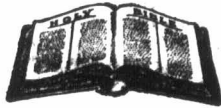


"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

**Baptist Foreign Missions
OF CANADA**



INDIA

OCTOBER 1905.

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THE
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No. 2.

CONVENTION NOTICES.

The Convention of the Women's Baptist Home and Foreign Mission Societies of Ont. (West), will be held at Waterford, Wednesday and Thursday, Nov. 8th and 9th.

The Twenty-ninth Annual Meeting of the Foreign Society will be held on the 9th.

DELEGATES.

Each Circle is entitled to two delegates for a membership of twenty, or less; 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 to the Women's Foreign Missionary Society.

CERTIFICATES.

Railway Certificates can be obtained from Agents at starting point on purchasing a first-class full rate (one way) ticket. If delegates travel over two lines, it will be necessary to purchase tickets and obtain certificates from each railway. These certificates are only good for use three days after the meetings close, and if the delegates go and return on the same line.

BOARD MEETING.

The Annual Meeting of the Board will be held in the Waterford Church, Tuesday, Nov. 7th, at 8 p.m.

ANNA MOYLE, Rec. Sec.

The Circles will have to appoint their delegates to the Convention at Waterford at the October meetings. Names to be sent to Mrs. Sanderson, Waterford.

Many of our readers will wonder at finding the W.B.M.U. Department omitted from the present number of the LINK, but, although not officially notified, we learn from their published report that the sisters of the Maritime Province had decided to discontinue it and publish a missionary paper of their own. We wish them every possible success.

REPORT OF BOARD MEETING.

The Quarterly Meeting of the Board was held Friday, Sep. 15th, Mrs. Firstbrook presiding. Sixteen members were present, Mrs. Ryley, of Lindsay, representing the out-of-town members.

It was a great pleasure to have Miss McLeod with us, on the eve of her departure for India; also Mrs. Pease, of Albany, N.Y., for many years the efficient Director of Toronto Association.

The Treasurer's report showed a decided falling-off in receipts as compared with the corresponding quarter last year; not enough money on hand to send the next remittance to India. Unless the Circles send in their contributions *quickly* we must close the year with a deficit.

A letter was read from Mr. Craig giving the information that the building of the Bungalow at Vuyuru would exceed the estimate by \$300. The extra expense is for things that are absolutely necessary in a climate like India, and yet we learn from the Treasurer's report that not nearly enough money has come in to cover the first estimate.

A letter was read from Mrs. Chute giving some interesting items about her little hospital, also one from Miss Hatch, giving an account of the burning of the Caste Girls' School at Ramachandrapuram.

Encouraging news was received from Miss Baskerville, whose health has improved so much by a visit to the hills that she is able to go out touring.

The meeting closed with very earnest prayers by Miss McLeod and Mrs. Pease and the singing of a verse of "God be with you till we meet again."

ANNA MOYLE, Rec. Sec.

We would call particular attention to the "Special Notice" from Treasurer at the end of her report. The funds have been coming in very slowly during the summer months, but all will realize how important it is that there should be no delay in forwarding them at once. The time of closing the books is drawing nigh and we do not want to have to face a deficit at our Convention.

A GRAIN OF MUSTARD SEED.

HE had passed her eightieth year, and her worldly possessions were the simple furnishings of two small rooms, and a pension that with wise management enabled her to live in what most people considered poverty, but which this sunny old saint counted as comfort, giving daily thanks for the bounty of the Lord who had not forgotten to "supply all her need" according to His promise.

She sat at her small table in the clean sunny room, an empty box open before her, and six little piles of money ranged about it—quarters, dimes, nickels, and three sprawling heaps of pennies. It was not an orthodox mite-box, a little sermon on red paper, duly supported by Scriptural quotations, but a square sided affair that had originally held mustard, and proffered no exhortation beyond the advice to "get the best," which is certainly Scriptural and applies to all the investments of life.

The mustard box was not an accident. It had been set apart years ago to hold the sacred tenths from the family income, and to Grandma no money could seem so precious as that which was gathered mite by mite in this trusty depository. Besides, was it not a perpetual reminder of the "faith like a grain of mustard seed," before which mountains removed, and of the kingdoms whose beginnings were like the smallest of all seeds, but which would surely fill the whole earth.

She was not very strong on figures, but she counted the piles over and over, footing up the amount with a stubby pencil, and shaking her blessed gray head over the sum total, for there were only two quarters, and pennies count up slowly even when they are new.

"Seems such a mite for a woman to give that has had goodness and mercy for eighty years in this world and is going to have it right along in the place the Lord has prepared for her. I just feel hungry to bring a big gift—a great overflowing cup of thanksgiving." But as she mused her eyes fell on the open Bible, and the smile came back to her face.

"Why, of course it's the Lord that makes the cup overflow. I daresay it was a small pot of oil that widow woman had till she began pouring it into her neighbors' pots and vessels. I'll trust

the Lord to make my offering overflow. He knows I'd love to do more if I could."

She took up her Bible to look for a text, but found it hard to choose among so many words of praise and promise.

"I'll fill the box up with promises," she said triumphantly, and, pleased with the idea, she wrapped each pile in a paper of its own, on which was written one of her favorite texts. Finally she lifted her gown and brought from the pocket of her petticoat a slim knit purse. She poured the small store of coins upon the table, hesitated a little, and then selected a dime.

"There," she said, "I don't really need milk in my tea—folks say it's wholesomer without—don't seem as if a body ought to expect milk and sugar both when the promise only says, 'Bread shall be given him: his water shall be sure.'"

The extra dime was winged with this petition, "Now he that ministereth seed to the sower, multiply your seed sown and increase the fruits of your righteousness," and then added to the precious treasure-trove.

"It's such a pretty day," reflected the dear old saint, "I believe I better carry my box right over to Mrs. Lawrence, so's it'll be on hand, case I can't get out to meetin' a Thursday."

II.

Mr. Lawrence, in his elegant office, was also dimly conscious that it was "a pretty day," and his tide of fortune having long ago set him beyond the need of being a slave to business, he came home earlier than usual, coming up the steps of his beautiful home as a sunny-faced old lady was coming down. In the library his wife was sitting smiling, yet tearful, with the dingy old mustard box on the olive-wood table before her, and the contents lying in state in a card receiver of precious jade and silver.

"Well, Jennie," began Mr. Lawrence, "are you taking account of stock? The mustard seems to be pretty low."

"Oh, Robert, sit down here. Yes, I am taking account of stock, and was just concluding that a good many items besides mustard were pretty low. Look at this, Robert, it is Grandma Ainslee's mite-box; she just brought it in for the Thursday missionary meeting."

"You don't mean to tell me that your Society takes money from a poor old body like Grandma Ainslee, and that you encourage her to give it?"

"She doesn't need encouraging. Giving her

mite to the Lord's work is the one luxury of her life, and I think nothing could make her feel really poor, but to be deprived of this pleasure. But look at this box. Every penny that goes into it means one penny less for her own comfort, but I don't believe she ever thought of it that way. It is just as it used to be with us in those blessed old days when we used to scrimp ourselves on gloves and cake and desserts to save money for an outing to the seashore or the mountains. We never thought of it as a hardship; it was getting the most out of the money and keeping out of debt. And, Robert, I've been thinking whether I really give anything in that spirit of delight, whether I am even keeping out of debt."

"If you mean to the Lord, of course we must always be in debt to Him; the best of us are only unprofitable servants."

"Dear, do you think we ought to be satisfied to be servants, when he has said we might be friends and come into such close relations that His work and His plans would be ours? I had a little glimpse this afternoon of how much love counts for in service, and how precious a child might be who wasn't able to serve very much, but just had boundless love and devotion."

Mr. Lawrence mechanically took up one of the little parcels and unrolled the paper. What a mite it was—only a fraction of what he had spent that day for his lunch—and yet here was a promise that was a pretty substantial endorsement of value sent along with it: "My God shall supply all your need, according to his riches in glory by Christ Jesus." One might venture to give liberally with that assurance to fall back upon, and the smallest gift was munificent with such a pledge added.

"She told me once," said his wife, reading over his shoulder, "that the Lord sent her that text at the only time she was ever tempted to break her established custom of setting apart a tenth of her income for the Lord's work. Her husband was in the army, and her children were small. They needed shoes, and the rent was nearly due, and with the month's wages came the news that her husband could no longer hold the place in the dispensary that had been temporarily given him, so that hereafter there would only be the pay of a common soldier to depend upon. She went away to pray over it and the Lord sent her this text, so that it was just as if it

had been spoken in her ear. She rose from her knees and put her tenth into the mustard box and went about singing without an anxious thought. Before rent day came another letter with news of her husband's promotion with an increase nearly double the amount he had lost.

Mr. Lawrence smiled at his wife's enthusiastic face. "Well, just suppose she had not had faith; do you think it would have prevented the promotion?"

"Perhaps not," said Mrs. Lawrence gently, "but only think how ashamed she would have felt that she had not trusted her heavenly Father, because the promise was there and had been for hundreds of years."

Mrs. Lawrence was summoned to the parlor to meet callers, and her husband, scarcely conscious of what he was doing, opened the other parcels of money, reading the texts and counting the small hoard. They were familiar words, for he knew his Bible, but if the Spirit who spake through holy men of old had moved this saint of the latest century in her choice of texts, they could not have been more like "sharp arrows of the mighty."

"If there be first a willing heart"—how much he had made of that—he had never grudged giving—it had been a pleasure, and he had counted this very satisfaction as a virtue that sanctified even small gifts—but why had he never really thought of this, "it is accepted according to what a man hath"? When had he given according to what he had? When had his gifts ever approached in generosity the giving of this poor woman? And what was that exhortation in the Old Testament, "When thou hast built goodly houses, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, thou shalt remember the Lord thy God, for he it is who giveth thee the power to get wealth?"

He had not forgotten God: he had given to many things, but not according to what he had, not as the poor woman had given, to the tenth of her income and even more. Why, a tenth of his income would mean—he hardly dared think what it would mean—and he had so many promising investments that were sure to return a hundred fold, but just now—he picked up the old box and turned it about in his hand: "get the best." it counselled, "get the best.") After all, was he getting the best? Was he not allow

ing the love of power and the fascination of success to absorb his thought, and dull his perceptions of spiritual things? Was the service the delight it once was? As riches increased had he not more and more set his heart upon them? In the stillness he could hear the little crackle of the wood fire upon the hearth, and a voice that seemed more a breath from far-off years whispering to his soul: "Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?" "I counsel thee to buy me gold tried in the fire, that thou mayest be rich."

He turned suddenly to the table, drew a check from his pocket, filed it out, and selecting the solitary dime that Grandma Ainslee had added to her thank-offering, wrapped the check with it in the benediction the apostle penned for the Corinthians.

And so it came about that when the mite boxes were opened, and the president read, "Now He that ministereth seed to the sower multiply your seed sown, and increase the fruits of your righteousness," the prayer was already answered, and Grandma Ainslee's grain of mustard seed had already increased the fruits of righteousness, and multiplied far beyond the thousandfold.—*Emily Huntington Miller, in Woman's Missionary Friend.*

CONDENSED REPORT OF LEPER MISSION AT RAMACHANDRAPURAM.

As we take a retrospect of the work among the lepers and their children, our hearts are filled with gratitude. Five years ago we commenced with one poor leper in a leaf-hut; our work was so little known, that one reporter not realizing that we were just beginning, facetiously remarked, that "The Canadian Mission" had opened a home for lepers and had one to give character to the institution. We have now 80 or 90 lepers and their children living in two compounds. In the newer compound nearer the town are the Dr. Philip's Memorial Home, the Physician's Residence, with the Dr. Kellock Home, the Town Dispensary and Reading-room attached. In the other compound are four well-built blocks with 17 rooms, with commodious verandahs, the Pastor's Residence and the beautifully arched Chapel with Dispensary attached, the

total plant costing \$4,250. Of the 200 helped by us 93 have been baptized and now there are only three adults in the Home who are not Christians.

Our work is becoming better known and though our main support is from the "Mission to Lepers," this has been supplemented by welcome gifts from England, Scotland and many parts of Canada. Outside gifts were received with special gratitude this year, as at one time we were in dire need and all available funds had to be brought into requisition. The lepers themselves offered to decrease their allowance till better times came rather than have any sent away, and even the little girls said they would do without their breakfast. New applicants had to be refused, the funds were exhausted and our own cash getting scarce, but special prayer was offered continually and the week's mail nearly always brought on the week's need. Perhaps I was over anxious, but it seemed no small matter to have 90 mouths to feed and 90 persons to clothe, besides, Christmas was near with its extra demands. A week before Christmas came the joyful Cable from Edinburgh, "sending remittance," then the remittance came just after the New Year and our hearts thrilled with joy and gratitude, for the Lord had turned our mourning into dancing; it was almost worth while being anxious to experience the joy of relief. Now, as we feel very strongly that the trial of our faith was good for us and the lepers, we do not regret it and count it among the "All Things." Special donations were received from native gentlemen without solicitation when we were short of funds. We have been honored with visits from Government Inspectresses of schools and had special treats from them. Our building accommodation is limited, some are living in leaf huts. We were beginning to save something for building when the wonderful news came that an anonymous donor had sent \$20,000 for that purpose. That money is still with friends in Edinburgh. It is desirable to have a new compound for the women and we are looking for a site, but no matter what price is offered no one seems willing to sell. We hope our readers will join with us in praying to the Lord who turneth the hearts of the children of men according to His will, that our Home may be enlarged and developed as required.

S. I. HATCH.

THE LEPERS.

"Cleanse the Lepers." Matt. 10: 8.
 "Have mercy on us." Luke 17: 13.

That tide of sympathy is stirred
 By which all hearts are made to feel;
 Because from India is heard
 The lepers' pitiful appeal.

As victims of that strange disease,
 Which slowly wears the form away,
 They have no hopes that cheer and please,
 There is for them no brighter day.

In utter loneliness and grief,
 As outcast wanderers they roam;
 Their helplessness implores relief;
 They need the comforts of a home.

In Galilee, before our Lord,
 A leper once was seen to stand;
 And he was soon to health restored,
 When touched by His health-giving hand.

Through us, who owe to Him so much,
 For present and eternal gain,
 He would extend His healing touch
 To victims of disease and pain.

May we unto His call attend,
 And rise at once our place to take;
 May we the needed succour send,
 And help the lepers for His sake.

T. WATSON.

Dalesville, Que., 1905.

EDINBURGH, SCOTLAND, AUG. 21, 1905.

DEAR LINK:—

During these months in this romantic old city, we have seen and heard much that might prove of interest to our Canadian friends. Especially were our hearts touched by a farewell service held in Morningside Baptist Church, on the occasion of the going forth of Rev. Frank Adrive, as missionary to the Congo. The parents were members here, and he was to be the Church's own representative on the foreign field. Several ministers and friends took part, emphasizing different phases of the one great work; but the addresses of father and son were worthy of special note. It was urged that no word of sorrow or regret be spoken in the meeting, for it was with joy that we must do the Father's will. Briefly the father stated, circumstances which led to the present, as "he knew more of these facts than the son." As a young man he had longed to be a missionary, but was unavoidably detained at home. When the baby

son arrived, the young parents very definitely committed him to God for foreign mission work. They rejoiced when in his boyhood he gave himself to the Saviour. At the age of sixteen it became necessary to choose his studies. The father asked "My son, would you not like a medical course, that you may become a medical missionary?"

Far indeed was that from his intentions, and the work of a civil engineer was chosen. He had seven years thorough training. The father's first keen disappointment had settled into the conviction that God's ways were certainly different from what he had planned, when one day while the two were alone, the young man opened his heart: "Father, I have something to tell you. God has been leading me, and I believe I am called to tell out His love among the heathen. *I must go!* I feared you would be disappointed when you had spent so much on my education." How comforting must have been the answer which burst from a full heart: "'Tis for this I hoped and prayed for many long years."

Arrangements were soon made for further preparations. He had four years in Pastor's College, then months of training in Livingstone Medical Mission, Edinburgh. Now that he was under appointment and about to set sail, both these servants of King Immanuel felt they had reached the crowning moment of their lives. The chief plea of the missionary elect, was for the prayers of the Christians at home,—prayer, that in his personal life he might prove faithful to God, and that he might be made a power among the heathen. Surely the congregation prayed as they sang, "Speed thy servants."

"Friends, and home and all forsaking,
 Lord, they go at Thy command;
 As their stay, Thy presence taking,
 While they traverse sea and land;
 Oh be with them,
 Lead them safely by the hand."

And many of us who listened, who saw the joy which lighted the earnest faces, prayed that like spirit might be in us, that with our whole heart we might serve Him who died, that we might live.

Your fellow worker,
 SARAH STUART BARBER.

What is there so broad, so deep, so high, so far-reaching, as this work for the hopeless womanhood of every land where Christ is not known and loved and obeyed.—*Lucy P. Noble.*

ADDRESS OF MRS. McLEOD AT CONVENTION,
VICTORIA, B.C.

" Looking over the past year's work in India, I was amazed to see what the Lord had wrought and yet how few, how very few were the prayers of the people here at home and it came to me—what would it not be possible to do if the people here were more faithful in prayer for the work. We are ever ready to ask the Lord for large, beautiful blessings for ourselves, but we forget to pray for those in the heathen land, and just because we at home forget to pray for them, many stumble. We forget that the great majority of them cannot read; we forget that they are surrounded by old superstitions and ceremonies, and so, I believe many stumble and fall because we are so low, so very slow to pray for them.

Last year 531 professed conversion, 531 came out from idolatry and acknowledged our God as their Savior, but they don't know Him very well yet, they don't know very much about Him; they have yet to understand the fulness of His love. Pray for them, pray for them.

In a certain village in Akidu, a man came out. Shortly after, that dreadful scourge, cholera, which strikes terror to every native's heart, visited the village. Before night that man had carried out seven of his loved ones, dead. The people of the village urged him to make a special offering to the gods, pleaded, urged and threatened. " See how angry the gods must be," they said, but he would not. In that, then almost totally heathen village, there are but three heathen households to-day.

And then sometimes it is measles or small-pox that comes, and, oh, how the Christian is urged to bring an offering to the gods, or at the beginning of the season to bring a chicken with the accompanying ceremonies. I beg of you, pray for the 531 converts. Oh, the temptation that is set before them and when one does fall, I do not blame that one so much as I blame the Christian people in the homeland, because they are not constantly and faithfully praying for the converts.

Pray for the native workers. Sometimes I am tempted to think that here at home, if we have given \$20 for the support of a Bible-woman or \$30 or \$40 for a native preacher, we think our responsibility is ended. This is not so—you have lighted a candle in a dark place but if it is to burn clear and steady and pure and

and bright it must be backed with constant, faithful prayer.

I would ask you to pray for the missionaries, those men and women who face the work, far away from their own people, in a land among people degraded beyond comprehension, in a land where the climate is trying beyond description. We see the effect in Dr. Woodburn, who has been very, very ill, and in Miss Baskerville. Miss Priest is constantly fighting the Indian fever. Last year Mr. Davis, broke down and was ordered home, and only last week did he reach Canada. For nearly a year he has been in London, unable to proceed with his journey. The doctors say he will never be able to return to India—never be strong or able for anything at home—so, pray for the missionaries. Make their health and strength a matter of definite prayer.

* * * * *

When one visits the different villages, one comes up against problems that never confront men here—for instance a man comes to me and tells me of a man in his district who wants to be a Christian but he has two wives—both wives have little children—what is he to do?

Another comes and tells me of a young girl, when she was a little child, her parents, then heathen, married her to a heathen. Her parents are Christians now. A Christian young man wants to marry the girl but there is that old heathen marriage, legal in the eyes of the law. Divorces are expensive in India, and in any case the heathen husband will declare that he is willing to support her. Oh, certainly he is quite willing and ready to do so. What can we do? We, here at home, are meeting problems far more easy

* * * * *

I ask you to pray especially for the missionaries who leave their children and face the work in the heathen land without them.

* * * * *

Perhaps you are saying, " Why go leave the children and go back to a country like that? One of the chief reasons is that it takes a new missionary nearly two years to acquire a working knowledge of the language and the people, and if fresh men were constantly being put in, the work would suffer.

The Mission Board never send out a missionary whom they have any reason to think will not

go back to the third or even the fourth time, if possible, and another reason is that a man or a woman who has been in the work in India is *never, never*, satisfied with the work here at home.

When a man comes back to the homeland where every man has an opportunity to hear the Gospel he can not forget the men and women, in the heathen darkness of India, who have never heard the message *once*, and he goes back.

In September we hope to sail and as we turn away from our cosy little home in Vancouver and the friends whom we have learned to love—this is our reason.

We have enjoyed our stay in British Columbia and our furlough in the homeland. Pray for us." The climax of the exercises reached, the meeting closed with prayer and the benediction.

UNION CHINESE CONFERENCE.

This conference, called by J. W. Lowe, of Laichowfu, "the biggest thing of a Baptist kind

seen in China, and also the best," was held at Shanghai, February 2-6, 1905. It promises to be a beginning of greater things for our work in that great land. Twenty-eight stations in eight provinces were represented by forty-six missionaries, nineteen of whom were missionaries of the Union, and twenty-seven of the Southern Baptist Convention. One-third of the delegates were women, others being prevented from attendance by the cold weather during that time. The conference was marked by a delightful and close spirit of brotherhood, a conviction of the duty to cease depending on other denominations and to do our own publishing work, and a deep realization of the necessity of educational work in primary, academic, collegiate and theological departments. One of the most notable decisions was that to publish a Baptist paper in England to represent the whole field, for the benefit of Chinese Christians and of home workers. The conference showed its own belief in its decision by subscribing enough to finance the paper for two years.—*Baptist Missionary Magazine*.

Our Work Abroad.

YELLAMANCHILI,
VIZAGAPATAM DIST., INDIA.
August 8th, 1905.

*To the ladies of the Baptist Foreign Mission Board
of Eastern Ontario and Quebec.*

DEAR SISTERS :—

The report of the past quarter must of necessity contain brief mention of your missionary's work as the months of April, May and half of June were spent in a trip to the hills and the latter half of June though spent in Yellamanchili was too hot to permit of much outside work, the thermometer standing above 90° in my room day and night and usually at 94° during the day.

As no holiday was taken last year it was very acceptable this year and somewhat prolonged partly on account of the reports from the plains of great heat and partly because it was deemed necessary.

The Bible-women however, worked as usual with the exception of two or three who rested during the hottest weather. They, seven of them, report an aggregate of 40 villages visited 106 times; 740 houses visited; an average of

28 regular pupils of whom an average of 4 are Christians; 10 Sunday Schools with an aggregate average attendance of 82 children visited 116 times.

They report interesting cases in several places.

The youngest worker, Nookamma, who joined the staff last year is proving very satisfactory. Accompanied by her chaperon she visits nine villages. She reports excellent hearings in Penugrole where two, father and daughter, were baptized last and where a number are asking for baptism this year. In this village she mentions specially the little daughter of a blind man who learns with great eagerness the hymns and texts. (The blind man and his wife were baptized last Sunday. The little girl applied for baptism and answered well the questions asked her but her baptism was delayed on account of a difficulty in connection with her marriage which took place about three years ago. When this matter is properly adjusted we trust that she may have an opportunity to confess Christ.)

There are three interesting caste women in this and an adjoining village. One of them, a weaver caste woman, mentioned in a previous report

continues to go to the Christians in the outcast quarter for instruction in the things of God. We would ask your prayers for this woman in whose heart we believe the Spirit is working.

Nookamma reports also some spiritual improvement in a Christian woman who has been rather indifferent. In the hot season this woman was afflicted in her body. Constant prayer was made for her and sympathy shown so that when she recovered her heart was softened toward God.

During our absence in the hot season Blandinamma made a tour of some of the out-stations on our field. She was accompanied by old Rachel and returned like "the seventy" full of joy and enthusiasm at the reception given them and their message. Her soul-stirring report at the June meeting occupied about an hour's time. It was touching to hear of their faithfulness in witnessing for Christ at railway stations, on trains, at their lodgings, in the homes, etc. They went sowing "the seed beside all waters."

Blandinamma has added to her prayer list the name of one woman whom she met at a railway station. This woman, who wore the dress of a religious devotee, had made many pilgrimages but was very unhappy on account of what seemed like visits from the evil one himself. Blandinamma told her of the one "might to save," and invited her home with her to stay until delivered from the power of the evil one. The offer of course was not accepted but the woman gave Blandinamma a cordial invitation to visit her and went away repeating in Telugu, "Jesus, my refuge," "Jesus, my refuge." Will those who read this offer up a prayer that she may indeed find in Jesus a refuge from the assaults of Satan?

Another caste woman, a widow, whom she met on the train was much surprised that Blandinamma, though a widow, should be permitted to wear a little jacket which she, for that reason, had been obliged to discard. She expressed great weariness of the Hindu religion.

Throughout their tour our two Bible-women paid much attention to the children who flocked about them. In one village they had interested listeners until midnight. I hope for such good from this tour as Blandinamma is such a beautiful type of native Christian womanhood.

Solomon, the children's evangelist, carried on, more or less regularly, during the quarter fourteen evangelistic schools in the villages near and

two schools in Yellamanchili. The schools which are held on the different days of the week cannot, strictly speaking, be called *Sunday* schools. Since coming from the hills I visited and examined his work and was much pleased and encouraged to find that Solomon had not only succeeded in teaching the children *something* but had won the goodwill of the children to quite an unexpected degree.

At present I feel that the large S. S. pictures are a great help in creating interest and the small ones as reward, the children like them. Of course, if freely used, a large supply of the latter is needed. Little Ruth Ayer's contributions have been very acceptable.

I am looking forward to possessing at least one good set of large ones on the Life of Christ, although several sets could easily be made use of. I have been asked by the Yellamanchili workers to secure a set for each worker. This of course is a large request.

Another feature of the Sunday School work is the interest exhibited by the parents or elders, caste and outcaste, who gather in their respective quarters about the little groups of children squatted on the ground by their teacher, usually in the shade of the little village temple. In this way old and young alike are learners as examination day frequently proves. It is not unusual for the elders to prompt the children when their memories fail.

This work which is increasing in all our fields is certainly of the Lord and we ask for it your earnest prayers.

The Caste Girls' School has not flourished during the past quarter. The head master who was taken ill with typhoid fever in February is only now able to work a little. His wife who was laid aside for some weeks at the birth of their little daughter, was able to resume her work in May only. Then the unusual heat and the usual weddings of the hot season did not tend to increase the attendance. However, I found upon my return that those who had attended had made real progress. We look forward to brighter days now.

Not having been able to secure a suitable horse has been a source of disappointment. I am still obliged to travel by "pullman." This doubtless is advantageous to the men who *pull* and *push* but has the disadvantage for me that the cart does not fit the ridges between the fields and so

I must walk a good deal. Walking makes one so hot and consumes so much energy.

An Englishman, a civilian, recently remarked in my hearing that all Europeans in India should walk fifteen miles a day. His little wife, who usually accompanies him on his tramps, thought he should make it ten.

This may suit civilians but missionaries require all their strength in the imparting of their message and naturally begrudge any unnecessary expenditure thereof.

Thus I have recorded a few items of interest (perhaps) from the past quarter's work but the fact remains that the great mass of the people still sleep the sleep of death.

Oh, for the showers on the thirsty land,
Oh, for a mighty revival;
Oh for a sanctified fearless band
Ready to hail its arrival.

At our recent Conference we thought and prayed about this. The majority of our missionaries think that in many parts the people have a sufficient knowledge of the gospel for the Spirit to work upon. Let us all unite in prayer for the speedy coming of "the times of refreshing from the presence of the Lord."

Your representative in India,
ANNIE C. MURRAY.

A TELUGU MISSIONARY'S LETTER.

The following are interesting extracts from the letter of Mr. Chiragudi Ramaswami, to our daughter Irene. He first came to us in 1891, the year and almost the month of Irene's birth, and remained as our house servant till we left for first furlough in 1895. During that time he was led to Christ, largely through Mrs. Laflamme's constant, faithful teaching, and baptized in Yellamanchilli, then our station, in 1892. When we left India he entered the seminary at Samal-hota, graduated from the Theological Course in 1897, and returned to the Yellamanchilli field where he has since labored. For some years he has been one of two preachers, supported by the Telugu Baptist Home Mission Society on the most needy part of our mission area. He is self-taught in English and so not accurate. But I give his letter just as it came as an illustration of his creditable ambition to master the language, and of the workings of his mind.

H. F. LAFLAMME.

"NAKKAPALLI, 30/5/03.

"DEAR SISTER IN CHRIST :

"I carry the Gospel to 40 villages and have to preach to 20 thousands person. I spread over the Gospel by selling Bibles and New Testaments, Gospels and all other Books. Ravi Paper is very useful to have a Religious conversations. We distribute hand balls (bills), messenger of truth. I preach often in the streets. 2 persons are baptized on 2nd April, '05, by Dr. E. G. Smith, they belongs to Village Vathulapalam, 1 1/2 mile far from *Nakkapalli. 4 fishes I have caught in Gospel net by the help of Lord Jesus. One has died before. Many are believing that Jesus is their Saviour but are not willing to baptise. I trust they will come out soon from darkness to light. I hope that Holy Spirit works here. I remember you in my prayers to bring you to India as a missionary. May God bless you and send you a good education and long life to work for the glory of God, and for the good of the people.

"I have made missionary travelling† in Ramachandrapoor Field churches. I have preached in many churches they proms to give 70 rupees. Mr. K. Nathan al so with me, he is very dood man, he had great Gospel work. . . . have three Sunday Schools.

"With best wishes,
"Yours brother in Christ,
"CHIRUGODI RAMASWAMI."

REPORT OF WOMEN'S MISSION CIRCLE, COCANADA, 1904.

Officers for the past year were :—President, Miss Robinson ; Vice-President, Miss Corning ; Secretary and Treasurer, Mrs. DeBeaux.

We have 22 members on the roll.

	R.	A.	P.
Money collected - - - - -	80	10	7
Balance last year - - - - -	9		
	89	10	7
Paid to Caste Girl School - - -	56		
	33	10	7
	S. DEBEAUX,		
	Sec. and Treas.		

* Nakkapalli is Ramaswami's headquarters.

† Missionary travelling is home mission deputation and collecting work amongst the Christians.

Our Work at Home.

SUGGESTED AMMENDMENTS TO THE CONSTITUTION OF THE W. B. F. M. S. OF ONTARIO (WEST).

ARTICLE 1.—See printed copy attached.

ARTICLE 2.—The main object of this Society shall be the evangelization of the women and children of heathendom by (a) aid to lady missionaries and other special laborers; (b) the employment of native agencies for this work; (c) provision of suitable means for work. This object it shall seek to accomplish through "The Foreign Mission Board of the Baptist Convention" of Ontario and Quebec, to which it shall be auxiliary.

ARTICLE 3.—Any woman may become a member of this Society by contributing \$1.00 a year to its funds, and any woman may become a Life-member who contributes \$25.00 in one year, or for whom that sum is given in special offerings. A Life-membership cannot be constituted from the regular membership fees of a Mission Circle. Any one may be constituted a Life-member of the Bands of the Foreign Missionary Society by the payment of \$10.00 specially raised and designated for the purpose in one year, and upon payment of \$15.00 additional, in that or any subsequent year, may become a Life-member of the Society.

ARTICLE 4.—This Society shall carry on its work through a Board of Managers who shall be elected at the Annual Meeting of the Society in convention, consisting of not fewer than 24 nor more than 40 ladies, in classes of 8 members. One class shall go out of office at each Annual Meeting, their places to be supplied by a new election, and any vacancy in any other class may also be filled. In addition the Society shall elect the President and two Vice-Presidents annually, but they shall not be required to assume the duties of office until the close of the convention. All members whose terms of service expire shall be eligible for re-election. Nominations in writing may be presented by the Recording Secretary of the Board, and the opportunity shall also be given to the meeting to make open nominations. The election shall be by ballot, unless dispensed with by a majority vote. After the election the Board shall appoint the following officers:—Two or more Corresponding Secretaries; a Recording Secretary, and a Treasurer, with such additional officers as may be deemed necessary for the work. All officers of the Board and Associational Directors appointed by the Associations of this Society shall be ex-officio members of the Board.

ARTICLE 5.—See printed copy.

ARTICLE 6.—See printed copy; note two changes of words and clause added.

ARTICLE 7.—See printed copy note "Officers" in place of a partial list.

ARTICLE 8.—See printed copy; note plural form in two words.

ARTICLE 9.—To read as printed with the exception of the last sentence; as revised: "All are invited to attend the meetings and may take part in the discussions but only delegates, officers and members of the Board, and Life-members shall be entitled to vote."

ARTICLE 10.—Change in a mark of punctuation.

By-Laws of the Board of Managers, see printed copy, and notice the foot note.

All of page four to be dispensed with.

A CALL TO THANKSGIVING.

FOR some years past, many Circles of Ontario West have set apart the November Circle meeting as a Thank-offering service for Home and Foreign Missions. Will not every Circle this year plan for such a meeting? We all have so much to be thankful for—prosperity on every hand, and spiritual blessings in the home and in public service. Surely it is well for us once a year, as the harvests are gathered, 'ere the work of the winter is fully entered upon, to pause and offer to our King sincere and thoughtful praise for another year of blessing and service.

Some of us have memories of unexpected mercies to thank Him for. Answered prayers without number have been ours; while to some has come the sweetest joy that earth or heaven can witness—the consciousness of being used to lead another soul to Christ. Have these been your experiences, or has it been your lot to learn through illness or pain or disappointment, the deeper meaning of the words, "fellowship with Christ's sufferings"? For all these experiences we would offer thanks—nor forget, amid the personal mercies, the larger interests of Christ's Kingdom.

Shall we not take a little time apart and alone with God, to reckon up His mercies, and then gather in our Circles, to give thanks and offer gifts to Him whose gift to us was His well-beloved Son?

"Give unto the Lord the glory due unto His name. Bring an offering and come unto His courts."

ISEBELL FIRSTBROOKE,
Pres. W. B. F. M. S., of Ont. W.
CARRIE H. HOLMAN,
Pres. W. B. H. M. S., of Ont. W.

N. B.—As the Circles are Union it is expected that the offerings will be divided between Home and Foreign Missions.

ASSOCIATIONAL REPORTS.

OTTAWA.—The seventeenth annual meeting of the Women's Mission Circles and Bands of the Ottawa Baptist Association, was held at Ottawa, in the Fourth Avenue Baptist Church, on June 22nd, 1905. According to resolution carried at the last Board Meeting, the business session was opened in one of the class rooms, at 9.30 a.m., the President, Mrs. H. J. Metcalfe, in the chair. After devotional exercises the election of officers was proceeded with and resulted as follows: President, Mrs. H. J. Metcalfe; Directress, Mrs. D. McLaurin; Sec-Treasurer, Mrs. George L. Black; Supt. of Bands, Mrs. D. McLaurin. A letter extending hearty greetings was received from the Foreign Mission Board and read by Mrs. D. McLaurin. The news from India was very encouraging. Mrs. Parsons, of Ottawa, brought greetings from the Home Mission Board and also conveyed their thanks for the interest they had taken in Home Missions during the past year. On motion the meeting adjourned to meet at 1.30 p.m.

The public session was opened at 2 p.m., in the Church where a large audience was assembled, Mrs. H. J. Metcalfe presiding. The meeting was opened by singing, after which the President read the thirty-fourth Psalm, and Miss Frith, returned missionary, offered prayer. The minutes of the last annual meeting were read, and adopted. Mrs. D. McLaurin presented the reports from Circles and Bands. Twenty-two Circles reported, some, though weak in numbers, were strong in faith. A summary of the financial statement showed the total amount raised by Circles to be \$1,212.43, while the Bands contributed \$134.70. Total, \$1,347.13, an increase over previous year's receipts of \$146.02. Number of LINKS taken, 143; of *Visitors*, 275. Rev. C. C. McLaurin ably presented the claims of the North-West Missions, the present favorable condition of the North-West for the reception of the Gospel. He came especially to plead for the people who had come during the last ten years. Eight thousand Baptists there responsible for one million souls.

A very helpful address on "Missionary Women," was given by our returned missionary, Rev. H. Laflamme. Much was gleaned from this address about our own devoted lady missionaries. Mr. Laflamme thanked God for the praying woman, the faithful worker, the great councillor, the great woman that could be put beside Miss Florence Nightingale. All these good qualities were found in our lady missionaries. We, with our missionary, thank God for the noble band of women.

Rev. C. J. Cameron spoke on "Home Missions." Why should we support Home Missions? Because they appeal to us as the great apostle "My heart's desire for my country is, that they should be saved." Moulton College was represented by Mrs. Glen Campbell. Rev. J. L. Gilmour gave a short address on "Grande Ligne

Mission." The meeting closed by singing "Blest be the tie that binds." The collection amounted to \$13.32.

NORTHERN.—The annual Associational meeting of the Circles and Bands of the Northern Association, held in Burk's Falls, June 29, were favored with pleasant weather, full audiences, and good programs. The President, Mrs. Bingham, of Burk's Falls, ably presided over the sessions. Mrs. S. Welpton, of St. Louis, Mo., led the prayer and praise service of the afternoon session. Mrs. Bingham extended a warm welcome to the delegates, and Miss A. F. Gillespie, of Stayner, responded. The President gave a short talk on "The Power of Little Things." The reports of the Circles and Bands were read. On the motion of Mrs. Sibbald, Barrie, seconded by Mrs. Hansuld, Milberta, the meeting voted that a resolution of sympathy be sent to Mrs. Stewart, of Milberta, whose absence, owing to the severe illness of her little daughter, was much regretted. A conference concerning the difficulties and joys of Mission Circle work led by Mrs. Sibbald, of Barrie, brought out many points of interest and help for Mission Circle members.

The evening session opened with Scripture reading by Mrs. Dayfoot, of Orillia, followed by prayer by Mrs. Stackler, of Midland. Mrs. Sibbald, of Barrie, gave the report of the Nominating Committee. The following officers were elected for the ensuing year: President, Mrs. T. Bingham, Burk's Falls; 1st Vice-President, Mrs. Peer, New Liskeard; 2nd Vice-President, Mrs. Grant, Collingwood; Director, Mrs. Cummer, Parry Sound. In her report, the Director showed the watchword of the Circles and Bands of the Northern Association to be "Progress." An interesting Home Missionary address was participated in by five young pastors—each of whom has had some experience on Home Mission fields. Rev. H. E. Stillwell, B.A., of India, made the address of the evening. With truthful delineation and rare pathos, he pictured for his hearers a few of the sad scenes of life in India. Mr. Stillwell's address was fully appreciated and aroused much interest in the idol-worshipping land of India.

R. CUMMER, Director.

THANK OFFERING MEETINGS.

MAITLAND ST., LONDON.—On Thursday evening, Sept. 7th, the Ladies' Mission Circle of the Maitland St. Church, London, held their Annual Thank-offering. The occasion was most interesting in many ways. The President, Mrs. Robertson, presided, making everybody welcome. The pastor, Rev. C. M. Carew, read the Scripture and led in prayer. The Rev. J. H. Hannah, B. A., B. D., who was unexpectedly present, spoke by request on "The Need of Foreign Missions." Mr. Chas. E. Evans gave

an interesting talk on the "Need of Home Missions." During the evening the Maitland St. orchestra rendered several selections, which were greatly appreciated by all. The church was beautifully decorated with flowers, palms and evergreens. The offering taken amounted to \$17.30. A very pleasing feature of the evening was the presentation of a purse of gold to Mr. Chas. Evans, who was about to leave for Woodstock College. Before closing there was a social hour, when refreshments were served, the orchestra playing meanwhile. In every respect and in the deepest sense, if we measure by spiritual tone and social converse, the meeting was a great success, and a blessing to many, if not to all.

O. B. CAREW,
Secretary.

WINCHESTER. — Our annual thank-offering meeting was held in the church, June 16th. Our pastor, Mr. Warner, presiding. We did not prepare a programme as formerly, but instead listened to a most interesting and inspiring address from Miss M. J. Frith, who went from this Circle six years ago to do mission work among the Hill Tribes, of Assam, India.

Our offering amounted to \$10.00. During the past year our regular monthly meetings have been small, owing to removals and sickness among our members, but large in blessing and profit to those who attend. We are encouraged to labor on. "We are laborers together with Him."

NEWS FROM CIRCLES.

COLCHESTER. — Our Circle keeps on the even tenor of its way, and on the evening of the Sept. 13th. we held an annual public meeting, which was largely attended. The evening was an ideal one, the moon shining forth in all its fullness, which made us lift up our hearts in thankfulness, as the weather invariably is a great factor for, or against, meetings in the country. Our President occupied the chair, and in the absence of the Secretary gave the report, showing that \$30.10 had been sent to missions during the year, an increase of \$3.04 over last year. We sent a box of clothing to St. Peter's Reserve. Our membership has not increased during the year, but the interest is still well sustained.

A very interesting letter was read from Mrs. Masse of Feller Institute. Our pastor, likewise, gave a very interesting account of his holiday, which he spent in New Ontario, visiting for a few days with brother Peer of New Liskard, when he had the pleasure of preaching awhile to the people.

Miss Florence Iler also added to the enjoyment of the evening by her sweet rendering of the beautiful solo, "The Better Land." The children contributed part of the singing under Miss Wright's leadership in a pleasing manner. A missionary exercise was given by eight ladies and a dialogue by four, bringing out the missionary spirit.

Refreshments were served during the evening and the offering amounted to \$11.62, to be equally divided between Home and Foreign Missions.

J. RITCHIE.

CLARKSBURG. — The Mission Circle at Clarksburg was organized on June 22nd, with eleven members all of them much interested. The following officers were appointed: Pres., Mrs. McLean; Vice-Pres., Mrs. Haines; Treas., Miss Wheeler; Sec., Miss Haines; Agent for LINK, Miss McEachren.

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

Receipts from Aug. 16th, to Sept. 15th, 1905.
(inclusive).

GENERAL ACCOUNT.

FROM CIRCLES. — Kenora, \$2.50; St. Thomas, Centre St., \$10.70; York Mills, \$5; Preston, \$2.52; Georgetown, \$3; New Sarum, \$5; Cheltenham, (\$2 for Bungalow, \$10 for Rebecca) \$12; Keady, \$3.50; Sarnia, (to make Mrs. H. C. Speller a Life-member) \$25; Brooker, \$3.13; Paisley, \$2.75; Toronto, Elim for Venkamma, \$9; Watford, \$2.30; Sturgeon Falls, \$1.28; Preston, for Bungalow, 75c.; St. Marys, for Bungalow, \$2.55; Oshawa, \$2.50; Toronto, Dovercourt Rd., \$8; Toronto, Bloor St. \$10; Ailsa Craig, \$3.90. Total, \$115.36.

FROM BANDS. — Scotland, \$2.50; Boston, (\$10 from Mr. Edward Cotton to make himself a Life-member, \$5 for Degala Paul) \$15; New Sarum, \$2.50; Port Arthur, for Yaldi David, \$4.25; Preston, for Bungalow, 25c.; Toronto, Bloor St., \$5.10. Total, \$29.60.

FROM SUNDRIES. — Mr. and Mrs. S. A. Brown for Biblewoman, \$5; Mrs. Thorpe's Bible class for Martha, \$6.25; Miss Louise McKinney, Bungalow, \$1.00; Mrs. Porter, for lepers, \$2; Mrs. Chambers, for lepers, \$1; Mrs. Wm. Davies (\$100 for Miss Corning, \$60 for Vuyuru Bungalow furnishing), \$160; Middlesex and Lambton Association coll., \$3.25; Miss A. G. Iler, \$3.00. Total \$181.50.

Total receipts during the month - - - \$326.46

DISBURSEMENTS. — By General Treasurer — On regular estimates, \$650; Extra for lepers, \$2. Total, \$652.

Total receipts since Oct. 21st, 1904. - \$8,861 88
Total disbursements since Oct. 21st, 1904, \$10,846 73

EVA NASMITH,
Treasurer.

14 Maitland St., Toronto.

SPECIAL NOTICE TO CIRCLES AND BANDS.

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

The sums of \$1830.61 for regular payments and \$874.31 for Bungalow Fund are required before that date.

EVA NASMITH,
Treasurer of W.B.F.M. Society of Ontario (West).
14 Maitland St., Toronto.

Youth's Department.

THE CLOCK WITH THE MUSIC BOX.

On arriving at the pretty arched chapel for the lepers, which was beautifully decorated with bright colored mottoes, Scripture pictures and illuminated texts, and festooned with graceful chains made of rings of gay colored paper linked together, amidst the greetings of "Welcome Home" which resounded on all sides, one special object attracted my attention, and that was the dainty little clock on the table, which on being wound up, discoursed sweet music to us for about fifteen minutes.

I had heard a little about this clock, but I afterwards learned its whole history. This history I want to repeat for the readers of this, for in it is an example of the wonderful grace and loving kindness of God. The hearts of hearers at home have been thrilled at the hearing, so may the whole story thrill the hearts of many others.

L.— T. —, of the Kapoo caste, had been for some time a leper, but by training fighting cocks had managed to secure a sufficient living by prize fights and gambling. When told of the asylum in Ramachandrapuram for such as he, he had no desire to go, for he knew that there he could not gamble as he had done, neither could he drink and make merry with his friends, for as long as he has money, even a poor leper has friends. But the time came when the leprosy had greatly developed, the hands had lost their cunning, the money from gambling was not coming as of yore, the friends had dropped off one by one, and, as a last resource, the leper came to the home, bringing some of his ill-gotten gains with him. There were only a few rupees, but these he kept carefully hid.

His disease, and his bad habits more than his disease, had worked sad havoc with his countenance, and being so much worse than the others, he earned the name of "bad-faced" man, and by this name he was called. Dr. Hulet having given over certain individuals to individual Christians to especially work and pray for, gave this bad faced man to Dr. Joshee. Time after time he spoke to him and prayed for him, and others kept praying for him, but there seemed to be no response. He had no desire to go to the services, and did what he could to prevent others from going. One day he gave a little money to

someone who had waited on him, and this was one of the first indications of a new mind.

Dr. Joshee was attending him and trying to minister to his wants; but the physician's heart was often very sad as he ministered to these diseased ones, and still found so little response to his treatment in real healing. Though some were comparatively well-looking and had no open sores, others of them were indeed repulsive, and work among them seemed despairing, disheartening, disgusting. But one day this bad faced man needed special attention. He had been spoken to about his sins, for something of his former life was known. He had been told about a Saviour, the only Saviour, who was ready to save even such as he. When the doctor was trying to get at the root of those fearful ulcers with his lance, the worms began to crawl out, such ones we shudder at the thought of mentioning them. How much worse must the sight of them be! The man had been thinking of his sins, he saw these worms leaving his body as the doctor syringed and cleansed his wounds, and he exclaimed, "These are not worms: these are my sins coming out in the form of worms." And confessing his sins, which were many, he grasped the truth that even as the physician here was cleansing his body, so the great Physician was cleansing his soul from sin; and with the truth a great light flooded his soul, and shone out through his hitherto ugly, deformed features, and instead of despair, disgust, evil-mindedness, repulsion, there was as the shining of a bright light. The once sin-clouded eyes now shone with a new gleam of love and tenderness and devotion to the One who had done so much for him, even to the One who had saved his soul.

To the onlooker his face was as it were the face of an angel, such remarkable and sudden transformation had come to this one who had gone by the name of the "bad faced" man. The voice once used to the vile talk of the gambling holes and drinking bouts was now hallowed and used in uttering praises to God, the wonderful Saviour, and expressing a desire to confess Him by baptism. He also would like the four rupees in his possession to be given the Lord's work. Feeling a little doubtful about using money earned as he had earned it, they decided to buy a clock with it to be put in the church in memory

of what God had done for the "bad face."

How much this beautiful conversion meant to the attending physician who had made such prayer and effort on his behalf! So much was his heart moved by what he saw take place in the heart and countenance of this poor "bad-faced" leper that a new spirit of consecration took hold of him, and henceforth he felt that even the worst and the lowliest were worth looking for. God had specially shown him this miracle of grace that he might delight in his power and be ready for the humblest service. It was Sunday, and, on returning to the Telugu church that day, he felt constrained to interrupt the service and tell of his mountain-top experience.

Soon after this the saved leper entered the glory-land, cleansed, purified, sanctified, and for a memory left behind him this clock with a music box. Dr. Joshee in humble gratitude for what God had shown him, added his portion to the lepers' money for the purchase of it. So as this clock ticks the hours away to sweet music, so may the hearts of all those who see and hear beat again to the sweet music of God's love, which is so boundless that it can save even the soul of the greatest sinner, and make that sinner a means of blessing to others. S. I. H.

A HINDU BOY'S DILEMMA.

LAST Saturday afternoon there assembled on our verandah forty bright little caste boys for their lesson in the Bible. I took the older boys as usual and gave over the smaller boys to Solomon, the children's evangelist.

I called for a resume of the previous week's lesson, and one bright little lad of twelve or thirteen years gave me a minute account of the destruction of idolatry in Josiah's reign. I asked him what he thought of that and he said it was well, but when I questioned him as to what he would think if some one arose in this country and did the same his countenance changed while he said, "Oh! no, no, that would not do."

Then I read them in our lesson for the day what had provoked God to anger that he threatened such punishment upon the people, viz: "they had burned incense unto other gods." "For the same reason," said I, "your country suffers from famine and pestilence." He was ready with one of their arguments, "suppose these images are golden images, if they are melted down they become one mass, one god."

I took the Bible and read over two or three times the first two commandments. Then the little fellow said in English, "yes, yes, it is the truth, you tell us the truth, but our fathers and mothers say we must worship in the old way and we are in a dilemma."

Oh, dear reader will you not remember in your prayers these little boys who are in a dilemma, that they and their parents may know and follow the truth as it is in Christ Jesus.

MARY CHAMBERLAIN SMITH.

Yellamanchili.

Aug. 16th, 1905.

GO YE.

There's a call from the far-off heathen land,
O what can we give for the great demand?

We have not wealth, like the rich man's store;
We will give ourselves; we have nothing more.

We will give our *feet*; they shall go and go
Till the heathen's story the world shall know.

We will give our *hands*, till their work shall turn
To the gold we have not, but can earn.

We will give our *eyes* the story to read
Of the heathen's sorrow, the heathen's need.

We will give our *tongues* the story to tell,
Till Christian hearts shall with pity swell.

We have little to give, but by and by
We may have a call from the voice on high—

"To bear my gospel o'er land and sea,
Into all the world *go ye, go ye.*"

Though of silver and gold we have none at all,
We will give ourselves, for we hear that call.

—*Gospel in All Lands.*

A WISE INVESTOR.

We have heard of one bright little lad of thirteen who was given \$1.00 by his grandmother to be invested for missions.

He spent thirty cents for seed potatoes last spring and planted them himself. The crop brought him \$3.00 at "digging time." He invested seventy cents in chickens and a good round sum was the result. Who will do this or something equally helpful in sending the gospel story? Potatoes and chickens will not thrive well in some of our large cities, but there are many other ways to earn mission money.