

"We shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

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**Baptist Foreign Missions
OF CANADA**



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CONTENTS

	Page.
Directory	154
Editorial Notes	155
A Story of Answered prayer	156
Miss Hatch's Eight Report	157
A Jubilee in the Gilbert Islands	158
Work Abroad	159-162
Our Work at Home	162-166
Youth's Department	167-168

Canadian Missionary Link.

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Give, though thy gifts be small, still be a giver;

Out of the little founts proceeds the river;

Out of the river's gifts, gulfs soon will be

Pouring their waters out making a sea.

Out of the sea again heaven draws its showers,

And to the fount imparts all its new powers.

Thus in a cycle borne gifts roll around,

And in the blessings given, blessing is found.

—Selected.

The friends will all be pleased to know that Mrs. Angus received a letter from Miss Jones, written at Coonoor, where she is steadily regaining her strength. She has commenced the study of Telugu, but finds she is only able to apply herself to it an hour a time as yet.

We give an extract from her letter: "Somehow the glimpses of heathen and Mohammedan peoples which I had on my way disheartened me. The thought that these millions in Turkey, Egypt, Africa, Arabia, who did not know the name of Jesus oppressed me. Then, for what I saw of English life on board ship forcibly reminded me that even in so-called Christian lands many know only the name of Jesus, but have not known His power. So much to do, so little done. Could it be that the kingdoms of this world would become the kingdoms of our Lord? Was I not on a foolish errand? Oh, I am so glad that you were praying for me that my faith fail not." Miss Jones has passed through a very trying experience, but having been called apart by the Master and realized His presence as never before, she is better fitted for actual service in her chosen field, where we trust she will be the means of winning many souls for Jesus.

Our Foreign Mission Board had a very thankful meeting yesterday, as we learned that all the expenses of Miss Zimmerman's seven years' term of service in India had been promised to be provided for by a personal friend. As our estimates had been made with the expectation that Miss Simpson would return, we are now

enabled to send two new ones in addition to Miss Zimmerman. How this will rejoice the hearts of our missionaries who are continually realizing the greatness of the harvest and the fewness of the laborers. In the minutes of the Board meeting particulars will be found.

In sending money orders please make them out to Yorkville P. O., as it saves inconvenience.

We desire to thank our subscribers who have looked at their Link labels and seen that they were in arrears. It is expected that subscribers will notify the Editor when a paper is to be discontinued.

ENTERED INTO REST.

LIGHTBODY—On May 9th, 1908, from her late residence, 316 Gloucester street, Ottawa, Isabel Eadie, beloved wife of the late Rev. Thomas Lightbody, aged 81 years.

After one week in bed our mother has gone to be with her Lord. We rejoice in her great happiness. "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

ISABEL HALKETT.

558 McLaren street, Ottawa.

Our readers will all sympathize deeply with our dear Sister Belle, in the loss of her loved mother, and pray that she may realize the preciousness of the promise, "As one whom his mother comforteth, so will I comfort you."

NOTICE.

Will all those who receive a printed report of the leper work in Ramachandrapuram by subscription, or post card, or otherwise, please acknowledge in order to ensure one being sent the following year. We are not sure all reach their destination.

S. I. H.

We are glad to learn that our returning missionaries have reached the homeland safely.

A STORY OF ANSWERED PRAYER.



By Mrs. Lyman Jewett.

THE five, Dr. and Mrs. Jewett, Christian Nersu, Julia and Ruth, who met on Prayer Meeting Hill January 1, 1854, only Mrs. Jewett and Julia remain. Julia remembers that after we had each prayed, "Father Jewett stood up, stretched out his hand and said, 'Do you see that rising ground yonder, covered with prickly pear? Would you not like that spot for our Mission bungalow, and all this land to become Christian? Well, Nersu, Julia, that day will come.' Then we all spoke our minds, and just as the meeting closed, the sun rose. It seemed as if the Holy Spirit had lifted us above the world, and our hearts were filled with thanksgiving to the Lord."

Ongole and vicinity were among the places we and our few native preachers visited in following years. Early in 1860 we lived there three months. It was during this time that Dr. Jewett baptized Obalu, the first convert among the Malas in Ongole. He followed the missionary workers from village to village, and was overjoyed when one afternoon we ascended our bullock cart and rode to his home, about four miles from Ongole. He took down from his smoky roof and showed us a little palm leaf book in which he had now lost all faith. It was written in honor of the gods. "It was at this time," says Dr. Downie in his "History of the Telugu Mission," "that Dr. Jewett negotiated for the house and land which became the mission bungalow and compound. He did not know where the money was to come from, nor who would occupy the house; but he believed the prediction he had made in 1854, on the hill top, would be fulfilled, and that God would send the money and the man too. So the house was bought, and Dr. Jewett, after asking the money from the Lord, wrote to a friend and classmate at home about the matter." Who was this friend? Mr. Reuben Wright, then living on the banks of the Mississippi River. I quote from a paper by Mr. Jewett: "He made money not a little, but his religion suffered. In this state of mind he came to Boston and called on Deacon Converse, who took him to Dr. Earle's revival meetings. Dr. Earle told me he made the appeal, 'Let all those who wish to consecrate themselves to the Lord Jesus Christ raise the hand,' and his hand went up. From that meeting he went to Deacon Converse and told him he wished to give some money to the Lord. Deacon Converse took him to the Mission Rooms. His appearance was not like that of a money maker, and not much was expected from him. Finally Dr. Warren asked him if he wished to give sixty dollars to support a native preacher. 'No, more than that,' said he. 'You do not wish to give a thousand dollars to support a missionary?' 'Yes, I do.' Several names were mentioned, among them Lyman Jewett. 'Lyman Jewett, I remember, his prayers. (In Worcester Academy.) I'll take

him." Mr. Wright wrote me that he intended to give more than my salary, to help about native preachers, and that Mrs. Jewett may have some to spend without rendering account." Thus this man had been preparing for his part in the answer to prayer for a mission house. He had supported us a few years when he was asked for the money. There was only one house available in Ongole. Dr. Jewett writes, "Now notice the presence of Divine Providence." Then he remarks that a pious man, Captain Lugard, had been sent there; that he had been led to call on us when in Nellore, and that, knowing how often English officers remove from place to place, he at the close of his visit asked him to let him know if at any time the house came into market, for he wanted "to plant a mission in Ongole." Captain Lugard bought the house and after a short term of service, wrote to Dr. Jewett that he had decided to join his regiment; if he would like it for Rs. 1500 (at that time \$750), let him know by return mail. After consulting Mr. Douglas, Dr. Jewett hired a portion of the price of a native merchant, and wrote to Mr. Wright. His reply was, "I have some of the Lord's money in my hands, and I send you not Rs. 1500, but 1900." On my speaking of the above at a meeting in Burlington, Vt., the question was asked with some enthusiasm whether it had been published. I thought not.

Obalu, when under conviction, had said, "I am sunk in the sea of sin; these are just the words I want," and he received them with all his heart. Later, he was baptized in Nellore. "As he sat with the brethren and sisters and partook of the bread and wine," said Dr. Jewett, "he could restrain himself no longer; he cried aloud for joy." When he found that the mission premises were purchased, he removed there into a little home, which he prepared for himself and family, and prayed for a missionary. He became and continued a faithful helper till his death a few years later.

The story of Pariah, who with his wife were the pioneer converts from the Madigas, is pretty well known, but not so well its beginning. In 1855 Dr. Jewett returned from his furlough in America, accompanied by Dr. and Mrs. Clough. In the March following, having heard of the interest of Pariah and a few others in the Christian religion through our friend Mrs. Shilling, of Ongole, the two missionaries proceeded there on tour. Our faithful preacher, Kamakiah, trained in the Nellore school, also went. On their sending a message to Pariah at his village, he came with eager haste. He stated that four years previously he went north to Ellore, where he heard the gospel from Mr. Alexander, of the Church Missionary Society, and to Palcole where he heard Mr. Bowden, and saw their native Christians. He said, "The Lord enlightened my mind and I began to pray for the conversion of my family. After eighteen months my wife was converted, and several others awakened." Both Pariah and his wife gave clear testimony, and with great simplicity, love and faith in God's

saving power. "Those," said Dr. Jewett, "were some of the happiest moments of my life. I was ready in a moment to baptize them." Dr. Jewett and I knew well these devoted missionaries. I am glad to learn that Mr. and Mrs. Alexander are still able to continue in the field and in the work they love so well. Faith is stronger because of these early experiences of answered prayer on the mission field.—Baptist Missionary Magazine.

MISS HATCH'S EIGHT REPORT OF WORK AMONG THE LEPERS AT RAMACHANDRAPURAM.

"Unto Thee O my strength will I sing; for God is my defence, and the God of my mercy."

How wonderfully these words are fulfilled in the lives of the sufferers who seek refuge here! In their affliction, God has had mercy upon them, and given them home-comforts, alleviation from bodily pain, and spiritual joy, so that so many of them can say from their heart, "Unto Thee O my strength will I sing," and literally they are continually singing His praises with joyful countenances and glad hearts. They have varied experiences. One tells how she knew nothing of the Saviour till she came here where spiritual joys awaited her as well as physical relief; another, how he rejoiced in the peace and quietness and love he found here; another of how his father and mother died when he was quite young but coming as a leper boy, he had found father and mother here, and once when near death they had done so much for him, raising him to life again, and Christ had comforted him. (This boy has fallen into temptation, and needs the prayers of all who are interested that he may be restored.)

Another tells of how she had been near the gates of death, and of how the doctor and the pastor had worked for her, and the "Missamma" had prayed for her, and she had recovered; another believes that his leprosy was sent on account of his sins, and though he had professed to believe in Christ before he came, he had wandered away, but some words he heard in some of the meetings had melted his hard heart, "If you forget me, I will scatter you among the heathen, but if you remember me, I will gather you in, etc." He finished the telling of this experience by such a touching prayer, "I have grieved you, O God, I have grieved you, but you have saved me, and I only a poor sinner give you thanks, bowing low at your feet. Save all those who do not yet know you that they may know you, the true Saviour."

Another says six days here are like six years of happiness, another that he feels like thanking and praising God all the time for what He has done, another that he had no idea of peace and rest till he came here and now he gives praise to God, another says he cannot forget God for all the good He has done him. One tells rejoicingly how her whole family have been saved here; another, a blind leper girl, tells

how the doctor helped her so much when she was ill, and when she told them at home how much the doctor and the pastor and the missionary all loved her, they were so pleased and also pleased when they heard the verses and hymns she had learnt by heart.

A Kapoo tells about being cast out by his son and daughter, and of how half-demented, he wandered in the jungle eating roots and leaves, until in a dream, he says, he was told to go to Ramachandrapuram and there find a home, and how he had come, and he was happily provided for and his mind had rest. Another poor blind Kapoo leper had a wonderful experience. He could scarcely speak, his voice was so husky, and he was nearly deaf. With all these afflictions, he could yet praise God. None of us could understand him, so he had one who was used to his voice interpret for him, and he was very anxious to be rightly interpreted. I picture to myself the scene not easily forgotten, this poor pathetic figure, standing among the others and leaning on his staff while his friend stood close by to catch what he would say. He had something to tell, this poor, blind, deaf leper, he had something that some of us, perhaps, some of us who are well and strong in life and limb, would like to be able to tell, perhaps we might almost envy him. In a vision or a dream he had seen Christ, Christ the Glorious One, Christ the Beloved, and Christ had taken him by the hand and led him, and had spoken to him. As he saw Him, He was full of majesty, a King, and on His head was a crown, but,—a crown of thorns. More he had to say, but his words came with great effort, and even his friend found it difficult to hear.

Is it not a blessed privilege to be allowed to share in this glorious work of bringing lost, abandoned ones into the joy of loving fellowship with the Saviour of the world, the Saviour who was crowned with thorns that we might receive the crown of Glory? We who are here laboring for them all, who have contributed much or little, may together share these blessed privileges. Five men from the Leper Home, and one girl from the Dr. Phillips' Home, have been baptized. Abraham, the most healthy looking teacher in the group of 1906, some of the older ones, and one dear, bright little girl, Naomi, passed into the beyond during the year.

We have been often reduced to short allowance on account of the lowness of the funds, and when the year's account closed there was not enough in hand for the month's expense. We do not wish to send the lepers away, and so keep them still, hoping the money may come in. If all those who read this report and who have contributed this year, and in years gone by, would continue their contributions, perhaps many more might be sheltered. In September, when we were behindhand and couldn't receive any new ones, one came begging admission which was refused, but the lepers themselves came forward and said they would share up with him till money came in. They call him the "Swadeshi" leper. They still support him.

We hear that the Samalkota Seminary students and teachers did without meat for a month, or denied themselves in some such way, in order to send a good contribution to us on November 21st.

A JUBILEE IN THE GILBERT ISLANDS.

In November, 1857, the Morning Star on her first voyage to Micronesia, having touched at Ponape and Kusaie, sailed for the Gilbert group. One morning Rev. Hiram Bingham climbed almost to the top of the mast and caught the first sight of Apaiang, a low coral reef some fifty miles in circumference. This was to be his home for many years. Landing on one of the islets of the reef, they found a solitary old man walking among the trees, the first Gilbert Islander to receive the missionaries. On the 17th of that month the Morning Star entered a beautiful lagoon and anchored near the king's village.

To note the contrast between the past and the present we need to read what Mr. Bingham wrote as the Morning Star left him and his wife alone on Apaiang after that November day in 1857:—

"What shall I say of the people among whom we have come to live? The sight of naked men, boys and girls, and more than half naked women, the observance of their extreme poverty, their worship of false gods, their extremely immodest manners and customs, their licentiousness, their covetousness, their unbounded lying, their thievishness, their bloody warfare, make me long to teach them. But no miraculous gift of tongues comes to the missionary nowadays. I have had to set myself to work to pick up one word after another, one sentence after another of heathen jargon which noisy savages are shooting about my ears."

Now Mr. Walkup reports that at this jubilee celebration hundreds of Christian people were present, taking part in the morning and evening services, many of them having come from the distant islands of the group at no little cost of time and money. He speaks of the great liberality shown by the people:—

"This increased liberality is seen in the fact that last year three islands were added to the number that supported independently their work, making six now independent. They also made contributions for other islands where the work is not so well established. Contributions have more than doubled, from \$700 last year to \$1,800 this jubilee year. At Butaritari they have raised \$800 for church buildings of foreign material; at Makin, \$155.

It is indeed a happy circumstance that Dr. Bingham is still living to receive such a testimonial from the people whom he found in gross darkness. What an amazing transformation he has been permitted to witness, since the day he met that solitary Gilbert Islander with whom he could not communicate by speech? At this jubilee time he is addressed in such affectionate terms by hundreds of Christian people in their

own language, which he has reduced to writing, and into whose hands he has given the whole Word of God and much other Christian literature. Here is the letter:—

"Apaiang, Gilbert Islands,
"November 15, 1907.

"Rev. H. Bingham:

"This is a letter to you from the Gilbertese Evangelical Association through its moderator.

"May you be in health. We greatly appreciate your kindness while we are about to observe the jubilee so very near at hand. We remember the time when you first came to the Gilbert Islands, landing on Apaiang and bringing to us the gospel, the Word of God. You held not your life dear for the words of Jesus, because the minds of the people were very dark in those days.

"We also call to mind your great work in our behalf. You translated our most excellent Bible, and prepared for us many books through which we have been greatly blessed.

"We therefore praise God for the strength and activity which he has given you all these days. We cease not to pray for you that the Holy Spirit may help you in our work. In view of all, our hearts cease not to render many thanks to you, and to praise you for your abundant labors in behalf of Jesus. May peace be with you. We shall meet again.

"From us all, the members of this association: by the hand of the moderator,

"JOHN TORAOI."

—The Missionary Herald.

SOUTHERN INDIA.

On October 13 last, the jubilee of missionary work by Rev. and Mrs. F. N. W. Alexander, of the Church Missionary Society, was celebrated at Ellore. From six native Christians in 1857 to 6,000 in 1907 and the whole district covered with Christian schools, is the way it reads on the half century scale.

Two characteristic laws of Christian missionary work come out in strong light by such a fifty years' review in Southern India. First, the cumulative effect of it when persisted in year after year. "Missionaries worked among the Telugus thirty years to win twenty-five converts; they then baptized 2,222 converts in one day, and 8,691 in six weeks. There are now 50,000 Telugu Christians."

A good idea of what the last fifty years have to show in Southern India may be had from the following statement:—

"The Hindus and Mohammedans of Cumbum, India, united with the Christians in giving a welcome to sixty missionaries of the American Baptist Telugu Mission, who met there in conference December 27, 1907, to January 2, 1908. Along the road, for four long miles it was spanned with gay arches, on which "Welcome! Welcome! Welcome!" was inscribed over and over again. On one of the arches was to be read, "Hail, Preachers of Truth!"

Our Work Abroad.

A LETTER FROM MISS MORROW.

Nursapatnam, April 7th, 1908.

Dear Link,—I am sitting alone here to-night after a good day's work, and something prompts me to write and let your readers know what has occurred to-day in my little corner of life.

We have had threatenings of rain for several days back, and on Saturday a fierce wind-storm came up, after which there was a little rain. Yesterday we had some wind and quite a shower of rain, so that this morning was nice and cool, and when I awoke I thought, now here is my chance to go to a village some distance away. It has been so hot lately that I have not gone away from this village since last Friday. I started out about 7 a.m., and went to Baligottam, thinking I would examine the Bible school there and give them a little encouragement, as I had not yet visited them. When I reached there I found that the children had all gone to gather the nuts that had fallen by the wind last night. This failing, and the breeze still being cool, I thought I could venture a village a mile further on, which I had not yet seen, and, if on returning, it was too hot to come all the way home, I could stop with my Bible woman in Baligottam until it would get a little cooler. So Lydia and I started off. The rain of last evening had caused the water in the river to rise so that I could not jump over as I could last week, but had to take off my shoes and stockings and walk through.

We had two good audiences and were well satisfied that we went. I got back here at 11 a.m., as it did not get too hot for me to come.

At 3 p.m. I went out with two helpers and visited two places, holding a service with the women, and some men, too, at each place, and organized two Bible or evangelistic schools. I do pray that these children will attend regularly all through the hot season.

When we got home it was six o'clock. My dinner was ready and I ate it. Immediately a great storm of wind and rain, thunder and lightning, came on, and now the chief point of my story is reached, because it shows our Father's protecting care in times of danger.

When the storm began I was alone in the

bungalow, as my boy had gone to the kitchen, so I went about the house shutting the windows and doors. By the time I got them shut the rain was coming through the roof in some places, so I went about putting my clothes and other things out of the way of the water. In the bedroom I was folding some clothes. (By this time I was not alone, for the caretaker and a young preacher came, thinking I might be afraid to be alone) when the roof of the east side room began to fall in. I ran out into the dining room, fearing the roof over the bedroom would fall in too. A moment afterwards there was a terrible crash, and we thought the whole roof was coming down, and ran out on to the verandah. The dining room was full of dust, but when it got a little quiet and we dared to peep in, we found that it was only the side room roof that had fallen. There is a hole now 6 by 4 yards in the roof, but I do not care about that for I did not use that room anyway. What troubles me most is that the rest of the roof may go now in the next storm; even to-night I am afraid to go to sleep, but I think if it does not rain any more that my life will be safe for to-night. If it keeps on storming I shall have to leave here and go to Tuni, and I was hoping so much that I might stay at least until the 20th. It was the heat I was fearing might drive me away earlier.

Now, dear friends, I hope you will take note of this and believe that there is a very great need for a new bungalow here. The main beam that supported that roof was ant-eaten, and broke in the centre, and all the other beams and rafters are rotten and ant-eaten. Please remember also that a tent is needed. I have been using Miss Priest's Tuni tent, because she has not been strong enough to tour since her sickness, but after the hot season she will want one. I hope the friends in the Eastern Churches or Circles will supply this need.

They say there are snakes and scorpions in this bungalow. I have not seen any yet, but have just killed a centipede that crawled past my chair.

I have visited over forty villages on this field, most of them far from the centres where our workers are stationed. There are eager listeners wherever we go, and good prospects

of a plentiful harvest if we had the workers. "Pray ye the Lord of the harvest that He will send forth laborers into His harvest."

This rain is a great blessing to the people for the wells were nearly all dry, and we were fearing there would be no water for the hot season. Some have to go very long distances now to get their meagre supply.

Last year the rains failed here and we hear nothing but "famine" on every hand. Rice is very dear and the people have no work.

I am so glad to know that Jesus has compassion on the multitudes. If we were all more like Him in this respect there would not be so much want.

I expect to spend May and June in Cocanada. Yours in His service,

SARAH E. MORROW.

A LETTER FROM MISS MURRAY.

Camp, Kondakerla, India,

March 18th, 1908.

To my dear friends and supporters, greetings:

Although the work presses I must pause and send you a message by this, the last foreign post this week.

Hitherto the Marsapatnam field has had the first place in my heart and the greater number of tours have been made to that pathetically needy corner. Now that, in answer to prayer, God has provided for that work and Miss Morrow is busy there, one's heart turns more particularly to the Yellamanchili field. Never have its needs so oppressed me.

To the left of my camp is the road which marks the boundary between our territory and that occupied by the London Mission. Away to the east 8 miles and to the south 7 miles is the sea. West of us 12 or 13 miles across country, or 21 miles by road, is Yellamanchili. In all the intervening space are but five baptized Christians native to these parts.

And what of the people? you ask.

Those with whom we are meeting on this tour are apparently serenely indifferent to and ignorant of their real need. As in the days of Noah, they eat, drink, marry and are given in marriage, but seemingly spend little time or thought on the matter of their eternal welfare.

They are wedded to their idols and only speak of God to abuse Him.

"Why did He create us anyway?"

Why does He create only to kill?

Why does He give husband and children only to take them away?

Why does He make us cry?

Why is He partial? they ask.

They take His good gifts without a thought of gratitude to the Giver and use them to bribe evil spirits and demons, such as cholera and smallpox goddesses, etc., their only motive being to secure temporal good. They go long distances to lay at some shrine the covering which God has given them, their hair, their "glory."

"This is a people robbed and spoiled, snared in holes, hid in prison houses." But wretched they are not insensible to the power of the word of God.

Some of the passages we have found effective on this tour are as follows: As a corrective for idolatry we have found Isaiah 1: 2, 3 seldom fail to produce an effect, especially the words, "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know and my people doth not consider."

The home-coming and fidelity to their owners of the cattle are so universally known in this land that the mere mention of it is sufficient to lead the people to make their own application. In passing through the fields where the boys are watching the cattle, sheep and goats, a pause of a minute or two suffices to direct their thoughts to the great Father who cares for them and whom they shamefully neglect.

Then as an antidote to the fear of evil spirits, etc., we have found the following a very soothing passage, "He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, I will not fear what man (or demon) shall do unto me." It never fails to comfort.

Another passage which arrests attention and which several have memorized is, "Be subject therefore unto God; but resist the devil and he will flee from you."

In those who are indulging harsh feelings towards God for the death of loved ones, the recital of the Christian's hope of a happy and eternal reunion with loved ones creates wonder and often longings for a like hope.

To those who have nothing better to look forward to after death than re-birth in the form of an animal or insect, a description of the beautiful resurrection body which Christ will give those who look for Him, is most cheering. And all this through faith in Jesus Christ the Lamb of God who taketh away the

sin of the world, in contrast to the lambs and fowls which they continually offer, the blood of which can never take away sins.

This is essentially a time of seed sowing in these parts, but oh, that for the sake of the people themselves, for the sake of Christ who died, the harvest might not be long delayed.

I grieve that my heart is so callous at the sight of it all, and long for the compassion of Christ and the zeal of Paul, for the people and their salvation. The cholera and smallpox are on their tracks and many of these people we shall never see again. While writing this letter a woman on the road a few yards from my tent began to wail. I heard the voice of a man saying, "Don't cry, sister." I learned that it was a meeting between a sister and a brother who was just returning from Rangoon. The cause for weeping was that a son and a daughter of the sister had died during the brother's absence. "They were here when you went away. They are not here when you return," she wailed. Where are they? Whither bound are the living? What comfort have they? Why do our hearts not break at the thought of it?

Sisters, pray for the awakening of the people on the Yellamanchili field and for us that we may be very faithful and very compassionate ambassadors,

Is the request of your sister,

ANNIE C. MURRAY.

A DAY ON TOUR.

NE of the most interesting days we have had for some time was spent at Undur, about two miles from Venkatakrishnapuram, where the boat we had rented for the tour was tied up below the lock. It was a cool, bright December morning when we started out for our walk, sometimes along winding lanes, then out across the rice fields, where the harvest was being gathered, then back again to the narrow, sandy lane. At last, when in sight of the village, we came upon difficulties in the shape of a wide but shallow pond of water, stretching from side to side of the road. On one side of us was a cactus hedge and on the other side a deep ditch, so our efforts to get around through the fields were in vain. At last the two Bible women made a "chair" of their hands and carried me across the water—a most dignified way for a missionary to enter a village! There are times when I am glad I am right.

We went first to the Rajah's palace, where we were taken away back to the women's quarters, which was really a beautiful place—a regular bungalow with wide verandah, so cool and so clean. There were about twenty women there, all of whom listened very well. The Rhani had a beautiful face, so kind and motherly, and her daughters, and especially her daughter-in-law, were beautifully dressed and daintily jewelled. After we had been talking for a few minutes the servant came in with oranges for me, then after a few minutes more with roses, then again with other flowers, then with perfume. It is their way of showing honor and we are not supposed to mind little interruptions like that! In spite of it all they did listen well. They had never heard before but had read some of our books and papers. They bought copies of the four Gospels and were glad of all the papers and tracts we gave them.

After leaving there we preached in four different parts of the village to four of the most interested audiences I have yet seen on any one day. At the last place over 60 women gathered to hear us and without disturbance listened for nearly an hour and even then did not want us to leave. They said, "Why can you not stay? We shall give you your food." When we said we must go, they begged us to send someone to live there and teach them regularly because, as they said, "What can we learn in one day?" We were called to two other places, but as it was then nearly dark we had to hurry away, promising if possible to come again soon.

After an encouraging day like this one goes home singing for joy over the blessed privilege of service. In the words of the hymn one can truly say,

"One more day's work for Jesus,
How sweet the work has been,
To tell the story,
To show the glory,
When Christ's flock enter in."

LIDA PRATT.

Cocanada.

A LETTER FROM MISS SELMAN.

On Boat "Glad Tidings,"

India, March 31st, 1908.

Dear readers of the Link—

I would like to tell you a little of my work during this last quarter of my first term in India. January, February and March are three

good touring months, the weather is cool, and the canals have usually a good supply of water. The Conference met this year in Akidu, Jan. 4. After Conference the Vuyyuru and Akidu missionaries went to Gunnapudi for the Colair Association.

In the women's session one of my best Bible women volunteered to be our Home Missionary Bible woman on the Yellamanchili field. She said during all the past year she had felt the call to go but the great need and the dearth of workers on our own field had held her back, now she felt so strongly that the Lord was calling her to that work that she could hold back no longer, and she asked to be appointed. When I must go on furlough and leave no one to take my touring work it was hard to give her up, but rejoicing that God honored the work and the workers, we counted it not a sacrifice but a joy to bid her God-speed in her new field of labor. You may hear from her sometimes through Miss Murray, with whom she will be associated.

In this quarter 56 days have been spent in touring. I have never had better hearings among the caste women, many seem to be hungry for salvation. Among the Christian women we find many who by their careless talk and walk are a sad blemish to our churches, and a real hindrance to heathen, their need is patient teaching, alas! We have so few Bible women to do it. Wherever teaching has been faithfully done the living is on a much higher plane. A number of our pastor's wives are doing a splendid work among the women.

The fires of the Revival have not burned out; we have just recently met with some who have been passing through deep convictions, and as

some as the hindrance was given up a soul-peace was experienced.

Cholera has again hindered our work. For a number of days a main canal was suddenly closed, and the result was that hundreds of boats, grain boats, etc., were tied up. The cholera broke out on the boats, many deaths took place, the canals were all infected, and many through fear ran away from their boats. Mrs. Chute and I were at a place far from home, stuck in the mud, but God graciously protected us from all illness. Surely every day He delivers from the noisome pestilence.

Yesterday many good-byes were said, the Boarding School children farewelled me with garlands, gifts and songs; the pastor, teachers, servants and Christians gave gifts, and their appreciative words and earnest prayers were helpful indeed. The "Glad Tidings" moved off at a brisk pace with all the boarding school boys on the end of the rope. The last good-byes were said, "God be with you till we meet again" was sung in Telugu, and with mingled feelings of joy and sadness I look towards fair Canada. The coolies worked well last night and we made twenty miles in good time, then ten or twelve loaded rice boats blocked the canal. Water is very low, and I feared I was again to be stuck in the mud. After much trouble we have been able to pass, and there are now fair prospects of reaching the station in time. We have heard of Miss Zimmerman's appointment and rejoice. We need more, more. We long to see the "Forward Movement." More women, more Bible women, more teachers. The harvest is great.

Yours sincerely,

MARY R. B. SELMAN.

Our Work at Home.

MINUTES OF BOARD MEETING OF ONTARIO WEST.

The Quarterly Meeting of the W.B.F.M. Board of Ontario West was held at 27 North street, Friday afternoon, May 15th, Mrs. Firstbrook in the chair.

After the opening exercises the minutes of the preceding meetings were read and adopted.

The question of appointing a Field Secretary was discussed at length, but referred to the Convention for discussion. In the meantime Mrs. Lloyd was instructed to write to the Di-

rectors, asking them to appoint assistants who shall in their own Associations aid in performing the duties pertaining to the office of Field Secretary.

Mrs. Firstbrook read a letter from Dr. Arthur Bell, in which he offered to pay the entire expenses in connection with sending out to India and maintaining for seven years, Miss Zimmerman, of Victoria, B.C. This offer was accepted with deep gratitude.

The application of Miss Jessie Findlay, B.A., of Winnipeg, for position on the missionary

staff of the Society was read. Letters of recommendation from Rev. John McNeil and others were highly satisfactory. It was with grateful hearts that the Board appointed Miss Findlay as their missionary to go out to India in the Fall.

At a previous meeting the application of Miss Reekie for position of missionary had been read and the Board had great pleasure in appointing Miss Reekie their third new missionary, to go to India this Fall. Mrs. Wm. Davies, Jr., led in prayer of thanksgiving to God for His goodness in enabling us to thus go forward.

Mrs. Lloyd reported that the circular letter sent recently to the Circles, and Churches without Circles, had already borne fruit.

Miss Webster reported that the total receipts up to date were less than at this time last year. This was accounted for by the fact that the receipts for "extras" and "specials" were unusually large last year. The total for regular work was, however, ahead of the corresponding amount last year.

A letter was read from Miss Selman, a member of the Missionary Staff, asking the Board to accept five hundred dollars for use in the work of the Society, on the understanding that it would not be called for unless actually required. A letter of thanks was sent Miss Selman, and it was decided to hold the sum in trust during Miss Selman's life, the interest to be used for the work of the Society and the principal to be available if ever required by Miss Selman.

The Convention Programme Committee was appointed, consisting of Mrs. S. T. Harris, convener; Miss Merle Chamberlain, secretary; Mrs. Firstbrook, Mrs. J. J. Ross, Miss Na-smith and Mrs. Glenn Campbell.

Mrs. MacLaurin then closed the meeting with prayer.

MARIE C. CAMPBELL,
Recording Secretary.

UNION MEETING.

The spring meeting of the Women's Home and Foreign Mission Union of Toronto was held in Walmer Road church on the afternoon of Thursday, April the sixteenth. The new officers appointed for next year were: President, Mrs. J. Hooper, of College St. church; Vice-Pres., Mrs. A. C. McKay, of Bloor St. church; Secretary, Miss Senior. The meeting was full of interest and profit. Encouraging reports were read by

the treasurer, and a most satisfactory summary of the recently inaugurated Crusade Work among the Circles was given by Miss Na-smith, of Immanuel church. The bulk of the program however consisted of two addresses by Mrs. McLaurin and Mrs. Daniels, who represented Foreign and Home Missions respectively. Mrs. McLaurin chose as her subject, Christian Activities, which have sprung up in India during the last few years of our recollection. Mrs. Daniels dealt with the work among the foreigners in the Northwest. Both were subjects of telling interest, and the speakers held the unflinching interest of all present during the full allotted time. Between the two addresses Miss Dryden sang a beautiful hymn of consecration, and Mrs. Firstbrook voiced in a few words the appeal from India for more workers. To close the meeting Miss Zimmerman, the newly-appointed missionary, spoke a brief message and led in prayer.

Tea was served and a social half-hour spent before the gathering dispersed.

ASSOCIATION NOTICE.

The Mission Circles and Bands of the Middlesex and Lambton Association will hold their annual meeting at London, Adelaide St. Church, on June 8th, at 2.30 p.m. Will every Circle and Band kindly send delegates.

PROGRAMME:

1. Hymn.
2. Scripture lesson, Mrs. Hennigar, London
3. Prayer.
4. Address of Welcome, Mrs. Woodburne, London.
5. Reply, Mrs. Taylor, Sarnia.
6. Minutes of last year, Director.
7. Solo, Mrs. Laura Orchard Adams, London.
8. Appointment of Nominating Committee.
9. Roll Call, Director.
10. Solo, Mrs. McGuire, Strathroy.
11. Address, "Mission Circle Work," Mrs. Wood, Parkhill.
12. Discussion.
13. Address, "Mission Band Work," Mrs. Graham, Sarnia.
14. Band song, by Adelaide St. Band.
15. Address, "Our Work in India," Mrs. Dr. Woodburne.
16. Importance of Link and Visitor, Mrs. Gilmore, London.
17. Report of Nominating Committee.
18. Election of officers.
19. Hymn, Collection, Benediction.

EVENING SESSION—7.30.

1. Hymn.
2. Scripture lesson, Mrs. Carew, London.
3. Prayer.
4. Reading of the Minutes Director.

5. Anthem by Choir.
6. Director's Annual Report.
7. Solo, Mr. Arthur W. Greenslade, London.
8. Address, "Home Missions," Rev. F. G. Spidell, Denfield.
9. Solo, Miss Jean Kilgour.
10. Address, "Foreign Missions," Dr. Woodburne.
11. Hymn, Collection, Benediction.

MRS. J. B. CAMPBELL,

Director.

Every Circle is kindly requested to send the names of their delegates at its earliest convenience, so as to give the billeting committee ample time to prepare for them, and oblige,

MRS. M. LAMONT,
391 William St.,
London, Ont.,

Secretary.

ASSOCIATION REPORTS.

WHITBY AND LINDSAY ASSOCIATION.—The Annual Meeting of the Circles and Bands will be held in Claremont, June 16th, at 2.30 p.m. An excellent programme is being prepared. Will Circles and Bands send as many delegates as possible.

S. E. RIPLEY,

Director.

NORTHERN ASSOCIATION.—The Mission Circles and Bands of the Northern Association will hold their annual meeting at Orillia on Tuesday, June 23rd. Afternoon session, two o'clock, and evening, 7.45. Will every Circle and Band send delegates. The programme will be interesting and instructive.

R. CUMMER,

Director.

OWEN SOUND.—The Circles and Bands of this Association will meet at Thornbury, June 17th. Business meeting at 10 a.m., afternoon meeting at 3 p.m., at which Mrs. John First, Brook, Toronto, will speak on Foreign Missions; Mrs. (Dr.) Burt, Owen Sound, on Band Work; Mrs. (Rev.) Walker, Wiarton, on Home Mission Work. Will Circles send with delegates the usual 5 cents per member to defray expenses. Let us have a large representation from Circles and Bands.

IDA DAVIDSON NEWTON,

Directress.

Durham, Box 810.

WOODSTOCK.—The Circles and Bands of Oxford and Brant Association will meet in Tillsonburg on Wednesday afternoon, June the 3rd, at 1.45.

PETERBORO.—The Peterboro Association of Circles and Bands will meet in Lakefield, 17th June. A good programme is being arranged for, and it is urged that every church in the Association send representatives. Delegates from Circles and Bands please bring reports of

year's work. We hope to have with us a missionary from India who will speak on Foreign Missions, and addresses will be given on Home Missions and other departments of the work.

ANNIE MULLIN.

GUELPH ASSOCIATION.—The annual meeting of Circles and Bands will be held in the King St. Baptist Church, Berlin, on June 3rd, at 2 o'clock.

G. H. DAYFOOT,

Director.

CIRCLE REPORTS.

STELTON.—The Woman's Mission Circle of the Baptist Church held their annual public meeting on April 20th in the church. The meeting opened with singing "Diadem," followed by prayer by the pastor. The president, Mrs. Jacob Stevenson, in delivering the presidential address, outlined the standing, growth and work of the Circle during the past year, which proved most gratifying, both from a numerical and financial viewpoint. The First Baptist Church Circle was well represented, the president, vice-president and a number of other members being present. The president extended congratulations in name of the First Church Circle. Mrs. Blue, First Church, sang an appropriate solo, accompanied by Miss Spencer, First Church organist. Miss Dubury read an instructive paper (prepared by Mrs. John Wright), dealing with the pastor's place in the evangelization of the world. A missionary dialogue by seven of the senior girls in the Sabbath School was executed with skill and good taste. Mrs. Jewel sang a solo, accompanied by Mrs. Milligan, our church organist. The pastor, who is honorary member of the Circle, gave an address entitled "The Place of Missions in the Christian Church." Mrs. Jewel and Mrs. Milligan sang a duet, "Go Home and Tell." Mrs. Milligan playing the accompaniment. The church choir sang selections at intervals, which added greatly to the spirit of the meeting. A thankoffering, in aid of Home and Foreign Missions, was taken, amounting to \$11.50. Refreshments, liberally provided by the members of the Circle, were served at the close of the meeting.

L. STEVENSON,

Secretary.

PETERBORO (PARK ST.).—This Mission Circle held their annual meeting on Friday evening, May 1st. Rev. H. J. Keith gave a very interesting illustrated address on India. An offering was taken. We expect several new members as a result of Crusade work.

M. MANN.

PARRY SOUND.—We took up Crusade work in January; seven new members were added to the Circle. Our Circle rejoices in an almost double membership, having added 11 new members during the last six months. The regular monthly meetings have lately been attended

with interest and inspiration. We arrange our topics six months ahead, taking up the different Mission fields.

MRS. C. E. SCOTT,
President.
MRS. MARGARET SLADE,
Secretary.

HAILEYBURY.—The Woman's Mission Circle held their thanksgiving meeting in the church on March 12th. The president, Mrs. Peer, presiding, who gave an interesting address on the work our Woman's Mission Society is doing. Miss Gifford, a blind lady, gave a reading, and sang The Holy City very sweetly. After the programme given by the Circle members refreshments were served. Collection, \$6.60, to be divided between Home and Foreign Missions.

MRS. GIROUITT,
Secretary.

CHATHAM.—The Central Baptist Church Mission Circle held a quarterly open meeting. The Mission Band gave a missionary programme, consisting of solos, recitations, and choruses, also papers by four of the girls on our different mission work. Our Circle has been organized seven months and has fifty-three members, and given \$35.00 to Foreign Missions. We also have 56 members in our Band, for which we give all the honor, praise and thanks to God, who has so blessed our labors.

CLARA SAINSBURY,
Cor. Sec.

BURK'S FALLS.—On Friday evening, March 27th, our Mission Circle held its annual thank-offering meeting, though the weather was very unfavorable. There was a good gathering. Invitations had been given to the Ladies' Aid of the Methodist and Presbyterian Churches, and a goodly number came and spent the evening with us. The meeting opened by singing, "All hail the power of Jesus' name." A portion of Scripture was read by our esteemed president, Mrs. P. Bingham, who also welcomed the sisters of the other societies. Our pastor, Rev. P. Bingham, occupied the chair and his opening remarks were centred on the Hay Stack prayer meeting. It was a very instructive address, and we all felt inspired to do more than ever for the world's evangelization. A splendid programme was rendered by the members of the Circle, including a short address from Rev. J. Brown, B.A., Presbyterian, and Rev. R.J. Rogers, of the Methodist Church. Miss Maude Dodds presided at the organ. A beautiful solo was rendered by Mr. R. O. Thompson. Offerings were taken up, amounting to \$5.75, which will be divided between Home and Foreign Missions. Refreshments were served and a social time spent. The meeting was closed with prayer by the pastor.

MRS. G. SILVESTER,
Secretary.

LONDON (MAITLAND ST.).—The Union Circle meeting of the five Baptist churches was

held on Thursday, March 17, Mrs. G. F. Robertson, our faithful president, in the chair. After the singing of a hymn, Mrs. Gilmore, of London South, gave us a very helpful and instructive Bible reading. We also had a very interesting and enjoyable talk on our work in New Ontario by Mrs. A. C. Watson. Mrs. C. Leach and Miss Russell rendered a duet very effectively. We then had the pleasure of listening to Mrs. E. Grigg, of Burma, who gave us a very helpful talk upon the work among the women in that country, telling us of some of the difficulties, as well as joys, in that far away field. We were very thankful that we were able to have Mrs. Grigg with us, whose words were an inspiration which will not be forgotten. We also had a beautiful solo by Miss Graham. God in His great love and mercy gave us fine weather and a large attendance. At the close of the afternoon programme tea was served. In the evening we held a public meeting in the auditorium of our church. The attendance was large and the choir sang in their usual good style. We again listened to Mrs. Grigg, who gave us an address upon her work in Burma. We also had a beautiful paper on our work in the Northwest by Mrs. Dr. Owens. Miss Kilgour then sang very sweetly. The offering amounted to a little over sixteen dollars, twelve of this being equally divided between Home and Foreign Missions. We felt very grateful to all the dear ones who helped so nobly to make our meeting one of the best ever held. Our pastor then closed with prayer. Ten new members were added to our Circle as the result of Crusade work.

ROSE UTTING,
Local Cor.

WALLACEBURG.—Our Mission Circle held an open meeting on March 18 in the auditorium of the church. It was announced from the pulpit the Sabbath before and invitations sent to the members of the church and congregation, also little silk bags for the offering. Quite a number responded by their presence, and their gifts. Mrs. Dunderdale, our president, presided. After the opening hymn was sung, Mrs. Roberts offered prayer. A good programme was given, recitations, solos, duets, and a quartette by a number of the young people. Mr. Roberts gave an address on Missions which was much enjoyed by the audience, illustrated by stereopticon views of our Baptist Mission in New Ontario. The offertory amounting to \$19.95, which was divided equally between Home and Foreign Missions.

ELLEN McDONALD,
Secretary.

BAND REPORTS.

NIAGARA FALLS (MORRISON STREET).—A Mission Band was organized April 10th by Mrs. (Dr.) Mulock, of St. Catharines, to be known as the Simpson Band (in memory of our late beloved missionary, Miss Simpson). Mrs. Mulock gave a very helpful talk on the

aims and objects of our Band, and then proceeded to organize. The following officers were elected: Mrs. Louis Goodes, president; Miss Ida Dusenbury, vice-president; Lorne Campbell, secretary; Miss Grace Campbell, treasurer. About twenty names were enrolled. Pray for us.

LORNE CAMPBELL,

Secretary.

PETERBORO.—Park St. Mission Band held a very successful social at the home of Deacon Gillespie, April 24th. It was a sock social, the admission fee being as many cents as the number of sock or stocking worn. The committee were the captains of the different companies of the Band members. They had arranged for several guessing contests and had a sale of candies, ice cream and flowers, and also a good programme. Refreshments were served and a very enjoyable time spent. The receipts of the evening were about 25 dollars, which will be sent to the Telugu field to support a Bible woman.

M. MANN.

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

Receipts from April 16th, 1908, to May 15th, 1908 (inclusive.)

GENERAL ACCOUNT.

FROM CIRCLES—Sparta, \$5.33; Norwich, \$6; Arkona, \$2.92; Alvinston, \$3.70; Lobo, First, \$2; Malahide-Bayham, (\$6.25 Thank-off.), \$17.25; Acton, \$2; Hamilton, Herkimer St., (\$2.25 for bungalow), \$7.25; Hamilton, Wentworth St., \$5.50; Brantford, Park Ch., \$12.50; Peterboro' Park St., \$7.55; Aylmer, (\$12 on Life-membership), \$20; Toronto, Jarvis St., (\$77.55 Thank-off., \$17.16 special, \$2 add. for Dr. Allyn's instruments), \$161.89; Ridgetown, \$6.15; Courtland, \$2; Hatchley, \$3; Dunnville, \$4.25; Brantford, Immanuel "Gleaner," for "T. Mary" \$2.3; Listowel, \$1.70; Kincardine, \$4.50; Dutton, \$2.25; Toronto, Immanuel, \$11.70; Toronto, Beverley St., \$7.05; Port Hope, \$12.80; Durham, \$5.50; Burk's Falls, Thank-off., \$2.50; Mount Forest, (completing Life-membership fee for Miss Copland, Harriston), \$5; Peterboro', Murray St., Y.L., for Bolivia, \$3.50; Lakeshore Calvary, (\$25 for Bible-woman), \$38.30; Toronto, Bloor St., Y.L., (\$2.75 for lepers), \$13.58; Onondaga, First, \$2.60; Simcoe, Y.L., \$2.75; Georgetown, (\$2.88 Thank-off.), \$7.20; Stratford, \$6.50; Markham, First, \$3; Cramahe, Easter offering, \$3; Niagara Falls, South, \$3; Toronto, First Ave., \$6.54; Galt, \$6.80; Brantford, First Ch., for Miss McLeod, \$75; Toronto, Kenilworth Ave., for Miss Morrow, \$10; West Toronto Junction, \$5.05; Reaboro' \$5; Caledonia, \$3.50;

Courtland, Life-membership fee for Mrs. C. A. Berry), \$25; Hartford, \$7.50; Port Burwell, \$3.25; Toronto, Walmer Rd., \$12.32; Round Plains, \$1.50; Haldimand, \$1.50; Fenelon Falls, \$8.70; Ingersoll, \$4.60; Scotland, \$5.45; Oxford, East, \$6; Toronto, Elim, for leper "Venkamma," \$8; Sarnia Township, \$7; Boston, \$6; DeCewsville, \$2.50; Houghton, First, \$9; Villa Nova, \$26.15; Pine Grove, \$1; Brooklin, \$10; Beamsville, for bungalow, \$4; Tupperville Union for Dr. Hulet, \$6.25. Total, \$686.33.

FROM BANDS—Dunnville, \$9; Hamilton, Wentworth St., for "P. Annamma," \$10; Burgessville, \$1.25; Owen Sound, for "Mark Joseph," \$25; Norwich, \$5; Dundas, \$9; Toronto, Beverley St., \$5; Durham, \$2; Meaford, \$2; Brantford, Shentone Memorial (\$2.50 sale of post cards), \$4.50; Ingersoll, sale of post cards, \$5; Uxbridge for "J. Peeramma," \$17; Barrie, for student, \$17; Langton, (\$2.50 sale of post cards), \$8.50; Eden, \$4; Waterford for "Prasadam" \$5; Paisley, for "G. Mary," \$17; Peterboro', Murray St., (\$7.75 for "M. Leah,") \$9.40; Colborne, \$1; Warton, (\$2.50 sale of post cards), \$5; Green River, \$1.50; Port Burwell, \$4; Caledonia, \$4; Townsend Centre, for "V. Obed," \$8.50; Scotland, \$2.95; Port Arthur, for "M. Manickyam," \$4.25; Pine Grove, \$1; Guelph, Trinity, on account Life-membership, \$5; Boston, (\$5.50 for "G. Samuel," \$10 Life-membership fee), \$15.50. Total, \$208.35.

FROM SUNDRIES—Collection union meeting Toronto Circles, \$12.60; Hamilton, Wentworth St., Sunshine Club, for "Mary," \$10; Mrs. J. Hooper, \$10; Mrs. G. Burke, Reaboro, \$1. Total, \$33.60. Total receipts during the month - - - \$928.28

DISBURSEMENTS.—By General Treasurer, on estimates for India, \$630.17; Extras: for Bolivia, Peterboro', Murray St., Y.L. M.C., \$3.50. For lepers, Toronto, Bloor St., Y.L. Aux., \$2.75; Waterford M.B., for "Prasadam," \$5; St. Catharines, M.C., per Mrs. Mills for Leper Famine Fund, \$20. For Miss Corning in answer to appeal in Dec. LINK, Friends in Brantford, per Mrs. Porter, \$10. Total, \$671.42.

EXPENSE ACCOUNT.—Two thousand picture post-cards, \$6.50; Express charges, 30 cents. Total, \$6.80.

Total disbursements during the month, - \$678.22
Total receipts from Oct 21st, 1907, to
May 15th, 1908 - - - - - \$5,552.96
Total disbursements from Oct. 21st, 1907,
to May 15th, 1908 - - - - - \$5,411.03

SARAH J. WEBSTER,

Treasurer.

324 Gerrard St. E., Toronto.

Youth's Department.

STRETCH A LITTLE.

Trudging along the slippery street,
Two childish figures with aching feet
And hands benumbed by the biting cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day
Over the city's broad highway.

"Come under my coat," said little Nell,
As tears ran down Joe's cheek, and fell
On her thin fingers stiff and cold;
"Taint very big, but I guess 'twill hold
Both you and me, if I only try
To stretch it a little. So now, don't cry!"

The garment was small and tattered and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs of two
Would double the warmth and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little!" O girls and boys,
In homes o'erflowing with comforts and joys,
See how far you can make them reach,
Your helpful deeds and your loving speech,
Your gifts of service and gifts of gold;
Let them stretch to households manifold.

—Harper's Young People.

BEING A GIRL IN JAPAN.

A FEW INCIDENTS OF MY CHILDHOOD.

By Chiyo Yamada San, Yokohama, Japan.

My childhood days were full of superstitious ideas. Being brought up mostly by my grandparents who were strict Buddhists, I was frequently taken to the temples and shrines of various gods where I early learned the forms of worship and was made to believe in the existence and the power of innumerable deities.

At home in one of our rooms there was a god-shelf, upon which stood the image of Buddha, the lacquered wooden tablets which gave the names and the dates of the birth and death of the deceased in our family, vases for the flowers, the urn for the incense, dishes for the various offerings of food, and the burners for the lights, all made of brass, a bell and a prayer book. The names on the tablets are not the original names of departed ones, for we believe that a man or woman at the time of death becomes a god of some nature and the priest whom we hire to perform the funeral service usually finds out the new name for us from his prayer book and writes it upon the

two tablets, one of which goes to the temple to be kept and the other remains in the family to be worshipped as a god or a goddess. Grandmother and I every morning dusted this shelf, offered bouquets of flowers, incense, rice and tea, after which we all repeated our prayers in turn by ringing the bell and by clapping of hands. At noon I had to begin my dinner by first eating the rice and drinking the tea which had been standing upon the shelf for half a day, dusty and cold. This had to be done, for my people fully believed that by this act the timidity of my nature would be overcome, and that the spirit of bravery that any man or woman with the blood of nobility must have, would fill my soul.

On July 13th of each year we expected a visit from these departed spirits to this god-shelf; except those who had died during the year, for they had not been away from us long enough to need a visit, but must stay in their respective places to keep watch while the others were away. We make special preparations for this occasion in the way of cleaning and providing various foods, flowers and incense for the offerings. Besides these a horse and a cow are usually provided for the spirits to ride upon in going and coming. Sometimes these animals are made of straw, but very often we just take a cucumber, stick in four pieces of dried hemp for feet, and make it serve for a horse and likewise with egg-plant for a cow. On the evening of the 13th we leave open all the doors from the gate leading up to this shelf for about an hour or more for the spirits to come in. We also burn sticks of hemp without its bark in an unglazed earthen dish (specially bought for this purpose) just at the entrance of the house to light the way. The same thing is repeated on the evening of the 15th when the spirits depart. On the morning of the 16th, all the various offerings are removed from the shelf and after being made into a bundle, we cast them into a river to let them float away anywhere, according to the wishes of the spirits who are supposed to guide their course.

It is not only in connection with these religious ceremonies that superstitious ideas exist, but in everything. At one time I had a sty on my eyelid. Next morning early before any of

the neighbors' doors were opened, my grandmother woke me up and took me out to the well. Then lifting the sieve which she had in her hand half over the well, she asked the god of that region to remove the cause of my trouble, with the promise that at the moment of its removal, she would surely show the remaining half of the sieve. The belief was, that the deity could never be satisfied if he once saw a half of anything circular, so that by this temptation he can be led to perform the healing that you desire.

We were also taught to be very careful in following the signs of the Zodiac. There are twelve of them, and the year, the month, the day and the hour all follow them. I was born in the year of rabbit and that is the reason I suppose that I am so small and always hopping about. Our new clothes were usually cut on the day of the hen, in order that our clothes may increase in number as the number of the feathery garments which the hen wears. One time I was very anxious to do well in writing. I was told that if I had the courage to stay up alone in a room steadily writing during the hour of monkey, which was between one and two in the morning, he would come, take hold of my hand as a teacher would, and teach me to write. I was only thirteen then, but I obediently followed the suggestion and my desire was granted, but I am sure it was not because of the help derived from that being that I succeeded.

These instances that I have mentioned are but few among many and are of the pleasantest kind. But I think it is enough to show the reason for our great joy when we are led out of this darkness into the marvelous light of the Gospel of Christ. You cannot wonder why we who have been loosened from the bondage of heathenism are so eager to tell others the way of escape. I am thankful to say that many in my country are already rejoicing in their salvation and I hope that not many more years will pass before all in heathen lands will be taught the way of truth.

—The Helping Hand.

A GOOD USE FOR IDOLS.

A missionary in Travancore, India, saw one morning a native coming to his house with a heavy burden. On reaching it he laid on the ground a sack. Unfastening it, he emptied it

of its contents—a number of idols.

"What have you brought these here for?" asked the missionary; "I don't want them."

"You have taught us that we do not want them, sir," said the native; "but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?"

The hint was taken; they were sent to a bell founder and made into a bell, which now summons the native converts to praise and prayer.

A BATHING FESTIVAL IN INDIA.

Extract of a letter from Miss Priest at Pantakolt:

Since we came here there was a bathing festival at the full moon. Such crowds came just to have a little sea water poured on them by a Brahmin, who muttered some manthram while doing so and charged a fee for the same. They had come various distances and this ceremony must be gone through fasting, so they were in no humor to listen to us. An idol was brought, carried on men's shoulders in a small palanquin, with the blowing of a trumpet and the beating of drums. Here was Isa. 46: 1, 2, right before our eyes. It was carried to the sea for a bath the same as the people who worship, only they were able to walk themselves, and this had to be carried. Many of these people have heard at least something of the truth, but are so bound by custom and superstition that they go right on in the old way.

NOTICE—MISSION BANDS!

The revised lists of pupils in Samulcotta Seminary and in Cocanada Girls' School reached the secretary some weeks ago, and word has been sent to all supporters of students. If any have not received their notice regarding the progress of their student, please make inquiries, as we may not have present correct addresses.

The Board has secured for the use of the Bands four new kinds of picture postcards—"Jennie McArthur Bungalow," "Tuni Mission House," "Boys' Dormitories at Samulcotta," star of "Hope Hospital, Akidu." They sell at the rate of two for five cents. Already nearly 1,000 are sent out. Send orders early with, 7c. per 100, to Mrs. G. W. Barber, Band Secretary, 35 Charlotte St., Brantford, Ont.