

"He shall speak Peace to the Heathen."



# Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS  
OF THE

**Baptist Foreign Missions  
OF CANADA**



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# Canadian Missionary Link.

25 cents a Year, Strictly In Advance.

The Editor desires to acknowledge with gratitude the frequent expressions of appreciation of the LINK, which are so helpful and encouraging.

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## TRUE GIFTS.

The imperial Child to whom the wise men brought

Their gifts, and worshipped in His lowly nest,  
Gave no gift back. It was Himself they sought,  
And finding Him, were sated in their quest.

Their gifts, not expectation, but their joy expressed,

Now was the world's long yearning satisfied !  
Now was the prize long waited for possessed !  
Their gifts meant love, unmarred by lust or pride,  
Be it so with ours ; our aim, not debts to pay,  
Nor any recompense save love to win,  
Nor any grosser feeling to convey  
Than brought the wise men's gifts to Bethlehem's inn.

Those rate we best that no return afford  
Save the pure sense of having found our Lord.

—*E. S. Marin, Mission Studies.*

## MISSIONARY UNBELIEF.

THE Christian who does not believe in Foreign Missions does not believe in the great commission : "Go ye and make disciples of all nations." Repeat it, and see.

The Christian who does not believe in Foreign Missions does not believe in the Apostles' Creed. Repeat it, and see.

The Christian who does not believe in Foreign Missions does not believe in the Lord's Prayer. Repeat it, and see.

The Christian who does not believe in Foreign Missions believes that two-thirds of the earth's population should perish without hope.

How many more millions must die before the church of God moves forward? If thou canst believe, all things are possible to him that believeth.—*Selected.*

THE number of new subscribers to the LINK this year has been very encouraging. It shows that Solicitors have been busy, and that their efforts have not been fruitless. That such should be the case is the more important, as the Maritime Provinces are having their own paper,

and, of course, largely drop off subscribing to the LINK.

But if each Circle that has not done so, would appoint an interested Solicitor to secure new subscribers (and tardy subscriptions from the old), we would soon have as many subscribers as ever. If not more, and so more widely extend missionary intelligence and interest in Missions through our paper.

THE great doors of opportunity are open. No, not doors, not measured openings, but the very sides of the world are taken off, so that anybody coming from anywhere can go to the centre, and in the uncovered, exposed hundreds of millions are our opportunities. Opportunity is power. What we ought to do we can do. When God opens a door before His people, that is His command to them to enter, and His promise to back them to the extent of His resources. Whenever a people sees God's beckoning hand and hears His call, and are obedient to the Heavenly vision, then they rise to higher levels, take up heavier burdens, achieve greater results and reap wider harvests for God.—*Bishop C. H. Fowler.*

WHAT was the proof that Christ's disciples believed that without the power of the Holy Spirit they could not witness for Him either at Jerusalem or to the uttermost parts of the earth? They tarried at Jerusalem, and continued with one accord in prayer and supplication until they were filled with the Spirit! As indispensable to power and success in Christ's service as the Spirit from heaven, is prayer from earth. Our prayer is the exact measure of our faith in the power of the Spirit. If we believe the Spirit to be the one thing needful, we shall above everything give ourselves to prayer. And as we pray for the power of the Holy Spirit in mission work, we shall pray, as never before, for that power at home in our own life and church. Let us learn from the disciples to pray as they prayed.—*Andrew Murray.*

## THE DISTRIBUTION OF BREAD.

(It was communion day, and as the service proceeded my thoughts were busy with my own unworthiness and Christ's love to me, till the minister asked, "Has any one been omitted in the distribution of bread?" Then it seemed to me I could see millions of women in China, India, Africa, Siam, Persia, in all countries where they know not God, but need Him, silently rising to testify that they have been omitted in the distribution of the bread. And none but our hands can give it them. Shall we withhold it?—H. R. E.)

The feast was spread, the solemn words were spoken;

Humbly my soul drew near to meet her Lord,  
To plead His sacrificial body broken,  
His blood for me outpoured.

Confessing all my manifold transgression,  
Weeping, to cast myself before His throne,  
Praying His Spirit to take full possession,  
And seal me all His own.

On Him I laid each burden I was bearing;  
The anxious mind, of strength so oft bereft,  
The future dim, the children of my caring,  
All on His heart I left.

"How could I live, my Lord," I cried, "without  
Thee!

How for a single day this pathway trace,  
And feel no loving arm thrown round about me,  
No all-sustaining grace?

"O show me how to thank Thee, praise Thee, love  
Thee,  
For these rich gifts bestowed on sinful me;  
The rainbow hope that spans the sky above me;  
The promised rest with Thee!"

As if indeed, He spoke the answer, fitted  
Into my prayer, the pastor's voice came up;  
"Let any rise if they have been omitted  
When passed the bread and cup."

Sudden, before my inward, open vision,  
Millions of faces crowded up to view,  
Sad eyes that said, "For us is no provision;  
Give us your Saviour, too!"

Sorrowful women's faces, hungry, yearning,  
Wild with despair, or dark with sin and dread,  
Worn with long weeping for the unreturning,  
Hopeless, un comforted.

"Give us," they cry; "your cup of consolation  
Never to our out-reaching hands is passed,  
We long for the desire of every nation,  
And oh, we die so fast!"

"Does He not love us too, this gracious Master?  
'Tis from your hand alone we can receive  
The bounty of His grace; oh, send it faster,  
That we may take and live!"

"Master," I said, as from a dream awakening,  
"Is this the service Thou dost show to me?  
Dost Thou to me entrust Thy bread for breaking  
To those who cry for Thee?"

"Dear heart of love, canst Thou forgive the blind-  
ness  
That let Thy child sit selfish and at ease,  
By the full table of Thy loving-kindness,  
And take no thought for these?"

"As Thou hast loved me, let me love; returning  
To these dark souls of grace Thou givest me;  
And oh, to me impart Thy deathless yearning  
To draw the lost to Thee!"

—G. Y. Holliday, in *Missionary Helper*.

DR. GRIFFITH JOHNS JUBILEE IN HANKOW,  
CHINA, NOV. 15, 1905.

By Rev. Bernard Upward

The colleagues of Dr. John celebrated his Jubilee in September, but the Chinese Church, after the Chinese manner, by representatives of all the Central China churches, wished to congratulate the doctor in person.

As no building in Hankow could contain those wishing to be present, it was decided to erect a kind of Chinese pavilion in the large play-ground of the High School, fill the ground with all available seats, and then as many as could not find sitting, stand.

The Chinese idea of rejoicing usually includes a feast. But to feast some 2,000 people was impossible. Even the "cup of tea and cakes" was out of the region of possibility. So, finally, the city preachers and deacons, who formed the executive, decided to make it a two hours' service of thanksgiving to God, and of congratulation to Dr. John.

So with sunny weather, the huge open air service was held. The Hankow Municipal authorities kindly placed a quantity of bunting at our disposal, and the grounds wore quite a festive air. When we arrived, at 1.45 p.m., every seat was already taken, and numbers were standing. Some 1,500 tickets, to admit bearer and friends, had been issued, but these were not enough. Over 2,000 must have been present. At 2 o'clock the church sent a chair to bring Dr. John from his house. The High School boys in uniform met him, with drum and fife and bugle band, and acted a guard of honor.

The two senior evangelists of Hankow and Wuchang were the chairmen for the afternoon, and on the doctor's arrival commenced a thanksgiving service, in which several took

part. Just over Dr. John's head was suspended the Chinese ideograph for "love," made of white chrysanthemums, and, indeed, the key note of the afternoon was "love." "He has loved us" came again and again from the lips of the speakers. It is something to have taught this great lesson, even though fifty years be spent in the teaching.

After the service came the reception of delegates—a long, long string of them—filing past the doctor, bowing, and voicing the congratulations of their various churches. From thirty-one counties in Hupeh and Hunan came delegates or a congratulatory letter. Such is the vast extent of the Central China Mission's field! It was one of the most moving sights of the jubilee celebrations, native or foreign.

Then, just before Dr. John delivered a telling speech came deputations of school children, boys and girls, with their floral offerings and good wishes to the man who had begun the great work that was setting them free.

Space and time alike forbid more than this bare reference to a memorable gathering, and a memorable address, or to the service in the church, which followed at six o'clock. It was a day eloquent with prophecy for the future of the Master's Kingdom in Central China.—The Chronicle of the L. M. S.

### A HEATHEN FESTIVAL.

By Miss Mary T. Noyes, Madurai.

**Y**ESTERDAY we went to see the great Karthihei Festival at Secunderamalai. The festival was exceedingly interesting, though horrible indeed. This was the great Karthihei, in the birth month of Subramanian, the date determined by a certain star's reaching its zenith—Subramanian's star, I suppose.

We started a little before seven in the morning, and we found the streets, even before reaching the toll-gates, full of people going to the festival, and from the toll-gate to the temple, a distance of four or five miles, the road was crowded with pedestrians and carts loaded to their utmost. The Pasumalai people say this continues for more than twenty-four hours. Not only so, but special trains are run and are well patronized. The nearer we approached the temple the more slowly did our carriage have to go, and when we came nearly in front of the temple we could move no farther, and a constable informed us we could not get through. We told him we were very anxious to drive around the mountain and see the sights, and it would be difficult too to

turn around then. He went for the police-inspector, who looks like a Parsee or some North India man. He finally said he would try to get us through, and with another inspector—a Brahmin, some other official in uniform, apparently an Irishman, and several constables, proceeded to clear the way. All had whips, but threatened rather than used them, and slowly we wedged our way through. The police would not leave us even when the crowd became less dense and we felt we needed their help no longer. The people did not seem to resent our presence at all. We did not try to enter the temple in such a crowd, especially as we knew we should not be allowed in the inner part, and nothing new could be seen in the outer part. The chief feature of this feast is the penances performed. For the whole distance around the rock, several miles I suppose, there was a continuous line of medicants sitting on a cloth or the sacred tiger or cheetah skin, many with umbrellas to match them. The crowds of passers-by give them copper coins, rice or popcorn, especially the latter, because it is bulky and looks like a good deal, so our Brahmin escort says. He wore no heathen marks, and evidently had no sympathy with what was going on, though he is not a Christian. Most of the people we saw looked like the ignorant rabble, though many were no doubt high caste.

Horrible creatures many of the medicants are. They seem to make a merit out of their dirt and the besmearing with ashes, and their long hair matted into ropes with coconut milk adds to the "beauty" of their appearance. Some of the beggars are really deformed or blind. Poor things! but when you know that some of them make a better living than those who can work, your pity decreases. One blind boy we saw there often begs near one of our churches. Miss Swift offered to send him to a blind school, but found that he supported his whole family, the rest of them able-bodied, by his begging. A good many stumps of legs, bound up and apparently yet raw and bleeding, were false. One man acknowledged his real legs were under him, and the unnaturalness of the positions and unnecessary swathings, revealed other frauds. We saw one man buried in a pit all except his head, over which a little shelter was built—a rather weird looking sight. In front were cloth and skins spread out, on which were idols, conch shells, sacred ashes, etc., also the offerings of money, grain and coconuts given by passers-by. Two other sanniasis, one on each side, called for offer-

ings, beating their gongs and blowing the conch shells. We saw one man with a wire piercing both cheeks and then twisted into queer shapes. One man had a little boy all dressed up gaily and bedaubed with colors, with a stick nearly half an inch in diameter pierced through one cheek. It looked bloody, but so much artificial coloring was mixed into it we could hardly tell how much of it was real. The boy, rather a small one, stood silent and almost immovable. We saw one man with his head buried under a heap of earth, but I suppose there was some way for him to get air; and a baby was there with a great stone on top of it. Really, most of this seems to be a means of getting charity. That was the explanation given by a Mohammedan constable who was with us. Those who give often do so as a thank offering for some answer to prayer. Some give promiscuously to all, others to those who interest them. Every little while we met two or three rollers rolling way around the rock, through dirt and mud and over stones and everything. How intensely miserable they seemed! Some were all tired out, and they were encouraged sometimes by the sayings of those who accompanied them. Several women were measuring their length, and some were continually stopping to pick up a little earth. This was less continuous than the rolling. When we first left the temple we met several women who were so faint and exhausted that they had to be supported. We imagined they had been doing some such penance. We heard one old fellow decked with garlands who led a band of singers, sing, "Oh, thou who removest sin." It is heartrending to know that they believe such acts can remove sin, and I don't suppose that many of them are thinking of their sins. Wherever there was a tank people were bathing, and the lower part of the rock was covered with cloths spread out to dry.

I suppose many attend the festivals simply as a gala day. There are merry-go-rounds to amuse them, and things to buy. Many go home carrying sugar-cane or some toy or flowers. Still it must be a real thing to many. We saw one man standing on spikes or nails, but he did not seem to walk on them; they seemed not very sharp, and he had a cane to lean upon. Still he could hardly be comfortable. One woman had a mina-bird in a cage. I asked her why she brought it and she said her baby had died and she had taken this to care for instead.

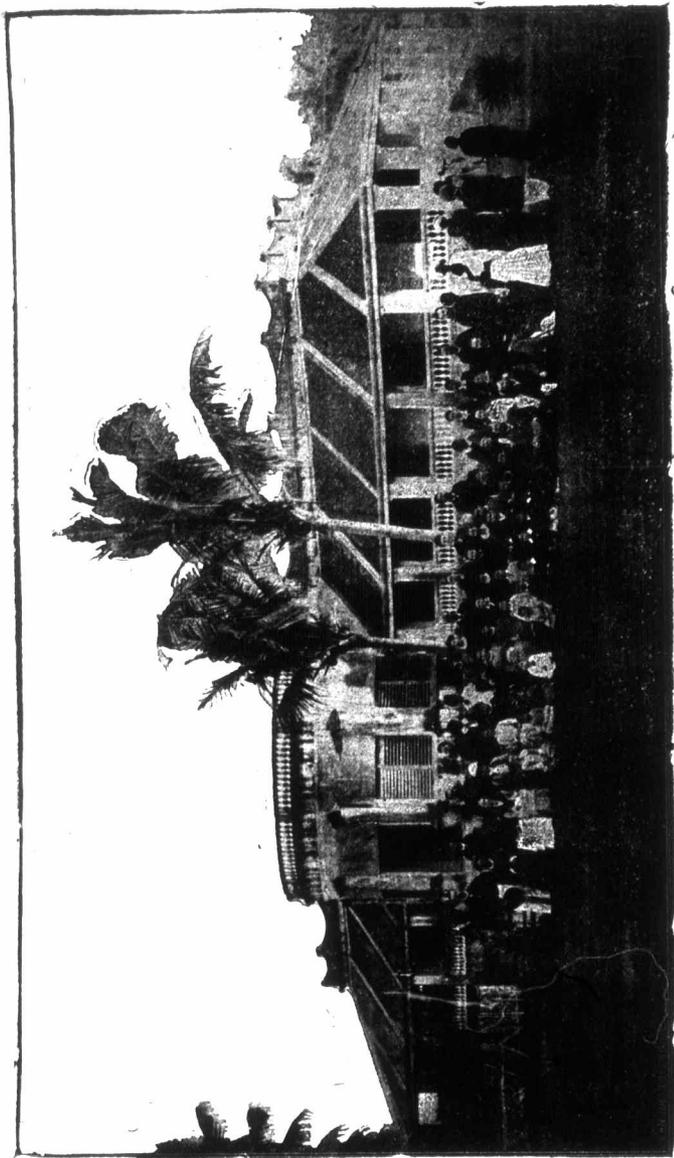
When one sees such sights and thinks of the hundreds of thousands attending such festivals, it seems as though little had been done, with our little body of Christians, and one hardly wonders that a careless traveller seeing only that side of Hindu life says there are no Christians. But what a relief it is to get back to our little Christian community, the little

leaven that we hope may leaven the whole lump—Life and Light

### THE ATMAKUR REVIVAL.

**A**BOUT the latter end of August last we heard something of the triumphs of Jesus among the pupils, caste women and associates of our dear friend and sister in Christ, Pandita Ramabai, near Poona. Both the people of our station and ourselves had been praying for several months for God's special blessing, when a letter from Pandita Ramabai came, asking the names of each of our Christians that they might be distributed among her newly converted girls and women. To the end that they might pray for each by name. The names were all sent. Since then I have had a picture in mind of those infilled, imbued Indian girls and women under the Spirit's mighty power, as newborn souls that had received a baptism of the Holy Ghost, beseeching God to bless in a similar manner, as they had been blessed, our preachers Gandham Augustine, Kassim and Kondavya, the school boys and girls and all our Atmakur people. The blessing came.

Without coercion or suggestion, without knowing how any revival began elsewhere, the little ones and older children arose in the night and began to pray with great fervor. They prayed and wept. We were awakened by a teacher who came up the hill and told us with evident concern and fear that a most strange thing was taking place, as the children were all weeping for their sins and praying for forgiveness and the outpouring of the Spirit. I arose and on descending the hill, I heard the sound of their voices. Though peculiarly subdued it had wonderful carrying power. My first impulse was to say, "My dear children, rise from those cold stones and go to your beds lest you take cold"; but a certain fear arrested me. I had somewhat to struggle with myself to refrain from interfering. It seemed so unusual, if not disorderly. I thought how they might pray in the morning within the schoolroom and not one against another. I wanted to say, "Let everything be done decently and in order"; but the Spirit of God seemed to be there. They prayed all night, and instead of being exhausted next day, they were exceedingly happy. It has seemed as if the prophecies of Joel have had a larger fulfillment in these young people and, later on, in the older Christians of this station. The dreams and visions have come too, but the best of all is this great spiritual uplift, the worth of which is evident in the zeal of all of them in preaching in the streets and villages. There is unusual power in their story now, and it is said that the religion of Jesus Christ is the main topic of conversation among all the people. As might be expected the Mohammedans are much annoyed and do all they can to disturb us and to intimidate would-be converts and to prevent our preaching in the streets. But the good work goes on. Pray for us and the Atmakur field. W. C. Owen, Atmakur, South India.—The Baptist Missionary Magazine



TIMPANY MEMORIAL HIGH SCHOOL.

## Our Work Abroad.

### TIMPANY MEMORIAL HIGH SCHOOL.

**T**HE Staff consists of Miss Folsom, Principal; Miss Corning, Assistant Principal; with several assistants. In September the institution was recognized as a High School and a very complete physical apparatus was purchased for the teaching of Science. Another blessing has come to the school, a friend having paid the expense of having pipes laid and four taps opened, thus giving the school an ample supply of water. Only those who have been obliged to use water for bathing that was thick with green slime and mud, can fully appreciate what this means in a family of 20 or 30 children, in a climate where daily baths are absolutely necessary to health. Happy results are already seen in cleaner skins, and freedom from boils. A bedroom upstairs was ceiled with teak, and a cement ceiling was put on the bow-verandah downstairs, two improvements that have added considerably to the comfort and value of the school building.

A good work of grace was done in the hearts of the girls and more than half-a-dozen professed to have found Christ. Their daily life and faithful testimonies gave us the assurance that the work was genuine.

Letters of hearty appreciation have been received from more than one of the parents during the year, expressing deep thankfulness that such a home exists for their children to be trained and sheltered in.

It was the desire and purpose of the founder of this school, that it should not only provide secular education for Eurasian children, but that it should be a training school for many who having received a knowledge of Christ, would go out to spread that knowledge among the natives.

Already the feeling of dislike for the natives

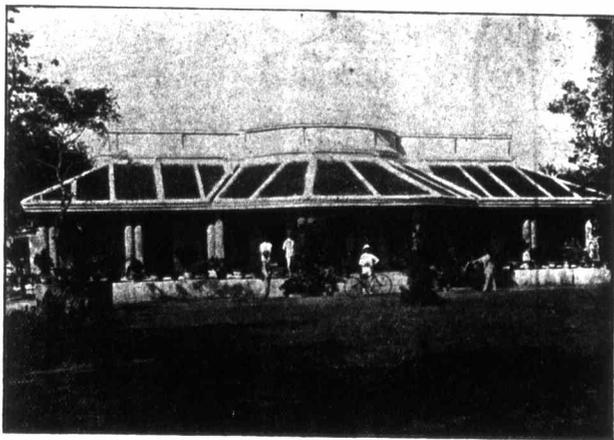
which is so common among Eurasian children, is disappearing from our school. Many have expressed a desire to learn Telugu that they may have a share in the native work; and two girls are studying with the fixed purpose of preparing themselves for mission work. One of these, Emily Joaquim, spent her summer holidays in a place where there were no Christians and although only fifteen years old, she went out every evening teaching in the streets, often having from 60 to 70 to listen to her.

We believe that the Eurasians of India are to have a large share in its evangelization, and that God Himself put it into the hearts of His people to establish and carry on this school as a means of fitting them for the work.—*Among the Telugus.*

### EXTRACTS OF LETTER FROM MISS PRATT.

COCANADA, INDIA, Feb. 4th, 1906.

You will see by the Conference report that I have been appointed to Miss Simpson's work, also that I was asked to make some arrangement whereby I might be relieved of some work in the Boarding School, so as to become acquainted with my new work. Dr. Smith very kindly allows Blandinamma to give her afternoons to the school, so I am free to go with



COCANADA MISSION HOUSE.

Miss Simpson, and we are just "rushing" around so as to see all the houses before she leaves, which will be in about a month. Miss Simpson has a wonderful place in the hearts of the women of Cocanada among whom she has been permitted to work so long. It is a pleasure to see the welcome given her in so many houses, especially by the young women who studied in her Caste Girls' School when they were children. I know I shall enjoy the work and I would like to ask your prayers that the Spirit may work through me for the salvation of many of the women of Cocanada.

You will have heard of the revival which has come to so many parts of India. Oh, how we long for our mission too, to be visited with this mighty awakening. May I just copy a few sentences from this month's "Prayer Circular."

"While we praise God for the signs of revival which we are able to report from month to month, there are many of God's children who are feeling that the work of God is being checked and hindered through the operation of satanic forces which can only be overcome by earnest, believing, persistent and prevailing prayer. Let there be on our part a strong and urgent, nay, a desperate laying hold of God for India."

This week, Feb. 4th to 10th, is the week of special prayer for India and we do long that before this week passes we may have the beginning of the blessing which we seek. Oh that every one of our sisters at home would be so burdened with the need of India that each one would enter into the ministry of intercession as never before and continue till the blessing comes.

LIDA PRATT.

#### COCANADA ZENANA WORK REPORT.

Another year is drawing to its close and I think it is time to send you an account of the work which our Master has given us to do, but before going any further, I shall say with the Psalmist of Old, "Bless the Lord O my Soul and all that is within me bless His holy name. Bless the Lord O my Soul and forget not all His benefits."

I am thankful to say that the past year has been one of progress and we have had much to encourage us in our work among the women. We cannot indeed write of any baptisms or decided conversions, but here and there we see tokens of God's blessing and we feel sure that

before long the seed which has been sown for so many years will spring up and bear fruit, and we go on scattering His precious truths remembering His promise, "My Word shall not return unto me void, but it shall accomplish that which I please."

The number of houses on our list was 90, but one of the women having left the place, our number now stands the same as before, 89. Our work lies in different parts of the town and though only so many houses are visited, many others hear the Gospel tidings when they come and sit around us. I find the women always listening to the reading of the Gospel with marked attention, and they never wish us to leave until we have sung one hymn at least. I wish I might add that they love these hymns for the word, but I feel most of them like the simple airs. Many of them join us in the singing of them.

I am happy to record that I have thirteen young women studying the life of Christ. I would like you to especially remember these women in your prayers, that they may not only merely read the chapter given them, but that they may understand the truth and that they may feel the need of a Saviour. I have also two studying English and two learning to read their own language.

Now, dear readers, come round with me in imagination as I take you to a few zenanas. First we come to a nice clean Hindu house, here the women give us a warm welcome and after reading and explaining the Scriptures to which they have listened very attentively, I ask them why they are observing a senseless Hindu festival (for which I see the house decorated with green leaves and flowers and cooking preparations going on), as they profess to love and honour God, who cannot countenance such folly. They reply, "If we don't observe this feast all our neighbours will come to know of it and say they won't acknowledge us any more and we shall be pointed at and persecuted, "The fear of man is before their eyes still," though in many respects these women seem to take in all we say more than some of the others.

Our next zenana is again a Hindu house. Here the women receive us with a smile and ask us to take the chairs, while they sit around us and one of the women asks for my New Testament and begins reading about the "Prodigal Son" and explaining it to the other women. I

ask them if they are trusting and loving that Saviour who is so willing to receive sinners. The woman who read says "O yes, if we make up our minds, but we are afraid of the people.

I will now introduce you to another house, this is a Hindu family too. Here we have grandmother, mother and daughter for our audience, as I tell the old, old story, and I really cannot tell which of the three is the most interested listener, for invariably all three attend earnestly and with rapt attention. The old lady sits by us and seems to enjoy the whole lesson and says, "I love the Lord Jesus and I am afraid to bow to an idol now, because I know that my Saviour will be angry with me."

We will go to another house and here is a Hindu widow in great sorrow, having lost her only son, a young man of 26 years. I try to comfort her, the words I hear her say are, "The Lord is great, He hath given and He hath taken away, He does all things well, I am trusting in Him alone." "I said, blessed be His holy name, she is trusting."

Close by is the Brahmin widow's house, here she is ready to welcome us with a smile and says, "I have been looking out for you and praying that the Lord would bring you soon to me." She looks happy and trusting in the Lord. From here as we turn away from our zenana visiting, we thank God for giving us entrance into so many of these Hindu houses. We are longing to see all these women seeking the right way that is through Christ the Living Way. We are deeply touched sometimes by the personal affection shown and expressed to us. But we long that Christ may be loved and honoured too.

In conclusion, we would earnestly ask for continued prayer for our work, that we may be filled with the Spirit and that our women may be quickened by the same great power, so that at the last we and they may rejoice together in the salvation God has wrought.

P. H. N. BRIGGS.

#### COCANADA.

It is with peculiar joy and thankfulness that I took up my sister's work in August 15th, 1905, because I had been hearing a call for more definite and regular work for some months and this opportunity was I felt answer to prayer.

Many were the changes I found among the

houses I used to visit eight years ago, so many become widow's and the little ones mothers. But best of all, many a girl taught in our Caste Girls' School was so helpful in singing the Gospel hymns for me and so proving to the listeners what they knew, and at other places I found when a girl who had attended our school would confirm what I said and I let her tell the story, they listened with more attention. The presence of the Lord was manifested in many houses to convict of sin, and at times I felt I could not leave them without more words of God. Especially were they impressed of the comfort and sustaining grace of God I had experienced when death visited our home and young and old were taken to a better world. I find personal testimony of what Jesus is to us day by day, proves to them we possess something some of them are longing for. I find here and there those who are believing in Jesus only and remark that those are the ones who speak of the Saviour as Lord. When I remarked, how will I know if you are saved if any of you are called away, one and all present said, the Lord knows us; one in particular saying, "Did your sister not tell you in what darkness of soul she found me and now it is light, the only thing I have not done yet, I have not put on baptism." In another house a widow told of the hymn repeated by her niece while dying, though it is many years ago. Oh that she who remembered those words so well may find help in the hour of need herself. While two sisters were reading their Bible lesson with me, in came a neighbour's daughter and ordered the younger one to move off from her widowed sister, "get away," "get away," is all she repeated, till she moved off. I understood after awhile, when I overheard something of a letter received that it must be news of a death of some one who bore the surname of the widowed girl and she would become unclean as soon as she hears it and thus pollute others, therefore this timely warning; glad it did not interfere with our lesson more than separating the sisters. Was much encouraged by another widow exclaiming, while looking at a picture of Christ teaching on the Mount, "He is a strong one, for He did hear my prayer and helped and guided me, for which I will trust Him more and more, for He proved Himself my helper." This same woman some years ago gave me two Rs. towards spreading the Gospel. She has visited my home and bowed in prayer with me some-

times. "Beautiful Subnech," while reading in John's Gospel one day, paused and said, "While we are reading this I feel it is all too true, but when you are gone our folk will talk it all away again."

Another of our girls was very much broken up after her father's death, for she said, I prayed to the Father, Son and the Holy Spirit for his life and he did not recover. I comforted her and soon after when she was very ill and we thought she must undergo an operation, prayer was offered and God blessed the means used and she got over that trouble again. Again she was taken ill and very weak, now I had the opportunity of praying at her bedside and having quiet talks with her and she recovered. I feel the time has come when we must pray with them in their houses. So one day after a good hearing and all were serious and my last remark was we must come empty-handed to Christ, one of our Caste School girls sang in a low sweet tone "Just as I Am," and I felt drawn to pray and all promising to keep quiet did so, the girl said "Amen" and one and another said, why, surely God was here and we felt she was talking with Him. One feels at times the truth is taking hold and the

leaven spreading, the seed sown these many years has fallen on good ground sometimes and one said, we like to hear God's word and look for your visits.

When talking on the cleansing blood, before we can go into God's presence, the old lame woman asked, "Where can I get the blood to cleanse me?" How we long to hear some response on their part and to know they are feeling their need of Him. One day after reading and talking on what I had experienced of God's salvation in time of affliction, one of the women took my right hand in hers and put it first to one eye and then another, this meant I had caused her to see something precious.

A widow who was accused of observing a bathing festival, returned after the others left to assure us she believed in Jesus Christ, saying, it is only because I am dependent on my people, I have to clean up the house and accompany them to the bathing. May these many lonely ones be our special care, we are praying for these numerous widows, for it is they who always listen best to the word of God and seem to receive it with joy.

S. DEBEAU.

## Our Work at Home.

### REPORT OF THE BOARD MEETING OF THE W. B. F. M. S. OF ONTARIO (WEST.)

The quarterly meeting of the Board took place, Friday afternoon, February 16th. at the residence of Mrs. Freeland, 27 North Street.

There were present:—Mesdames Firstbrook, Freeland, Sowerby, Stark, Porter, Hooper, McKay, Bates, Urquhart, Dancy, Harris, Craig, Kennedy, Davies, Cook, Wood, Misses Webster, Elliott, Moyle, Alexander, Norton, Tapscott.

Miss Elliott reported that three thousand (3000) copies of the new Constitution had been printed. Mrs. Lloyd reported that two of these Constitutions had been sent to each Circle through the Directors of the Associations.

A discussion as to means of improving the LINK and of increasing the subscription list took place.

Mrs. Dancy moved that the money, amounting to \$15.25, originally invested by the Board in

the Bureau of Missionary Literature be refunded and applied to the Bungalow Fund.

A check amounting to \$150.00 from the estate of the late Mrs. Hemmingway was received and also applied to the Bungalow Fund.

The Brantford First Church Circle reported that owing to the loss of a large personal subscription, they had increased their circle subscription from \$100.00 to \$350.00.

Mrs. King and Mrs. D. Forsythe were elected members of the Board to fill two vacancies.

The Convention Programme Committee was appointed, consisting of Mrs. S. M. Harris, Convener; Miss Norton, Secretary; Mrs. Thomas Urquhart, Mrs. John Hooper. Mrs. John Firstbrook, Mrs. H. H. Lloyd and Mrs. Glenn Campbell.

After earnest prayer for the weaker Circles, for the Treasury and for the Missionaries and their work the meeting adjourned.

MARIE C. CAMPBELL,  
Recording Secretary.

### REPORT OF THE BOARD MEETING OF THE W. B. F. M. S. OF E. O. & Q.

The regular quarterly meeting of the Board was held on Wednesday afternoon, February 28th, in the Board room of the Olivet Church, the President, Mrs. Claxton being in the chair.

The Treasurer's report was encouraging, and \$430.00 was appropriated towards the regular work of the Society in India. Mrs. Rickert was instructed to forward all money on hand for the Bungalow Fund, which amounted to \$200.00. A letter, which had been received from Rev. John Craig, stated that any amount from our Society at the present would be welcome, as all the fund in India had been paid over in order to secure material for the new bungalow at Akidu.

Mrs. N. McCallum, Vankleek Hill, Mrs. Lothian, Maxville; Mrs. Wm. Erskine, Rockland; Mrs. Walford, Westmount; and Miss Russell, First Church, Montreal, were received as life members of the society.

After some discussion, it was decided to have envelopes printed with the Home Mission Board for free distribution, in order to encourage the holding of universal thank offering meetings in the Circles.

A letter from Miss Murray was read, and contained the news of her restoration to health in such a measure that she was able to attend all the sessions of Conference.

Our missionary reported the purchase of her tent, and wrote appreciatively of the work of the Circles in sending the funds necessary.

Letters from Miss McLaurin, Dr. Gertrude Hulet, Rev. John Craig and the reports of Mrs. D'Beaux and Miss Begg were listened to with interest.

At the close of the meeting our President, Mrs. Claxton, bade farewell to the members of the Board present, before her departure for Alameda, California, where she will spend some months.

ETHEL CLAXTON AYER,  
... Cor. Secretary.

### DAY OF PRAYER.

As noted in the March issue, the Day of Prayer for the work of our Home and Foreign Missionary Societies (East) will be observed on Thursday, April 5th, 1906. All the members of our Circles are urged to remember this day.

Special prayer is requested for Miss Murray and her work on the Yellamanchili and Nar-

sapatnam fields that more native women may feel called to take up Bible work.

For Miss McLaurin that the way may be opened and a trained teacher secured for the establishment of a caste girls' school at Val luru, where some of the townfolk have shown a desire for such a school.

For four of the biggest girls in the Caste School in Vuyyuru that they may really give their hearts to Christ.

For the Boarding Schools at Akidu and Vuyyuru that the little ones may be brought to Christ, and for the students at Samalkota that they may be led to serve Him.

For the women in the Zenanas, and especially the widows who are being taught by Mrs. D'Beaux and Miss Begg.

E C A.

### MONTREAL.

An illustrated lecture was given under the auspices of the Board by the Rev. J. R. Webb in the lecture room of the First Baptist Church, on Friday, Feb. 9th. The views were particularly fine, and the subject a "Holiday in England and France," was treated in a very interesting manner, being the experiences of the lecturer on his extended trip across the Atlantic last summer when he attended the London Congress.

A large audience was present, and the choir of the church rendered appropriate selections during the evening. The proceeds amounted to \$33.15.

E C A.

### A BUILDING FOR MISS MURRAY'S HELPERS.

A few months ago Miss Murray, in a letter to the Board, made a very urgent request for some \$66 in order to purchase some property belonging to the London Missionary Society in Yellamanchili, which was for sale at very much below its value.

New quarters were necessary for our missionary helpers, as the old ones were almost uninhabitable and required constant repairs, and this opportunity of securing a building at a price much lower than anything of the kind could be built, seemed too good to allow it to pass. We are indebted to one of the friends of the work, who generously contributed the amount required, and were especially pleased to forward the money to Miss Murray, as in the event of her not purchasing immediately, the property was to be acquired by the Dancing Girls of the town. That the money

was doubly welcome is proved by the following extract from Miss Murray's letter

"At the time I made the appeal, my Caste Girls' School was being held in the chapel and my teachers, Ishmael and wife, were living in a room in the same. This chapel was built of sundried bricks laid in mud and thatched with palmyra leaves. It was the first home of the Laflammes in Yellamanchili. For some time the expense of repairing this building has been quite heavy. The walls were full of white ants, which regularly went up and destroyed the thatch, so that we had begun to contemplate a new building, little thinking the matter was so soon to be settled for us. Last Tuesday in a fire which swept that part of Yellamanchili, our chapel was destroyed, rendering a new building imperative, and also making provision for my school and its teachers an immediate necessity. How wonderfully God had foreseen and provided. The missionary, Mr. Haines, of the London Mission, comes to-morrow to hand over the property to me, and in a day or two one room will be occupied by my teachers, the other by the school. Praise God from whom all blessings flow! And so God provides."

E. C. AYER,  
Cor.-Secretary

### A BUNGALOW MEETING.

A drawing-room meeting of the Bloor Street Baptist Mission Circle was held on March 7th, at the home of Miss Anna Moxley, the President, Mrs. Freeland, in the chair. After the usual opening exercises, Mrs. T. M. Harris gave a Bible reading, basing her remarks on James 4: 4. "What is your life?" and showed the importance of a single life to God. Mrs. Wilson-Smith read a very interesting paper, "How to reach the women of India," pointing out the various ways in which the missionaries came in contact with them, through medical and educational efforts. Mrs. Angus then read a paper on "What we owe our single lady missionaries," showing in a most practical manner how real were their needs for better accommodation in the bungalows. Plans were shown which gave some idea of their crowded and inconvenient dwelling places. Extracts from letters by Miss McLaurin and Miss Hatch were read, telling of the pleasure felt in the new bungalow. The collection in aid of the Jane Buchan Bungalow, which has been established at Vuyyuru, India, was then taken, which resulted in \$128.00 being received, and

the Treasurer has since received the promise of \$50 more. With a hymn and prayer this very successful meeting closed, the ladies remaining for a social chat and a cup of afternoon tea.

DORA A. MCKAY,  
Secretary

### CIRCLE REPORTS.

Guelph, Trinity.—Our Mission Circle held a special meeting on the afternoon of February 5th to hear an address from our devoted Missionary, Mr. Laflamme. The ladies of the First Church were invited to meet with us. A large number responded, and all highly appreciated the interesting and soul-stirring words of the missionary. The speaker dwelt especially upon the noble work accomplished by Miss Hatch, and made a strong appeal for a bungalow for her. We believe that many hearts were deeply stirred, and hope that the necessary funds for this object will soon be in hand.

At the close of the meeting the ladies of Trinity entertained their guests in serving refreshments and enjoying a social hour together.

The meeting was presided over by Mrs. Speller, who had upon the platform with her Mrs. Pass, President of the First Church Circle.

M. MATHESON,  
Secretary

Blenheim.—Through the efforts of Mrs. S. C. Walker, of Chatham, our Circle, which had died for want of interest, was reorganized Nov. 22nd with 11 members. President, Mrs. Geo. Morgan; Vice, Mrs. J. Best; Secretary, Mrs. P. Burse; Treasurer, Mrs. Fred Gales; Link and Visitor, Mrs. Jas. Hermiker.

Wednesday evening, March 7th, we held an open meeting in the church, instead of the regular prayer meeting. Invitations had been sent to the lady members of the church, requesting free will offerings, with texts of Scripture, which was largely and liberally responded to.

A choice programme of missionary music and readings was presided over by the President, Mrs. Morgan. Readings by Miss Jessie Rutherford and Miss Jean McGregor, and a solo by Miss Belle Biggar, were especially well received. A missionary address was given by the pastor, Rev. Geo. McLean. Collection, nearly \$8, equally divided between home and foreign missions.

MRS. P. BURSE,  
Secretary

St. Thomas.—On Wednesday evening, Feb. 28th, a tea was given by the ladies of the Mission Circle in aid of the Bungalow Fund.

A large number were present, and much interest was shown in the excellent programme provided. The President, Mrs. Haight, occu-

ped the chair. Mr. Graham gave a practical talk on "Methods" of mission work. Rev. Mr. Bovington gave a sketch of the work done by the Woman's Board since its organization up to the present time, making special mention of our lady missionaries. A reading by Miss Windsor on the homes of our lady missionaries was very acceptably given, and a paper prepared by Miss McColl on the needs of a bungalow fund was well presented by Miss Haight. These were interspersed with earnest prayers that we might all become more interested in this work. A solo, "To the Rescue," was very sweetly rendered by Miss Cummings.

Trusting that this report may encourage others in giving to this most important work. The Bungalow Fund proceeds amounted to \$16.00.

J. TURVILLE,  
Secretary.

Louisville—Notwithstanding the disappointment in not having Rev. and Mrs. Hoyt, also Mrs. Hotten, of Chatham, with us, our open meeting of the Mission Circle on the 6th of March was quite a success, and the people of the village and surrounding country turned out well in spite of the bad roads, the church being nearly filled.

A short programme was given by the members of our society, assisted by Rev. C. McKelvey, pastor of the Methodist Church, who gave us an excellent address on "Giving." We hope it will be long remembered by our people, and put into practice.

Rev. C. P. McFarlane, pastor of the church, took the chair, opening the meeting by singing. The Scripture lesson was read, followed by prayer. Mrs. Wm. Merrett gave a good report of our work since we organized in September. Mrs. Arnold gave a paper on "Missionary Heroism," which was enjoyed by all. Miss Maggie Merritt gave a very touching account of the lives of our lady missionaries in India. Mrs. McFarlane gave a map exercise of our work among the Indians in Canada, after which Mrs. Silas Williston told us how the Indian work was supported. The church choir sang several choice selections.

During the evening two of our ladies took up the free-will offering, amounting to \$10.75. To be divided between the Jane Buchan bungalow fund and the building fund for the Kenora Indians. A very pleasant and profitable hour was spent, some little being done to further the cause of the Master. The meeting closed by singing the National Anthem.

We send this quarter \$5.00 to foreign missions.

MRS. SILAS WILLISTON,  
Secretary.

St. Thomas, Centre Street Church.—The annual meeting of the young ladies' Mission Circle (King's Herald's) was held on Tuesday evening, March 6th, with the President in the chair. After the usual opening exercises, the annual reports of the Secretary and Home and Foreign Treasurers were read. The officers for the ensuing year were then elected as follows:

President, Miss C. Windsor, Vice President Miss E. Lucas, Secretary, Miss C. Pringle, Home Treasurer, Miss M. McBride, Foreign Treasurer, Miss O. Cruitts. Our Circle has much cause for thanksgiving during the past year. Several have been added to our membership and our finances show a decided increase over last year's report. Since last April \$40 were contributed for mission work.

CORA PRINGLE,  
Secretary.

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

Receipts from Feb. 16th, 1906, to Mar. 15th, 1906, (inclusive).

#### GENERAL ACCOUNT.

FROM CIRCLES.—Hamilton, James St., \$22.80; Toronto Junction, 35c.; St. Thomas, \$8.07; Toronto, Jarvis St., (\$4 for bungalow), \$36.70; Peterboro', Murray St., (special coll.), \$25; Toronto, Olive, \$3.82; Orillia, \$7.75; St. Marys, \$2; Grimsby, (\$5.50 Thank-offering) \$7; Simcoe Y. L. M. C. (to complete Life-membership of Miss Ida Ryerse), \$8; Sarnia Township, \$3.50; Port Hope, Thank-offering, \$22.20; Burgessville, \$4; Aurora, \$2; Belleville, (\$2 Thank-offering), \$5; Vittoria, \$5; Port Arthur, \$12.50; Brantford, \$5; Miss McLeod, \$65; Peterboro', Murray St., (\$8.21 mite fund for Dr. Hulet), \$26.86; New Liskeard, \$2.15; Toronto, Parliament St., \$13.15; Eberts, \$8; London, South, \$7.55; Wheatley, (\$5 for bungalow), \$6.77; Scotland, \$4.15; St. Thomas, Y. L. M. C., \$4; Fingal, (\$2.25 special offering), \$3.25; Leamington, Thank-offering, \$9; Haileybury, \$3.50; Louisville, (\$5 for bungalow), \$10; Oxford West, \$3; St. Thomas, for bungalow, \$18; Blenheim, \$4; York Mills, \$8.75; Toronto, Walmer Rd., \$6.10; Chatham, (\$25 for Bible-woman), \$37.20. Total, \$416.12.

FROM BANDS.—Chatham for Buddapati Elizabeth, \$7; Walkerton, for Vinakoti Mary, \$9.15; Iona Station, for Thuluru Krupamma, \$5; Waterford, (\$1.41 for lepers), \$12.50; Brampton, for Kakileti Santamma, \$10; Paris, \$13.45; Toronto, First Ave. Y. L. M. B. for P. Peter and wife, \$45; Port Hope, \$8; Hagersville, for student, \$7; Fingal, for bungalow, \$2; Vittoria, \$5. Total, \$124.10.

FROM SUNDRIES.—Toronto, Western Ch., Normal Training Class, for student, \$17; Bureau of Literature, (refund) for bungalow, \$15.25; "Grandma Robinson's Curiosity Box," for lepers, \$1; A friend of Missions, for bungalow, \$5; A friend of Missions, for Bible-woman, \$25. Total, \$63.25.

Total receipts for the month - - - \$603.47

DISBURSEMENTS.—By cheques to General Treasurer, for regular estimates, \$591.57 and for extras (for lepers), \$2.41. Total, \$593.98.

EXPENSE ACCOUNT.—For eleven pages in Year Book, \$22; Postage for Recording Secretary, \$3; Union Circle meeting, postage, etc., 25c.; Printing Convention Programs, \$3. Total, \$28.25.

Total disbursements for the month - - - \$622.23

Total Receipts since Oct. 21st, 1905 - - - \$3,829.06

Total disbursements since Oct. 21st, 1905, \$4,465.33

SARAH J. WEBSTER,  
Treasurer.

324 Gerrard St. E., Toronto.

## Youths' Department.

### LITTLE GIRLS OF TURKEY.

**W**HO has heard of that far-off country? Look it up in your geography. Turkey in Europe has about seven millions of people, and Turkey in Asia more than twice that number. Little girls have a good time until they are eight years old. Then they are made to wear long veils, with only their eyes peeping out. They must not play with their little brothers any more, but be shut up in the house of the women called a "harem." Many of them are worshippers of Mohammed, and seven times a day make long prayers to him. They study the Koran as earnestly as you do your Bible, for it is their sacred book. I am sorry to tell you that these little girls learn to smoke cigarettes as they see their mothers do. You may have seen beautiful embroidery which has been made in the Turkish harems by little fingers. Books would not be of use to these little girls, for their fathers think they are not worth educating. There is great need of medical missionaries in Turkey, and many a little girl dies whose life might have been saved if a lady doctor had seen her. The Sultan who rules Turkey in a very cruel way, has refused to let a woman doctor practise medicine in that land. Both boys and girls daily ask for money to buy sweets and cakes. Even the very poorest parents expect this request from their little ones. You will remember how many Christians were put to death in Turkey in 1896 because they would not give up their trust in Christ. Thousands of orphan children were left uncared for until some good missionaries gathered them in to homes built for them. Now there are large schools where these orphan girls may be educated. One young lady from Ottawa is a teacher in the school at Marash. She wrote to me about her work. I will copy part of her letter for you. "Education in Turkey is at a very low ebb, only about 10 per cent. of Turkish children attend school at all, and such schools! I passed one during study hours, and the noise was like passing a saw mill in full operation. The boys recite and study at the top of their voices. There are no girls in Turkish schools, as boys and girls are kept separate. A great work is being done by Christian missionaries in educating the natives to go out and tell about Jesus to their poor, ignorant countrymen. The heat is so great in the summer that

the grass is all burnt up, so the people take their flocks and go up into the mountains to get pasture for them. The whole family come and camp here until the heat is over. It makes me think of Bible stories of long ago to see them moving about this way. We try to hold a Sunday school among those near to us. Think of a people who call themselves Christians never having heard the Lord's prayer, for the Gregorian Church keeps its people in complete ignorance. Some of our best girls in the College came from these little mountain camps. We have to ride on horseback for two or three days before we get to our school, as there are no railroads or boats near us. A great deal of rice is grown in Turkey, and the people cook it with finely chopped meat and spices. The little girls here never see a doll unless they are sent in Christmas boxes from England and America. The parents think dolls very curious, as well as their children. A grown man sometimes takes up one and examines it carefully. He thinks all it needs is a soul!"

The houses have flat mud roofs, and many of them are walled around with mud and stone. There are no windows to the poor homes, and only one door. A laboring man only gets ten or fifteen cents for a day's work, so he cannot afford a big house. A missionary tells of a sick child sitting by the door, who was so thin that the bones almost came through the skin. No doctor tries to cure this little one, but a priest comes and reads over the couch. He tells the parents to kill a dove or a sheep at the church as a sacrifice. The priests burn candles before pictures and say prayers for the sick child, but it does not get well under such treatment. Sometimes little girls are sold by their fathers as wives when they are only two or three years old. They are taken from their mother's home and sent to the harem where their new owner lives. They are taught to spin and knit and bake bread. This bread is made in thin sheets, a little thicker than blotting paper, two feet long and one foot wide. It is all piled away in a dry place, and when taken out for a meal the mother sprinkles it as we do clothes for ironing. Then she holds it near the fire for a few minutes, and it is ready to be eaten. This bread is often six months old before they eat it. The churches have mats on low stools in-

stead of seats as we have in Canada. A partition runs down the middle to keep the men and women from meeting each other. I hope you will pray for the missionaries who are trying to teach the little girls of Turkey about Jesus.

SISTER BELLE

Ottawa, March, 1906.

### THE LITTLE SISTER OF THE ELEPHANT.

A Hindu Fable.

**A** MISSIONARY in a foreign land picks up many interesting stories. From Agra in India, the Rev. Daniel Jones, a Baptist missionary, sends the story, which he heard or read.

There was once a fakir (meaning a beggar) who, with his little lame goat, went about from place to place asking for a handful of grain or a night's shelter, according as he had need. Now this goat was but a sorry-looking little creature, with a broken horn and a lame foot, yet he cared for her tenderly. One day, in the course of their wanderings, they came to a dharmasala, a rest house, where they were to spend the night, and, as usual, the fakir looked after the comfort of the solitary companion before he laid himself down upon the hard stone floor to sleep. She was left just outside to nibble contentedly the fresh, green grass, and to while away as pleased her best the long hours, till morning. No thought had she of venturing into the dark and dismal jungle close by, but somehow in her search for the grass she was allured farther and farther away from home. Suddenly she realized that she was lost. Alas! She had walked too far that day into the ferocious tiger's precincts, and now she knew not which way to turn. Besides her foot was paining her so that she could not take another step. So, seeing in the dark forest soil the huge footprints of an elephant, the poor little lame thing crouched down in it, and waited, trembling for whatever might befall.

She needed not, however, to wait long. The tiger was already strolling about his grounds in search of prey, and it is not to be wondered at that he soon found the fakir's goat.

"Who are you?" he roared most terribly.

"If you please," she answered, in an agony of fear and dread. "I am the little sister of the elephant."

Quite taken back by this reply, her enemy thought it behooved him now to be upon his guard; for, though this was generally called the tiger's jungle, he well knew that the ele-

phant and not himself was the actual proprietor of it.

"Madam," said he, a little less uproariously, "prove your connections with the elephant and I will leave you unharmed. How is it that you are his little sister?"

"Do you see," she replied, "that I am lying in one of his footprints awaiting his return? This is proof that I am his little sister."

The tiger may have had his doubts, but he said "Good evening," and went away. Far be it from him to provoke a quarrel with the huge wild elephant.

This was a never-to-be-forgotten night for the fakir's goat. One after another, the wolf, the jackal, the fox, and other wild beasts of the forest passed by and plied her with similar questions, but for them all she had ready the same answer, "I am the little sister of the elephant." So the hours wore on until morning when the great elephant himself discovered her lying in one of his footprints. At sight of him she sprang forward with a glad cry and knelt before him.

"Pray, who are you?" he asked her as the others had done.

"Through thy charity," she replied, "I am become as thy little sister. But for this dear foot before which I kneel, I should have perished in the night."

Then she went on to tell her whole story.

The elephant was greatly pleased, and said: "Little sister, crouching in my footprint all night, you have been frightened and cold and hungry. Come now, let me lift you upon my back, where you can nibble the tender leaves from the trees as I walk along, where the sun can shine and the morning breezes can blow upon you, and where all the inhabitants of the jungle can see that I am your protector—that I have acknowledged you my little sister from this day. Go where you please, do what you will, none shall dare molest you, because you belong to me!"

We all need a safe hiding place, don't we?"

We are poor, weak, lame things at best, and we are all exposed to great dangers from wild beasts of sin, pride, anger, untruthfulness and many others, but Jesus is the great hiding place. Do we know him as our big Brother, and are we all hiding in him?—Selected.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him, "Now, pray a little prayer of your own." Shadi prayed, "Dear Jesus, make me like what you were when you were six years old."