

Canadian Missionary Link

PUBLISHED IN THE INTERESTS OF

The Baptist Foreign Missions
of Canada.

February
JANUARY, 1909

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Canadian Missionary Link.

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(MRS.) MARGARET W. DANCY,
171 Spadina Road,
Toronto, Ont

Canadian Missionary Link

Published in the interests of the Baptist Foreign Missionary Societies of Canada.

VOL. XXXIV.

TORONTO, FEBRUARY, 1909.

No. 6

TO "LINK" SUBSCRIBERS.

In accordance with the new rule of the Board, published in the January Link, you are requested to pay so that your subscription shall end with the December issue of each year. Therefore, if your label reads February, 1909, please remit 23 cents. Remember, the subscription is 25 cents a year, 5 cents for 2 months, and 3 cents for an odd month; there is no issue in August.

During the adjustment there will be extra work for both agents and editor, but we believe that it will be easier for all concerned afterwards.

We regretted exceedingly that a serious mistake had been made in printing the names of our Missionaries in the January Link.

The names of Miss Zimmerman and Miss Findlay should have been transposed.

We desire to apologize to them for change of identity, and wish to introduce, the representation of their real selves to those who had not the pleasure of meeting them personally.

WHAT TO PRAY FOR.

Do not pray for easy lives. Pray for needed strength. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle; but you will be a miracle. Every day you will wonder at yourself, at the richness of life that has come to you by the grace of God.—Phillips Brooks, in "The Helping Hand."

It is proposed to erect in Canton a Morrison Memorial, in the shape of a building for work among young men, of whom there are nearly a quarter of a million in that city. The building is to occupy a central position, and be in every way worthy of the man whose memory it will ens'rine. The sum required is £20,000, and £1,000 has already been contributed by Cantonese Christians.

THE SELFISHNESS OF CHRISTIANS.

A Hottentot who had become a Christian said at a missionary meeting in England: "What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread and hold it for yourselves, not to give one little bit, one crumb, to poor heathen! There are so many millions of heathen, and you have so much bread; and you could depend upon it you should not have less because you gave, but the Lord Jesus would give His blessing, and you should have the more."

It is said the greatest prayer meeting in the world is held outside the mosque of Delhi every Friday morning. There are from three to four thousand present, all gathered for the express purpose of worshipping one God. Not a woman is present. That is a sacred enclosure and no woman is permitted inside of it. Every woman among the Hindus is taught to worship her god. The men's gods are consecrated while the woman's are not, for fear she should pollute them.

FELLOWSHIP.

"Your fellowship in furtherance of the gospel."—1 John 1:3.

THEY.

They left all their loved ones behind
And hastened away to the East
That souls the Redeemer might find
And be from sin's bondage released;
The Lord is their light and His love
is their stay;
The living epistles of Jesus are they.

WE.

We sing of salvation by grace;
We have the same nature and need:
We all the same gospel embrace
We all the same promises plead:
They live in the East all the conflict
to see;
And here in the West their co-workers
are we.

HE.

He calls us to joyfully live
That life which triumphant shall be,
And whether we go or we give
His honored co-workers are we:
And since He has called us, We also
and They
Rejoice in His presence while Him we
obey.

T. WATSON.

Granthurst, Ont., 1908.

POSITION OF THE WIFE ELEVATED.

In Siam, women used to be spoken of by their husbands as, "Masters of the kitchen," or "Mothers of the children." One would never see a wife alongside of her husband. He always walked ahead of her, the wife carrying the burdens behind. I remember, shortly after reaching the country, Mr. Dunlap and myself were out on the lawn at home for a walk and I had his arm. In the evening, I was reproved by being told that it was not right for me to walk in that manner with my husband, for it was contrary to Siamese custom. I quite resented this and my reply was: "We are here to show these people Christian ways

of living. The sooner we can lead husband and wife together in life's journey the better."

It is my pleasure to write that, now, we see husbands and wives walking together, and riding in the same carriage, or automobile. The Siamese gentleman now takes pleasure in introducing you to his wife. And we never see them with a long line of slaves following, as we used to.

It was then possible for the husband to sell into slavery not only his children but his wife, in order that he might have money with which to gamble. Now no one can own a slave in Siam. Then, woman was the slave of man in every respect. She had no rights that she could call her own. If she displeased her lord, it was his prerogative to beat* her into servile submission. The crying of abused women was often heard in the land. We rejoice that this form of cruelty has now been prohibited and the wife is protected by law.

*He whipped her with a broom or a sandal; either weapon was considered disgraceful.

GENERAL RESPECT FOR WOMAN INCREASED.

When the King of Siam, whom we all admire for the many reforms he has introduced, made his first tour in Europe, he left the Queen as Regent in his absence. She won the admiration of the people. Before this, we had often heard Siamese men make sneering remarks about England being "ruled by a woman." Now, we hear them speak of "noble Queen Victoria and her prosperous reign."

The Siamese formerly had a proverb which was in every man's mouth, "Woman is a buffalo, only man is human. The Siamese Minister of

Education, in a speech at the closing exercises of the Harriet M. House School, once said: "Through the influence of your school and teaching of the American missionary women, we have thrown that old proverb away and our government is founding schools for the education of girls."—*Woman's Work.*

A PROCLAMATION AGAINST IDOL PROCESSIONS.

A proclamation of much moment to Chinese Christians in the provinces of Fuh-Kien and Chekiang was issued by His Excellency Sung Shou, Viceroy of Min'ché, last July. In spite of the treaty provision exempting native Christians from all part in the festivities and expenses of idol worship, they have suffered not a little exaction and even downright persecution for declining to contribute money to the temples. Now a chief occasion for such contributions is expressly forbidden. Parts of the proclamation read thus in English:

"Idol processions as well as idol celebrations, of which vagabonds generally avail themselves to cheat the people of their money, are really detrimental to the welfare of the populace. Nominally they are doing meritorious deeds, but really they are leading astray the ignorant. As people are being enlightened during the recent years there is reason for them to renounce the bigotry of idolism and desist from these useless undertakings. It has come to my notice that the vagabonds who have no regular occupations to pursue and wish to raise money for their own benefit have very often, under the excuse of 'idol processions,' gone round to every house to collect contributions, gathered crowds of people together to burn incense, and devised street revelry and pageants, beating gongs and drums

and making clamorous noise day and night, during which period female and male persons are mingled together, idling away their time and neglecting their occupations. Sometimes they have even come to fights which result in bloodshed or slaughter. Besides instructing all local authorities, military as well as civil, to be on the alert for the arrest of offenders, I have issued this proclamation for general information of soldiers and people within my jurisdictions that they should hereafter regularly pursue their occupations, and on no occasion engage themselves in any idol processions or joss celebrations. Let all parties concerned respect and never profane this proclamation."—*Missionary Herald.*

THE MISSIONARY OUTLOOK IN KOREA.

The advance of our faith in Korea is one of the most remarkable examples of missionary success of modern times, for we have, up in the north especially, people turning by the thousand to Christianity. I know one station, started five or six years ago, Sun-chon; last year when I visited there I found eighty churches, with 12,000 members and adherents. These churches are worked by native pastors and are self-supporting, the missionaries acting as general overseers. Yet this was a district which in maps of twenty years ago was marked as bandit territory—a kind of No Man's Land between Manchuria and Korea, lacking both law and government. Today the province is covered with Christian churches."

"And what about the south?" "I have just returned from the southeast of Korea, the region of the recent rebellion. In village after village, and town after town, occupied by Japanese soldiers, I saw the Christian cross fly-

ing over the houses, hoisted by the villagers. In one town, Yangun, I found that nearly every house either had a cross flying over it or a cross on the door. In this fashion the people were appealing to the Christians' God, who they thought might help them in their defencelessness against the outrages of the Japanese soldiers. It is the opinion of everyone who knows Korea today that the country now presents the most fruitful missionary field of the new century. The people have been shaken out of their old self-sufficiency by the tragic events of the past few years. Apart from cities like Seoul, where you have a degenerate population, these industrious, kindly, simple natives are willing to learn. I say 'simple,' but they are not without brains, and possess the qualities of a strong and fine nation, if only they are given a chance."—By Mr. F. A. McKenzie, in *The Chronicle*.

(Notes of an address given by Mrs. J. O. Holland, of Buffalo, at the Walmer Road Church Thank-offering meeting.)

Why should I be interested in Missions?

A very personal subject, the truth of which cannot be fitted upon one's neighbor. Who am I? God's redeemed child.

What are Missions?

Centre the thought around two precious Bible verses: "God so loved the world," etc. Jno. 3' 16. "Go ye into all the world." Mark 16' 15.

Dwelling on the first verse. Why did God give? God so loved that He gave. What did God give? The best He had, that which cost Him pain to part with.

Christ's command has echoed down the ages to each of His 20th century disciples, "Go ye into all the world."

If you cannot go, the only alternative is to send a substitute. Have you a substitute in the lands across the sea? from our own home land?

The best proof of the sincerity of one's Christian life is a great yearning for souls—an all-consuming desire to send the story of God's love and redemption, through Christ, even into the uttermost parts of the world.

The overflow of one's life expresses the true personality.

Is your love for your Master so great that it overflows into others?

Influence is almost a synonym for overflow, its root meaning being, to flow in.

"This learned I from the shadow of a tree,
That to and fro did sway upon a wall,
Our shadow-selves, our influence, may fall,
Where we may never be."

Christians sometimes complain of the extra demands each year for larger gifts for Missions. What about your growing child's clothing?? Do last year's garments fit? Do you not need to lengthen and broaden and add to, and do you wish your child to stop growing?

The growth of Missions means more schools, larger dispensaries, more teachers, and all this takes more money. Ought we not to be glad?

Do we know anything about sacrifice in our Christian giving?

"Not what we give but what we share;

The gift without the giver's bare."

Do we supply all our needs first and give God what is left? Or do we give our best to Him, of time and service and money?

Our Work Abroad.

EXTRACT OF A LETTER FROM MISS PRIEST.

Tuni, Sept. 7, 1908.

Dear Mrs. Porter,—God has graciously manifested his presence and used his word amongst us. One of the Bible women said at the close of the July meeting, "God has been hammering and bruising us with his word these days;" and afterwards some differences and misunderstandings among them were cleared up, and they have had new experiences through the last month.

One of our problems is, the condition of the Christians scattered out in the villages; it is so hard to shepherd them as they need to be shepherded. But the work is His, and He understands it all.

The people are listening with much interest these days, and we wonder what is in their hearts. Last week, Parama and I spent most of the afternoon at one house where a number gathered. The questions of God having a form, and how He could be seen was their one inquiry. My heart got so stirred at the thought of the darkness they were in, that I just felt how utterly helpless human wisdom was. That night they were much on my mind. I heard those men coming and sitting down to listen again. It was a different house and a different crowd, but the theme was again the same. I must have sat there nearly two hours. Several women and six men sat there most of the time, and no one raised any discussion, but all listened, quite often some one repeated over again what I had said. No one was in any hurry to go, and I was the first one to rise. Then this man who had listened for the second time that week,

said: "Yes, it is all true, but the ground must be ploughed before the seed grows, and that's what you have been doing this morning. Such a morning makes one feel repaid many fold, for all the wearying toil and labor of studying Telugu.

LETTER FROM MISS ALLYN.

Vuyyuru,

Kistna Des,

Sept. 28th., '08.

Dear readers of the Link,—During my study months I had the pleasure of a short tour with Miss Murray, in her tent, and with Miss Hatch on her boat, but last week was the first tour of my own. It was not altogether alone, for Miss McLaurin and I spent the nights together in the Traveller's bungalow at Kankipad, but in the day time she went off early on her pony, to a village, while I spent the four days in Kankipad itself. Kankipad is a large village, with a small two-roomed bungalow where English officials, or English travellers may stop for a few days at a time, while on tour.

With me I took my touring medicine chest, that the Young Men's Bible Class of Edmonton gave me, and we put it at one end of the wide verandah that ran the full length of the bungalow in front and part way across each end of the house. In the mornings, the sick of all descriptions came for medicines, though really, they had only become well aware of our presence there by the last day of our stay, and that day we saw and treated and dispensed medicines to over thirty patients. I hadn't any help in the medical work, but one Bible woman preached while the other kept order and brought the patients to me

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in turn. In this way we had an audience of from fifty to sixty people all the morning, for they sang and preached while the people gathered, and when I came out there were more than sixty people there, while some went, others came. Very few came alone, but brought one or two relatives along with them. Generally speaking, one out of every three patients had an eye or ear to be treated, the second of the three had indigestion of some form, or syphilis, and the third person had a skin disease or an abscess.

The afternoons, from 12.30, were spent in the homes of the caste women. We saw three homes a day, spending from an hour to an hour and a half in each. The Bible women did most of the talking and I tried to keep order for them. One afternoon we were having such a good hearing, a man came and drove his two daughters home, and a woman called three more young women away to cook, and those left fell into a discussion about Rama and Christ. Finally the women got a hearing once more, but the hearers were restless. From that place we went through the bazaar street, passing their sacred tree, all smeared up with red and yellow powder, to a Brahman house, where a woman heard so well last year and other years. But her people were determined she should not hear, and though we went there every day, we did not get a chance to talk to her. They always had an excuse ready. After being refused there, we came back through the bazaar and sat down on the verandah of a merchant's house. We had several women hearers there but the children and the men were so unruly and crowded the verandah and street so that finally the woman of the house gave me a little switch, and by flour-

ishing it around occasionally, we were able to have a good service there.

The last afternoon, when we first went out, we were refused at several houses, but came to a house where a middle aged woman was spinning. She welcomed us and put a mat for us to sit on, and sent around to call her neighbors. She said she was just an old woman and of course she could not understand, but yes, she would listen. The Bible women were just nicely started, and the women were getting interested, when three men, relatives, appeared on the scene, and before I had even caught sight of them, every one of our audience was out of sight. We sat there and one of the men, with a big Vishnu-mark on his forehead, came up and, leaning against a post, looked us over in a decidedly impudent way. I asked him two or three polite questions and he softened somewhat, talked a few moments to the man of the house and then they all went away and the women came back and sat down. The Bible women took up their story as if nothing had happened. Shortly after, a fine looking young woman came and rather rudely walked in front of us talking and laughing loudly. The bible women seemed not to notice her and when she was very noisy, they just waited till she finished talking and went on with their story. She seemed rather surprised that they didn't notice her and after a little while she sat down. Then she asked a question or two, and pretty soon she was leaning forward and giving her full attention to the message. The best listeners we had in the village, were amongst the goldsmith women. One goldsmith woman in particular, listened at three different houses and seemed to me to understand all she heard. She was an attractive woman,

middle-aged, with hair slightly gray and a smile that wins. Please pray for her and the other women who heard so well.

At one house an old washer-woman came along and stood fully three quarters of an hour with a heavy bundle of clothes, fully three feet high, poised on her head. At last she threw them off on the ground and sat down and listened. She was very rough. "Man looketh on the outward appearance, but God looketh on the heart." Perhaps she will be one of "the Jewels."

Praise God for the devotion and faithfulness of the Bible women. They are ready in season and out of season to preach.

With loving greetings,

JESSIE M. ALLYN.

POSTCARD FROM MISS HATCH.

You will be pleased to hear that twelve of our lepers were baptized a week ago Sunday, three of whom were women. One was a caste woman, who came to us apparently dying. She was one who used to cry and complain whenever I spoke to her. Now she is so happy; she has found her Lord, she says, and He is all in all to her. Bless His holy name.

Yours,

S. I. HATCH.

SOUTH INDIAN CONVENTION AT ONGOLE.

Extract of letter to Mrs. Jewett, from Mr. Elmore.

Thirteen missions were represented but most of the convention work was done in English and Telugu.

There were about 200 delegates in attendance. All the meetings were good, but you will be most interested in the last afternoon. We formed a procession at the church and marched to Prayer Meeting Hill, going through the Bazaar, which you will remember

so well. You and Dr. Jewett were much in our minds, as we thought of you being stoned in that bazaar and then going up to the Hill with only three others to pray for this land. The procession was beautiful. The Hindus stood in respectful admiration and we were sure they must have seen the difference between this beautiful procession and the frenzied, dirty and loud sounding ones of their religion. If you could have seen those hundreds of Christian Endeavors, as they came winding up the hill, I think you would have been as full of joy as it is possible for anyone to be. At that first prayer meeting, you looked over the town and prayed for a missionary and a mission house. Now there are four families, two lady missionaries, the college and other buildings.

Also one fourth of the population of the town is in the Christian community, so prayer was answered more abundantly than you dared to hope. The old Ongole field is now divided into fourteen large fields, with perhaps 40 odd Christians.

As an example of the changes which these years have made, on Sunday evening I marked among the delegates a woman of very marked beauty, who had in addition that indescribable sensitiveness and modesty of the high caste woman. On enquiring I found she was a Christian Brahmin widow; a school inspectress with a good salary and an important position.

As we were going to Prayer Meeting Hill, I saw perhaps a dozen Brahmin widows gathered in a courtyard to see the procession pass, and never have I seen a more striking contrast. They with their shaven heads and one old cloth, and sad faces, were as pitiable objects as one sees in India. The school inspectress moved as a queen among them, yet probably was not particularly different from them by birth.

Our Work at Home.

CIRCLE REPORTS.

Simcoe.—Our annual thank-offering meeting was held Nov. 6th. Our Pastor, Rev. P. K. Dayfoot, M.A., in the chair. Owing to the inclement weather, the attendance was not large, but the meeting was one in which the spirit of God was manifest to all.

We were fortunate in having with us, Rev. and Mrs. F. C. Elliott, of Waterford, and all felt a great spiritual uplift from his splendid address on "The Spirit of Missions."

He said the basis of all christianity—the vital point—is our relationship to God.

After speaking of the spirit of unity in the Christian religion, that draws such diverse characters, and different nationalities in towards one common goal, he spoke of the individual church, and gave as the reason why some churches have so much more of the missionary spirit than others,—the personal fellowship with Christ; that to have the true missionary spirit, our hearts have to be right with God, having His love as the only true motive. It was a very strong address, and all present felt the Divine Spirit speaking through it.

Two beautiful solos by Mrs. Elliott added much to the enjoyment of the evening, as did also the quartette and recitation by our home talent.

Our meeting in December, was held at the home of Mrs. Ed. Mason, and at its close, we were delightfully surprised with a dainty and substantial lunch, served by our hostess.

G. S.
Sec.

Guelph.—The Philathea class of the Woolwich St. Church, Guelph, recently organized a mission society with the following officers:—Pres., Mrs. E. D. Clark; Sec., Miss A. Hieman; Treas., Miss A. M. Evans; Collectors, Miss L. Clubb and Miss O. Ziemann.

Young ladies outside the class may become associate members by payment of fees. Meetings to be held tri-monthly at the homes of members, and two young ladies have charge of programs.

The support of a girl student at Canada has been undertaken. Our aim is increased information and interest in missions.

A. M. E.

Rockland.—At our Missionary Band meeting in the spring, it was decided that missionary potatoes be planted, and quite a number were distributed. In giving them out, it was arranged to give a prize to the one raising the largest potato; and the other to the one raising the greatest number, another to the one raising the fewest, and another to the one writing the best story about his or her potatoes.

All through the summer these potatoes were watched and tended by the children. In the fall they were dug weighed. Then each one wrote his or her story, and handed it to be judged.

At our open meeting in November the prizes were given out. Vivian Laurin received prizes for both the largest potato, and the greatest number. Russel Way, received the prize for the least quantity, and Myrtle Grant received one for the best story. The potatoes were sold and the money put into the treasury.

LILA GRANT,
Sec. pro Tem.

Second Markham.—Our Circle held its 26th. anniversary Nov. 27th. Dr. Woodburne spoke on "The Revival in India," 1902-4, greatly to our interest and profit. Mrs. Ellis, our pastor's wife, also interested us by relating experiences of their missionary tours in the West. Bad roads prevented the attendance we expected, but with enlivening music, and refreshments at the close, a pleasant evening was spent, and a collection taken of nearly \$11.00 for H. and F. Missions.

MYRTLE BAKER,
Secretary.

Arkona.—Our Missionary Circle was organized in 1901, 15 members. Present membership 26. We meet the 1st. Tuesday each month. Each member pays 10 cents a month, the money being divided equally between H. and F. Missions. This year we raised \$31.78, \$11.50 being our thank-offering. Since organizing, we have raised \$292.57. During the year we have lost a very useful and valued member, in our Pres. Mrs. Harber, who has taken up Missionary work among the Indians.

We have some very interesting and helpful meetings, and hope for still better in the future.

MRS. R. ROOK.

Tiverton.—The Women's Mission Circle, held an open thank-offering meeting, on Tuesday, Nov. 10th., in the Church. After business, our President, Mrs. Welsh, addressed us on Pandita Ramabai, or India's most wonderful woman, which was excellent and greatly appreciated. Miss Alexander sang a solo in her usual pleasing style.

The evening not being favorable, attendance was small. Offering \$10.25. Our December meeting was held at the

manse. After the business, our President resigned, addressing us for the last time. A vote of thanks was tendered her for her work amongst us. Our Pastor, Rev. D. J. Welsh, then gave us a farewell address, which was most encouraging. We have since bade our Pastor and his estimable wife farewell.

F. E. McPHAIL,
Secretary.

Walmer Road, Toronto.—The annual Thank-offering service of our Circle, was held in December. As has been the custom for several years, we had a speaker from outside our own membership. This year Mrs. J. O. Holland, of Buffalo, gave one of the most inspiring and convincing addresses we have ever had on "Why we should be interested in Missions," notes of which appear in another column of this number. The offering amounted to \$84.00. to be equally divided between Home and Foreign Missions.

In November, the annual elections were held, resulting in the following: President, Mrs. H. H. Lloyd; 1st. Vice-President, Mrs. Roberts; 2nd. Vice-President, Mrs. Gilmour; Secretary, Miss Norton; Treasurer for Home Missions; Mrs. E. R. Hooper; Treasurer for Foreign Missions, Mrs. Denovan.

JACQUELINE M. NORTON,
Secretary.

St. Catharines.—The Annual Thank-offering service of the Womens Mission Circle of the Queen St. Baptist Church, was held in the school room on Thursday evening, Nov. 26th. The President, Mrs. D. M. Walker ably presided. The secretary's report showed a steady increase during the year, financially, and in membership. An excellent programme was given, the

delegates to the recent convention in Toronto, gave some of the impressions they had received while there. The pastor, Rev. A. L. Huddleston, gave a very helpful talk on "Things Worth While." A very successful meeting was brought to a close by the singing of the doxology and benediction by the pastor. The Thank-offering amounted to nearly \$28.00.

Yours sincerely,
MRS. E. WISINER.

Stratford.—The Woman's Mission Circle held their Annual Thank-offering social, Tuesday evening, Nov. 24. Mr. Fox, of Toronto, was with us and gave a very interesting and instructive address on Bolivia, illustrated with lantern views.

The Misses Knight and Steinhoff and Mr. Albert Peguegnat, assisted in the musical part of the programme. Light refreshments were served and an enjoyable time spent socially. Offering amounted to \$20.00.

CARRIE HUXLEY.

Galt.—Our Annual Thank-offering was held on the afternoon of Nov. 5th, and was one of the best meetings we have had for some time. The devotional exercises were led by our Pres., Mrs. Jos. Welland, after which Mrs. (Rev.) J. D. McLachlan, gave a very earnest and helpful address on the "Inner life of the people of India." Her touching words, we hope, will arouse us to a deeper sense of our responsibility in sending the gospel to these people. We were glad to have with us a number of strangers, whom we hope to win as members of our Circle. Special music added much to the interest of the meeting. Tea was served, and a social time was spent, and enjoyed by all. The offering amounted to \$12.40.

L. GARDINER.

Mount Forest.—Our Circle held our Annual Thank-offering, Nov. 18th. This is our 21st. anniversary. When we instituted this Thank-offering 21 years ago, as a little band of workers, we were passing through very deep water and our "Circle" was reduced to 5 or 6 members, but at the suggestion of one sister (who is still a member and our esteemed Treasurer), we brought a Thank-offering to our Father for keeping us together, and still we can praise Him in that He has through all these years, been with us, and helping us we trust, to accomplish some little toward bringing lost souls to Him. At one meeting last week, we had several encouraging letters enclosing offerings from absent sisters. Mrs. Cringle and Miss MacNeil gave us very nicely selected readings. Our next meeting is to be commemorative of our Thank-offering anniversary. The offering to be divided between Home and Foreign missions amounted to \$9.00.

JOY C. COOK,

Cor. Sec.

East Toronto.—The Annual Thank-offering meeting of the Women's Mission Circle, was held in the East Toronto Baptist church, on Wednesday, Nov. 18, 1908, at 8 p.m. Owing to the illness of the President, the Pastor occupied the chair. Mrs. Eva Rose York addressed the meeting, taking as her key-note "Jesus only," from Matt. 17, 18. During the evening, the Emmanuel Church Male Quartette rendered very acceptably, two selections entitled, "Jesus Savior, pilot me," and "Upward and Onward." Miss Hood also sang sweetly, "There'll be no night there." The members of the circle brought in their "blessing bags" and with the collection amounting to

\$41.10. The secretary and vice-president read the texts from the "blessing bags." Altogether, we had a most enjoyable meeting, and returned to our homes with a feeling of blessing and refreshment.

MRS. ELLEN B. SHIELDS, Sec.

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

TREASURER'S REPORT.

Receipts from Dec. 16th., 1908, to Jan. 15th., 1909, (inclusive).

GENERAL ACCOUNT.

From Circles.—Alymer, Life Membership for Mrs. Eliza Stevens, \$25.00; Peterboro, Murray St. unite fund for India Famine fund \$10.00; Colchester, (\$2.50 sale of post cards, 50 cents special) \$4.00; Atwood (\$2.55 Thank-offering) \$4.50; Acton, Thank-offering \$1.56; De Cewsville, \$1.50; Toronto, Bloor St. (\$4.55 Thank-offering) \$51.92; Toronto Bloor St. Y.L. Aux., (\$4.55, per Miss Crittenden's Mission Barrel for lepers) \$15.55; Toronto, Bloor St. M.C. and Y.L. Aux. Thank-offering \$57.40; Burtch, \$5.00; Jaffa, \$4.05; Paisley, (\$4.50 Thank-offering), \$5.00; Woodstock, First Church, \$7.00; Toronto, Ossington Ave., for Life-membership, \$25.00; Millsonburg, (\$4.45 Thank-offering), \$9.45; Peterboro, Murray St. (\$12.75 Thank-offering), \$23.95; West Toronto, \$4.90; Markham, Second, (\$3.58, open meeting), \$8.03; Hespeler, \$7.20; Eberts, \$5.00; Woodstock, Oxford St., \$5.00; Toronto, Century Church, \$5.65; Gravenhurst, (\$5.00, Thank-offering), \$10.00; Boston \$3.00; Brantford, Calvary Church, \$6.50; Burk's Falls, \$5.30; Ingersoll, \$3.50; Toronto, Century Church, \$23.10; Port Elgin, for "Gotru Immanuel, \$4.25; Petrolea, \$4.98; Toronto, Kenilworth Ave., \$11.84; Hamilton, Victoria Ave. (\$7.64, Thank-offering), \$15.44; Burlington, \$1.00; Brantford, First Church, for Miss McLeod, \$50.00; London, Maitland St. \$4.00; Ridgetown, Thank-offering, \$5.30; London, Talbot St. Y. L. for Bible-woman, \$25.00; Brantford, Immanuel Church, \$9.00; London South, (\$1.75, Thank-offering), \$8.00; Toronto,

Walmer Road, \$1.50, Thank-offering add.), \$46.35; Chester, (\$8.75, Thank-offering), \$14.10; Bethel, (\$4.67, Thank-offering), \$5.50; Toronto, Beverley St., (\$17.00 for A. Elijah), \$26.70; Chatham, Central, \$8.00; Salford, \$6.70; Chatham, William St., per Mrs. T. Hatcher for Bible-woman, \$25.00, Grimby, Thank-offering, \$3.52; Guelph, Woolwich Church, \$9.00; Wilkesport, \$1.20; Oshawa, \$3.35; Coburg, \$2.75; Stratford, \$8.25; Toronto, Jarvis St., \$56.18; Collingwood, \$5.00; Lakeshore, Calvary, Thank-offering, \$15.00; Delhi, (\$5.00, Thank-offering), \$10.40; Toronto, Elim for leper Venkamma, \$8.00; Daywood, Thank-offering, \$3.75; Glammis, \$4.00; Hamilton, Barton St. (\$4.01, Thank-offering), \$8.11; Sarnia, (\$7.26, Thank-offering), \$13.26; Meaford, \$2.20. Total, \$766.13.

From Bands.—New Sarum, \$3.00; Port Arthur, for M. Manickyam, \$4.25; Boston, for G. Samuel, \$5.00; Brantford, Calvary Church, \$3.50; Waterford, \$25.00; Toronto, Memorial Church, sale of post cards, \$2.25; Parry Sound, \$3.50; Toronto, Walmer Road, for students, \$43.00; St. Catharines, (\$13.50, for V. Krupanadam, \$2.50, sale of post cards, \$16.00; Simcoe, \$10.00. Total, \$115.50.

From Sundries.—"A friend," Wheatley, per M.R.B.S., \$25.00; Hamilton, James St., Jr. B.Y.P.U., for T. Anandamma, \$12.00; Georgetown, B.Y.P.U., for B. Santamma, \$17.00; Toronto, Western Church S. S. class, for K. Eloramma, \$17.00; Expense refund, \$1.05; Investment, M.R.B.S., \$8.75; Investment, Miss Davies' gift, \$10.00; Brantford, Park Church, Philathea Class, for M. Mary, \$7.00. Total, \$97.80.

Total receipts during the month, \$979.43.

DISBURSMENTS.

By General Treasurer, on estimates for India, (less \$25.00), \$861.42; balance on return passages from India for Misses Baskerville, Corning, and Priest, \$525.00; furlough allowances for Misses Selman and Hulet, \$66.66. Extras: For lepers, Mrs. G.B. Hendry, Port Hope, for K. Naisiah, \$20.00; Toronto, Bloor St. Y.L. Aux., per Miss Crittenden's Mission Barrel, \$2.55; India

Famine Fund, Peterboro, Murray St.
M. C., mite fund, \$10.00. Total, \$1,-
485.63.

EXPENSE ACCOUNT.

Order for 65 copies "Among the Tel-
lugus," \$7.80.

Total disbursements during the
month, \$1,493.43.

Total receipts since Oct. 20, 1908,
\$2,208.32.

Total disbursements since Oct. 20,
1908, \$3,433.88.

SARAH J. WEBSTER,

Treasurer.

324 Gerrard St. E.,
Toronto.

**REPORT OF BAPTIST WOMAN'S
MISSIONARY SOCIETY OF THE
WESTERN CONVENTION.**

The above society convened in First Baptist Church, Vancouver, B. C., Nov. 20th. It was largely attended by women of the denomination, as well as many friends in similar organizations in other denominations.

Mrs. E. A. Postill, President, presided at the meetings. The usual committee were appointed at the start and brought in their reports, the important one of which was the Future Policy. This report demanded much time and thought by the Convention.

Adopted, it is in part as follows:—"That we urge upon all Circles, the importance of increasing the circulation of Western Outlook." And that an agent for the same be appointed, with a view to placing one in every home.

2. That we recommend a systematic study of Missions, preferably that issued by the central committee for "United Study of Missions." And further, that for this year, we take up study of "The Nearer and Farther East."

3. That we recommend the creation of a juvenile department.

The suggested estimates for the year 1908-09 are:—

FOREIGN MISSIONS.

Miss Robinson	\$500.00
Rev. A. A. McLeod	500.00
Native Workers	500.00
Bolivia	200.00

HOME MISSIONS.

Non-English Missions	\$1800.00
English Missions	700.00
Indian Missions	700.00

The reports were listened to with much interest. That of Mrs. J. F. McIntyre, as Corresponding Secretary, was a detailed and lengthy account of the work; that of the treasurer, Mrs. C. W. Clark showed a total of \$768.46, raised during the inter-convention period, and that of Mrs. C. Spofford, as Provincial B. C. Secretary, embodied a most interesting perusal of an historic nature. Mrs. C. K. Morse, Manitoba Secretary and Mrs. MacLaurin, Alberta Secretary, gave their reports.

An excellent paper on "How to prepare a Program for Mission Circle Meetings," was given by Mrs. (Rev.) Auvache, and one on "United Study of Missions," by Mrs. (Rev.) Shaw.

The Committee on Resolutions, laid special stress on the awakened interest in "Social and Moral Reform," and urged the dissemination of scientific truths, which are easily available and which should be properly taught our boys and girls. May God's richest blessings and His approving smile rest on all our deliberations and our efforts now as we launch into the New Year.

SARAH E. STEPHENS.
Con. Correspondent.

Young People's Department.

LITTLE STAR.

One of my new books tells about a little girl in India. Her heathen home was in a town where no one paid much attention to worship. Of course they bowed down and said prayers to the idols, because they had been taught to do so. The missionaries held an open air service near by one day, and this little girl came to listen. The religion of her people did not comfort her. She had often asked who made her, and why she was made; but people only laughed at her. One of her greatest trials was, always wanting to have her own way, so that the other little girls didn't like her. She decided, therefore, to pray to the gods of her home, one after another, to give her a better disposition, so that the girls would love her enough to play with her, and whichever god would do this should be her god. So, she fell upon the ground before Siva first, and prayed to him to change her disposition so that the other children would love her enough to play with her. But no answer came, and she went away into the jungle where she could weep alone. And so all the other idols were prayed to, but in vain. One evening, going for water to the well, she saw three white people, heard a talking noise, a singing noise, and a box (little organ) noise. This was all the missionaries' meeting meant to little Star. It was just a noise. Still she stopped, and listening, heard a native Christian say, "There is a living God. He changed my nature from a lion's to a lamb's." Ten the little girl was glad. There was a God who could change her. "Siva is a dead god, she

said, that is why he did not answer my prayers. I will never rub his ashes on my brow again." Telling the missionary about it afterwards, she said, "I did not want to sleep that night. I just wanted to lie awake and talk to the living God. Next morning she felt so happy she ran to the white people's tent to hear more. She said her heart was just a little room, and could not hold very much at once. This day she heard that the living God could hear us when we prayed, and dearly loved us all. She was too shy to speak to the missionary, and kept back, and ran home when the meeting was over. Then she said, "I will ask this living God for three things, and if He answers two of them, I will know that he really heard and loves me." Her mother was standing at the door with a switch in her hand, so Star prayed, "Living God, O Living God, do not let my mother whip me," but her mother caught her by the arm, scolded her for going to the low caste people and gave her a severe whipping; so she cried herself to sleep that night. Next day she ran off to the missionary again and heard about Jesus, so, running home at night, she prayed; "O Jesus, living God, out of three prayers answer two, and the two prayers were for some fruit to eat, and that her mother would not whip her. Both of these prayers were answered, and she promised Jesus that she would never worship or pray to an idol again. She now visited a relative who lived near the mission house, and was free to attend all the meetings. Her parents thought her only a child, and

that it did not matter much. Then a feast drew near and they sent for her to come home. She told the missionary, "I will not do anything wrong. I will say I am a child of Jesus now, and tell them about Him." She was only a child and looked forward to new clothes, new jewels, and nice things to eat. "Only four days at home and I will come back to you," she said, as she slipped her Gospel of Mark into her dress. That was all of the Bible she had, but already she loved it dearly. Weeks passed, and no tidings of little Star. The missionary knew she would have sent a message if she could. One girl in a like position had been kept in chains for three years. Then came the sorrowful news that she had done what she was ordered to. A family council was called to counsel the little girl to worship Siva, and rub ashes on her head. She refused, and more severe punishment than she could bear followed, until at last she yielded. Now she would soon be married and sent far away. The missionary was told that nothing could be done for little Star. She could not be saved from her terrible fate, so her Christian friends felt sure that she had been forced to deny her Lord, through deadly fear; and so kept on praying for her. A week passed, and the little girl came back to the mission house, and was very ill for weeks. The reports were all false, and she had not yielded or worshiped Siva at all. They had taken her gospel of Mark from her, and she said: "I had not the comforting feel of it, but I knew that they could not take away Jesus, and that He was in the fire with Shadrach, Mesbakh and Abednego, and only the cords that bound them were burned. So I asked Him to let the

fire burn my cords. After that I did not remember anything, only I think the fire got cool." The next five years she spent in the mission school, many times her father went for her and left muttering, "What is the matter with me? My hands are strong, but it seems as if I were bound and could not touch her." Every time he came the missionaries prayed for help, and Jesus, the living God, helped them. She became a Bible woman, and loved to go among the heathen and tell things about blessed Jesus. Years passed, her father became more friendly and gave up his idols; but did not confess Christ openly, because, as head of his caste, he would have to sacrifice so much. Death came suddenly to him. He would not allow any idolatrous rites; said they were of no use. Almost his last thought was for the child he had once cursed, but now forgiven. "Do not write to Star," he said, and with loving words for all around him, he passed away. Then the idol priest took possession of the body. Four hundred rupees were spent on a great feast. Hired mourners came with their hideous wailing, and when the missionary arrived with Star they thought her unfeeling because she could not do as they did. Star's sore heart could not be comforted by this outward show, and they would not let her mention the Lord Jesus, but scolded her for not wearing more jewels, and for not being married. Star returned to the mission, feeling it to be more her home than the richer one of her childhood, because there she had learned to know and love Jesus, the living God.

SISTER BELLE.

558 McLaren St., Ottawa.