

# Canadian Missionary Link

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

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No. 1

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## Prayer.

O Lord, we beseech Thee to succour all Thy servants who, in any fashion, are seeking to do Thy will, and to fight against the evil and the misery of the world. We pray Thee that Thou wouldst spread the name of Jesus Christ throughout the earth, that Thou wouldst give Thy servants whose office it is to witness for Him a deeper personal experience of the reality of the power of His grace, that they may lift up their voices and not be afraid, and say unto all whom they can reach, "Behold your God." We pray for the communions of Thy saints throughout the world, and beseech Thee that all good people may come to understand each other better and to sympathize with each other more, and to be drawn to Thyself, the Centre and the Source of unity, that Thy great purpose may be fulfilled, that there shall be one flock, however many folds, and one Shepherd. Amen.—British Weekly.

# Canadian Missionary Link.

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### MISS FLORENCE DAKIN,

380 Victoria Ave.  
Westmount, Que.

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## MAPPING OUT THE WINTER PROGRAMMES.

To those who have been leading in, or been interested in, Circle work for a number of years, it sometimes seems as if the stock of ideas for preparing interesting programmes, was running very low. To many of these we hope that the idea of forming Mission Study Classes among the Circle members will commend itself. There is no need of elaborate organization. In a small Circle, one class will take in the whole of the membership. In a large one, the number can be divided. The Circle may choose any book they wish, either relating to Home or Foreign work. The one recommended for Foreign Mission study for this year in "The United Study of Mission Course," is "Western Women in Eastern Lands," an outline Study of Fifty Years of Woman's Work in Foreign Missions, by Helen Barrett Montgomery, the price in paper being only 30c. But there are other courses than this. The material is abundant and intensely interesting for studies of mission work in Korea, in China, in Japan, in heathen Africa, in Egypt, in India, in Burma, in Siam, in Persia, in Armenia, in Turkey, in Spain, Russia, Italy, France, Austria, in South America, and so we might go on. It seems as if it would be easy to map out twenty different courses for a winter's study and still not be short of text-books or material to work on. And, though it is not our part to define it, the material for the Home Mission work, to which we as Circles are bound to give half our time, is more than abundant and just as full of interest.

We hope that very many Circles may be induced to take up some definite course for this coming winter. It will do away quite completely with the "hurry scurry" programmes, so harrowing to the person in charge, and not usually a brilliant success with the audience, and will, which is

of the greatest importance, give wider knowledge of the needs of the world, which will surely lead to deepened interest and a greater sense of responsibility.

The October issue of the "Link" is to be devoted entirely to our women's work in India. There is sometimes reason to fear that some of our Circles lose sight of the fact that though our interests may be and ought to be, as wide as the earth, we are banded together as Circles with one definite object, and that object,—the doing of our part by prayer and gifts in the evangelization of the women of India. It has been thought wise, by the women of our denomination, to thus concentrate our efforts, and it is our part to act accordingly,—to put special emphasis on our own work and to send our gifts into the proper channels. This "all India" Link then is intended to give information where needed, create enthusiasm where absent, renew enthusiasm where vanished, supply material for Circle meetings, and present the needs of the treasury.

During the next two months it will be necessary to send out a number of arrears notices once more. The time at which each subscription expires is marked on the address label of each paper, and we had hoped our subscribers might have saved us the trouble and expense of sending out these notices. However, our mailing list must be as nearly correct as possible before Convention, and this method seems the only possible one to gather in tardy subscriptions. If any whose subscriptions have been paid should by some mistake receive notices, kindly pardon the mistake. If the omission has been on your part, please remit amount due as soon as possible, preferably through your Circle agent, who will thus be much helped in keeping her books correct.

## A TRIBUTE

To Mrs. Claxton, Honorary President and life Directress of the Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec, who for thirty years presided over the Society, and devoted her time, talents and means for the promotion of its highest interests.

Could a higher mission claim,  
Life's so quickly fleeting hours,  
Than the work, to save the lost,  
From the grasp of evil powers?

Than the wish to see the vile,  
Pure and lovely, in His sight,  
Saved from sinfulness and woe,  
To the joy of His own light?

All thy long and busy life,  
Such thy noble aim, and prayer,  
For this end, thy days were spent,  
And for this, we thee revere.

Oh! that we may seek to tread,  
In the same exalted way,  
Till in glory, we shall meet,  
All together some bright day.

With triumphant hearts, may we,  
Cast our sheaves at Jesus feet,  
When the shades are lost in light,  
And we stand, in Him, complete.

—JESSIE OHMAN.

Westmount, Aug., 1910.

### WORLD MISSIONARY CONFERENCE.

Message to the Members of the Church in Christian Lands.

Dear Brethren in Christ,

We, the members of the World Missionary Conference assembled in Edinburgh, desire to send you a message which lies very near to our hearts. During the past ten years we have been engaged in a close and continuous study of the position of Christianity in non-

Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian Missions, and this testimony has brought home to our entire Conference certain conclusions which we desire to set forth.

Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the Church a new world to be won for Christ. The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries will not be able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history.

We have therefore devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents. We have done everything within our power in the interest of economy and efficiency; and in this endeavour we have reached a greater unity of common action than has been attained in the Christian Church for centuries.

But it has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to

us in the evangelization of the world. That trust is not committed in any peculiar way to our missionaries, or to societies, or to us as members of this Conference. It is committed to all and each within the Christian family; and it is as incumbent on every member of the Church, as are the elementary virtues of the Christian life—faith, hope and love. That which makes a man a Christian makes him also a sharer in this trust. This principle is admitted by us all, but we need to be aroused to carry it out in quite a new degree. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal.

The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old.

It is not only of the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized: so that the entire impact, commercial and political, now of the West upon the East, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise.

The providence of God has led us all into a new world of opportunity, of danger, and of duty.

God is demanding of us all a new order of life, of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revela-

tion, there is certainly implied, in this imperative call of duty, a latent assurance that God is greater, more loving, nearer and more available for our help and comfort than any man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the Church, and for the world; and, in the strength of that firmer and bolder faith in Him, to face the new age and the new task with a new consecration.

#### Message to the Members of the Christian Church in Non-Christian Lands.

Dear Brethren in Christ,

We desire to send you greeting in the Lord from the World Missionary Conference gathered in Edinburgh. For ten days we have been associated in prayer, deliberation, and the study of missionary problems, with the supreme purpose of making the work of Christ in non-Christian lands more effective, and throughout the discussions our hearts have gone forth to you in fellowship and love.

Many causes of thanksgiving have arisen as we have consulted together, with the whole of the Mission Field clear in view. But nothing has caused more joy than the witness borne from all quarters as to the steady growth in numbers, zeal, and power of the rising Christian Church in newly-awakening lands. None have been more hopeful in our deliberations than members from your own Churches. We thank God for the spirit of evangelistic energy which you are showing, and for the victories that are being won thereby. We thank God for the longing after unity which is so prominent among you and is one of our own deepest longings to-day. Our hearts are filled with gratitude for all the inspiration that your example has brought to us in our home lands.

This example is all the more inspiring because of the special difficulties that beset the glorious position which you hold in the hottest part of the furnace wherein the Christian Church is being tried.

Accept our profound and loving sympathy, and be assured of our confident hope that God will bring you out of your fiery trial as a finely-tempered weapon which can accomplish His work in the conversion of your fellow-countrymen. It is you alone who can ultimately finish this work: the word that under God convices your own people must be your word; and the life which will win them for Christ must be the life of holiness and moral power, as set forth by you who are men of their own race. But we rejoice to be fellow-helpers with you in the work, and to know that you are being more empowered by God's grace to take the burden of it upon your own shoulders. Take up that responsibility with increasing eagerness, dear brethren, and secure from God the power to carry through the task; then we may see great marvels wrought beneath our own eyes.

Meanwhile we rejoice also to be learning much ourselves from the great peoples whom our Lord is now drawing to Himself; and we look for a richer faith to result for all from the gathering of the nations in Him.

There is much else in our hearts that we should be glad to say, but we must confine ourselves to one further matter, and that the most vital of all.

A strong co-operation in prayer binds together in one all the Empire of Christ. Pray, therefore, for us, the Christian communities in home-lands, as we pray for you: remember our difficulties before God as we remember yours, that He may grant to each of us the help that we need, and to both of us together that fellowship in the Body of Christ which is according to His blessed Will.

## A VISIT TO BENARES.

Mrs. John Firstbrook.

One sunny afternoon we found ourselves in Benares, the most sacred city, to the Hindus, in India. We were taken to Clarke's Hotel, not a large place, but clean and well managed by a woman. After a short rest we started off to see the sights. First, we visited the Monkey Temple. At the entrance we bought parched corn and some white candy that is always to be had at the temple gates. Whether it has any religious virtue or not I cannot tell.

As soon as we were within the grounds we were almost deafened by the chattering of thousands of monkeys. One old papa monkey led the troupe and came close up to us, peered into our faces, making strangely human gestures; of course we were not allowed to enter the temple but could stand at the door and look in. The monkeys, however, frisked through the sacred edifice munching the parched corn and chuckling over the candy. An old priest stood at the altar sounding a large gong at which the monkeys set up a loud yell of comic derision and swinging by their tails, from the rafters looked wisely at the priests for a moment and then capered about, embracing each other in chattering joy as they threw the parched corn about and made a perfect babel of hideous noises. I cannot say their antics tended to make us very devout, but they were certainly amusing and we lingered some time looking at the strange doings of these funny animals. We were told that there were three thousand monkeys at this temple. One poor monkey was at the point of death. He sat moaning in a corner and the other monkeys seemed to be tormenting him, but as life is sacred no one would put the poor creature out of misery.

At last we tore ourselves away from

the tricks of the monkeys and went to pay a visit to "The Golden Temple." This sacred building is reached through a winding street, narrow and dark. On each side of this lane are small platforms, where are sold little idols and flowers to give as offerings in the temple. We, of course, could not go into the temple, but we went up some old stone steps to a sort of balcony and looked down at the entrance to the golden temple. Hundreds of pilgrims were going in marching to the sound of the huge gong that each pilgrim struck as he passed the altar. Some sacred cows went in also, and were fed on the spot by offerings of green leaves, fruit and flowers that were thrown in a large heap at one side of the altar.

Dirt and smells abounded. Garlands of marigolds were thrown about the necks of the sacred cows and the people huddled close together, crowding in to the temple doors, and we felt that we had seen enough and must get out for a breath of pure air.

On our way to this temple, our guide took us to the home of Mrs. Annie Bessant. She was not at home, but passing her house we noticed over her hall door a gaudily painted representation of "Genish" or the elephant god. He sits on his haunches having men's feet and hands; an elephant head with a long trunk out in front. Under the trunk is tied a sort of bib. The thing is ugly in the extreme. Mrs. Bessant has become a convert to the Hindu religion and professes to remember past experiences in the transmigration of her soul. On we went to pay a call at the Well of Knowledge. We had to walk through filthy, narrow lanes. In this case there certainly was no royal road to learning.

After a tortuous route through throngs of pilgrims we reached the well. Being common and unclean we could only stand and look, a drink of

this sacred water was denied us; I may add that we did not ask for it. The water in the well fairly smelled. Pilgrims threw in offerings of rice and flowers. These decayed, and yet day by day the offerings were thrown in and day by day the priests dished out this water to the crowds and it was drunk with great reverence. What was left was thrown down, so that all about the well was sticky muck and filth. In stalls all round this well are the sacred cows. The proximity of these animals add a variety of smells, that in the hot, close atmosphere is simply overpowering. We were glad to escape, wondering how Annie Bessant can call this the purest and best religion. We now felt that we had seen enough of Benares for one day and so went back to our hotel arranging with our guide to make an early start in the morning.

About seven o'clock in the morning found us on our way to the sacred river Ganges. Half an hour's drive brought us to the river bank, where we rented a boat and went slowly past the ghats. Of these there are forty-seven and are flights of large stone steps leading into the water. The scene here must be seen to be realized. Hundreds of Hindus of all castes are bathing, washing clothes, making offerings of rice, flowers or sandal wood; dyeing yarn or worshipping round these ghats. Groups of widows with shaved heads, fakirs with long hair, holy men covered with ashes, children having a good time, dobbies doing their washing, each add a part to the picture, we saw on the banks of the Ganges. Out in the water float boats, crowded with pilgrims. All these with a back ground of temples and idols make a scene never to be forgotten.

We saw a devout looking old man with closed eyes, pouring water out to the Sun God; beside him bobbed up and down in the sun-lit waters the body of a dead dog.

In the middle of these Ghats is the one where all devout Hindus who can afford to do so, have the bodies of their dead burned. A large pile of sacred sandal wood is made. The body is bought by the relatives and placed with its feet in the Ganges. The chief mourner then has his head shaved, takes a dip in the river and with a lighted torch marches around the pile five times and then sets the wood on fire. In olden times the widow was burned here with her dead husband, but the English Government has put a stop to this dreadful custom. We saw a body with its feet in the water. Close by its side a little boy was bathing and drinking, paying no heed to his strange silent companion. When the body is partly burned, the whole pile is tossed into the river. Small children are not burned at all but committed as they are to the sacred waters.

We looked at all these strange sights till the heat grew so intense that we asked our guide to take us to the shore. As we passed along we came to an unusually dense crowd and were told that as there had been an outbreak of small pox, many pilgrims were paying respects to the God of Smallpox, who held audience at this place; you may be sure we did not linger here, but drove quickly to our hotel to rest during the hottest part of the day.

#### MISS HATCH HONORED BY THE KING.

The recent list of birthday honors,—the first since the accession of King George,—contains the name of one of our most honored missionaries, Miss Hatch, as the recipient of the Kaiser-i-Hind Medal. This medal was first established by King Edward for "Public Service in India," and has this inscription on it. The name "Kaiser-i-Hind," which the medal also bears on its face, means Emperor of India.

Congratulatory letters and telegrams have been flowing in to Miss Hatch, but none will rejoice with her over the great honor, more than her Canadian friends to whom she has seemed to belong for so many years. It is a Government recognition of years of great service; and there will be only one voice of rejoicing, that in the birthday honors King George has included one of our own. The "Link" is glad to add most sincere congratulations to the many others.

#### THE Y.W.C.A. CONFERENCE AT MUSKOKA.

Reported by Miss Evelyn D. Kellogg.

Rarely have college girls such an opportunity of meeting together, as had Canadian college girls on the occasion of the second annual Dominion Council Y.W.C.A. Conference held from June 29th to July 8th, 1910, at Elgin House, Lake Joseph. Some nineteen colleges were represented, including McGill, Queen's, Varsity, Victoria, McMaster, Mt. Allison, University of New Brunswick, Acadia, and MacDonald Institute, Guelph. Delegates were sent also from the various city associations.

On Wednesday, June 29th, the majority of the delegates reached Elgin House, near the entrance to Lake Joseph, after a most delightful sail from Muskoka wharf through Lakes Muskoka and Rosseau. On the boat, college songs and "yells" were heard from each delegation, the McMaster girls giving theirs with double fervor when passing the steamer on which were Dr. Gilmour, of McMaster and Mr. McKechnie, of Woodstock.

Thursday morning, the Conference began with a meeting in the chapel at nine o'clock. The following daily programme for the week was outlined, 8.45 Prayer Meeting; 9.00 Bible Study; 10.00 Mission Study; 11.15 Delegation Meet-

ings. The afternoons were devoted to recreation and amusement, and with launch trips, bathing, boating, and tennis, one had no difficulty in spending a delightful afternoon. At eight o'clock, General Conference meetings were held, addressed by different speakers, among whom were President Falconer, Canon O'Meara, and Rev. John MacNeill. On Sunday the service was conducted by Rev. Dr. Rose, of Toronto.

Each day, four Bible classes were held, and the regular attendance at all the meetings showed how much they were appreciated by the girls. The classes were conducted by Prof. Gilmour, Canon O'Meara, Prof. Reynolds, and Miss Blodgett.

Equal interest was shown in the five mission study classes where discussions took place on Japan, South America. The Moslem World, The Unfinished Task, and Strangers Within our Gates. The responsibility of the individual and the present need were the outstanding notes of each lecture. The places affording great opportunities for work were brought before the Conference and in every case it was shown that the need for Christ is imperative. The importance of ward work was emphasized by Miss Cook, of Toronto, who thus told the girls how they might be of service in this respect while still in College.

Foreign work, too, held an important place in the classes, and it was shown how urgent is the attention demanded by existing conditions. Miss Kawai, in speaking of Japan, discussed the religions of the country, pointing out how incapable they are to meet the needs of such a people. "Japan needs Christ," said Miss Kawai, "and needs Him now. She is in a plastic state, is impressionable and imitative, Anglo-Saxon influences as to religion are greatest, and through Japan the entire East can be influenced."

The class on "South America" was

particularly interesting, largely because it was conducted by one who in very many instances could speak from his own experience. As Government explorer, Mr. G. W. Ray has travelled in South America where no other man has ever been. He told of the degradation and immorality of the people, and every hearer was impressed with the fact that there is no land more in need of a living Christ than this idolatrous country.

Miss Mabel Jamieson, of Victoria University, conducted a class on "The Moslem World." Though the book of that title, written by Dr. Zwemer, was used to some extent, Miss Jamieson devoted most of her time to emphasizing the element of prayer, and that of individual responsibility in missionary enterprises.

With these claims placed so clearly and forcibly before the Conference, can any one think or say there is no place for her? Rather will she not be roused to see how great is the work, and how short a time in which to do it? May each one of us place herself in God's hands, and ask Him to lead us step by step along the way where lies her greatest usefulness.

#### YOUNG PEOPLE'S MISSIONARY MOVEMENT CONFERENCE— WHITBY, JULY 4-11, 1910.

Reported by Miss Laura A. Russell.

Now, as never before, the opportunities are being presented to us in both the Home and Foreign fields, and the value of such a Conference at this time cannot be over-estimated.

I would like particularly to emphasize the work done in the mission study classes. A large number of people are not doing what they might, because they do not realize the marvellous work being done by consecrated men and women in remote places; they do not read,

of go where they can hear of God's wonders of grace which He is manifesting in every tongue and tribe and nation; nor have they caught Christ's vision of a lost world, waiting for the Shepherd to bring it back. The purpose of a mission study class is to lead each member to so forcibly realize this need, and his own responsibility as a Christian, that he must at least pray and give, and interest others, if he does not go himself. The classes should not be large—about eight or fifteen, and should meet weekly for from eight to thirteen sessions of an hour to an hour and a half each, to study under a leader a text-book relating to missions, home or foreign. The leader must bear in mind that the study is spiritual, rather than intellectual, that we are trying to mould lives for service rather than interest the mind. At Whitby we met from nine to ten-thirty each morning. So keen was the interest in each class, that had we not remembered the equally interesting sessions to follow we would have remained all morning.

The platform meetings,—short, informal talks by missionaries home on furlough were very enjoyable. One of our own missionaries, Rev. A. G. Baker, of Bolivia, was especially worthy of note.

Each morning from eight-fifteen to nine o'clock, we gathered in the chapel to listen to Dr. E. P. MacKay's invaluable addresses on "The Holy Spirit, His Place in Christianity," which were an excellent preparation for the life-conferences. These were informal twilight talks held on the lawn. Much of the dynamic power of the Conference radiated from the life-stories of those who unveiled for us their inmost hearts, revealing "the joy of those who on the altar lay their lives, to take them up again for others," who had not disobeyed the heavenly vision, but had listened to the Master's voice as He said: "Other sheep I have, which are not of this fold, them also I must bring, and there shall be one fold and one shepherd." Nor must I forget those beautiful devotional services in the early morning, As the sun cast long

shadows on the grass, and each dew-drop gleamed with rainbow light, our hearts were thrilled with joy as we sang of the Light of the World. The music was an especial feature of this, as indeed of all the meetings. Led by Mr. Senior and the rich-toned organ, every one present sang as if inspired. It was indeed an important factor in creating the marvellous atmosphere.

In the last meeting, were concentrated all the solemnity and exaltation, all the power and vision of the whole Conference. The meeting was an exceedingly quiet one, for the currents ran deep. It began by some forty or fifty telling what the Conference had meant to them, after which the five out-going missionaries were invited to the platform. Mr. Jones, of West China said that four visions had come to him of his own heart; of Jesus Christ; of the great need; of a great service. Mr. Abrey, an architect, felt he must go, because he had no good reason for doing otherwise. Miss Clazie quoted, Ezek. 3: 17-19 as her reason for going to Formosa. Miss Estabrook said: "I began by giving a tithe, which I felt was part of myself. Then the love of Christ constrained me, and I gave all for Jesus." Miss Gay felt that she could never be good enough to be a missionary, but she learned that God can use the humblest instrument for His honor and glory, when it is yielded to Him. Of a truth the Spirit of God was present in Pentecostal power. As our beloved Dr. MacKay, who ought to have left, but could not tear himself away, asked the question, "How many of you hope some day to become missionaries?" seventy-one rose, twenty-seven of whom had come to that decision during that week, while all present consecrated themselves anew to the Master's service. After several had prayed remembering especially the parents whose share in this work is a hard one, we closed with, "There's a land that is fairer than day." And as we sang, that land seemed very near, and we felt that it would not be long before we could all behold the King in His beauty. Thus began the work inspired by the 1910 Conference. The results will not be known until that great day, when these heralds of the King, "who lose themselves to save themselves" will be crowned "far in the spiritual city," and enter into the joy of their Lord.

## Our Work at Home.

### MESSAGE TO EASTERN SOCIETY. PLEASE NOTE.

As the year draws to its close your officers begin to feel a little anxious as to what the treasurer's statement will show at the end of September.

It is felt that, in one sense, we are at a crisis in our work, and that our position this year will determine whether we can continue as we have been doing, or whether we must drop some of our interests in India.

If the Circles feel they cannot respond to the call for increased giving, then our only course is to retrench.

There is still a large sum required to balance our accounts this year, and we ask every Baptist woman in this Convention to seriously consider what she, personally, can do to avert the much dreaded deficit.

If a deficit occurs again, this year, your Executive feel they must cut down some of the work.

"How much owest thou unto my Lord?"

It is with a great deal of pleasure that we announce the attendance of Miss Murray at our Convention this year, and we hope that this fact alone may induce a great number to make special efforts to attend.

To the many who have known our Missionary in name only these long years and whose prayers and love have followed her through her faithful and arduous service it will be indeed a great joy to meet her face to face and hear from her own lips the story of her experience with the women of Telugu Land.

And we would like to urge the new Bands and new members of our Society to take advantage of every opportunity of coming into personal contact with a returned missionary. It is difficult to express in mere words the inspiration, the help, and the renewed interest one receives from meeting these laborers fresh from the field.

May we ask the Circles to remember this coming meeting at the Throne of Grace, that the Holy Spirit

might be specially manifest, to guide and inspire us in all our doings.

H.M.

### NOTICE—EASTERN CONVENTION.

The appropriation of the W. B. F. M. Society of Eastern Ontario and Quebec for Foreign Missions for 1909-1910 are \$2,891.00.

Our books close on Sept. 25th and we still require \$1,160.00 to meet our indebtedness. It will thus be clearly seen that strenuous efforts are necessary on the part of the Circles and Bands during the remainder of our financial year in order to raise the required amount. Some Circles and Bands have not yet been heard from.

Are there not some members who would offer to make themselves life members? A good many life members would help materially at this critical period of our society's history.

J. OHMAN,

Treasurer.

### EASTERN CONVENTION.

The Thirty-fourth Annual Convention of the Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec will be held on Tuesday, Oct. 4th in the First Baptist Church, Montreal.

The officers of this Society are specially desirous that this shall be a large and representative gathering, and the ladies of the First Church Circle extend a most cordial and loving invitation to every Circle to send their full quota of delegates.

Will all those who hope to be present please communicate, as soon as possible, with Miss F. M. Russell, 536 Grosveor Ave., Westmount, Que.

Delegates may be appointed as follows: For a Circle of 20 or less, two delegates; for each additional 20, one more. These delegates must be full members of the Society, that is, either life members or contributors of one dollar a year to its funds.

Each Band shall have the right to send a delegate.

All are invited to attend the meetings, but only delegates, life members and officers, who are members of regular Baptist churches, shall be entitled to vote.

#### PROGRAMME.

Tuesday, Oct. 4th.—Opening hymn.

Scripture reading and prayer.

Hymn. Introduction of pages.

10.00—Address of welcome, Mrs. T. J. Claxton, Hon. Pres. Reply, Miss Anna Allyn, Delta. President's address. Appointment Nominating Committee. Minutes last annual meeting, Miss E. M. Crossley. Report of Recording Secretary, Miss Crossley. Report of Directresses. Grande Ligne, Mrs. L. Therrien; Eastern, Miss Hopson, Sherbrooke. Canada Central, Mrs. E. Smart, Brockville. Ottawa, Mrs. S. Sheldon, Cornwall. Hymn. "Link," Miss Norton, Toronto. Election of officers. Appointment of committee on applications and resolutions. Adjournment.

#### AFTERNOON SESSION.

2.00—Bible reading, Mrs. Marshall, Port St. Charles. Hymn. Minutes of morning session. Reports. Corresponding Secretary, Mrs. P. B. Motley. Treasurer, Mrs. N. Ohman. Discussion. Roll call. Paper, "Giving—Why. What. When. How." Mrs. Roney, Ottawa. Discussion. Report of Appropriation Committee. "Some Problems and How to Face Them." Practical Methods, Mrs. A. E. Paterson, Montreal. Organization, Mrs. Leonard Therrien. Practical Knowledge, Mrs. McCallum, Vankleek Hill. Promotion, Miss E. M. Crossley. The Place of Prayer, Mrs. J. E. Ruddick, Brockville. Each to be followed by discussion. Adjournment.

Tuesday evening—At 9 p.m. an open meeting will be held, at which Miss Anna C. Murray, missionary on furlough, will give an address on Foreign Missions, and Mrs. Lillie, of Toronto, will represent Home Missions.

#### ASSOCIATIONAL REPORTS.

Norfolk.—The 23rd annual meeting of the Women's Mission Circles and Bands of the Norfolk Association was held at Delhi, June 7th, 1910. Circles have a membership of 256. They gave

to Home Missions \$218.31 and to Foreign Missions \$301.50. Bands have a membership of 332, and gave to Home Missions \$89.75 and to Foreign Missions \$156.13. A debate, "Resolved, that Home Missions are more important than Foreign Missions" was held. Affirmative was taken by Mrs. P. K. Dayfoot, Simcoe, and Mrs. J. S. Foster, Erie View, negative by Mrs. L. Beemer, Round Plains, and Mrs. F. C. Elliott, Waterford. The address of the President, Mrs. Pearce. "The Progress of Christ's Kingdom on Earth, and How We May Help," was most helpful and inspiring. The minute guns from our mission fields proved to be very interesting. India was taken by Miss R. Boughner, Courtland; Bolivia, by Mrs. Robt. Gunton, Simcoe; Northwest, by Mrs. J. B. Brown, Pt. Rowan; Grande Ligne, by Mrs. Swain, Langton; New Ontario, by Mrs. A. Hellyer, Villa Nova; Foreigners in Ontario, by Mrs. H. Culver, Simcoe. The Director, Mrs. Davis, Simcoe, in her report, said there were some things to discourage, but much to hearten, strengthen and inspire us to better work, in the future, and add our small mite to the Master's work. Receipts from Bands for regular work were lower than last year. This means fewer missionaries sent out and fewer students and Bible women supported. The Foreign Mission Board wrote, impressing the fact that \$5,586.07 is the sum needed before Oct. 20th next, in order to meet estimates. The appeal to the Bands for \$350 to pay Miss Folsom's passage home met with such a cordial response, that this special expenditure has been provided for. The letter from the Editor of the "Link" made an appeal for one new name within one month from each Circle represented. A conference on Circle work was led by Mrs. Doolittle, Burgessville, and one on Band work led by Miss E. Steinhoff, Simcoe. The following officers were appointed: President, Mrs. Pearce, Waterford; vice-president, Mrs. Dewey, Langton; director, Mrs. Davis, Simcoe; assistant director, Mrs. Swain, Langton. It was suggested that the Executive invite representatives from the different Circles, to the number of ten, to meet with them to arrange the programme for the Association. Mrs. Gunton, To-

ronto, gave a splendid address on Home Mission work, followed by a stirring address by Miss Corning, of India, on work in the Foreign field.

Vivian Fisher,  
Secretary.

Northern.—The women's meetings of the Northern Association were held with the church at Bracebridge, June 21st, 1910. There were two sessions, afternoon and evening, presided over by Mrs. Gillespie, of Bracebridge, acting president, in the absence of Mrs. Haydon, Fort William.

An exceptionally good paper on Band work was read by Mrs. Crockford, Parry Sound. She told of the origin of Mission Bands and of what should be attempted in them—to win the children to Christ and to train them to personal interest in Missions. The reports from Circles and Bands were, on the whole, quite encouraging. The struggles of the small Circles to hold regular meetings and to foster the germ of missionary life, are heroic. The speaker for Foreign Missions was Miss Baskerville; for Home Missions, Mrs. Gunton, of Toronto. Owing to the fact that she is a Foreign Missionary and knows her ground so thoroughly, Miss Baskerville's address was exceedingly impressive. Mrs. Gunton showed herself thoroughly conversant with her subject of Home Missions, and her address proved instructive and inspiring to greater effort. The officers elected for the year are: President, Mrs. Gillespie, Bracebridge; 1st vice-president, Mrs. Silvester, Burk's Falls; 2nd vice-president, Mrs. Crockford, Parry Sound; director, Mrs. Cummer, Parry Sound. The meetings were among the most helpful and inspiring ever held by the women of the Northern Association, and all felt them to be a blessing.

R. Cummer,  
Director.

Owen Sound.—Annual meeting of the Circles and Bands of the Owen Sound Association was held at Willisroft Baptist church, June 15th. There were some very encouraging reports from the different Circles and Bands. The new Band at Southampton is doing some very encouraging work and there are bright prospects at Mar, also

North Bruce. It was found there were contributed \$520.92. The officers elected were: Directress, Mrs. W. L. Newton; assistant directress, Mrs. P. C. Cameron, Owen Sound; president, Mrs. Johnson, Chesley; secretary-treasurer, Mrs. J. J. George, Port Elgin. Miss Priest, of India, gave an address on Foreign Missions, showing the very encouraging work they are doing in that far-off land, reminding us also of the value of prayer to the missionary. Mrs. Day gave a most interesting talk on Home Missions, which was very encouraging. Mrs. Cameron advocated the "Link" and "Visitor." Mrs. Walker, of Wiarton, read a paper on Band work, showing the importance of winning the members for Christ. A standing vote of thanks was given Mrs. Newton for her good work as Directress for so long, as she is about to leave us. An offering of \$10.60 was taken.

Mrs. J. J. George,  
Secretary-Treasurer.

## TREASURER'S REPORT

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

From June 16th, 1910, to July 15th, 1910, inclusive:

#### RECEIPTS.

From Circles—

Clinton, \$5.00; Salford, \$3.16; Atwood, \$2.06; Burford, \$6.25; Glanville, \$5.00; Beachville, \$2.65; London, South, \$5.75; Markham, Second, \$3.25; Orillia, \$1.25; Berlin, King St., \$7.00; Colchester, \$2.68; Port Elgin (for G. Immanuel), \$4.25; Parkhill, \$4; Hamilton, Hughson St. (talent money), \$8; Chatham, Central, \$5; Collingwood, \$5; Toronto, Western Church, (\$1.00 for lepers), \$16.10; Toronto, Jarvis St., \$2.75; Toronto, Jarvis St. (a friend, for Miss Corning, \$25), \$50; Toronto, Jarvis St. (for Biblewomen), \$100; Brantford, Calvary, \$8; Petrolia, \$6.65; Windsor, Bruce Ave., \$10; Guelph, Woolwich St., \$9; Midland, \$10; Toronto, Parliament St., (\$3.00 for sale of Mr. Craig's book), \$19.01; Hespeler, \$18; Weston, \$3.16; Chatham, William St., \$6.40; London, Talbot St., \$26.20; Port Hope, for lepers, \$8; Mount Forest, \$6.16; Hamil-

ton, James St., \$12.95; Hamilton, Y.L.M. Aux., \$5; Walkerton, \$3; Toronto, Waverley Road, \$9.70; St. George (for Dr. Hulet, \$7), \$12.90; St. George, Y. L. Aux., \$5; Arkona, \$2.25; Sarnia, Central (special collection, \$4.25), \$16.25; London, Egerton St., \$4.25; Peterborough, Park St., \$4.58. Total, \$437.53.

#### From Bands—

Langton (for Miss Folsom, \$1.50), \$5; Springfield, \$3; Delhi, for Biblewoman, \$15; Peterborough, Murray St., for M. Leah, \$17.45; Baddow, \$10; Cobourg, for S. Ruth, \$12.25; Grimsby, for S. Zechariah, \$10; Toronto, Western Ch., for K. Abigail, \$17; Toronto, Jarvis St., Sunbeam, \$4.41; Fort William, for student, \$15; Peterborough, Park St., \$5; St. George, for P. Lydia, \$3.83. Total, \$117.94.

#### From Sundries—

Interest on deposit, \$39.27; Mrs. R. W. Elliot (\$100 for Dr. Hulet and \$100 for Miss Corning), \$200; investment, Miss Davies' gift, \$10; investment, Miss Selman's gift, \$3.75; Brantford, Park St. Philathea Class, for F. Ruth, \$12; Mrs. M. Boon, for lepers, \$3; Miss Maria Boon, for lepers, \$1; Miss Margaret Boon, for lepers, \$10; Association collections—Elgin, \$5; Norfolk, \$5.25; Whitby and Lindsay, \$4; Owen Sound, \$5.30; Toronto, \$15.11; Peterborough, \$2; Northern, \$2.10. Total, \$322.78.

Total receipts during the month, \$378.25.

#### DISBURSEMENTS.

By General Treasurer, on account of estimates, \$866.08.

#### EXPENSE ACCOUNT.

Toronto Asso. speaker, \$2.80; Norfolk Asso. speaker, \$4.00; Peterboro, Associational expenses, \$1.50; \$3.30. Total disbursements during the month, \$874.38.

Total receipts since Oct. 20th, 1909, \$9,547.12.

Total disbursements since October 20th, 1909, \$8,604.06.

Report from July 16th, 1910, to August 15th, 1910, inclusive.

#### RECEIPTS.

#### From Circles—

Brantford, Emmanuel Ch., \$10; New Sarum, \$3.80; Chester, \$7.90; St. George, Y. L. Aux., \$2; Toronto, Bloor St., \$49.60; Toronto, Bloor St.

(a friend), \$5; Hamilton, Wentworth St., \$5; Brantford, Park St. (including missionary evening collection), \$20.78; Hamilton, Victoria Ave., \$4.20; Tiverton (for K. Rachel), \$25; Wilkesport, \$2; Daywood, \$5; Tupperville Union, for Dr. Hulet, \$6.25; St. Catharines (including \$1.30 for bungalow), \$14.25; St. Catharines (per Mrs. Jas. Mills, for Biblewoman on Miss Hatch's field), \$25; St. Catharines, (per Mrs. Mulock), \$10; Toronto, Immanuel Ch., \$50; Barrie, \$5.95; Toronto, Kenwood, \$4; Malahide-Bayham, \$10; Bothwell, \$3.50; Indian River, \$2.25; London, Adelaide St., \$20.65; Toronto, Ossington Ave., \$8; Haileybury (life membership for Mrs. Bell), \$25; St. Thomas, \$14.32; Port Arthur, \$5; Wingham, \$3; Iona Station (for Biblewoman), \$11; Burgessville, \$7.60; Scotland, \$1.65; Uxbridge, \$5; East Nissouri, \$2.50; Hamilton, Herkimer St., \$10. Total, \$394.90.

#### From Bands—

New Sarum, \$2.50; London, Egerton St., \$2.41; Toronto, Myrtle Ave., \$1.50; Toronto, Myrtle Ave. (for Biblewoman), \$25; Toronto, Emmanuel, (for Miss Folsom), \$6.80; Mount Forest (for Miss Folsom), \$4.35; Brantford, First Church, \$10; St. Mary's (for K. Mary), \$7. Total, \$59.56.

#### From Sundries—

Toronto, Waverley Rd., Jr. B.Y.P.U., for A. Ruby, \$17; Mrs. E. E. Barrow, for M. Venkammal Tuni, \$9.67; Mrs. Jas. Mills, for two Biblewomen on Miss Priest's field, \$50; Kingsville, B.Y.P.U., for "M. Paul," \$5; Guelph, Association collection, \$3.50. Total, \$35.17.

Total receipts during the month, \$589.63.

#### DISBURSEMENTS.

By General Treasurer, on account of estimates, \$866.08; for lepers, \$23. Total, \$889.08.

#### EXPENSE ACCOUNT.

Northern Asso. expenses, \$2.50; postage for Treasurer, \$4; commission on cheques, \$0.30. Total, \$6.80.

Total disbursements during the month, \$895.88.

Total receipts since October 20th, 1909, \$10,066.75.

Total disbursements since October 20th, 1909, \$9,499.94.

MARIE C. CAMPBELL,

Treasurer pro tem.

## Young People's Department.

### THE LINK.

With joy we read the pages,  
Whose substance forms "The Link:"  
It in that work engages  
Of which we love to think.  
It comes to us conveying  
Glad tidings from afar,  
Of those who are obeying  
That Saviour whose we are.

The "Link" has closely bound us  
To those whose work is done  
By showing all around us  
The victories they have won.  
And in their labors sharing  
We go where duty calls;  
Their mantle we are wearing  
Which now upon us are.

The "Link" this day unites us  
To those beyond the sea:  
It lovingly invites us  
With them to comrades be.  
Our fellowship will cheer them,  
While in their lives they prove  
That we are always near them  
In sympathy and love.

The "Link" securely binds us  
To those in this great land  
Whose earnest zeal reminds us  
Of that for which we stand.  
It keeps the Circles yearning  
A larger sphere to fill:  
And they through it are learning  
To do the Saviour's will.

And by the "Link" united  
We join in earnest prayer  
That lights divinely lighted  
May flourish everywhere.  
Our grateful feelings voicing,  
We of His kingdom think;  
And in His work rejoicing,  
We thank Him for the "Link."

—T. WATSON

Granthurst, Ont., 1910.

Dear Mission Band Workers —

Few there are who are not interested in the approach of the mailman with his daily budget, and whose hearts do not thrill at the words, "Why, here's a letter for you." In spite of hundreds of postal-cards, letters, and packages that go from our desk to different parts of Ontario, we realize that there are many Bands and individual workers with whom we have had no direct com-

munication. "Well, here is a letter for you!" Read it, Band members everywhere, for it is for your very own selves!

It is September, and our forces which have been somewhat scattered during the heat of the summer are rallying to their work with, we hope, renewed vigor, and eager enthusiasm. But this will all speedily disappear, if not at once turned into channels of activity. Report time is nearing. Books close October 15th, and we long to have more thorough reports. Have your annual meeting in good time. We depend upon these yearly reports through the directors for our acquaintance with the Band's new officers. Otherwise, when special need arises, we know not where to send our messages. Be painstaking and prompt. Then what about our treasury? Does it need replenishing? A Chinaman went into a watchmaker's to have his watch repaired. He defined the trouble as, "Oh, him too muchee by 'n' by." Is this our fault? Are we all "too muchee by 'n' by!" Now is the time to act; now is the time to plan for an instructive open program, the thank-offering meeting, or the mit-box opening. Something special, something interesting and inspiring will help gather in the "littles and the biggs" which ought to be in our Bands' money-bags. Accidents, sicknesses, sorrows, the hasty coming of each night-time, all emphasize the importance of to-day.

"We shall do so much in years to come  
But what have we done to-day?  
We shall give our gold in a princely sum  
But what did we give to-day?  
We shall lift the heart, and dry the  
tear;

We shall plant a hope in the place of  
fear,  
We shall speak the words of love and  
cheer;  
But what did we speak to-day?

"We shall give so kind in the after-while,  
But what have we been to-day?  
We shall bring to each lonely life a  
smile

But what have we brought to-day?  
We shall give to truth a grander birth  
And to steadfast faith a deeper worth  
We shall feed the hungry souls of  
earth

But whom have we fed to-day?"

Lately we have read the story of Alexander Mackay, the missionary to Uganda. Suffering, toiling, threatened often with death at the bidding of capricious rulers; lonely, with no mother, sister or wife to share his lot; sick with repeated attacks of African fever, he labored on patiently for fourteen years. God called him home 'ere he saw the abundant fruitage. That whole nation has been changed and 60,000 Waganda are in the church. Life spent, seed sown, God gave the increase. Livingstone's consecration expressed itself in these words: "Anywhere, provided it be forward." Judson's buoyant spirit rose in the midst of difficulty: "Prospects are as bright as the promises of God." William Carey's life and words have influenced the whole Christian church: "Expect great things from God; attempt great things for God." Bishop Hannington was foully murdered while on his weary journey to Uganda. "Tell the King," he said, "that I die for Uganda. I have bought this road with my life." Over the body of the martyred Bishop Patterson, a Mecaesian boy described his beautiful life: "He loved all men alike, and despised no one." In Zinzendorf's covenant with Christ, he exclaimed: "Be thou mine and I will be thine." Is it possible that there are Band members who have never made like covenant with Christ? Are there Christians who labor carelessly and ineffectually? Oh, may the spirit which permeated the lives of these noble sons of God, whose words we have quoted, be ours also! We are called to follow the Christ they followed even unto death. We, too, are "sent ones," and should manifest the same spirit which Jesus expressed: "I came not to do mine own will, but the will of Him that sent me."

Your loving Secretary,  
Sarah Stuart Barber.

25 Charlotte St., Brantford, Ont.

#### A TRIP TO KOREA.

Wonder how many of our boys and girls have been off for a journey this vacation? Perhaps more have remained at home as Sister Belle has; yet with your maps and missionary books we can "pretend" many a long trip while sitting at home, a most comfortable way to travel.

Come with me on such a mind journey to Korea, which before the China-

Japan war was called "The Hermit Nation." We may travel by rail across this great Canada, take a big ocean steamer at Vancouver, and if we are not seasick will probably enjoy sailing over the Pacific Ocean for about two weeks. We pass by the islands of Japan (four large ones and nearly three thousand smaller islands make up this country). Then we reach a small peninsula with the Sea of Japan on the east and the Yellow Sea on the west. It contains almost ninety thousand square miles, and about twelve millions of people live in it. Korea has a great many high mountains, and only about one-fourth of its land is good for farming. The Yalu River in the north for 175 miles separates Korea from China. A missionary tells us that on one side of this river we can see a Korean farmer, with "top-knot" and white robes, plowing his fields with a steel plow drawn by oxen, and on the other side of the river is a Chinese farmer with long pigtail, dressed in blue garments, with his wooden plow drawn by mules.

When we sail up to Korea the coast looks very barren but the interior contains many hills and valleys, very fertile, yielding such good crops that all the people can be fed and still have grain to send to other lands. For about six weeks in the year Korea has a rainy season. You never saw anything like it in this country. Even the roofs of the houses begin to leak badly. One man was seen sitting at his office desk with rubber boots and waterproof coat on, and an umbrella suspended over his head to keep the paper dry while he wrote his letters. Little streams grow to rivers before three weeks of rain pass by, yet people get used to it, as they can to almost everything, if they have to. The farmers would astound you with the good work they do with so few machines and tools, most of these being home-made. Now that other countries are allowed to trade in Korea this condition of things will improve. Mission work was first started in Seoul, the capital city, which has about three hundred thousand people in it. We will talk more about them next month if the Editor has room for us.

SISTER BELLE.