

Canadian Missionary Link.

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THE SOCIETY'S CONSTITUTION

(Continued)

In the May "Link" were discussed the conditions of membership in the Women's Foreign Missionary Society of Ontario West. To know these is essential to intelligent membership and just as essential is it to know the object which the Society has set before it, and how it proposes to accomplish that object.

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

That is to say, the Society and the Circles auxiliary to the Society seek first of all to do work among the women and children, by means of teaching, preaching, visiting and healing. Such work as the girls' boarding schools, the village schools and the Timpany Memorial School, comes under the heading of the evangelization of the children. Such activities as Zenana visiting, training of and service by the Biblewomen, touring and medical attendance form part of our attempt to evangelize the women. Our constitution does not say, however, that we can undertake no other work but that directly relating to women and children. It says simply, 'The main object shall be, &c.' If special needs or unusual circumstan-

ces lead the Board to make a grant towards other work, they are not necessarily violating their rules in doing so.

Again, it will be noticed that what has always been our field of work, India, is not mentioned in this Article II. of the Constitution. It is simply 'the women and children of heathendom.' That leaves us a wide field, but it is limited by another sentence 'This object it shall seek to accomplish through the Foreign Mission Board of the Baptist Convention of Ontario and Quebec.' Our General Board does its work in India and in South America and therefore these are also our possible fields of labor. We in Ontario West, have entered only India so far, but South America may be possible some time in the future.

The means by which we propose to accomplish our object are stated so simply that they need very little comment. We propose to send out and maintain lady missionaries, to employ native agencies, such as Biblewomen, preachers and teachers, and to provide suitable means of work, which includes the building of school-houses, dormitories, missionary homes, &c.

There is one other statement in Article II., that needs emphasizing and that is the last one, which states that our Society is auxiliary to the General Board. This General Board is elected by the churches through their representatives at Convention, and is directly responsible to the churches. It is the only body directly authorized by the

churches to carry on foreign mission work, and so all other organizations in our denomination, doing such work, should be auxiliary to it. The General Board leaves the Women's Board very free to carry on its work in its own way, but we are not an independent organization.

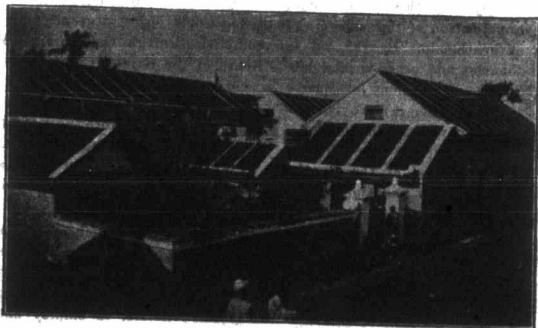
Next month we shall discuss the Board, its organization, its duties, and its different offices.

LETTER FROM MISS HINMAN.

Dear Mission Circle Ladies,—Does the opportunity constitute the call? Pre-supposing that. I hear a decided voice telling me to write to the "Link" this afternoon. Munshies will get fever and

went to her just after my examinations. The sudden relief from the pressure, which was made much greater by my accident in October, left me good for nothing—except to sleep. And I could do that splendidly, as Miss Priest will testify. With energies at such a low ebb, she was afraid to take me out on the feverish Tuni field, so I surprised the friends here by returning after a three days' absence.

I seemed to recover as soon as I came back, which only strengthens the claim that I was homesick. I must tell you that I did go out with Miss Priest to see the Christians and enjoyed meeting them as I always do. There are many compensations and one which Miss Priest must enjoy is the satisfaction of being



Vizagapatam High School.

as I have had experiences, I could not be too hard and demand that he be here this afternoon. The old standby—the quinine bottle—has gone dry, so if he does not get medicine somewhere else, I may have to tutor myself for a few days hence.

I agreed to write for the February "Link," as I expected to go on tour with Miss Priest about the 1st of December and judged there would be some new experiences of which to write. I

the spiritual mother of so many devoted Christians. She deserves all honor for so nobly holding the fort all alone during the absence of Mr. and Mrs. Scott.

I wish to tell you of some experiences which we had a week ago last Sunday, which made us feel that martyr days are not yet passed.

At the time of the Northern Telugu Association, which took place here early in January, a young boy from near Parlikimedi came to Vizagapatam to have

his ear treated. He had friends among the Christians, in fact his uncle was here at the time, so he lodged with them at one of the High School buildings. He attended a number of the meetings and was much impressed with the witness the Christians gave for Christ. He turned fully to Him as his Saviour, and the following week came before the Church here desiring baptism. In the meantime his parents seemed to get suspicious, and sent for him to come home. He wisely deferred communication with them till everything was settled.

There was also a Brahmin boy, of one of the first and most orthodox families of town, who also became interested. He was at one time a student of the London Mission School—now our Mission High School. He came in touch with some of the workers here and expressed his desire to become a Christian. He came before the same church meeting as the former boy, and having given a good testimony he was accepted for baptism. Sunday morning he attended the Telugu services and then came over to the High School Sunday School and was in my class—Form VI. After the session was over he was enticed away by some of the boys who are ardent Hindus. They took him to the home of one of the teachers who is a very zealous idolater. By threats and appeals to their sacred books they led him to recant and they went to the assistant pastor's home that Narayana might state his decision. Mr. Higgins looked for him before going home, but could not locate him. The baptism was to be at half-past four. About three o'clock two of the preachers came up and told us what had happened regarding Narayana. They also stated that when the other boy, Achari, was returning with his uncle from a bath in the sea, they were intercepted by a mob of the boys who tore him from his uncle and proceeded to take him to the house of the afore-mentioned teacher. They

used all sorts of threats and persuasions to get him to refuse to be a Christian, but he was very firm and told them that no matter how long they kept him, as soon as released he would be baptized. A policeman who saw that was going on, instead of taking the part of the boy and freeing him, advised him to go along without making opposition. This is a sample of India policeman. Achari got free from them and was brought by the preachers to Mr. Higgins' home.

We marched from Miss Blackadar's school, Hope Hall, where our church services are held, down to the sea. A great crowd gathered there and among them many High School boys. Just as the baptism was over with one accord they hooted. We were singing "Ring the Bells of Heaven," in Telugu and Mr. Higgins kept telling us to repeat and repeat, for what purpose we did not know. Presently a number of the chief of police, who were waiting near, pushed their way through the crowd to where the preachers were standing. Then we knew that he had asked us to continue singing in order to keep the crowd there.

The High School boys were called forward and through the chief policeman, were told in plain words how their conduct both signified ill-breeding and was unlawful. A more fear-stricken line of faces is rarely seen. Two of the preachers then gave very powerful addresses.

Our English-speaking service followed and a great crowd of Hindu boys came over. Rev. Dixon Smith gave a very strong evangelistic sermon. At the close we sang, "Faith is the Victory." If ever I longed for a thousand tongues to sing it was for those last two lines:—"We'll vanquish all the hosts of night in Jesus' conqu'ring name."

I just thought: "The evil one has had his chance to-day, but never mind, one day Jesus shall be King and to Him every knee shall bow." There was a distinct spirit of opposition at the regu-

lar Wednesday evening evangelistic meeting at the High School last night. We are trying to see the encouraging side of opposition. If you ever prayed for these eight hundred boys—do now. What an opportunity! God grant we may not fail!

Susie Hinman.

Waltair, Vizag District.

MISS PHILPOTT ON TOUR.

Dear "Link,"—All week I have been wondering what I could write—that would interest the "Link" readers. We get so accustomed to things out here we feel they are almost too commonplace to write about, and yet I know that often it is the most commonplace that is the most interesting to people interested in our work.

I am writing this letter out on tour and I am sure you would be delighted if you could only have my view from here. The tent is pitched in a delightful mango grove just at the base of a hill, while stretching far away on either side are great ranges of hills. We are just about half-a-mile from the village, far enough to escape the noise and smoke and yet near enough to walk into work, so we have an ideal spot for tenting. As this is Sunday we didn't go into the village to work, but after breakfast we went over to the little chapel to attend the service. On the way we met a little group of ten or twelve women, who had walked in six miles to see "their missanmmas," and attend the service. The day has been extra warm and they all looked so tired and hot, I couldn't help pitying them. I was so amused as we walked through the village, our coming caused great excitement and the people all rushed to their doors to see us pass. Then the children—and there is no lack of them in India—raced after us in crowds, their bracelets and anklets

clinking as they ran. By the time we reached the chapel we must have had nearly a hundred men and children after us. The church is just a little mud shed, but it was swept clean and there were two very wobbly chairs placed in readiness for us. Already there was quite a crowd of Christians gathered and they gave us such enthusiastic salaams, we knew we were welcome. Our crowd of followers came in after us, so the little room was packed to overflowing. As I looked around that little audience I could not help comparing it with my own home church. Everything was so different, everything so rude and humble and yet as we sang our first hymn: "Behold the love of God," I could feel the same spirit and realized again how one we all are in that love. As we sang our audience increased steadily, crowds of caste women whose curiosity mastered their fear of us, a group of very intelligent-looking young men, and still more children. Much to my surprise they all sat down and listened quite attentively while the pastor spoke, though once some old women began to discuss the two "white missanmmas," and the pastor warned them they would have to be driven away if they were not quiet. After that things went smoothly till a boy began to smoke a cigar and then most of the audience seemed to think it their duty to scold him. Even one old heathen woman asked him if he didn't know the white women didn't like it. Finally, however, order was restored and then as Miss McLeod spoke to them all, the attention was perfect. She spoke only a few words on "The wages of sin is death," but it seemed to make a great impression. One poor old leper sitting at the back called out, "Yes, it's all true, but what can we poor ignorant people do. We have not enough sense to understand things." Somehow, it saddened me as I looked into that poor diseased face and thought of how soon he would have to receive his wages. Prob-

ably, it was the last time he would ever have a chance to hear the Gospel, and, as he said, in their ignorance how could they understand and remember. Since I have started out into this touring work this had been the saddest and most discouraging feature to me. How many, hearing our story, perhaps only once in a lifetime, can remember it! And how hard to understand it when we do tell it! Oh! how we need a supernatural power to make things clear to these people. I, of course can do very little yet, but I find the Telugu becomes easier every day, and that is a great encouragement. This is my third tour since I finished my studies and we hope to have another month before we have to stop. The weather has already become very warm and to-day we have our first mango showers, which means our cold weather is over. However, we have had a delightful cool season, so we cannot complain.

Thanking you for your kind interest and prayers. I am

your sincere friend,

Ruth Philpott.

Samalkot, Godavari Dist.

TRUST IN JESUS.

The following sweetly simple original lines from Mrs. W. H. Porter's old Scrap Book, written many years ago, sweetly breathe that spirit of cheerful, peaceful trust, which ever so conspicuously characterized her.—Contributed.

The arm of flesh may fail us,
The eyes of love grow dim;
But hope and trust in Jesus
Will give us peace in Him.

His pity never faileth,
His love is ever sure;
And those who trust in Jesus
For ever are secure.

ANOTHER NEED.

(Miss Agnes E. Baskerville.)

Years ago, in the early days of the Caste Girls' School in Cocanada, a little girl, named Koringa Veeramma, was one of the pupils. Her family belonged to a respectable Sudra caste. Books required in the study of the Scripture lessons, such as Gospels and Bible portions, are furnished free to the children, and Miss Simpson made it a point to give New Testaments as prizes to those who passed their examinations, as soon as they were able to read. In this way the little girl carried to her home these portions of God's word, and her father, who could read, became interested in them. Looking for further light on passages he could not understand, he sought out Jonathan Burder who was pastor of the Telugu Church at that time. Little by little conviction became stronger, and finally, the father was converted. For years those of us who are acquainted with Koringa Sattayya have not doubted that he is truly a Christian at heart.

His influence among his relatives has made itself felt, and wherever we find a family connected with him we are sure of a cordial reception and an interested hearing. His youngest daughter recently passed the highest grade taught in our Caste Girls' School. A near relative, from a village on the Tuni field, came out and confessed Christ in baptism not long ago.

The family of a cousin who lives not far from the Harris Bungalow, has always welcomed our visits. Two interesting young daughters have had regular lessons from one or other of the Bible women, and have become well grounded in Scripture truth. The father in this family also is a converted man, and the mother loves to hear us tell about Jesus. The eldest of the family, a young lad of sixteen, the hope of his parents, the pride of his younger brothers and sisters, was one of the Lord's chosen. He

loved his Bible, slept with it under his pillow, made no secret of his faith in Christ, joined the young men of the Church in the Society of Christian Endeavour, and urged his people to openly declare themselves Christians by joining the Church. Early last July he went on business to a village a few hours' distant by rail, leaving on the mail train, about seven o'clock in the evening. Arriving, at his destination he spent the night with a friend, who was employed at the railway station. In the early morning he complained of feeling unwell, but did not consider it anything serious, and intended going to transact the business on which he had come. His friend, however, persuaded him to take the morning mail for Cocanada again, and himself accompanied him. He lived until after the change of trains was made at Samalkot Junction, but died on the train before reaching Cocanada. This was a heavy blow to the family, and might well-nigh have shattered their faith, but they have been wonderfully sustained, and we trust that even this sore affliction may work only for their good. Something of the father's spirit may be learned from a remark he made in connection with the death of his idolised son. He said, "Surely the Master of a garden has a right to pluck one of His own flowers!" And the fragrance of this fair young life might very appropriately be likened to the perfume of a flower in the Garden of God. Could any Christian father in any land rise higher than this in sublimity of trust?

What is my object in writing this letter to the "Link?" One reason is that I may ask its readers to join with us in earnest prayer for this family circle, that courage and grace may be given to those who are true believers among them to come out on the Lord's side.

Another reason is that it shows the far-reaching influence of our work in the

Caste Girls' School, which does not by any means stop with the children who attend, nor with the city from which they come. Its former pupils are scattered far and wide, each one carrying with her more or less of the light of truth. Some are really following the Christ, for others it has not done more than to make them more accessible to Christian influence, and more cordial in their reception of the missionaries and other Christian workers. It is an evangelizing force, the full value of which, will probably not be understood until the great Day of Reckoning comes.

The school in Cocanada has never had a suitable building, so has been seriously handicapped from the very first. The building rented for the purpose, in which it had been carried on for over five years, changed hands lately, and on fifteen days' notice, we had to find another place and move out. We are now located in an ordinary Indian dwelling-house, with little rooms, altogether unsuited for school work. This is proving very unsatisfactory; the hindrance to the work will be very great.

This calamity, may, however, prove to be a blessing in disguise, for it seems to force to utterance a conviction that has for some time been growing stronger in the minds of some of us, that we ought to have a building of our own. We have been thinking that such a building might be erected as a memorial to the devoted woman who founded the school, and gave so much of her thought and strength and love to it. Friends in India, as well as friends at home, would gladly and lovingly contribute towards this object, we feel assured, and we pray, and trust that in the not far-distant future the Simpson Memorial Caste Girls' School may be a reality, and not merely a cherished dream.

Cocanada, India.

AN IDEAL JUNE MEETING.

The last Friday in June is a gay day for the Meaford circle as they enjoy an auto ride to a farm house. We did not revel in the speed nor the swift turns round unexpected corners, but we were enthusiastic over the clover fields we passed and the hearty welcome received on our arrival at the President's home. Our delegates to the O.S. Association in Wjarton told what most impressed them. Mrs. Holman had thrilled them with stories of our Home Missionaries, and each in turn brought an echo of her address. Another repeated Mr. Ralph Smith's story to the ladies of "match-making in India."

All were so stirred with a fresh love for missions that many promised to try to earn one dollar through the summer. At the September meeting each would tell how much she earned and how she did it.

Out on the lawn as one family we sat around the tea table honored with the pastor's presence. These good people, Mr. and Mrs. Long, give this "Strawberry Tea" each year to the members of the Meaford Circle. This was an inspiring meeting. "Long live the Longs!" Three cheers for Meaford Circle. Try a June meeting in the country with pure air and fresh strawberries. If you will drive twenty miles with me to meet this auto, I promise you the same welcome, for I was just

"A Guest."

WHAT I WOULD LIKE TO SAY.

Mrs. Glenn H. Campbell, B.A., the Treasurer of Ontario West.

The various Circles and Bands of Ontario have always taken a great interest in the financial reports presented from time to time. The Treasurer feels that in performing the duties of her office, she has had the unqualified support of the women of Ontario. Enquiries

are constantly being made as to the state of the Treasury, and it seems an opportune time to report in words instead of figures only, the state of finances. To this is added a little advice regarding forwarding of money.

As last year was a very good financial year, it could hardly be expected that there would be any large increase this year. A slight advance has been made over last year, but still greater increase is needed, if we are to meet our present obligations. The Bands have held their own, and the Circles have advanced. Many of the country Circles have doubled their gifts. Especially is this true in Elgin, and Niagara and Hamilton Association. Not all the city Circles have shown the same activity. There have been three encouraging features in the work of the last six months: (1) the increase in the number of Life Certificates; (2) the formation of new Circles and Bands, and (3) the tendency to give to regular work rather than to extra and special objects.

The Treasurers of Circles and Bands are one and all, Christ-like business women. Courteous, kindly, and for the most part, business-like letters have accompanied the remittances for the past three years. When it is understood that your Treasurer receives and answers about four thousand letters a year it will be seen that uniform care in writing these letters greatly lightens her labors. Comparatively few mistakes occur. Sometimes Treasurers send Home Mission money to the Foreign Treasurer, and Foreign Mission to the Home Treasurer, but this sort of mistake is adjusted without the sender realizing her mistake.

A few remarks regarding the business details might be in order. Will local Treasurers kindly note the following requests: (1) Refrain from sending stamps or money, or loose cash in an unregistered letter; (2) Make money orders, postal

notes or cheques (payable at par), payable to Mrs. Glenn H. Campbell; (3) Send in remittances quarterly, unless the Circle is very large or very small, when remittances may be monthly or half-yearly; (4) Do not forget that any remarks as to the life of your Circle or Band is of personal interest to your Treasurer; (5) Do not on any account tell your Director or any one else that your accounts do not agree with the General Treasurer's. Instead refer to your receipt cards, which will in ninety-nine cases out of one hundred reveal the seeming discrepancy. In the hundredth case, write the Treasurer, who will be glad to straighten out your difficulty.

The needs of the field this year are very real and very pressing. God is putting it into the hearts of His children to send special gifts. And as our work in India prospers, the needs will grow from year to year. The new addition at the Cocanada School gives an opportunity for new students, and the spread of the work will necessitate more Bible-women. The Board is anxious to send a new Medical Missionary—in the fall of 1914—and, too, in the near future a new bungalow will be needed for one of our best-loved missionaries.

CIRCLES AND BANDS.

London Union.—On Thursday afternoon, April 24th, the Union meeting of the Mission Circles was held in the Talbot Street Baptist Church. A large number were present. The president of the Talbot Street Circle, Mrs. H. H. Bingham, was in the chair. Mrs. Fox read the Scripture lesson, and prayer followed. Then Mrs. Hawkins read a splendid paper on "The Urgency of Christ's Call," and Mrs. Gordon Wright, in a most interesting manner, gave an address on "Missions among the Lumbermen." Musical numbers were given by Mesdames Arthur Brown, Riekert

and Leach during the afternoon. At 6 o'clock, the meeting adjourned to the basement, where an excellent supper was served by the ladies of the Talbot Street Church. Miss Anderson Hughie, of New Zealand, was present and gave an informal talk on the Union's work in New Zealand, also of the excellent work being done there by the Baptist Missionaries. The evening session was called at 8 o'clock, Rev. H. H. Bingham, presiding. After devotional exercises, Mrs. C. N. Mitchell, of Bolivia, gave a helpful address, speaking of the social, commercial, political and religious life of the people. During the evening musical selections were given by the choir, and Misses Elliot and Shoebottom sang excellent solos.

Mrs. J. B. Campbell, Press Cor.

First, Vancouver, B.C.—The annual Thank-offering meeting of the Mission Circle of the First Baptist Church, Vancouver, was held Wednesday evening, April 16th. After a few helpful remarks from the pastor, the Rev. Dr. Perry, the speaker of the evening, Rev. A. S. Lewis, of New Westminster, was introduced. He based his remarks on Rom. 1, 14, and presented in a very forcible manner the three classes of creditors to whom we were in debt, a vast multitude pouring into this country—over four hundred thousand a year—the one million, seven hundred and fifty thousand French Roman Catholics, and those beyond the sea, in India. The speaker referred to the ideal way Paul had of discharging this debt. (a) He wrote a letter; (b) He prayed with a definite purpose; (c) He was ready to go but was prevented, so he sent some one in his place. This was an inspiring address and all present spent a very profitable evening. The Thank-Offering amounted to \$111.73, with some more envelopes yet to come in.

R. B. Hampton, Cor. Secretary.

Malahide and Bayham.—The twenty-seventh Anniversary and Thank-offering meeting of our Mission Circle was held at the church on the afternoon of Thursday, March 13th. The President, Mrs. J. D. Pound, had charge of the meeting, and in her remarks made tender and beautiful reference to the losses we have sustained during the year. Three of our active members have removed from us, another has returned to her work in Burma, while another dear young sister, Jessie Abell, the Secretary of our Circle, has been called to higher service. Two excellent addresses were listened to with real interest and profit by the large audience present. Pastor Magee ably presented some of our Home Mission problems, and Miss Ryerse held the close attention of all in her vivid portrayal of Indian life and incidents in connection with mission work among the Telugus. Solos by Doreas Baxter and Miss Cameron, and a duet by Mr. Baxter and Mrs. Legg, were enjoyed. The offering of \$16.00, was equally divided between Home and Foreign Missions. A social hour with light refreshments closed this very delightful meeting.

The officers for the new year beginning April 1st, are: President, Mrs. J. D. Pound; Vice-President, Mrs. Geo. Denton; Secretary, Miss E. Abell, Seville, Ont.; Treasurer, Miss A. Pound, Seville, Ont.

Agents—For "Link," Miss Myrtle Baker; "Visitor," Miss Gertie Cameron.
D.

Emmanuel, Victoria, B.C.—Our Women's Missionary Circle rendered a "Livingstone Memorial" programme on March 26th. Mrs. White read a most comprehensive paper on his life. Mrs. Whitehead (our programme convener), epitomized some of the results accruing from the work and devotion to God, of that noble and spirit-filled servant. It was most helpful and

inspiring, reminding us once again that God ever has, and ever will, raise up faithful witnesses for the truth as it is in Christ Jesus.

On April 3rd the Mission Band of Emmanuel Church, Victoria, B.C. (trained by their President, Mrs. White), gave a most interesting "Livingstone" programme. The scholars entered most heartily into the spirit of their varied parts, in reading, recital and song. There was a good attendance and appreciation manifested. Collection amounted to four dollars and twenty cents.

E. E. MARCHANT,
Cor. Secretary.

Goderich.—A Mission Circle was organized in February with a membership of 10. We hope to double the number soon.

MRS. J. POLLOCK,
Secretary.

Evening session, 7.45, song service led by choir; prayer, Rev. H. C. Newcombe; adoption of minutes and report of committees; address, The Principle of the Cross, Mrs. G. W. Barber; reading, Mrs. David Wright; address, Medical Missions, Mrs. J. E. Chute, late of India.

E. C. NICHOLSON,
Director.

Westmount, Montreal.—The report of the Mission Band for this year shows many changes in the manner of handling the work.

The first, and most important change which was made, was that of dividing the Band into two parts, Junior and Senior, all members ten and under to be in the junior Band, and those members over ten forming the senior Band. Miss Rickert was appointed to take charge of the junior Band, while Miss Marjorie Muir filled this position in the senior section. The two sections meet

together for the first fifteen minutes of every meeting, in which time the devotional exercises and business is carried out. They then separate by simply closing the doors in the church parlor, when twenty minutes is given to the study of the lesson, the doors being opened again for the closing hymn and prayer.

The country which was chosen for study this year was Bolivia, and I am sure that the other officers of the Band feel with me that the efficient way in which this has been handled by Miss Marjorie Muir, has kept the attendance up to the high standard at which it now stands, and was thoroughly enjoyed by the children. The collection took the form of a thank-offering, \$6.76 being received.

I might mention here that the Band supports one native teacher, and two students in India, and we feel quite proud of our little family across the seas. A correspondence is carried on, and it is very interesting to read their letters telling us about a life which is so natural to them, but which would be so strange to us.

Miss Pearl Bacon, Convener of the Baby Band, reports as follows:—

During the past year seven have left the Band. Out of these, five have graduated, and two have dropped out.

We have received thirteen new babies, so we are pleased to report a membership of fifty-five, which is six more than last year.

The Treasurer's report shows \$146.60 collected.

BRIAN DAVILLE,
Secretary.

ASSOCIATIONAL NOTICES.

Eastern.—The annual meeting of Circles and Bands of the Eastern Association will meet with the Church at Sawyerville, Tuesday, June 10th, at 2.30 p.m.

Catherine Pollock, Director.

Elgin.—The Mission Circles in the Elgin Association will meet with the Sparta Church, Tuesday, June 3rd. Morning prayer service at 10.30.

Guelph.—The annual meeting of Mission Circles and Bands of the Guelph Association will be held at Galt on Tuesday, June 3rd. Sessions at 10 a.m. and 2 p.m.

G. H. Dayfort, Director.

Peterboro.—The Circles and Bands will hold their annual meeting with the Port Hope Church, on Wednesday, June 18th, at 1.45 p.m. Addresses will be given by Mrs. Holman, president, of Home Mission Society, and Mrs. J. Mc Laurin. Circles and Bands please send delegates prepared to give a report of the year's work.

Mary A. Nichols, Director.

The Annual Meeting of Circles and Bands will be held with the Baptist Church in St. George on Tuesday, June 10th. The morning session will begin at 10.30, with a prayer and praise service, followed by a social hour. The programme for the afternoon and evening sessions is as follows: Afternoon session, 1.30, prayer by Mrs. Houlding, Burtch; Welcome, Mrs. O. E. McIntire, St. George; appointment of committees; minute gems from Circles and Bands; Band Director's report, Mrs. W. E. Bowyer; comments by Circle Director, Mrs. Nicholson; President's message, Mrs. C. W. Rose; one sentence prayer service; map exercise on Home Missions, Mrs. Doolittle, Norwich; address: Knowledge, the Keystone to Service, Mrs. C. J. McLehn, Ingersoll; solo, Miss Vera Wilcox, Springfield; notes on Band programmes, Miss Letta Hooker, Scotland; tribute to Mrs. Stillwell and Miss Peck, Mrs. Goble, Woodstock.

Northern.—The annual meetings of the Circles and Bands of this association, will be held on Tuesday, June 14th, beginning at 1.45, sharp.

A good programme is being prepared.

Will Circles and Bands send as many delegates as possible, who will bring with them a full report of the year's work, and who will be prepared to take part in a discussion on "Methods of Work."

Churches without Circles are kindly requested to send delegates.

Dr. Norton will represent our Home Missions, and Rev. R. R. McKay, our Foreign work. If our delegates come "filled with the Spirit," these meetings cannot fail to be a blessing to us all.

S. P. Price,
Director.

Middlesex and Lambton.—The Circles and Bands will hold their annual meeting with the church at Strathroy, on June 9th, names of delegates to be sent to—

Mrs. David Murphy, (Sec.),
Strathroy, Ont.

Toronto.—The annual meeting of Circles and Bands will be held in the Jarvis St. Baptist Church, Thursday, June 19th, at 2.30 o'clock.

Mrs. J. E. Chute, M.D., will tell of the work in India. Mrs. P. K. Day-foot will speak on our Home Mission work. Miss Cullen will give a paper on Young Women's work. Mrs. R. V. Bingham will lead our prayer service.

Will every Circle and Band kindly send delegates, and churches that have no Circle or Band are kindly invited to send representatives.

Julia M. Scott,
Director.

NOTICE.

W.B.F.M.S. of Ontario East and Quebec.

Will the Circles and Bands of the Eastern Board kindly remember to send in all remittances for foreign work, before June 13th, the date upon which their Board meeting is to be held.

We still require over \$1,600 to meet our appropriations for the year.

So far, we have only three life members.

If we are to be without a deficit, strenuous efforts must be made to send in as much money as possible before the end of the year. How many life members shall we have this year?

MRS. N. OHMAN,
1212 Greene Ave.,
Westmount, P.Q.

QUARTERLY BOARD MEETING.

ONTARIO WEST.

The May Quarterly Meeting of the W.B.F.M. Board was held at 27 North St., the President, Mrs. Firstbrook, in the chair. After the devotional exercises, and the reading of the minutes, Mrs. Lloyd reported concerning the arrangements for speakers at the various associations. A Committee of Arrangement for Convention was appointed. Mrs. Fenton read very interesting reports from Miss Philpott, Miss Selman and Miss Corning. Miss Mould told of the work in the northern part of the Telugu field, and related several interesting incidents concerning the missionaries there. Mrs. Chute read extracts from the missionaries' paper, "Field News." The meeting closed with prayer.

ETTA M. PUGSLEY,
Rec. Secretary.

Young People's Department.

MISSION BAND LESSON.

Song.—"You in Your Little Corner, I in Mine.

In Concert.—Matt. 5, 16.

Recitation.—We'll gird our loins, my brethren dear,

Our distant home discerning,
Our absent Lord has left us word,
Let every lamp be burning.

In concert.—John 12, 36.

Song.—"Work for the Night is Coming."

In concert.—Psalm 145, 21.

Recitation.—Never be afraid to speak for Jesus,

Think how much a word can do;
Never be afraid to own your Saviour,
He who loves and cares for you.

In concert.—Jesus, show us how to be
Brightly shining lights for Thee,
Show us how to serve Thee here,
E'en on earth, our Saviour dear.
May we speak for Thee each day,
Words of kindness by the way.

To-day let us think especially about the little girls of India and pray for them as we think. Be ready to work for them with more earnestness as we contrast their darkened lives with the brightness and the opportunities of our own. A missionary tells us three stories which illustrate the lot of thousands, yes, millions of others.

(1) Here is Tara, whose name means "Star." But she cannot shine for Jesus, as our Bible lesson says, for she does not know of Him. She is a Brahmin child, who, when little, is allowed to run about happily at play. But she has no chance to go to school. The missionary asked the father if she could teach her. This was his answer. "Why teach her to read? She must cook all her life. Besides, Tara is engaged to be married. She is ten years old, and the order has

been given for her wedding jewels to be made. Soon we shall take her to her mother-in-law's house, and she will be trained there. If the child knew how to read, her mother-in-law would think we were making a bad woman of her. Cows don't read, and women are not as good as cows." Read again the lesson in April "Link," and see how they can learn when given the chance.

(2) Here is a little bride riding along on her pony. She is fourteen years old. Her husband rides in front of her. He is forty-five years old. The whole wedding procession looks very gay. The bride wears beautiful clothes and many gold and silver jewels. But her pretty face is bowed on her pony's neck, and above the noisy cymbal's clashing, rises the wail of the poor, unwilling little bride. She does not want to go to the house of this stern, silent man. But she was promised to him by her parents many years before. She must submit. She is only one in many weeping brides.

(3) Fatima is this little girl's name. She is so merry and happy, running about with her brothers, and playing her little games, and making mud pies on "chapatties," as Canadian children love to do. But the morning of her seventh birthday comes. Does she have a birthday party, and pretty presents? No; her parents are Mohammedans. Her strict father says: "Now, Fatima is seven years old, and she must begin to keep purdah." The mother cries and pleads, "Oh, she is so little yet; don't make her keep in purdah so soon. She will forget and run out. She will forget how the flowers and trees look by the time she grows up." Then the father is very angry and says: "Better never let a woman out of the house. The Koran says that the best kind of women are those who never remember seeing

any man, but their own husbands and sons, and the next best are those who have seen only near relatives. You would like our daughter to see all the men in town. Fatima shall stay in form this day, and you shall watch and see that she does not go out." But what is purdah? The Mohammedans believe in keeping their women and girls in like prisoners. They must always stay in the back part of the house or walk about the bare little yard with its high wall. They do not look out of the front door or windows. Very seldom do they go out in the ox-cart, and then the cart must be covered so that they can see little that passes along. Poor imprisoned women and girls.

(4) This story is from the pen of Miss Murray, our own missionary: "Nookalamma was a little girl who lived in the outcast quarter of one of our mission stations in India. Although only nine or ten years of age, she had been married four years. Her husband, a grown man, had gone away to Burma for work, but would return some day for her. So the little girl lived in her own home and played with the other children of her village, or went to the fields to help transplant the rice or to glean after the harvest, or at other times to gather fuel. Her parents were poor, so her clothing was scant, and her supply of jewels small. She had a bright little face, however, and when cleaned and combed was not unattractive. There was a school for her class near her home, but she attended little, if any. It was said of her, that, young as she was, she was opposed to her people's becoming Christians. She was named for the smallpox goddess and on feast days, in honor of that goddess, she liked to adorn herself as best as she could, and join in the rude noisy worship. She knew, too, that Christians were despised and often persecuted for having broken caste.

That year the rainy season brought

with it that dread disease, cholera. Nookalamma sickened, and in spite of all her friends could do, grew worse, and worse. When the missionary went to see her on a Sunday morning, she lay on her cot with scarce a sign of life. Her heathen mother-in-law had visited her, and to drive away the evil spirit—the smallpox goddess—had marked the child's forehead with sacred ashes, and placed upon the cot beside her a broom, a shoe, and a bit of root tied up in a saffroned rag.

Satan semmed very near, but he must not have Nookalamma. Jesus must save her. After prayer by her bedside, the missionary hurried to the Christian Chapel where Sunday School was in progress. Time was precious. The work of the Sunday school was stopped. All listened to the story of the child's need, and then all knelt in prayer. One by one, the Indian Christians prayed. Then came a wonderful prayer. Beginning a-way back at the crossing of the Red Sea, the young man reminded God of a number of His wonderful deliverances, and pleaded that He would again prove His superiority over the gods of the heathen, and cause the people to acknowledge Him by healing the sick child. The regular morning service followed. At its close, word came that Nookalamma had opened her eyes. The use of medicine and nourishment was resumed and the next Sunday, she came to Church. Since then her father and brother have been baptized, and she, herself, is changed. She was quite willing to acknowledge that Jesus had healed her, and, at her own request, her name was changed to Annamma. She began to attend Sunday School, and day school, and we long that her soul, too, may be healed of its disease. Pray for her.

Closing recitation,—“The Children's Pledge.”

O dear little girlies, far over the sea,
In beautiful India, where'er you may be,
From southern plain to mountains high

To help you much, we're going to try.
 Your little dark faces are looking this
 way,
 Your little dark hands reach for ours to-
 day.
 And this is the secret we'll tell, far and
 wide,
 With you our best things, we're going
 to divide.
 We'll tell you of Jesus—He's your Jesus
 too,
 We wish all your mammas knew how He
 loves you.
 We'll send you our Bible, then when you
 are grown,
 You never will worship those idols of
 stone.
 The light that shines here, you will see
 bye-and-bye
 If to send it in earnest, we little folk
 try,
 So we're saving our money, and praying
 each night,
 That God may make your lives happy
 and bright.

Sarah Stuart Barber.

THE TWO GIFTS.

There is the gift of a beautiful face,
 And there is the gift of a heart of grace.
 Which would you have, now tell me true!
 Which of these gifts, were it left to you?

The beautiful face will fade some day,
 But the heart of grace will last for aye;
 So, better a gift of endless worth
 Than the dearest treasure in all the
 earth.

All cannot have a beautiful face,
 But each may possess a heart of grace;
 This wonderful, priceless gift is free
 To king and to beggar, to you and to me.

So he whose face will never be fair,
 Needs not to give one sigh of despair,
 For he may, if he choose, have a heart
 of grace.

Which is worth far more than the love-
 nest face.—(Sel.)

A MISSIONARY DOG.

His name I do not know, but he has
 won my admiration. Here is his record.
 In a lonely piece of ground some one has
 buried a little baby up to the chin. Jack-
 als below and vultures above were an-
 xious to devour her. But the dog stood
 sentry over the wee bundle of human
 life. How long he fought for the baby's
 life is not known, but when found the
 child could not have been more than
 three days old. She is now safely
 housed in the Mission Orphanage. If
 she lives, I prophesy that in less than
 three years she will be a Sunday School
 scholar, and at an early age I pray that
 she may be a devoted Christian. What
 possibilities! I wish I could thank that
 missionary dog.—(Sel.)

“There was a young son of a mis-
 sionary who heard his father say to
 the native congregation that if each
 Christian in that particular city could
 win fifty, the whole city would be
 Christianized. Twelve-year-old accepted
 his share of the responsibility without
 reservation. Every day at family pray-
 ers a boy friend of his was remember-
 ed, and such successful personal work
 was done that in a few months his
 friend was baptized. Radiant with hap-
 piness, the boy watched the baptism,
 and then said hopefully to his father,
 ‘Only forty-nine left for me.’”

Missionary activity has reached out
 in many directions in India, and many
 classes are influenced and helped, but
 Dr. Lucas of Allahabad is authority for
 the statement that one class wholly un-
 touched is the deaf and dumb. There
 are many thousands of them and their
 numbers are increasing, but no hand
 has been lifted to help them in their
 sad condition. The blind are little bet-
 ter cared for. There are some institu-
 tions caring for them, but very little
 has been done compared with the vast
 numbers waiting to be helped.

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

TREASURER'S REPORT.

April, 1913.

RECEIPTS.

From Circles—

Guelph, \$7.05; Toronto, Parkdale (add Thank-offering, 50c; Lepers, 50c), \$21.90;; Walkerton, \$7.24; Acton, \$3.15; Campbellford, \$2.38; Woodstock, First Church (Special Collection, \$4.43), \$15.00; London, Maitland St. Y.L. (for T. Daniel, \$8.50), \$14.57; Chatham, William St., \$11.84; Mount Forest, \$3.26; Toronto, Danforth Ave., "Sorosis" for "Church Kerana," \$12.50; Villa Nova, \$4.00; Belfountain, Y. L. for "G. Miriam," \$8.50; Toronto, Danforth Ave., \$13.50; Durham, \$5.00; Collingwood, \$4.50; Brantford Calvary (Life Membership, Miss Whiting), \$41.75; Kingsville, \$2.50; Windsor, Bruce Ave., \$27.00; Toronto, Christie St., \$5.00; Toronto, Ossington Ave., \$6.93; Aurora, \$3.50; Paris (Mrs. H. Key, for "J. Reuben"), \$17.00; Arkona, \$4.00; Chesley, \$3.25; Toronto, Dovercourt Rd., \$17.39; Leamington, Life Membership, Mrs. J. S. Leekie, \$25.00; Harrow, \$5.00; London, South, \$9.15; Chatham, Central, \$5.75; Burtch, \$7.00; Brantford, Immanuel, \$11.75; Cramahe, \$5.05; Toronto, Myrtle Ave., \$6.15; St. Catharines, Queen St. (Lepers, \$2.50), \$27.00; Brampton (Bible-woman, \$6.15), \$15.15; Kincardine, \$9.00; Colborne, \$7.00; Toronto, College St., \$28.70; Toronto, Earls court, \$4.25; Southampton, \$3.50; East Toronto, \$9.00; Tuscarora, \$3.25; Hespeler (for Rhoda, \$5.00), \$15.50; Forest, \$5.00; Port Hope, \$5.40; Hamilton, Park Church, \$5.00; Stouffville, \$8.40; Stratford, \$15.15; Welland, \$5.00; Port Colborne, \$5.00; Hamilton, Hughson, for Ceanada Class Room Building, \$7.00; Lakeview, \$17.05; Port Elgin, for "V. Bhagyamma," \$4.25; Wallaceburg, Y.L.,

\$2.50; St. Catharines, Queen St. Y.L., \$5.00; North Bay, \$6.00; Berlin, King St., \$9.00; Tuscarora, 50c; Caledonia, \$3.00; Brampton, Life Membership, Mrs. Joel Turney, \$25.00; Calvary (Waustead), \$8.50; Hillsburg, \$6.00; Haliburton, \$3.25; Scotland, 4.55; Hamilton, Stanley Ave., \$4.55; Toronto, Jarvis St. (Thank-offering, \$115.28), \$192.09; Chatham, William St. (M. Veeramma, \$25.00), \$35.00; Hamilton, Stanley Ave., Y.L. for "G. Veeramma," \$14.50; Markham, Second, \$3.80; Peterboro', Murray St., \$22.15; Orangeville, \$4.80; Niagara Falls, \$7.00; Norwich (Thank-offering, \$7.15), \$17.00; London, Talbot St., \$33.80; Toronto, First Ave., \$33.50; Toronto, Walmer Rd., \$33.80; Cheltenham, \$2.00; Campbellford, \$4.37; Peterboro', Park, \$3.55; St. Thomas (Bible-woman, \$15.00), \$35.64; Toronto, Waverley Rd., \$19.08; Georgetown (Thank-offering, \$6.20), \$12.25; Daywood, \$6.00; Waterford, \$4.00; Hamilton, James St. (Thank-offering, \$46.80), \$71.63; Preston, \$9.00; Wiarton, \$6.40; Lindsay, \$12.00; Dunnville, \$16.00; Lakefield, \$4.00; Tillsonburg, \$5.00; Beamsville, \$6.50; Markham, First, \$3.00; Brantford, \$3.00; Brantford, Shenstone Memorial, \$12.00; Strathroy, \$22.40; Toronto, Olivet, \$6.35; Wilkesport, \$2.50; Gladstone, \$6.10; Campbellford, \$3.00; Toronto, Pape Ave., \$3.50; Toronto, Century (M. C. C. for Ceanada Class Room Building, \$5.00), \$16.00; Snelgrove, \$3.25; Grimsby, \$5.00; East Nissouri, \$8.00; Dundas, \$6.60; Toronto, Beverley, \$4.87; Owen Sound, \$8.00; Wallaceburg, \$12.00; Malahide Bayham, \$18.00; Wheatley, \$2.18; St. George, \$10.45; St. George, Y.L., \$2.35; Toronto, Bloor St., \$68.31; York Mills, \$7.00; Brantford, Park, Life Membership, Mrs. Arthur Bond, \$25.00; Tapperville, for Dr. Hulet, \$6.25; Listowel, \$3.00; Brantford, First Church, for Miss McLeod, \$70.00; Hamilton, Wenbworth, \$6.00; Aylmer (Life Membership Account, \$35.30),

\$37.30; Springford, \$4.00; Hagersville, \$2.50; Rodney, \$5.00; London Adelaide (Add. Thank-offering, 50c), \$20.50; Villa Nova, \$13.75; Peterboro', Murray Y. L., \$11.26; Courland, \$3.15; Earlscurt, \$1.30; Alvinston, \$4.10; Bloomsburg, \$2.70; Waterford, \$1.00; New Dundee, \$5.00; Hatchley, \$2.00; Toronto, Dufferin St., \$5.25. Total from Circles, \$1,657.89.

From Bands—

Chatham, William St., for "B. Nilavai," \$3.35; Frogmore, \$4.00; Brantford, Calvary, \$1.93; Ingersoll, for Student, \$17.00; Markham Second, \$5.75; Leamington, \$7.75; Stouffville, \$10.00; Arkona, \$1.19; Toronto, Walmer Road Life Membership for Miss Muriel Brown, \$10.00; Campbellford (mite-boxes, \$2.10), \$3.52; Vittoria, for "M. Manikyanamma," \$3.50; Guelph (for Bolivia, \$7.62), \$15.25; Belleville, Girl's T. M. Band, for "M. Veeramma," \$17.00; Port Hope (mite-boxes, \$5.41), \$6.30; Jaffa, \$1.00; Walkerton, for student, \$4.26; Hamilton, Park, \$3.00; Georgetown, \$11.12; Uxbridge, for "P. Santhama," \$17.00; Berlin, King St., \$7.50; Orangeville, \$2.50; Toronto, Jarvis St., \$3.93; Toronto, First Ave., \$9.00; Peterboro', Park, \$5.00; Brampton, for student, \$17.00; Southampton, \$3.00; Toronto, Parkdale, \$4.15; Dunnville Boys' "Cadet," \$2.00; Lakesfield, \$5.50; Stratford, Boy's "Headlight," for Akidu Student, \$17.00; Wallaceburg, Girls, \$1.75; Stayner, \$2.00; Dunnville, Girls, \$1.12; Dundas, \$3.00; Whitevale, \$2.00; Chatham Central, \$4.00; Weston, \$2.00; St. George, \$1.85; Townsend Centre, for "V. Obed," \$8.50; Waterford (for student, \$4.25), \$6.25; Clarmont, for "P. Paramma," \$17.00; Lindsay, \$6.50; Tavistock, \$4.00; Barric, \$3.00; Burch, \$1.50; Simeco, \$1.50; North Middleton, \$2.00. Total from Bands, \$325.47.

From Sundries—

Kingsville, B.Y.P.U., for student, \$8.50; Brantford First Church, Phil

Class for student, \$17.00; Toronto, Indian Road, for "Edla Alice," \$4.25; Hamilton, Wentworth Girls' Club, \$5.00; Courland, Miss Berry's S. S. Class, \$2.50; Investment, Miss Davies' gift, \$10.00; Investment in trust, \$8.75; Toronto Union Circle Meeting, \$7.35; Proceeds of sale of Miss Hatch's Booklet, \$8.50; Mrs. S. J. Moore, for Bungalow Fund, \$5.00; Miss Ethel Burke, \$2.00. Total from Sundries, \$78.85.

DISBURSEMENTS.

By cheque to General Treasurer, on regular Estimates for India, \$950.58; Furlough Allowance, \$33.34; Bolivia, \$5.50; to the Treasurer, \$20.83; Postage, \$1.00; P. R. Wilson, for printing 2,000 forms for Home Secretary, \$3.25; Exchange, 30c.

Total receipts for April, 1913, \$2,062.21; Disbursements for April, 1913, \$1,014.80; Total Receipts since October 21st, 1912, \$8,378.54; Total Disbursements since October 21st, 1912, \$7,683.43.

During the month, the Treasurer has heard for the first time from the following organizations: Boys' Band, Dunnville; Girls' Band, Dunnville; Rodney Circle, Tavistock Band, and Preston Circle (reorganized), and North Middleton Band (reorganized).

MARIE CAMPBELL,

Treasurer.

Mrs. Glenn H. Campbell,

113 Balmoral Ave.,

Toronto.

ACKNOWLEDGMENT.

The balance owing on the piano which Miss Corning took out for the Timpany Memorial School, and which was so much needed, has been paid by gifts received through Miss Alexander from Mesdames J. Ryrie, H. Ryrie, D. E. Thomson, C. H. Holman, J. Stark, E. Freeland and a friend.

G.B.A.