

Canadian Missionary Link

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

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A Sacred Trust.

MY present earthly surroundings are a sacred trust given me by God; I alone am responsible to Him about them. Let me, therefore, see to it that I live them out, with a consciousness that His eye is on me for good. If it is earthly work I am called to do, then let me do it in a heavenly way. Let secular things be overshadowed by the spiritual. Whatsoever, therefore my hands find to do, let me do it with my might, as unto the Lord. I serve as a son an excellent Father; and I as a servant, obey my well beloved Master with a happy heart.

Canadian Missionary Link.

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THE BAPTIST WORLD ALLIANCE.

Rev. C. J. Cameron.

The Baptist World Alliance is a union in which the 8,000,000 Baptists of the various countries of this globe have representation and fellowship. The first meeting of the Alliance took place in London, England, in the year 1905. The second gathering has just closed its sessions, which met in Grace Temple, Philadelphia. The convention extended over seven days. Although the programme contained a fair variety of subjects, yet three-fourths of it was gathered around this central thought, "The Christianizing of the World." The first President of the Alliance was the prince of sermonizers, the late Dr. Alex. McLaren, of Manchester, England. After his death there was appointed as his successor the eminent leader of Non-conformity in England, Dr. John Clifford. The third president, elected at the Philadelphia gathering, is Dr. R. S. McArthur, who for forty-two years has been the pastor of the Calvary Baptist Church, New York. Canadians will feel gratified at this appointment as the President is a native of our Dominion, being born in the little hamlet of Dalesville, that is hidden away among the Laurentian Mountains of Quebec.

It is impossible to give a satisfactory report of the Alliance meetings in this brief article. I shall be content merely to give rapid glimpses of three mountain peaks that rise in majestic grandeur in the proceedings and deliberations of the Alliance.

The Roll Call of the Nations.

This was the most picturesque session of the whole convention. This event represents the world in miniature. Over sixty different nations were represented. When the name of a country was called by the President the spokesman on the platform gave a brief summary of the work carried on by the Baptist Churches and missions in that land. Some of the spokesmen used broken English, others foreign languages that had to be interpreted. The delegates of each nation-

ality were grouped together on the ground floor of the Temple, and as the appointed representative closed his address the whole delegation arose in a body and sang a verse of a national air or a hymn in their own language. Prominent among these speakers was the one from Argentina, Rev. Paul Beson, who gave his message in Spanish, with a fierce ringing voice. For ten years in his country he had led in the struggle for religious liberty, the separation of church and state, the secularization of the marriage rite, and the registration of births. He is called the Martin Luther of Argentina. Like Peter the Hermit his fiery utterance awayed the vast assemblage. At the close of his speech the audience impelled by the militant spirit of the man, sang for him the song he could not sing for himself, "Onward, Christian Soldier."

Ireland with a grievance was represented by Rev. J. H. Boyd, of London, Ont., who was proud to speak for one of the smallest of the tribes of Israel.

The spokesman for Canada was Dr. C. J. Holman, who commented on the fact that his country dwelt side by side with her neighbor in peace. The Canadian delegation sang a stanza of the McMaster hymn and the National Anthem.

Some of these delegates had travelled more than three-fourths the circle of the globe—Rev. A. N. Marshall, late of Ontario, covering 18,000 miles from South Australia to Philadelphia, was surpassed by the delegates from New Zealand, who recorded 20,000 miles.

What a variety of race and color among the representatives—white, black, brown, yellow! What a Babel of languages—in number and varieties surpassing that of Pentecost.

The Roll Call in some degree may have been spectacular, but it was profoundly impressive, and showed in an objective manner that the Baptist message, which is the whole counsel of the Master, like a chain of gold, encircles the globe, binding people of all nations in one great brotherhood.

The President's Address

Bent and grey with the weight of threescore and fifteen years, but intellectually as vigorous as when he began preaching sixty years ago, Dr. Clifford in his official address stated the foundation principles upon which the Baptist Churches of the world have stood as upon the rock of ages. He asserted that the Baptist denomination is closely in tune with the marching spirit of the time, which is that of social service. He declared that the finest expression of the principles peculiar to Baptists is in the fact that the church is pre-eminently of the people. "The church belongs to the people," he said. "They cannot be longer excluded from it." The people in coming to their own in political, social, and educational affairs are likewise coming to their own in the direct management of religious institutions, and the tremendous growth of the Baptist denomination is a proof of the way in which the people are at last achieving that which belongs to them—control of their most vital and important institutions. "Let us then accept humbly our responsibility for leadership of the religion of the future and go forward to our place. Pioneers never get the best pay, but they do the best work, the work that lasts. Keep out of the firing line with your principles and nobody will know that you have them." At the close of the address Dr. Clifford received the greatest ovation of the entire convention. No greater demonstration—the Philadelphia press states—has ever been given any ecclesiastic in the City of Brotherly Love. The four thousand delegates that filled Grace Temple to its utmost capacity, cheered and shouted and prayed and wept, waved their handkerchiefs and sang the old heart-touching hymns.

Dr. Levering, in expressing the feeling of the audience to the speaker, said, "There will never be a time when we shall ever be on such a mountain top as we are to-day. Ministers, I say, forget your sermons, and the first thing on your return home read John Clifford's address to your congregations."

When quiet was restored Dr. Clifford, with tear-bedimmed eyes, replied: "You thank me for my address, but I simply take your praise and pass it on to God." Hundreds of handkerchiefs were now in use, not to wave a Chau-

taque salute, but to dash away the tears that suffused many eyes.

The Russian Exiles.

At the opening of the Congress Dr. R. H. Conwell, pastor of the Convention Church, called the attention of the delegates to the fact that the Russian Government is represented in the convention by spies whose duty it is to watch the thirty-two Russian Baptist ministers and missionaries. These spies, he said, would keep their officials informed of the work of the convention. He therefore warned the delegates to be careful to say nothing that would aggravate their troubles at home. Dr. Conwell said these spies had declared to him that the stories of reported persecutions of Baptists in their native land were greatly exaggerated, and offered to bear the full expense of sending two American ministers to Russia to make a thorough investigation into the conditions prevailing in that country as they did not wish to see their country vilified without cause. The refutation of this declaration of the Russian spies was given with tremendous force at the reception of the Russian exiles, when nearly thirty men gave personal testimony as to their suffering for the atrocious crime of preaching the Gospel. Man after man came upon the platform as Dr. Shakespeare, the European Secretary of the Alliance, introduced each one, giving a brief history of his life and service. There were tales of privation and cruelty endured for the sake of the faith dearer to them than life. As some of the Russians stretched out their hands towards the audience there could be plainly seen the marks left on their wrists by their prison chains, and more than one man bore on his face the scar left there by the cruel Russian knout—bearing in his body the marks of the Lord Jesus. In simple language they told the story of the bitter persecution to which they had been subjected. The pictures they drew needed no coloring to bring the reality home to the hearts of the hearers. Many of them had served long terms of imprisonment in the frozen solitudes of Siberia. One minister who had been badly beaten by the police had baptized 2,000 converts, often administering the ordinance at night. Another, who has baptized, 1,500 people, was forced to work in a treadmill during the period of his

imprisonment. As each man stepped forward he was greeted with a round of cheers. Two of these heroes might be mentioned, Rev. William Fetler, pastor of the Baptist Church of St. Petersburg, who is the missionary statesman and outstanding leader of the Russian Baptists. He has to answer the charge against him of preaching, at his trial, which takes place in a few weeks. Before the Russian Government would allow him to leave the country temporarily they demanded \$2,750 bail. When Dr. Shakspeare learned of this state of affairs, in the name of the Alliance he at once sent the money. A few days later he received from Mr. Fetler the telegram: "Across the frontier." When the money arrived Mr. Fetler acted immediately, for the Russian Government frequently revokes its orders and permits.

The autobiography of Rev. V. Pavloff repeated by himself was a story of struggle against persecution. Since he was converted, at the age of sixteen, when he began to preach, time after time he was arrested. He was exiled to Siberia for four years, he paying his own travelling expenses (1). As a result of his personal work among his fellow-exiles one hundred and fifty of them were converted. While he was in prison his wife and child were stricken with Asiatic cholera, both dying without seeing him. Are not these Russian missionaries the spiritual successors of Latimer, Bidley and Cranmer?

The closing address of the convention was delivered by Dr. Geo. W. Truett, of Texas, on "Baptists and the Coming of the Kingdom—in America"—an appeal of rare pathos and power. The venerable President in declaring the meetings of the Baptist World Alliance closed, with characteristic hopefulness, announced: "We'll meet again in five years' time in Berlin, Germany."

SOUTH AMERICA—FACTS AND SKETCHES.

South America has a population of nearly 45,000,000.

Of its ten republics, Peru has not yet granted religious toleration.

Several hundred tribes of Indians—civilized and uncivilized, are living in the interior and probably not more than thirty tribes have had a missionary.

There is as much liberty to preach in the open air in many of the countries in South America as there is at home.

For material wealth, there is no country richer; for spiritual barrenness and need, it exceeds any other country, and yet it is "The Neglected Continent."

No country has such a scarcity of workers as South America. One can easily travel hundreds of miles and not meet a missionary.

Apart from the Indian tribes, no country has such easy languages—Spanish and Portuguese are the two mostly spoken.

Few fields are healthier than South America, there being a choice of every variety of climate, from tropical heat to cold, wintry blasts in the extreme south.

There is a vast difference between the church of Rome at home and that in South America.

Though the unchanging spirit and aim are the same—to subdue and dominate all men—the method of procedure is different.

The character of the priests is different—here one can respect them (as men). In South America the immoral condition of the priesthood is proverbial.

The doctrine differs as widely as the character. At home there may be some truths, though there is much error; in South America it is mainly Mariolatry, Saintolatry and Idolatry.

It needs to be constantly reiterated for Christians are slow to take it in and slower still to act! The Bible is a forbidden book in South America. It is destroyed to-day as readily as in the times of the Inquisition.

The only hope for South America's people is God's Word, and this Rome hates.

It is not generally known that most of the governments in South America are out of sympathy with the church. The former are working for progress and liberty along all lines, the latter prefers the old darkness and superstitious slavery to the church.

With few exceptions, men do not support the church by their presence, unless on special occasions through custom. It is the women who come under the spell of the priest and through whom the priests work in the confessional.

MISSIONARY NEWS.

One of the aims of all mission societies is to bring the native church to independence and self-support. This is being accomplished in some degree in many lands, but in Samoa the task is fulfilled. The native churches have erected buildings, churches and schools, free of charge to the Home Boards and free of debt, and support not only their native pastors entirely, but the white missionaries also.

A leading paper of Japan has been stating and deploring a fact which seems to be making itself unpleasantly prominent in Japanese life. That is,—that Buddhism has lost its hold on the strongest life of the country, that no other religion is taking its former place, and that a large proportion of the young men are glorying in the fact that they have no religion at all. Surely the Christians of the world will step in and by every means possible secure this wonderful nation to Christ's Kingdom.

The University of Michigan has a large project before it, which promises to come to completion. They plan to establish a high school and future university in Arabia, distinctly Christian in its attitude. Turkish officials have granted permission to start it, and to teach medicine, engineering, agriculture and liberal arts with Bible instruction compulsory in any and every course, if desired. Three graduates are to go out this coming fall to commence work.

Permission has been granted to the Salvation Army to enter Russia, which will surely prove a great evangelizing agency in that needy country. There is a deep religious interest manifested at the present time among the more educated class of the peasantry of Russia, especially in the Volga provinces.

The work of Christianizing the Jews sometimes seems very slow and discouraging, but a learned Jewish professor of Wien, Austria, is authority for the statement that in the 100 years between 1800 and 1900 no less than 204,000 Jews left their own religion for the Christian. 28,000 of these belonged to England and her colonies.

The Russian Baptist Union reported 9,033 baptisms last year. One church has over 250 members; another, less than a year old, has 160 members and conducts services at 20 out-stations. One evangelist in Roumania baptized in one month last year 250 converts.

Special deputy, M. Henri Anet, has just been sent by the Belgian Protestant Missionary Society to the Kongo to report on conditions and suggest methods. There seems to be assured prospect of immediate better days for that much-tried land. Two English missionaries are about to embark on the same undertaking for the Kongo Balolo Mission.

One of the most remarkable gifts ever made to foreign missions was given last month to an American Board,—\$1,000,000, from an individual donor whose name is withheld. It is to be used in the higher educational institutions and theological seminaries of the Board, and will meet many of the long-standing critical needs. Would that some one like-minded would arise amongst us, not only for the institutions abroad, but our needy denominational institutions at home.

Madagascar has been for a long time one of the most discouraging of mission fields because of the bitter persecution carried on by the French governor against all Protestant work. It is a cause of rejoicing among many that he has been succeeded by a governor of tact and justice, whose government promises to be much more favorable to mission enterprise.

Portugal seems determined on the separation of Church and State and declares the object of the Republic is to give perfect liberty, religious as well as civil to all, Protestant, Catholic, or Jew. They also recognize that Protestant principles are likely to be a great help in the establishment of that liberty both in Portugal and her African colonies.

"The World in Boston," has just closed a most successful season. It was visited by from three to fifteen thousand people a day, who could "take a tour of the world in sixty minutes at a cost of twenty-five cents. 1,000

stewards,—ushers, exhibitors and helpers in the pageant—took part. It was a mission exhibit in the fullest sense, without a narrowing adjective before "mission," exhibiting and teaching the needs, conditions, methods and results of work throughout the world, including America.

Robert College, Constantinople, was the scene of a remarkable gathering in April,—the Student Christian Federation World Congress meeting in a Moslem city. 230 delegates from 33 countries were present. Moslems, Greek Orthodox and Roman Catholic religions were represented in the gathering, of which Dr. John R. Mott is the leading spirit.

The Dalai Lama of Thibet, the head of the Buddhist religion, who is now in exile in Darjiling, India, has been interviewed by an English newspaper man. He was obliged to approach the Dalai Lama with a white scarf in his hand and thumbs up, but found him a very insignificant person, physically, mentally and spiritually. He says his intention is to return to Thibet, to open the land to foreigners and to send numbers of his young men to Europe and America. If this programme can be carried out, it will mean the dawning of a new era for Thibet.

The Baptists of the United States are more numerous than any other Protestant body. The latest figures show a membership of 5,454,873. The Methodists come second with 5,253,529. Surely we are no longer a "feeble folk."

Our Women's Missionary Societies are having an unlooked for result. The Catholic Extension Society is calling on Catholic women to go and do likewise. They cite the work of Protestant women, and explain our methods and are pushing forward the organization of branches.

Mr. Ashe, one of the high officials in India, a British collector, was shot and killed by a Brahman at Torney. This was an act of revenge for judgment that had been given in the Tinevelly Riots case. Our missionaries will be filled with sorrow at this news, as Mr. Ashe was personally known to many of them as a noble Christian gentleman.

AN INCIDENT IN MEDICAL MISSIONARY WORK.

Shortly after our arrival in India in 1893, people began to find that we could give medical aid where their own native quacks had failed to effect a cure. Accordingly though the study of the language required most of our time we were often called upon to attend patients at our bungalow and also in the town.

The Telugu "doctors" are in the habit of giving immense doses of calomel—from fifty grains for a child to sometimes more than three ounces for an adult. The issue is nearly always fatal, but we were able to save the lives of several patients suffering from calomel poisoning. Among these some were little children whose lives hung in the balance for many anxious days.

Sometimes visits were made in the town before or after our study time. One morning a Brahmin about fifty years of age appeared and requested me to come at once to see his child. I promised to come after lessons were over, but he was sure that would be too late, so I asked him to bring the child to me. While I was busy with my munshi, the sad little party arrived, and my wife who is a trained nurse, went out to make preliminary inquiries in order to avoid interruption to my lesson. She came in immediately saying that the little one was dead. I hastened out and examined the child. It was about a year old and had evidently been ill for some time, for its body had not been bathed for several weeks. A plaster of ginger, honey and lime had been pasted on the top of its head to "keep it warm," its body had been smeared with garlic and turmeric for the same purpose. The hair was matted and filthy, evidently untrimmed and unwashed, because dedicated to some supposed deity whose special protection had been sought at the birth of this only son.

But life had fled and the corpse was already cold in death. The mother was clasping it tightly in her arms.

"Your child is dead," I said to the father. "I know it," he said. "He is the only son I have, my puthrudu. When I die he must light my funeral pyre and perform my periodical ceremonies and thus deliver me from some

of the torments of hell. He is my only hope in my advancing years. I have brought him that you may again pour life into his body and give blessing to my household."

"But," said I, "his life has departed. I am not God that I can restore it to him. I am very sorry that I cannot help you, but you have come too late." Then the bereaved father began to argue. "Our neighbor's babe had the same sickness and was treated with the same medicine (calomel). When our doctors said its life was going you restored it again. When life was practically gone from that child in the next street; when its limbs were cold and its breath departing, you poured life into it. You are as God to us. You must give life to my son or I am undone. You can do it if you only have favor upon us," and he tried to place the senseless burden on my feet.

When I still protested, he said to me, "To me there is no good-fortune. He will not save me from the fate of the childless," and bearing his sad load, went with his wife sobbing to his darkened home, refusing to listen to any attempt to comfort him, with the story of the love of God in Christ Jesus.

Thousands of little lives are yearly sacrificed in ignorance all over India. It is officially computed that more than 566,000 villages of a population of about 500 each are entirely destitute of any qualified medical aid.

E. G. SMITH.

FROM A BIBLE WOMAN.

Akidu, Kistna Dist., India.
Dear readers of the "Link":—

I am sending you a copy of a letter from a Bible woman, who is stationed out in the district for the hot season. I tried very hard to get a companion for her, but could not.

There is a preacher and his family living in the same village, and a small room has been given for her use. The letter speaks for the hungry people. Pray for the much needed teachers and Bible women.

Yours sincerely,
MARY R. B. SELMAN.

Kaikaram, April 26th, 1911.

My dear Missamma Garu:—

By the grace of God and your faithful prayers, I am well. Until the 10th I remained in Kaikaram, and visited Takkaloped once, Timmapuram twice,

Chebrole twice and conducted five women's meetings in Kaikaram.

Some of the Chebrole women are begging me to come every Sunday and teach them.

Some among them, are thinking deeply about the cross of Christ, and want me to teach them more. I regret very much that I could not be with them last Sunday, but our great Heavenly Father gave me much joy and showed me much of His glory in another place. On the 10th, Monday, I came with much weariness of body to M—, and there I began to preach. The Lord's Word through prayer gave me spiritual strength, the Lord in a very wonderful way worked in our midst, thirteen caste women, three wives, but the rest were all widows, were convicted of their sins and said they wanted to serve Jesus Christ. They seemed to understand what they needed, and six wanted me to write for them copies of prayer.

One widow called me aside, and said, "Ever since I first heard the Word, I have been afraid of my sins, in some way or other. Can you not take me away with you and teach me more, then perhaps I can get rid of my sin."

One only of these women can read, the others beg to be taught, so they can read God's Word. I taught them about "the sinful woman, who came to Jesus," and a hymn about Jesus, and "the woman of Samaria."

One young woman said, "Since the time you and the missamma garu were here before, I have been praying every day." Her brother is also asking when you will come again, and I have told them, that as soon as the hot season is over and the water comes in the canal, you will come. I did not come to stay in M—, but the Lord sent me, and prepared hearts to hear His Word. The letter and papers you sent me I received, and they encouraged and strengthened me very much. Please send me at least fifteen copies of Matthew and some papers. I am praying much for more Bible-women, four would not be sufficient to do all the work in these villages. I am rather weak in body, but have great joy in the Lord. Do pray very much for me, and especially for those thirteen women, and most of all for Subbamma. The Word of the Lord is necessary to these people.

In Chebrole some will be prepared for baptism, I'm sure. I send my living salaams to you

Velagopilla Annamma.

CLARA SWAIN—PIONEER IN MEDICAL MISSIONS FOR WOMEN.

Miss Nellie Davies.

As the problem before the women of to-day is suffrage in voting, so in earlier days it was suffrage in education, and then the right to use their knowledge in some practical way. To some the idea of women going out into the world to help make it easier for the oppressed was unthinkable. Yet there were those who had a broader vision and, perhaps, broader sympathies, than the majority. They saw no reason for women not being developed intellectually, and they also knew that there were many women in heathen lands, and even in their own, who were living in conditions very far removed from their own comfortable ones.

Among those of the broader vision was Clara Swain, of Castile, New York, the first medical woman missionary to the Orient. Even as a child she seemed to be of a more serious, thoughtful temperament than most. She longed for a thorough education which would include a medical course, thus enabling her to become a medical missionary. At that time, and for one in her position, this was a very difficult thing to obtain. Yet facing the facts squarely, she determined on her course and succeeded, though not without a hard struggle. Anyone knows what an undertaking such a training, coupled with the problem of her support, would be. Add to this the opposition to women doctors and single women missionaries, and one may partially realize the hardships which she had to endure. One woman doctor tells that, during her first visit to her old home after receiving her medical degree, she called on her pastor—the old gentleman promptly returned her card by his servant, saying that he could not receive a woman who had so demeaned herself. The medical men were just as opposed as others. Who will say that it did not take the courage of their convictions, and the grace of God to face and overcome such obstacles for the sake of the less fortunate.

Yet there were some ready to help. In Castile, Dr. Cornelia Greene had her sanitarium, where she did so much good. It was here that Clara Swain received her first encouragement. After some practical experience, she went to the

Women's Medical College in Philadelphia, graduating in 1869.

In the fall of that year, she sailed with Isabella Thoburn, holding an appointment under the Women's Foreign Missionary Society of the Methodist Episcopal Church. She at once opened a dispensary and medical training class for girls in Bareilly. Preparation for just such a class had been made by Dr. and Mrs. Thomas. In three years the class was examined by a board of three English physicians. Thirteen out of sixteen of the girls were certificated to practice. They had had exceptional opportunities, having received the personal attention of Dr. Swain, and much practical experience in the dispensary and orphanage.

Much to the surprise of even the older missionaries, Dr. Swain soon received calls to the highest ladies of the land. Her first case was the wife of a Brahman, a government official, who had adopted many advanced ideas. He sent his small son to request the presence of the new doctor in attendance on his wife. On arriving, she and her attendants were received very cordially and even hospitably, though after being banqueted, they were requested to take with them what was left of the feast, for, of course, it would be useless to others after foreigners had partaken of it. This gentleman showed his wife every courtesy, even offering her a chair, such consideration on the part of a Hindu for his wife being quite unusual. Even though ill, she was heavily laden with bracelets, anklets, nose ring, and earrings, which represented much of her husband's wealth. Often in the case of a bride, she is unable to feed herself until accustomed to the weight of so much jewelry. This call gave others courage, and in every case Dr. Swain won their respect and confidence. In the first year she visited sixteen different zenanas, prescribed for twelve hundred patients at the dispensary, and made two hundred and fifty visits to the homes of her patients. And with all this she found time for her training class!

When one understands some of the difficulties which have to be met both by the medical missionary and the patient in order to preserve caste, it will be easily seen how spacious a hospital in India must be. Each woman must take with her her servants, and sometimes a friend or her husband. She

must only eat what is prepared by her servants; her room must be properly purified, which does not always coincide with the doctor's idea of cleanliness. She even runs grave chances when taking her medicine or when a nurse passes by for the shadow may easily fall across her. Then if she go without husband or friend, those of her own village will gossip. All this adds many petty hindrances to the medical work, but provides wonderful opportunity for the spread of the gospel.

The problem of accommodation soon had to be faced by Dr. Swain. There was a very choice piece of property in the vicinity, but this was owned by a native prince, who was bitterly opposed to Christianity. However, on the advice of a British official, Dr. Swain and Dr. and Mrs. Thomas decided to make the prince an offer for his property. Before they had gone far on the journey, they were met by the royal carriage, with relays of horses, outriders and cavalry. They were driven through streets lined by people making salaams, to the house reserved for royal guests. That evening they were banqueted and driven about the city. Next day they were given an audience. Before their request was completed the Prince graciously bestowed the property as a gift. The missionaries were so amazed they could only stammer their thanks and hurry back to tell the good news to the others, and give thanks to God, who had so wonderfully worked for them.

Then began the work of building. The gardens had to be enclosed, roads mended, the house renovated for the use of the missionaries, a dispensary and hospital built. In the hospital were separate apartments for Hindus, Christians, and Mohammedans.

After five years of hard labor, Dr. Swain's health was so impaired that it was necessary for her to return to America. She had to remain for four years before she was able to return to her work. During her absence things moved smoothly and prosperously.

A second time Dr. Swain was summoned to appear before royalty. She received an interview from the native secretary of the Rajah of Khetri (Rajpootani). He had made similar calls on other medical women with the idea of reporting on the most favorable. In about a month, Dr. Swain received a call to attend the Rani of the Rajah

of Khetri. An escort was sent for her, and "she departed in great state with a native Christian teacher, a companion, an English trained nurse, a cook and two servants. The journey was picturesque, if a bit slow and fatiguing. There was a camel chariot, two palanquins, carried by seventeen men each, riding-horses and elephants, and, for the two native servants, a rath drawn by beautiful white oxen. An escort of one hundred men-servants protected the train of the foreign doctor summoned to the Rani."

As a result of her skill, she was asked to remain as court physician. This meant leaving her beloved hospital in Bareilly. After prayer and much thought, she felt it was God's will, so accepted the offer. Her opportunities for work with the rich and the poor were equally great. Previous to this time, the people of the district had not allowed any missionary to come among them. Now she was free to go and come at her pleasure, requested to open a dispensary and allowed to teach the Word of God. Permission for a school was also obtained, where her companion taught. Even the Rani and her little daughter were allowed to receive Christian instruction. Here Dr. Swain worked until 1896, when owing to ill health, she had to give up active missionary work.

Returning to America, she made her home where she had lived as a child. In the winter of 1907 and 1908, when the Methodist missions in India were celebrating their Jubilee, she had the joy of visiting the work which she had so ably established. Three years later, on Christmas Day of 1910, she received her summons to appear before the King of kings.

ASSOCIATIONAL REPORTS.

Western.—The annual meeting of the Circles and Bands of the Western Association, was held in the Bruce Ave. Baptist Church, Windsor, May 31st, 1911. The session opened with the president, Mrs. G. C. Rock, of Leamington, in the chair. After devotional exercises the minutes of last year were read and adopted. Mrs. Phillips, of Windsor, gave the address of welcome, which was ably responded to by Mrs. Hatton, of Chatham. Reports of Circles and Bands followed, showing a satisfac-

tory increase all along the line. Mrs. G. C. Rock, of Leamington, gave a very helpful address entitled, "The Divine Command to Women." "A Little Talk," explaining some of the "Anxieties of the Foreign Mission Board," was given by Mrs. P. C. Cameron, of Windsor. She compared making the estimates for the coming year's work, to remodelling a dress which had been outgrown by one of our daughters, and said it was equally difficult. The Board objects to "specializing" by the Circles, because it hampers their action. We need more workers, native evangelists, a new hospital, proper appliances, instruments, etc. A beautiful solo by Miss Grace Fox, was followed by the reading of a card from Mrs. Lloyd, asking for assistance to send Miss Folsom back to India, her health being fully restored. A question conference was conducted for fifteen minutes. A talk on Band work, was given by Miss Warner, of Leamington. Miss Jean Eede, of Arner, spoke on behalf of Monlton College. The nominating committee reported that the present officers were all re-appointed as follows: President, Mrs. G. C. Rock, of Leamington; Vice-Pres., Mrs. M. P. Campbell, of Bothwell; Directress, Miss J. Ritchie, of Arner; Assistant Directress, Mrs. P. C. Blackburn, of Chatham. Miss Ritchie gave the Directress' report, showing that the Bands have raised \$128.75; Circles \$766.14. Total \$894.89, which was divided—\$384.84 to Home Missions, and \$510.05 to Foreign Missions. Mrs. Lillie gave the address on "Home Missions." Mrs. J. J. Ross followed with a specially fluent address on "The Women of India." The collection for the day was \$9.79. A vote of thanks to Miss Ritchie, for her long, faithful and efficient services as Directress, was enthusiastically passed.

Walkerton.—The twenty-fourth annual meeting of Circles and Bands, was held at Tiverton, June 8th. A business meeting of delegates opened at 9.30 a.m. Nine Circles and six Bands responded to the roll, with encouraging reports of their year's work. The officers for the coming year were elected as follows:—President, Mrs. J. J. Cook, Mount Forest; Vice-President, Mrs. T. S. Johnson, Tiverton; Directress, Miss R. Stovel; Assistant Directress, Miss E. McKechnie, Walkerton. Several com-

munications were read and discussed with much interest. The afternoon session opened at 2.30 p.m. Mrs. Johnson occupied the chair, in the absence of the President, Mrs. Cook, and welcomed the delegates on behalf of the ladies of the church. A most interesting paper on "Helps and Hints in Mission Band Work," prepared by Miss E. McKechnie, was read by Mrs. Park. Mrs. W. F. Price presented our Home Mission work in a very able address. After singing and an offering, we listened to an excellent paper on "Stewardship, and the Use of Our Talents," from Mrs. G. B. Davis. The work of Foreign Missions was brought before us by Dr. E. G. Smith, his address being much enjoyed by all. We were favored with a solo from Mr. W. B. Clarke. The offering at this meeting amounted to \$5.80.

R. M. Stovel,

Director.

Middlesex and Lambton.—The annual meeting was held in Sarnia on June 5th, 1910. Mrs. Weaver, of Sarnia township, read the Scripture lesson. Opening prayer by Miss K. Watson, Sarnia. Mrs. Barber gave a cordial welcome to the delegates, which was replied to by Mrs. Vining, London, in a most interesting and profitable way. Minutes of the meeting of the Executive of the Association, were read, giving a recommendation that each Circle send a small amount of money with their delegates to help defray expenses, leaving the offering to go directly to Missions. After some discussion this recommendation was adopted. One was read from the Foreign Mission Board, that we help send Miss Folsom back to India. The quiet hour was opened by singing, and Mrs. Hawkins giving a Bible reading on Consecration, followed with Consecration prayer by Mrs. Woodburne. Mrs. Meldrum, of Ailsa Craig, spoke of the need of interest in Home Missions, telling in a very interesting way some of her experiences on Manitoulin Island. Following was a season of prayer for Home Missions. Miss Pratt, of India, told us of some definite objects for which to pray, one being the "Secret Disciples," which was followed by a short prayer service for Foreign Missions. Some members of the Central Mission Band sang very sweetly for us. Miss McIntyre, of Strathroy, read an excellent

paper on "Mission Band Methods." This was followed by a most interesting and instructive paper by Mrs. Matthews, of Denfield, "How may we obtain a larger vision," the Link and Visitor being considered indispensable aids to "larger vision." The Director read letters of "greeting" from churches of the town, also from W.C.T.U. The officers for the year are:—Hon. President, Mrs. T. Woodburne, London; President, Mrs. H. H. Bingham, London; Vice-President, Mrs. McLaughlan, Strathroy; Director, Mrs. J. G. Taylor, Sarnia; Associate Director, Mrs. J. MacAlpine, Petrolia; Secretary, Miss K. Watson, Sarnia. At the evening session, the annual report was read by the Director. 26 Circles, sending to Foreign Mission \$1,096.39; Home Mission \$675.81. Bands, Foreign Mission \$109.93; Home Mission \$25.96, an increase for Circles and Bands of \$144.00. The choir sang an Anthem, which was followed by an interesting address by Miss Pratt. She reminded us that the Circles and Bands have a great influence on the women of India. Mr. Bingham, of London, gave an excellent address on Home Missions. Mrs. Woodburn moved, Mrs. Pratt seconded a hearty vote of thanks to the Sarnia friends, who so kindly welcomed the Association. After the Benediction, the annual meeting, which we all felt to be so helpful, was brought to a close.

K. Watson,
Sarnia.

Guelph.—The women's meetings of the Guelph Association, were held in the Woolwich St. Church, Guelph, on Tuesday, June 6th, 1911. The morning session was devoted to the business of the Association. The reports from Circles and Bands showed a satisfactory year. The number of Links taken has decreased slightly and one new subscription from each Circle is asked for. It has been found necessary, owing to higher expenses, to raise the Visitor to 15c., and new subscriptions are asked for. The report on the movement of last year to send Miss Hinman to India, as the missionary of the Guelph Association, showed that the Association had not been able to raise the amount required by the Board, and the money contributed was re-voted by the various churches and Circles into other work. The afternoon session was devoted largely to addresses

on the work in the different fields. Rev. C. N. Mitchell, late of Bolivia, spoke of the work there, of the great possibilities of the country on account of its vast extent, and its position as a centre of commerce, and outlined a plan whereby we might be able to give the Gospel to more of its people. Mrs. G. W. Barber gave a talk on the aims of our Band leaders. The Band leader should aim to instil in the children first, the love of Christ, and then the love of missions. This latter should not be difficult with the abundance of missionary literature to be had for such a small sum. Mrs. T. A. Menhinnick, of Georgetown, led a very helpful conference on the "Difficulties of Circle work," and their solution. Home Missions were presented in two short addresses, one by Mrs. Johnston, of Berlin, who spoke on Grande Ligne work as done by our Bible women in Montreal, the difficulties of whose work are not realized by many of those at home, and the other by Mrs. G. W. Barber, on our Mission in Toronto, carried on by Rev. Jno. Kolesnikoff. Miss Hinman, who was present, thanked the ladies of the Association for their earnest efforts on her behalf. The officers for the coming year are: Pres., Mrs. R. D. Lang; Vice-Pres., Mrs. E. J. Zavitz; Directress, Miss G. H. Dayfoot; Assistant Directress, Miss Bartlett. The offering was \$7.

Hazel Watson,
Secretary.

Oxford-Brant.—A large number of ladies gathered at the Burgessville Church, May 31st, for the annual meeting of Circles and Bands, connected with the Oxford-Brant Association. The informal reception given by the hostesses was heartily enjoyed. The afternoon session was begun by a season of praise and prayer, led by Mrs. Llewellyn Brown, Brantford. A nominating committee was appointed, consisting of Mrs. Hall, Miss Pavey, Mrs. Bowyer, Mrs. Gobles, Mrs. Newcombe, and Mrs. Robinson. Mrs. Stevens, Burgessville, extended a hearty welcome to the visitors. Response was made by the President, Miss Hatch, one of our loved missionaries, was then introduced and enthusiastically received. Mrs. Hulet, mother of Dr. Hulet, was also so honored. The one-minute reports from Circles and Bands brought inspiration, many saying, "More enthusiasm."

After a solo by Mrs. Cattel, Norwich, the different departments of our Home Mission work were taken up. Mrs. Elliott, Ingersoll, gave a splendid paper on "Our Indian Work," dealing with the work from its beginning to the present day on our various fields. Missionary Harber says, "The prospects are as bright as the promises of God." "Our French-Canadian Work," was strongly presented by Mrs. R. A. F. McDonald, Woodstock, who spoke of the field, the workers, and the difficulties arising from the ignorance and superstition of the people. The 20th century is witnessing the pure light of the Gospel filtering through the dense darkness of Rome. Mrs. M. D. Read, Burgessville, presented most forcibly, "Ontario's Pressing Needs," those in New Ontario, weak churches in prosperous communities and churches among the poor. Mrs. Nicholson, Brantford, Circle Director, gave her report laden with encouragement because of a large increase. We must do even better, in order to meet our obligations and opportunities. Mrs. Geo. E. Young, Norwich, spoke on "Our Papers." No Circle members can afford to be without them. Where there is a will to have them, a way is found. The novelty Half-hour and Question Drawer, conducted by Mrs. G. W. Barber, Brantford, brought out many helpful suggestions. The Nominating Committee reported as follows:—Honorary President, Miss Hatch; President, Mrs. C. W. Rose, Brantford; 1st Vice-President, Mrs. Doolittle, Norwich; 2nd Vice-President, Mrs. Justus Cohoe, Burgessville; Circle Director, Mrs. Nicholson, Brantford; Band Director, Mrs. W. E. Bowyer, Brantford, Acting Secretary, Mrs. R. A. F. McDonald, Woodstock. Miss Hatch, of India, then presented the claims of our Telugu Mission. As men of old received inspiration and power from visions, so we need a vision of that great Telugu land and its thousands of unsaved souls for whom we are responsible. She spoke of the medical, literary, philanthropic and educational lines of work, showing the great opportunities open to each. Her words inspired to greater effort. Mrs. G. W. Barber, Brantford, followed with a stirring address upon Home Missions, picturing vividly the great tide of immigration which is rolling in upon us. Our responsibility was made very clear. Collection \$19.16. Circles raised for Home Mis-

sions \$841.77; Foreign Missions \$1,123.29; Special \$90.03. Bands, Home Missions, \$130.35; Foreign Missions \$225.36. Increase \$259.17. No. Circles 21; Young Ladies' Circles 3; Bands 13; Links taken 435; Visitors, 1,113.

Mrs. C. W. Rose,
Secretary.

Elgin.—The twenty-seventh annual meeting of Circles and Bands of Elgin Association, was held in the Church at Calton, June 6th, 1911. The morning session opened at 10.30. Prayer service by Mrs. Cynthia McCannel. Miss Jean Truman bade us welcome, to which Mrs. Upton replied. The minutes of last year's session were read and adopted, and scrutineers were appointed. Communications were introduced by Mrs. J. H. Rinch, also the subject for the day's study "Service." The President's address was a Bible reading, and the subject—Hope. The election of officers was as follows:—Mrs. A. S. Doolittle, Sparta, President; Mrs. D. E. Brown, Iona Sta., Vice-President; Mrs. J. H. Rinch, 105 Gladstone Ave., St. Thomas, Director; Mrs. Royal, St. Thomas, Assistant Director. The Director's report showed:—14 Circles reported \$1,054.80, decrease \$181.66; 8 Bands 1 G., B.Y.P.U. \$184.14, increase \$32.78. Visitors introduced:—Mrs. Jno. Lillie, Miss Pound, Mrs. Reekie. "Methods in Band work" was subject of address by Mrs. A. S. Rogers, and Mrs. Lillie led in conference on Band work, where many good points were made. Mrs. A. S. Rogers reported for committees re constitution and by-laws, after which Mrs. A. E. De St. Dalmas gave an instructive and interesting address on the present conditions in Grande Ligne. Mrs. Jno. Lillie gave an address on Home Mission work, and Miss Lida Pratt on Foreign Mission work.

Mrs. D. E. Brown,
Secretary.

Toronto.—On Friday afternoon, June 16th, the Women's Missionary Conference of the Toronto Baptist Association, met at the Simpson Ave. Methodist Church. After the opening exercises, an address of welcome was given by Mrs. Graham. Mrs. Scott, the Director, reported that a new Circle had been started at Jones Ave., and one at Eglinton re-organized. There has also been an increase in the Young Women's

Circles, while 60 new members have been added through crusade work. Both Home and Foreign Mission Treasurers' reports showed a decrease from last year's income, the former about \$700, and the latter \$1,147.49. A plea was made for money to send Miss Folsom back to India in the fall, and also for \$500 to pay for the seating of the Cobalt Church. The election of officers resulted in the following:—President, Mrs. Imrie; Vice-President, Mrs. McLean; Director, Mrs. Wm. Scott, and Assistant-Director, Mrs. Urquhart. Mrs. Holman then led in a short prayer service. Greetings were brought from the men's meeting by Dr. Graham and Mr. Nobles. Mrs. Judson Macintosh gave a very interesting talk on "Young Women's Work," saying it was the link between the Band and the Circle. A solo, "I'll Go where you want me to go, dear Lord," was sung very sweetly by Mrs. Pickard. We were glad to have Miss Hatch address us. She spoke of the great magnitude of the missionary enterprise, and likened it to the Godaveril canal with all its channels. The main channel, she said, was the evangelistic, and the branching canals were the medical, educational, and philanthropic work. A very stirring Home Mission address was given by Miss Norton. It was pointed out that our work lay in four directions—among the women of the North, those of Quebec, the Indian women, who have a peculiar call upon us, and the foreign women. Mrs. Kimoff too, spoke a few minutes. She, with her husband, is engaged in work among the Macedonians of Toronto. The collection was \$38.06, to be divided equally between Home and Foreign Missions.

Hazel C. Hooper,
Secretary.

NOTICES.

CONVENTION EAST.

An invitation to hold the next annual meeting of the Home and Foreign Missionary Society (East) with the Circles of the First Church, Ottawa, has been accepted by the Boards of both societies.

At the last meeting of the Circle, Mrs. W. E. Stroud, 227 Daly Ave., was appointed Convenor of the Billeting Committee.

It is hoped there will be a large delegation.

Remember the date, Tuesday and Wednesday, Oct. 3rd and 4th.

NOTICE—ONTARIO WEST.

The furlough of Dr. Allyn is now not far distant, and this means that there ought to be some one in India making ready to take her place. Because of this pressing need the Board has decided that the next lady missionary sent out must be a doctor. They are hoping and confidently expecting that both the chosen person and sufficient means may come to them very soon.

WOMEN'S SOCIETY OF EASTERN ONT. AND QUEBEC.

The regular quarterly board meeting of the Women's Society East, was held on Friday, June 9, with a good attendance. The President, Mrs. H. H. Ayer, was in the chair, and the Hon. President, Mrs. Claxton, led the opening devotional services.

Two special lectures were reported as given under the auspices of the Board, the one by the Rev. Joseph Sullivan, and the other by Mr. C. S. J. Phillips, the proceeds being over one hundred dollars clear.

The report of the Programme Committee for the coming convention drew attention to a slight but important alteration in the matter of the customary prayer and devotional hours, as it is proposed to hold these during and at the close of the sessions rather than at the opening as has been done hitherto.

Two new life members were received, Miss Agnes Reynolds, of Brockville, and Mrs. Geo. Hodge, of Montreal, and satisfactory reports were read from all branches of the work.

Among the large correspondence to which it was necessary to attend were letters from both Miss Murray and Miss McLaurin, telling of their resting and preparation for their return to the field towards which they are both earnestly looking. The many invitations received for representatives to attend the various missionary conferences and conventions, show this to be supremely an age of missionary endeavor and activity.

Ethelwyn M. Crossley,
Rec. Sec'y.

REQUEST FOR 'LINK.'

The "Link" of January, 1908, is needed to complete a file. Will someone not keeping a file send this number to Mrs. Merrill, 52 Rose Ave., Toronto.

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

TREASURER'S REPORT

May 16th to June 16th inclusive.

RECEIPTS.

From Circles—

St. Thomas (thank offering), \$14.88; Toronto, Century, \$4.75; Haileybury, \$6.42; Toronto, Annette St., \$5.00; Round Plains, \$10.00; Hamilton, Victoria Ave. (on acct. Life Membership, \$6.98), \$12.49; Fenelon Falls, \$8.07; Tupperville Union, for Dr. Hulet, \$6.25; Toronto, Jarvis St. (thank offering, \$18) \$301.17; Simcoe, Young Ladies (thank offering, \$7.50), \$9.62; Iona Station, \$6.00; East Missouri, \$3.10; East Oxford, \$2.00; Sarnia Township, \$1.00; Eberts, \$5.00; Chatham, William St. (Mrs. Mellish, for Chumamma), \$25.00; Orillia, \$2.00; Gladstone (native preacher \$30.00, Special 33c), \$33.93; Toronto, Ossington Ave. (on acct. for Life Member), \$11.68; Toronto, Walmer Rd., \$40.15; Oshawa, \$5.00; Brantford, 1st Church (for Miss McLeod), \$50.00; Paris, \$6.90; Toronto, Jones Ave., \$6; Collingwood, \$5.50; Fullarton, Senior, \$5.00; Colborne, \$8.00; Toronto, Jarvis St. (thank offering \$5.00), \$39.68; Caledonia, \$4.00. Total, \$638.59.

From Bands—

Ohsewkon (Tuscarora), \$2.30; Frogmore, \$2.50; Round Plain, \$3.00; London, Wortley Rd. (\$3.50 from Mr. Deacon's S. S. Class), \$11.75; Toronto, College St. (for K. Yesudas), \$15.00; London, Maitland St., \$2.35; Bewdley (for student), \$15.60; Chatham, William St. (for student), \$4.50; Welland, \$5.60; Delhi (for Biblewoman), \$15.00; Burtch, \$1.25; Baddow, \$11.00; Toronto, Jarvis St., Sunbeam, \$3.12. Total, \$97.97.

From Sundries—

Mr. and Mrs. Trowhill (for P. Karumma), \$20.00; Mrs. Langton (for Susie), \$15.00; Mrs. Clemesha (for lepers), \$5; Miss May Davies (Miss Folsom's passage), \$5.00; Orillia B. Y. P. U., \$1.00; Oxford-Brant Association, \$7.75; Western Association, \$4.89; Mrs. Wm. Davies, sr., \$50.00; Elgin Association, \$5.26; Toronto, Waverley Rd., Jr. B. Y. P. U., \$17.00; Niagara and Hamilton Association, \$5.00; Walkerton Association, \$2.90. Total, \$138.80.

DISBURSEMENTS.

Expense Account—

By cheque to Haynes Press, \$12.75; exchange on cheque, 15c. Total, \$12.90. General Treasurer, on estimates for India, \$815.50; payments in Canada, \$115.00; advance on passage, \$200.00. Extras: Leper Venkamma, \$8.00; lepers, \$5.00; Miss Armstrong's School, \$1.05. Total, \$1157.45.

Total receipts for the month, \$875.36. Total disbursements for the month, \$1157.45.

Total receipts for Convention Year to date, \$7612.92.

Total disbursements for Convention Year to date, \$7926.12.

Helen Burke, Treasurer.

23 South Drive, Toronto.

SPECIAL NOTICES.

Treasurers of Circles are requested to make cheques payable to The Women's Baptist Foreign Missionary Society of Ontario (West).

Helen Burke, Treasurer.

**TREASURER'S REPORT—EASTERN
SOCIETY.**

The Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec

Receipts from March 3rd to June 9th inclusive:—

Circles—

Breadalbane, \$8.00; Winchester, \$4.30; Quebec, support student Samalcotta Seminary, \$25.00; Perth, \$8.50; Kingston, 1st Church, \$5; Ottawa, McPhail Memorial, part proceeds sale Miss Hackett's Cook Book, \$3.00; Dempsey, \$3.25; Ottawa, 1st Church \$30.00, Miss Woods' Biblewoman, \$43.50; Montreal Temple Baptist Church, \$10.00; Ormond, \$3.00; Westmount, \$13.00; Plum Hollow, \$5.00; Ottawa, 4th Ave., \$5.00; Brockville (to make Miss Agnes Reynolds Life Member \$25.00), \$45.00; Thurso, \$8.32; Ottawa, French Church, \$10.00; Cornwall, \$14.15; Olivet, Montreal, \$25 to make Mrs. George Hodge Life Member, \$41.75; Lachute, \$13.00; Olivet, Montreal, \$14.00; Cornwall, \$1.25; Olivet, Montreal, \$5.00; Smith's Falls, \$8; Ottawa, 1st Church (\$15.00 support student), \$53.85; Quebec (Bolivia \$5.00) (Leper Mission \$5.00), \$30.00; Renfrew, \$5.00; Brockville, \$45.00; Ormond, Miss Murray's passage, \$2.25; Kingston, 1st

Church, \$6.00; Osnabruck, \$5.00; Dempsey, \$4.00; Ottawa, 1st Church, Mrs. Douglas Cameron's Biblewoman, \$25.00, Club of Ladies' Biblewomen, \$30.00, \$58.35; Rockland, \$5.50; Pt. St. Charles (\$3.00 Miss Murray's passage), \$8.00; Delta, \$19.00; Moe's River, \$3.00; Dixville, support Biblewoman, \$6.00; Smith's Falls, \$8.00; Osgoode (support Biblewoman), \$21.00; Perth (Miss Murray's passage \$3.50), \$4.50; Kingston, Union St., Miss Murray's passage, \$5; Grenville, \$5.00; Montreal, French Church, \$9.00; Sherbrooke, \$6.50; Montreal, 1st Church, \$140.00 India, \$15.00 Bolivia), \$155.00; Osgoode, \$35.00; Olivet, Montreal, \$12.00; Tabernacle, \$5.00. Total, \$804.94.

Bands—

Renfrew "Busy Bees," \$5.00; Point St. Charles, \$3.00; Montreal, Olivet, support boy, \$4.00; Westmount, \$20.00; Allan's Mills, support Shetti Bahma-murti, \$10.00; Grenville, \$3.00; Ottawa, 1st Church, \$18.00; Westmount, support girl, \$15.00; Kenmore "Willing Workers," Miss Murray's passage, \$1.00; Quebec "Willing Workers," \$5.00; Moe's River, support girl, \$10.00; Olivet, Montreal, Miss Murray's passage, \$7.30; Kingston, 1st Church, support boy, \$17.00. Total, \$118.30.

Sundries—

Proceeds Rev. J. Sullivan's lecture, \$87.25; Collection Union Circle meeting, \$2.50; Montreal, 1st Church S. S. Primary Department, support Martha, \$15; Brockville Junior Baptist Union, \$2.00; Philathea Class 1st Baptist Church, Winnipeg, support Konda Catfin, Suryakanta, \$18.00; Quebec B. Y. P. U., support student, \$15.00; Friend for Valuru School (one quarter), \$39.00; a friend of Missions, Sherbrooke, \$1.00. Total, \$179.75.

Summary—

Total from Circles, \$804.97. Total from Bands, \$118.30. Total from Sundries, \$179.75. Total, \$1,103.02.

Jessie Ohman, Treasurer.

LITTLE BROTHERS AND SISTERS.

Washing Baby in Africa.

A missionary writes: "One morning I heard the baby crying as if his little heart would break, and I went to see what could be the matter with him, and found his mother washing him in front of her house. And do you think she

had a nice little bathtub and scented soap and warm water? Oh! no. But she held the little baby up on his little feet, and was pouring cold water over him by the handfuls. The poor baby was screaming at the top of his lungs and fighting against the cold water as hard as he could; but the mother paid no attention to that, and went on with the washing. Did she have nice, warm flannel clothes to dry him with and others with which to wrap him? No; but when the washing was over, she lifted the baby up and with her mouth blew vigorously into his eyes and ears to drive out the water, and that is all the drying he got. Then she proceeded to dress him. The dress consisted of a string of beads around his waist, one around his neck, and one around each of his wrists and ankles. The air and the sun did the rest of the drying.

"This baby's name was Ntambu Ngangabuka."—Selected.

WORTH WHILE.

It is easy enough to be pleasant

When life flows by like a song:

But the man worth while is the one who
will smile

When everything goes dead wrong,
For the test of the heart is trouble,

And it always comes with the years
And the smile that is worth the praises
of earth

Is the smile that shines through tears.

It is easy enough to be prudent

When nothing tempts you to stray
When without or within no voice of sin
Is luring your soul away.

But it's only negative virtue

Until it is tried by fire;

And the life that is worth the honor of
earth

Is the one that resists desire.

By the cynic, the sad, the fallen,

Who had no strength for the strife,
The world's highway is cumbered to-
day—

They make up the item of life
But the virtue that conquers passion,
And the sorrow that hides in a
smile,—

It is these that are worth the homage of
earth,

For we find them but once in a while.

—Ella Wheeler Wilcox.