

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

Baptist Foreign Missions
OF CANADA



INDIA

JUNE, 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 do the work of keeping the subscriptions promptly paid and of increasing the number of subscribers. With the constant falling off of old subscribers, as in every good work, we need to be continually seeking new.

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We are pleased to note the successful financial closing of the year of the Women's Baptist Foreign Mission Societies of the United States, East and West. The prosperity of any is the joy of all, in one great enterprise. In March \$18,000 was needed by the Eastern Societies, but after the announcement was made through the denominational papers, not only was the amount sent in, but \$6,000 more. The West reported a small balance in the treasury. There is no want of money for the Lord's work, when once His people are awakened to its needs and to the duty and privilege of giving.

We are pleased to welcome Mrs. Lloyd back to her work as Home Secretary, of our Foreign Mission Board. Many of us almost envy her the privilege of having visited the land where our Saviour began His great work, which He left to his followers to finish. "Go ye into all the world and preach the Gospel to every creature." "As the Father hath sent me, even so have I sent you."

MISS ANNIE BRADEN, of Teeswater, desires to get the following numbers of the LINK to complete her set and is willing to pay 10 cents a copy for one of each number required: 1878—July, Sept., Oct., Nov., Dec. 1879—Jan., Feb., April. 1880—Feb., 1890—Nov.

NOTICE.

Will all the *Sunday Schools* who are using the large pictures of the International Sunday School Lesson Series for the year 1906, very kindly make a present of these to India. As this year is on the life of Christ, they will be specially valuable. We could make use of a good many copies in this field alone and other fields would be just as glad of them. If some of us get too many, we could forward them to others. We would all appreciate each quarter's gift very much.

If the name of the donor and address, is written on the inside and out, I will be happy to acknowledge receipt.

Please remember how much you can help to

spread the glad news by sending these pictures. My address is (Miss) S. I. Hatch,
Ramachandrapuram,
Godavari Dist., India.

REVIVAL IN INDIA.

Revival is still the uppermost thing in the minds of those who look for the redemption of India. What widespread expectancy, what deep yearning, what earnest praying, what eager search for revival news, what joy when signs of awakening have appeared! In many places throughout this great land the revival has actually come. Long continued prayers have been answered and marvellous manifestations of the Spirit's power have been witnessed. These are but drops before the plenteous shower. There is "a sound of abundance of rain." The year 1905 has witnessed many remarkable movements in this country. By no means the least of these have been those events which mark another stage in the history of India's regeneration. Probably no event of the past year (or the past generation) has been so significant as the formation of the National Missionary Society. In this society the Indian churches of every name and creed unite in the stupendous and glorious attempt to give the Gospel of Christ to 100,000,000 fellow countrymen who are entirely unreached by present Foreign Missionary organizations. Our Canadian Baptist Missions have not yet witnessed the *Great Visitation* for which we pray. But the year has been full of blessing, and there have been many experiences to stimulate faith and courage. There seems to have been a falling away on the part of many. The number of members excluded or dropped seems larger than usual. But this is often a good sign rather than the opposite. It is sad work, but it means the cutting off of dead wood and will result in a healthier growth. In the case of those "excluded" it often means temporary separation from the church, which results in true repentance, reformation, and restoration.—*Among the Telugus.*

THE MISSION OF FAILURES.

DID it ever occur to you, Mrs. Mendon," queried the pastor's wife of her faithful helper in all the woman's work of the Fulham church, "to wonder why, when we begin to sew for our missionary box, our home-missionary meetings are well attended, while, as soon as the box is packed and started on its way, the numbers fall off, one by one? Also, why we can never gather at our foreign auxiliary the number we have here to-night?"

"Yes, I have often puzzled over it," answered Mrs. Mendon, "especially as our contributions are good, and those of the foreign society, which has the smaller attendance, exceed those of the other, proving that our people are not indifferent to the 'all-the-world' call."

"Well, as far as the amount of money is concerned, it is but right that the foreign board should receive the most, for its outlay covers all the various branches of work on the foreign field, while home missions is only one of many avenues of Christian benevolence in our own land," explained Mrs. Egerton. "The people are interested if the offerings in money are to be the standard of interest, but the first aim of this woman's work should not be to raise money. It ought to be to give the women such a thorough missionary education that they would be interested in spite of the many other things that claim their attention. And those who will put themselves in the way of acquiring this knowledge as a matter of fact are interested. But how to bring the rest within the charmed circle, that is the question."

"Get General Assembly to pass a Law of Compulsory Education in this department of church work," laughingly suggested Mrs. Mendon.

After a meditative silence Mrs. Egerton exclaimed, "I've a happy thought! Now that we have most of the women of the church here to-night, why not seize the opportunity to see if they know themselves where the fault lies?"

"A brilliant idea!" said the delighted secretary. "Out of their own mouths they shall be condemned. I'll call them to order and you prepare to take the floor."

The interested gaze of all was turned to this well-beloved "mother in Israel" as she rose and asked their attention.

"Mrs. Mendon and I have been puzzling over there in the corner about a question which concerns you all, and it just occurred to us that there was no reason why each should not

speak for herself. As a church we somewhat pride ourselves upon our contributions to the home and foreign boards, and I doubt if there is any other congregation with so few wealthy members that gives more in proportion to its means. We are a splendid object lesson in the power of the pennies, and make a brave showing in the Presbyterian treasurer's report. These freewill offerings prove that you acknowledge the claims of the work, but this is only one side of the shield—the golden side. 'These ought ye to have done, and not to leave the other undone.'"

"In what other relation of life do we show ourselves so indifferent to the value received for any outlay of time, money, or strength, as in this of mission work? How many seek to know about the merits of this call as compared with the many others, or ever ask what their gifts are helping to accomplish? During the time we gather to sew for the box, which is one of the busiest seasons of the year, all the women of our church, some at a great deal of sacrifice, respond to the call and give that added proof of their intelligent interest which is lacking the rest of the year. Now, we want to get the reasons why an all-the-year round interest is not practicable. Let us pass over the objection of want of time, for you make time to attend these meetings, and probably would for the others if you felt the call as forcibly. Mrs. Mav, you generally can give a reason for what you do; cannot you help us to solve this problem?"

"I'm not so sure I always have a good reason for what I leave undone," frankly responded Mrs. Mav. "I come here to do a thing which I know how to do, and I am glad to help where I know I can be of use. In the regular monthly meetings I'm not needed, or, if you protest that I am, it is for work that I cannot do well. If there were anything to do there as there is here I would go, but when I have paid my subscription I seem to have performed my chief duty to foreign missions."

"When we come here we have an informal social gathering, and that is much more attractive than a stiff, prosy missionary meeting," said one who never gave herself the chance to discover what were the characteristics of the monthly meeting.

"Indeed, they are not stiff and prosy," indignantly protested a voice from a far corner. "Mrs. Mendon has induced me to attend lately, and I find them so interesting that I told her I would go of my own free will now. I wouldn't miss them."

"We cannot be charged with giving the preference to the sewing society because of the loaves and fishes, for now we only meet in the evening, and our enthusiasm is not fed by even a cup of tea, much less by fried oysters and chicken salad," volunteered a prim spinster from the midst.

"I believe Mrs. May has given the chief reason for the united effort here," Mrs. Egerton said. "All are glad to come and help, for they know how to do well what is asked of them; but the point now to get at is why they cannot see that they are just as much needed at the monthly meetings."

"I know I'm needed there," confessed a busy worker, half hidden by the curtains, "but it takes more courage to offer a prayer than to sew or cut a garment. In this you know you are going to succeed, in that you are sure to fail."

"Thanks, Mrs. Rand, for your frank confession," smilingly returned the president, "for I see by the general air of assent that you speak for more than yourself. But you should not forget that there are more ways than one in which you can help; you might play the organ for us."

"Oh," she exclaimed, "I'm too nervous! I should make all sorts of mistakes."

"Well, there are also needed writers of five-minute articles on the country under consideration for the month; item gatherers, a committee to furnish pictures or curiosities, one on maps, another on invitations to remind the forgetful ones when the day for the meeting comes around; singers"—

"Some interested listeners, I presume," added a timid voice.

"Yes, a very important part of the needs. So, you see, there is scope for every one to work according to her several ability. I believe Mrs. Rand has unconsciously discovered to us the root of the difficulty. We are interested in, and stand ready to do, any work for the Lord which we are sure we can do with credit to ourselves, but we are not willing yet to fail for His dear sake. Now, to my mind, failure is more helpful than success. You all know me well enough to believe that I speak whereof I know when I touch upon this timidity in speaking for the Lord. The better the prayers offered by others, the more hopeless it seemed for me to attempt the same, and I owe my first victory over self in this matter to a timid, disjointed prayer, full of repetition, offered in a trembling, tearful voice by one who thus proved her willingness to do what she

could. No prayer ever so touched my heart as that apparent failure, and I resolved that I would no longer wait until I was sure of success before doing anything."

"I believe you are right, Mrs. Egerton," said a lady by her side. "I once heard a young girl try to pray and fail, and it sent a thrill of sympathy through all present that utterly broke up the cold formality, and turned the meeting into a regular love feast."

"Perhaps that is the reason our meetings seem to be more successful since we took our young minister's wife for leader," said a visitor from a neighboring town. "Our former president was so self-possessed, so efficient, we all felt she could get on whether we helped or not; but our present one is so anxious to do all she can, yet so evidently conscious of her inexperience, so brave in spite of her natural timidity, that we rallied around her, at first out of sympathy, and now we help because we really enjoy it."

"I was reading only the other day," said one, "that David Livingstone, after three months of probation as a missionary student, was judged incompetent because of hesitation in prayer and complete failure in preaching, and it was only on the earnest entreaty of one member of the board that his probation was extended. If he had withdrawn in false humility, or through discouragement, what a grand worker would have been lost to the cause."

"My impression of those women who lead with such efficiency in our great annual conventions is that they are able to do so not so much because of any natural fitness, but because, through force of circumstances, they have been pushed to the front; and casting themselves upon God's promise—"I will be with thy mouth"—despairing of self, they let Him speak through them, and so become, in the grandest sense of the word, successful. Do not think," the president added, "that I underestimate success. I only wish now to emphasize the mission of failures, because I feel that if we reach a degree of consecration that makes us willing, if need be, to fail for the dear Lord's sake, we have taken the first step toward assured success."

"Mrs. Egerton, I will play the organ for you at the next meeting," courageously volunteered the nervous musician.

"I'll come and help sing," said another.

"I trust that by the time another month rolls around," said a trembling voice, "the Holy Spirit will have made me willing to fail

if I cannot do anything else I can promise to pray that he will."

"And I'll come and make one of the sympathetic listeners, at least," promised a modest little woman.

"You have helped us solve the problem," Mrs. Egerton concluded. "Now let us all resolve to be of service, whether as vessels of honor or dishonor, to the Master who made himself no reputation for us."

Need we follow the history of this society? The Lord is not slack concerning his promise, and its members having offered themselves as empty vessels for his service, do you doubt that they were filled and made meet for the Master's use?—Lizzie Day Howell, in *Woman's Work for Woman*.

TWO SHUT-IN DISCIPLES.

GOD so loved the world that He gave," I began—"His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

I looked up in astonishment as the words were taken up by the bright-faced woman sitting opposite me. However, as that is such a well-known text I did not remark it but went on with the lesson. "Blessed are the pure in heart"—for they shall see God." again the sentence is completed for me.

"Where did you learn that?" I asked, turning to her. She gave a bright smile, and said, "Oh, I know it all." "How do you know, have you a Bible?" "Yes, and I read it every day." Much surprised, I questioned further and then said, "If you know so much, why do you not accept and believe?"

"I do," she replied. "But if you believe you cannot worship idols." "I don't worship idols, I worship Jesus. How can I worship idols when I have seen Him!" "Seen whom?" I asked, more and more surprised. "Jesus. One night, whether I was awake or asleep I do not know, Jesus came and stood by me and talked with me. I shall never forget His smile as He talked. When I rose in the morning I told my husband I had seen Jesus, and I must worship and serve Him only! He said, 'Why, of course, if He has revealed Himself to you, you must worship Him,' and from that day to this I have done so."

How good it was to hear her speak thus, her shining eyes bearing witness that she was speak-

ing from her heart. When she said, "I am happy all the day," one could quite believe her.

After a while I rose to go. "Wait a minute, you must pray before you leave." This was the first time I had ever been asked to pray in any of the homes, and with a heart welling over with thankfulness I knelt down and asked Him to further the work, which is so truly His own, in the heart of this woman who is striving to serve Him.

Some time afterwards, I went to see her and asked if she would invite the neighboring women to her home for a magic lantern service. Yes, she would be only too pleased to do so. Accordingly we went and held the service. Towards the end, the picture of Christ in the hands of the mob was thrown on the screen, and she said, "What are they doing to my Jesus?" She was not afraid to identify herself with Him, even before her friends and neighbors.

At the close, she turned to them and said: "Now you have seen and heard all. Miss Baba has done all she can, it only remains for you to accept." She was anxious all should know Him and share her joy.

"Rutnie, will you take me to-day to see the young woman you told me of?"

"Yes, Miss Baba, I shall be pleased to do so," and armed with Bible and picture roll we set out. We go right into the heart of the town, down one lane and up another. "Here we are," says Rutnie, stopping in the middle of a kind of square, formed by four houses.

"My daughter," calls an elderly woman who has seen us coming, "the teacher and Miss Baba have come." A young woman comes eagerly forward out of the smallest house, and hurries to spread a mat on the verandah for her guests. I salam, but say very little at first; I want to take observations. I have heard so much of this one who has given up idol worship, and has lived such a Christlike life that, at last, her mother has also been led to give up her idols. There is nothing secret about it, and the neighbors so far believe in her that when any are ill they send for her to read the Bible and pray with them. She is one of India's widows. She has never known her husband, who died when she was quite a little girl. Her mother, knowing something of the temptation of such a life, to keep her occupied and out of mischief had her taught to read. Thus she had learned to read the Bible, which

to her has been the savor of life unto life. When Rutnie had finished speaking, I asked how she came to believe? She replied: "First I read the Bible, and, day by day, the more I read the more the impression grew that this is the right way, and at last I knew there could be no other way for me. I gave up idol worship, and now He is with me all the day; sleeping or waking, He is with me."

Thus the Lord is answering prayer and gathering out His own from the world. May these two incidents lead us to take greater hold of our own powerful God in prayer. These cases are typical of two classes one meets with in the town work; one, a happy wife and mother, in a good caste, well-to-do home; the other, a poor little widow.

M. E. DAWSON.

Balalore, India. —*In Missionary Helper.*

A GREAT REVIVAL IN NORWAY.

RECENT political changes in Norway seem small beside the great religious revival which rivals that in Wales. Ten years ago, at a meeting of the Salvation Army in Chicago, Lunde, a young Norwegian sailor from Vanse, in the very south of the Scandinavian peninsula, was present. He was not specially impressed, but as he was leaving, a young woman laid a hand upon his arm, and said: "God bless you, Come again." The kind word led him to ask himself, "What is this religion which causes strangers to be interested in a wandering sailor?" He returned to the meetings and eventually confessed Christ. He did not identify himself with the Army, but went back to his seafaring life, and reappeared in the old home town five years later. He was gradually led into evangelistic services, and Dean Knudsen, now minister of ecclesiastical affairs in Norway, proved a warm friend. In Christiania he has had 5,000 hearers at one time in the largest hall, and the Lutheran bishop of the city has taken a deep interest in his work. Ministers of the State church generally have welcomed his revival services, and invited personal workers, who have seen something of such meetings abroad, to come and aid in a work which, strange as it appears to them, they feel to be of God. This young sailor, Lunde, is as simple in his ways and speech as Evan Roberts, and nothing outside of Wales compares with the work which is still in progress in Norway. Prince Oscar Bernadotte takes a deep personal interest in the revival.—*Missionary Review.*

Perhaps you have longed to carry the sweet Gospel story to those who have never heard it, and you have been hindered. You can pray for a substitute. One woman, who was kept from going, made this her prayer.

"Oh send in my place, dear Master,
Some one I dearly love,
To those who sit in darkness,
With a message from above.
I have my own unfitness
For the task I vainly sought,
But others are willing and ready,
And the work must yet be wrought.

"And since in the grand fulfilment
I fain would have a share,
Choose one for the blessed service
Whom on my heart I bear.
Her toil and her aspiration,
Her hope as my own shall be,
And around by the way of Heaven
I shall reach across the sea.

"When her hands are worn with labor
My knees shall be worn with prayer,
And to one who loves to listen,
I shall tell her every care.
And when on the field she planted
She sees no quickening sign,
I shall enter into my closet
And pray for the power divine.

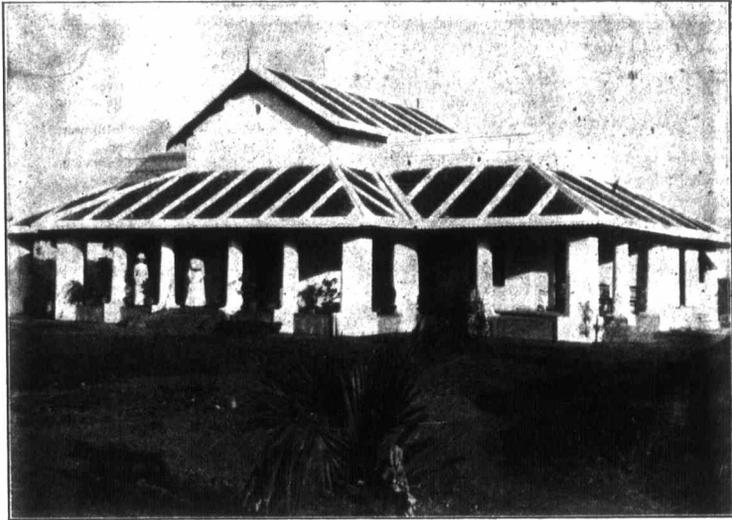
"And if we labor together,
Says one of the chosen band,
We shall reap and rejoice together—
Oh, the joy of the other land!
If I'm to be one of the number
Whose strength is to sit still,
Dear Father, through my beloved,
Oh, let me do Thy will."

THE GREATEST PRAYER-MEETING IN THE WORLD

Is held outside the great mosque at Delhi every Friday morning. It is attended by 3,000 to 4,000 men. It is a very impressive sight, these throngs in that large enclosure, all gathered with the object of worshipping God. You see all those men in the first position of prayer, then in the second, and then in the third. But not a woman there. That is the sacred enclosure and no woman would be permitted to go inside there.

Among the Hindus every woman is taught to worship her god. She has her household gods. Men have their household gods, too. The men's gods are consecrated, but the women's gods not for fear she should pollute them. Mohammedanism, on the other hand excludes women altogether; and just outside the wall of that great enclosure in which there are three or four thousand men, you might see twenty or thirty poor old women, who come to get what little crumb of comfort they can outside the wall. That is what Mohammedanism does for woman. It excludes her altogether.—*Rev. Gregory Mantle, Missionary Review.*

Our Work Abroad.



THE JANE BUCHAN BUNGALOW AT VUYURU.

EXTRACTS FROM A PERSONAL LETTER FROM MISS McLAURIN.

WHICH WE ARE PERMITTED TO USE FOR THE LINK.

I WANT to say how glad I am that the bungalow I live in is the one called "The Jane Buchan Bungalow." Though not officially connected with your Board, for many years most of its officers have been personal friends of mine and in some unreasonable way I have felt as if I "belonged" almost as much as some of the others, who were your missionaries. Of course it was because of our mutual love and interest in the work, and Miss Buchan, especially, with her loyal heart and her whole-hearted love for us personally, as well as our work, won us all and we who knew her well, loved her truly and felt poorer when she went. To think she will never grip our hand in Bloor Street Church again!

"And again, I wish every dear woman who contributed to that bungalow could know what a comfort it is to us! We are fairly reveling in room now! It is not a large bungalow, as our

mission bungalows go, but after one's cramped quarters in one room, the space and room is grateful.

"The house is nicely and conveniently planned—if we do say it, as shouldn't—the doors and windows being placed at strategic points to command a good supply of air all through. The verandah, nine feet deep, running across the front and half-way round the sides is a great boon and shades us from the worst heat of the sun.

"The place is very simple. The middle room, a long one, projects out in front in a 'jog,' about eight feet—The verandah 'jogs' too, of course. At a little more than half its distance down, this room is divided by a moveable screen. In front of said screen is our sitting-room—behind it our dining-room—A 'front door' in the sitting-room and a low window in the 'jog' at each side supplies that with light and air. A 'back door,' out of the dining-room, and a window opens on to a narrow verandah, enclosed at each end into 'mathey' and store rooms.

(A 'mately room,' means a kitchen without a stove.)

"As for architectural decorations, our bungalow has none, unless one could call the crow that has perched on the roof-tree, a decoration. We like our nice white walls, our new, clean, airy house, with its new mats and its room. Room is a luxury we can appreciate now.

We not only have a house, but a housewarming, two or three of these in fact. It began with the women's meeting in December. We had moved in in sections, and by degrees, in November. Dr. Hulet moved in while I was out on tour, and very kindly had my furniture moved over for me. When I came in, I came to the new house and the new room instead of the old familiar room where I had spent some of my busiest and happiest years. But we were not cooking on our own premises yet, as the cook-house was not ready. Mrs. Cross, kindly "ate us" until that was ready, and we "slept" ourselves. But, as I began to say, in December the housewarming began with the women's prayer meeting, Tuesday afternoon, Dec. 5th. Was it not fitting that the first meeting held in our new house to thank God for His gift should be a woman's meeting? and that the voices uplifted in praise should belong to many who were saved and brought there through the women's work? We thought so. After the meeting was over there was no special subject as we are studying in a series. Native cakes and candy were distributed to all. The women seemed to want to carry their "treat" home with them, but we told them they must break off at least a crumb and eat it, so that we could say that we had all eaten together in the new Bungalow, which we forthwith proceeded to do. Next day Mr. Cross was having his meetings with the workers from all over the field. We invited them over for cakes and coffee at six o'clock and they sat in a long strinsg all around the sitting room, with Mr. and Mrs. Cross enthroned on the new rattan sofa. Before the refreshments came, we had a song service and prayer, and then as the shadows of the short Indian twilight deepened, before the lamps were lit, a few informal words were said as to the reasons for the Bungalow being built, how it was not *only* to provide a comfortable place for the Missionaries, but in doing so, to facilitate the work, to give them room enough to do their work well and meet and see all those who would come to them for help, direction, ad-

vice or admonition. We hoped it would be to the Christians a centre of help, and to the heathen women, a centre of life. We looked back to the time when Mr. Craig with great difficulty bought the small piece of land beside us where the girls dormitories are, and we contrasted the comforts we have now with the privations and hardships of the family who came to live in the first Bungalow. We thought of Mr. and Mrs. Brown, and how much they, especially Mrs. Brown had to put up with when they first came and we thought how glad they would have been to have met and rejoiced with us. And we thanked God more and more for this beautiful new home and we trust it will ever be a glory to His name and cause.

"Then came the lights and the refreshments. We served them in our new dishes, and *this* time the refreshments were really partaken of with a good deal of sociability. After another hymn we separated.

"The next scene was when Mr. and Mrs. Harry Stillwell visited us on their return from furlough, just a few days after the above scene. We were not yet "keeping house," but all the same we had tea in our own home one day and our guests were *white* this time. We felt it fitting again, that our first white guests should be those who had done so much in the work of the field and who had been, in many ways, closely connected with the new house, having bought the land here, and spoken for the "Fund" at home, not to mention other ways.

"The winding up of the house-warming came at Christmas when we had the pleasure of entertaining three missammanas,—Misses Simpson, Hatch and Robinson—for a few days and a party of nine for Christmas dinner! Surely those were great days for Vuyuru, the lonely, isolated, "up-country" station. Now we feel the house is well "warmed," and it will be still warmer in another two or three months when the warm, heated climate will have performed its share towards warming it. This part of it we could do without, but it is given to us whether we will or no.

"And I want all the women to know we thank them and are pleased with our home, and I am sure succeeding missionaries will say, amen. We realize that this home was not given to us either by the women in Canada or by God for our comfort, primarily, but for the *work*. That

we might work under the best conditions, and with every reasonable facility, for the Kingdom. And this *house does* conduce to our better work, for so much of our work that is personal comes to us in our bungalow, and now each one can give herself fully to each opportunity that presents itself without hindering and interrupting each other, as was inevitable before. Also we have an opportunity now for that uninterrupted, calm quiet, which, at times, seems so necessary for our spiritual welfare and without which our work would suffer, if our souls did.

"I think we realize our responsibility to use this home for His glory and His work, and we pray that no action of ours may mar the beautiful thought and love which took this tangible form for the women of India.

MEDICAL WORK—AKIDU.

IN March, 1903, we went home on furlough, leaving the little Hospital, "Star of Hope," without a physician. In 1904 Dr. Woodburne took charge until our return. A pleasant furlough ended, in Jan., 1905. We reached Akidu, glad to be once more in our own home and in the place that God had given us in the world.

There were many familiar faces to welcome us but some were missing. "Nurse," who had been our efficient helper both in school and medical work during our first term had accepted another position.

Rutnam, a young man who had received some training from Dr. Woodburne, was acting as compounder, and while we have been very thankful for his services there have been many times when we were greatly in need of help that he could not give. To add to our difficulties the Boys' and Girls' Boarding Schools required more time than usual, consequently medical work had to take a second place and the number of treatments has been small.

As usual, sick people came from near and far, but many had to be sent away simply because we hadn't time to attend to them. During the latter part of the year there was much sickness among the Christians and we were kept busy going from house to house.

Cholera has been on all sides, Akidu reporting the largest number of deaths in this taluk. On hearing this I expressed my surprise to a native official and said, "Very few people have

come for cholera medicine, I did not realize it was so prevalent." "Oh," he said, "they ask for medicine before the cholera came, but when it gets here they are so terrified that they spend all their time praying to the goddess and do not come lest they should make her more angry." Then he laughed and said, "Poor things, the goddess does not seem to hear them." I replied, "The one true God must have heard, because He has kept every Christian in this village."—He shrugged his shoulders and said, "Perhaps."

In a village where we have a number of Christians, a Brahmin priest claimed to have a vision from a certain goddess. He said that every one in the village should pay one rupee towards the building of a temple and that all should worship the goddess every Sunday. The Christians refused to pay and the outcastes wouldn't pay until the Christians did. The Brahmins were furious and said, "We will give you a week to decide and if you don't pay the *gods* will burn up your houses."

The next Sunday came, the Christians had to stay home to guard their houses from the *gods*. The priest came for the money but got none, so he went away cursing them, their children, their cattle and all their belongings. Monday morning the Christians came to tell us that the best of their cattle had been poisoned and were dying. They wanted to know if it would be possible to have a *post mortem* examination so that they might prove their case. We said "Yes, but let us try to save the cattle." They were sure that it was a hopeless task as no cattle had ever been known to recover from that poison. We replied "You honored the Lord, He will honor your trust in Him, let us do the best we can." They gave the cattle the medicine and the cattle were cured. All the people considered it a cure from the God of the Christians and the Brahmin priest has decided to leave them alone. Once we were called to a Mohammedan house and while there we saw the old grandmother bring out a little bottle of sacred water from Mecca and give a few precious drops to the sick one as a last resort. Oh, what an opportunity it was to speak to them of Jesus the Water of Life, flowing, freely flowing, and to tell them that it was *His love* that had constrained us to help them.

The men said, "Oh, we Mohammedans believe in Jesus Christ, He was a very good *man*." To which we replied, "We believe in

Jesus Christ as the Son of God, the Saviour of the world and *He sent us here to you to-day.*"

One night as a lonely old man stood crushed by the death bed of his last dear one, his only daughter, we heard his friends say to him "Swallow it." "Swallow your sorrow." "What else can one do." How harsh it sounded, how it grated, yet for every minute of the day in India, there is just such a death scene without hope and without God in the world, and so few to tell them of the new Life in Christ Jesus. "Faith cometh by hearing, and hearing by the Word of

God." "But how shall they hear without a preacher, and how shall they preach unless they be sent."

During the year the compounder's salary has been paid by the Home Board, otherwise the Medical work has been self-sustaining, even to the repairing of the building.

New patients	- - - - -	1,310
Repeats	- - - - -	494
		—
Number of treatments	- - - - -	1,813

PEARL CHUTE.

Our Work at Home.

ASSOCIATIONAL NOTICES.

OWEN SOUND.—The annual meeting of the Mission Circles and Bands will be held with the church at Meaford, on June 13th, at 10 a.m. A business meeting will be held when reports will be received from the Circles and Bands and officers for the ensuing year will be elected. At 2 p.m. a devotional service will be led by Mrs. McEwen, of Wiarton. This will be followed by addresses by Mrs. Newton, of Durham, on "Foreign Missions"; Mrs. Lillie, of Toronto, on "Home Missions." Papers will be given by Mrs. P. C. Cameron, of Owen Sound and Mrs. C. P. Day, of Daywood; "Our Papers," LINK and *Visitor* will be represented by Mrs. Pineo and Mrs. Patterson. A "Question Drawer" will be conducted by Mrs. P. C. Cameron. Music will be rendered by ladies from Owen Sound, Durham and Clarksburg. It is hoped that every Circle and Band will send delegates. Churches where no Circles exist are urged to send representatives.

MRS. JAS. WALKER,
Director.

TORONTO.—The annual meeting of Mission Circles and Bands will be held at 2nd Markham Church, on Wednesday morning, June 13th, at 10.30 o'clock. An interesting program has been arranged and we hope for a large attendance from the churches in our Association.

E. H. SHENSTONE,
Director.

MIDDLESEX AND LAMBTON.—The annual meeting of the Circles and Bands of the Middlesex and Lambton Association will be held in Poplar Hill, on Tuesday, June 5th, commencing at 2 p.m. evening session 8 p.m. An interesting and helpful program is being prepared.

ANNIE P. DACK,
Director.

NORTHERN.—The Mission Circles and Bands of this Association will meet in Collingwood, on Thursday, June 28th, commencing at 9.30 a.m. Platform meeting in the evening. There will be no session in the afternoon as heretofore. Will Circles and Bands kindly appoint delegates and let all come in the spirit of prayer and prepared to take part.

R. CUMMER,
Director.

PETERBORO'.—The Peterboro' Association of Circles and Bands will meet in Brighton, June 19th, in the afternoon. A helpful program is being prepared which will be published later in the *Baptist*. Every church in the Association send a representative, and Circles and Bands send reports to be read at this meeting.

ANNIE WALTON,
Director.

GUELPH.—The Circles and Bands of this Association will meet on Wednesday afternoon, June 6th, with the Hespeler Church. Program will appear in *Baptist*.

A. M. EVANS,
Director.

EASTERN.—The annual meeting of the Mission Circles and Bands will meet with the Westmount Church, Montreal, on June 12th, commencing at 2.15 p.m. The program will be varied and instructive on missionary work. There is one item on the program which I wish to call special attention to and that is the Question Drawer. All those wishing to gain information re our Home and Foreign Mission work, please come prepared with your questions. Will the sisters of all the different Circles, please make these meetings a subject of prayer, that ours may be a rich blessing, and that all we may say and do

may be done to bring honor and glory to His great Name.

MATTIE E. ROBINSON,
Director.

OXFORD-BRANT.—Program of annual meeting of Circles and Bands:—

- 2.30—Prayer Service, Mrs. A. E. Waffle, Woodstock.
- 2.50—Welcome, Mrs. Nicholson, Brantford. Address, Vice-Pres. Mrs. J. O. Stringham, Woodstock.
- 3.10—"One Minute" Reports of Circle Secy's. Circle Director's Report, Mrs. C. F. Gray, Norwich.
- 3.30—"One Minute" Reports of Band Secy's. Band Director's Report, Miss Annie Winter, Brantford.
- 3.50—Question Drawer.
- 4.00—"How Can we More Efficiently Carry on our Circle Work?"
Discussion led by Mrs. S. J. Farmer, Brantford.
- 4.30—"Program for Regular Band Meetings and Concerts."
Discussion led by Mrs. J. E. Hawkins, St. George.
- 4.45—"How can the Women of Circles help the Band Leaders?"
- 5.00—Address, Mrs. R. H. Yule, Brantford, Hon. Pres. W.B.F.M.S.

EVENING SESSION.

- 8.00—Address, "Home Missions," Mrs. G. W. Barber, Brantford.
Address, Mrs. C. N. Mitchell, Bolivia, S.A.

A cordial invitation is given to every Church, Circle and Band in the Association to send delegates.

LENNIE M. GRAY,
Director.

CIRCLE REPORTS.

VILLA NOVA.—At the Thank-offering meeting last October an interesting program on Foreign Missions was given. The offering amounting to \$30.60. As this offering was for the Bungalow Fund, we felt we would like to do something for the work at home. A week previous to the February meeting, each lady of the church and congregation was given a written invitation to be present at the next Circle meeting and bring an offering of one cent for each year of her age. The day was beautiful and springlike and about sixty ladies reported. An interesting program consisting of music, readings and an address by our Pastor, Rev. Mr. Weir, all pertaining to Mission work was given. The offering amounted to \$31.69. Refreshments were served at the close.

ETHEL B. PETTIT, Sec.

GURLPH, TRINITY.—The annual Thank-offering meeting of the Mission Circle was held on the evening of April 11th, in the church. Mrs. Speller presided and Mrs. W. R. Evans, Vice-President, read appropriate passages of Scripture. The subject for the evening was "Giving," on which there were three papers. Mrs. Speller gave "The Early Offerings of Cain, Abel and Abraham"; Mrs. E. T. Hill, B.A., "The Tithing," and Mrs. R. M. Hobson, "The Free-will Offerings." These papers were both excellent and instructive, and should they find their way into our missionary papers would be helpful to many. The musical part of the program was furnished by members of the choir. Miss Muriel Speller, of McDonald Institute, gave a recitation on a missionary subject, which was greatly appreciated. The offering amounted to twenty-six dollars and seventy cents (\$26.70), the loose collection \$4.25 was given to the Bungalow Fund. The contents of the envelopes was equally divided between Home and Foreign Missions.

M. MATHESON, Sec.

PALMERSTON.—The Ladies' Mission Circle of the Palmerston Baptist Church, met for re-organization on the afternoon of April 18th. At 1.30 p.m. the ladies assembled and after a season of prayer and praise, proceeded with the organization. They were assisted in this by Mrs. J. J. Cook and Miss Ruby Stovel, both of Mount Forest. At 3 p.m. a public meeting was held. It was opened with Scripture reading by Rev. Mr. Walker, followed by an address of welcome from Mrs. Austin. Papers on "What is required of Circle Members" and on "Mission Band Helps" were read by Mrs. Cook and Miss Stovel, addresses on "Methods" and "Work in China," were given by representatives from our sister societies. Solos were rendered by Mrs. (Rev.) Walker and Miss Johnson and a chorus by the children. Our sisters organized with thirteen members, we trust this little band of workers will grow, both in numbers and in desire to spread the glorious Gospel and through their earnest efforts, we hope to see work accomplished for the Master.

RUBY STOVEL,
Director.

CHATHAM.—The regular meeting of our Circle was held April 10th, at the home of Mrs. Oliver and was largely attended. Our President, Mrs. McDonald, occupied the chair and the treasurer's quarterly report showed our finances to be in a prosperous condition, with the money for the support of a Bible-woman all in hand. Our membership has increased considerably during the year, new members being enrolled at every meeting. Great interest is taken in the work for the box which we purpose sending wherever most needed. As the last Associational year was thought to be the best in the history of the

Circle, it was the feeling of all, that during the present year our efforts should be redoubled to make it even more successful. A very interesting description of the travels through Asia Minor of a lady well known here, was read by Mrs. W. G. Merritt. The reports of the "Watch Tower" bringing us the latest news of the different missions were listened to with interest. Our Circle has recently, under the direction of Mrs. (Rev.) Hoyt, taken up the study of "Lux Christi," which is an outline study of India, and we find it very instructive as well as entertaining. Before separating, refreshments were served and a short time spent in social intercourse.

FLORENCE JENNINGS,
Secretary.

NEW LISKEARD.—Our Mission Circle held an open missionary meeting in the Baptist Church on the evening of March 27th. We had a two days snow-storm that made the roads almost impassable, yet there was a goodly number present. The President of the Circle opened the meeting, then Rev. W. Peer took the chair. A good program was prepared. The Church Choir rendered several appropriate selections interspersed with missionary readings given by the Ladies of the Circle. Rev. Mr. Young and Student Walmsley each gave an address and little Florence Miller sang very sweetly "The Gipsy Boy." After the closing exercises of singing and prayer, refreshments were served and a short time spent in social intercourse. The proceeds amounted to \$11.50 which will be divided between Home and Foreign Missions. The Circle is in a prosperous condition, our meetings are well attended, some of our members live miles away and can only attend occasionally, but are always faithful in paying their dues. All felt that a very profitable evening had been spent.

A. N. PEER.

DUNDAS Mission Circle has been much encouraged during the past year. Our meetings are well attended, and our membership is increasing. Last winter we held a special meeting in the evening; and had the pleasure of listening to Mr. LaFlamme. His lecture on our Women Missionaries was much enjoyed and as a result we have sent \$8.00 to the Bungalow Fund. The Mission Band under the able leadership of Mr. Grant and Miss Binkley held their annual meeting on April 10th. A good programme, consisting of recitations, singing, and dialogues was given by the children. The collection amounting to \$9.75 was equally divided between Home and Foreign Missions.

S. E. Heorscraft, Sec.

FIRST CHURCH, VANCOUVER, B.C.—We were much encouraged at the result of our regular Easter Thanksgiving Service, held on evening of April 4th. Our brother, Supt. W. T. Stockhouse

was with us and gave an inspiring address on our B. C. work, its needs, discouragements and encouragements. The program consisted of good music and prayer. Specific prayer for our work and workers in India, followed the reading of a letter from our loved sister Mrs. McLeod, from whom we delight to hear. The opening of the Thank-Offering envelopes and the reading of the enclosed scripture, proved, as usual, most interesting and soul uplifting. Our President, Mrs. L. McKechnie, presided over the meeting. May our year, as well as those of our sister societies close with grand totals. As a result of this meeting our treasury has been increased by two hundred and sixty five dollars. May we each have the consciousness that, day by day, we live Christ, thus doing our little part in this great work of missions.

Yours in the work,
LALLA E. STEPHENS.

BAND REPORTS.

BELLEVILLE, TIMPANY.—As our Mission Band has been in existence for some time, we thought to hear from us might encourage some other Band. We are now in our third year of work. The first year we raised money, by fees and talent money, sufficient to make our president, Mrs. O. E. Elliott, a Life-member, and to support a girl, Karre Satyavadamma, at the Cocanada School. This year we had a sale of useful and fancy articles at the home of our President, Mrs. Mowry. Our interest is always kept up by having a special object for which to work. We have a missionary programme each month, prepared by two of the girls who have been previously appointed. We have also a very enthusiastic Junior Band, who have contributed some to the Timpany Band, and who also sent \$1.60 to the Japanese Female Fund.

(MIS.) FRANK HITCHON,
Cor. Sec.

GUELPH, FIRST BAPTIST.—Our Mission Band has been re-organized, chiefly through the efforts of Mrs. Clarke. The first meeting, held the first Friday in February, showed a promising future. We are at present, making articles for the lepers, and the children are much interested in the work. We have a splendid motto: "In as much as ye have done it unto the least of these, ye have done it unto Me." The following officers were elected: Hon. President, Mrs. S. H. Thomas; Presidents, Mrs. Clark and Mrs. Morlock; Secretary, Alfred Johnson; Treasurer, Louise Penfold.

ALFRED JOHNSON,
Secretary.

BRANTFORD, CALVARY.—Our Mission Band has just completed a most successful year's work. We have an average attendance of from sixty to seventy, everyone seemingly working to the best

interest of the Band. In our last meeting we elected officers for the coming year, they were: President, Mr. Norman Elliott; 1st Vice-President, Miss Agnes Baker; 2nd Vice-President, Miss Alice Smith; Secretary, Alton Farley; Treasurer, Miss Pearl Campbell; Organist, R. Simmons; Assistant Organist, Miss Ethel Sears; Superintendent, Mrs. Hazelton. We also opened our "barrels" which were only out a short time, and found a sum of \$4.80, making a total of \$10 on hand. Though our year's work has been in every way a success we hope and trust, by the help of God, that the coming year will be our crowning work for the Master.

ALTON FARLEY,
Secretary.

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

Receipts from April 16th, 1906, to May 15th, 1906, (inclusive).

GENERAL ACCOUNT.

FROM CIRCLES.—Forest, \$2; Tupperville Union, for Dr. Hulet, \$6.25; Alvinston, \$4; Acton, \$4.50; Markham, First, \$5; Hamilton, James St., (\$29 Thank-offering), \$38.65; Toronto, Bloor St., Young Womens' Aux., (\$15 for bungalow), \$22.77; Toronto, First Ave., (\$3 for bungalow), \$18.15; Gladstone, (\$1.55 special), \$5.80; Fonthill, (\$9.15 Thank-offering and \$2 for bungalow), \$11.15; Dundas, (\$8 for bungalow), \$13; Simcoe, Y. L. M. C., \$2; London, Egerton St., \$6.59; Ailsa Craig, \$4; Brantford, Park, (\$16 for bungalow), \$22.25; Arkona, \$2.10; London, Adelaide St., \$10.25; Courtland, \$4; Strathroy, (\$1 for bungalow), \$11; Dutton, \$2; Sturgeon Falls, \$1.32; Toronto, Walmer Rd., \$22.20; Lakefield, \$7.25; Toronto, Elim, for "Vankamma" \$8; Gilmour Memorial, \$5; Woodstock, First Ch., (\$5 for bungalow), \$10; Bloomsburg, \$1; Haldimand, 50c; Malahide-Bayham, (\$5 for Thank-offering), \$17.75; Boston, \$5; Aylmer, (\$25 Life-membership for Miss Alice Beemer and \$11.45 on Life-membership), \$50.45; Claremont, for bungalow, \$5; Toronto, Dover't Rd., (\$8.76 Thank-offering), \$21.70; Woodstock, Oxford St., \$8.50; Hamilton, Herkimer, \$5; Paris, \$8.35; Langton, \$3; Brooklyn, \$4; Whitby, \$4.25; Dunnville, \$5.50; Hamilton, Wentworth St., \$3.60; Toronto, Walmer Rd., for bungalow, \$17; Salford, for bungalow, \$20.25; Port Hope, \$10.80; Toronto, Walmer Rd., \$35.15; Langton, (add.), \$1; Durham, \$5; Tyneside, \$2.50; Brantford, Calvary, for bungalow, \$16.50; Reaboro', \$5; Hartford, \$8; DeCewsville, \$1.50; East Williams, \$2.25; Houghton, First, \$9; Harrow, \$5; St. Mary's, \$1.05; Boston, (\$5.50 Thank-offering), \$13; Toronto, Olivet, \$4.35; Toronto, Bloor St., \$8.99. Total, \$560.17.

FROM BANDS.—Forest, \$1.10; Dundas, \$9.32; St. Mary's for student, \$3.20; Arkona for Yellamanchilli

Church Fund), \$3.20; Strathroy, \$1.95; Langton, \$5; Brantford, Calvary, for "M. Rhoda," \$10; London, Adelaide St., Y.P.M.B. for native preacher, \$15; Peterboro' Murray St., \$4.30; Eden, \$4; Bloomsburg, \$8.50; Chatham, William St., for student, \$5; Norwich, \$3; Paris, \$12.24; Brantford, Park, \$2.03; Oshawa, \$4.50; Uxbridge, for "Bakki Dinamma" \$17; Lindsay, \$3.25; Hamilton, Wentworth, St., (\$2.27 for lepers and \$3 for Famine Fund), \$5.27. Lakefield, \$3; Hartford, \$5.50; Paisley, for "Gudla Mary," \$17; Durham, \$4; Claremont, for "D. Rathamma," \$17; Townsend Centre, for "Pendurti Davidu," \$8.50; Boston, for "Degala Paul," \$8.50; Toronto, Bloor St., \$4. Total, \$186.26.

FROM SUNDRIES.—"Jennie," for lepers, \$1; "A friend," for lepers, \$1; Grandma Robinson's "Curiosity box," for lepers, \$1; "A friend," for Miss Corning, \$25. Total, \$28.

Total receipts during the month - - - \$774.43

DISBURSEMENTS.—By cheques to General Treasurer, for regular estimates, \$641.57; extras, for Bolivia, 50c.; Native Preacher, \$15; Lepers, \$11; Dr. Smith's Hospital, \$450. Total, \$1,118.07.

EXPENSE ACCOUNT.—One quarter cost of 3,200 Pyramid Mite-boxes, \$22.83.

Total disbursements during the month - \$1,140.90
Total Receipts from Oct 21st, 1905, to
May 15th, 1906 - - - - - \$6,669.51
Total disbursements from Oct. 21st, 1905,
to May 15th, 1906 - - - - - \$6,893.82

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. E., Toronto.

"If we at home expect missionaries, as our representatives in missionary fields, to conduct their warfare with heroism, surely they may reasonably expect us, as their representatives at home, to support them with generosity! Let us not allow all the holy chivalry and self-sacrifice to be on their side. We hope to participate in triumph, let us therefore take an honorable part in the burden!"

To lie by the River of life and see it run to waste,
To eat of the tree of heaven while the nations go unfed,

To taste the full salvation—the only one to taste—
To live while the rest are lost—Oh, better by far be dead!

For to share is the bliss of heaven, as it is the joy of earth,

And the unshared bread lacks savor, and the wine unshared lacks zest,

And the joy of the soul redeemed would be little, little worth,

If, content with its own security, it could forget the rest.

—Susan Coolidge.

Youths' Department.

JUST LIKE ME

TWO lines have been running through my head this morning so I thought best to pass them on to the boys and girls who read the Link.

"What kind of a world would this world be
If every person were just like me?"

If every member of your mission band or Sunday School class was just like you, would they all be present at each meeting, ready to help the President or teacher in any way she needs?

If every scholar in your day-school were just like you, would all the lessons be perfectly learned? Would every scholar be anxious to keep the record of the school high? Would there be no whispering or breaking the rules?

And how about those mite boxes in which you were going to save odd pennies for the little brothers and sisters over in India, who do not know that Jesus Christ came to save them? If every box were just like yours, how many heathen children could your Band help. And how is it at home with the people that you love best, if every one were just like you would loving words be heard all the time? Would Jesus Christ see little lights shining brightly for Him?

Somebody shakes her head saying "O! I do not want people to be just like me!" and many a "grown up" boy and girl feels the same way. But there is One that we may all copy, for our own happiness and the world's good. If we were trying to be more like Jesus all the time, what good mission band meetings we should have! How easy it would be for people to see that we were really trying to be sunbeams in this world where so many lives are spent in darkness; Jesus would be glad to look down in each heart, and know you were doing this because you love him and wanted every body else to be "just like you."

SISTER BELL.

558 McLaren Street, Ottawa.

QUEER KOREAN CUSTOMS.

All things in Korea are strange to foreigners. Thimbles are of cloth, beautifully embroidered. There are no buttons or pins, and garments are tied with ribbons. Soap is sold in the form of a powder, and the only matches are shavings tip-

ped with sulphur. These have to be put into the fire to light them. The market scenes are interesting. You see pompous men in long gowns and high hats, poor women with green cloaks over their heads, and scores of boys carrying vegetables. The people are early risers, and the best time to market is between five and six in the morning. Two hours later the stands are all cleared away, and you have to rely on the retail stores or shops. Eggs are bought by the stick, and are stacked up like kindling wood. Ten eggs are laid end to end, and they are then wrapped about with straw, so that they stand out straight and stiff, and look more like clubs than eggs. In the stores these sticks of eggs are piled up crosswise, and the price is about three cents a stick.—*The Missionary Helper.*

AN AFRICAN SAMUEL.

In the Swiss Romande Mission at Lourenco Marques, Portugese East Africa, ateacher explained to her black, but bright, pupils the parable of the king who invited people to his feast. When she finished speaking, one of the boys who had long seemed near to the kingdom, came to tell her that he wanted to follow Jesus. Then a smaller boy said the same thing. "Have you felt for some time that God has been calling you?" asked the teacher, "No," said the little boy, "it is only to-day; but I listened right off when He called." Then the little fellow's elder brother felt obliged to explain, "I haven't followed Jesus because He hasn't called me yet!" Both boys spoke with a sincerity that interests one in the unfolding of character among those Africans.—*Bureau of Missions*

MANY LITTLES MAKE MUCH.

Once there was a little snowflake that thought: "Oh, I can do no good. I could not make enough snow for one small boy to draw his sled upon."

But he joined himself to millions more snowflakes, and they all flew down and spread a pure white carpet upon the earth. So many little hands and hearts of many little folks can do a vast amount of good when joined together.

THE KITCHEN GOD.

AND then, besides all these gods in the temples, there are at least two shrines in every house—one to the ancestors and one for the kitchen god. It is said that there is not a house in China, rich or poor, that has not a picture of the latter pasted over the fireplace, and this picture is worshipped by the whole family, both with prayers and sacrifices, for it is believed that at the end of the year he carries a report of each member of the family to his brother, the "Venerable Man of the Sky." Three times in a year, and at other times should they be in sickness or trouble, the family burn paper money and incense and spread wine and soup before the god, bowing down before him four times and praying aloud that he will accept their offerings and preside in their family. At the end of the year they offer in addition to all these things, cakes and fruit and candy, with the hope that, having a sweet taste in his mouth, he will say only sweet and pleasant things about them to his brother! If he should report ill of them, they must expect calamities and trouble the following year.

When the offerings are all spread out they tear down the old picture of the god (they call him *Tsaow Wong*) from the fireplace and burn it, thus starting him off in his flight. As it burns they prostrate themselves and repeat in a sort of rhyme something like this:

"Our *Tsaow Wong* to-night for heaven must start—
Come eat of our offerings before you depart.
Here are cakes, dates, and pears, all good as you
know,

And a handful of candy, to eat as you go.
And when you get there and report for the year,
Please say to your brother, we're good people here;
Don't mention our bad deeds, no, never a tittle,
But tell all our good deeds, make much out of little.
Say we're honest and upright, and for us entreat
Much peace and good fortune, with plenty to eat;
Let sickness and poverty never come near,
Make us happy and prosperous all through the year.
If blessings like these you bring with you back,
You and we will enjoy them, of good have no lack.
And now up the chimney, quick; haste you away—
We'll look for you back on the thirtieth day."

In some places they seal up the god's lips with a sweet, sticky candy called *t'ang*. They make a shorter speech, like this:

"Come, god of the kitchen,
Oh, Grandfather Chang!
Come, here is your pudding
And here is your *t'ang*."

Go flit up to heaven,
Be gone in a trice;
Forget all the bad
And tell only what's nice."

During the next seven days there is no picture of *Tsaow Wong* on the wall, but every family buys a new one ready for the New Year. These are printed on thin paper in gaudy colors, and on the same sheet is a sort of almanac, giving the number of days in each month and the time of the regular feasts of the year. The common price is from three to five cash, which is less than half a cent, so you see gods don't cost much in China.

The Chinese have three, we might almost say four, religions. There is, first, Confucianism, which we should hardly call a religion, for it tells only how to live in this life, and teaches nothing about God. Then there is Taoism, which has become a kind of demon worship, and has many idols (for the Chinese are all the time afraid of evil spirits), and Buddhism, a form of idolatry which was brought into China from India nearly two thousand years ago. But most of all, there is Ancestral Worship, which is older even than Confucianism, and in which all classes of people believe and engage. Tablets twelve or fifteen inches high, on which are carved the names of the ancestors, are kept in each house, and before them every day incense is burned, as well as money and paper clothing for their use in the next world.—*Foreign Mission Journal*.

Two missionaries stood near one of the great temples of India. A woman approached, carrying a little child in her arms. She took no notice of the strangers, but when she reached the foot of the temple steps, threw herself upon the ground holding the baby up in her arms. The baby was ill-shapen, and had none of the beauty and loveliness which characterize infant life. Then she prayed this prayer: "Oh, grant that my child may grow fair as other children. Grant that it may grow comely. Grant that it may grow strong. Hear the cry of a mother's breaking heart." Her prayer finished, she arose and started away, when one of the strangers said, "Friend, to whom have you prayed?" She replied, "I don't know, but, surely, somewhere there must be someone to hear the cry of a mother, and to keep a mother's heart from breaking."—*Helping Hand*.