

Canadian Missionary Link

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

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Honor the Lord with thy substance
and with the first fruit of all thine
increase; So shall thy barns be filled
with plenty, and thy presses shall burst
out with new wine.

Proverbs 3: 9 and 10.

Canadian Missionary Link.

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BIDDING FAREWELL

Wednesday, Sept. 14th, was the day set for the departure of our Missionary party from Toronto. Miss Corning, Miss Baskerville, Miss Marsh, Miss Philpott and Miss Alexander composed the party, and they expect Miss Priest to join them on the way. The unloveliness of railway tracks, puffing engines, smoky roofs and cinder-covered walks do not lessen in any degree the task of leave-taking. But on the platform were gathered many smiling, friendly and sympathetic faces and on the coach steps stood the five travellers. As the train pulled slowly out, smiling good-byes and happy waving of handkerchiefs came to those left behind, with only a flitting look of sadness now and again, and on one face the intense look as of one trying to stamp the scene on her memory that she might be able to bring it back at some future need.

What was behind it all? These representatives of ours had said the hardest good-byes before, had left, some for the first time, one for the second, and one for a third time, the full and happy life of the homeland, and they had done it for only one reason,—because they believed the word of the Lord,—that it was the duty of each one of his people to go into all the world and preach His Gospel, and they had obeyed that word.

To those who were left behind what did it mean? Were they less responsive to the call? Should they have been going too? Should our readers have been with that party of five? We verily believe some on that platform and some who read this should have been there. If they may only find out their path of duty before the opportunity slips past! But for the larger number of us, the path of duty led not across continents and seas, but back to our homes and our churches and our Circles,—always though, to preach the Gospel to every creature. Not one

of us who bears the name of Christian dares to count himself out of that command,—“Go ye into all the world.” Are we doing it?

That leave-taking on the 14th was another opportunity given us as women to examine ourselves once again as to our full part in the great commission, and to measure ourselves by the standard. Let us not despise the reminder but rise in our strength and go “to the help of the Lord against the mighty.”

And for these who have gone for another seven or eight years to the thick of the fight, what is our duty to them? The question is not hard to answer and the answer ought not to be hard to carry into action. We can always keep in mind the words of John R. Mott,—“The day upon which you think the missionaries need your prayers least, they may need them most,” and “More things are wrought by prayer than this world dreams of.”

WHO ARE OUR DELEGATES THIS YEAR?

Oct. 4th and Nov. 9th, to very many of us, spells just one word,—Convention; the Eastern on Oct. 4th, the Western Nov. 9th. Is every Circle member asking the question of the heading,—is she sure that some are being appointed,—has she carefully decided as to whether she herself can go this time?

The programmes, to be superlative in our expressions, are “just splendid.” We humbly submit that we think they could hardly be improved.

Let no one think that this is a gathering planned by a few women whose business it is to induce others to come. This is the annual gathering of the Mission Circles and Bands of our province, and each Circle and each Band has exactly the same responsibility towards it as every other,—and that responsibility is to send

as many delegates as possible. These delegates will learn many new facts of Missions, will find out new and interesting methods of work, will bring back widened horizons, enthusiasm and inspiration. And this same knowledge and inspiration is not available anywhere else. The wide-awake Circles send delegates to the Conventions and the delegates keep the Circles wide awake. There is always a reflex action.

The Eucharistic Congress has just been held at Montreal. The devout Romanists came in throngs to see and to hear, and to obey the behests of their Church. We all counted it an evidence of devotion on the part of these people. Are we less devoted? Now is an opportunity to show our zeal and our love of the work. Let us improve it.

OUR FIELD, OUR MISSIONARIES, OUR WORK.

Mrs. John MacLaurin.

The work of the Missionaries of the Woman's Board falls usually under four heads—Schools, Zenana Work, Evangelistic Touring and Medical Work. They also conduct stated written examinations for Mission Helpers and S. S. Teachers.

In Cocanada we find—

Miss Ryerse, Girls' Boarding School.

Miss Findlay, Timpany Memorial School.

Miss Zimmerman, Language Study.

Miss Baskerville, en route returning.

Miss Corning, en route returning.

Miss Marsh, honorary, en route first term.

Miss Phillipot, General Board, en route, first term.

Miss Folsom, on furlough.

Miss Pratt, on furlough.

Cocanada was the starting point thirty-five years ago. Always hope for the children—begin a school. How get pupils? Go out and win them. With what response from parents? In this case it was (1) Ridicule. "Go and teach donkeys to read. They can learn as well as girls." (2) Fear. "It is not the custom for girls to learn. The gods will curse us if we allow it." (3) Shrewdness. "We cannot marry our girls if they read. Men do not want

their wives reading their letters." (4) Consent, in three cases, and the school is started on verandah of Mission Home. It grows, also the dear little S. S. attached. Parents, fearful at first, become proud their girls can learn and these are called upon to read their lessons and sing their hymns before admiring neighbors. A boarding department for Christian girls follows, into which those from distant villages are gathered. Under Miss Baskerville's care a training class for Bible women is added, and the school has for many years been furnishing Mission workers and good home makers for the whole Mission. There are 100 pupils. The older girls assist in city S. S. work, a bright C. E. Society is sustained, and the girls are trained in the grace of giving. They cheerfully set aside a portion of their daily food to furnish tenth money.

For the Caste Girls' School Miss Simpson found pupils in the Zenanas where she taught the mothers. These winsome wee maidens are bright learners and Mrs. Craig, who is in charge at present, teaches daily in this school.

In the Timpany Memorial School Miss Folsom's name must ever stand first. It has now become an institution of recognized place and importance, being the only Protestant Boarding School for Eurasian girls between Calcutta and Madras. High School work is done as well as primary; 50 are in attendance. A department for boys is being attempted. The older girls, under the leadership of the ladies in charge, work among the women and children in the nearby villages. Here many young lives have found an upward bent and have gone out trained and true-hearted to do their share in the world's work. Miss Corning has given valuable service here and Miss Findlay is now the efficient acting principal.

For Zenana Work, access here must be sought through friendly intercourse with the gentlemen of the family. Miss Simpson won her way into hundreds of these secluded homes and in each she and her loyal assistants made known the way of life. The good work has gone on under Miss Pratt's

charge. Now it is passing to Miss Baskerville.

Akida,—Miss Robinson, Girls' Boarding School.

Miss Selman, Touring.

These are the two lines of work in Akidu that are especially our own. In the school are 55 scholars but, mark this, twice that number want to come, and Miss Robinson would rejoice to receive them were there funds for their support. Fifteen dollars will give a girl one whole year in this school. More room is urgently needed. The school stands high in the esteem of the people so that even high caste pupils attend as day scholars.

Touring is Miss Selman's work. Canals allow of the use of the Mission boat, and thus accompanied by her three Bible women she goes about among villages large and small, far and near. The Christian women are a special care. Are they commending their new-found faith by their daily lives? Miss Selman visits them in their homes and gathers them in meetings, exhorting, rebuking, entreating as need be, always the sympathetic counsellor and trusted friend. The children, too, are looked after. Miss Selman wants ten Bible women instead of three.

Peddapuram,—Miss McLeod does a similar work. 102 days were spent on tour last year. With twelve Bible women a great work is going on. When not on tour Miss McLeod gives her mornings to her eleven classes of children and afternoons to the women of the town. There will be a glad harvest some day.

Ramschandrapuram,—Miss Hatch, Touring and Leper Work.

Miss Jones, Schools.

Ramachandrapuram's work for women is Miss Hatch's care, besides the Lepers. Three high caste women were baptized last year. Seven others are longing to take the same step, but family and caste fetters bind them at present. But miracles are being wrought in India to-day and these will come. Some of these women are remarkable for intelligence and courage, ready to dare and to bear much for their Saviour.

The call of the low caste for the Gospel is persistent also, so it

is well there are voluntary helpers offering assistance.

Miss Jones' Evangelistic Schools are a great success. There are 13 of them and on last rally day 400 children gathered with banners and songs. A children's evangelist, who spends his time mostly in parts where no other work is done, has been so successful that others are stimulated to make similar effort. A fine caste girls' school is part of Miss Jones' care.

Tuni,—Miss Priest. While on furlough Miss Morrow has been doing what she could for this field. There are eight Bible women, five living in Tuni, three out-stationed. Touring, house to house visits in the town, and work among the children is again her order. A large Hindu Caste Girls' School has received visits from the Missionary and has made her welcome. Miss Priest's work has been a fruitful one, and the prospect brightens.

Vuyyuru,—Miss Hulet, M.D., Medical Work. Miss MacLaurin, Touring.

These two branches of service go hand in hand, each helpful to the other. Dr. Allyn carried on the medical work in Dr. Hulet's absence. The hospital is small but not so the relief it has afforded to the 5,585 patients. During the last reported year there were also 250 operations, 14 being minor operations. And one small woman did it all! Dr. Hulet is about enlarging the hospital considerably.

Only three Bible women to assist Miss McLaurin in touring, but by being "aye at it," much has been accomplished. The field has been faithfully, prayerfully worked these many years—nor has it been in vain. Systematic teaching of the Christian women has been a feature, while the children, of course, have had careful attention. S. S. work is a great feature here also. The message has so won a place that Brahmin women now actually invite the low caste Bible women to teach them. Editing the Inter Mission Telugu Woman's Magazine has been part of Miss McLaurin's work lately. She is now en route for Canada and Miss Zimmerman is to take her place.

Pithapuram,—Dr. Allyn's feet are set in a large place, she being in

charge of Dr. Smith's Hospital there, while he is at home. In a late letter she mentions five Brahmin patients, among others.

And that completes the list. Reader, have you taken share in this enterprise? It will be too late soon. Returns? Sure and large. "An hundred fold in the present Life and the world to come."

STATIONS AND MISSIONARIES IN CONNECTION WITH THE WOMEN'S SOCIETY, (EAST).

Mrs. P. B. Motley.

Akidu,—Girls Boarding School, under the care of Miss Janet F. Robinson.

This school was opened in 1883 and has been gaining in power and usefulness every year. Better teachers, better discipline and higher efficiency attract large numbers, and many are turned away every term.

Girls are instructed in housework, and sewing, in addition to secular studies; but the one motive running through all is to teach the way of life Eternal. Many of these girls become Christians and leave school to become wives of the native workers, showing in their neat and tidy homes the influence of their school training.

The Dormitories were re-built in 1907, and are large enough to accommodate nearly 60 girls, but present funds provide for only about 35.

Cocanada Zenanas,—Miss Frith's pioneer work in this place has been wonderfully blest, and at present quite a little band of workers, led by Miss Gibson and Miss Beggs, spend all their time going from house to house, singing, reading and preaching the story of God's great love, to these shut-in women, the victims of caste prejudice.

Some are indifferent, careless, satisfied with their own religion, while others listen eagerly, respond to regular teaching, and become true followers of Christ, though in many cases, secretly for fear of persecution.

Narsapatnam,—Miss Sarah E. Morrow, has charge of the woman's work here, but up to the present time there has been no suitable home for the missionaries at the station, which has proved a great hindrance to the work.

Very soon, however, the new bungalow will be completed and the old one converted into a chapel, and with Miss Morrow right on the spot we expect the work will go steadily forward. There are a great many high caste women here who are said to be particularly friendly, and ready for the Gospel.

Miss Morrow is a welcome visitor at the Government Schools, where she distributes cards and leaflets to the children, so that already an opening is made by which she hopes to establish a school of her own, very soon.

Vuyyuru,—The two caste girls' schools, the girls' boarding school, and the work among women and children, constitute our special interest here.

Dr. Gertrude Hulet has the oversight of the day schools, which are giving very satisfactory results:—The one at Valluru having seventy-five names on the roll, seems particularly interesting, having the support and encouragement of many Brahmin officials of the town, and being specially blest in the ministrations of Agnes, a most capable head mistress, whose loving Christian spirit exerts a great influence over the girls.

The Vuyyurn Boarding School, until recently, in charge of Mrs. Cross, sustains a good reputation for school work and good spirit shown by the pupils.

Miss K. M. McLaurin, gives all her time to touring with her Bible women, among the three hundred villages, which constitute her "parish." One visit a year is but scant help to these benighted minds who need, and who plead for, regular teaching, but many faithful and true disciples are to be found who welcome the missionary from year to year and feed on every scrap they can obtain of the Bread of Life. Where a child in the home can read, leaflets and Gospel portions are left, so that the lessons be not entirely forgotten, after the missionary goes. The Women's Help-Meet Societies are a feature of this field.

Yellamanchili,—is perhaps the most interesting station to us, as we have the support of all the women's work here.

For the past seven years the work has been under the care of Miss Annie C. Murray, who has just completed her second term of service in India. Systematic house to house visitation—Ten

or more Sunday Schools established throughout the town.

A large and flourishing Caste Girl's School, under Lily, a clever Christian head teacher, are a few of the principal features of the work.

The power of the Spirit has been specially manifest among the young children of this town, many seem to have grasped a clear insight into the truth and are strong in their protests against idol worship.

Touring, with her Bible women, among eighty or more villages, occupies much of the missionary's time and the distribution of Tracts and Bible portions indicate that education, elementary though it be, in these villages is proving effectual in helping to spread the knowledge of God's word.

THREE QUESTIONS.

Mrs. H. H. Lloyd.

When were circles organized? How were they formed? For what purpose do they exist?

In the year 1876, when the late Mr. Timpany came home for the first time from India and told in heart-stirring words the story of the needs of the women and children of that distant land, it was then that a few of the noble women of our country banded themselves together into the Women's Foreign Missionary Society to give the Gospel to India's women, particularly among the Telugus.

How to reach the home churches and get all the sisters interested, was the next question. Women that had never mounted a platform or scarcely spoken in public ever before went from church to church and asked that circles be formed and that two cents a week be contributed to carry on this work. The Lord was in the movement and it grew. Circles sprang up, officers were elected, executive ability was discovered that had long been dormant and a blessing came to many at home. Then clusters of circles were formed into Associations of which we have now thirteen, and these are cared for and presided over by a director and president. For what purpose?

At the beginning of each convention year the Boards, both in India and at home, make out estimates of what work

we may undertake, basing them on our probable income, that is on what we have received the preceding year and adding thereto a reasonable increase. This sometimes requires considerable planning and often the Board at home fall far short of what the conference in India would like us to undertake. Home expenses are cut down to a minimum.

Now, if during the year that we have undertaken this regular work, a new scheme or interest should be presented to your circle and you decide to strike off at a tangent and give your attention, sympathy and money in this latest channel, can you not readily see how the work will be hampered?

The Board is depending on your circle as a part of the whole and it is just as important as a small wheel in a great machinery. "The foot cannot say to the hand, I have no need of thee." We want every circle and every member of the circle to help us keep our engagements—our pledged promises to support our missionaries and help on this great work of the salvation and elevation of the women and children of India.

Many splendid opportunities will be presented to you and if you can help in these do so, but not at the expense of what your Board has decided to do. That should come first. The church may need repairing, but circle money must not do it. That has been given for missions and should be used for no other purpose.

Several years after the Women's Foreign Missionary Society was organized the Home Society was formed and we gladly welcomed our younger sister. Circles were soon, not only carrying out the commission to go to the uttermost parts of the earth, but to begin at Jerusalem. But do I hear some sister say: "I will take my offering for Foreign Missions and divide it, giving one half to Home!" Surely not, such was never the intention of the new Society. Let us give to Home Missions and give liberally, but not at the expense of the Foreign.

Then, perhaps, two cents a week was enough at the beginning of the work, but it has expanded and you have grown rich. Do you ever think that you might increase that amount in spite of your numerous calls? Many

have done so and we have known cases where women, who earn money over the wash board give not two cents per week but ten times that amount. The cry of their dark skinned sisters has reached their ears. Let us rise to our opportunity and give as we have never given before, not spasmodically, but systematically and generously. We have so much—they so little.

OUR TREASURY—WESTERN ONTARIO.

Miss Violet Elliott.

Our Estimates.—As they come from India they include only items which are to be paid there and we must add to the list the allowances for missionaries on furlough, the passage money for their return, and a small amount for running expenses of the Society. Our income of the previous year should be the gauge to measure our capacity.

Our Payments.—As we are an Auxiliary Society, the total undertaken is divided into monthly instalments, which our Treasurer pays through the treasury of our General Board, with the exception of our expense account. The estimates for the ensuing year are planned in November, but on account of exchange through London and our distance from the field, our January instalment for India actually leaves our treasury the first of November, and so on through the succeeding months. This means that before our local treasurer has collected their first quarter's remittances, the Society's Treasurer has already paid out a quarter's estimates. It is therefore imperative that our balance for regular work at Convention should be equal to one-fourth our income for the year.

Another difficulty lies with the climate of India; our missionaries should leave Canada before our financial year closes, and how can we tell what the Annual Report will show! The payment of the passage money depletes the treasury immediately after the summer vacation.

Special Funds.—Emergencies sometimes arise during the year and usually the response to a published or an individual appeal has been generous, as witness the sudden need for Miss Folsom's return from India this year, and the gifts for outgoing missionaries upon many occasions. Sometimes these funds

are for buildings, or some special need upon the field, but in most instances the occasion which called for a special fund has been met with a cheerful spirit. When you respond so generously to send out a missionary do you consider that her support must be provided regularly afterwards? and she must be given funds to train native workers or her mission will be hampered on every hand. The steady, daily giving follows after.

Increase.—Last Convention we faced a crisis, because our work had grown far beyond our regular income and we were urged to increase by \$2,000 in this one year. To ask this required courage in view of our past record of advance in any previous year, but it was not an impossible task. Has your Circle made up its allotment? By the time you read this you will have but a few days in which to retrieve any failure, but will you not do your best even at this eleventh hour? Probably some have fallen behind through no fault of theirs, so if you do a more liberal thing than was asked of you, you may help to encourage some sisters who are grieving over their seeming failure. May all our gifts be offered wholeheartedly to Him who sat over against the treasury and took note of each contributor.

Note—To Sept. 16th our regular income was \$8,637.31. Special funds cannot fairly be counted as a basis for next year's work. WE STILL NEED \$3,565 to reach the \$12,202 asked for.—V. E.

OUR TREASURY—ONTARIO, EAST AND QUEBEC.

Mrs. N. Ohman.

The following appropriations for 1909-1910, were made by the above Society:

Miss Murray's salary, \$425; Miss Murray's passage, \$350; Miss Murray's work, \$187. Vuyyurn Work, \$621; Miss Morrow's work, \$458; Vuyyurn Boarding School, \$200; Akidu Boarding School, \$200; Cocanada Zenana, \$250; Samuleotta Seminary, \$150; Bolivia, \$50. Total, \$2,891.

Our deficit of \$561.00 has been wiped out, but at this date, September 1st, we still require over \$1,100.00 (eleven hundred dollars), to successfully meet all our obligations for the year.

PRAYER FOR OUR MISSIONARIES

O Lord, the strong salvation
Of every faithful heart,
Grant Thy sweet consolation
To those who now depart.

O with a bounteous blessing,
Do Thou supply their need,
That they, Thy strength possessing,
May go forth strong indeed.

O Ruler of the ocean,
Give Thou the waves command,
To bear with favoring motion
These to that distant land.

And o'er the wide dominions
Of waters, let the wind,
Like wafts from angels' pinions,
Blow prosperous and kind.

When stars whose steadfast shining
Now bless them every night,
Below earth's verge declining,
Sink far away from sight.

Seeming to say in setting,
"Thus fade all joys away,
Go ye, past things forgetting,
On your new chosen way."

To Thee for comfort turning,
Let them with undimmed eyes,
See faith's fair emblem beaming,
In the far southern skies.

Lead them on safely, surely,
Of dangers unafraid,
Resting on Thee securely,
Undoubting, undismayed.

O Lord, forsake them never,
May they in Thee abide,
God's peace proclaiming ever,
In Christ, Christ crucified.

And may the Message glorious,
Thrill many a heathen heart,
Until in Christ victorious,
They bid their gods depart.

And now our blessed Saviour,
Keep these two till the end,
And by Thy richest favour,
In peace their souls defend.

Should any sorrow grieve them,
Give help the grief to bear,
We love them, Lord, and leave them
Unto Thy tender care.

—Miss McGinn, now Mrs. J. W. A.
Stewart.

Written at Woodstock, November,
1869, on the departure of Rev. and
Mrs. John MacLaurin.

THE INDIA SIDE OF THE ESTIMATES.

Miss Lida Pratt.

The scene is in the Mission House in Cocanada. It is the middle of July and the air is intensely hot. The lazy punkah swinging overhead gives no refreshing breeze. The mid-year Conference is in session and as most important business is before them, the missionaries are trying to forget the dreadful heat and give their whole attention to the yearly work of preparing the estimates for the following year.

Before beginning this work special prayer is offered for guidance, also for blessing on the givers at home,—the Churches, Circles and Bands, who make the carrying on of the work possible.

With much thought and prayer each has made out the estimate for his or her field. This includes worker's salaries, touring expenses, amounts needed for books and tracts, maintenance of schools, etc. These estimates are read and carefully considered by the Conference as a whole. In making out these estimates only the bare necessities are considered and are most closely calculated, making no provision whatever for the emergencies and opportunities that arise before each missionary in the course of a year. A new worker may be obtainable or a work may be opened up in a new village and the wise and aggressive missionary must be ready to do something immediately.

The estimates as finally passed are sent home to the Board and the reply is waited for eagerly. When the income has been sufficient to warrant the Board's granting the whole amount there is thankfulness in India and in every Mission House plans are further-

ed for the new year's work. But if toward the end of the year word comes back that the treasury is low and a cut on the estimates is necessary, who can describe the feeling. Each one realizes what it means to stand still in the work, instead of advancing all along the line.

To one has come the opportunity of taking charge of a Caste Girl's School when a large number of children will be brought directly under the influence of the Gospel, and through the school the homes throughout the town will be opened to the missionary and her helpers. But just as she is about to enter this open door, word comes back that funds will not permit of this at present and she sees these children untouched by the teaching of Christianity, and their homes unfluenced; think what this means. A wonderful opportunity lost if the funds do not come in.

"No funds in the treasury," means at another station that the over-crowded school which ought to add four dormitories to accommodate 40 more girls must be contented with the smaller number and smaller influence. Yet the missionary knows that many more girls than there is room for are begging admittance. It means that 40 girls throughout the fields must be left to face the dangers of life amidst the ignorance, sin and superstition of their heathen villages, instead of being strengthened and built up by the surroundings of the Christian School.

The Conference has passed these estimates. The Board is most anxious to extend the work, but what can be done if the money is not forthcoming.

ECHOES OF EDINBURGH CONFERENCE.

Rev. W. T. Stackhouse, D.D.

The world's greatest Missionary Conference came into being, did its work, and has passed on to history. No one who attended the Conference will ever forget it. No delegate came from it the same as he came to it. No one could sit in the atmosphere of that great Conference for ten days and not

be bigger, broader, and better because of it. It was a Convention of great men with great messages on great themes. There were over 1200 delegates present representing 150 missionary Societies and many nationalities.

Many strong things were said, and many new facts were brought to light by those who spoke. Space forbids even a partial digest of these reports, but we are sure that the readers of the Link will be interested in some of the choice things that were said in the discussion of them.

The opening message of the Conference was from the King, which was received with prolonged enthusiasm, and the singing of the National Anthem. Here is one sentence of the message. "His Majesty views with gratification the fraternal co-operation of so many churches and societies in the United States, on the Continent of Europe, and in the British Empire, in the work of disseminating the knowledge and principles of Christianity by Christian methods throughout the world."

Lord Balfour, the President of the Conference, stirred the meeting to its depths by his strong address. Referring to the Commission of our Lord he said: "It must be to us a humiliating thought that though the command was given nearly twenty centuries ago it has not yet been fulfilled. May God increase in our minds a deeper sense of our responsibility to the world."

The Archbishop of Canterbury said: "The millions of the East awakening like some giant from the stupor of ages are calling for knowledge. Nationalism with all its powers and perils is feeling its way to life among the Asiatic races, and is calling to us to show what is Christ's definite message to nations."

Dr. Robert E. Speer was heard with delight the first evening and many other times during the Conference. His messages were always clear, convincing, terse, and powerful. When he talked that first night of the leadership of Christ, recalling striking examples of it in the lives of eminent missionaries and others, we all knew that Christ was even now leading; and that His leadership was the most real fact in life.

Dr. John R. Mott emphasized the facts: That to evangelize the world,

there must be united effort, that the time is ripe for an advance into new territory, that there must be the enlargement of the Christian forces abroad, and the deepening of the convictions and spiritual life of the Christians at home.

Prof. Cheng, said: "The day of harvest had come to Korea. The Bible was the best read book in the land."

Speaking of India, George Sherwood Eddy said: "The appeal from India comes from vast numbers in need, it comes from multitudes without Christ, and it also comes from the deep religious consciousness of the people, all of which is a preparation for the Gospel. Let us respond to the appeal now."

Rev. A. S. Azariah, said: "India should be called the neglected continent. This neglect is our shame."

Mr. W. J. Bryan, in one of his admirable addresses said: "We are constantly asked, why support Missions? He was not sure the question was happily put." In these days when Christians were spending twenty-five million dollars a year for the conversion of the heathen, and when missionaries were going into all parts of the world, it seemed to him that the burden of proof rested on the other side.

These are but a few drops of the down-pour of good things that continued for ten days without a break.

You ask for my impressions of the Conference. Let me briefly state a few of them: First, it was a meeting of missionary experts whose utterances were backed up by the authority of experience and of comprehensive study.

Second, It was a meeting of power, because of the Christian forces it represented, the missionary research it consummated, the future plans it contemplated, the enthusiasm and faith it generated, and the doubts and criticisms it annihilated.

Third, it was a meeting designed to promote harmony among Christian workers. The spirit of devotion which was the core of each day's proceedings, the broadening of ideas and lives by personal contact and contrast, the emphasis placed on the Gospel as the su-

preme power in saving men and nations, the unity of purpose expressed and repeated day after day to obey our Lord's Commission, all tended to sweeten the feelings and mellow the terms by which our religious differences make us to differ.

Fourth, It was a meeting that tolerated no compromise of truth. In the discussion on union measures the question was not, what can we give up? but rather what can we give to have union?

Fifth, It was a great meeting. In some respects it was the greatest meeting ever held. Its results are now with us. Its spirit will remain to make even greater the next meeting of its character. It was great because God was in it; yes, in it in spirit and in power, and in it in the lives of the men and the women in whom He has dwelt for many years.

The papers of India are beginning to ask,—"Why not a Laymen's Movement for India?" Englishmen are to be found there by the thousands, either in official positions or in business. There are very large numbers of these Christians and the question is being seriously put forward as to whether a movement for the diffusion of information and the awakening of interest ought not to be started. That would be another grand result of our Laymen's Missionary Movement.

Most of us have heard of Pundeta Ramabais wonderful wells, at Mukti, named after the fruits of the Spirit; Love, Joy, Peace, &c. A new well was recently dug—service of praise and prayer being held before the commencement of the work. Isaiah LV. was read, and the name given was Jehovah-Shammah. Another one is already chosen which is to be named Jacob's well.

The world's largest prayer meeting is to be found, not in Christian America or in Europe, but in heathen Korea. Recently a Westerner went to a prayer meeting in Seoul on a dark and rainy night and found over 1,000 Christians present. What would be necessary in America to bring out 1,000 Christians to the ordinary week-night meeting of the church.

Our Work at Home.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO & QUEBEC.

Convention.

The meetings of the Convention will be held in the First Baptist Church, Montreal, on Tuesday October 4th. Will all those who hope to be present please communicate as soon as possible with Miss F. M. Russell, 536 Grosvenor Ave., Westmount, Que.

CONVENTION NOTES—ONTARIO WEST.

The annual meeting of the Women's Baptist Foreign Missionary Society of Ontario West will be held Wednesday, November 9th, 1910, in the First Baptist Church, Woodstock, Ont.

DELEGATES.

Each Circle with a membership of twenty or less is entitled to send two delegates; for each additional twenty, one delegate. These delegates must be full members of the Society, that is, either life members or contributors of at least one dollar a year. Each Band shall have the right to send one delegate over fifteen years of age. All are invited to attend the meetings, and may take part in the discussions, but only delegates, officers, members of the Board, and life members shall be entitled to vote.

ELECTIONS.

There shall be elected at the Annual Meeting of the Society, a President, two Vice-Presidents and eight Board Members. Nominations in writing may be presented through the Recording Secretary (Mrs. Glenn H. Campbell, 113 Balmoral Ave., Toronto), or open nominations may be made at the meeting. The following members of the Board retire this year, but are eligible for re-election: Mrs. F. C. Eliot, Waterford; Miss Anna Moyle, Toronto;

Mrs. J. B. Kennedy, Toronto; Mrs. J. J. Cook, Mount Forest; Mrs. G. Samis, Sarnia; Mrs. S. J. Hughson, Windsor; Mrs. J. W. Hoyt, Claremont.

The Annual Meeting of the Foreign Board will be held on Tuesday, November 8th, at 3 o'clock. The first meeting of the new Convention year will be held Friday, November 11th, the time to be announced during Convention. This meeting will be of the utmost importance, as various officers are to be appointed and estimates for the new year considered.

MARIE C. CAMPFELL,
Rec. Sec.

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

CONVENTION PROGRAMME,

The attention of our readers is directed to the programme for Foreign Mission Day of our coming Convention, to be held November 9th, in the First Baptist Church, Woodstock.

The Annual Reports of the different departments of the work will be followed by the Associational Directors' Reports. Forty-five minutes will be devoted to Sectional Conferences pertaining to Associational Directors' work, Young Women's Auxiliary Work and Mission Circle Work, which should prove most beneficial and interesting.

After the Prayer Service at the beginning of the afternoon session, the Corresponding Secretary's Report will be read. Then Miss Pratt lately returned from India will tell us of the work among the Zenana Women of Co-canada. Mrs. J. J. Ross will give us gleanings from the great Edinburgh World Missionary Conference, in an address "The Home Base of Missions,"

and Miss Murray representing the Eastern Board, will give us "Some Signs of Progress among our Telugu Christians."

In the evening, our President, Mrs. Firstbrook, lately returned from a tour through the different Mission Stations in India will address us on "Our Responsibilities in India," and Mrs. Mitchell will tell of what the Gospel is doing for Bolivia.

JESSIE S. IMBIE,
Prog. Com. Sec.

RAILWAY CERTIFICATES FOR CONVENTION, ONTARIO WEST.

Railway certificates may be obtained from agents at starting points on purchasing a full fare (one way) ticket. If delegates travel over two lines of railway, it will be necessary to obtain certificates from each railway. These tickets are only good for use three days after the meetings close, if delegates go and return on the same line.

An agent for the railway will come to the church to sign certificates, when a fee of twenty-five cents will be required to be paid by each delegate.

M. C. STARK,
108 Park Road, Toronto.
September, 1910.

THANK-OFFERING.

(To the Circles of Ontario West.)

The Home and Foreign Missionary Societies of Ontario West, again unite in asking the Circles in their constituency to set apart one Circle meeting at this season of the year as a thank-offering service. It is good for us all to commemorate God's guidance and blessing both in our mission work and in our individual lives. And as we think of the many who do not know God, shall we not let our special thanks rise this year for the one supreme blessing who is ours in His completeness—our Saviour Jesus?

Let Jesus be our daily theme and thought—that with prepared hearts we may come, bringing gifts into His house. The wise men brought precious stores of gold, frankincense, and myrrh to Christ's infant couch. Mary brought her alabaster box, anointing Him aforesome for His burial, and we who live in the glory of His resurrection life and know His blessed unseen fellowship—what shall we bring to honor Him?

Let each heart that loves Him find its way to praise Him.

CARRIE H. HOLMAN,
Pres. W. B. Home Mis. Soc. of Ont., W.

F. L. FIRSTBROOK,
Pres. W. B. For. Mis. Soc. of Ont., W.

NOTE—As the Circles are Union, it is expected that the offering will be divided between Home and Foreign Missions.

SPECIAL BOARD MEETING.

September 5th, 1910.

A special meeting of the Board was held at 3 p.m., at 27 North St., Mrs. MacLaurin in the chair.

The object of the meeting was to consider the state of the treasury. After careful deliberation it was decided that in view of the more encouraging state of finances the Board was justified in authorizing the return to India of the three lady missionaries now on furlough,—Misses Baskerville, Priest and Corning.

MARIE C. CAMPBELL,
Rec. Sec.

QUARTERLY BOARD MEETING.

The regular quarterly meeting of the Board was held at 2 p.m., at 27 North St., Mrs. Firstbrook in the chair. There were nineteen present.

The following resolution was made by Miss Moyle, seconded by Mrs. Urquhart: "Resolved, that we, the Baptist Women's Foreign Mission Board, appreciating the missionary zeal of the women of the Guelph Association, and having confidence that their plans regarding the sending out and the support for seven years of Miss Hinman as their representative in India, shall have a successful issue, hereby appoint Miss Hinman our Missionary-elect for 1911, on condition that the present average annual contributions of the Guelph Association are not diminished, and that they have in our treasury by August 1st, 1911, the necessary funds for the first year, viz., passage money, \$350; yearly salary, \$500, and munshi, \$75. Total, \$975." This was carried.

Moved and seconded that Mr. E. Carey Fox and Mr. A. Calvin be asked to act as auditors for the treasurer's books.

Moved by Miss Nasmith, seconded by Mrs. McKay, that we gratefully

acknowledge the gift of £75 from the Mission to Lepers, Edinburgh, to assist in Miss Hatch's furlough expenses, and express our appreciation of this monetary aid as a recognition of Miss Hatch's devotion to the work for the lepers at the Ramachandrapuram Homes, in addition to her other branches of service under our own Society's direction and care. Carried.

Meeting adjourned.

MARIE C. CAMPBELL,

Rec. Sec.

NOTICE TO CIRCLES AND BANDS.

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

MARIE E. CAMPBELL,

Treasurer Pro Tem.

MRS. GLENN CAMPBELL,

113 Balmeral Ave.,

TREASURER'S REPORT

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

Receipts from Aug. 16th to September 16th, 1910 (inclusive).

GENERAL ACCOUNT.

From Circles—

Wiarton, \$4.28; Toronto, Roncesvalles Ave., \$3.35; Haldimand, \$3.10; Steelton, \$5; Cramache, \$2; Oshawa, \$5; Pine Grove, \$1.50; East Nissouri, \$2.50; Colchester, \$20.86; Jaffa, \$2.16; Salford, \$3.55; Westover (for Bible-woman), \$16; Toronto, College St., \$11.90; Delhi, \$5; Colborne, 4.50; Kingsville, \$6; Wallaceburg, \$16.50; Owen Sound (.62 for Miss Zimmerman), \$8.62; Ailsa Craig (special offering), \$6.50; Walford, \$4; Whitby, \$3; Tillsonburg (special collection), \$5; Toronto, Willoughby Ave. (towards a new missionary), \$4. Total, \$144.31.

From Bands—

Waterford (\$5 for Leper Appana and .45 for Leper fund), \$10; Paisley, for "A. Bullamini," \$17; Hamilton, Herkimer St., for "Matse Martha," \$13; Bruce Mines, \$3.67; Dundas (life membership for Miss Baskerville), \$10; St. Catharines, for student, \$2; Galt, for "Sadhi Lydia," \$17. Total, \$72.67.

From Sundries—

Toronto, Willoughby Ave. Y. L. Class, for "E. Alice," \$4.25; Toronto,

Dovercourt Rd. B.Y.P.U., for evangelist for Miss Hatch, \$22; Mr. and Mrs. S. A. Brown, for "B. Joan," \$5; Middlesex and Lambton Asso. collection, \$2.13. Total, \$33.36.

Total for regular work, \$250.36.

For Missionaries' return fund, in answer to the "Appeal" in the Canadian Baptist:

From Circles—

Sault Ste. Marie First Ch., \$10; Toronto, Willoughby Ave., \$20.40; Niagara Falls, Morrison St., \$5; Toronto, Western Ch., \$20; Wilkesport, \$6.30; Harrow, \$3.25. Total, \$64.95.

From Individuals—

Mrs. Wm. Davies, \$50; Mrs. M. Freeland, \$10; Mrs. H. I. Stark, \$25; S. H. Hill, Valleyfield, Que., \$5; Mrs. Wm. Davies, jr., \$50; A Friend, \$4; Mrs. David Moyle, \$10; Mrs. J. Hume, \$10; Mrs. Marion Fisher, \$1; Miss Meiklejohn, \$1; Mrs. R. W. Elliot, \$100; A Friend, \$10; Mrs. Menhennick, \$2; Mrs. John Stark, \$100; Mrs. Wm. Craig, \$50; Mrs. E. B. Freeland, \$25; Miss Mary Sutherland, \$5; Mr. and Mrs. W. W. Abra, Olivet Baptist Ch., \$10; Mr. and Mrs. Thos. Harris, Olivet Baptist Ch., \$4; A Friend from Bloor St. M.C., \$5. Total, \$478.

From Sundries—

Niagara Falls, Morrison St. Church, \$25; Niagara Falls, Morrison St. B. Y.P.U., \$5; Toronto, Olivet Baptist S.S., \$9.30. Total, \$38.30.

Total for Missionaries' Return Fund, \$561.25.

For "Guelph Association Fund":

Guelph, Woolwich St. (life memberships for Mrs. Alfred Howard and Mrs. James Biernes, \$50), \$56; Orangeville M.C., \$5; St. Mary's M.C., \$7; Mrs. Jael Turney, \$5; Erin Ladies, \$5; Mrs. Buchan, \$5; Fullarton M.C., \$10; Tavistock Ladies' Aid, \$3.75; Hillsburg M.C., \$10.80; Georgetown M.C., \$5.55. Total, \$113.10.

Total receipts during month, \$944.71.

DISBURSEMENTS.

By General Treasurer, on account of estimates, \$2,007.45; for lepers, \$5.45; Total, \$2,012.90.

Expense Account: Postage for Treasurer, \$5.

Total disbursements during month, \$2,017.90.

Total receipts since Oct. 21st, 1909, \$11,061.46.

Total disbursements since Oct. 21st, 1909, \$11,507.84.

Young People's Department.

PIN IT ON.

Keep your smile pinned on!
It may give another cheer;
It may soothe another's fear;
It may help another fight
If your smile's on tight.

—Selected.

A CHANCE TO HELP.

In a letter just received from Miss Jones, Ramachandrapuram, India, she says:—

"Will you kindly tell the boy and girl readers of the 'Link' that the Picture Rolls this year will be especially useful to us as we teach the Life of Christ in our schools? We shall be glad too, of some of the colored Lesson Cards right away. I have put aside a number to make a Bible picture book, but unless I receive some more very soon I must give them away. I received a small packet about a month ago, and a larger one before. No names or addresses were given, so I could not write my thanks. Perhaps you will give them in the 'Link.'"

Will some of you respond very promptly to this request? It is a small thing for you to do, but it will make the wheels run much more smoothly away over the seas.—J. M. N.

TO THE GIRLS WHO READ THE "LINK."

Dear Girls,—This hot season when it was too hot to go out very much, there was more time for reading and studying. Miss Robinson and I began the study of Hindustani. We learned the letters, then began reading the infant class book, then we passed from the infant class into the First Book, and I thought perhaps you would like to hear some of the lessons that the little Mo-

ammedan girls in India learn, so I have written a part of a lesson in English for you to read. The first one is "Necessary Instructions."

1. When any work is begun, first, God's help must be sought. This is the first work of every person.

2. Prayers must be repeated at the proper time, we must not omit repeating prayers five times in the twenty-four hours. If any work should come at that time, the work must be left; prayers must first be said.

3. The ninth month must be observed as a fast. If wealthy, one-fortieth part must be given, and a pilgrimage made.

4. Ablutions must be made, body must be clean and clean clothes must be put on. When prayers are read, they must be read very slowly and every single letter must be understood.

5. It is forbidden to eat or drink in the day-time, during fast.

6. If children fast it is a great merit to them.

7. Remember God; Do not let any bad words come upon your tongue, and do not listen to bad words.

8. Whoever does not give to God is a miser, and misers will suffer greatly in the day of judgment.

9. There is only one God; give your heart to God and believe Him.

10. Do not put an idol near you.

11. The Quran is the Word of God; one must not touch it with unclean hands, one must not turn one's back towards it; nor put one's foot near it. It must not be thrown down with disrespect.

Think about this lesson, and decide if you are thankful that you live in Canada and are taught about Jesus!

—MARY R. B. SELMAN.

IF YOU WERE LITTLE AH LIN.

How would you like to be born a Chinese?

And live all your life in Peking?
Instead of Jane, Julia, or Mary Louise,
To be only little Ah Lin;
To live in a house without comfort or light,

And sleep in a bed made of bricks,
To work without ceasing from morning till night,

And eat all your food with chopsticks?

How would you like not to know how to read

And thought quite too stupid to learn;

For women, so all the sages agreed,
With learning can have no concern;
To grow up in ignorance never to know
The pleasures a book may contain,
To live without letters and have to forego
The learning your brothers might gain?

How would you like to believe that a host

Of malevolent demons exist,
Each trying to injure and harm you the most,
And that each must be bribed to desist;
To be just a heathen and offer your prayers
To idols that never can hear,
Nor help you to carry your burdens or cares,
Though your worship be true and sincere?

How would you like, if you were a Chinese,

And lived far away in Peking,
If, instead of Jane, Julia, or Mary Louise,

You were only little Ah Lin;
To go to a mission school and to be taught

To worship the God who is true,
To read and to write, as every girl ought?

I think you would like it, don't you?
—Christian Meyer, in World Wide.

THE GREAT GUEST COMES.

While the cobbler mused there passed
pane,

A beggar drenched by the passing rain.
He called him in from the stony street
And gave him shoes for his bruised feet.

The beggar went and there came a crone,

Her face with wrinkles of sorrow sown.

A bundle of faggots bowed her back,
And she was spent with the wrench and rack,

He gave her his loaf and steadied her load

As she took her way on the weary road.

Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,

And led it home to its mother's arms,
Out of the way of the world's alarms.

The day went down in the crimson west

And with it the hope of the blessed Guest.

And Conrad sighed as the world turned gray:

"Why is it, Lord, that Your feet delay?"

Did you forget that this was the day?"
Then soft in the silence a Voice he heard:

"Lift up your heart, for I kept my word.

Three times I came to your friendly door,

Three times my shadow was on your floor.

I was the beggar with bruised feet;

I was the woman you gave to eat;

I was the child on the homeless street."

—Tidings.