

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

**Baptist Foreign Missions
OF CANADA**



INDIA

OCTOBER, 1906.

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Canadian Missionary Link.

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The Editor desires to acknowledge with gratitude the frequent expressions of appreciation of the LINK, which are so helpful and encouraging.

She would also heartily thank the many Agents who so faithfully and untiringly labor to keep up the subscriptions and add to the list of our subscribers.

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The issuing of reminders for the past year or two has been so beneficial in keeping the subscriptions up to date, that the Editor thinks it wise to continue them.

All communications and subscriptions, etc., should be sent to the Editor, Mrs. L. L. Porter, 572 Huron St., Toronto. Send money by registered letter, Money Express, or Post Office Order on Yorkville P. O.

The Editor will send free copies of the LINK for canvassing, attend to any changes of address, failure to receive paper, or credit payment for it, etc., whenever notified.

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THANKSGIVING.

We come, our hearts with gladness glowing,
Thee, Lord of harvest to adore,
For garner fitted to overflowing,
With treasured heaps of plenteous store :-
To thank Thee that Thy Father-hand
Hath blest anew our happy land.

Since Thou on us compassion taking,
With daily bread our wants dost feed,
So, pity in our breasts awaking,
Make us to feel for others' need ;
Thou rich and poor alike dost love ;
Then let them both Thy bounty prove.

Our praise for this abundant blessing,
With favor, gracious Father, hear,
More deeply on our minds impressing
Thy mercy each successive year ;
That so our truest praise may be
A life devoted all to Thee.

A. Leibech, tr. Frances E. Cox.

It is cause for thankfulness that Miss Murray is recovering from the typhoid fever and that the health of our other missionaries has been preserved through the intense heat of the Summer and also from cholera which has prevailed at some of our stations; also that Mr. and Mrs. Woodbourne and Miss Dr. Jessie Allyn are soon to join our workers in India.

DELEGATES purposing to attend The Women's Missionary Convention in Oct., at St. Thomas, will kindly send their names as early as possible to Mrs. B. G. Turville, Box 322, St. Thomas.

WE congratulate our sisters of the Maritime provinces on the successful Convention of the W. B. M. U. and their union with the Free Baptist Women's Missionary Society under the name of the "United Baptist Women's Missionary Union." We regret to learn that Miss Manning, so long the efficient President has retired on account of ill health and are pleased to know that Mrs. David Hutchenson, formerly of Brantford, was elected to fill the position. The Treasurer's report was very encouraging showing an increase of \$1,354.35 over last year. The presence of so many missionaries gave great interest to the meeting and the going out of nine this Fall is cause for gratitude to God for sending out laborers unto the harvest.

THE Rev. Ralph E. Smith writes concerning the mistaken cut in the July-August number of the LINK: "The Telugu Church is situated in the Mission Compound in the Northern part of the city. It was built in Mr. Timpany's day and is still in good repair and quite meets the needs of the Cocanada Telugu Church. The English Church is quite different. It is situated in the Southern part of the city, called Jagganaikpur, quite a mile and a quarter from the Telugu Church in the Mission Compound. The old building that was used for an English Church before has been quite taken away and this has taken it's place. A new Telugu Church has been organized in that end of the city and now meets in the South wing of the new church. So that we now have two church buildings and three church organillations in Cocanada city.

WE copy the following paragraph from "The Canadian Baptist" regarding Miss Carmichael. Those who had the privilege of becoming acquainted with her and hearing her speak feel that God has been preparing her for a work in Bolivia.

It is rather remarkable that South America was the field to which her sympathy was first drawn when quite young, and now after years God is giving her the desire of her heart.

"Miss Carmichael is a Scotch lady from Glasgow, but who has been for some time a resident in Toronto. She is a professional nurse and holds diplomas from six different institutions. She has spent five years in hospital and nursing work in China, and now, by the evident leading of God, is to go out under our Board to Bolivia, where she will practise her profession and tell the story of redeeming love. She expects within a few months of landing in Oruro to be thus self-supporting. Miss Carmichael is a woman of mature Christian character and bears the highest credentials from those in China and other places with whom she has been associated. She sails from New York along with Mr. and Mrs. Reekie, Sept. 15th, for Panama and Antofagasta, thence by rail to Oruro."

CONVENTION NOTICES.

THE Convention of the Woman's Baptist Home and Foreign Mission Societies of Ontario West, will be held at St. Thomas, Wednesday and Thursday, Nov. 7th and 8th. The Twenty-ninth Annual Meeting of the Foreign Society will be held on the 7th.

BOARD MEETING.

The annual meeting of the Board will be held in the Baptist Church, St. Thomas, Ont., Tuesday, November 6th, at 7 p.m.

MARIE C. CAMPBELL,
Rec. Sec.

WOMAN'S BAPTIST FOREIGN MISSION BOARD OF ONTARIO (WEST), 1905-6.

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NOMINATIONS.

The Foreign Secretary and the Treasurer are appointed by the Board. The other officers, and the first eight members, namely: Mrs. Woodburne, Mrs. Wm. Craig, Mrs. Geo. Cross, Mrs. W. J. Robertson, Miss Moyle, Mrs. Sinclair, Mrs. T. S. Stark, Mrs. John Hooper, retire this year, but are eligible for re-election.

All nominations and resignations must be sent in writing to Mrs. H. H. Lloyd, 386 Brunswick Ave., Toronto, before Tuesday, November — or handed to Mrs. Lloyd, on the morning of November —.

PROGRAMME.

Mrs. John Firstbrook, Toronto, President.
Miss Gertrude Dayfoot, Georgetown, Convention Secretary.

MORNING SESSION, 9.30.

- 9.30—Hymn.
Scripture Reading.
Prayer.
9.40—Annual Reports.
Recording Secretary, Mrs. Glenn Campbell, Toronto.
Treasurer, Miss Webster, Toronto.
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Corresponding Secretary, Mrs. H. H. Lloyd, Toronto.
Bureau of Literature, Mrs. R. W. Dancy, Toronto.
Adoption.
10.20—Hymn.
Associational Reports, Associational Directresses.
11.00—Question Drawer.
11.20—Prayer Service.
11.35—Greetings.
Adjournment.

AFTERNOON SESSION, 2 p.m.

- 2.00—Hymn.
Prayer.
Minutes of Morning Session

- 2.15—President's Address, Mrs. Jno. Firstbrook,
Toronto.
Election of officers and Members of the
Board.
Prayer.
- 2.45—Report of Foreign Secretary, Miss
Alexander, Toronto.
Adoption.
Hymn.
- 3.15—Paper on the Bungalow Fund.
- 3.25—Collection.
Solo, Miss Baker, St. Thomas.
Prayer, Mrs. A. W. Graham, St. Thomas.
- 3.40—Address, Mrs. John Craig, Samulcotta,
India.
Hymn.
- 4.00—Address, Foreign Missions.
Hymn.
Adjournment.
- EVENING SESSION, 8 p.m.
- Hymn.
 Scripture Reading.
 Prayer.
 Minutes of Afternoon Session.
 Solo, Miss Baker, St. Thomas.
 Address, Rev. John Craig, Samulcotta,
 India.
 Collection.
 Benediction.

THE MASTER IS COMING.

Jesus said: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these brethren; ye have done it unto me."

(BY MRS. EMMA A. LENT.)

They said: "The master is coming
To honor the town to-day,
And none can tell at whose house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if he should come to mine?
How would I strive to entertain
And honor the guest divine!

And straight I turned to toiling
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

And right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said: "I cannot listen,
Nor help you any to-day;
I have greater things to attend to,"
And the pleader turned away.

But soon there come another—
A cripple, thin, pale, and gray—
And said: "O, let me stop and rest
Awhile in your home I pray!
I have travelled far since morning,
I am hungry and faint and weak;
My heart is full of misery,
And comfort and help I seek."

And I said: "I am grieved and sorry,
But I cannot help you to-day;
I look for a great and noble Guest"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And the prayer was ever in my heart
That the Master to me might come.

And I thought I would strive to meet Him
And serve Him with utmost care,
When a little child stood by me,
With a face so sweet and fair—
Sweet, with marks of tear-drops,
And his clothes were tattered and old
A finger was bruised and bleeding
And his little bare feet were cold.

And I said: "I am sorry for you;
You are sorely in need of care,
But I cannot stop to give it,
You must hasten on elsewhere."
And at the words a shadow
Swept over his blue-veined brow;
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dusk alone;
Watched, but no footfall sounded,
No one paused at my gate,
No one entered my cottage door,
I could only pray and wait.

I waited till night had deepened
And the Master had not come;
My labor had been for nothing
My heart was sore with longing
"He has entered some other door," I cried,
"And gladdened some other home!"
And I bowed my head and wept.
Yet, spite of it all, I slept.

Then the Master stood before me,
And his face was grave and fair:—
"Three times to-day I came to your door,
And craved for pity and care;
Three times you sent me onward,
Unhelped and uncomforted,
And the blessing you might have had was lost
And your chance to serve had fled."

"O Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was shamed and bowed
In the depths of humility.
And He said: "The sin is pardoned,
But the blessing is lost to thee;
For, comforting not the least of Mine,
Ye have failed to comfort Me."

—Sunday at Home.

WOMEN'S MEETING OF THE BRITISH COLUMBIA BAPTIST CONVENTION HELD AT NEW WESTMINSTER, B. C.

THE Women's meeting of the British Columbia Baptist Convention was held on the afternoon of July 11th. We were privileged to have with us Rev. H. F. Laflamme, who led the devotional exercises, giving a helpful and spiritual address on "The Gift of the Holy Ghost."

After a few introductory remarks, the President, Mrs. Postill, called for the different reports. The Secretary's report showed on the whole increasing interest in all our Circles, two new ones — Fairview, Vancouver, and Kelowna, being organized during the past year. The Treasurer's report showed a total of \$1,241. \$491 for Foreign Missions, and \$750 for Home Missions; an increase of \$300, over last year. The Superintendent of Literature, Mrs. F. W. Anvache, reported having distributed 3,000 leaflets on missions and giving, besides 500 copies of the *Bulletin* every quarter. This is a most important part of our work as spreading information and thus creating an interest in missions is even more important than raising money. Mrs. Anvache's earnest and faithful aid in this department is greatly appreciated.

A very thoughtful and practical paper on "Systematic Education in Missions," by Miss E. Raleigh, was followed by very helpful discussion.

Mrs. Mackechnie, of Vancouver, read the following letter from Mrs. A. A. McLeod, our loved missionary in India:

"Dear Sisters, assembled in Convention—Greeting:—'May God and our Father bless you and give you peace, and may you be filled with a knowledge of His will, in all spiritual wisdom and understanding, and as you plan the coming year's work, may his Spirit guide you in every detail, and strengthen you to carry out that which you plan! And while you plan and pray for the home side of the work, forget not the far-off ones, those who stand in the fore-front of the battle, in a land that is not theirs, among a people not their own, and fighting through the medium of a foreign tongue. We, too, have our plans for the coming year. During April, May and June, touring among the villages is out of the question, owing to the terrible heat, but the Southwest Monsoon rains in June cool

the air and the earth and make touring again possible. We plan to preach the Gospel to every one of the 200 villages on the Peddapuram field, and to make the message of salvation plain to every one of the 240,000 people in those villages. We are only a small company, pitifully small, few, and weak, to undertake such a tremendous task, but our faith is strong, and He who is with us, is more than they who are against us, and He never fails. He always triumphs gloriously. You will pray for us, will you not? For us, and for the 27 native workers, that the Lord will fill us with His Spirit, and use us to bring about the coming of His kingdom here. And you will pray also for the 360 Christians? Last November, Mr. McLeod baptized two brothers in a village where there had not before been any Christians. In February he visited that village again, and found that the two brothers had so witnessed for the Master, that their father, mother, younger brother, and wife of the elder of the two baptized in November, were all ready for baptism, and now we hear there are others in that village waiting for the rains and water enough to be baptized.

"That is the way we like to see the work grow, and we ask you to be unceasing in your prayers for the native Christians, that every man and woman among them may be used by the Master to bring others of their people into the light of the Glorious Gospel of Christ.

"I remain,

"Your sister in service,

"FANNY S. McLEOD.

Peddapuram, India, May 29th, 1906."

After the reading of this letter the meeting closed with prayer led by Rev. E. Leroy Dakin.

The officers of the Women's Board for the following year are:—Pres., Mrs. E. A. Postill, New Westminster; Vice-Pres., Mrs. H. Spofford, Victoria; Cor. Sec., Mrs. H. B. Warren, Vancouver; Rec. Sec., Mrs. L. N. MacKechnie, Vancouver; Treas., Miss B. Gross, Vancouver; Supt., of Literature, Mrs. F. W. Anvache, Grand Forks.

THE DR. KELLOCK HOME, RAMACHANDRAPURAM.

Report for 1905.

Miss Hatch's Sixth Annual Report opens with its usual note of praise. The gift of £400 for new buildings is now in her hands, a good site has been secured, material is being

gathered, and before long the new wards will be erected and filled with the suffering lepers for whose benefit they are destined. Great difficulty was experienced in procuring the site, and only at a high price was the land obtained; but the money for both site and buildings has been given by a generous friend in Canada who wishes thus to perpetuate the memory of her husband.

We quote now from the report —

"It is surely a Hindu's belief in 'Fate' that will let a leper go up and down the streets of a municipal town selling fruit which others eat after his handling, or let one make the common water pots or cooking vessels, or let them keep shop, as many of them do, with all sorts of eatables to sell, all of which I have seen. A doctor of Rajahmundry tells me there are as many as six confectionery shops there kept by lepers. Surely the municipal authorities ought to have power to stop such things, but the carelessness in this respect is something awful. Oil or ghee and salt and sugar are purchased in the bazaar and brought to our table, fruit and sweets are given mission boys and girls for a treat, our drinking water is carried in pots just from the pottery. How do we know how many of these have been handled by lepers, and how constant is our exposure to contagion outside the Home! If, instead of hundreds now separated in Asylums all over the land, there were tens of thousands, then we might think we were doing something to stem the tide of this awful disease as it spreads itself over this great land, and among these many peoples. While our efforts in this direction may seem almost futile to some, the present relief to the suffering, and the help and comfort provided for them, not to mention the spiritual joy and happiness that so many receive, are not in any way to be discounted.

"When the new buildings are completed, we hope to have one in which suspicious cases may be received, and where friends will be willing to pay for their support. This will be an observation ward, apart from the lepers' quarters. In this also we may place the children of lepers who may show some sign but very little progress of the disease.

"Our teacher, Satyavartamma, is very ill, we shall miss her very much if she goes, for she stands for what of culture and refinement we have in the Home. The younger women are learning, but none of the other women can even read. Her room is so clean and neat, with pictures here and there, her cot covered with a bright purple blanket some friends have given

her, and she in her spotless white muslin quaka greets us so graciously. In the front and back and side of her house are bright clusters of flowers, the seeds of which she has planted herself, sunflowers, marigolds, chrysanthemums, and what not. All had nice new sheets given them by a friend recently, and Satyavartamma soon had her initials and a flower prettily embroidered in the corner. She has suffered much lately, but the women have been good to her, giving her 'massage' almost night and day by turns. She has taught them much and now they are repaying her.

"During this year an epidemic of cholera so raged in the town that people were almost afraid to leave their houses, and business was largely suspended. I had to come in from touring in the villages because our people were in such fear.

"Special precautions were taken in the Homes, and the awful scourge came not near us. Later on, fever attacked Pastor David and his family, so that for two months or more, one or another was ill. To him who stretched out his hand and preserved us all be all the praise: 'for His mercy endureth for ever.'

"One special feature of the singing ought to be mentioned. Many chapters of the Bible have been paraphrased into Telugu metre, and are sung with very pleasing effect by the lepers assisted by various instruments. The lepers themselves subscribed for the printing of one of these paraphrases, the 51st Psalm, in pamphlet form, and copies were given all our missionaries for further distribution with a new year's greeting. It was also published in the Cocanada Telugu Ravi. The refrain added to this Psalm, translated into English, is,

"O Lord I, I am a sinner,
I, even I, am the chief of sinners."
—Without the Camp

* SOME SIGNS OF PROGRESS IN INDIA.

IT is sometimes thought that Hinduism yields very slowly to the direct assaults of missionaries and the indirect assaults of western education. It must be admitted that many Indian gentlemen are able to endure some very bad customs in spite of their English education. An Indian gentleman, who was Vice-Chancellor of the University of Bombay, said in an address given in 1894: "Custom is a god whom our race devoutly worships. The question now is, whether with our minds liberalized by English education and contact with European civilization, we shall continue

to worship custom and be its slaves, and allow our moral sentiments to remain dead, and our unjust and cruel practices to flourish. If an education does not lead us to protest against them, that education must be considered to be merely superficial."

There is great opposition to social and religious changes in countries where Mohammedanism prevails; but so far as other non-Christian religions are concerned, Hinduism probably presents the greatest obstacles to such changes. Hinduism not only offers all sorts of philosophic and popular beliefs for what we would call the religion of the people, it also lays down rules to guide the social life of its disciples from the day of their birth to that of their death. Child-marriage for females of high caste may be cited as an illustration. A writer in speaking of this as the greatest of woman's wrongs, mentions caste and the joint-family system as the things that make it a very Gibraltar. All these things together certainly make Hinduism a Gibraltar.

And yet no one can deny that there are some signs of progress in India. One of the saddest things in Hinduism is that it sanctions and encourages practices that are immoral. Among these is the custom of dedicating little girls to a life of sin, or marrying them to the god Khondoba, as it is called in western India. Lately a memorial has been presented to the Governor of Bombay calling attention to this great evil, and asking that it be put down by the strong hand of the law. The memorialists suggest that it be pointed out to the temple authorities that in permitting the ceremony within the temple precincts they are accessory to the crime and punishable as such. The memorial closes with these words: "In taking action to put an end to what constitutes an open sore in the life of the people, your Excellency's Government will be warmly supported by all the enlightened and intelligent sections of the Hindu community."

About seven years ago Mrs. Fuller, a missionary at Bombay, in writing on "The Wrongs of Indian Womanhood," alluded to this evil, and said: "Will it be left to a few missionaries to oppose it, or will the educated classes co-operate?" Now it seems that the educated classes are co-operating.

The caste system in India is sometimes called the devil's masterpiece. It is generally said that there are four castes, and after them the out-castes, now sometimes called in Government reports, the Panchamas, or people of the fifth caste. But there are scores of sub-castes,

and even Brahmans are separated from one another by divisions and sub-divisions, members of which cannot intermarry or even eat together. Enlightened men have long bewailed these divisions. Recently a reform has taken place in Calcutta by which the four sub-castes of the *Kayestha community have agreed to drop their differences and become one. A leading man among them, who is a judge, gave a dinner, at which members of the four sub-castes sat down indiscriminately, and they have also sanctioned inter-marriages among themselves. The significance of this movement consists in the fact that what has taken place in one community is likely to take place in others.

There are other things that indicate a relaxing of the bonds of caste. Some time ago a public reading-room was opened at Peddapuram in a lot adjoining the mission compound. A native gentleman in giving an account of the opening ceremonies wrote: "Tea and sweets were served and most of the educated gentry and students partook of them, showing thereby that educated Indians have been gradually giving up gross superstitions and ridiculous sectarian differences."

But the most evident signs of progress are seen in the Christian community. The last census, taken in 1901, showed a remarkable growth in numbers, much larger among Protestants than among Roman Catholics. And while the progress made in education among the males is noteworthy, that made among the females is more so. This is sure to give to the Christian community in time an intellectual supremacy, and an influence that their numbers alone could not secure them. I was quite struck with the progress made in our own mission, when I attended the women's session at the last meeting of the Godavari Association. It was a joy to see and hear our Telugu sisters, as the officers conducted the business, and the delegates read the reports from the various circles, and discussed matters that were brought up for settlement.

These are signs that anyone can see and appreciate. The deeper spiritual life manifested by many of our Telugu pastors and others of late may be mentioned as the best of all the signs of promise.

JOHN CRAIG.

*Kayestha means writer or accountant. In the Telugu country these are called Karnams and belong to the Brahmans. Josiah, the old pastor at Cocanada, came from the extreme north of the Telugu country. He was a Karnam, but not a Brahman; probably he belonged to the Kayestha caste.

Our Work Abroad.

NARSAPATNAM PREACHERS.

IF we missionaries, in writing home, have given the impression, and I fear we sometimes have, that we are doing the work in India, it is a false impression. The man, who, more than any others, and as much as all others together is carrying the Gospel to the hearts and homes of the people of India is the native preacher, evangelist, or catechist, as he is variously called. The missionary does an important and indispensable work, even as an evangelist, but he utterly mistakes his calling if he neglects his office as overseer, director, superintendent, bishop, leader, organizer and manager of the native forces and agencies, to discharge the duty of a native agent, as pastor or preacher, a work which only the native agent can do most effectively.

In this illustration we have a group of these devoted and capable men. He to the left and lower corner is Barnalu David. If King David was a man after God's own heart, this David is a man after the missionary's own heart. For years he has been pastor of the little church at Narsapatnam. His is an experience of 52 years of the grace of God. His conversion took place while an immigrant to the Mauritius islands, off the East coast of Madagascar. Returning from there to his native village of Bollagatham, three miles from Narsapatnam, he was rejoiced to find that missionaries had been there winning converts to his new found faith, and threw himself with great enthusiasm into the work. Here Mr. Garside soon found him and had him engaged as one of his helpers. His first wife, Sarah, was like minded with himself, and the two wrought with such zeal that a large number of the converts from the caste people during Mr. Barrow's time, were won by their efforts. So incensed were the

heathen at their success that they once attempted to burn them alive by locking them in their house at night and setting fire to it. Rather than leave the new converts and others for whose salvation they yearned, this brave couple remained in the village and slept on the ground, in the wet and cold of the cool season. Sarah was a most tireless and importunate preacher of the Gospel, instant in season and out of season, sowing beside all waters and never so happy as when she was presenting the loving Saviour to her people. She passed away in '98 and it might be said of her truly that the zeal of God's house had eaten her up. David's second wife, Lydia, is one of the finest looking women I have ever seen in India and a woman with a good deal of character and intelligence. She and



A GROUP OF NATIVE PREACHERS AND EVANGELISTS.

David occupy that lone station praying daily for the coming of a missionary to carry on the work as in the times of the Barrows and McLeods.

Above David, in the centre of the picture, is his wife and her brother, Kode Abraham. This Abraham is a brother of Sarayya who came from the Tuni field to me at Yellamanchilli when that station was opened 16 years ago, and like Sarayya he has an indomitable courage and a strong faith. They are both products of the Godaveri Delta mission, which has as missionaries a body of men strongly in sympathy with the views of the late George Muller of Bristol,

and like him insistent on spiritual results in their labor of faith.

In the upper left hand corner is Pentayya, one of the best singers on the field. For hours he will hold a great audience of village people enthralled with his dramatic and forceful presentation of the Gospel in song. At the close of one of his services 125 farmers from the villages came forward and purchased each a copy of the little song he sung. All through the villages he is thus planting the Gospel message in a way that is not easily forgotten by the people. He is the son of a polygamous father who was the husband of three wives, by all of whom he had children. That is a peculiarity of that part of the Telugu country. Though polygamy generally is regarded with disfavour, even amongst the Muhametans, who are much more given to it than the Hindus, only the stronger native princes and men with whom the practise seems hereditary, adhere to it. The mass of the people hold it in contempt. But here about Narsapatnam it is largely practised. It is needless to add that in our mission polygamy is not tolerated. A man is required to put away all but one of his wives, and if he is unwilling to do so he is not received into the church. It is better for him to suffer than for the church to be weakened by admitting polygamists.

In the lower right hand corner sits Korati George Mason. His mother is one of the Bible women on this field. He came to Yellamanchilli from Cocanada, in 1894, as the gift of John Davis in our great necessity. For years he was a teacher in the school there and later at Narsapatnam. He is a capable and ambitious man and bears an honorable name. Let us pray that he may reflect the saintly charcter of that good man who held his pastorate longer than any other man of his day in the Baptist ministry of Ontario, the late George Mason, of Calton.

The man in the upper right hand corner is Kannayya, one of the eleven caste converts baptized by Mr. Barrow in 1893. He is a quiet, humble man, and at one time, if not now, supported by the Telugu Baptist Home Mission Society. For years that society has supported two men in these parts to minister to this sorely needy section of the Telugu people. The Women's Aid Societies of the Telugu churches support George Mason's mother, and she is a good and worthy old lady. These societies indicate as much as anything the kind of energy

that the love of Christ is instilling into the native Christians, and that they are manifesting one of the indispensable characteristics of an ideal church, self-propogagation.

There are this year ten native agents on the Narsapatnam field, five men and five women. The men are all preachers and of the women, four are Bible-women and one a teacher. The salaries of the men average \$32 a year and that of the women \$13 each. Mrs. Barrow has taken some of the Bible-women as her charge. A band of ladies in Ottawa are undertaking the support of one of the preachers. This is one way by which we in the homeland can work for God twenty-four hours every day. When we lie down to rest our substitute in India rises and begins his day's work for God. The time for all India is Standard time, and by a recent order of the Indian Government has become Cocanada time, which is 10½ hours faster than Eastern Standard time, and the same as in Toronto.

K. George Mason is no longer on the Narsapatnam staff. His place in the cut should be occupied by D. Jacob, assistant pastor with B. David, who is becoming too old for the entire work.

Each of these men will visit monthly and preach the Gospel in about fifteen villages. Some of them are the only Christians in the midst of a population of 50,000 Hindus. They are frequently exposed to the attacks of wild animals in the jungles through which they must pass to their work. They are constantly menaced by malarial fevers and sometimes laid low for months in the year by them. When afflictions befall them, such as the death of a child, they are taunted by the heathen that it is a visitation of the gods for having left their religion for a new one. In times of great religious excitement, as at the annual festival at Ballagatham, S. Kannayya's village, or when through their efforts men are brought to confess Christ, their lives even are endangered by the fanaticism of their Hindu neighbors. Temptations, dangers, loneliness, hardship, hunger, trials and suffering they gladly endure for the love of God and the souls of men. I can often, in fancy, hear their songs and mingle in their prayers. And God will hear them. A mission family and two single ladies should be sent to that station to stand by, direct and encourage this little band, for Christ is with them in the midst of that great heathen population of 2,000,000.

H. F. LAFLAMME.

Toronto, 16/8, '06.

GEO. H. BARROW.

George H. Barrow was a Worcester lad, born under the shadow of the great cathedral, educated in its Latin school, and was subsequently a teacher there under the then Canon Knox-Little. He early emigrated to Canada, followed in that long line who have become Baptist by conviction, identified himself with the Parliament St. Baptist Church, Toronto, the church home of a small host of missionaries, and was sent out to India in 1890, married in 1891, and, with his bride, opened up the new



THE LATE REV. G. O. BARROW.

station at Narsapatnam in October of 1892, and for two short years threw his whole life into a fervent and passionate evangelism of the people. Then in the house of our lady missionaries, Cocanada, late in November, 1894, he breathed out his life, a prayer for the redemption of the people he loved and for whom he died. His mortal remains lie in the Cocanada cemetery, between the resting places of Timpany and Currie. He was a good man, of a pure spirit, simple faith, burning zeal, and a hunger for the salvation of souls. His success lay in direct personal dealing with individuals in which he was greatly blessed. He secured the Mission property at Narsapatnam, founded the church there with 22 members, baptized 19 during his two years of service, and left a little flock of 36 Christians to mourn his premature death. Fully half these converts were from the caste Hindus, and one was a well-to-do widow. He established a boarding and day school and gathered about him a small band of native agents to continue the work. Mrs. Barrow, whose generous heart ever sympathized with her husband's effort for the redemption of the Telugus, heroically volunteered to continue his work, but was unable to do so from a fever she contracted that compelled her to leave India. Her reviv is still in the work,

and she has been so prospered in the little business she now manages and owns in her first home, Worcester, England, that this year she has been able to take up the full support of a native agent, and thus perpetuate, by a personal substitute, the work she and her husband laid down twelve years ago.

THE REVIVAL AT COCANADA.

MANY will rejoice and praise God for the good news in a letter from Miss Baskerville, dated Aug. 15th. She writes: "You have no doubt heard and read about the beginnings of the Revival here and there in India. How we have prayed and longed to have a share in it! The last few weeks it has been coming nearer, and my longing grew more intense when I heard of the Spirit's mighty work in Nellore and Ongole and Podili, and later in some of the stations of the Godavari Delta Mission, quite near our own. The pastor of the Yellamanchili Church was sent to Chittapet, a station of that Mission, and Miss Priest and her servant Isaac, from Tuni, went for a few days.

"One of the most convincing proofs that the work is genuine is that it leads to confession of sin, and sorrow and repentance. Oh! what a clearing out there has been in the places that the fire has touched! God is dealing with His own people, and what a power they will wield, when with cleansed hearts and lives purified from iniquity, they shall go forth once more to witness for Him among the unbelieving multitudes!

"Pastor Peter, of Yellamanchili, and Isaac, of Tuni, came to Cocanada on their way home, and were here last Thursday evening, when our regular weekly prayer meeting was held in the Telugu Church. God had dealt with them both in Chittapet, and they were glad to testify to the people here and to tell of His wonderful power. There was no definite response at the time though the girls were intensely interested. At their own weekly prayer meeting on Monday evening a spirit of earnestness was manifest. A message had come that morning from Yellamanchili saying that the Revival had commenced there, and my heart was heavy to think that we were practically untouched.

"But God works in His own way and in spite of our feeble faith He wills to bless us. Yesterday His Spirit came into our midst with power. About one o'clock the sound of crying was heard. It began among the little ones who had met to read and pray. Such a

conviction of sin took hold of them that they began to weep and cry for mercy and pardon. The Spirit came upon some of the older ones too, and it was a scene I shall never forget, those girls writhing upon the floor in physical anguish, calling upon God and confessing their sins. Miss Pratt and I had gone out as soon as we knew what was going on. After a couple of hours Dr. Smith came, and later Mr. Ralph Smith joined us. But we were able to do very little, we just had to stand aside and let God work. One girl was suffering great agony. I was a little afraid at first that it might be some sort of fit. She seemed to see God on the throne, and had such a vision of His holiness and her own sin that she could scarcely bear it. She paid no attention to anything we said, but talked as if the very pit of hell was yawning before her. Finally she seemed to get the assurance of pardon for herself, and then her cry was for her companions and for the church, and she began to help others.

Most of those who were suffering so terribly found peace, and they had a quiet night. There were no classes yesterday afternoon. All day to-day they have been meeting together to wait upon God. I spent the whole morning with them and Mr. Smith was with us for about an hour, but the meeting goes on whether we are there or not. It does not depend on us. I pray and trust that God's hand may not be stayed until He has touched the heart of every girl, and then the churches, and the whole of this great heathen town.

It is a remarkable thing that so much of the Spirit's work in India has been among the children in the schools. To me it is a very great encouragement to persevere in a work that so often seems monotonous and wearing. I trust we may have still more of the good news to tell you later."

REFRESHMENT AT KODAIKANAL.

Who would not escape if he could from a maximum shade temperature of 115 degrees to one of 75 degrees? April 18th found us travelling hither in a temperature of 110 degrees in the railway carriage. But May brings the hottest. After reaching the foot of the hills, however, a rise of seven thousand feet transposes one into another world in the space of some twelve miles. This, as the crow flies, might be reduced to one-third of that distance.

A few days of respite in this happy change

works wonders with the jaded spirits with which one mounts the hill. The mind and body cease from strenuousness to a great calm, and the unraveled threads of nature begin to knit up again. What marvels it works with the bleached faces of the little children, and thus what joy it gives their parents. One is ready to exclaim, this is Christian, even to the air, sunshine, clouds, trees, flowers, birds and food.

Society is Christian, of course, because mostly European and American, with a scattering of Hindoos as bazaar keepers, and coolies tucked away in out of the way corners. This society is divided with a pretty distinct line of demarcation into missionaries and civilians, and this line divides pretty nearly in half a total white population, in the season, of about eight hundred to one thousand souls. The centre for the civilians is "The Club," that of the missionaries the American church, a beautiful building owned by the American Madura mission (A.B.C.F.M.) There are an English and a Catholic church also, where services are held on Sundays. A large number of Jesuit priests are here for the season.

All the chief denominations of Protestant countries of the world are represented by their missionaries, and a delightful social freedom exists among all. The essential unity of Protestant Christianity is manifest when these missionaries of dozens of different societies, representing nearly as many different denominations, join with one heart and interest in a Convention every season for the deepening of spiritual life.

No more essentially Christian intelligent and cosmopolitan population of its number could be found in any corner of the world, and this in India. Even the missionaries of the English Church relinquish a large amount of the pride of episcopacy and government patronage at the gatherings, and join with sympathy and earnest help. This year the subject of the Convention was the "Holy Spirit and Revival." These meetings lasted over four days, and came to a fitting close with a statement by several missionaries of the wonderful works of the Holy Spirit in their fields during the last few months. A more remarkable meeting it has not been the writer's privilege to attend. It was remarkable first for its evangelical nature. The missionaries of the C.M.S. and even those of the S.P.G., seemed the most enthusiastically evangelical of all. But those of the Methodists, Congregational, Lutheran and Presbyterian were not behind the Baptists. This was so because it was a statement of the acts of the Holy Spirit and not of the various

denominations. It was very manifest also that the Holy Spirit could work through one mission or denomination as well as another. No mission could claim a monopoly of His divine power.

Some have claimed apostolic succession while Baptists claim to have followed apostolic precedent. But the Holy Spirit here is able to use all.—J. E. Chute, in Canadian Baptist.

A NEW CASTE GIRLS' SCHOOL.

After discouragements and difficulties which to most of us would appear almost unsurmountable, Miss McLaurin has opened a caste girls' school at Valuru, a town about six miles from the station at Vuyyuru.

After months of searching far and wide for a capable, trained Christian teacher, a young woman was secured, who was highly recommended by the missionaries of the C.M.S., with which mission she has had eight years' experience in the school work, and before that she was seven years a Bible teacher.

The chief promoter of the school has been a Hindu gentleman, Mr. Vira Chadra Row, a Government official of advanced and enlightened views, who has stood the good friend of our missionary all through.

Besides securing a house for her, he fought her battles when the owner tried to withdraw, after signing a written agreement to lease it for the school—all because he was afraid that his Brahmin neighbors would excommunicate him for renting his house, in the Brahmin street, to Christians. After talking it out (the owner, his brother and mother, and grandmother all taking part in the discussion) the matter was laid before the chairman of the village union, and finally the difficulty was solved, by Miss McLaurin consenting to build a shed for the teacher to cook in.

It seems that the teacher might eat in the house, keep her utensils there, and even make coffee—but to cook food would pollute the house, for the vapor arising from rice or other food would ascend and cling inside the roof (there are no chimneys in India) and so defile it.

The next thing was to find a suitable place for the shed. "In one corner it was too near the street, where the holy passers-by would be polluted. In another, it was too near the next house, that would be polluted. So at last a corner in the back yard was fixed on and until it was ready Mr. V. said he would send the meals from his house. So I came away at dark," writes Miss McLaurin, "tired with the fight, but oh! so happy and thankful."

Next day—afternoon—school began with four pupils. It's easy to say that, but you should have been there! I was there all morning helping to settle, arranging for repairs and so on, and when I went down in the afternoon I found Mr. V. and some friends sitting around, but not a pupil. Mr. V. had had the school "cried" through the village at noon, as an announcement of its opening. When I said, "Where are the girls?" Mr. V. said, "There are

several ready to come, but their parents are waiting for some one else to take their children first." It was a case of "Who'll be the first?" We waited and waited, we sent the man around whom we had engaged to conduct the girls, but he came back and said, "Two girls are getting ready, but at all the other houses they say they have no children."

"A nice looking Brahmin man sat there who had promised Mr. V. to send his two daughters and two nieces. Mr. V. said, 'Go and get them.' The man said, 'No other Brahmin has brought his children yet. Wait till some other Brahmin comes.' Mr. V. said, 'But everyone is waiting for someone else. Someone must move first, you had better be the one.' At last the man went and I thought he had gone to bring them, but he did not turn up again that day.

"There we all sat—waiting for the girls to come. Our friend, the Union clerk, who called on me here in January and encouraged me so, was there, and several others, and all were comforting and reassuring themselves and me by saying, 'It's such a new thing—all are afraid. In a few days you'll see!' It was a very strange thing that the three men most interested and did the most for us, had no girls to send! After we had sat for a time, and time and half a time, an old Kamma man came in and said, 'How many girls have come?' We told him everybody was waiting for him to come first, and so he went home and brought back two dear little twin-girls—Ramamma and Lukshmaamma—our first pupils. The teacher sat them down on the mat and talked kindly to them. Pretty soon another little girl came running in, and then someone brought another—four. The next day there were eight, including two Brahmin girls, the daughters of the man I told you of. The next day his two nieces came and thus on Saturday morning there were seventeen. In the meantime Mr. Vera Shadra Row had asked one of his friends, who is a strict and orthodox Brahmin but who is a fine man, to his house. He explained the school and the good of sending girls to it, all to him, and persuaded him there was no harm in sending them to a Christian teacher. The man saw it, and then Mr. V. asked him to tell the other Brahmins, and it appears he did. The people in this country are simply bound in fear of one another and can't move alone or independently. They are so afraid of losing their positions or doing something others will shun them for. I asked Mr. V. once if there was any opposition in the town and he said, 'No, they all really wanted the school, only they were waiting for their leaders to move. The teachers in the Government school, mixed boys and girls, are afraid we will draw away some of their girls, so they have been busily talking against it, but no one seems to pay much attention to them.'"

In a letter written about a month after the opening Miss McLaurin writes again, "I went over on Monday, unexpectedly, and found 30 girls in attendance. There are 34 girls on the

roll—is not that good? It is rather wonderful, I think that at the very beginning there is such a good attendance, and it is all of the Lord's blessing. The people seem very friendly, and numbers of women come out of hours to the school and the teacher and her friend preach to them."

Those of us who have watched the events leading up to the opening of this school, for over a year, feel like singing, 'Praise God from whom all blessings flow,' and we would

ask all those who read this to pray for the teacher, that she may be led aright in everything, and that the parents may have confidence in her and me, and send their children, and that we may win their confidence. Pray that we may only do His will and that God may prosper the school,' in accordance with the request of Miss McLaurin, who has struggled against so many difficulties, and whose efforts have at last been crowned with success.

E. C. A.

Our Work at Home.

CIRCLE REPORTS.

WHITEY AND LINDSAY ASSOCIATION.—The Annual meeting of the Circles and Bands held in Stouffville, June 20, was one of unusual interest and profit. After the opening hymn and prayer, Mrs. Hardy of Uxbridge, read the 96th Psalm. Brief reports from Circles and Bands were full of interest and encouragement. The Director reported one Circle less than last year. A new Circle was organized in Markham First Church but the Circles at Green River and Greenbank were given up. An increase in the contributions from Circles, but a small decrease from the Bands. Total amount raised by Circles and Bands \$502.25. Following the Director's report special prayer was offered for our Circles and Bands, and our Mission fields.

A hearty welcome to the homes and hospitality, of the Stouffville Church was extended by Mrs. Blundell.

Mrs. John Alexander, of Toronto, gave an interesting talk on Home Mission Work.

Mrs. King, of Toronto, spoke on Mission Bands. Her address was one of great helpfulness. She emphasized the thought, that Band leaders should seek first to win the members for Christ, then lead them into service for others. Many valuable suggestions for keeping up interest in the meetings were given.

An address on "Central Africa" by Mrs. Nicholls, of Cannington, was listened to with closest attention, as it is only a few years since Mrs. Nicholls returned from Africa, the glimpses she gave of woman's life there showed us again the great need of sending the gospel.

Officers for the year:—President, Mrs. Power of Brooklin; Director Mrs. Ryley, Lindsay.

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

Receipts from Aug. 16th, 1906, to Sept. 15th, 1906. (inclusive).

GENERAL ACCOUNT.

FROM CIRCLES.—Sparta, \$5.11; Tiverton, \$5; Aurora, \$2; Barrie, \$8.15; Tilsonburg, \$5; Pine

Grove, \$2; Aylmer, (\$18 to complete Mrs. Wm. McGregor's Life-membership), \$22; Ridgetown, \$3.45; Harford, \$2; Midland, \$4; Malahide-Bayham, \$10; Guelph, First Ch. (soc. add. Thank-off.), \$8.76; Paisley, \$2; Fort William, \$6.30; Claremont, \$15; Atwood, \$3.50; St. Mary's \$1.15; Ailsa Craig, \$4.20; Brantford, First Ch., for Miss McLeod, \$100; Toronto, Walmer Rd., \$2.40; Tiverton, \$4; Peterboro' Murray St., Y. L. M. C. for Biblewoman, \$25; Toronto, Elim for "Venkamma," \$9; Paris, \$10.80. Total, \$260.82.

FROM BANDS.—Burk's Falls for "Elpe Mary," \$17; Parkhill for "K. Ruthamma," \$5; Wingham, for student, \$10; Whitby, \$2; East Toronto, for "Pakka Jacobu," \$7; Hamilton, Victoria Ave., Sr. M.B., \$16.88. Total, \$57.88.

FROM INDIVIDUAL.—A friend, for bungalow, \$2.50. Total receipts during the month - - \$321 20

DISBURSEMENTS.—By Cheque to General Treasurer, on regular estimates, \$641.56; Bungalow Fund, \$375; For Dr. Allyn on Account outfit, \$50. Total, \$1,066.56.

Total receipts from Oct. 21st, 1905, to
Sept. 15th, 1906 - - - - - \$8,776 75
Total Disbursements from Oct. 21st, 1905
to Sept. 15th, 1906 - - - - - \$10,037 59

SARAH J. WEBSTER,
Treasurer,

324 Gerrard St. E., Toronto.

SPECIAL NOTICE TO CIRCLES AND BANDS.

The Treasurers of Circles and of Bands are reminded that their books should close for the Convention Year on October 15th. All money for Foreign Missions then on hand should be forwarded to me at once, as my books only remain open until October 20th.

The sums of \$2,454.35 for regular payments and \$1,065.00 for Bungalow Fund are required before that date.

SARAH J. WEBSTER,

Treas. of W.B.F.M. Society of Ontario (West.)
324 Gerrard St. East, Toronto.

Youths' Department.

WHAT THEY DO IN CHINA.

Dear mamma, I've been to the Mission Band,
 And what do you think I have heard?
 Such a queer, queer people, in such a queer land!
 I'm sure you'll agree 'tis absurd.
 Why, mamma, they say, "How old are you?"
 When they mean, "How do you do?"
 They whiten their shoes with the greatest care,
 And men wear down their backs long braids of hair.
 Their visiting cards are all painted red,
 And are four feet long, our teacher said.
 Their dresses for mourning are all in white;
 At funerals they feast to their hearts' delight.
 They shake their own hands when a friend they
 meet,
 And bugs and snails are the things they eat.
 Their houses they build from the roof to the ground,
 And turn their screws the wrong way round.
 They shave their eyebrows to aid their sight,
 And have their fireworks in broad daylight.
 Their compass needle points south, they say,
 And the boys look on while the old men play;
 But of Christ, our Lord, they have never heard,
 And, mamma, I want to send them word.

—*Life and Light.*

LITTLE HELPS.

Each little star has its special ray
 Each little beam has its place in the day,
 Each little river-drop impulse and sway;
 Feather and flower and songlet help, too.

Each little child can some love-work find;
 Each little hand and each little mind;
 All can be gentle, useful, and kind,
 Though they are little, like me and like you.

—*Susan Coolidge.*

TO BAND LEADERS.

DEAR FELLOW WORKERS:—

Frances Willard tells of meeting a dear friend after a long period of separation. They talked so fast and so hard that when one stopped to breathe the other would exclaim: "Now here's my chance!" So not the fraction of a minute was lost between them! We are sure, could there be a conference of all the Band leaders of Ontario West, there would be as cease-

less and as rapid talking. Many questions would be asked, many ideas interchanged, and the sweet words of encouragement and earnest prayers for each other would send us back to our own fields, cheered and helped. For ours is a sympathetic interest; we know each others difficulties and trials; we have the same needs; we realize our insufficiency. Yes, and we also know the same great source of wisdom, and Him who is able to make all grace abound. Shall we not pray more for all Band superintendents? Shall we not beseech God to pour out of His spirit that our members may give themselves to the Lord, and that an abundant enthusiasm may be aroused for missions? May there not be a more frequent interchange of letters that the plans successful in one Band may be made known to others?

The present is all important time in our work. Up to Aug. 31 our Bands are \$154.64 behind what they were Aug. 31, 1905, for all purposes for foreign missions, or \$133.40 behind for simply the regular work. Books close on Oct. 15 and by Oct. 20 all moneys for Home and Foreign missions should be in the hands of the respective treasurers in Toronto. The report blanks are sent from us to the associational directors during September, and the directors forward to individual Bands. Please see that these blanks are properly filled, and forwarded promptly. Directors' returns must reach us before any report can be prepared for the November Convention. Will not all Bands make an effort to make their year begin Oct. 15 and have the new officers appointed by that date? Fill carefully the spaces for names of officers, giving full addresses, street and number when necessary. For lack of this we have often been hindered in our communications. Especially also remember to give the name of the student you are supporting. We do desire to keep the lists correct, and will thus compare yours with our books. Recent letters from missionaries emphasize their approval of this branch of work, and its intense importance. Are there not others who will assume support of pupils in Cocanada and Samulcotta at \$17 per year? 42 boys and 35 girls are still unassigned. Let us know what Bands are newly organized; we wish to come in touch with them. We shall

be pleased to have any items of interest, that may be passed on to aid others. Is it true that

"We can all do more than we have done
And not be a bit the worse.
'Twas never loving that emptied the heart
Nor giving that emptied the purse."

You love your band work? It will make your life richer here, and give plenteous reward in eternity. You give your time, money and service freely. "It is more blessed to give than to receive." "God loveth the cheerful giver." Sweet are God's promises; He will never fail us. Trust Him and go ahead.

Yours in the Band work,

SARAH STUART BARBER.

35 Charlotte St.,
Brantford, Ont.

A WEDDING IN CHINA.

WOULD you like to hear of a grand wedding in China? About 300 guests were invited, and as the house was not big enough to hold them all, a reception room had to be put up with bamboo poles and straw.

The missionary living near by looked at the proceedings so she could write to friends in Canada about it. Barrels of the queerest kinds of food were "stewed, fried and frizzled" by a set of cooks hired for the great feast. The house was decorated with red and gilt and the Chinese word for "happiness" put up over the door. When the invited guests came the gentlemen all wore broad-brimmed fur turbans with scarlet tassels and gilt buttons. A long silk or satin outside garment of some bright color lined with fur. The ladies wore no hats, but had gold or silver ornaments in their hair, or bunches of bright flowers. Their outside garment was a loose sack of blue or yellow made with long flowing sleeves. A black grenadine skirt came next, short enough to show the little bound feet on which they could hobble about. This was a fashionable heathen wedding, and the foreign barbarians who watched proceedings were of no account. After the guests had assembled and made their bows and salutations to each other, a crowd of ragged beggars came as burden-bear-

ers. Trunks, rolls, bundles, tables, chairs, dishes, clocks, jewels—all bridal presents, and carried by dirty ragged beggars.

These street beggars are hired to attend both weddings and funerals in China. Now the procession of musicians with gongs, drums and trumpets and other instruments for making strange noises. At last the bride arrived being carried in a red chair, and with more music, flags, and beggars. A bunch of fire crackers was set off for good luck, and the bride's chair carried over a pan of coals so no evil spirits could creep in.

After loud knocking and much talking the door was opened and the little bride carried inside. Just what took place during the next three days our missionary's letter did not tell, but many a bride never sees her husband, in China, until the day she is to marry him. All is arranged by a "go-between," and fortune tellers who pretend to be able to tell the right persons to marry each other. Then the household gods are set up and the little bride bows down before them. The wedding feast lasted three days and some of the guests came over to the mission house from curiosity. They say such a wedding costs three thousand dollars. No wonder the Chinese think they cannot afford to bring up many girls in their homes. Are you not glad that our missionaries are teaching them so many better things? How thankful we should all be that our home is in a land where the Bible is read, and Jesus Christ is known as the only Saviour! Let us pray for the women and girls of China.

SISTER BELLE.

558 McLaren St. Ottawa.

SHOES FOR MOHAMMEDANS.

In view of the fact that Mohammedans ought to wear only sandals to please the Prophet, and that Hindus abominate dead animal skins, it is interesting to note the growing Indian taste for boots and shoes of foreign make, shown by the steady increase in the imports of these articles year by year. In 1900-1901, the number of pairs imported was 709,059; during the succeeding year the figures rose to 746,099; while last year they jumped up to 853,358 pairs.