

Canadian Missionary Link

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The Baptist Foreign Missions
of Canada.

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Canadian Missionary Link.

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Canadian Missionary Link

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WE are pleased that so many of our subscribers are waking up to the plan proposed by the Board that all Link subscriptions should expire with December and begin with January. As stated in the previous issue it is desired that subscribers commencing or renewing should pay five cents for two months and three for an odd one to the end of the year.

The prompt payment of dues and the increased number of subscribers since Convention have been very gratifying.

Every Mission Circle, if not every member of it should have a copy of Rev. John Craig's book, "Forty Years Among the Telugus." It is a most comprehensive account of the Mission from its inception up to present date. Its illustrations are fine and instructive, and its index an invaluable aid to one preparing a program on any special phase of our Mission work.

The price of the book is \$1.00, with postage, and can be procured at The Baptist Book Room, 27 Richmond St. West.

The current coin of Heaven is lives of men. And that too will be reckoned the precious metal when the Kingdom of God comes to the earth. Exchange your money into men; purified, uplifted, redeemed men. Buy letters of credit that will be good in Homeland, and in the coming Kingdom days on the earth, if you would be wealthy.—
S. D. Gordon.

UNUSED POWER AND RESOURCES.

Ontario is utilizing the long unused power of Niagara Falls by harnessing it.

Moody, by faith, harnessed the Holy Spirit's power and linking omnipotence to weakness wrought wonders.

Egypt is guarding herself against her famines and enriching herself by harnessing the resources of the Nile.

George Muller, believing that the gold and the silver and the cattle upon the thousand hills were God's, and that the hearts of men were at his disposal, harnessed by faith God's resources to his need and emptiness, and millions of dollars flowed through his hands to feed and clothe and educate thousands of poor children, and to send the Gospel to many parts of the world to feed with the bread of life the otherwise destitute.

Pundita Ramabai, believing God, seems to be doing both, and her great home of health and happiness is one of the wonders of the wonderful East.

Evan Roberts said to Mr. Stead, in answer to the question, "Why may not London have such a blessing as Wales?" "All London needs is wrapped up in the unbelieving promises of God."

It is a striking fact that nearly one-third of the missionaries of the American Board in India and Ceylon are the children or grand children of missionaries who were sent out by the Board two or three generations ago.

THE THEOLOGICAL SCHOOL FOR RUSSIA.

Baron Uxskull, who has been in America to raise money for the training of evangelical preachers in Russia, has just returned home having secured over \$31,000 for this seminary in Lodz. There is still need of about \$20,000 more. The Baron also received \$2,000 for the first Baptist chapel in Siberia—in Omsk.

SHE GAVE HER ALL.

By Rev. H. G. Bissell of Ahmednager.

One Sunday morning during the famine of 1901, a handful of Christians in a village near Ahmednagar were going to celebrate the communion at sunrise. As I approached the town on my wheel, about dawn, a man, who had been watching me coming, walked slowly to the middle of the road and motioned with uplifted hands, the palms turned toward me, to stop. As I greeted him with the "Peace to you. How is everything?" his face revealed the convert baptised a few months before. It was a sad face to-day. "What has happened, Baba?" (Baba to an adult is a familiar "Sir.") "Our little boy died last night. His mother said, come to the house before you go to meeting. You can return at once. I'll show you the way; it's not far." And before I knew it he had bowed down, touched my feet and raised his hand to his forehead, combining a salutation and a petition.

The man and his wife had been baptised amid the jeers and taunts of many friends and more foes. It had been a great day for the kingdom when they confessed Jesus of Asia as their Savior and Lord. Want and woe were widespread in the land. Ostracism followed their change of faith and multiplied troubles. The only child, ill fed, grew sick. The parents

became frantic. No medicines were available. Every hour of the day was precious for earning a few scanty mouthful of food. Care and nourishment would have saved the boy.

We came to the house. As we entered the brusque, but brave husband, no longer a father, said to his wife: "Don't weep now. What can we do for him? Look, the Sahib has come." In the dark of the only room, near the few rough, ragged bits of blanket, where the babe had been lying, sat the sobbing, childless woman. Her whole frame shook with grief too great to control. The bare body of their boy lay in her lap. Anon she would lift him to her heart, and then would bend over and press her lips and hands upon the cool, lifeless face, with all the yearning of a soul robbed of its one desire. "Why can't he come back to me, my king? What will I hold in these arms now; whom will my eyes watch now?"

I read from the 14th chapter of John's Gospel the immortal words: "Let not your heart be troubled; believe in God, believe in me. There are mansions to live in. I will come for you all; where I am ye shall be." A word of prayer for faith in an ever-living, always-near God; for courage and strength to endure to the end; then the funeral procession formed.

ABASINIA OPENED TO THE GOSPEL.

This land with its 150,000 square miles, and 3,500,000 inhabitants, has hitherto ranked with Tibet and Afghanistan as inaccessible to all messengers of Christ. Now according to recent reports King Menelek, who seems to be possess of not a few excellent qualities of both mind and heart, has partially opened the doors. For some years a Swedish missionary society has been watching and waiting upon the northern border, seat-

tering also copies of the Bible. When one of these was presented to the King with the request that their introduction be forbidden, he replied: "I have read these books and they are good; let the people read them too." An order has also been issued that all children above seven years of age shall go to school, coupled with the promise to pay the salaries of any competent teachers whom the missionaries may supply.

AN AFRICAN KING HELPING MISSIONS

The favorable attitude of the heathen king Bamum, in Kamerun, West Africa, toward the work of the missionaries of the Basel Missionary Society, is becoming still more pronounced as he becomes better acquainted with the Christians. A short time ago it became necessary to open a second preaching station in his capital, Fumban. The king ordered the erection of a suitable building with 200 seats, and no help was expected from the missionaries in the work.

The attitude of the king influences subjects and the new chapel is well filled at all services every Lord's day. On account of the rapid progress of the work in Banum, the Basel Society has decided to erect a substantial building for missionary purposes in the capital, Fumban.

A PULL AT THE LIFE LINE.

By Anna Temple.

I was reading a thrilling story the other day—the story of a wreck off a lonely part of the coast of England. A great storm raged all the day, and toward sunset the inhabitants of a certain little fishing village heard the ominous sounds of distress from a vessel that had run ashore on that rocky coast. From one end of the vil-

lage to the other the men and women flocked to the beach to find out where the vessel lay. There she was, just out beyond those angry, tumultuous billows, held fast on the rocks; her mast broken, and the great waves breaking over her and beating her to pieces. "Who would go to the rescue?"

The strong men gathered together and consulted. Not even a life-boat could live in such a sea, and it were folly to think of attempting those billows by mere physical force. So they held back and waited, until there came running from the village a young man who was famous for his athletic strength.

"Has no one ventured out to help those poor souls?" he shouted, for the wind was deafening. "Where's the boat?"

"She cannot live, sir," the fishermen replied. "Not a man of us could carry her over such a sea."

It was true; the young athlete saw that it was, and, calling for the "life-line," he tied it around his own waist, while the men stood by in silence and watched him.

"You cannot do it sir," they finally burst out; "give it up, for it's only one more soul the sea will get this night."

He smiled back in answer: "Let out the line as I swim, and keep letting it out as long as you feel a pull on it. If the pull should cease, wait ten minutes, and if by that time I do not pull again, draw me in."

Then with a rush and a plunge, he was gone; the great sea had swallowed him. Just a moment, and then up above the breakers they saw him striking out for that doomed vessel. The life-line played out and out, while the men on the beach stood and watched him battling with the waters.

Then a great wave engulfed him, and the line slackened.

"Time it," shouted the men, for the line played out no more.

In silence they waited, the women's eyes growing moist, and the men's hearts failing. Three, four, six minutes passed, and the anxiety deepened—there was no pull on the life-line.

"Draw him in," shouted one man. "Wait," said the captain of the life-saving station. "He gave us ten minutes, and they are not up yet."

Another minute passed, and then there was a shout along the shore, the line began to play again. Out and out it ran, and now far across those waves the watchers could dimly discern the swimmer drawing nearer and nearer to that ill-fated ship.

Then they saw him reach it, and climb the side of the vessel; and they knew now that between that ship and the shore was the saving stretch of life-line, and that a way of escape had been made possible for all those despairing souls.

What was it that had caused such great anxiety to these men and women on the shore? Why, there was no pull on the life-line, and they knew that "no pull" meant the loss of that brave man, and untold anguish and suffering to those upon the sinking vessel.

It would be well for us to think of this in connection with our mission work. For we so often hear the complaint nowadays that there is "too much demand upon our sympathies and our purses." What! Too strong a pull on the life-line? Too much evidence that the heroic men and women over there in India are going ahead, battling with the great billows of sin and sorrow and despair, bringing close to needy souls the Divine Source of life and comfort?

Shame that we should ever complain of that "pull"; and by our withdrawal of gifts and our failures to meet existing emergencies, should even limit the length of the life-line.

IS CHINA IN EARNEST ON THE OPIUM QUESTION?

"The suppression of the opium curse has become a patriotic movement, and when the Government is backed up by all the better public opinion of the land, the ultimate result can hardly be in question.

"Of course there are difficulties. You have the vast body of those who are slaves to this vice, and to whom it means suffering to get rid of it. You have the merchants who trade in it, and who are still making fortunes. You have the officials who have made gains from the opium dens, and who are in other ways closely connected with the vice. You have the higher officials, to whom it means the dislocation of financial arrangements, deficits to be met from other funds, and no little trouble involved in carrying out the edict; you have the farmers who have made a good profit out of the growth of the poppy, and who care only for their own pockets. Where every second male adult is a victim to the opium or morphia curse, the difficulties of immediate suppression are great.

"In some of the large cities the opium dens have been closed, and closed in a single day, amidst the rejoicings of the inhabitants, despite the most strenuous efforts of the den-keepers to obtain an extension of time. Morphin has been destroyed by the Customs, in one instance at least, rather than sell it as has hitherto been done. As an aid to the settlement of business transactions the pipe has been practically

abolished, and in a great many places visitors are no longer offered the drug. Public opinion has been awakened, and in many places there are now anti-opium societies, and the smoker is looked upon as a degenerate. The Engghun mandarin does not smoke opium, and is, judged by Chinese standards, a good magistrate. He sent his nephew to the hospital, and the young man's statement when he left was, 'Doctor, I must have your card to say that I am cured, and have your permission to leave, or I shall be sent back under escort.'

"The Government Middle school has some eighty pupils, and of these students no fewer than thirteen smoked the pipe. The head of the school, a graduate of the old regime, sent these thirteen to the hospital, with a request that they should be locked up and treated just like the other patients. One refused, and has been expelled from the school; the other twelve managed to break off the habit, and they and their teachers are just now elaborating a scheme whereby those who want to break off the habit may come to the hospital and have their expenses paid by a fund deposited in one of the temples for good works, plus the money obtained by a tax collected from the opium dens yet open.

"The head of this school and several other young men have gone up to the provincial capital (Foochow) at the present time. I hear their intention is to start an anti-opium society, and force the hands of the magistrate who, they consider, is not putting forth enough strength in the work of suppression. There has never been much opium grown in the Engghun valley, but this year there is none. Our largest opium dealers are seriously talking of abandoning the business because it is depreciating so rapidly, and

because public opinion is setting against dealers in this drug. Opium and morphia are cheaper than they have been for years past; undoubtedly due to the national anti-opium movement and the consequent surplusage of the drug."—Dr. Preston Maxwell, in "Medical Missions."

HAND-SHAKING AS AN EVANGELICAL FORCE.

It is said that Judson once stopped in a village on the banks of a river. Seeing a woman close to the landing, he offered her his hand, and asked how she was. A few moments afterwards he was called back to the boat, and left her with his blessing.

Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Though a princess, she had been treated as a slave. Now, she had seen, she said, "one of the sons of God"; and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child; but, she said, "they have never prevented my husband from beating me. This man spoke to me kindly, and gave me his hand. His God must be the God."

That very night she began to pray to the unknown God of the white foreigner—a most touching prayer. "Lord in the heavens, in the earth, in the mountains, in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me thy glory, that I may know thee who thou art."

Thus she continued to pray for five years. Then a Christian missionary came to that district. She heard the gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yalm, out of which two others soon grew. From

that time Guapung (that was her name) tried to win for Christ all she came in contact with. She had great power with every one, for she herself lived so near to Christ.—From "The King's Messengers," in "The Missionary Review of the World."

THIS GIRL SOLD HERSELF FOR CHRIST.

A young convert on the west coast of Africa, saved out of the most horrible savagery, came into the house of God on Christmas Day to offer a gift on the Lord's birthday—for they observe Christmas Day there not by giving their best to each other, but by bringing their best gift and offering to Christ, whose birthday is being celebrated.

At the close of the service they came in a procession to the front of the church, each offering the gifts they had brought for the Saviour. They were so very poor that most of them only had a handful of vegetables to bring and some only a bunch of flowers to show their good will. If anyone could bring a coin worth a penny or two it was counted a particularly valuable gift.

But here came this girl, sixteen years of age, and just saved out of paganism, and from under her old dress she drew a silver coin worth 3s. 6d., and handed this to the missionary.

He was amazed at the magnitude of it and, he first refused to accept it, for he thought she must surely have got it dishonestly; but lest he might create confusion he did take it, and called her aside at the close of the service to ask her where she got such a fortune as that.

She explained to him very simply that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and bound herself out to him as a slave for the rest of her life, and had brought the whole financial equivalent of her life of pledged service, and laid it down in a single gift at the feet of her Lord!—London Missionary Chronicle.

BUILDERS UNTO MUSIC.

Some king of old a temple built, 'tis said,
To sound of music; every stone was laid
Accordant with the harp's and oboe's chime,
And workmen's trowels beat a silvery rhyme
Unto the swelling flutes and strings.
All day
The shifting groups of players sat to play,
And all day long unwearied builders wrought
Their rhythmic motions from the music caught.
Fast grew the temple, with a grace unknown,
A beauty ne'er before displayed in stone;
And when 'twas finished, all who saw declared
None in the land could be with it compared.
A nameless glory crowned it;—every line
Touched with a strength and harmony divine.
A thousand years passed over it, and still
It stood all perfect on its ancient hill,
No stone displaced, no angle out of true—
The same, yet riper than its builders knew;
So balanced, perfect in its harmony,
Not e'en the hills could more established be.
So might we build our lives!—aye, make them whole
With the divine music of the soul,
Those sweet, refined emotions, loves, that stir
The deepest depths of holy character.
O, for such constant music as inspires
The soul that sometimes hears the heavenly choirs!
How we should build, how beautiful and strong,
If Love sat playing to us all day long!
—James Buckham, in Chautauqua Magazine.

Our Work Abroad.

UNION CONFERENCE, COCANADA

THE annual gathering of the Canadian Baptist Missionary Union was held in Cocanada from Dec. 31, 1908, to Jan. 3, 1909. Twelve missionaries of the Northern Conference, and all but two of the Ontario and Quebec Mission, were present. There had been one break in the missionary family during the year, and the sympathy of all was given to the bereaved ones, Mrs. and Miss Churchill, who were present.

Mr. Glendinning, who was elected Moderator, ably conducted the different sessions. Each session opened with a devotional service. Mr. Craig conducted the first of these, reading "The Shepherd Psalm." He spoke of the trust and confidence we may have in the Lord because of His leading and gracious watch-care over us throughout the past year. This note of trust rang clear in each of the following devotional services. In consideration of our work in this land Mr. Craig directed our thoughts to the parable in which the kingdom of God is compared to heaven. The progress of the kingdom may be slow, but is doubtless sure, as seen in national movements in India, China, Turkey and other countries. This note of encouragement and ultimate triumph was sounded again and again by the different leaders. There was no sign of pessimism in the Conference.

Helpful, thought-provoking papers were given during the morning sessions and interesting discussions followed. The retiring Moderator, Mr. J. R. Stillwell, read an exceedingly forceful and able paper on self-government. Self-government is the common cry in India, but the government of self is the prime necessity. We as mission-

aries and leaders need self-study and self-mastery. We must so control all our faculties and tendencies that each may co-operate with each, and all be in harmony. Knowing ourselves we may then know and help others. To successfully conquer self we must be under the control of Christ. This paper was requested for publication.

The growth of our medical work and its powerful influence in preparing homes and hearts for the Gospel message was clearly presented by Dr. E. G. Smith. The outlook is very bright. There is a large hospital at Chicacole, of which Miss Clark, M.D., has this year taken charge. Medical work is being done in Akidu, Vuyuru, Ramachandrapuram, Yellamanchili and Pithapuram. The land for the hospital in Pithapuram was secured after much difficulty, chiefly through the influence of a Brahmin, whose wife had received medical help. He was baptized this year. The building has been secured through the gifts of one family in the home-land. These gifts have come as the Lord saw the need. The hospital is in Dr. Smith's charge.

Mrs. A. A. McLeod gave an excellent paper on methods of teaching and training our Christian women. Women who can read, some well, and others only poorly, and women who can memorize passages of Scripture, have taught parts of the Gospels, 1 Cor. 13, James 3, and several psalms to very many illiterate women on the Peddapuram field. For this work, the difficulties of which can be appreciated only by those who have attempted it, small presents are given. May God use the seed sown in these hearts to produce lives that shall honor him.

The relation between European missionaries and Indian Christians was

thoughtfully discussed by Mr. Walker. While it is difficult to always keep the proper relation, it was felt that the bond of love and brotherliness was necessary. The missionary might generally take the position of elder brother. The discussion which followed showed that Mr. Walker was dealing with a difficult question. Methods for reaching the caste people were suggested in a paper by Mr. Corey, and the necessity of placing Christian teachers in all villages, first where there are Christians, and as soon as possible in others, was presented by Mr. Chute.

An enjoyable afternoon was spent in welcoming our new missionaries, Mr. and Mrs. Timpany, Mr. and Mrs. Benson, Misses Churchill, Zimmerman, Ryerse and Findlay, and our returning missionaries, Mr. and Mrs. Craig. Farewell words were said to Mr. and Mrs. Archibald, Misses Baskerville, Priest and Corning, who are going home for furlough.

The Conference closed with three Sunday services. In the morning the missionaries met with the native Christians in the Telugu chapel, where Mr. Archibald preached from 2 Cor. 7:1. In the afternoon we gathered in the Mission House for an informal meeting. This was a very helpful service. In the evening at the English Church, the Conference listened to an address by the secretary, Mr. Freeman, on the seven-fold Gospel. The Gospel which we joy to proclaim includes the sufferings of Christ, His death, His resurrection, repentance, remission of sins, the gift of the Holy Ghost, and witnessing.

As a result of this conference may your missionaries in India be more faithful and earnest in their witness to the truth and power of this God-given Gospel.

I. M. J.

EXTRACT OF A LETTER FROM MISS RYERSE TO MRS. ANOUS.

Cocanada.

My last days at home were very busy ones. I was very sorry to miss the farewell meeting in Toronto. The journey was pleasant, though I spent considerable of my sea voyage in my berth; still it gave me a much needed rest.

For every farewell at home we have received a welcome in India. I like the country, the people and my new home. It suits my taste much better than many Canadian homes. I am most happy in my new life, since coming it has been one round of good times. I am very much interested and have a very well educated Brahmin to teach me. His brother comes in the afternoons to teach me and does very well. My Muchi has even said he would give me exams. as I went along, so I am up-to-date. I am most thankful to God for such a teacher. Release from the heavy care of school teaching is a great relief to me. I will try to make the best use of this preparatory year. With love to yourself and all the ladies of the Board.

IDA J. RYERSE.

LETTER FROM MISS ALLYN.

Vuyyuru.

Dear Link :

I want to write you about an interruption I had this morning. Interruptions are not any more desirable in India than in Canada, but they are a great deal more frequent in my experience and quite as aggravating. How we need to learn that God does not always plan our day's work just as we do, nor does He always think the accomplishment of a definite work so important.

Last Saturday morning I came home from the hospital early. The clinic

was small and mostly all old patients whom the compounder could treat as well as I could. I saw the few new patients after the preaching service was over, and came home thinking what a fine morning I would have to spend on Telugu. But before I got seated, three heathen women stood on my doorway smiling and salaaming to me. I tried not to feel "ruffled," but was inwardly hoping they would soon go, but one woman wanted me to tell them a Bible story, so I sat down and they sat on the floor in front of me. I told them about the Prodigal Son as well as I could, and the brightest woman drank it all in and repeated it all over after me. She had just heard a very little at the hospital three days before and her appetite was keen and digestion pretty good I should say. She helped me to make the application of the story and when I spoke of how this people had left God and gone after other gods, she grew quite eloquent and described their foolish ceremonies at cholera time, and added, "But I never worship those gods." I said, "Who told you that you should not do so?" and she said, "God put the thought in my heart Himself." She seems very eager to learn about Jesus Christ, and to live up to what she knows to be right. As the Light breaks upon her may she not refuse it in its fullness. She will be coming to the hospital for some time for medicine, so pray that she may truly believe. This was also a lesson to me on interruptions.

Good news comes from India through the Canadian Baptist that after many years of waiting a very desirable site for a High school has been purchased at Cocanada at a cost of about \$5,000. Our missionaries had long felt the need of such a school for the pur-

poses of raising up a better educated native ministry and as a means of reaching the people of the higher castes with the Gospel. The estimated cost for the compound, High school building, dormitories for the students, teachers' houses, residence of principal, etc., would be from \$20,000 to \$25,000. The treasurer of the Board in India has made a payment of \$1,000 rupees to close the bargain, and the General Board is very anxious that the needed amount be forthcoming this year to complete the purchase of the site. For this, J. G. Brown, Secretary of the General Board would appeal to every man and woman who loves the Telugu Mission.

Extract of letter from Miss Robinson, in the Western Outlook :-

Regarding the Zezana work in Aki-du village, we are quite encouraged. Everywhere among the Sudras (the lowest of the four great castes) we are received, and our message is heard with more or less understanding. However, it is the women who can read who show the most real interest and desire to learn. Among these, five, in as many homes, are regularly reading the life and works of Christ as written by Matthew or Luke, being visited weekly by our Bible women. It is a real pleasure to talk with some of these women and see their interest in the wonderful history of our Saviour. Then there is a blind Kapu woman, who though not seeming to grasp much of the significance of the matter, seems to have a gift of song. Since Miss Stovel's (Mrs. McLeod's) time, she has been memorizing hymns and loves to sing these over and over, never making the slightest mistake however long the hymn. In our village work we very frequently have "Vande Mataram" called after us, es-

pecially in the bazaar and in the Brahman quarter, but there is no open hostility, and we go our way quietly, trusting in the promise of the Lord Jesus to be with us "always even unto the end."

For six weeks, according to our custom, we visited the Caste Girls' School, and were pleased with the interest and readiness of these children in learning stories from the life of Christ, and simple Christian hymns. Then one day, without warning, came the request from the head-master that we discontinue our visits, at least, for some time. We were all surprised and disappointed, but of course had to submit to the inevitable. For some months I had been wishing for such a school under mission control, and this occurrence only strengthened my desire. In our own school we would be free to teach the Bible not only weekly but daily. I believe more and more that the best results are obtained by the regular, systematic teaching of the children. The children of to-day will be the adults of to-morrow, and the teaching and influences of childhood remain through life, and give character and color to the whole mental attitude toward every matter. It is worthy of remark that of the five women mentioned above as reading the gospel regularly, the three most interested attended mission schools in childhood, so I am praying that if it be the will of the Lord, He will make it possible for a mission school for caste girls to be opened in our Akidu bazaar.

PROGRESS OF MISSIONS IN AFRICA.

Sixty-seven years ago David Livingstone penetrated into the heart of Africa, where he established his first mission. During the next ten years he moved about through a region inhabited by several tribes without

marked success, so far as the conversion of the natives to Christianity was concerned.

Set that beginning in contrast with a description by Rev. Donald Fraser, a minister of the Livingstonia Presbyterian Mission in Africa of a recent convention held by the native church. Those who attended, several thousand in number, camped in booths erected and 121 children were received into the church. Early Sunday morning the Lord's Supper was celebrated by 934 communicants. Later a preaching service in the open air was attended by about 7,000 persons. In the afternoon the church was packed with a congregation of 3,000 for a missionary meeting, and 24 native teachers offered themselves as missionaries.

One of the impressive scenes of the Pageant at the Orient in London last summer represented Livingstone surrounded by blacks in Africa declining Stanley's proposal to escort him to the sea and back to his home in England. This word picture drawn by Mr. Fraser would be a fitting sequel to that scene; and yet it must be remembered that modern missions are yet in the period of seed sowing. A generation hence this scene of to-day may be regarded as only one of the first signs of the accomplished conquest of a great continent for Christ.—From "The Congregationalist," in "The Missionary Review of the World."

MOHAMMEDAN MISSIONS.

Dr. George Adam Smith, preaching before the Baptist Union of England, teaches us there is an unwonted revival of life and religious thought and tolerance among the Mohammedans. Instead of that faith forming a well nigh impenetrable wall to every thinking Christian, it now transpires that the opposite is true. The heaven of Christ is seen in the fact that there is demanded the liberation of women from the hitherto seemingly impenetrable darkness of her condition and life: in the fraternizing of Christians and Moslems in the Turkish Empire. This is surely the actual forsaking of the essentials of Mohammedanism.—The Missionary Review of the World.

Our Work at Home.

ONTARIO WEST BOARD.

February 12th, 1909.

The Women's Baptist Foreign Missionary Society met at 27 North St. at 2 p.m., the President, Mrs. Firstbrook, in the chair. There were 27 present.

After the opening exercises the minutes were read and adopted, and an encouraging report read by the Treasurer.

Mrs. Angus then read letters from Miss Hatch, stating that Mr. Matthews, of Vancouver, had sent twenty pounds for the purpose of building the Bible women's home, and asking that the building be called the Matthews Home.

As the money for this purpose had already been provided by Mrs. R. H. Elliot, it was decided to apply this money to the completion of the Matthews Home and to the completion of bungalow wall, the balance to be held to the account of the Board.

It was moved by Mrs. Harris, seconded by Mrs. Woods, that Miss Corning, who comes home on furlough this spring, be asked to attend our Convention next fall.

Mrs. Porter reported progress in the "Link," at the same time tendering her resignation, to take effect in June. It was moved and seconded that this resignation be accepted.

Mrs. Firstbrook voiced the regret of the Board in their loss of Mrs. Porter as Editor of the Link, at the same time expressing the appreciation of all of Mrs. Porter's faithful and efficient service.

The Convention Programme Committee was appointed, consisting of Mrs.

Harris, Convener; Mrs. J. J. Ross, Secretary; Mrs. Senior, Mrs. Urquhart, Mrs. Firstbrook, Miss Elliott, Mrs. Glen Campbell. This committee was empowered to confer with the Home Board as to the best time for the meeting of the Convention.

The meeting then adjourned.

MARIE C. CAMPBELL.

To the Members of the Circles and Bands of the Eastern Board:

Dear sisters,—I am writing to ask you if you cannot make a special effort this year to increase your contributions to Foreign Missions. The past financial year was a good one. Let success speed you on to greater effort in this direction, in the future.

Think of our self-sacrificing missionaries in India, and how much our help means to them.

The president and members of your board are much encouraged by your gifts to the treasury.

Our appropriations this year amount to \$2,571.00. As yet I have received only about \$480.00, and the half of that has been sent away.

Our next board meeting will be held early in March.

Will you kindly send in all the money available before that time.

Yours in the work,
JESSIE OHMAN,
Treasurer.

CIRCLE REPORTS.

GUELPH.—The Philathea Class of the Woolwich St. Church, Guelph, recently organized a mission society with the following officers: Pres., Mrs. E. D. Clark; Sec., Miss A. Hieman; Treas., Miss A. M. Evans; collectors, Miss S. Chubb and Miss O. Ziermann. Young ladies outside the class may become associate members by payment of fees. Meetings to be held bi-monthly at the

homes of members, and two young ladies have charge of programs. The support of a girl student at Cocanada has been undertaken. Our aim is increased information and interest in Missions.

A. M. E.

VANKLEEK HILL.—The Women's Mission Circle gave a birthday party on Thursday evening, Dec. 3rd. It was held at the home of our President, Mrs. Nehemiah MacCallum. A good musical programme, vocal and instrumental, was rendered. Short addresses were also given by different pastors of the town. Refreshments were served, and a very sociable evening was spent. The offering was \$44.00.

MRS. JOHN MACCALLUM,
Secretary.

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

FROM CIRCLES.

Grimsby, \$7.00; Westover Thank offering, \$6.50; St. George, \$3.40; St. George Y. L. Aux., (40c. sale of post cards), \$1.10; Brooke, Thank offering, \$1.57; Brantford, Park Church (50c. Add. Thank-offering), \$19.12; York Mills \$6.60; Wheatley (\$1.90 Thank offering), \$4.55; Hamilton, James Street. (8.45 new missionaries' fund), \$19.05; Hamilton, James St. Y. L. Aux., \$6.00; Toronto, Century Church, \$16.05; Barrie (\$6.00 Thank offering), \$12.15; Lindsay, Thank offering, \$7.00; Orillia, (\$20.00 for Bible woman), \$25.45; Listowel, \$2.25; Burgessville, \$5.00; Sparta (\$4.33 Thank offering), \$6.40; Mount Forest, (75c. special), \$5.11; Chatham, William St., \$6.65; Arkona, \$3.12; Wallaceburg, \$4.70; London, Maitland St. Y. L., \$2.25; New Sarum, \$4.00; Toronto, Immanuel Church (\$10.62 Thank offering), \$18.32; Chester Y. L., \$2.70; St. Thomas, \$15.73; St. Catharines Y. L., \$ 6.06; East Toronto (\$2.60, new missionaries' fund), \$29.65; Denfield, \$11.50; Tupperville Union, for Dr. Hulet, \$6.25; Kin-cardine, \$3.50; Brooke and Enniskillen (\$2.75 Thank offering), \$6.20; London, Adelaide St. (\$20.97 Thank offering,

\$1.50 Bungalow), \$43.57; Toronto, Dovercourt Rd. (\$10.07 Thank offering, \$1.00 for Lepers) \$24.60; Simcoe Y. L. Thank offering, \$7.00; Caledonia, \$5.50; Hamilton, Wentworth St., \$5.25; Williams, East, Thank offering, \$6.50; Ailsa Craig, \$4.55; Toronto, Kenilworth Ave., for extra Bible-woman, Julia, \$20.00; Campbellford, \$2.25; Gladstone, (\$9.78 Thank offering on life membership), \$19.68; Strathroy, Thank offering, \$7.00; Toronto, Walmer Rd., \$12.43; Simcoe, \$5.00; Clinton, \$5.00; Toronto, College St., \$51.10; Brantford, First Church, for Miss McLeod, \$25.00; Port Hope, Thank offering, \$30.55; Toronto, Roncesvalles Ave. \$4.00; Binbrook (\$6.16 Thank offering) \$7.00; total, \$560.91.

FROM BANDS.

St. George, \$1.14; Burch, (\$3.60 sale of post cards) for B. Israel, \$10.50; Waterford, for leper Appana, \$5.00; Belleville, junior life membership fee for Carl Clarke, \$10.00; Peterboro', Murray St., \$2.30; Chatham, William St., for student, \$4.25; Brantford, Immanuel, sale of post cards, \$1.50. Total, \$34.69.

FROM SUNDRIES.

Swan River M. B., Manitoba, for C. Chinnamma, \$6.00; Orillia, Philathea Bible Class, for Bible woman, \$20.00; Mrs. R. W. Elliot (\$100 for Dr. Hulet, \$125.00 for Bible-women's houses at Ramachandrapur), \$225.00; Miss Maggie Boon, Bothwell, \$5.00; Grandma Robinson's Curiosity Box, for lepers, \$1.06; special toward expense account, \$5.00; expense refund, \$3.31. Total, \$265.37. Total receipts during the month, \$860.97.

DISBURSEMENTS.

By General Treasurer, on estimates for India, \$695.58; Biblewomen's houses at Ramachandrapur, Mrs. R. W. Elliot, \$125.00; furlough allowances for Misses Selman and Hulet, \$66.66; Extra For lepers, Toronto, Elim C. for Venkamma, \$8.00; Waterford M. B., for Appana, \$5.00; Toronto, Bloor St. Y. L. Aux., per Miss Crittenden's mission barrel, \$2.00. Total, \$902.24. Total receipts since Oct. 20th, 1908, \$3,069.29. Total disbursements since Oct. 20, 1908, \$4,336.12.

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. East, Toronto.

Young People's Department.

The Life of a Hindu Widow.

Mrs. Ada Lee tells the story of one poor Hindu widow, which is but a sample of many others poured into her ears by heartbroken child widows. She gives it in the woman's own words as nearly as possible:

"I was married by my parents when a very young child. I was taught the routine of household duties, and the ceremonies of worship of our household gods. But what good did it do to worship them? What Fate has written in my forehead must be. My husband died, leaving me one son and three daughters. Since the time of his death I have eaten but one meal a day, and that meal is of rice and vegetables only, and must be cooked by my own hand. Every fifteenth day is the widow's fast day. My one meal is eaten in the morning of the fourteenth. On the fifteenth I must not take even a cup of water. Having not eaten since the day before, I became so weak and faint that often before the morning of the sixteenth I became unconscious. If my son, who loves me, thinks I am dying, he may not refresh me with a drop of water to save my life, should he give me such a drink of water, he has to endure one year's penance to atone for sin. Again and again, especially in the hot months, my life has become almost extinct, and I wonder why death has not ended my suffering.

"We are allowed no flesh of any kind, and you know how fond we Bengalis are of fish. Sometimes a large fish is brought into the house, more than the family can eat. And I just long for one taste of it! I see all the others enjoy it, and a good share goes to waste; but I dare not put a morsel into my mouth! This may seem a little thing to you, but such a longing comes over me for a taste of fish that I can hardly endure the sight."

"But why are you bound by such unjust rules?" I ventured to say.

"Ah!" she answered, "if I care to choose a life of shame I might break down." And such treatment is the cause of so many of our widows going wrong."

"But the greatest sorrow of all I have not told you. My youngest daughter, only sixteen, is now a widow in her father-in-law's house, and has to spend all the days of her life in this round of fasting and suffering. She is servant of the household, and can take part in no social feast or marriage ceremony, nor in any other pleasure which comes now and then to brighten the dark life of other women. She is a childless widow. Her fate is worse than mine. How can I ever bear her sorrow and mine, too!"

The poor woman's heart seemed to be breaking. How gladly we told her of Jesus, the sympathizing Saviour. And as we left the car she said, "You will not forget me?" We answered, "No, and you will not forget our words, God's message to you." There will ever remain with us the recollection of the longing look she turned toward us as she said, "No, I will never forget; and you will always pray for me."—Illustrated Missionary News.

A Snake Bite.

By Ralph Welles Keeler.

It was early morning and the sun was creeping from meadow to meadow around the Telugu village of Timmar-eddipalli in India. In the fields where the sugar cane grows farmers were already at work. The fresh of the day was never spent in slumber there. One of the early morning tasks was the opening of the canals through which flows the water over the fields. It seldom rained in the Telugu country, and the crops were watered by means of these canals. It was an easy matter to push aside the banks of earth in the canal which held the water back. They could be opened by poking the earth with a hoe or stick, so the younger men and boys were given this work.

One early morning a Telugu boy, named Reddi, went forth with his uncle to the cane fields. The boy was soon at his work of letting the water to the growing cane. One canal seemed clogged, so he pressed in among the

tall cane to see what was the matter. There, across the channel, just at the top of the water lay what appeared to be a reddish brown stick of wood. Leaves and grass were lodged upon it and had formed a little dam. Reddi tried to break the stick and draw it out. It was dark down among the cane stalks and he could hardly see. Aiming his crooked axe as best he could, he struck the stick a blow. To his surprise the rotten log squirmed and turned upon him. The head, the eyes and the fangs of a poisonous snake came lunging toward him. With a loud cry the boy sprang back, but it was too late. Into his right ankle the serpent had sunk its fangs. Then with one piercing flare of its ugly eyes it wriggled away into the cane, leaving a bloody trail behind it. When the serpent struck him, Reddi felt the pains shoot up his leg. His heart began to flutter, and his eyes became dim. His uncle heard his cry and ran to him. He caught him by the shoulder and dragged him out of the cane. Throwing him on his back, he ran with all swiftness to his home in the village. Reddi looked as if he were dead.

A scared crowd of natives soon gathered around the home of the bitten boy. A snake-bite was a terrible thing to them, as it usually ended in death. A Telugu chief who knew all about snakes said that this was not a cobra that had bitten Reddi, but a serpent just as poisonous. One man rushed through the village to find a snake-stone, but there was none to be had.

Reddi's sister, a sad-faced little girl, stood by the side of her brother as he lay on the bench. She loved Reddi, and her eyes filled with tears as she heard the men say that he could not get well. She did not want him to die. What should she do? That very day she had heard Reddi say that a missionary doctor had come to the village and that he kept people from dying. Why didn't they get him to come and save Reddi? She would ask her uncle.

"Are you sure?" asked the uncle, as he listened to what she said. "Reddi told me so. He knew a boy whom Dr. Chamberlain had saved. It was a snake-bite too!"

In a moment the little girl's uncle had Reddi on his shoulder again. Then off he started. The natives all

looked at him in wonder. Where was he going to carry the boy? They had already begun to arrange for the funeral ceremony. The young men were to draw lots to decide who should help carry Reddi to his grave.

And now Reddi was being carried off by his uncle. They did not know where he was being taken, but the uncle knew. The night before, the missionary doctor had put up his tent in the next village. The uncle was taking the boy to the doctor.

With the boy on his shoulder, the big Telugu man rushed down the sloping rock, across the hollow, up through the bushes, and over the fields already plowed for sowing. Two of Reddi's cousins ran by his side, and every now and then they took the sufferer from his uncle's shoulders to their own. A messenger had hurried on ahead of them to tell Doctor Chamberlain that they were coming. When they reached the tent, the doctor and his assistant were all prepared to receive them.

Taking Reddi inside the tent, Dr. Chamberlain began his work. First he gave medicine which helped him, and then he dressed Reddi's ankle where the snake had bitten him.

How they worked that morning! The doctor had been teaching the village people about Jesus when the messenger came to tell of the bitten boy. He told them how Jesus used to heal the sick, and that he had come in Jesus' place to heal them. He wanted them all to love the Saviour.

While the doctor worked over Reddi inside the tent, the village people were telling the crowd of Telugu natives from Timmareddipalli what the doctor had said about Jesus. They wondered if what he told was true.

Just before noon the tent flap was pushed apart. The men outside stopped talking and all looked around toward the tent, terror and amazement mingled in their eyes. The tent flap opened, and Reddi came out, leaning on his uncle's arm. His eyes were open. He was alive. The missionary doctor had done something wonderful for them. He had given back to Reddi his life which was lost. Now, they all thought that the story that Doctor Chamberlain had told them about the Lord Jesus must be true!—World-Wide.