

Canadian Missionary Link

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

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The Gift and its Return.

There are loyal hearts, there are spirits brave,

There are souls that are pure and true;

Then give to the world the best you have,

And the best will come back to you.

Give love, and love to your life will flow,

A strength in your utmost need;

Have faith, and a score of hearts will show

Their faith in your word and deed.

Give truth, and your gift will be paid in kind,

And honor will honor meet;

And a smile that is sweet will surely find

A smile that is just as sweet.

For life is the mirror of king and slave:

That's just what we are and do;

Then give to the world the best you have,

And the best will come back to you.

—Madelina S. Bridges.

CANADIAN MISSIONARY LINK

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THE WOMAN'S SHARE.

In the awful struggle which is now being waged in so many countries of the world, that struggle which one moment makes us shrink with horror from the mere recital of the sufferings and makes us long for peace, peace at any price; and yet that struggle which, in our stronger, our wiser moments, we know could end in no greater disaster than premature peace,—in that struggle men are giving of themselves without stint, withholding nothing—their money, their time, their thought, their lives—nothing is spared.

We say it is grand and noble; but what is our share in it all? Surely, surely, when the price of our safety and comfort is the lives of our soldiers and our sailors, it cannot be our duty to let life flow along in the easy channels of by-gone days—to accomplish our household tasks, to see our friends, to chat over our teacups, even to attend our occasional comfortable Club, Circle or prayer-meeting. Surely, if ~~such~~ conflict is necessary, as we all say it is; if it is entered into to uphold principles of righteousness and liberty, as we all agree it is, surely that great army of women in our land has something to do with it, some definite part to play.

And what is that part? We cannot actually fight; but we can, we should, and we must hold up the hands of those who do. And that task ought to be no easy one, and ought to lift every one of us out of our comfortable, smiling, well-satisfied complacency into the strenuous and toilsome path of duty, which may in some small measure approximate to the life of those who are defending us.

But how? The only task at the front which women can perform is the task of

caring for the wounded, and be it said to the honor of the women who are fitted for that service that they have responded so fully to the need that it is met and satisfied.

The first great service which occurs to us all to render is through the work of our hands, and through the giving of our money. The providing of what we may, either in the way of sewing or knitting, or in the way of money gifts, will, it is true, not save the lives of our men from the devastating fire of the enemy; but it certainly will do a very great deal to save them from the danger, almost as great, perhaps, of the fearful exposure to which they are subjected, and, when illness or wounds befall them, be invaluable and necessary to nurse them back to health. Not only so, but around us on every side, and forcing itself on the most retired and unconcerned of us, is the crying need of those dependents left behind by the soldiers, and of those whom war conditions have robbed of the chance to earn their daily bread. This is a service from which no one of us can excuse ourselves. We may not all give money, but we can give the work of our hands. We may not all give hours for handiwork, but we can give money. Too much of either cannot be given, and surely no one can feel she has done her "bit," as the English say, until she has contributed something to the pressing need.

Then, too, there is the service of prayer. If ever there was a time in our generation, in any generation for that matter, when the women of prayer—and that ought to include us all—had need to pray, had definite petitions to bring, had a call to "wrestle" in prayer, surely it is now. Our hearts are long

ing for peace; they are aching for the suffering and the dying; they are mourning with the bereaved; they are anxious concerning the preparedness for death of the men to whom the call comes; and, above all, we long that right shall triumph, and a highway be prepared for our God. From one source, and one source only, can our help come, and that is from God. Therefore, no one of us dares to excuse herself from this service also.

The gift of intelligent sympathy and appreciation is another one which we owe in this crisis. It is so easy for the woman whose life is busy, whose day is full, to find no time to acquaint herself, except in the most casual way, with even the daily progress of the struggle, much less with the hidden forces which have led to the loosing of this cataclysm upon us, with the great and unselfish motives of our own statesmen before and at the time of entering on the war; with the heroism of Belgium, and what it has meant to her; in short, "what it is all about" and what are the hopes we cherish for the future. We cannot appreciate the protection that is being given to us; we cannot wield the influence incumbent upon us in home and society; we cannot be patriots worthy the name, unless we let ourselves to know and understand the cause, the daily task and the hoped-for future.

And then we come to that service which one shrinks from mentioning—that service which is the greatest and noblest and at the same time, the hardest, the most heartbreaking, that it is given to women to offer—the sending out of their own to do their share. The heart shrinks in terror from it; the reason rebels at the necessity; but, nevertheless, the grim fact remains that at the present moment there is one way, and only one, in which the great issues of liberty can be decided, and that way

is by the sword. The call must have come to every man—the desire will come to most men—to fight their own battles, to do their own share. Every one must decide for himself whether or not that call is to the front. But certainly it can be the duty of no man to drift along.

"This is no time to play, to dream, to drift;

There is hard work to do, and loads to lift."

And to-day, as has been true through all the centuries, it is the task of the women to inspire their own with high ideals, to spur them on to duty, and to urge them forth to answer the call; and to do this, to follow in the trail worn smooth by mothers, wives and daughters since the world began, with smitten hearts, with the certainty of loss and heartbreak, but also with the consciousness that, like Esther, "it was for this time they came to the kingdom."

"In labors more abundant."

"Pray without ceasing."

"Give and it shall be given unto you."

"If, with sore affliction
Thou in love chastise,

Pour Thy benediction

On the sacrifice;

Then, upon the altar,

Freely offered up,

Though the flesh may falter,

Faith shall drink the cup."

A series of articles beginning in this number is that on the religious side of life among women and girl students in our colleges and schools. McMaster University, with its varied religious activities, is described to us by Miss Cline, of Class '15. We hope that letters from our other colleges and schools will follow.

CRY OF THE LITTLE PEOPLES.

(Richard L. Gallienne in The London Chronicle.)

I.

The cry of the little peoples went up to
God in vain;
The Czech and the Pole and the Finn
and the Schlezwig Dane:

We ask but a little portion of the green
and ancient earth,
Only to sow and sing and reap in the
green land of our birth.

We ask not coaling stations nor ports
in the China seas;
We leave to the great child-nations
such rivalries as these.

We have learned the lesson of time,
and we know three things of
worth:

Only to sow and sing and reap in the
land of our birth.

II.

Oh, leave us our little margins, waste
ends of land and sea,
A little grass and a mill or two and a
shadowy tree.

Oh, leave us our little rivers that
sweetly catch the sky,
To drive our mills and to carry our
wood, and to ripple by.

Once, long ago, like you, with hollow
pursuit of fame,
We filled all the shaking world with
the sound of our name;

But now we are glad to rest, our battles
and boasting done,
Glad just to sow and sing and read in
our share of the sun.

III.

And what shall you gain if you take us
and bind us and beat us with
thongs,
And drive us to sing underground in a
whisper our sad little songs—

Forbid us the very use of ur heart's
own nursery tongue—
Is this to be strong, you nations—is
this to be strong!

Your vulgar battles to fight and your
shopman conquests to keep,
For this shall we break our hearts, for
this shall our old men weep!

What gain in the day of battle, to the
Rus, to the German, what gain,
The Czech, and the Pole, and the
Schlezwig Dane!

IV.

The cry of the little peoples went up
to God in vain,
For the world is given over to the cruel
sons of Cain:

The hand that would bless us is weak,
and the hand that would break
us is strong,
And the power of pity is nought but
the power of a song.

The dreams that our fathers dreamed
to-day are laughter and dust,
And nothing at all in the world is left
for a man to trust.

Let us hope no more or dream, or
prophesy or pray,
For the iron world no less will crash
on in its iron way:

And nothing is left but to watch, with
a helpless, pitying eye,
The kind old aims of the world and
the kind old fashions die.

THE "SAVARAS."

Perhaps the readers of the LINK are not familiar with the fact that Canadian Baptists are responsible for giving the Gospel to others than the Telugus, who live within the radius of our Missionary sphere in India. Besides Telugus, there are thousands of Savaras, Paidis, Oriyas, Gadabas and Mohammedans, and it is to introduce these people to your interest and prayers that I write at this time.

The Savaras are a hill tribe, found chiefly in the hills situated north of Parla Kimedhi, although some are also found on the Tekkali and Palkonda fields. They number about 200,000. Some of them have settled on the plains,

among the Telugu people, many of whose customs they have adopted. The hill tribes live in a very primitive style, picking up a precarious livelihood by growing a little grain, herding a few cattle, and gathering firewood, the latter of which they sell on the plains. Formerly, these people were independent and paid no taxes; but about sixty years ago they came under subjection to the Parla Kimedil Rajah, and subsequently under the British Government, which extended its territory into the hills, and now draws a revenue from the people. The Savaras were accustomed to go into the forests and cut wood where they wished, but when a Government official, called a forest officer, was appointed, and lines were drawn, beyond which they could not pass without trespassing, they were indignant and said, "Who is the British Raj?" and began to dispute his authority. But when the police were called out they soon saw something of his power, and humbly submitted to those in authority.

Local affairs are managed by the head man in the village and by the priests. The latter must be acquainted with the customs and ceremonies to be observed at funerals, marriages, feasts, etc. Formerly, these two men settled all disputes, but Government is limiting their authority, and now it imposes fines and administers punishment when necessary.

Among Savaras infant marriage is the rule, and polygamy is practised. Strange to say, they consider the life of a woman of more value than that of a man. The fine for the murder of a woman is eight buffaloes, whereas that for a man is seven. If a wife does not like her husband, she may induce another man to marry her, in which case the price is a buffalo, a pig, or some liquor. Widows may remarry. Often they marry the deceased husband's younger brother, and thus hold the property; but if they marry a stranger

they must leave behind their own and husband's property, and the one who marries must offer a sacrifice to propitiate the spirit of the dead husband.

These people are not troubled with "change of fashion," for the clothing consists of one piece of coarse cloth, which is manufactured on their own hills. It is about a yard and a half long by fifteen inches wide, and often a woman's best cloth will not cost more than eighteen cents. They are fond of beads and necklaces of silver or brass. I have seen many fairly weighed down with various strings around their necks, of different sizes and colors.

They have no temples and are not image worshippers, but each village has a special place built, about the size of a doll's house, and in it the people say their goddess resides. Their religion is really Spiritism, for they believe in evil spirits and know nothing of good ones. When one dies, they hover around continually and do injury to those who displease them; therefore, they must be propitiated. Often liquor is offered, for it is believed that the spirits are fond of intoxicating drinks. Many, if not all, Savaras practise the giving of the first fruits to the goddess. All disease is caused by evil spirits, and so sacrifices of fowl, goat, and buffalo are offered to appease the wrath of the spirit and to restore to health the one who is suffering from disease. Right among these people, who are filled with fear of arch-demons, would be a rich harvest field for some young consecrated doctor, who could, through his knowledge, calm their fears, heal their bodies, and thus touch them regarding the Great Physician.

Now, what are Canadian Baptists doing for the salvation of these thousands of people? We have a Missionary, whose time and efforts are given entirely to these hill people. His home is in Parla Kimedil, but he is often away weeks at a time from his wife and family, teach-

ing, preaching, exhorting, dispensing medicine to the best of his knowledge, and doing the numerous other things that fill up a Missionary's life. Mr. and Mrs. Glendenning are from New Brunswick, and went to India in 1902. But the first Christian teaching was given to the Savaras long before they went to India. There was in Tekkali one called Herriamah, a concubine of a Rajah caste man called Gurahathi, and into her hands a Christian tract fell. She read it again and again, and finally showed it to her master, who reproved her sharply. She was, however, finally able to secure the interest of Gurahathi, and they in time procured copies of the Old and New Testaments, which they read and pondered together. Gradually, they came into the light and truth as it is in Jesus. He went to the nearest mission station and was baptized, and afterwards Herriamah followed. Later, they returned to Tekkali and lived in a little mud house; but shortly after this Gurahathi developed leprosy. Herriamah not being his legal wife, she was persuaded to leave him, and many were the trials that awaited this devoted servant of the Lord. Disinherited, driven from home, he took refuge under a tamarind tree, and there built himself a little hut. Here he gathered a few caste boys and taught them to read, and he also sent word to the Savaras from the near-by villages to come also. A number came, and from the teaching of this consecrated leper some of these became Christians, and thus the work among the Savaras was begun.

To tell what "God hath wrought" will bring us to the story of the Paldis; but that we will write again. Sisters! in the meantime let us pray for the salvation of these thousands of Savaras.

BARBARA MOULD.

January, 1915.

A cablegram has been received that Dr. Hulet, of Vuyyuru, and Mr. and Mrs. Gullison, of Bimlipatam, are coming for their furlough this coming spring.

THE SEARCHLIGHTS.

By Alfred Noyes.

Shadow by shadow, stripped for the fight,

The lean black cruisers search the sea.
Night-long their level shafts of light
Revolve, and find no enemy.
Only they know each leaping wave
May hide the lightning, and their grave.

And in the land they guard so well
Is there no silent watch to keep?
An age is dying, and the bell
Rings midnight on a vaster deep.
But over all its waves, once more,
The searchlights move, from shore to shore.

And captains that we thought were dead,
And dreamers that we thought were dumb,
And voices that we thought were fled,
Arise, and call us, and we come;
And "search in thine own soul," they cry;
"For there, too, lurks thine enemy."

Search for the foe in thine own soul,
The sloth, the intellectual pride;
The trivial jest that veils the goal
For which our fathers lived and died;
The lawless dreams, the cynic Art,
That rend thy nobler self apart.

Not far, not far into the night,
These level swords of light can pierce;
Yet for her faith does England fight,
Her faith in this our universe,
Believing Truth and Justice draw
From founts of everlasting law,

The law that rules the stars, our stay,
Our compass through the world's wide sea,
The one sure light, the one sure way,
The one firm base of Liberty;
The one firm road that men have trod
Through Chaos to the throne of God.

Therefore a Power above the State,
The unconquerable Power returns,
The fire, the fire that made her great
Once more upon her altar burns,
Once more, redeemed and healed and whole,
She moves to the Eternal Goal.

--The Chronicle.

EXTRACTS FROM MISSIONARIES' LETTERS AND REPORTS.

"The total attendance in the school is 184. Of these, 50 are in the Higher Elementary classes. Besides the regular quotas from the different fields, we have been asked to receive girls from other missions. We have two from the Godavari Delta Mission and two from the London Mission. As these do not come from our own Christian community full support is paid for them. The health of the boarding girls has been better than usual this quarter. I think the school is in a prosperous condition. Of course there are always plenty of little worries in a work of this kind, and one is apt to think that not much progress is being made from day to day; but it is always encouraging to think how many useful Christian women have gone out from this school and are witnessing for Christ in their villages."

MISS L. PRATT,

Cocanada Girls' Boarding School.

"The regular house-to-house visiting was much interrupted for a while by the heavy rains, but we tried to make good use of such days by meeting together for Bible study and prayer. One of the special things to record is our union meetings in Yellamanchili the first week in September. Miss Murray and I were led to call our Biblewomen together there for special meetings, and the Narsapatnam Biblewomen joined us. It was a week to remember, as we considered Christ's first coming and then His second. We know that He Himself drew near and opened the Scriptures to us, and we believe that this touring season will mean more because of the experiences we had together. Our women are up against the deadening, dulling influence of heathenism day after day, and such a week of happy fellowship inspires them for better, stronger service in their villages. At times the

terrible power of the forces against us presses hard upon us and we long for the mighty convicting power of the Holy Spirit to come upon this people, so deadened to any conception of the awfulness of sin. But we do thank God for putting us in the ministry, and are counting on the Word that is being sown to bear fruit to His glory."

MISS E. PRIEST, Tuni.

"Since the news of continued fierce fighting and British casualties have reached India, our people tell us that, principally among the Brahmins and Mohammedans, there is talk of what will become of the Christian religion and Christians when the Germans conquer the British and take India. The Brahmins claim that the Germans are students of their sacred books and will promote them, the Brahmins, to the position of religious teachers in the land, while the Mohammedans claim they have been promised the place of power by the Germans. Indeed, from what we are told, it seems that the downfall of the British Raj, and with it, Christianity, is generally predicted among the people of these parts. We have just returned from a two weeks' tour in Anakapalle, and wherever we have gone, even among the poor and ignorant, we have found a keen interest in the war, and frequently a query as to the fate of the British Raj. Of course, many think India the bone of contention. In the larger towns many read the daily papers and follow the course of events closely."

MISS A. C. MURRAY,

Yellamanchili.

"We have many callers at the house, and I give these much time. A good deal of religious conversation is carried on. The lack of conversions from the Hindus is a sorrow and a mystery. I

sometimes wonder if the Spirit does not work in men's hearts in this district. The Biblewomen are doing very well. One named Veeramamma, passed away the first of this month. She will be missed, as many women in the town loved her. She was a great lover and helper of the poor. Three women who worked in the hospital are doing Bible work. One is away now with her husband, preaching in the villages—a useful, helpful woman."

MRS. I. C. ROCHIBALD,
Chiacacole.

"It has been unusually rainy during the quarter, and many days - have not been able to go out at all. Sickness in the Mission family and at our next-door neighbor's (English family) also demanded considerable attention. I have also had a large number of visitors. When people come to see me I do not hesitate to stay at home and give them my time. Among them have been several who seemed to be believers, but none have come out. One special pleasure was the return of Narayanamma to our Christian community, the little caste woman who ran away last March while I was on tour. Yesterday I received a very kind message from her father, who seems pleased, since her caste is gone, to have her back with us. The war received a great deal of attention. The questions asked about it by women and village people are surprising. One morning in a village, after talking about the two great commandments, one quite ordinary-looking woman asked: "If such is the Christian teaching, why this war among Christian nations?"

MISS MAUDE HARRISON,
Parlakimedi.

"In July and August my visiting among the caste people was in the district near the Caste Girls' School, and I naturally met with an unusual number of our former pupils. In a Mohammedan house we were very cordially received by an old gentleman, who

seemed to be the head of the house. He gathered all the women of the household together to hear our message, and left us to talk to them. When we were leaving, he came to say 'Salaam.' He told me that he regularly read the New Testament. Later, when Papamma was ill, and I was visiting in another district, he stopped me one morning on my way from school to ask why no one was coming to his house. These are little things; but even such little things give us encouragement to think we are making an impression here and there among the people. I cannot recall a time when so many tokens of goodwill were manifested, so many little gifts presented. One day it was a fine fresh cucumber, another time a bunch of bananas, another time a coconut or a dish of mango pickle or fruits or sweets of different kinds."

MISS A. E. BASKERVILLE,
Cocanada.

"In every church we have more work each year and always leave work undone, but we are glad to be well, and rejoice in what we see in every village. There is more interest and less of fear and prejudice each year, I think. The Biblewomen often say, "It is different from what it was a few years ago." I often wonder if Miss McLaurin will see a difference. We will see when she comes. All are eager to learn, and over and over we hear the sentence, "Could you not come to our village once a month at least?" And yet, how can we?"

MISS C. ZIMMERMAN,
Vuyyuru.

"Our midsummer Conference kept me away from the Station eleven days, after which I paid a short visit to Palasa, to which place one of our Christian families has moved. I also spent a day or two at Tekkali. Special meetings and a week of heavy rain have prevented me from spending all my time in the regular work. I had hoped that one of the women in Dakamarri, baptized last year, would come to me for training. I was very pleased when told that she was desirous of doing so, and was disappointed when I learned that she had decided not to do so. We need more workers, and I trust that ere long they may be forthcoming."

MISS IDA NEWCOMBE,
Bimlipatam.

THE COLLEGE LETTER.

McMaster University.

Although greater emphasis may seem to be laid upon the intellectual and scholastic side of university life, yet other important interests are by no means neglected. It is the purpose of this short sketch to give some little idea of the various activities which touch the spiritual side of woman's life in our own McMaster University. Reference need scarcely be made to the fact that a chapel service, lasting for fifteen minutes, is held each morning, and that here the women's student body is always well represented. Each term one day is set apart as Fyfe Missionary Day. On this day practically all lectures are withdrawn and the students gather in chapel, where services of an evangelistic and missionary character are conducted. Class prayer meetings are a feature of this day also. All these services, with their earnest, devotional and inspiring atmosphere, have a large influence in the spiritual life of the College.

In addition to these gatherings of the whole student body, the women have their own separate activities, under the direction of the Young Women's Christian Association. This organization has a large and interested membership. Meetings are held every other week, at which addresses are given at different times by the students, members of the Faculty, representatives of the Dominion Y.W.C.A., Missionaries, pastors and visiting persons of note. In co-operation with similar organizations in other colleges in the city, McMaster helps to support a lady missionary in Japan. Voluntary contributions are made each month for this fund. Bible study and Mission classes, with an encouraging enrolment, are held during the year and prove very interesting and helpful. A week of

prayer for universities, missions and associational work is observed each term. Each summer one or more representatives are sent to the Y.W.C.A. Conference at the Elgin House, Muskoka.

During the college year many of the students engage in outside work, either in the Sunday School, teaching English to foreigners in connection with Memorial Institute, or the Evangelia Settlement, or assisting in other branches of Christian endeavor. A few of the women students have dedicated their lives to work in foreign mission fields, and have joined the Student Volunteer Band. Others are looking forward to spheres of usefulness and service nearer home. Whatever their position may be on leaving their alma mater, we feel sure that the women students of McMaster University will go forth with greater spiritual insight and strength to battle with life's problems because of the helpful associations and influences of their college days.

MIRIAM CLINE.

CIRCLE NEWS.

Calvary, East Toronto.—The Thank-offering meeting was held on Oct. 29th, with Mrs. Marler, our President, in the chair.

After devotional exercises, led by the President, Mrs. Bessey brought forward the names of four new members, whom we welcomed by singing, "Blest Be the Tie That Binds."

Mr. Kolesnikoff was the speaker for the meeting, and he gave us a most inspiring and interesting description of his work amongst the foreigners in this city, also at Fort William and Hamilton.

At the close of his remarks he invited help in the form of vegetables to help feed some of his men. Our women responded right well and sent over \$9.00 worth of vegetables a few days after.

We raised \$57.48 for our Thank-offering, which was divided equally between Home and Foreign Missions.

Our meeting for November was held at the home of our pastor, Mrs. Marler presiding. We met together to hear the reports from our delegates to the Convention. At the suggestion of Mrs. Fenton, our Treasurer, these three reports had been written as letters, which, after being read in our meeting, were to be sent to members who had moved away. It was a splendid idea, and did away with the formality of reports. We have reason to be proud of our delegates, Mrs. Fenton, Mrs. Tierman and Miss G. Herron. They made us feel that we, too, had had a glimpse in. Each report was entirely different, and truly characteristic of the writer.

Letters were read from absent members. A new member was welcomed.

A social time was spent, which all enjoyed.

E. REECE, Secretary.

Snelgrove.—On Friday evening, Dec. 4th, our Mission Circle held an open meeting in the church and we enjoyed a rare treat in having with us one of our Missionaries in the person of Miss Jones. She gave us an inspiring and instructive address on her work in India. Curios and three native costumes added to the interest. She showed the costumes by dressing three of our young ladies. The meeting was well attended, and the offering generous. Miss Jones also kindly gave an interesting talk on her S. S. work in India to the girls and boys at the Mission Band meeting on the following afternoon. We all shall be more interested in the Foreign work and Miss Jones' visit with us will be a source of inspiration for some time to come.

JENNIE THOMPSON, Sec.

Scotland.—A very successful Thank-offering service was held by the Women's Baptist Mission Circle in the

church on Tuesday, Nov. 3rd. The main feature of the programme was an interesting and helpful talk by Mrs. Barber on "Individuality." The offering amounted to \$50.25, which will be equally divided between Home and Foreign Missions.

Mrs. A. FIDLIN, Sec.

Ormond.—On the evening of Nov. 29th the Women's Mission Circle and the Mission Band at Ormond held an open meeting. As the Band was only organized in September, 1913, this was their first appearance before an audience. The Band sang, and 14 members gave a Missionary exercise, and seven girls gave a responsive sacred song. Music was also provided by members of the Circle. An address on India was given by Rev. J. A. K. Walker, a returned Missionary. The meeting was presided over by Mrs. Chandler, the President of the Circle. An offering of \$16.00 was taken.

JANET CAMPBELL, Sec.

We are hoping that the Circle Programmes, begun in this issue, and planned for six months to come, prepared by Mrs. W. L. Cline, will be widely read and prove of great assistance to Programme Committees throughout our constituency. Mrs. Cline plans to discuss the Mission Study Book for the year, "The Child in the Midst," and to combine with it information in a helpful form as to our own special work.

What is wrong?

Only one-fourth of the women of the Baptist Church are members of the Woman's Missionary Society!

The cure is Mission Study.

Get acquainted with God's Plan for the Whole World.

MISSION CIRCLE PROGRAMME.

PROGRAMME 1.

Study Book for 1914-15, "The Child in the Midst." Chapter 1, "The Child in Its Helplessness."

Bible Reading, Luke I: 5-14, 57-86, 80.

Clippings to be distributed and read by Circle members:

1—"Child Welfare is at the foundation of world welfare. Child nurture is the greatest science of the age. To arouse the whole world to a realization of its duty to the children is a propaganda in which all who see the infinite possibilities of the child should unite."

2—"One generation, one entire generation of all the world of children, understood as they should be, loved as they ask to be, and so developed as they might be, would more than begin the millennium."—Frances Hodgson Burnett.

3—"It seems to me our Women's Missionary Societies are just a great, beautiful, organized motherhood for the world, and the women don't half know or appreciate this or they would be swarming in by thousands and giving their money by millions." Solo: "Come, Let Us Live with Our Children."

(Page 53 in "How to Use Our Text-Book for 1914-15." Price 10 cents.)

Paper or Talk: "The Child in Non-Christian Lands." The Sufferings of Motherhood — Superstitions — Infanticide—Foot-binding—Infant Mortality—Ignorance—Cruel Treatment of Sick Children—Medical Practice or Lack of It.—(Material in Chap. 1.)

Exercise by Primary Class Children: "What Are You Going to Do?"—

1st Child: "There are millions of hungry babies in the world, mother. What are you going to do?"

2nd Child: "There are millions of ignorant mothers in the world. What will you do, mother?"

3rd Child: "Jesus said, 'Let the little children come to me.' Will you let them, mother?"

4th Child: "The little babies are so sick, mother. What can you do to help?"

5th Child: "They are all Jesus' little children, mother. How can you tell them so?"

5th Child: "Their mothers never heard of Him. What will you do, mother?"

1st Child: "I'll tell you what my mother does. She belongs to the Missionary Society."

2nd Child: "I'll tell you what my mother does. She fills her mite box."

3rd Child: "My mama teaches me to pray for these little children."

4th Child: "My mother reads me stories about these poor little children."

5th Child: "I'll tell you what my mother does. She says that when I am a man I may be a Missionary, and tell these children Jesus loves them."

6th Child: "My mother is going to let me be a doctor, to teach the other mothers how to keep their babies well."

Reading: "Mohammedan Babies and Christian Soldiers." (Page 40 "The Child in the Midst.")

Discussion.

We have heard enough to show us the terrible conditions of motherhood and childhood in non-Christian lands. Are conditions better in Christian lands?

What do the children of India need most? The children of China? Of Africa? Of Japan? If every child had a Christian home would all his real needs be met? Is it the duty of all Christians to carry the news of Jesus, the Emancipator of mother and child, to the remotest bounds of the wide world?

What are we doing for the Telugu and Bolivian children on our own Mis-

sion fields? Do we support any kindergartens? Who can tell us about the Home for the Untainted Children of Lepers at Ramachandrapuram?

If the women are slow in taking part in the discussions it is a good plan to distribute beforehand some questions and answers in order to get started.

Prayer.

O Lord Jesus Christ, we beseech Thee, by the innocence and obedience of Thy Holy Childhood, guard the children of this our land and of all lands; preserve their innocence, strengthen them when ready to slip, recover the erring, and remove all that may hinder them from being really brought up in Thy faith and love; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

Prayer for More Missionaries.

(a) That Dr. Marjory Cameron may be able to go this year to relieve Dr. Hulet.

(b) Another lady doctor to relieve Dr. Chute and Dr. Allyn.

(c) A lady Principal for Timpany School during Miss Findlay's absence.

Items of Interest.

It is said that there are about 100,000,000 children under ten years of age in China. Who can measure the responsibility of Christendom as it faces this army of little ones?

In Burma five or six motor boats carry the Gospel to the people. They are known as the "mosquito fleet," perhaps because they make a stir wherever they go.

The British and Foreign Bible Society reports that the astonishing demand for the Scriptures in Korea continues, and grows. During the first six months of 1912 the agents of the Society sold 335,000 books—24,000 more than during the whole of 1913.

China has 102 Y.M.C.A.s, with 75 foreign and 85 Chinese secretaries. The Associations own three million dollars' worth of property.

From Our Own Fields.

The past year has been one of our best in the way of ingatherings. In India, 845 converts were baptized, and 6 in Bolivia. During the past two years over 2,000 baptisms have occurred. An average of 1,000 a year is a great record. New churches have been organized and meeting houses erected, new schools opened, new and valuable workers added to the staff, new hospital buildings erected at Chicac le, new bungalows at Avanigadda and Vizianagram, and the beautiful Claxton Memorial Chapel at Vuyyuru. In Bolivia a new station has been opened at Potosi, and an evangelical paper started at Oruro.

In closing the meeting, all rise, and with bowed heads, repeat:

The Covenant.

Grateful that "I know that my Redeemer liveth," mindful that vast millions of women and girls can never hear the "tidings of great joy" unless a Christian woman be sent to them; remembering that Jesus made loving obedience the supreme test of discipleship, and that His last solemn command was "Go, teach all nations."

I gladly enter into this Covenant of Obedience that I will not cease to make offerings of prayer, time and money to the end that the daughters of sorrow in heathen lands may know the love of Jesus.

E. C. CLINE.

AN ACQUAINTANCE PARTY.

A good thing for Missions,—a good thing for your programme,—a good thing for the LINK, is this "Acquaintance Party," written originally for "The Helping Hand," of Boston, Mass., by Mrs. Foster, now of Hamilton, but adapted for the LINK by the mere changing of names of paper and editor. It is a dialogue, and a most interesting one: will make an excellent number on any programme, whether the meeting be a public one or a regular one, and will do much to increase interest in our paper and consequently in Missions.

Send for a copy.—Mrs. Moor, 517 Markham St., Toronto, has them,—5 cts. a copy.

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

TREASURER'S REPORT FOR DE- CEMBER, 1914.

Receipts.

From Circles—

Mt. Morest (thank-offering), \$6.55; Essex (thank-offering; \$8.25), \$12.00; Bethel (thank-offering, \$3.00), \$6.50; Haileybury, \$3.55; Peterboro, Murray St. (thank-offering), \$20.73; Guelph (thank-offering), \$10.00; Toronto, Calvary (thank-offering), \$28.74; Toronto, Walmer Rd. (thank-offering, \$74.35), \$103.33; Park Hill, \$3.90; Seotland (thank-offering), \$25.00; Cheltenham, \$2.40; Calton, \$12.00; New Sarum, \$4.00; Galt (thank-offering, \$7.75), \$10.35; Woodstock First (thank-offering, \$8.35), \$15.00; York Mills (thank-offering, \$14.25; Bolivia, \$11.50), \$25.75; Lindsay (thank-offering), \$9.00; New Liskeard, \$2.90; Toronto, Bloor St. Y.L. (thank-offering), \$10.00; Tupperville (Dr. Hulet), \$6.25; Bloomsberg (life membership for Mrs. John Moyle, for (Dr. Hulet), \$25.00; Simece Y. L. (thank-offering), \$20.00; Fonthill, \$16; Picton, \$6.50; Sudbury, \$10.00; Strathroy (thank-offering, \$25.00), \$27.60; Haldimand, \$2.00; Toronto, Jarvis St. (Xmas offering, Primary, \$12.50; Life Membership, Miss Eva Nasmith, \$25.00), \$88.25; London, Talbot St., \$18.00; Walkersburg, \$4.00; Walkersburg, Y. L., \$19.00; Tillsonburg, \$5.50; Toronto, Olivet (thank-offering for Tunj), \$40.75; London, Kensall Park, \$2.25; Mt. Forest, \$4.40; New Dundee (thank-offering, \$2.62), \$13.29; Mt. Forest (Bolivia), 68c; Hamilton, James St. Y. L., \$6.13; Gilmour Memorial (thank-offering, \$3.05), \$9.05; Gladstone (thank-offering, \$7.83), \$9.60; Colborne (thank-offering), \$3.30; London South, \$7.50; Stayner, \$1.62; Toronto, Bloor St. (thank-offering), \$73.05; Salford, \$1.25; Brooke (thank-offering), \$3.76; Mea-

ford (thank-offering, \$3.25), \$6.70; Warton, \$12.30; Atwood, \$5.01; Toronto, Calvary Y. L., \$3.35; Peterboro, Murray St., \$15.40; Fort William, \$11.75; Kingsville, \$6.00. Total from Circles, \$813.72.

From Bands—

Stratford, McLaurin (Xmas present for student), \$1.00; Toronto, Immanuel, \$2.00; Baddow (B. Veramma), \$17.00; Ingersoll (student), \$17.00; Baddow, \$8.25; Waterford (life-memberships, Mrs. Nellie Reynolds, Misses Mariel Slack, Marion Pearce, Laura Trusdale), \$48.00; Georgetown (life-membership, Miss Margaret Jeanne Allen), \$5.00. Total from Bands, \$98.25.

From Sundries—

St. Thomas Centre, Jr. B.Y.P.U. (student), \$17.00; Brantford, Park Phil. (T. Ratnam), \$5.00; Burch, Baraca Class (T. Sampson), \$17.00; Toronto, Walmer Rd., Mrs. Lloyd's Class (Tuni Bungalow), \$3.00; Toronto, Indian Rd., Treherne Club (student), \$4.25; Campbellford S. S. (student), \$10.00; Toronto, Bloor St., Mother's Bible Class (Biblewoman), \$25.00; Toronto, Bloor St., Berean Class (for Dr. Hulet), \$200.00; Miss Elizabeth Judd (for Tuni Bungalow), \$3.00; "A LINK Reader" (for Harmonium for Miss Murray), \$20.00; Estate of L. M. Harris, \$200.00; Miss M. Calder, \$1.75; "A Friend" (Biblewoman), \$25.00; Mrs. J. Woodland, \$1.00. Total from Sundries, \$532.00.

Disbursements—

To the General Treasurer, on regular estimates, \$1,030.33; to the Treasurer, \$20.83; Exchange, \$15.00, 15c; extra pages in LINK, \$55.00.

Total Receipts for December, \$1,443.97. Total Disbursements for December, \$1,106.31. Total Receipts since Oct. 21st, 1914, \$2,537.41. Total Disbursements since Oct. 21st, 1914, \$2,243.18.

MARIE G. CAMPBELL Treas.
Mrs. Glenn H. Campbell,
113 Balmoral Ave., Toronto.

Young People's Department.

OUR EDUCATIONAL WORK IN INDIA.

Outside it is the usual bare, ugly building, with small, iron-barred windows, plain white-washed walls casting a blinding glare over the hot, dusty road; but inside, oh! what a pretty sight. Groups of little olive-complexioned girls, with dark eyes brimming over with eagerness or mischievousness; black hair, well combed, oiled and plaited neatly; little brown feet laden with heavy silver or golden chains and anklets, swinging beneath the benches; shapely little arms, decked with many gaily-colored glass bangles and bracelets, clink-clanking musically with every movement; little fingers, adorned with many rings, grasping slate-pencils and slates. What an abundance of jewels and gaily-colored skirts and velvet jackets, and how busily all are working! Some are calling aloud their spelling, others their "number-work" or geography; a little class sewing in the corner; another group, with New Testaments in their hands, eagerly discussing a Bible story; through the open door, a glimpse of another little group, busily weeding and planting, learning how to do gardening. So much noise and confusion it would be impossible for us ever to learn anything, but these little Hindoo maids are quite used to it. This is a caste girls' school—a school where the children all belong to high or aristocratic families, who worship idols and do not believe in Jesus Christ. In our Mission we have eleven such schools, where daily nearly eight hundred bright little heathen girls attend, taught by Christian teachers how to read the Bible, sing hymns and pray. At night when they return home they repeat what they have learned to their families, who, in turn, after becoming

interested, send for the Missionary to come to the home to tell them more about this new story. Many of these little girls, although they have to go to their husband's homes when only eleven or twelve years old, have so profited by their lessons that they have ceased praying to idols altogether, and conduct family worship openly in their own homes, besides teaching hymns and Bible stories to others.

Now we have a very different picture before us. Crowds of little boys and girls, the majority with scarcely any clothing on, generally very dirty faces and tousled hair, laden with ugly brass jewels and beads, all sitting on the floor of a crude little mud hut or shed, laboriously tracing out A, B, C's in the little piles of sand before them which serve as slates. Here and there a properly dressed boy, with a clean face, is known by his appearance to be a Christian child. Yes, and there are many little naked babies rolling about everywhere. The parents have to work all day in the rice fields, and the babies are left in the care of older sisters or brothers, and so they all come happily together, the older ones to study, the babies to creep about contentedly, to coo, or cry, or sit on the little sand "slates." You can imagine what a wonderful man the teacher must be who can work in such confusion, for besides the scholars and babies, interested villagers generally stand around, passing remarks on everything. Then, too, there is the noise from the village, dogs barking, cattle lowing, drums and tom-toms beating, women quarrelling, and all the other usual din of an Indian village. And yet these children manage to learn, and from these rude little classes many bright boys and girls, later going to our boarding schools, become pastors, teach-

ers or Biblewomen. This is called "an elementary school," a school where all village children—east, east, or Christian children—may attend. In our 220 such schools we have nearly 7,000 children attending. Many, of course, learn very little before they have to leave and start out to work, but all attend long enough to thoroughly grasp the story of Jesus and His love, to say a prayer, to sing some hymns, and thus the seed is planted.

From these little village schools the Missionary chooses out bright boys and girls who have Christian parents, and sends them to the Boarding School, where they live for four or five years, gaining a good education, studying the Bible thoroughly, learning how to act politely, and, in the end, to be useful Christians, who can return to their own villages to teach and preach. At present there are eight of these large Boarding Schools, situated in suitable centres, where there are nearly 700 pupils enrolled. These Boarding Schools are almost like small villages, with the long rows of little cabins, schoolhouse, etc., and large numbers of boys and girls everywhere. The Missionary in charge superintends everything, giving out rice, meat, vegetables, curry powder, receiving fees from those able to pay them; attending sick ones; looking after the clothes, health, education and spiritual welfare of the children. In school hours everything is quiet and orderly. Clean, neat children study quietly to themselves, even as we do in Canada. Each class has its own room and teacher, pupils using slates and blackboards. Even the drill classes are carried on in splendid order, just as well as any Canadian class might do. But when the closing bell rings, what shouting, laughing, running and jumping there is! Football, racing, or Indian games among the boys are most popular, while in the girls' schools the older ones do "fancy work," crocheting, etc.,

or even join in a game of tag with the younger ones. Then work hour follows, when the children divide into groups under their appointed leaders, to draw water, or to pound rice, to carry wood, to clean their rooms, etc., and then finally, to have their evening meal. Thus, day after day, these children live happy, useful lives.

After leaving the Boarding School, a few boys, who do not desire to become pastors or teachers, go to Cocanada to enter the Industrial School, where, under a capable teacher, they are taught carpentering, and later in life are able to earn their own living as Christian men. Others, who desire to become pastors, enter the Theological School in Cocanada, where they receive a thoroughly good Bible training. Those who intend to become teachers enter the Teachers' Training School for two years, and then go out into the world to teach in the little elementary schools we spoke of.

The girls graduating from our schools generally marry pastors or teachers, and later take a most active part in their husband's work. Others, taking a further Bible course, become Biblewomen or teachers, while others, entering our Nurses' Training School, become valued assistants in our mission hospitals.

Our Boarding Schools are the recruiting stations for our future Mission work in India.

Pupils desiring further education, or those who intend to teach in Boarding Schools, continue their studies in the High School, either at Cocanada or Vizianagram. In these two High Schools there are nearly 1,300 students attending. Many Hindoo, as well as Christian young men, attending daily, are earnestly studying the Bible and gaining a knowledge of the One True Way.

Thus, altogether, in our Mission field over 8,000 boys and girls are learning to read the Bible for themselves. How

we should pray that every one of these scholars might shine brightly for Jesus. Would not the darkness quickly disappear.

Four years ago, one night, while cholera was raging in a little heathen town, when in nearly every home the death wail was being raised, the Missionary was hurriedly summoned to come to the bedside of a dying child. There was no explanation, only the request to come as quickly as possible. Wonderingly, the Missionary entered that little heathen home, but it was too late, for the feeble little light had already gone out. But the mother, standing by, weeping, presently explained why a Christian missionary had been called i-to that idolater's home. "You see, Amma," she said, "before our little Nagamma was married she used to attend your school, and she never forgot what you told her. Even when she was dying we tried to force her to call upon our gods to save her life; but Amma, she turned from them all, and saying only, 'Jesus, Jesus,' she left us."

There she lay, and just over her head, on the rough mud wall, there hung a picture of Jesus and His little lambs—a prize gained in school. The Missionary could not reply. Her heart was too full. She could only wonder in her heart why she had ever been discouraged, or ever doubted the wisdom of continuing her Caste Girls' School.

RUTH PHILPOTT.

"THE TEST."

Bessie lived with her rich old uncle. Bessie was penniless, but she was richer by far than her uncle. Mr. Grey laid up his treasures on earth, while Bessie stored hers in heaven. Bessie was as sunny-natured as her uncle was crabbed, which was saying a lot for Bessie. One year ago Rev. Mr. Dean led Bessie, in spite of her uncle's objections, into the waters of baptism, and

a happy girl she has been ever since, working always for her Master. She was as interested in Missions as her uncle was opposed to them. The young people had organized a Mission Circle, which they named "The King's Mission Circle," and they indeed labored hard for their King. Sad reports came to them from their missionaries; it was the old call for money. To raise the sum asked for, these earnest young people toiled early and late. They held bazaars, concerts, pantry-sales and everything they could think of. At last they were completely discouraged, for they still lacked ten dollars, and how to raise it none of them could see.

"Oh, dear," sighed Bessie, "how can we every manage that ten dollars! We have had everything under the sun in the line of entertainments and sales. I simply hate to ask these dear people for another cent. They have been so generous, and none of them are rich. The only person who could help us is my Uncle Grey, but I just know he won't, for he refused Margaret's mother only last month, when she went there for the Ladies' Mission Society. He says he doesn't believe in Missions. Just think of that, girls! He says we only go in for Missions for the fun of it. My, but he makes me mad! I wish I had just the chance to show him we are in earnest. Say, girls, let's go and ask him to help us. You know he hasn't refused us yet. Maybe he will listen to us. Say, let's go!"

None of the other girls looked very joyful over this plan, but they were willing to do any mortal thing for their beloved Missions. So it was decided that Bessie, Mae, and Margaret should be the committee to interview the crank of the neighborhood.

"Want ten dollars for Missions, hey?" cried Mr. Grey, when the girls approached him. "You mean you want it for your own use! Never saw a female

give a cent to anything useful in all my life. They go around begging, but I bet those heathens never get a cent of the money. You keep it for yourselves, to buy candy and sodas. Now, don't you! Own up, I say."

"I don't care if you are my uncle," said Bessie. "I think you are about the horriddest man ever. We DO give our money to the heathens, and we DON'T spend the money on ourselves. We would do anything in our power for our Saviour! I do wish I could prove it to you!"

"All right," said Uncle Grey. "I will take you at your word! You say you would do anything to prove you care for Missions? All right, here's a stunning little way to prove it. The Draws give a party for their young niece and nephew, from Toronto, on Friday evening. It is going to be a grand affair, I hear, and I bet you girls are going to fuss up for it for all you're worth. Very well; if you girls will agree to all go to this party in your plainest of school dresses, the ten dollars are yours! But remember, you are not to tell a single person about our agreement until the party is over. I bet that is more than your love for missionaries will stand, hey!"

This last sentence was delivered in such a sneering tone that it spurred the girls on, and they answered proudly that they would show him. They accepted of his plan, and walked out with their noses high in the air.

"Oh, dear," moaned Bessie. "I think he is the meanest man in the whole world. Oh, how can we go in our old clothes? I don't believe I can do it. What will those Draws from Toronto think of us?"

"Bessie," said Margaret, "we gave our word to that hateful old uncle of yours. Would you have us own our jaws up to him?"

selfes defeated by him! Think now he would laugh! Yes, I'll go in the worst clothes I can find, just to show him what I think of him."

Friday evening the girls entered the brilliantly lit drawing-room of the Draws together. They had come late on purpose. And how astonished their friends were! Mae was dressed in a blue calico house dress, Bessie in a green plaid two winters old, and Margaret wore a very much faded muslin. They were all neat and clean, but what a contrast they made amid all those other girls, in their dainty silks and chiffons. But the girls were prime favorites, and were soon in the midst of the merry games, enjoying themselves as if they were the best-gowned young ladies there.

Old Mr. Grey, looking on, saw this, and the one good quality he possessed was his love of what he called spunk. When he saw how the girls had braved the others by wearing their old clothes, he was filled with admiration. He stepped out before the astonished young people and requested their attention for a moment. He then told them the whole story, and how deserving Bessie, Mae and Margaret were. He said he was proud of them. And they had changed his opinion of Missions. He then called the girls and gave them the ten dollars, and nine other tens besides, and promised them all help for their future work. The party broke up with the boys shouting, "Rah! Rah! Rah! for the Missionary Girls!"

Mr. Grey kept his promise, became an honorary member of the Circle, and the Missions soon had no such a loyal helper as "that horrid old Uncle Grey!"

MARGIE ELLWOOD,
King's Mission Circle, Bothwell, Ont.

She is a staunch and true mission worker.



**Map of the
Telugu Country
SHOWING
BAPTIST MISSION STATIONS.**

TOTAL POPULATION OF TELUGU COUNTRY 20,000,000.
 DIVISION OF POPULATION BY RELIGION: 18,000,000 Hindus.
 1,000,000 Mohammedans.
 1,000,000 Christians.

Christian Missions: Stations are indicated by stars. A list of stations is provided in the text below the map.

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Published 1853

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