for publication, but to whom she failed not to minister in His name.

OFFERINGS TO THE LORD.

Scarcely a monthly service goes by but one or another of the people bring some special offering to the Lord. Two months ago a teacher who had recovered from cholera and who had been helped and visited at the time by the missionary, Mr. Stillwell, and the Christian doctor came and laid his R. 4 on the table—two weeks' wages.

Last month nine different ones brought special offerings, amounting to one anna less than R. 3. Some were for health restored, one for the returning of a son from Natal, and so on.

This month a heathen woman came and gave 8 annas because her child had been healed, and a Christian brought R. 1 because she also had been healed of cholera.

Next month we are promised a gold sovereign because a daughter's coming has blessed a household.

At this monthly meeting the church gave Rs. 5 to the leper work to be given at the opening of the new Boulter Memorial Home. They also voted Rs. 50 towards the building of their pastor's house. He is at other work for three months, so they find they could do this.

I wonder how many at home remember to bring their offerings to the Lord when they have received healing. These give out of their poverty, so many of them. May others give out of their abundance!

Perhaps some would like to give offerings because they have no cholera in their midst or because they have no leprosy.

Surely these alone are blessings calling for unbounded love and gratitude.

S. I. H.

EXTRACTS FROM LETTERS.

Miss Priest writes, speaking of the different missionaries who have been so ill: "How good God has been to bring us all safely through and give us still opportunity to be His witnesses. Pray that the lives spared may shew forth in a new, deeper way than ever before His great love and mercy.

"Our Telugu friends feel they have fresh proof of the power of prayer. . . . Part of my work is caring for the Christian women and trying to help them to know more of the Father's thought for them. Their surroundings have nothing in them to help the new life begotten in them. Then there is the old heritage of evil, impurity, lying, quarrelling and such

like that clings to them even after idolatry is given up. This is an important part of the work.

"Then the work amongst the children! Who can tell the influence of that? We are trying to get our people to feel the responsibility of this more."

Miss Pratt writes: "Our attention just now is directed to the outside villages, where we find so many who have never heard before. Today two old women look so surprised when they heard that the message was for them—that it was for them that Christ had died, and I could not help wondering what it would be like to be just hearing for the first time.

There is no department of the work that has been a greater burden on my heart, than the condition of the Christian women. You know they are very weak. They are just out from heathenism, and they still live right in the midst of all the wickedness. I would like to ask special prayer for the weak ones among the Christian women, for those who have gone back, and for five women in the pettas, who say they want to become Christians. (The pettas are the outcaste sections).... There are not the hindrances to these women coming out that there are to the Caste women."

THE TIMPANY MEMORIAL SCHOOL.

A new building with classrooms for this school has been a felt want for some years. Miss Corning is so anxious to see this need supplied that she is making an effort to secure 4,000 rupees, or about \$1,330. The life membership fee is 100 rupees; hence forty such subscriptions are needed. Miss Corning writes that twenty-three had been promised. She says also that the building is needed urgently, because Miss Folsom was suffering from the effects of the sun, to which she was exposed by teaching on the veranda. In her report Miss Corning says: The new Educational Code for European Schools makes one of two things necessary. We must either have more classrooms and a larger teaching staff or give up the High School. Those most interested in the work have been for months past praying very earnestly for guidance, and the word of the Lord seems to be, "Go forward." The work done by the Missionary Training Class during the past year strengthens our belief that the pupils of our school have a part in God's plan for the evangelization of India.

JOHN CRAIG.

Our Work at Home.

ASSOCIATION NOTICES.

The Mission Circles and Bands of the Middlesex and Lambton Association will hold their annual meeting at London Adelaide St. Baptist Church, on Monday, June 8th, at 2.30 p.m. Will every Circle and Band kindly send delegates and reports. A splendid programme is being arranged. Come and enjoy this meeting, talk it up, pray for the meetings, and the speakers, and, best of all, come yourself in an earnest, prayerful spirit, to receive from and add to the blessing and power of the Association.

MRS. J. B. CAMPBELL,
Director.

BOSTON.—The annual meeting of Circles and Bands will be held in Boston on June 9th. Afternoon session, 2 p.m. Evening session, 7.45 p.m. An excellent programme is being prepared and we hope for a large attendance. Circles and Bands will appoint some one to give one-minute verbal reports, and churches without Circle or Band are requested to send representatives.

MARY E. DAVIS,
Director.

NIAGARA AND HAMILTON ASSOCIATION.

—The annual meeting of Circles and Bands will be held in the First Baptist Church, St. Catharines, June 2nd, 1908. Will Circles and Bands please send delegates' names as soon as possible to

MRS. E. WISMER,
35 Russell Ave.,
St. Catharines.

WESTERN.—The Circles and Bands will meet with the church at Leamington on Wednesday, afternoon, May 27th, at 2 p.m. The program will be both interesting and instructive, and will be published in the Baptist. A joint meeting will be held in the evening, when an address will be given on Home Missions. Will all Circles and Bands send as many delegates as possible and bring full report of year's work. Prayer is asked for the guidance of the Holy Spirit and much blessing on the meetings.

JANE RITCHIE,
Director.

CIRCLE REPORTS.

PRESTON.—The Mission Circle held their annual Thankoffering on March 36, Mrs. (Rev.) J. T. Marshall was with us. She is well and favorably known as a lecturer of rare ability and pleasing personality. Her subject (by request) was "the Book of Job and showed careful study. The large audience was charmed, and hope to have the pleasure of hearing Mrs. M. again. There was a good programme by the S. S. scholars. The President in the chair. Friends from Berlin, Hespeler and Galt were present. The collection was \$6.40.

M. W. Z.

SPARTA.—As a result of Crusade work the Mission Circle reports an increase of eleven members. At the November meeting we felt the power of the promise, "Before they call I will answer," and encouraged by this we entered on our Crusade, each lady present taking the name of one whom she was to ask to join the Circle. Then came the resolution from the Convention giving us added inspiration, and as a result of personal work nine new names were added to the roll. Two were also added at our thankoffering meeting, making eleven in all. We have yet thirty-one ladies in the church who are not members of the Circle, and we hope to continue the work until all have been visited and asked to join. Each lady present at each meeting takes the name of one or more whom she is to visit. This has increased the attendance and added to the interest in the work. Our usual thankoffering meeting was held at the parsonage, Nov. 13, with a good attendance. After the programme tea was served and a social time enjoyed. The collection amounted to \$10.46, to be divided between Home and Foreign Missions.

HATTIE MILLS,
Secretary.

LONDON, TALBOT ST.—Although for a long time no report of our work has been sent our paper, we are very much alive in our Circle here. With our most efficient and energetic President, Mrs. C. Hennigar, leading, we have steadily advanced in numbers, interest, attendance and offerings. We trust and believe we have grown too in grace and rich blessings at-

tend our meetings. We longed to have more of our sisters enjoy these blessings and entered heartily into the Crusade. We gained through this effort forty new members. Seventeen for our Foreign and twenty-three for our Home Society.

Our annual Thankoffering meeting was not held until February 6th this year, and although one of the worst storms of the season was raging the attendance was very good. We had with us Rev. W. T. Graham, of Sarnia, who gave us a most interesting and stirring address. Suitable music and a few words by our pastor completed the program. The offering amounted to \$94.15. Besides our regular program on Home and Foreign work alternately for our monthly meetings we have this year appointed two sisters for each meeting, who give us the latest items of news from our Mission fields. By this we hope to keep very closely in touch with our work and be enabled to pray and give more intelligently.

A. L. O., Cor. Sec.

OWEN SOUND.—Our hearts were made glad, our missionary zeal increased and our outlook broadened by the meeting of our Convention with us in November. We were not able, for various reasons, to take up the Crusade work during first week in December, but took it up in January instead. Our Circle rejoices in an almost doubled membership, having added 20 new names thereto. The regular monthly meetings have been attended with interest and inspiration. We print our programmes for six months in advance, taking up different Missions, also have the names of those who are to take the different phases of each subject printed on the programme. Each member so far has faithfully done her part, and all who are "putting on the harness" acknowledge the benefit they have derived from their study. Owing to the severity of the weather and bad roads all our "crusading" has not been completed, so we still trust to see our number increased and pray for the Lord's rich blessing on His work in this place. Our new officers for the year are: President, Mrs. P. C. Cameron; secretary, Mrs. W. J. Williamson; Cor. secretary, Mrs. J. W. Thompson; treasurer, Miss J. Maughan; agent for Link, Miss J. Maughan; agent for Visitor, Miss L. Stewart; besides our vice-presidents and executive.

MRS. WILLIAMSON,

Secretary.

THURSO.—Our Circle is pleased to report an increase in membership, also a deeper interest in Missions. During the winter the members met at the different homes and pieced quilts. Two were sent to Rev. G. R. McFaul, of Ottawa, to be given to the poor of his parish. A collection was taken up at each sewing meeting, which amounted to three dollars. This was sent to help along the work among the Indians of the Rainy River District.

MRS. L. J. THOMSON,

Rec. Sec.

STRATHROY.—The Ladies' Home and Foreign Mission Circles were unable to take up the Crusade work in December as the Convention called for, but in February we made a start. I confess we were a little faint-hearted over getting any new members. We had about 28 members between the two Circles to start with. Since that we have added about thirty new ones, with the promise of some more later, so we do indeed feel quite encouraged. I would say to any weak Circle not to be discouraged. What we have done, they can do also.

MARY E. CAMPBELL,

Secretary.

LEAMINGTON.—The annual thankoffering service of the Mission Circle was held on Friday evening, Feb. 21st, with good results. It was thought advisable this year to have the Mission Band join in this service. The program consisted of music by the choir, readings, an interesting address by Pastor Rock, and a number of recitations, dialogues and songs by members of the Band who were well trained, and contributed largely to the interest of the program. The offering amounted to \$16.42. We are pleased to report six new members as a result of the crusade work.

E. M. KING,

Secretary.

DENFIELD.—Our Circle has reason to be encouraged. During the year we have been enabled to raise a little over \$66 for Missions, a little less than last year, but as some of our members have removed we could not expect more. Our Thankoffering meeting was one of especial interest. Rev. Ernest Grigg, of Burma, gave a lecture, accompanied by limelight views, describing his work in that country. The committee in charge of the meeting had previously sent out small, silk bags, which were returned

with our offering, amounting to \$21.88. This was equally divided between Home and Foreign Missions. We hope for an increase in the interest for the coming year.

MARY ROSSER,
Secretary.

GUELPH, TRINITY.—The annual thankoffering meeting of the Circle was held on Thursday afternoon, March 19th, at the home of Mrs. W. R. Evans, President, who occupied the chair. After devotional exercises a programme of missionary readings and music was carried out. Everyone was pleased to hear a paper read, prepared for this meeting, by Mrs. E. L. Hill, of Calgary, a former member of Trinity Circle. As a result of crusade work seven men members were added to the Circle. The offering amounted to \$23.38. Of this \$15.00 was sent to Home Missions, making a Life Member of that Society of Mrs. R. M. Hobson. The remaining \$7.38 being given to Foreign Missions beginning a Life Membership for Mrs. W. R. Evans. At the close a happy social hour was spent, the Circle being entertained most hospitably by the kind hostess.

M. MATHESON,
Secretary.

CHATHAM.—The regular quarterly tea of the Mission Circle was held at the residence of Mrs. Andrew Thompson, Stanley Ave., on Tuesday afternoon, March 10th. At the close of regular business excellent papers were given on Northwest and Grande Ligne Missions. A solo by Miss Tyhurst and a duet by Misses Tyhurst and Peate were very much enjoyed. As a result of Crusade work fourteen new members have been added to our Circle, and a deeper interest in the work is manifest among the ladies.

M. L. CAMERON,
Cor. Sec.

STRATFORD.—Throughout the year the Mission Circle raised the sum of \$107.26. Our annual thankoffering social was held on Dec. 5th. A good program was rendered; also "A Talk on China," given by Dr. Daisy Macklin, returned missionary. Scripture texts read, refreshments served. Altogether a most enjoyable and helpful evening was spent. Thankoffering amounted to \$12.10. On Jan. 28 we held an open meeting, addressed by Miss Forman. She gave a talk on her trip through the British Isles, illustrated by limelight views. Silver collection amounted to \$7.55. Now comes the report of our Crusade work. We may be last to report, but hope "not the least." Eleven members of

Circle took a list of all women church members, not members of Circle. We gained thirty-one new members and hope to obtain more, who are undecided yet. We hope by help of the Holy Spirit and prayer to induce others to join us and thus continue the good work.

M. M. BRADSHAW,
Secretary.

NIAGARA.—On Thursday, March 26th, we had the pleasure of meeting with the sisters of the Niagara Falls church, and formed a Mission Circle, with the following as officers: President, Mrs. Baxter; Vice-Pres., Mrs. Doves Smith; Secretary, Mrs. R. T. Volk; Treasurer, Mrs. Geo. Buckley; Agent, Mrs. Goodes. About 20 ladies joined. On the same evening we met with the young women of the church and organized them into a Young Women's Circle. They had been doing some work along these lines, and had raised \$11. So they sealed their new Circle by sending it to our Home and Foreign treasuries. Plans are made also to form a Band amongst the younger members.

BESSER MUNRO MULOCK.

PETERBORO.—The annual meeting of the Murray St. Mission Circle was held on March 3. In response to an invitation Mrs. J. P. Craig attended our meeting, and the Circle felt privileged in listening to her address, which was full of interest from start to finish. A word picture of the varied and manifold duties of the missionary in the home, as well as in the field, showed clearly the tax on the time and strength of the workers. Love lightens labor. Our year closed with a membership of 86. The amount raised for all purposes, \$295.34, as a result of the Crusade (incomplete) 16 new names have been added to the roll. Representatives from Presbyterian and Methodist societies were present and conveyed greetings. At the close of the meeting refreshments were served, when all enjoyed a social time.

MARY A. NICHOLLS,
Secretary.

PAISLEY.—The annual Thankoffering meeting of our Mission Circle was held on March 25. Our President, Mrs. (Rev.) Steadman ably filled the chair. The meeting was opened with music by the choir, then the 115th Psalm was read by Mrs. Buchanan, followed with prayer by Mrs. Steadman. The choir rendered another piece of music. The President gave a short address, after which Mrs. (Rev.) Newton, of Durham, gave an excellent and instructive address on India, its customs, practices and religion. Our pastor then gave us a talk on Missions, after which the choir gave another selection. Our pastor then closed our meeting with prayer. The offering amounted to \$10.75. More is expected to come in later, as the condition of the roads made it impossible for some to get to our meeting. This will be equally divided between Home and Foreign Missions.

MRS. JESSIE BUCHANAN,
Secretary.

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

*Receipts from Mar. 16th, 1908, to April 15th, 1908
(inclusive.)*

GENERAL ACCOUNT.

FROM CIRCLES—Campbellford, \$3.68; Wingham, \$4.50; Fingal, \$1.50; Toronto, Jarvis St., (\$10 Thank-offering \$177 for Dr. Allyn's instruments), \$25.08; East Toronto, \$6.50; Delhi, \$5.28; Hespeler, (\$7.76 Thank-off.), \$8.76; Paisley, \$1.70; Collingwood, \$6; Tillsonburg, \$5.30; Brooke and Enniskillen, (\$17 for B. Martha), \$18.30; Markham, Second, (\$5.15 Thank-off.), \$9.15; Peterboro', Murray St., \$30.70; Hamilton, Herkimer, \$5; Leamington, (\$3.73 Thank-off.), \$4.75; Toronto, College St., \$55.30; Toronto, Century, \$17.30; Chatham, William St., (\$25 for Bible-woman), \$35.32; Kenora, \$3; Wallaceburg, \$10.95; Grimsby, (56cts. Thank-off.), \$10; Guelph, Trinity (\$2 Thank-off. and \$5.38 on Mrs. W. R. Evans' Life-membership), \$19.88; Ingersoll, (\$5.79 Thank-off.), \$9.39; St. Catharines Y. W., \$9.55; York Mills, \$5.70; Colchester, (70c. for bungalow, 10c. sale of Post cards) \$3.70; Haileybury, (\$2.87 Thank-off.), \$6.30; Ailsa Craig, \$3.60; Eberts, \$5; Peterboro', Murray St., Y. L. for Miss Jones, \$2.50; Keady, \$2.50; Toronto, Ossington Ave., to complete Life-membership for Mrs. J. S. Jefferys, \$10; Niagara Falls Y. W., \$5; Blenheim, \$6; London, South, \$12; Lakefield, \$6.41; Sarnia, Central, \$15.51; Brooke, \$2.26; Watford, Thank-off., \$4.10; Stratford, (\$5.28 for bungalow), \$25.25; Cobourg, (\$4.45 Thank-off.), \$9.15; Sturgeon Falls, \$1.40; Brantford, Calvary, (\$14 for bungalow) \$25; Burgessville, \$4.60; Simcoe, (\$5.25 Thank-off.), \$11.25; Toronto, Olivet, \$4.67; London, Egerton St., \$7.30; Mount Forest, (\$6.75 special), \$11.56; Chester, \$9; Strathroy, (\$8.50 from social), \$24.50; Stouffville, \$4.40; New Liskeard, \$3.65; Campbellford, \$1.50; Woodstock, First Ch., \$25; Lindsay, \$10.50; London, Maitland St. Y. L., \$1.85; Wyoming, \$2; Whitevale, \$5.25; Hamilton, Victoria Ave., \$8.80; Round Plains, \$25 for Bible-woman, \$25 for Mrs. H. Beemer's Life-membership per Miss Masseur, \$50; Salford, \$2; Wiarton, \$3.75; Calvary, \$9.50; Wilkesport, \$1.35; Brantford, Immanuel Thank-off., \$14.30; Hamilton, James St., (\$25.22 Thank-off.), \$47.05; Haliburton, \$4; Toronto, Walmer Rd., \$25.11; Southampton, \$10.80; Forest, \$2.30; Brantford, Calvary, union meeting coll., \$5.40; Toronto, Kenilworth Ave., \$10; London, Maitland St., (\$6 Union Circle coll.) \$10; St. Thomas (\$17.77 Thank-off., \$5 on Life-membership fees), \$37.17; Boston, \$5; Whitby, \$2.50; Paris, \$9.90; Wheatley, \$2.60; St. George, (\$11.31 for Dr. Hulet), \$15.16; St. George Y. L., \$1.70;

Brampton, \$6; Daywood, \$5; Parry Sound, \$2; Fort William, \$7; Barrie, \$7.70; Freeton, \$5; Burk's Falls, \$5; Waterford, \$6.60; St. Catharines (\$4.70 for bungalow, \$20 for Leper Famine Fund per Mrs. Mills), \$37; Cramahe, \$3; Selkirk, \$7.20; Port Colborne, \$5.25; Haldimand, \$7; St. Mary's \$1.15; Orangeville, \$5.30; Preston, (\$3.25 Thank-off.), \$6.25; Beamsville, (\$8; Petrolea, \$5.75; Jaffa, \$3.40; Hillsburg, \$2.50; Brantford, First Ch., for Miss McLeod, \$50; Gilmour Memorial, \$5; Burch, \$4; Toronto, Bloor St., \$23.77; Cheltenham, \$8.50; Paisley, Thank-off., \$3.50. Total, \$1,322.76.

FROM BANDS—Guelph, First Ch., sale of post cards \$5; New Sarum, \$1; Brantford, Calvary Ch. (\$13.55 sale of post cards) for T. Putnam, \$17; Toronto, College St., for K. Yesudas, \$6; Toronto, First Ave., Y. L. for P. Peter and wife, \$45; Brantford, Park Ch., \$18; Jerseyville, \$11.50; Brantford, Immanuel Ch., \$10; Guelph, Trinity, \$7; Sarnia, Central, \$4.04; Ingersoll, \$1.47; Lakefield, \$4.50; St. Catharines, (\$2.65 sale of post cards), \$10; Parkhill for "K. Rutharum, \$7; Parry Sound, (\$1.75 sale of post cards), \$5.75; Middleton, North, sale of post cards, \$2.50; Belleville, (Girls'), for student, \$17; Hamilton, Victoria Ave., for student, \$17; London, Egerton St., sale of post cards, \$5; St. George, \$3; Markham, Second, \$3.75; Aylmer, Life-membership for Miss Mabel Hutchinson, \$10; Leamington, \$4.50. Total, \$216.01.

FROM SUNDRIES.—Friends in Brantford, for Miss Corning—as per appeal in December LINK, \$10; "An aged widow," \$2; Swan River M. B., Manitoba for A. Mary, \$7; Peterboro', Murray St., Philathea Class, for Miss Jones, \$2.50; "A friend to missions," per Mrs. Porter, for bungalow, \$1.75; Investment, Miss Davies' gift \$10; Toronto, Western Ch., S.S. class for Martha, \$12.50; G. E. H., Kingston, for Miss Corning, \$25; St. Thomas, Jr. B. Y. P. U. for "P. Samuel," \$17. Total, \$87.75.

Total receipts during the month - - - \$1,626.52

DISBURSEMENTS.—By General Treasurer, on estimates for India, \$655.17; Extras: for lepers.. Grandma Robinson's "Curiosity Box," \$1; Windsor M.C., \$5; Toronto, Eilm M. C., for leper, "Venkamma," \$8. Native Preacher—P. Peter and wife from Toronto, First Avenue, Y. L. M. B., \$45. Total, \$714.17.

EXPENSE ACCOUNT.—One-half cost of 1,000 report forms for Home Secretary, \$1.75.

Total disbursements during the month, - \$715.92

Total receipts from Oct 21st, 1907, to

April 15th, 1908 - - - - - \$4,624.68

Total disbursements from Oct. 21st, 1907,

to April 15th, 1908 - - - - - \$4,732.81

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. E., Toronto

Youth's Department.

SUCH A NICE LETTER.



HE postman has just brought me a letter from Marjorie of Lakefield. She wants me to answer it soon, and as she belongs to the Mission Band in Lakefield perhaps an answer in the Link would do. Do you boys and girls want to hear her news?

The Band opened their mite boxes that week and found \$7.56 inside. They are to study Bolivia at their next meeting. A missionary addressed their Band not long ago, showing them curios from the heathen land where he had been teaching and preaching about Jesus Christ. Charms and-necklaces which had been worn to keep sickness and sorrow from the people's homes, besides pocket books, bracelets and thread made by the natives themselves. Also a robe worn by the king of that country. I am sure the boys and girls were much interested, Marjorie, and that they were all glad their homes were in Canada. In an old paper the other day I found a poem you might like to learn for the next meeting.

A MITE BOX.

If you were a mite box, and owned by a maid,
Just how would you like to be treated?
How would you like to be cast in the shade,
And never quite joyously greeted?

How would you like to be left half a year,
With pennies—just two, three or four?
Neglected, forgotten, forsaken, I fear,
You'd be begging and longing for more.

How would you like to be torn too, or broken,
Till scarce you should know you were you?
And must look at the words on the side for a token,
Now I should not like it, should you?

Would you not rather be carefully tended,
And fed with a penny each day?
With every small blemish most tenderly mended?
I would, would not you? Now, just say?

Then a little lad was rummaging around in the attic one day, as boys and girls love to do, he found an old-fashioned powder horn which he decided to make into a mite box. His older brother promised to cut a motto on the wooden bottom of the horn for him. These were the words Eddy chose:

Once I was the horn of an ox,
Now I am a missionary box."

The boys and girls thought it was such a funny plan that they wanted to put a cent or two in, so Eddy collected a nice sum for the Mission Band.

Just one more story about Mattie and her missionary hen, old Croaker. When Mr. Stevens gave her to Mattie she began counting how much money she could get for the heathen from the eggs laid by this hen. She got a perfectly new box from the wood-house, filled it half-full of nice fresh hay, set it under a big chestnut tree and planted Croaker right in the middle of it. Just as soon as Mattie turned away out jumped Croaker and walked off to scratch for worms. For three days Mattie visited her nest every morning, but not one egg was in it.

"She's no good at all, and does not mean to do a single thing for the heathen," complained Mattie to her mother. But old Croaker meant to surprise her little mistress and one day came walking into the yard with twelve fluffy little chickens, cackling away as if she meant Mattie to understand that twelve chickens meant more money for the heathen than twelve eggs would have brought. How many of our boys and girls who live on farms will try having a missionary hen this spring? One lady used to keep every egg her hens laid on Sunday to sell for her missionary offering. I expect she would give them extra good food on Saturday so as to get plenty of Sunday eggs. Another lady took two young hens and named them Turkey and Japan, keeping all the eggs they gave her for mission work in those countries. She found it an easy way to get her missionary money. If we are only really in earnest about helping the missions supported by Canadian Baptists we shall find many a way to fill our mite boxes. Now, Marjorie,

will this printed letter do for an answer to the one you sent me? So many boys and girls write to "Sister Bell" when they read the Link and Baptist that she cannot answer each one by mail. Each letter is carefully read, however, and the dear little writer prayed for that he or she may grow up to be a useful soldier in the army of Jesus Christ.

SISTER ERLLE.

558 McLaren Street, Ottawa.

HAL'S INVESTMENT.

Hal's pocket was a very queer place
A little of everything in it:
A ball, a knife, some hooks and tacks,
That he might need any minute.

But one day it held a brand-new cent,
Yellow and shining as gold,
Not to be spent for candy or toys,
But to be "vested," he told.

So he 'vested first in shinele nails,
And straight off to his mother ran.
"I'll fix the closet for you now,
As well as the carpenter man."

Ten cents he earned with his penny,
Then bought two balls of stout twine,
And each fruit bush in the garden
He tied up straight and fine.

So the penny grew all summer,
Turned over again and again,
Until at "Treasury meeting"
It counted up twenty times ten.

The queer little jacket pockets
Could scarce all the money hold,
And a prayer went up with each penny
As it into the mite-box rolled.
—Over Land and Sea.

SHADI'S PRAYER

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him: "Now pray a little prayer of your own."

And what do you think Shadi's prayer was? It was this: "Dear Jesus, make me what you were like when you were six years old."—Child's Gem.

TWO LITTLE BABIES.

Two little babies were born one day,
One in our country and one in Cathay;
To each one's mother her babe was dear
And though one was so far and one so near,
The same kind Father in heaven had they—
The babe in our country
and the one in Cathay.

These babes grew quickly, as babies should,
Sweet and pretty and pure and good,
They grew into childhood day by day;
They grew into knowledge at work and at play;
And no one could tell, except in one way,
Which grew in our country
and which in Cathay.

The babies were taught very early to pray
You know how 'tis done; 'tis a mother's sweet
way);
The dear name of Jesus was spoken by one;
The other head bowed to an image of stone.
And that was the difference by which you could
say

Which prayed in our country
and which in Cathay.

Our Saviour has love for the babes in Cathay—
A heart full of pity for their darkened way.
He wants them to know that the God who is
true

Is living and listening to them and to you;
Is heeding the prayers of those who obey,
Whether here in our country
or afar in Cathay.

Now how shall we carry the tidings to-day—
The story of Jesus to far-off Cathay?
There is only one way; can you tell what it
is,

So that all through the world the babes shall
be His?

We must send it ourselves, and this is the
way—

From the babes in our country
to those in Cathay.

Our pennies will go where our love leads the
way,

From the babes in our country to those in
Cathay;

For pennies are needed, your pennies, and mine,
So this is the way, and this is the sign
That Jesus is sent in the very best way

From the babes in our country
to those in Cathay.

—Exchange.