

Canadian Missionary Link

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Canadian Missionary Link.

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TORONTO, OCTOBER, 1909.

No. 2

The season of our Womens' Conventions of East and West is at hand. The programmes are in preparation, the entertaining churches at Perth and at Adelaidé St., London, are devising ways and means to show hospitality, and many women from all parts of Ontario and Quebec are planning their duties so that they can take their places in the annual gatherings. At these convention meetings, much business of the Master's kingdom in the "regions beyond" is transacted, many good methods of work proposed, and, perhaps, greatest of all, the Christian women of our two provinces are sent home with a clearer view of the needs of the work, revived interest in its carrying out, and a feeling of strength and assured success, due to the knowledge that they are working shoulder to shoulder with a host of consecrated women in the churches of Ontario and Quebec. Very many of these, who have been in attendance from year to year, realize the benefit given and received, so that they will surely be there again if circumstances allow. But there may be some who were there last year, or the year before, to whom the memory of the "good things" has become dim, and the pressing cares of the present so much to the forefront, that they are letting the matter slip by without much thought, or with the hasty decision that they have not time for "Convention" this year. There are many others who have never been to these annual meetings. Some of these are so circumstanced that it is impossible for them to go and it is not of these we write. But there are some, we fear, that could, if they would but put forth the necessary effort, or cultivate sufficient interest. We want to appeal through these columns to all our women of the Mission Circles and the churches to consider this matter carefully and see whether they cannot help with their presence and counsel these meetings at Perth and London.

The general good demands a large attendance when possible. The business side of the Convention needs a large

representation that it may accomplish anything of value. The inspirational side will also lose much of its value and power if the numbers should be unduly small and indicative of lukewarmness in the Circles which are to be represented.

But it is not principally for the "general good" that we wish every woman possible to come. It is for her own sake. The everyday duties of life are so many and so urgent that it is difficult not to lose touch with the spiritual. In listening to our missionaries from home fields and foreign lands, in hearing our leaders speak of the "unseen things" and in our devotional meetings, we feel ourselves refreshed and strengthened in our spiritual life, and we realize very fully that if we had not allowed our zeal to cool, we would never have hesitated as to whether or not we would go, but would have considered this one of our greatest opportunities for "growing in grace" and making ourselves more "meet for the Master's use."

Then there is a host of "the girls" in our churches, many of whom are free to go, but who never think of it, and are sometimes even caught smiling at the suggestion. These girls are in many cases earnest Christian workers at home and confidently expect that some day they will take their mothers' places in leadership. If they would but once come, we are confident they would find themselves well repaid for any effort put forth, in their increased knowledge, interest and efficiency for work. Their presence would mean much too, to the present leaders, in encouragement and assurance that the work of the future would be given, not only in earnest hands, but into capable and trained ones.

We hope that, as the time draws near for our meetings, the Circles will remember the Convention and that all those who have attended before, and many new ones, may join the "gathering of the clans" at Perth and London.

Missionary News.

Japan will celebrate this year the semi-centennial of Protestant missions. There are many results of this mission work which cannot be tabulated, but even the figures, as given by a German missionary paper, show abundant fruitage. There are said to be 71,818 native Protestants, besides 30,166 native Roman Catholics and 30,166 Greeks (Russian Church).

The southern capital of China, Nanking, has been experiencing a wonderful revival, the scenes of which remind one of the recent revival in India. A large mat tabernacle was erected in the grounds of Nanking University, where twice daily for nine days, 1,400 to 1,500 Christians and adherents gathered. Rev. J. Goforth was the leader, and under his ministry, great spiritual power was felt. Christians were strengthened in their own lives and the native helpers enthused for more aggressive service.

In a strong article on the importance of Arabia as a mission field, Dr. Zwemer gives as one reason for its importance, the Arabic speech. He says in part concerning it:

"Arabia is important because of the Arabic speech. Some time ago a typewriter firm, in advertising a machine with Arabic characters, stated that the Arabic alphabet was used by more people than any other. A professor of Semitic languages was asked: 'How big a lie is that?' He answered: 'It is true.'

According to this authority, there are no less than five hundred million people who have adopted the Arabia alphabet, while the Arabic language is spoken by at least 45,000,000.

The Arabic Koran is a text-book in the day schools of Turkey, Afghanistan,

tan, Java, Sumatra, New Guinea, and southern Russia.

Arabic literature is found throughout the whole Mohammedan world, and the Arabic language, which was the vehicle for carrying Islam, will yet become the great vehicle for the Gospel in Africa and Asia among Mohammedans. The Arabs themselves say: "Wisdom hath alighted upon three things, the brain of the Franks, the hands of the Chinese, and the tongue of the Arabs." This wonderful, flexible, logical speech, with its enormous vocabulary and delicacy of expression, can only be won for Christianity when Arabia is won for Christ."

From May 26-30 was held in Nanking, China, a notable gathering—the Chinese National Christian Endeavor Convention, when about 1,100 young people from all over China, representing 475 societies, met to consider Christian work. The liberation of women in China was a very evident fact, as we read of young girls of seventeen addressing the convention; of a dozen or more women and girls taking part in a discussion; and of Miss Dora Yu leading from 500 to 600 people in "Quiet Hour" devotions every morning.

The Eskimo of Baffin's Land are to have a new mission, started under the direction of the Bishop of Moosonee. Ashe Inlet, the proposed base of work, is on the northern shore of the Hudson's Straits and is so remote from civilization and so much an arctic wild that the new mission is to take a two years' supply of fuel and provisions. The two young missionaries hope to receive mail once a year.

Religious liberty has been proclaimed in Russia, but one doubts the effectiveness of the proclamation when we read that 300 Stundists have

recently been imprisoned and committed for two months, as they were holding a baptismal service on the seashore at Odessa.

Bishop Neeley, of the Methodist Church, recently from South America, says:

"No country, to my mind, needs Christian missionaries to-day to any greater extent than does South America. Primitive paganism and paganized Romanism are there being reinforced by Hinduism, Buddhism, Mohammedanism, introduced by colonists coming in great numbers from over-populated Asia, as well as by Judaism and agnosticism from Eastern Europe. Soon the 50,000,000 in South America will be 150,000,000 bound to the people of North America by commercial, social and political relations, which can but be retroactive on our own civilization. Now is the crucial moment determinative of the future of both countries of the world."

Some would find it hard to believe that till 1870 no Bible in a modern language was allowed in Rome, not even among tourists. Since that time, however, there have grown up in "The Eternal City" 14 church buildings, four of which are Baptist.

A great advance movement has just been made in preaching the Gospel to the Jews. The British and Foreign Bible Society is about to publish for the first time, the Old and New Testaments together in the Yiddish dialect, which is spoken and read by the vast majority of Jews in Russia, Poland and the United States.

It will be of interest to many to know that Miss Lila Watt, the Canadian Secretary of the "Mission to Lepers," with headquarters at London, Eng., has so far recovered from her recent illness that she expects to resume work in the autumn. A step of importance has been taken in the appointment of a Secretary for the United States, in Rev. H. A. Manchester, of Boston.

"Admed Risa, the first President of the Turkish Parliament, has issued a manifesto inviting Jews to emigrate from countries where they suffer political disabilities, into the Turkish Empire, promising unrestricted rights of

civilization. 'This means Palestine,' states the organ of the Zionist movement."

A movement is on foot to hold a great missionary exposition in Boston in 1910 or 1911, to include all Protestant denominations, and both Home and Foreign Missions. Some eighty of these exhibits have been held in England and it is hoped this projected one may prove of great educational value.

Hitherto only Moslems have been allowed to bear arms in Turkey. But now the statement comes that Mahmoud Chevket Pasha, the general-in-chief, has informed the ecumenical patriarch that henceforth twenty-five per cent. of the army will be composed of Christians, and besides will be accepted for police and gendarmerie. The London Times correspondent writes from Constantinople that the adoption of these measures will not only quiet the Armenian and Bulgarian communities, but will also minimize the danger of attacks upon Christians by their fanatical neighbors. Chevket's proposals, it is said, have been warmly greeted by the Greek and Armenian press.—Sel.

There is a possibility of a great advance movement in educational matters for China. Three professors of Chicago University have recently completed a tour of the interior of China, during which they tried to discover the need, possibility and means of American assistance in educational progress. The visit was due to a plan devised by John D. Rockefeller, who is much impressed with the educational needs of the Orient, and is said to be ready to give \$50,000,000 to carry out some plan of education, should investigation warrant any action.

Some measure of encouragement has come to the missionaries in that most discouraging work—missions to the Moslems—when recently seven Moslems were admitted to the inquiry class at Cairo, and four others received baptism since January. Surely there is need for encouragement when these workers see every year 13,000 students enrolled at Al Azhar, the great Moslem University—all of them being trained to combat the Gospel of the Son of God.

OUR NEW MISSIONARIES.

Rev. John Bates MacLaurin, B.A., B. Th., is the only son of our pioneer missionary from Canada, Rev. John MacLaurin, D.D., who has spent almost 40 years in India. Mr. MacLaurin was born in India and lived there till he was 12 years of age. After coming here, he took his preparatory course at Woodstock College, his Bachelor of Arts course and Bachelor of Theology course at McMaster University, graduating with the last degree in 1908. He has been for two years the most efficient and popular minister of Dufferin St. Baptist Church, Toronto, and resigned this pastorate to go to India. Mr. MacLaurin is strong



Rev. J. B. MacLaurin.



Mrs. J. B. MacLaurin.

physically and mentally and is unusually well fitted in every way to return to the land of his birth to carry on the work of his father and mother, now in Canada, and of his sister, in Vuyuru, India. The names of MacLaurin and Bates have stood for many years in our denomination for leadership in missionary endeavor, and it is a matter for gratitude and encouragement that another representative of these names is taking his place in the forefront of our missionary work.

Mrs. MacLaurin, formerly Miss Mary Elizabeth Stillwell, has also been reared in a missionary atmosphere. Her father, Rev. J. R. Stillwell, is now our missionary in Ramachandrapuram, India, and her uncle, Rev. H. E. Stillwell, is stationed in Samuleotta. Mrs. MacLaurin was born in India and came to Canada to pursue her education. She entered Moulton College in 1904 and graduated in 1908 in the English course. Mrs. MacLaurin is, like her husband, well fitted to take her place in India, both by her familiarity with the life there and her subsequent training in the home land.

Our Work Abroad.

MISS MacLAURIN'S LETTER — Continued.



I HAVE been home a month now from my last long tour, which lasted two months, all but four days. Miss Allyn joined me for the last three weeks and we had splendid times in the Divi Sima. We each had two Bible women and so worked in two parties, and got a good deal accomplished thoroughly in those three weeks. We saw some new villages, and also some villages I haven't been able to visit since Dr. Hulet and I saw them for the first (and until this year, only) time three years ago. There was a great difference between then and now. This year the women listened much better than they did then. They seemed to welcome us heartily, whereas that time they were often afraid or opposed. Avani-gadda is the capital town of the Divi Sima, and the town where our very next mission station is to be opened and organized, when the Divi Sima will be set apart as a separate field and not be, as it is now, a part of the Vuyyuru field. Lately a good many government offices have been opened there and a number of Brahmin officials have come to live there. This year we thought we would make a special effort to become friends with these official families, in order to further our Gospel work. So, letting the Bible women go by themselves on the usual round of caste houses, Miss Allyn and I called on the ladies of these leading official families, beginning with the chief one, the Tahsildar, who is the highest revenue official in the county. We were received freely and kindly in all the houses, but had the best time at the Tahsildar's. We had not sent word we were coming and so our call was unexpected, and the old gentleman who came forward and

greeted us, apologized (in good English) for the unpreparedness of the women, saying they were not dressed for visitors. I said we had not wished to make a formal visit, but came as sisters, and would be glad to see them in their everyday dress. So then he called the women, who had stayed in the back-ground, and they came and seated themselves on mats before us, while the old gentleman and one or two of the younger men stood during our call, Miss Allyn and I being seated on chairs. None of the women spoke English, but a few of them had studied beyond the ordinary (for Hindu women) and they all seemed very nice, friendly women, and very nicely dressed, too, even if they were not dressed "for company."

Besides the Tahsildar's immediate family, there were guests who had come to the marriage of his wee daughter of six or seven. One unusual thing about the call was that all the women *sat* in the very presence of the lords and masters, who all *stood* except our host, the old gentleman. One of the men was a graduate in arts and law of Madras University. His young wife sat with the rest. This freedom of the women pleased us exceedingly. It was a distinct honor paid them by their own men and showed that they belonged to an enlightened family whose men, to some extent, at least, valued their womenkind as equals and did not consider them as "only women, what do they know?"

We asked the old gentleman (the Tahsildar himself was out of town and we didn't see him at all) to bring the ladies to call on us at our tent within a day or two, as we would be soon moving our camp. He said he would, and they all came the very next afternoon—ten women and a few children, including the wee bride in her grand, embroidered velvet wedding jacket and

heavy gold jewelry. I wish you could have seen those women, some of them so beautiful and graceful and charming! The old gentleman's wife had such a sweet, calm face. The young wife was so bright, and sang for us before they left. There was a young widow among them whom Miss Allyn and I particularly admired and loved. Of course, her head was shaven and she wore not a single jewel. But she was dressed in a fine white spotless cloth, with one end drawn up over the poor dishonored head and she was very beautiful. She was also well educated. Miss Allyn told her that she wished she would come and teach in one of our caste girls' schools, and the gentlemen smiled at the very idea. They probably thought the missamma was very kind, but very eccentric! That beautiful, bright girl doomed to a life of inactivity and intellectual stagnation, and, worse still, the unspeakable temptation to sin. For that very beauty and grace which charmed us would also charm unscrupulous men in whom the Devil has his way and though the girl looked as pure as an angel, what has she to keep her from sinning, from heeding the fair, promising, lying words of the deceivers with whom this awful country abounds, who know how to charm, oh! "never so wisely." It really made my heart ache. When they left us at sunset, she and the other young girl—the wife—lingered, and it seemed as if they could hardly go. They said over and over again how they had enjoyed the visit, and when would they see us again. How I wish we might see them again and win them for Jesus! We gave them books to read. They were all acquainted with the Gospel teaching more or less having come into contact with, and been taught as children or Zennana pupils, by Christians. We spoke to the nice old gentleman during the course of the afternoon of the sad condition of widows

in his country and pointed out to him the fact that it was due to the inhuman and partial and unjust teachings of his religion, and we asked him if he was satisfied that such a religion had come from God? He admitted all we said and seemed to really feel sorry for such a state of things. He said they were longing for reform in these matters, but— We all know what comes after that "but." No one is brave enough to face opposition and break the custom of ages, until every one consents.

And so they left us, but before they went I was asked to admonish the bride and urge her to be a good girl and go to school every day! She wagged her little bejewelled head wisely, and said, "Um, I'll go."

Besides the Tahsildar, we visited other official families and were kindly received. We were delighted to find everywhere we went, some knowledge of God's word through the children having been taught in mission schools, or the women having been visited by Zennana workers in other towns. Though we did no verbal preaching that day, we hoped that our spirit of friendliness and sympathy would bear witness to Christ and win their confidence for future intercourse. And often in the course of conversation we were given an opportunity of alluding to our Saviour.

And now I suppose I must close without telling you another single thing, for this letter is very long and I may have monopolized a whole number of the "link" after all.

Miss Allyn and I are alone in Vuy-yurn for the hot season. Unusual and copious showers have so far kept us cool, and retarded the progress of the heat. Last year cholera was rife in the town, this year all is well and we are thankful to the heavenly Father for His care and presence all through the long touring season, and are confident that

He will be with us this hot season and give us rest, and spiritual strength and refreshment. Pray for our girls in training and the caste women.

K. S. McLAURIN.

MISs BEGG'S REPORT, JAN.-JUNE, 1909.

ZENANA WORK.

On looking over the work of the past few months there seems so little of real interest to report. The houses on my list stand the same as last year, i.e., 96, which I visit as regularly as possible. Out of these, four are Brahmin houses. It is still difficult to get an opening into these houses. I am thankful that I have been permitted to visit these four regularly, in three of them my pupils receive religious instruction very willingly and make no objections to reading the Bible.

Most of my Brahmin pupils are well educated and are very fond of our hymns. They always ask me to sing them two or three hymns before leaving. I make it a rule before doing so to read and explain the portion of Scripture from which the hymn is taken; they listen attentively and ask questions which show that they understand a great many of the truths of Christianity.

These women who can read are continually asking for story books. A Brahmin woman who wished to learn English, said to me, "I do not expect to speak it, but if I can only read and understand it, what pleasure it will give me! For you have so many story books in your language, and there are none in ours." I wish we had a lending library in connection with our Zenana Mission. If we had the books to lend, the husbands and brothers of our pupils would be glad to read books on deeper subjects.

The work amongst the lower classes in some of the pattas is not very en-

couraging. The women are very ignorant and dull; it is very difficult to get them to take any interest in anything, they seem quite contented with their lot and have no wish for anything higher or better.

We had the privilege of speaking to a number of women who came in from all the villages around for the bathing festival, which was held in January. It was a grand opportunity, not to be lost, as so many of them had never heard the Gospel before. These village women's literary attainments are not striking, nor can much be expected from them in that line, but they have hearts that are easily touched and the story of our Saviour and His love has found its way into many of them. Many confessed to the folly of doing puja, and some said that they would give it up. After our usual visits, we went about and spoke to groups, as we felt moved. We do not know how much has taken effect but the Lord will watch His own word and we will remember His precious, "My word shall not return unto Me void."

Kanthamma, of whom I wrote in my last report, remains still hopeful. Although she has delayed to take the decided step, she has several times talked of baptism and the last I saw her said she would be baptized, if her son should have a home of his own.

Bullamma is gone to Pittapore to her mother-in-law's house. She is firm as before, trying her best to walk in her Master's footsteps. Before leaving her mother's place, she asked us to remember her in our prayers, that she may do only the things to please her Saviour, and especially she asked us to remember her husband that he may know the truth and walk in it.

Appalamma, of whom I wrote in one of my reports, is anxious to obey the Lord in all His commands. Whenever she has an opportunity she attends the Telugu meetings. Her neighbors have

found this out and have shown their displeasure in such a way that the poor woman said she could never be baptized openly. One day they plainly accused her of being a Christian, an accusation which she did not deny, and told them plainly that she did not mean to associate with them any more. When asked why she did not come right out from among them, she said that she was only waiting to get some money which was her own, for she knew that when she became a Christian her relatives would not give her any. I tried to impress upon her the necessity of seeking first the kingdom of God. She could not see it in this light; still I trust that she will become a true Christian, and I pray that the Lord may enable her to trust herself, soul and body, to His keeping.

As I said at the commencement, regarding the work as a whole, there does not seem much to speak about, but we know that the Lord is working with us and in His own time will cause the results to appear, so we thank God and take courage.

P. BEGGS.

July, 1909.

MISS GIBSON'S HALF-YEARLY REPORT—JAN.-JUNE, 1909.

Owing to the hot season and the vacation both occurring during this first half of the year, less work is done. I visited only some 73 homes during this time, five of which were new ones, making 184 visits altogether. Looking over my journal I find that there were so many interruptions that it is not strange the totals should be so small. A severe epidemic of smallpox visited this city from January to June. This hindered my visits for a couple of weeks at least, the people being so careless about infection that one was constantly exposed to it. For instance, a Brahmin woman thought it no harm to rise and offer me her seat when she was but

very lately recovered from the disease, and the mothers would bring their children with their naked bodies covered with the pox barely healed on them, and stand close to one. Under these circumstances, I thought it would be wise to stop work for awhile at least. There was hardly a house that the disease did not enter and many were cut off. Vaccination is enforced by the government, with the penalty of a heavy fine if not allowed, but one mother proudly told me how she had succeeded in bribing the vaccinator not to vaccinate her four boys, but when the epidemic was in the place she regretted her folly. The smallpox, like cholera, is attributed to the visit of a particular goddess, so they will not take any means to cure the disease or to prevent infection, but merely bow to the idol and wait for her to take her departure. Should the victim succumb to the disease, they do not spare the goddess, but abuse her roundly. We have been enabled to enlighten them as to the cause of the disease, and to shake their faith in idols.

The Gospel has to be given to some of these women under difficulties. Sometimes when we are doing our best to keep their attention, there will be some disturbance in the street, such as a procession of the Mohammedans accompanied by loud drums and men singing and dancing, and these will halt just in front of the house where we are teaching. The noise is too great for us to hear ourselves speaking and, of course, the whole attention of the women is diverted to the street. In other cases the women will be so busy twisting tobacco into cigars one has to be constantly calling their attention to what we are reading. Sometimes one will be so sleepy under the influence of the opium she has swallowed in the morning that it is in vain that we endeavor to keep her awake. In several of the houses where there are those who

can read, I have them do so, regularly reading the New Testament. It is discouraging, however, to find that they can seldom understand what they read, unless it is explained to them, some of the beautiful verses of Scripture, such as John 3-16, falling, as it were, on deaf ears. Then again, one of those who reads regularly keeps recollecting what she had read years ago in school. She had been educated in a mission school. She said, at first, that she had forgotten everything, but as she read the fifth of Matthew with me, she remembered having committed the Beatitudes to memory, and when I was telling of the death of the Saviour on the cross, to some other women, she said, "And He rose again," showing how the word once taught is not lost, as one may often fear, but comes back even after years of neglect, as it has been in this case. This young woman was anxious to purchase a copy of the New Testament, and was delighted when I gave her one as a Christmas gift. She keeps it carefully and reads it with me once a week. Another old woman always quotes the words she has learned, "I am the Way, the Truth, and the Life;" "I am the Light of the world." After she had been away for over a year, and not heard the Word all that time, in the midst of heathen darkness and surroundings, when her son was bowing to idols because his children were ill with the smallpox, she remembered these words of Jesus.

To get them convicted of sin is a very difficult thing. One who had led a life of shame, countenanced by her caste, and adopted two girls and brought them up to live like herself, wondered what she had done that she should lose the sight of one of her eyes. "Here is your sin," I said, "pointing to the two girls. That is their fate," she replied. Another of the same caste—dancing girls—but who herself was a respectable married woman, had adopted a beautiful girl, and in spite of my frequent warnings, had devoted her to a life of shame, could not understand why God had dealt so hard with her when the girl committed suicide. "After all the merit I have obtained," she said, "such as going on a pilgrimage to Benares, and being shorn there." Alas! how can one get them to see their sin in its true light and confess it? The subject of the rich young man, who came to Jesus with the question, "What

shall I do? etc., impressed them much this term. "Where is he now?" and "Where is his money?" is a question that startles them. They too are anxious to know how they can obtain eternal life, but go back just like he did, at the answer "Come, follow Me." "Krishna or Christ, which would you follow?" Krishna is impure, they allow, but Jesus Christ is the pure one. In some houses, perhaps seldom visited, we will meet with one who tells how she has ceased to believe on idols and prays to the true God alone, since we taught her of Him. In one house where I visit regularly once a week, I have read the Book of Psalms through. One woman, especially, enjoyed hearing them, and said that her experience of God's goodness and faithfulness agrees with David's. So the work continues. "Sowing beside all waters," we shall reap if we faint not.

Asking for a deeper interest in your prayers, I am, yours in this work,

LOTTIE GIBSON.

Cocanada, July, 1909.

There is always something uplifting and inspiring in the record of a good man's life, and the following tribute to the rare qualities of General Gordon, familiarly known as "Chinese" Gordon, cannot but stir us to cling to our noblest ideals, and to strive, however humble our sphere, to live worthily, remembering the "good, the honest, the pure."

These then are the lines of the beautiful epitaph on the tomb of General Gordon, in St. Paul's, London.

"Major-General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his soul to God. Born at Woolwich, 26 Jan., 1833; slain at Khartoum, 26 Jan., 1885. He saved an empire by his warlike genius, he ruled vast provinces with justice, wisdom and power, and, lastly, obedient to his sovereign's command, he died in the heroic attempt to save men, women and children from imminent and deadly peril. 'Greater love hath no man than this, that a man lay down his life for his friends.' John 15: 13. —M. L. Angus, 42 Howland Ave., Toronto.

Our Work at Home.

CONVENTION NOTICES.

The annual meeting of the Women's Baptist Foreign Missionary Society of Ontario West will be held in the Adelaide St. Baptist Church, London, Thursday, November 11, 1909.

DELEGATES.

Each Circle with a membership of twenty or less is entitled to send two delegates; for each additional twenty, one delegate. These delegates must be full members of the Society, that is, either life members or contributors of at least one dollar a year. Each Band shall have the right to send one delegate over fifteen years of age. All are invited to attend the meetings and may take part in the discussions, but only delegates, officers, members of the Board, and life members shall be entitled to vote.

ELECTIONS.

There shall be elected at the Annual Meeting of the Society, a President, two Vice-Presidents and eight Board Members. Nominations in writing may be presented through the Recording Secretary (Mrs. Glenn H. Campbell, 113 Balmoral Ave., Toronto), or open nominations may be made in the meeting. The following members of the Board retire this year, but are eligible for re-election: Mrs. E. J. Zavitz, Guelph; Mrs. S. J. Moore, Toronto; Mrs. Chas. Senior, Toronto; Mrs. P. C. Cameron, Owen Sound; Mrs. T. S. Johnson, Grimaby; Miss Eva Nasmith, Toronto; Mrs. Jas. Ryrie, Toronto; Miss Grace Foster, Brantford.

BOARD MEETINGS.

The annual meeting of the Foreign Board will be held in the Adelaide St. Church, London, Tuesday, Nov. 9, at 7 o'clock. The first meeting of the new

Convention year will be held Friday, Nov. 12, the time to be announced during Convention. This meeting will be of the utmost importance as various officers are to be appointed and estimates for the new year considered.

MARIE C. CAMPBELL,
Rec. Sec.

BOARD MEETING.

September 17th, 1909.

The quarterly meeting of the Board was held at 2 p.m. at 27 North St., Mrs. Firstbrook in the chair. There were twenty-three present.

Acting upon the advice of Dr. Woodburne, Mrs. Harris moved, seconded by Mrs. Porter, that each missionary on furlough, on her return from India, undergo a medical examination, and while on furlough, be governed by his advice.

The Treasurer's report, showing an increase in giving for regular work of \$611.25 over last year, was adopted. Messrs. A. Calvin and Carey Fox were appointed as auditors to the Treasurer's books.

Moved by Miss Tapscott, seconded by Mrs. Porter, and carried unanimously, that on Miss Corning's return to India we become responsible for her salary of \$500, thus placing her on the same footing as our other missionaries.

Moved by Mrs. Freeland, seconded by Mrs. Scott, that with the concurrence of the Home Board, the dates of Convention this year be November 10th and 11th.

MARIE C. CAMPBELL,
Rec. Sec.

CIRCLE REPORTS.

SNELGROVE.—The Snelgrove Mission Circle held its August meeting at the home of Mrs. H. V. Watson. Though our Circle is only a new one, being organized in June, 1908, we feel it is a prosperous one. We have a membership of fifteen and we feel that the interest is spreading. It was suggested that we take up some particular line of study in our meetings. After considerable discussion it was decided that for the present we take up the study of our work among the Telugus. Our president gave us a map exercise and gave us as our first lesson, three places, Cocanada, Peddapuram and Pithapuram, about which we were to gather all the information we could for our next meeting. We hope that our Circle meetings may be a means of quickening the spiritual life in the heart of each of the members and that the same quickening power may reach every branch of our church life. We all feel that we are suffering a loss in the removal to Hespeler of our faithful president, Mrs. (Rev.) Bridgeman. However, we know that the Hespeler Circle will be enriched by her presence and we trust that she will there receive the welcome and the affection she so well deserves.

K. NEWHOUSE,
Secretary.

Aug. 18, 1909.

IONA STATION.—Our Mission Band have been very busy preparing for a sale of articles. We made aprons, sunbonnets, quilts, and some fancy articles and on Tuesday, Aug. 3, offered them for sale. We also sold ice cream. We were very much pleased with the results—\$21.25—and have on hand about \$7 worth of goods which we hope soon to sell. On Saturday afternoon the pastor and his wife entertained the Band at the parsonage. We saw many curios from India and Africa and appreciated

very much the kindness of our pastor and his wife, Mr. and Mrs. Hale. We are going to open our mite boxes next month and we feel grateful to our Heavenly Father for all His goodness to us.

FRANK CARROLL,
Secretary.

NEW SARUM.—The union anniversary meeting of the Mission Circle and Mission Band was held on Wednesday evening, August 25th. Pastor Buckborough presided in his usual kind and happy way. The programme consisted of an interesting historical paper on "Our Bands," by Mrs. (Rev.) Buckborough; readings by Mrs. Cloes and Mrs. Newcombe; recitations by Trellyan Elliott, one of our Band boys; a fine address by Rev. Mr. McCormick, the new pastor of Yarmouth Centre (Methodist) Church, and encouraging reports of the year's work by Circle Secretary Mrs. H. Gilbert and Secretary of the Band, Miss Grace Gilbert. These were interspersed with songs by four Band girls and solos by Misses Thompson, O. Caughell and S. McTaggart. A silver offering for missions was received, consisting of \$5.15. A light lunch was served at the close and a pleasant social time spent.

TREASURER'S REPORT.

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

Receipts from August 16th, 1909, to
September 15th, 1909 (inclusive).

GENERAL ACCOUNT.

FROM CIRCLES.

Eberts, \$5.00; Toronto, Olivet Church,
\$3.73; Wingham, \$2.50; Fort William,
(\$4.20, spec.), \$6.70; Owen Sound, \$7.00;
Wallaceburg, \$4.10; Ailsa Craig, \$3.80;
Whitby, \$3.00; Brantford, Immanuel

Church, Life Membership for Mrs. A. S. Imrie, \$25.00; Aylmer (\$15.50 on Life Membership), \$26.50; Norwich, Life Membership for Dr. Hulet, \$25.00; West Toronto, Annette St., \$4.50; Belleville, \$5.00; Brantford, First Church, for Miss McLeod, \$25.00; Vittoria, \$5.00; Galt, \$3.60; Atwood, \$2.00; Claremont, \$15.00; Windsor, Bruce Ave., \$20.00; Port Elgin, for "G. Immanuel," \$4.25; Toronto, Jarvis St., \$18.60; Malahide, Bayham, \$8.00; Fullarton, \$10.00; Watford, \$4.50. Total, \$237.78.

FROM BANDS.

Burk's Falls, for "G. Karunamma," \$10.00; Paisley, for "A. Bullamma," \$17.00; Norwich (\$10.00, Life Membership fee for Dr. Hulet), \$15.00. Total, \$42.00.

FROM SUNDRIES.

Mr. and Mrs. S. A. Brown, for "B. Joan," \$5.00; Goderich Ladies' Aid, \$2.50. Total, \$7.50.

Total receipts during the month, \$287.28.

DISBURSEMENTS.

By General Treasurer—On estimates for India, \$670.74; Furloughs, Misses Selman, Dr. Hulet, Baskerville, Corning, and Priest, \$166.67; Extras: For lepers, London, Adelaide St. M. C., \$4.95, and Springford M.C., \$3.65—\$8.60; Return passages to India, Dr. Hulet and Miss Selman, \$700.00. Total disbursements during the month, \$1,546.01.

Total receipts since Oct. 20th, 1908, \$9,807.17.

Total disbursements since Oct. 20th, 1908, \$12,422.84.

SPECIAL NOTICE TO CIRCLES AND BANDS.

The Treasurers of Circles and Bands are reminded that their books close for the Convention Year on October 15th. The amount then on hand for Foreign

Missions should be forwarded to me at once, as my books are open only until October 20th. Before that date, the sum of \$2,956.12 is required to make up our payments.

SARAH J. WEBSTER,
Treasurer.

September 15th, 1909. 32½ Gerrard St. East, Toronto.

THE WORLD EVANGELIZED.

Luke 14: 22.

Rev. 11: 15.

O Lord, we long that day to see
Of which the Scripture telleth,
When all mankind shall turn to Thee,
In whom all fulness dwelleth.
We long for what of old was seen,
In grand, prophetic vision,
When heaven shall say, "fulfilled has
been
The Saviour's great commission."

To see creation's second birth,
Thy faithful ones are pleading.
To distant regions of the earth
Thy servants are proceeding.
The reign of light by those who run
Is everywhere expanded,
And soon may there on earth be done
That which Thou hast commanded.

Help us to move at Thy control,
And keep our ranks unbroken,
Until we say, "To every soul
Thy message has been spoken."
May this world's kingdoms be at length
To Thee completely yielded,
That by Thy arm of matchless strength
The sceptre may be wielded.

O Lord, may all Thy servants feel
Love's mighty inspiration,
To bear with ever growing zeal
Thy word to every nation.
Soon may mankind of every tribe,
Thy light and love possessing,
To Thee, with grateful hearts ascribe
All honor, praise and blessing.

T. WATSON.

Granthurst, Ont., 1909.

Young People's Department.

QUICK.

Are you almost disgusted with life,
little man?

I will tell you a wonderful trick
That will bring you contentment, if
anything can—

Do something for somebody quick!

Are you awfully tired with play, little
girl?

Weary, discouraged and sick?

I'll tell you the loveliest game in the
world.

Do something for somebody quick!

Though it rains like the rain of the
flood, little man,

And the clouds are forbidding and
thick,

You can make the sun shine in your
soul, little man—

Do something for somebody quick!

Though the skies are like brass over-
head, little girl,

And the walk like a well heated brick
And all earthly affairs in a terrible
whirl,

Do something for somebody, quick!
—Selected.

WHICH WOULD YOU RATHER.

Suppose you were a little boy in Burma, how would you like to be left to grow up in any way, without mother caring much what you have to eat or wear or what you play or do? Suppose that when you came to her with all sorts of terrifying stories of the dark that she should say, "Yes, those are all true," and suppose even your teachers taught you to be afraid, so that instead of being fearless when alone, the woods and corners of the room and almost everything towards night made you tremble and start, because, instead of knowing that God gives His angels charge over you, you believed that all sorts of spirits are waiting to do us harm.

If your parents were Buddhists, as very likely they would be, you would

have to go to a monastery school, at least for a short time, for every boy must learn about Buddhism and memorize parts of the sacred books, and for a time even dress like a priest, in a yellow robe with head shaved. A priest, they think, is so sacred that he must be worshipped, and the boys kneel before him as they study. But he does not have to be either good or wise and can treat his pupils as he pleases. If your religion were mostly one of evil spirits and if, like the Buddhists, you went to such schools, or like the Karens, to no school at all, don't you think that the story of Jesus, with His kind and brave heart, would interest you? When the foreign teacher sang the happy Christian songs, you would stand beside him and listen to every word and afterwards often think of what he said and wish that you might hear him again.

Where would you be happier, in a Buddhist home or a Christian one? in a monastery school or a mission one?

Suppose that you were a girl in China. People do not want girls. "What's the use," they say, "of spending money bringing up a girl to marry her off and perhaps never see her again? Certainly we do not want to educate some other man's daughter-in-law." Besides, when the father dies, his spirit (so the Chinese think) needs to have sacrifices of food, drink and paper money in order to support it in the next world; but a daughter cannot offer these sacrifices, and without a son the poor spirit is unfed and unworshipped. So the father and mother go to the temple, to the shrine of the idols which are believed to bring sons to those who pray for them, and there they bow to the ground and burn incense and having written on paper what they want, they have one of the

priests read it to the idol. Among the common people when a daughter comes, they say, "Shall we keep her or shall we give her to a family where a wife is wanted for the son, for them to bring her up? Or shall we sell her as a slave girl?" And the last is even worse than being left to die, as often girl babies are, for a slave girl may be driven to the hardest work when only a little girl, or she may be beaten and crippled. No, surely no girl would choose to be in China without Christ. Girls in Christian families do not have their feet bound but can run and play as gaily as girls anywhere. What a fine thing it is to make life happy and full of usefulness for them. Wouldn't you rather help to do this than enjoy ever so many good times just for yourself? Your own good times would be better if you did.

"I choose America for my home," you say, "I should not like to be the child of a missionary." But these missionaries' children in South India love their homes and the Indian fun which they have. When the time comes to leave India and their parents, for school in this country, then it seems hard to be a missionary's child; but in years to come they will thank God for the consecration of their parents and many of them will proudly say, "I would rather be a missionary than a king."—The Baptist Missionary Magazine.

A TABLE FOR GIVERS.

An American quarter of a dollar, with the figure of Liberty upon it, is said to have looked down contemptuously on the copper cent., with the head of a red Indian on it, and to have said: "Oh, you dark-skinned, feather-trimmed barbarian, do you call yourself a coin?" "Well, whatever I am," said the copper cent., "I am oftener found in missionary meetings than you are!"—Missionary Review.

HIS HANDS FORGOT.

In a Christian kindergarten in Japan there is a dear little boy only three years of age who has a great desire to do exactly the right thing. One morning the kindergarten teacher told a careless child that he must watch his fingers very closely, for if he forgot, they would forget. The little three-year-old boy heard what she said, and looked very serious. By and by, when the children were playing in the yard, he saw a little girl about to pick a flower which he thought he would like to have. Stepping ahead of the little girl, he picked it, and she burst out crying. At once he ran to the teacher, and called out: "Oh, sensei (teacher) my hands forgot! my hands forgot!"

"Your hands forgot?" said teacher.

"Yes, sensei, I forgot, so my hands forgot, and I took the flower away from Kodani San."

All the time the dear little fellow was in real distress.

A Christian kindergarten is a great blessing to the children of Japan. It is hard to make the older people understand the gospel of Jesus, because they do not know the name of God. But the children in the kindergarten are taught His dear name, and learn to love it. Last winter a gentleman began coming to church. He said he did not know about God until he heard his little girl, five years old, telling what she had learned at kindergarten. Then he went to the class to listen, and then went to church to hear more. So the little children become missionaries to their own parents, who are glad to have the teachers visit them and teach them.—Picture Lesson Paper.

LEARNING TO GIVE.

Hawaii children learn to give to missions very early. The mother holds the baby's hand, with the penny in it, over the contribution box and gently shakes the little fingers till the money falls into the box; then she kisses the hand and the baby soon learns to think it a very nice thing to do.

Go 'long, Mr. Trouble,
As fas' as you can shoo;
Busy folks like us ain't got
No time to fool with you.