

Canadian Missionary Link

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The Baptist Foreign Missions
of Canada

JULY-AUGUST, 1910

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Canadian Missionary Link.

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380 Victoria Ave.

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THOSE WHO STAY BY THE STUFF.

The following is an editorial copied from a recent number of the "Missionary Review of the World." In it are said some very important things in a clear and emphatic way, and it seemed we could not do better than pass it on for the perusal and careful thought of our readers. Before those of us "who stay by the stuff" take comfort from it, however, let us be very sure that we are in the calling which God has chosen for us, and let us not take it for granted that we are not among those who are to go down to battle.

"Among other circumstances having in Holy Scripture a conspicuous prominence, manifestly meant for emphasis, is the following:

As his part is that goeth down to the battle, so shall his part be that tarryeth by the stuff: they shall part alike. And it was so from that day forward he made it a statute and an ordinance for Israel unto this day.

—1 Samuel xxx, 24 : 25.

This fixed decree has a universal bearing, and affects the whole world of the church universal at home and abroad. There is a pathetic legend that when the church of St. Sophia was building at Constantinople, in 325 A.D., a poor bedridden woman who, from her window saw the oxen slipping back on the rough roadway as they toiled up the hill dragging the heavy stones for the structure and tearing their hoofs, she had the straw from her own pallet scattered on the roadway to help these struggling beasts of burden: and that, when the day of dedication came, the name of

this obscure "Maria" was found engraved by unknown hands on its portal. In all God's work those who are kept at home, and tarry by the stuff; who by prayer, almsgiving, heart-yearning, are helping others to know the facts, to go and to plead, and to give, shall have equal share in the final results and reward. We know a hopelessly invalid woman in Manchester, England, whose heart is in China and has been for many years, but whose body is unequal to the trial of voyage and service; yet her serene peace, sacred enthusiasm, unceasing prayer, systematic giving, have stimulated many another to read and give and pray and go. Manifestly, all are not called to the front; otherwise there could be no line of communication kept up between the church at home and the host abroad — and whence would come the supply wagons with their sacred freight of Bibles and tracts, money and what is far more precious, the invisible contributions of love and community of interest! Truly the one essential thing is "let every one in that calling wherein he is found, therein abide with God." The secret of all co-operation lies not in the sphere of action or kind of activity, but in the spirit of service. God alone knows where each may be of most use and He distributes to each severally as He will. One may be in China un-called and unblest; another may be in America, yearning after China, but recognized and rewarded as if there actively engaged. What a wonderful God we are serving, to whom "if there be first a willing mind, it is accepted, not according to what one hath not, but according to what he hath."

OUR LITTLE ONES.

Who was the large-hearted, wise and far-seeing mother that conceived the idea of setting babies to work for the destitute little ones in the regions beyond? Whoever she was, she certainly discovered the key to the problem as to men and means for the future of the work in the great broad fields, both at home and over the sea.

Dr. Cyrus Hamlin, the "Man of All Works," dated his interest in missions to the quiet Sunday evenings, when, as a child, his mother told him stories of the heathen. When in his young manhood, a call came for strong, brave-hearted men for Constantinople he was ready to say, "Here am I." As a boy he had learned to deny himself and give his pennies for the homeless little ones; now he gladly gave himself. As soon as the decision was made he hurried home. On seeing his mother, he said, "Mother, I have offered myself for work in Turkey." The loving arms embraced him, and while tears of joy flooded her face, she replied, "Cyrus, I knew it would come to this." There were no Cradle Bols in those days. The Sunday evening stories had borne their legitimate fruit.

Can any thoughtful mother doubt the wisdom of beginning in early childhood, if not infancy, to teach the little ones that there are other little ones less fortunate than themselves, for whom it would be a pleasure to give what they valued? Do you see that pagan mother as she stands before that great hideous, bloodthirsty idol? She brings offerings of fruit, vegetables, rice and sweets, but in her arms she holds her priceless treasure, her tiny brown baby, a few weeks old. This she places in front of the idol, teaching it, at that tender age, to touch its forehead to the ground, do-

ing homage to the god who has eyes but cannot see and ears but cannot hear, the baby cry. Is it any wonder that those people have such devout reverence for gods, and that they are steeped in superstition? They dare not wait until the children are grown up. They must begin early. Step by step, up and up the little ones will climb, until they will rejoice your hearts by entering the great whitening fields of the world. It may be in the home land, or across the sea, teaching others the lessons they learned in their childhood. For the sake of the priceless jewels the Father has placed in your arms, do it. For your own sakes, do it. For the sake of the church of the future, do it. For the sake of Him who said, "Suffer the children to come unto me," do it, and do it now.—J. P. Burkholder in the Missionary Helper.

THE MOTHER.

The peace of Easter Sunday lay on the New England village. The air was warm and sunny and spicily sweet with the spring odors and the fragrance of fresh-plowed lands. The breeze stirred very gently in the leaves; everywhere was an impression of calm and brooding quietude that the brisk voice of Mrs. Martin disturbed as she leaned over her gate in voluble direction to the new minister's wife.

"You can't miss it now—third house on the left after the second turn. . . I won't ask you to stop in, since you're going to Mrs. Grant's—being Easter, I suppose the poor soul's feeling it more'n ever. I couldn't help thinking in church what a pang it must be giving her to look ahead to my Bertha sitting by me in her new hat and think of her own girl off washing heathen. . . Not but what I'm a believer in foreign missions,"

she threw in quickly, "but I think there's some as is called for it and some not, and for a widow's only child—and a pretty girl at that!

"There's less pity in a girl's going if she's got a complexion that those heathen suns couldn't damage, or if she's a little old; lots of these real good girls that never get no attention at home are picked up quicker'n scat over there!—but Jessie was just a child yet, you might say, and her duty to her mother was as plain as the nose on your face. I've no patience with a girl's going off to the ends of the earth and leaving her mother to sit alone day in and day out.

"Not that Mrs. Grant ever complains," she added, "but she was just wrapped up in that daughter. I send Bertha up there whenever I can—I tell her it's no more than neighborly, and I wanted her to go to-day, but, being Easter, she couldn't feel to give the time to it. . . . Yes, that's it—third house after the second turn. Do plan to run in here next—I shall be pleased to visit with you."

As she went on down the street, the minister's wife was conscious that under her amusement at Mrs. Martin's enlightening remarks was a certain sympathy with the spirit of her point of view. She felt intensely for the lonely mother at home. Since her arrival she had never exchanged more than a word or two with Mrs. Grant, and she reproached herself for her delay, resolving to spend herself very lavishly in sympathy and interest and bolster the bereaved heart with all the comfort and good cheer she could think of. So vividly had her lively fancy pictured the scene awaiting her that she was somewhat unprepared for the rosy serenity of Mrs. Grant's aspect, as she sat reading on the vine-shaded porch, and the hearty vigor of her hand clasp.

"Come right up and sit down," her hostess invited. "My! I'm glad to see you—I didn't expect such a treat when I heard steps. I was scairt that little Martin girl was bringing all her furbelows here," she confessed, with a humorous chuckle, and then in swift atonement, "not but what she's a real nice girl and well-intentioned, but it's a dreadful effort to get any sensible language out of her, her mind's that running on boys and bonnets. I couldn't help thinking when I saw her all dressed up in church this morning, what a different world my girl was in. . . . Yes, she's in Turkey. She's been there three years now, and there's four more before she comes home."

"You must miss her," said the minister's wife. She saw the mother's face change—it did not sadden, but it seemed to deepen in expression, and her eyes looked off over the hills.

"Every minute," she said, quietly. "That's my share." Then her gaze returned with renewed smiles to her visitor's face. "But she writes me every week, regular as a clock, and such letters they are! I never felt as if my spirit got so far out of my body and saw so much and felt so much as since I've been reading those letters! . . . Other mothers lose their daughters—they marry or teach in other parts of the country and they write home about company or colds, or how many preserves they've laid up for the winter, but my girl's writing about lives! She isn't laying up preserves, she's laying up treasures in heaven; she's saving souls for the Kingdom. Ain't it worth missing for?"

"Of course it is," said the minister's wife, and she added, a little lazeily, taken by surprise by such sturdy enthusiasm, "It's so splendid you can feel so."

"It wasn't easy at first," said the mother. "It wasn't easy to give her

up. It wasn't easy for her to go. I said 'no' at first, and then it just grew over me that while I was praying out loud for the work to prosper, and trying to make myself think I was helping all I could with my butter and egg money and the mite I had saved from the spring carpets, that I was really hardening my heart against it. What could money do—even all the money in the world—without the hearts and souls to use it over there? And it seemed as if the work called Jessie from the start; she loved it, and saw it all as clear as if she'd seen those outstretched hands pleading to her and those children's upturned faces. . . . Dear me, I could tell you interesting things about those little orphans she's in charge of. I feel as if I knew them all, poor little mites! I'll show you some pictures she sent when we go in—it's getting a mite too chilly sitting still here. There's one picture I'm terribly fond of—it's Jessie with her arms full of smiling babies. You know she studied medicine, and dear me, what a comfort she must have been to them! You don't know what terrible sufferings some of those poor children have been through. My heart aches to think of it, and then it's glad I am to think of all Jessie's doing for them, and I feel as if I'm doing some of it, too, in giving her up to them. That's my gift. . . . And yet, in a way, a blessed way, I have her with me all the time, for we're living our lives together in every thought and sympathy, and there's not many mothers and daughters that are that close. . . . When I sat in church to-day, listening to your husband tell about the 'glad tidings,' I kept saying over and over in my heart that my girl was making those glad tidings come true for those poor, desolate women over there, and I was so happy and so proud, and so thankful!" She broke off suddenly with a quiver in her voice.

There was a pause. The minister's wife leaned forward in her chair, looking at the older woman with sudden rare humility in her heart. She saw the short, stout figure, the work-roughened hands, and the deep-worn

features with a transfiguring understanding; she remembered that this mother was but one of many, and she had a sudden vision of that mighty army of givers, the mothers of the land, silver-haired and worn with toil, giving to the cause the very heart of their hearts, and giving in prayer and gladness.

"Do you know," she said, in a low voice, "that you are a revelation to me?"

"I?" The mother smiled and her eyes shone like stars through a mist of emotion. "It's the work that's the revelation."—Mission Studies.

A CHANCE TO HELP.

That a gift of a second-hand piano would be very acceptable to the Timpany Memorial School, Cocanada, is perhaps not known to many, but is true. Would you like to be the giver, reader? Two could be used! If you have one you would like to send on, or a square can be purchased from fifty dollars up that would do, it could be shipped with the freight of our outgoing missionaries in September. Please see though that it is in good condition.

The Waldenses, who have kept the truth through the ages in their native valleys of Piedmont, are doing much for the evangelization of Italy and Sicily. They have only sixteen churches in their Piedmont home, but they have now organized over 200 missionary churches and stations through Italy and Sicily. The fact that they are part of the Italian people is doing away with much controversy and opposition. They are meeting with much sympathy from the descendants of their former persecutors and are reaching the highest classes of Italian society. Fourteen priests and monks joined them last year, and among others a prominent Jesuit, Dr. Bartoli.

The Foreign Mission Board of the Southern Baptist Convention has just had a splendid offer. A layman, who is not a member of their Convention, has offered to pay the expenses of ten new missionaries (about \$1000 each) if the Board will send out thirty. A splendid response was made at the Convention and twenty-five out of the thirty were provided for.

Our Work Abroad.

ONE MORE DAY'S WORK FOR JESUS.

The sun is just peeping over the distant hills and the scene before me is wonderfully beautiful, as I rise to meet the opportunities and privileges, the trials and discouragements that make up the daily life of the missionary's wife in India.

Our bungalow, situated on the side of a small hill, commands a wide view of the valley below, hazy now with the smoke from the morning fires in the hamlets and villages that nestle under the trees. The brilliant foliage of crotons, the yellow leaves of the moontrees, and the graceful branches of the cocoanut-palms near at hand, with the groves of mango trees and the stiff palmyra palms like great feather-dusters in the distance, combine to make a tropical landscape that is beyond description.

"Where every prospect pleases,
And only man is vile."

I turn from contemplation of this brilliant picture to meet the cook, who with a respectful "Salaam," says, "Missis, please giving firewood," and I follow him to the go-down (store-house) with the ever-present bunch of keys, and dole out the number of sticks necessary for boiling our drinking water for the day.

The cow-man, with his brass pot, is waiting till I am ready to watch him milk the cow; for he considers it lucky to have some water in the pot to start with and I do not. After settling this slight difference of opinion, he squats beside the cow while I remain within sight and feed my little flock of long-legged chickens, and measure out the grain for the horse and the charcoal for boiling the milk.

The lack of conveniences for house-work; the extreme heat; the cheapness of native help, and the value of the missionary's time, make servants an indispensable feature in the home-life in India, but they do not, by any means, relieve the house-wife of all care or worry. Most of them are faithful in proportion, as they are watched; and we often echo the complaints of the old head servant, who

came in exasperated, saying, "Dese no good servants, Missis! dey no got 'fraid inside! chuck 'em all, Missis! chuck 'em all!"

Our chota hazri or "little breakfast" usually consists of toast, coffee and fruit, and immediately afterwards we gather on the verandah for Telugu prayers. Heathen and Christian, high-caste and outcaste, we call everyone in the compound to unite in the worship of the One True God; and very far-reaching have been the results of that blessed season. A hymn, a portion of Scripture, with a few simple words of explanation and prayer; but the purity of the song, the love in the simple Gospel story and the reverence in the prayer, present a view of religion that perhaps some present experience for the first time. Often our servants, who hear the "good news" over and over, day after day, receive it into good and honest hearts, and we rejoice over the redeemed soul, but it is also true that some who have heard the gospel in this way, for years steadily resist its sweet influence and become gospel-hardened, like some in our own land.

The prayers over, each goes to his appointed task. The water-man shoulders his karvadi-stick, or pole with ropes on the ends. On these ropes are suspended earthen pots, and he repairs to the well, where he draws the water hand over hand in a palm-leaf bucket. The sweeper-woman, with her bundle of loosely-tied broom-straws, sweeps the house, taking care that her defiling touch is not laid upon any cooking utensil or pot used for drinking water, for she is from the very lowest caste. The cook goes off to the bazaar or market, to buy the fruit and vegetables for the day, while we deal out to the "Boy" the materials for the next meal—breakfast at eleven o'clock.

Someone is salaaming to me through the open window and I go out to the front verandah to greet a couple of women who have come "to see." The light, airy rooms present such a contrast in comfort and cleanliness to their dark, bare and often squalid huts, that they gaze about in admiration, exclaiming, "You are kings!

you are gods!" and we almost regret the civilization that makes our meagre comforts, necessities to us; since it widens the gulf and heightens the barrier between us and the souls we have come so far to seek.

One woman catches sight of her own face in the little mirror in the top of our parlor-organ and calls the other to come quickly, and they beam at one another in the glass, each enjoying immensely what is probably the first glimpse of her own face as a whole. Their curiosity satisfied, we coax them to sit down, and we tell them of the "many mansions" prepared for those who love the Saviour, and then follows the old, old story, that may be quite new to these dear sisters of ours. Opportunities like this come very often, and haupy is she who can put aside her own plans and purposes for the disposal of her time, and accept the disappointments as "God's appointments."

After our breakfast, we close up the house for a couple of hours of quiet. The servants go to their homes for their mid-day meals, our little ones are put to bed for a nap, and we may rest or read, sew or write without interruption, or the gaze of curious eyes. This little period of quiet becomes more and more precious, the longer one lives in India, and from the standpoint of health alone, those wear best who adhere faithfully to this custom and spend the heated portion of the day as quietly as possible.

Most people follow the English custom, and take a cup of tea in the afternoon, and then have dinner at seven, and we found this arrangement best for health as well as for our work.

After tea, our time might be variously occupied. A visit to some of the schools in the station or to a house or houses where medical work had left an open door and a warm welcome.

Often callers claimed our attention, and if we knew it to be a feast-day for the Hindoos, we considered it our "At Home" day, for we might expect from ten to fifty callers in the course of the afternoon, and they offer an opportunity for us to witness for Christ.

We spent an afternoon in the Malapilli, or outcaste quarters of the town. There, our ideas received a rude shock, for two old women were fighting. We, in civilized lands, instinctively picture a calm, sweet face, crowned by smooth, silver-white hair, with love and peace for a sort of a halo. But old age without Christ! Ah, what a difference! Two old friends, with unspeakably tangled mop of gray hair, faces distorted with fierce uncontrolled anger and hate, were waving their skinny arms, and shrieking vile names at one another. Dear young readers, "Choose ye this day whom ye will serve," for a life given over to the service of Christ produces one picture, and a life spent in the service of Satan the other.

Further on, two young women were pounding rice and singing as they worked, while their babies, dressed in pretty brown skin and a bangle apiece, played in the dirt at their feet. We wanted to talk to them, but they very politely told us that "just round the corner there were ten women who would be glad to sit down and listen; why should we waste our valuable time on them." So we had to take the hint and move on.

Sometimes one will return to the house-weary with the burden of souls who refuse to hear the message, and sometimes we find eager listeners, like the woman who, after drinking in the story of the Saviour's love and sacrifice, followed us outside and, looking cautiously around, asked, "What can I give to your God? I have chickens, and I have eggs. Would he like these?" She understood, when we explained to her that "The sacrifices of God are a broken spirit, a broken and contrite heart, O God, Thou wilt not despise."

But this must suffice to show that our homes are comfortable, our lives happy and blessed and our opportunities great. Pray that your missionaries may be in such perfect touch with the Master that everyone who comes in contact with them, either in their homes, on the street, in the school, or in their own bungalows, may get a glimpse of Jesus and long to know Him better.

MAUD LINCOLN WOODBURN.

APPRECIATION OF MISS FOLSON.

At a farewell meeting, held at the school the evening before Miss Folsom left Cocanada, the following address was read by Mr. Craig:

Dear Miss Folsom: After a third long term of service in the Timpany Memorial School, you are about to leave India for another well-earned furlough in America, and the Committee of Management would not let this occasion pass without expressing to you on behalf of the Timpany Memorial School Society, its appreciation of the service you have rendered the school during the many years of your connection with it. In the early years you carried the burden alone, and after teachers were secured, who in a measure, shared the burden with you, the responsibility remained largely yours.

As most of us have never lived in the school, we cannot speak from personal experience, but we can well suppose that the care of such a family must call for a large exercise of patience and love and faith. We believe that the influence of your quiet manner has resulted in untold good to the girls, and we are not surprised that many mothers have written to thank you for the benefit received by their daughters while in the school.

It is only right for us to allude also to the many ways in which you have often used your own money to supply the wants of the school. In fact, it is not too much to say that you have lived for the school. As fellow-workers, we recognize the motive that has actuated you, that is, the love of Christ in your heart, but we feel it to be only right to assure you of our appreciation of your devoted service.

We are thankful for your restoration to a measure of health, and we hope and pray that the change to your native land may result in such an increase of physical strength that you will be glad to come back again to this work in which you have been engaged so long. While wishing you a pleasant voyage home, a happy time in America, and a good passage back, we assure you of a warm welcome when you come. May God's richest blessing go with you!

On behalf of the Committee of Management.

THE THIN EDGE OF THE WEDGE.

"A week or two ago I heard Mr. Smith and his sub-editor chatting. The latter was telling about the way caste is going. He said that union dinners were being held quite commonly in Cocanada, where Brahmins and Sudras dine together. He said that no one would tell the names of those taking part, and hence no one could be persecuted. The idea is to have so many involved in the things in the course of time that no one will dare to persecute any of them. He himself is a Brahmin, and he seemed to be greatly pleased over the progress being made in inter-dining. I had no idea that things were moving so fast in Cocanada. What I like about it is that these men have got beyond talking and are acting.

There is no doubt that if ever there was a time to work for India, it is now. Of course what I mean is that now is the time to reap the harvest from the toilsome sowing of the early years."—Extract from letter of Rev. John Craig.

A SECOND FAREWELL.

A correspondent sends us a long account of a farewell meeting arranged by the public of Pittapuram, Godaveri District, for Dr. and Mrs. E. G. Smith, of the Canadian Baptist Mission, who are about to leave India for furlough. The Raja of Pittapuram and many other distinguished persons were present, and Mr. R. U. Rama Rao Pantuluguru, Dewan, occupied the chair. A gold medal was presented and an address was read expressing warm appreciation for Dr. Smith's sixteen years' work. A photograph of Dr. Smith was taken, of which an enlarged copy was to be put up in the Bethesda Hospital.—Bombay Guardian.

THANKS.

Please say that I have received all the back numbers of the "Link" asked for except that for Nov., 1903. I send my best thanks to those who supplied my need in this matter.

JOHN CRAIG.

Our Work at Home.

ASSOCIATIONAL REPORTS.

Western.—The annual meeting of the Circles and Bands of the Western Association was held in the William St. Baptist Church, Chatham, June 1st.

Mrs. Hatton, of Chatham, gave a Bible reading on the "Purposes and Promises of God from the Beginning." Among the passages the following were given, "Say among the heathen that the Lord reigneth," "Tell ye and bring them near," "Look unto me and be ye saved, all the ends of the earth." God means to lead us to victory. The army marches to war with songs of victory upon their lips. Copious reference was made to a paper by Mrs. Lloyd, of Toronto. Mrs. Hoag, of Chatham, led in an impressive paper for missions. Miss Tapscott, of Toronto, gave a very helpful address on Home Missions, giving a survey of our fields from Quebec in the east to the great west, dwelling at some length on the work of Mr. and Mrs. Harber among the Indians. After singing and an offering, Mrs. Hannah, of Chatham, read a paper on "The Treasury." In the Western Association there are twenty-nine churches, with nine hundred women. Out of this number 288 give to Missions through the Circles. Last convention year we gave \$562, an average of 63 cents a member. Let us give back to the Lord and His treasury will be full, and our boards will have less financial problems to face. An appeal from the general treasurer, asking for increased contributions, was made through the directress, who also conducted a conference on Mission Band work. The "Link" and "Visitor" were presented by Miss Ritchie. The nominating committee reported officers for the coming year as follows: President, Mrs. Rock, of Leamington; vice-presi-

dent, Mrs. Campbell, of Bothwell; Directress, Miss Jane Ritchie, of Arner; Assistant, Mrs. P. C. Blackburn, of Dresden. In the evening Miss Ritchie, of Arner presented the Directress report, showing that the Circles and Bands have raised during the year, for Home Missions, \$289.75, and for Foreign Missions, \$540.67. Total, \$830.42. A most interesting paper on Dr. Grenfell's work on the Labrador coast was presented by Miss Watterworth, of Ridgetown. The glimpse into work not exclusively our own was much appreciated. Miss Corning, of India, then gave an address on Foreign Missions, in which she presented in a particularly bright and interesting way the work our lady missionaries are doing.

Mrs. L. S. Hughson,
Secretary.

Middlesex and Lambton.—We as Circles and Bands, met with the church at Petrolia on June 6. The afternoon session opened with the President, Mrs. A. J. Vining, in the chair. Mrs. Samis, of Sarnia, gave us a splendid map-exercise on Home Missions. Mrs. Leckie, of Forest, gave us a most helpful paper on "Christian Stewardship." The Director, on behalf of the Foreign Mission Board, urged the Circles not to forget the advance work. Mrs. T. Woodburne, of London, conducted a most interesting Question Drawer on the work of the Circles and Bands. Nominating committee reported as follows: Honorary President, Mrs. T. Woodburne, London; President, Mrs. A. J. Vining, London; Vice-President, Mrs. C. M. Carter, London; Director, Mrs. J. G. Taylor, Sarnia; Assistant Director, Mrs. J. S. Leckie, Forest; Associational Secretary, Miss K. Watson, Sarnia.

In the evening the Director's annual report showed us to have 25 Circles and 16 Bands. From all these, reports had been received, showing increased interest and advance in almost all lines. We have raised for all Mission purposes, \$1,660.99. Miss Corning, returned missionary from India, gave us a vivid sketch of the life in India. Then Rev. J. E. Hawkings, of Sarnia, gave us a stirring address on Home Missions. We were helped throughout our session by music rendered by the Petrolia choir and Miss McAlpine, of Sarnia.

Mrs. J. G. Taylor,
Director.

Walkerton.—The twenty-third annual meeting of Circles and Bands was held at Wingham, June 8th; The usual business meeting of delegates opened at 9.30 a.m. Ten Circles and five Bands responded to the roll, with reports of their respective work. The election of officers resulted as follows: President, Mrs. J. J. Cook, Mt. Forest; Vice-President, Mrs. McDiarmid, Tiverton; Director, Miss R. Stovel; Assistant Director, Mrs. J. M. Warner, Walkerton. A very helpful Bible reading was given by Mrs. Warner, and questions concerning the work were discussed with good interest. The afternoon session opened by a prayer and prayer service led by Miss Bodley. The director's report was encouraging, showing an increase against last year. Miss Baskerville gave an instructive address, sketching the different branches of work undertaken by our lady missionaries and the difficulties they encounter. An interesting paper on "The Needs of, and Benefits derived from, Mission Circle Work," prepared by Mrs. J. F. Dingman, was read by Miss Lily Smith. We were favored with a solo from Mrs. Dingman and a duet from Mrs. Steeves and Mrs. Pringle. The offering at this meeting amounted to \$8.76.

Ruby M. Stovel,
Director.

Oxford-Brant.—The annual Meeting of Women's Mission Circles and Bands, was held at Beachville, June 1st, 1910. Mrs. Doolittle, President, presided. Miss Winter, Director of Bands, called the roll and gave her report, which showed progress in the work. The Bands raised for Home Missions \$131.-

02, for Foreign Missions, \$213.26, and for special objects, \$12.55, making a total of \$356.83. The report of Circles was presented by Mrs. Nicholson, Director. The one-minute reports from representatives of both Circles and Bands were encouraging in a large measure. Money raised by Circles for Home Missions, \$749.98, and for Foreign Missions, \$1,044.82. Total \$1,794.80. "Links" taken, 455, "Visitors," 720. New Life-memberships, 4. Mrs. Nicholson also read letters from various Boards. The President's address upon "Women's Place in Modern Missions," was most helpful. The address upon "The Influence of Mission Bands on Church Life," was full of inspiration. Work of Bands begins and ends with Christ. Create appetite for Missions in youth. Develop habit of giving and praying. In the Conference of Circle and Band work which followed, a large number took part, giving and receiving help for future problems. The report of the nominating committee was as follows: President, Mrs. Doolittle, Burgessville; Vice-President, Mrs. S. G. Read, Brantford; Circle Director, Mrs. J. W. Nicholson, Brantford; Band Director, Mrs. Rowland, Brantford. Mrs. Gunton, Toronto, followed with an excellent address upon our Home Mission work, giving extent, encouraging features and needs. After a hymn, Mrs. McLaurin, in her own inimitable way, told of Foreign Missions and the organized work of native Christians. She explained the work done by Gospel Extension Society, Christian Endeavor, India National Missionary Society, Women's Home Missionary Society, Telugu Baptist Women's Missionary Circles and Telugu Baptist Missionary Society. This address gave a new view of India and her advancement under the Gospel. Collections for the day, \$13.77.

Mrs. C. W. Rose,
Secretary.

Elgin.—The 26th annual meeting of Circles and Bands of Elgin Association, met with St. Thomas Circles, June 7, 1910. A prayer service was led by Mrs. A. E. De St. Dalmas and the subjects of prayer were most beautifully presented under three headings, communion, conquest and consideration. Mrs. Hale gave a Bible reading from Romans XIX. Subject: The Grace of God. Our President's annual mes-

sage was "Circle Work." What is it? To save souls. How shall we accomplish this work? Through sacrifice and prayer. The following officers were elected: Mrs. Doolittle, President; Miss L. Chute, Vice-President; Mrs. Rinch, Director; Mrs. Brown, Assistant Director. The Director's report showed an increase of 4138.42, the total offering for Circles and Bands being \$1,387.42. Mrs. Jno. McLaurin brought greetings from our Telugu sisters, and gave a very interesting and encouraging account of the work in India. We had an object lesson from members of S.B.Y.P.U., entitled "Other People's children." Mr. A. E. De St. Delmas presented Home Mission work and Miss Murray the Foreign work. Both these addresses were most helpful.

Mrs. Rinch,
Director.

Toronto.—The 36th Annual Meeting of the Women's Missionary Conference was held on Wednesday afternoon, June 15, in the Kew Beach Methodist Church, Mrs. C. W. Senior presiding. A word of encouragement and appreciation was brought by Mr. Roberts and Dr. Gilmour from the Men's Conference. The annual report given by Mrs. Scott, was very encouraging. There are 32 Circles, 5 Young Women's Circles, and 14 Bands—an increase of 3 Circles and 3 Bands. 65 new members were added to Circles through crusade work. The Circles gave to Foreign Missions, \$2,202.35; the Young Women's Circles, \$96.85; the Bands, \$141.81, a total of \$2,448.01. There has been a total decrease in contributions of \$326.14. Following this was the election of officers for the year, namely; Mrs. Grigg, President; Mrs. Garrett, Vice-President; Mrs. Scott, Director; Mrs. Urquhart, Assistant Director. An inspiring prayer service was led by Mrs. Urquhart, many participating. A very interesting address was then given by Mrs. McMaster, pointing out the vast needs in Home Mission work and the many phases we have to deal with, namely: The Foreign element, the needs in New Ontario and the need in our own city. Miss Corning, our returned missionary from India, gave a most inspiring talk about her work out there, telling of the ignorance of the women and their hunger for a crumb of the bread of life. She said there was every rea-

son for encouragement, and that these people were waiting for us to send them the gospel. A solo was sung by Mrs. Gunton, after which Miss Trotter gave an address on Band work, where she pointed out the difficulties one have to surmount, one being the short space of time in which to make impressions. Her word of inspiration was, "Train up a child in the way he should go, and when he is old he will not depart from it." The last address on Young Women's work, was given in two parts, the first speaker, Miss Benn, telling the needs of the work, and the second, Miss Davies, giving the methods used in carrying it on. Mrs. Holman closed with prayer.

Terma Wells,
Secretary.

CIRCLE REPORTS.

Adelaide St., London.—Our regular meetings are held monthly, in the afternoon, not even a summer holiday being indulged in and we have often been cheered by the attendance during those hot months. The educational subjects are carefully selected by a committee at the beginning of the year, and a printed programme put into the hands of each woman of the church and congregation, as nearly as possible. A special feature has been occasional open meetings in the evening, when the young men contribute the music, bible reading and addresses. These have been found to be very helpful and inspiring. We had the great joy of having our dear Miss Selman with us for an evening before her return to India, when a special offering was received for the Leper work. At another, Rev. E. R. Fitch, of Waverley Road Church, Toronto, gave one of the finest addresses on "Stewardship" we have ever listened to. In December Mrs. A. J. Vining, of Talbot St. Circle brought to us a splendid message on "Our Outlook for the New Year." Our Thank-offering service which is always special, was very helpful and attractive, Rev. E. T. Fox, of Toronto, giving his illustrated lecture on Bolivia, when a large offering was received. In March we met at the home of Pastor and Mrs. Shields, when the presentation of a life membership certificate in the Women's Foreign Mission Society to Mrs. Shields, was made. Our Young People's Band, of which Miss

Margaret Moran is the beloved and energetic President, is doing aggressive work, and is supporting a native preacher in India, besides helping in other branches of Mission work. Our Junior Band, the most important of all our missionary organizations, we think, has a devoted President in the person of Mrs. W. H. Watson. They are putting forth great efforts to support a little Narsapatnam boy at school, the pathetic story of whose life was given them in a beautiful letter all for themselves from Miss Morrow.

A. E. Woodburne,
Secretary.

Springford.—Our Thank-offering meeting was held with Mrs. D. Monk, on May 4th. Our Pastor, Rev. G. C. Lamont, B.A., gave us an address, citing some of the causes for thanksgiving, referring especially to the fact, that we, as a church, should be particularly thankful to God at this time, for having graciously led so many in our community to accept Christ. Our hosts kindly served refreshments. There were 20 present, and the offering amounted to \$18.30. We had 19 members enrolled last year, and though our membership does not increase, yet we feel that we can report progress, particularly in the matter of giving, as our thank-offering grows larger each year.

Etta M. Vardon,
Secretary.

Haldimand.—Our Mission Circle has had a very successful year. We are sorry to part with our efficient president, Mrs. B. Davies, but we know our loss is Orangeville's gain.

Catherine Gorman,
Secretary.

NOTICE.

Our appropriations for 1909-10 are \$2,891.00. We have paid \$1,408.00 and still require \$1,483.00.

Last year only a little over \$900.00 was taken in from this time to the close of the convention year. Will the Circles and Bands of the Eastern Board, then, kindly exert themselves to the utmost, in order that there be no deficit this year.

J. OHMAN,
Treasurer.

TREASURER'S REPORT

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

From May 16th, 1910, to June 15th, 1910.

GENERAL ACCOUNT,

Circles—

Boston, Y.L. Aux., \$5.00; Chatham, William St., for (Chinamma), \$25.00; Weston, \$5.65; Waterford, \$13.10; Selkirk, \$5.45; Hamilton, Wentworth St., \$2.00; Waterford, 50c.; Toronto, Wiloughby Ave., (\$2 for Miss Folsom's passage), \$5.50; Haldimand, \$2.00; Westover, (Thankoffering), \$6.00; Niagara Falls, Morrison St., \$5.00; Gladstone, (\$2.50 for Life Membership), \$9.25; Gladstone, for Native Preacher, \$30.00; Round Plains, \$4.20; Round Plains, from Miss R. E. Massecar for M. Sarah, \$25.00; Peterboro', Murray St., Life Membership for Mrs. J. R. Webb, \$25.00; De Cewsville, \$2.50; Springford, (\$9.15 Thankoffering), \$15.93; Toronto, Dufferin St., \$4.00; St. George, Y.L. Aux., for Miss Folsom's passage, \$2.00; Toronto, Century, \$6.00; Dutton, \$1.75; Toronto, Immanuel, \$17.90; Sparta, \$2.71; Toronto, Memorial, \$5.00; York Mills, \$7.00; Toronto, Jarvis St., \$39.72; Toronto, Jarvis, (Emergency Fund), \$25.00; Toronto, Bloor St., Y.L. Aux., \$10.78; Hamilton, Barton St., \$4.65; St. Catharines, Queen St., Y.L. Aux., \$18.00; Gravenhurst, (\$17 for Martha Rhoda), \$22.00; Toronto, Walmer Road, \$57.70; Eberts, \$5.00; East Toronto, \$7.00. Total, \$423.29.

Bands.—

Campbellford, for Miss Folsom's passage, \$1.50; Midland, for Miss Folsom's passage, \$3.30; Essex, for Miss Folsom's passage, \$1.00; Markham, First, \$2.50; Claremont, for Paragatamma, \$17.00; Port Arthur, for M. Mamikyam, \$4.25; St. Mary's, for K. Mary, \$10.00; Round Plains, \$2.65; Aylmer, \$5.00; Brantford, Calvary, (\$2.55 for Miss Folsom's passage), \$10.55; St. George, for Miss Folsom's passage, \$1.00; Toronto, First Ave., for P. Mary, \$9.00; London, Adelaide St., Jr. M. B., for Miss Folsom's passage, \$1.00; Brantford, First (for G. Mary, \$17), \$20.00; Belleville, (Barrow), for Ambati, Isaac, \$17.00; Uxbridge, for J. Peeramma, \$17.00; Toronto, Dover-

court Road, for Miss Folsom's passage, \$6.50; Southampton, \$4.00. Total, \$133.25.

SUNDRIES.—

Mr. and Mrs. S. A. Brown, for B. Joan, \$5.00; friend to the Mission per Miss Baskerville, for Miss Folsom's passage, \$10.00; Mr. and Mrs. W. J. Trowhill, for P. Karmamma, \$20.00; Mrs. A. E. Steer, for Sayamma, \$10.00; Mrs. A. E. Steer, for Bible Women, Martha of Time, \$5.00; Toronto, Willoughby Ave., Y.L.B.C., for E. Alice, \$4.25; Meaford, Jr. B.Y.P.U., \$3.15; Niagara and Hamilton, Association Collection, \$12.00; Oxford-Brant, Associaieon Collection, \$1.30; Western Association Collection, \$5.02; Burtch, Philathia, Collection, for P. Ruth, \$17.00; Walkerton, Association Collection, \$4.35; Wallaceburg, Jr. B. Y.P.U., \$2.60. Total, \$102.67.

Total Receipts for the month, \$634.21.

DISBURSEMENTS.

General Treasurer on Estimates for India, \$689.42; Furlough Allowances, \$166.66; Extras, for Lepers, Toronto Western W.C., 75c.; Toronto, Elim, W. C. for Venkamma, \$8, Port Hope, \$3., \$16.75; Gladstone, M.C., for Native Preacher, \$30.; \$46.75. Total, \$902.83.

EXPENSE ACCOUNT.

Rev. H. C. Priest, 4 p.p. at \$2.82, Baptist Year Book, \$11.28; Bank Commission on Cheques, 30c.; Postage, \$4.00. Total, \$15.58.

Total Disbursements for month, \$918.41.

Total Receipts since October 20th, 1909, \$8,668.87.

Total Disbursements, since October 20th, 1909, \$7,729.68.

ADA M. C. ROBERTSON,
Treasurer.

TREASURER'S REPORT.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Receipts from March 11th to June 10th (inclusive).

CIRCLES.

Cornwall, \$26.45; Brockville (\$25.00 to make Miss Jean Simpson life member), \$48.00; Ottawa, 1st church, \$219.00; Rockland, \$10.50; Thurso,

(Thank-offering \$16.45), \$25.00; Quebec, \$65.00; Plum Hollow, \$12.50; Lachute, \$20.00; Winchester, \$2.50; Maxville *support two Bible women, Mrs. Lothian, \$30.00) \$33.50; Smith's Falls, \$11.00; Montreal, Olivet (Easter offering, \$130.50), \$172.06; Montreal, First Church (Easter offering, \$100.00 to make Miss Dakin and Mrs. G. P. Watt life members, \$50.00), 9190.00; Point St. Charles (Easter offering), \$26.40; Montreal, Tabernacle (Easter offering) \$2.00; Vankleek Hill, \$15.00; Montreal, French Church (Easter offering), \$8.50; Delta (part payment to make Miss Anna Allyn life member, \$15.00), \$20; Moes River, \$2.00; Osnabruock, \$5.00; Osgoode (Bible women, \$25.00), \$75.00; Perth, \$12.60; Coaticook, \$10.00; Kingston, 1st church, \$5.00; Ormond, \$3.00; Abbott's Corners, \$4.00; Ottawa, French church, 910.00; Philipsville, \$6; North Hatley, .60; Sherbrooke, \$5.00; Dalesville, \$2.00; Westmount (Easter offering, \$40.00. Total, \$1,086.61.

BANDS.

Ottawa, 4th Avenue (support Milabattale Sunderamma), \$10.00; Kingston, Union St., \$7.00; Allan's Mills, (support Shetti Brahamatti), \$10.00; Clarence, \$1.60; Renfrew, \$5.00; Westmount (support student, \$15.00; deficit, \$5.00), \$20.00; Olivet Baptist Chapel (support girl), \$15.00; Smith's Falls, \$5.00; Quebec, \$1.50; Vankleek Hill (support girl), \$15.00. Total, \$90.10.

SUNDRIES.

Montreal 1st Baptist S. S. primary department, support Martha, \$15.00; Montreal Temple Baptist Church, Easter offering) \$6.50; Collection taken at Union Meeting of Circles, Montreal, \$2.31; Quebec, B.Y.P.U., (support Madala Sarah), \$15.00; A friend from Alberta, \$5.00; Collections taken at Miss Corning's Meetings, \$95.16; Collection taken at Ladies Meeting, Eastern Association, \$3.38. Total, \$147.35.

SUMMARY

Total from Circles, \$1,086.61; Bands, \$90.10; Sundries, \$147.55. Total, \$1,324.06.

JESSIE OHMAN,

Treasurer.

Young People's Department.

I AM GOING TO TRY.

(Tune—"Coming Thro' the Bye.")
 If a body has a penny,
 Easy 'tis to spend,
 There are sweet things, O so many!
 And of toys no end.
 There's a store just 'round the corner
 Full of things to buy.
 Can I pass it with my pennies?
 I am going to try.

Do you ask me for my secret?
 Then I'll tell to you,
 Why I wish to save my money,
 'Tis the reason true.
 There are many little lasses
 Not so large as I,
 And to help them with my pennies
 I am going to try.

Some are here and some are yonder
 Far across the sea,
 If they grow little heathen
 They shall not blame me.
 Now you know my little secret,
 Know the reason why,
 'Though 'tis hard to save my pennies,
 I am going to try.
 —L. A. S., in Missionary Songs and
 Hymns.

WHERE CHILDREN PLAY AT MIDNIGHT.

It may sound strange to you, but those Eskimo children of the Far North are, in many ways, just like you boys and girls in the home land. They like fun, and they like candy too. They play in make-believe houses and take long journeys in make-believe boats.

On the beach, in the summer, they often pile the sand into a mound, and dig a hole for the door—and this is a little house, or igloora. The owners of these little houses visit each other, and serve feasts of make-believe goodies from flat stones.

Here they play for hours at a time, perhaps far into the night or all the

night. For in this far Northland, in the summer-time the sun does not set at night, but for nearly three months, goes around and around the heavens, making night as bright as day.

How the children enjoy this! Their parents are so indulgent that the children are allowed to play until they are too tired to care to stay up longer. It may be just morning when they come home for rest. Many times, just after I have risen in the morning, I have seen children going home, having played all night.

The little girls like dolls. Instead of carrying them in their arms, they carry them on their backs, under their fur blouses, just as their mothers carry the babies. They have seen very few dolls—only those given at Christmas by the missionary or the trader, so that many a little girl has only a make-believe doll to play with. She may take a pair of large mittens, tie them together with a belt, and then slipping them on her back, under her blouse, she will walk back and forth swaying her body and singing an Eskimo lullaby. Sometimes they use a puppy as a doll. One little girl will struggle until she can get the puppy into the right place on the other's back, and there she will belt it fast, and there it will have to stay. This is great fun for the children, and many little dogs seem to enjoy it too.

Both the boys and the girls delight in drawing pictures. They draw ships, houses, canoes, sleds, and people. They hastily learn their lessons, then over goes the slate and picture-making begins. At first they were afraid I would not like this. When they saw me coming one would give the alarm—"Aganak kairok"—"The woman is coming!" and the picture-maker would hastily

draw the slate over his face and not a line would remain. But when they found I was interested they would bring me their slates, and even received prizes for the best drawing.

As the Esuimo children learn English, they read more and more about you boys and girls and they long to see you and the wonderful things of your land, but they are quite content in the frosty North. A happier lot of children you would rarely find.—Mrs. S. R. Spriggs, in Over Sea and Land.

WHAT CHILDREN DO IN INDIA.

Dear Boys and Girls:

Would you like me to tell you something about the children of India? Many of them have to work hard, as their parents are poor. The little girls stay home and mind the baby and pound the rice, etc., while the mother goes to work, and the boys, often quite wee ones, take a number of cattle away during the day to try and find some grass for them to eat. In the evening we see these small boys bringing them back again, often sitting astride the wide back of a lazy buffalo singing at the top of his voice. If you could understand him you would know that his song was about some of the many gods they worship. We hope some day all these bad songs will go and instead we shall hear songs about Jesus.

They have a number of games they play. One that I have seen them at looks something like marbles and another they play with tamarind seeds, reminds me of our "jacks."

Moonlight nights are the children's playtime. They play a number of games in which they dance and sing in a very graceful way. The boys like to play something that resembles "Hare and Hounds," and our school-boys love to entertain us now and then by walking on their hands, turn-

ing hand-springs and such like acrobatic feats. So few of the children go to school, especially the girls. One day when I was visiting in a Mahomedan home, the mother was telling me how her little girl disliked her reading lesson. She was being taught to read the Koran and had no story books with pictures, such as you have. Her aunt was teaching her to read this book, which is their Bible, and she found it a hard task. A neighbor woman, a Hindu, said to her mother, "Why do you make your little girl learn to read when she does not want to. She's only a girl and will never get a Government position." Are you not glad, girls, that your mother isn't like that woman?

These children like stories and pictures. On one tour quite a number of the little caste boys of the village used to come to see me every day at the close of afternoon school and would sit down on the floor of the verandah and learn a text and enjoy looking at some of the Bible pictures and hearing the story of them. Years ago, when we camped at this place, a wee laddie enjoyed buying some of the gospel portions and other small books. He brought a number of companions through the day to buy. In the evening he amused me much by coming on the quiet to me and saying in a coaxing tone, "Amma! I have brought a lot of boys to buy to-day. What are you going to give me?" He wanted a book, and I gave him one. Poor wee man, the next day he came back very sad to tell me that the school teacher was angry with him for buying the books and had taken them all away and burned them, saying they would all go crazy if they read them.

I hope you will all think about these boys and girls and pray for them. Perhaps some day I may be writing you some more about them.

Your loving friend,

ELLEN PRIEST.