

Canadian Missionary Link

PUBLISHED IN THE INTERESTS OF

The Baptist Foreign Missions
of Canada.

APRIL, 1909

CONTENTS

	PAGE
Directory - - - - -	118
Editorial Notes - - - - -	119
Siamese Women and the Bible - - - - -	120
When Mohamaden Meets Christian - - - - -	121
Urco - the Inca Farm - - - - -	122
On the Border of Tibet - - - - -	123
Our Work Abroad - - - - -	125-128
Our Work at Home - - - - -	129-131
Young People's Department - - - - -	132

Canadian Missionary Link.

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171 Spadina Road,
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Canadian Missionary Link

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No. 8

NOTICE TO CIRCLES.

A Congress in connection with the Laymen's Missionary Movement, will be held in Toronto from March 31st, to April 4th. On account of the great numbers of men expected, the meetings cannot be open to women. However, two meetings for women have been arranged, one on Thursday, April 1st, in Convocation Hall, at 3.30 p.m., addressed by Mr. Robt. Speer, of New York, and Sir Donald Fraser, and one on Friday, April 2nd, at 8 p.m., when Mr. S. W. Wenner will show some views of foreign countries. These views are said to be very fine and will no doubt be very instructive. We hope that all our Baptist ladies who possibly can will attend these meetings. The place of meeting for Friday evening has not yet been arranged, but due notice will appear in the daily papers, and also be given from all the pulpits.

TO LINK SUBSCRIBERS.

In accordance with the new rule of the Board published in the Jan. Link, you are requested to pay so that your subscription should end with the Dec. issue. Therefore, if your label reads April 1909, please remit 18c.

At our last Board Meeting, a resolution was passed that all parties desiring to have our missionaries speak at their Associational or other meetings should correspond with the Home Secretary, Mrs. H. H. Lloyd, 396 Brunswick Ave.

MARIE C. CAMPBELL,
Rec. Sec.

EASTERN SOCIETIES PLEASE NOTE.

The Executive of your Board are very desirous that the Day of Prayer which will occur on April 1st, should be one of unusual interest and power. Will each Circle throughout this Convention, meet on that day for prayer, and pray definitely for a revival of missionary interest among our members, so that the funds necessary for our work, may be poured into the treasury during the next few months.

"Call unto me and I will answer thee, and shew thee great and mighty things which thou knowest not."

HELENA MOTLEY,

Cor. Sec.

The present residents of the home for missionaries on furlough wish to thank the unknown donors of a parcel, just arrived, containing sheets, pillow cases and other useful articles. Also the grateful acknowledgement of a beautiful quilt from the Young Ladies' Circle of Chester St., and one from Mrs. Burke, of Reaboro.

The current coin of heaven is lives of men. And that too will be reckoned the precious metal when the kingdom of God comes to the earth. Exchange your money into men; purified, uplifted, redeemed men. Buy letters of credit that will be good in Homeland, and in the coming Kingdom days of the earth, if you would be wealthy.—S. D. Gordon.

SIAMESE WOMEN AND THE BIBLE.

Mr. Carrington, at present in this country on furlough, writes:—

In the early seventies, when on a tour the writer offered a Siamese woman a portion of the Bible, those standing near by laughed, saying, "She is a woman." In that day few Siamese women were able to read, and must needs be laughed at when offered a book. Now by the scores, yes, by the thousands, they are able to read, and in Bangkok and outside towns and cities purchase thousands of our Scriptures and read them.

A few years ago the intelligent King of Siam abolished slavery in his country. Now from one end of the land unto the other there is no legal slavery. His Majesty, the present king willed that all born upon his birthday and after should not be sold or held in slavery, and now all are free.

Very pathetic is the story of the slave woman who was for some three years the nurse of our baby at Ayuthia. Mrs. Carrington laid down her price before her master, and he made her free on condition that she work it out. One day this woman spoke of reading the Scriptures. Mrs. Carrington said to her, "Why, do you read?" Her reply was, "I do." She used to lie down upon the matting before Mrs. Carrington's baby and read the Bible. When her husband and others went to the temple to make offerings before the idols of Buddha, she went not. She became a believer in Christ and was baptised by me. It was the testimony of her husband that she remained a Christian all her days. Her's was the most gentle, exemplary, godly life. Many years since she passed into the rewards of the righteous.

Then there is the evil of gambling. This has been substantially abolished

in districts outside of Bangkok. His Majesty has great reason to be congratulated upon this. Formerly, as now in Bangkok, the women of Siam were great gamblers in all these outside regions. The main place for this vice is a large mat of twenty or thirty feet in diameter. About this the gamblers sat or stood—forty, sixty, or a hundred in the circle, men and women. The mothers usually had their babies with them, asleep in their arms or crawling about the dirty floor imbibing the very atmosphere of the dreadful place into their little beings. Now in Bangkok it requires the Word of God and the grace of God to win these women and girls from this pernicious habit. It was nearly opposite one of these places one day that a woman came to me as I was out with the Scriptures and commenced to take some of them. Finally she said, "I want nine books. I have nine children and I want one for each child." I do not say she had been in the gambling house. I trust and hope she had not been there.

The little incident just told above shows how some of them are thinking of their children. As a rule these mothers love their children. "Mother, how many children have you?" "If she has many, at least eight or nine, she is much pleased to say so. Oh! for mothers who want one book for each of these nine. God bless them and bring them to a saving knowledge of his Son.

These women are worthy wives of their husbands, they are worthy mothers of their children, worthy sisters of their brothers, worthy daughters of their parents, worthy of their country. Not that they are perfect, nor even what they should be, and will be, under the spell and power of God's own Word by and by. Some of them are bad enough, none are

good enough, but thanks to God some of them are good and on their way to be better.

What traits of character are hidden in these bosoms and come forth at times!

One day while we were off in the country a Siamese woman came to us from across the fields with something rolled up in a cloth. It was a few pennies. She wanted to buy some books. She was told they were books that tell of Jesus. She replied, "That is just why I want them." She unfolded her pennies, and laid them down for the books. Mrs. Carrington gave her back her pennies, and paid for the books herself. What modesty this woman showed. Her motive was not discovered perhaps, but what there is in a motive!

Away up at Pak Nam Pho there lives a family, at least three of whom believe in the Lord Jesus. They obtained some of our books, and by the blessing of the Holy Spirit believed, without the help of man—the father, wife and daughter. The wife and daughter may have been helped some by the father. Many years ago, before the railroad ran up there, I was in that region on tour. I called upon those people, whom the Rev. Mr. Cooper had met before. I conversed with them upon the subject of the Christian religion, and furnished them with some books. At bedtime I retired to my boat for the night. I heard that daughter reading from the book of Genesis. Her voice rang out clear as a bell in the night. Some time after, when her mother and she had come down to Bangkok, some of us went up to where they were stopping. Her mother had gone out. But we had a delightful meeting of worship with the daughter.—Bible Society Record.

From the *Life and Light*.

WHEN MOHAMMEDAN MEETS CHRISTIAN: THEN?

By President John E. Merrill, Ph.D., of Central Turkey College, Aintab.

A watchword of the Turkish revolution is "Brotherhood." The first enthusiasm produced almost ideal expressions of this sentiment. But now the country is sobering down to the business of living together on the new basis. Has there been a change in this spirit, or do Mohammedans still really act as brothers, and are the Christians able to trust them?

As to the Christians, it has not been reassuring to see the stand taken by the Greeks. There is no doubt as to serious injustices done to Christians in the recent elections, but the resort to rioting in Smyrna and Constantinople on the part of the Greeks was a grave menace to public welfare. It was much to the credit of the Turkish leaders that they were able to bring this difficulty to a peaceful solution. In general the Greeks have been jealous of the special rights formerly granted to their patriarch. They felt themselves overlooked in the special attention paid to Armenians in the first days of the revolution. Recently the patriarch has withstood the demand that the Greek schools in Macedonia should make the study of Turkish compulsory and should acknowledge the authority over them of the Turkish government. In this connection it is, perhaps, significant that the member of the House of Representatives who has been elected vice-president is a Greek.

The Armenians have taken a more creditable attitude. All have recognized the injustices in the elections; but while they have deplored them deeply, many have felt that entire equality and right were not to be won in a day, and that it is best now to unite earnestly in effort to make the

future better. A representative committee in Constantinople have declared their decision to work in harmony with the Turkish League of Order and Progress, and have added that they could not come to any understanding with the Greeks until they had done the same. This puts the Armenians definitely in a separate position as regards the present constitutional movement, although there may be local variations of opinion.

Among the Turks signs are not wanting of a genuine change of attitude towards the Christian population. The government examines into reports of famine conditions in parts of the country inhabited largely by Armenians, Christians are urged to give full accounts of these conditions, and government aid is voted to the needy districts. It is for such reasons that the duty on wheat, barley, and other grains imported from Russia has been removed. An Armenian church in the interior is able now to complain to the government of the fact that property belonging to it has been absorbed into one of the royal farms and to ask for its return. An attack on a prominent Armenian has appeared in one of the Turkish papers in Constantinople, and the same paper has published also his reply. A Turk elected to the House of Representatives from Smyrna has surrendered his seat to an Armenian, feeling that in the elections, the Armenians were not given their rights. A daughter of the late Sultan Murad is planning for the establishment of a high school for girls, and asks three Greeks and three Armenians to serve on the committee formed for this purpose. A Turkish paper in Constantinople has printed the statement that those who shared in the oppression of the Armenians and in the massacres belonged outside the pale of Mohammedanism and even of humanity. The

Sultan has received personally at his palace the Armenian patriarch, Msgr. Izmirlian, in great state, and has expressed his sorrow at the past sad events and spoken of the assurance of peace and quiet for all citizens of the empire under the constitution. The Sheik-ul-Islam has declared that the Koran commands friendship toward Christians, and that there is no justification in it for calling the Christians "unbelievers." A prominent Moslem preacher in Constantinople has declared in a sermon, which has been widely spread through the empire, that the Christian population constitute a trust given to the Mohammedans by God, and that Moslem should guard the rights of Christians more jealously than their own.

The statement of the grand vizier, Kiamil Pasha, at the opening of the House of Representatives is indicative of the determined policy of the new government. He said: "It is most necessary that we should strengthen among ourselves these feelings of brotherhood and patriotism by exhibiting in all relations of life the practical significance of equality of rights, by opening our schools at all grades for all non-Moslem citizens, we and they sharing together in the undertaking, and by arranging for the participation of non-Moslems in the military duties of our army."

"URCO" THE INCA FARM.

Not far from the city of Cuzco, the old Inca capital, we have secured the long looked for farm and to-day Messrs Job and Payne, two of our missionaries, are at work on it. The cost was £3,400.

The farm house is 7,000 feet above the sea level and the punos some 3,000 feet higher.

Situated in the valley of Vilcamayu, covering a large area, it is admirably adapted for the purpose of evangelizing the poor, down-trodden Incas.

Mr. Allen Job writes from "Urco":—

"We are now occupants of the long-wished for farm, and are more than ever convinced of its value. It will stand inspection. On August 15th we took possession, and have about 10,000 to 12,000 acres of land in all, varying from beautiful river land to everlasting snow-capped peaks. The yards, etc., for cattle, sheep, and pigs are good, but our house is bad. With the farm we took over 150 head of cattle, 195 goats, 500 sheep, 25 horses, 4 donkeys, 94 alpacas, and 70 pigs, so you will see that we have a good deal to attend to. There are about 60 Indians on the farm, 16 to 18 of whom are working-men at our command. There are also a number of other families who feed their cattle on the punas, etc., and who are also practically at our orders.

"Since coming we have been busy cleaning the water-courses, irrigating, and during this last week, ploughing and sowing. This week we have had 11 ploughs at work, and next week expect to have 18 or 20. We are putting in maize and have been and still are very busy. We are at work by 5 a.m., and do not rest much until 9 p.m., but we are all well and happy—our faith is firm, our hopes bright, and our bodies strong. God has given us a great responsibility, and we ask for the earnest prayers of all in the establishment of this new work."

Those who had the privilege of hearing Dr. Harry Guinness' speech on Missions in South America, will remember his desired project that a farm should be purchased where the poor down-trodden Inca Indians might have a fair chance of doing

something for themselves, and be accessible to the gospel. We glean particulars from "The Neglected Continent."

ON THE BORDER OF TIBET.

By Rev. L. W. B. Jackman.

You may like to hear a little of what we saw and heard last spring up among the Abors, outside of British territory, in a country which has been regarded as practically closed to the white man. Permission having been finally secured from the government to go beyond the border, we started on March 9 in a native dugout of medium size, our party consisting of three boatmen, a Miri chief or head-man, my Nepali cook and myself.

After toiling up the many swift rapids of the Dihing for three days we reached Banjur, a small Abor village on the plains. We stayed here one night and held a stereopticon preaching service. The following noon my Miri chief, whom I had sent to Dambuk to announce my coming, having returned with men to carry up our baggage, we started for that large Abor village, about nine miles distant. The main village of Dambuk is situated on one of the lower foothills of the Himalayas and contains about 400 houses. By the time we had climbed to the top of the hill a large crowd was following us, or rather accompanying us, for they were on both sides and in front, as well as behind. One of the chiefs came to meet us and inquired whether I would stay in a private house or in the mushup (bachelor quarters). On my saying that I would be guided by their wish in the matter, he seemed much pleased and said they thought it would be better for me to take up my quarters in the mushup, as there the people would have a better chance to see me. So to that building I was conducted. It was a structure about 130 feet long and 20 feet wide, closed at the two ends and

one side and with its floor about three feet above the ground. Here the young unmarried men of the village sleep and it also serves as a public house.

Such a crowd entered this building with me that it was deemed best for me to go outside again, that all the people might have a good chance to see their visitor. So out in the open, surrounded by hundreds, I played the accordion for them, showed them a few large Sunday School pictures which I carried, and for the first time the gospel story was told in the mountain home of these Bor Abor people by the tongue of the white man. Each evening of my stay the stereopticon was brought into use, and the crowds which gathered were anything but quiet as they looked at the pictures with exclamations of wonder and enjoyment. We ate our meals with people packed around us on three sides watching how it was done. We retired for the night with the same good-natured gaze of curiosity upon us, and before it was fairly daylight in the morning people began to gather around our fireplace and watched us "roll out." Hundreds were given medicine, both in the mushup and in private houses to which I was called.

Three nights were spent in Dambuk proper and one day in Tebung, an offshoot of the main village; then, as the object of our visit seemed to have been accomplished, to establish friendly relations and open the way for mission work in these hills, we started on our return. Many were the invitations received to come again and especially glad was I when the most influential of the head-men said to me, "Come again next year, stay two or three months and we will build you a house." One of the head-men was in an ugly mood at first but thawed out before we left his house and became quite friendly. Presents of chickens, rice and eggs of considerable value were given to us. All this good will and hospitality, remember, was from a people whose country has been regarded as a closed one. But however closed it may still be to exploitation and commerce, I believe that for mission work the door is now ajar. Pray that it may be thrown wide open.—The Baptist Missionary Magazine.

"HIS PLAN"—A STRIKING THOUGHT.

Mr. S. D. Gordon, in one of his "Quiet Talks," uses the following striking and suggestive illustration. It was written in his unique and inimitable style. Read it thoughtfully and see if it does not stir your own heart:

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying, "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much." with an earnest look into that great face. "Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling. "And do they all know about it?" "Oh, no; only a few in Palestine know about it so far." "Well, Master, what is your plan? What have you done about telling the world that you have died for them? What is your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others lives to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story, and has felt the thrilling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, "Yes—but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century get so bdsy about things—some of them proper enough, some of them may not be so proper—that they do not tell others, what then?" and his eyes are big with the intensity of his thought, for he is thinking of the suffering, and he is thinking, too, of the difference to the man who hasn't been told—"What then?"

And back comes that quiet, wondrous voice of Jesus. "Gabriel, I haven't made any other plans—I'm counting on them."—The Foreign Mission Journal.

Our Work Abroad.

TWO RECEPTIONS.

Nundoor, Jan. 30, '09.

Walking along the hot, dusty street of a small Indian village, we enquired for our Komsali (goldsmith) friend. It is quite easy to miss one's way in these streets and quite often we must ask our way in a village we do not visit often.

A small boy directed us, and we were very cordially received. After talking for awhile our friend said, "Last time you were here you did not accept my invitation to a meal, you surely must this time." and then began to ask how he should have the rice cooked for me. The Bible Women and I went to visit some other houses, then came back, and after a little while, he said the food was ready. He then placed two small stools in a verandah room, one for us to sit on, and on the other a leaf plate, upon which he served rice, cooked in milk. Some mango pickle was brought, but I did not care to mix pickles and milk. My fingers had to do duty for a spoon, and although rather awkward, managed to clear my plate.

After I finished, the two Bible Women were served to rice and curry, ghee and pickles. There were no dishes to wash, for the women gathered up our plates and carried them out into the street, when they went to wash their hands. Some dog would come along and enjoy licking off the few grains of rice sticking to them.

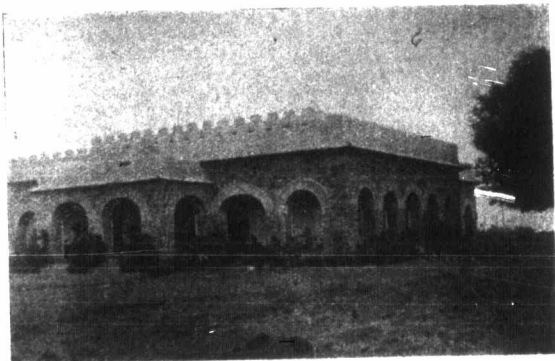
Before leavin~ I asked if we might have prayers and as no objection was raised, we sang a hymn, I read part of Rev. 7, and Martha and I prayed. Quite a number had gathered in the room, amongst them, this man's guru, and all kept quiet. As we came

away thanking him for his kindness, he said he felt our visit was a blessing to his house.

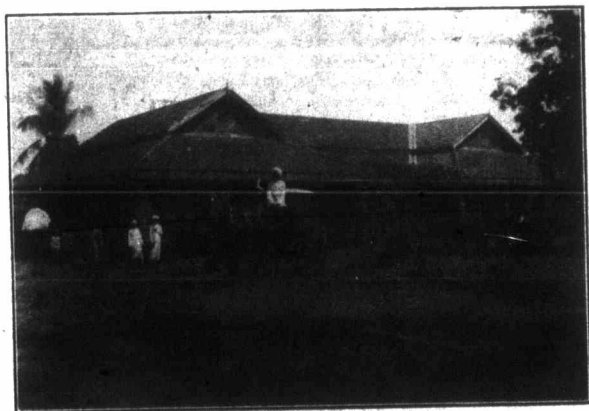
Reception No. 2:

It was in a new village and we had to make friends. Several women were under a tree as I came into the village street. They were frightened and picking up their baskets began to run away. However, one ventured to ask us into her yard, and soon a big crowd gathered and listened well. Soon we saw a Brahmin widow standing by the door, and she asked us to come to their street afterwards. We did go, and a small boy escorted us saying some young women were waiting for us. We were so pleased to see two bright, pretty girls, one of whom had seen Miss Morrow in Narsapat nam. Scarcely had we got seated, before some message came from the Brahmin school teacher, that sent these girls fairly flying into their house, and excuses were made for the widow who had wanted us to come. There was nothing to do but get up and leave. As we came along, that teacher was waiting for us and very curtly said, "We want none of your teaching on this street. This is the Brahmin quarter and you may go. It was not a time to argue, so I just remarked, "We did not come on our own errand. Its God's message we have brought and if you send us away the responsibility is yours." How my heart ached for the children of that village. What does he care for any of them outside of the Brahmin children. I could not help thinking of our teachers in the home-land and of the loving interest they take in the children.

We turned our steps to the Mallapilly and, while talking there, a little



Pithapur Hospital—Dr. Smith's Hospital.



The Harris Bungalow, Cocanada.

Brahmin came and stood on the dividing line. Three times a Brahmin came and warned her not to step over. She waited till we came out and then asked for papers, saying she would hide them and read them at night. Dear little girlie! How often I shall think of her. Seetharamma.

Your loving friend,

ELLEN PRIEST.

**EXTRACT FROM RECENT LETTER
FROM MISS McLAREN**

IN CAMP.

I am just back to the tent, after my day's work. The spirit of perversity seemed to possess the people to-day and no one would listen. Last year, this village seemed interested, but to-day the men who insist that we must show God to them before they believe, and the men who declare that God causes us to sin, and the men who swear that God is one and everything is that one, were let loose and we met them every where. We did not find a single listener to-day. At last we were called to a Brahmin house. They set us down in the dust, listened for a few minutes, then went inside and sent us out a half anna (one cent) by a servant! I said we never accept offerings and as that seemed the last straw, we got up and left. What strength of heart one needs to keep faithfully and cheerfully at it in spite of every adverse wind. Pray for us much. I know you do.

Later. We are now in Vallur. Our caste girl's school here is in a good, flourishing condition, thanks to our capable, earnest head mistress. 70 names are now on the roll—45 to 50 in daily attendance. I tell you the school has an influence. I had a ser-

vise there Sunday afternoon—was with the Christians in the morning. The girls were so interested. They are well taught in the Bible and their knowledge is accurate. As this is the living Word, we cannot but believe that it will bear fruit in their hearts and lives.

The officials and caste men here are very polite, and some of them really friendly. There are two bullock coaches ready for me any time I care to send for them. I need one in making calls on Saturday. Government has opened a model farm here and the man at the head of it, a Naidu, is very friendly. I called on his wife. They both received me and though she sat on a mat while he sat on a chair, they both talked pleasantly to me and to each other. It was nice to see her so free in his presence. She can read and played real tunes for me on a very small harmonium. I cannot say it was musical. It was very loud and squeaky, but she liked it. I called on the family of the Chairman of the Village Union. He was quite a student in his day. Is a fine old man, just and upright, but alas, is a leper, and will surely have to resign his office before long.

The Tamadar, an enlightened Brahmin, is fully in sympathy with real reform and very helpful. He cares for the school as if it were his own and is always kind to us. I am having the gates put up in our compound just now and he offered to send a mason to do the work—will arrange about rates and everything. How I wish there were more such upright, kind men in India and how I wish they were Christians—real followers of the Lord Jesus. I try to give them the Word in every way I can, but they already know Christ's Claims so well. It is the Spirit's work in their hearts that is needed.

PEDDAPURAM

Extract of letter from Mrs. McLeod. We have had a good year. There were one hundred and forty-one baptisms, and a widening, deepening interest all over the field. Since beginning of the New Year, forty-seven converts have been baptised and to-morrow there will be others, and we are hopeful and encouraged, and full of gratitude for all that our eyes have been permitted to see of the Spirit's working in the hearts and lives of these people.

This afternoon a near-by school came to me for examination, and after the examination was over, sixteen boys and girls recited 1 Cor. 13, Pa. 1, Ps. 23, the beatitudes and Commandments.

At our last camp, eleven women recited 1 Cor. 13—the whole chapter, almost without a mistake, not one of them can read, and the man who taught them—the only Christian in the village who can read at all, just knows enough to spell out the words. His pride in those women as they recited was pathetic.

This is one of the things I have been trying to do—get the women to learn portions of Scripture. Only a few of the women of our churches can read, and though they are finding it very difficult to learn a whole chapter they are doing it, and more than one has told me how the words she had learned helped her.

I began by having Isaiah 53:4,5,6 taught all over the field, and not long ago a woman who was being examined for baptism, was asked to tell what the Lord Jesus had done for her. With tears rolling down her face she recited the 4th, 5th and 6th verses of Isa. 53. I wish you could have seen her and heard her! There were not many dry eyes in the meeting when she finished.

INDIA.

IN a land where snow and frost are strangers, Christmas surroundings must needs be very different from those to which we in the home-land are accustomed; nevertheless Christmas is a day which is celebrated by our missionaries in India and the native Christians with much joy and a good deal of festivity. At Yellamanchili, Tuni, Vuyyuru and Akidu happy reunions of missionaries occurred, and the new missionaries found in these much that contributed in dispelling the home-sick longing for loved ones so far away. At Yellamanchili the Woodburnes were most happy in entertaining the Bensens, Timpanys and Stillwells of Sanulcotta, all McMaster graduates.

All who are interested will be glad to know that the Annakapilli field has again been turned over, with former boundaries unchanged, to our Board by the L.M.S., who have for some years claimed a part of it as belonging to their field. This may again be occupied as a separate station in the near future.

The work on the Yellamanchili field is in a very encouraging condition. Large numbers of enquirers are reported by the workers from almost every part of the field, and numbers are asking baptism.

The new Mission Bungalow at Narasapatnam is in process of erection. The foundations are laid and materials for the superstructure are being procured as fast as funds will permit.

THE VALUE OF A LEPER'S PRAYER.

Miss Hatch writes: "One Hindu lady has such faith in the prayers of the lepers, that she has sent to them to make special prayer for her husband that he may be converted. She is believing herself, but her husband is quite opposed to Christianity, and she longs for his salvation."

Our Work at Home.

CIRCLE REPORTS.

LONDON.—The annual Thank-offering of the Adelaide St. Mission Circle was held in November in conjunction with the Union Circle meeting and was a really enjoyable, and we trust, profitable meeting. The afternoon session at 4.30 was opened with a short prayer service and a most helpful Bible reading by Mrs. (Rev.) A. J. Vining, of Talbot St. Church. Mrs. (Dr.) A. W. Woodburne, recently returned from India, then gave a vivid, soul-stirring and intensely interesting address, dealing chiefly with the different classes of women in India, their lives and environment, but all with one great and ever-present need—the light of the glorious gospel of our Lord Jesus Christ; and appealing most earnestly for more earnest, constant and united prayer, more giving which costs something, more earnest endeavor to go or send the light of life to those who are going out into eternal darkness in such myriads, unless we hasten. The feature of the evening session was a thrilling address by the Rev. Stackhouse. In language and earnestness, which must have penetrated through any armor of indifference and ease, he threw our responsibility to the soul-starving multitudes in India and Bolivia and the Great West upon us in great sword thrusts. Surely the messages of that day must bear fruit in this new Year. Our Thank-offering amounted to about \$40.00, equally divided between H. and F. Missions.

In January we had our Crusade Week, preceded by a special prayer service. Willing workers visited all the women of our church who do not belong to our Circle, and as they went

prayerfully and gladly to this work, though the number of recruits is not as large as we had hoped for, we feel sure a blessing will follow.

In March we expect to have an open social evening at the home of the pastor, when two of the young men of our Young People's Mission Band are to provide the programme. We are looking forward to this meeting with great expectancy. Recently we have inaugurated a Missionary Library, Woman's Mission Circle and Young People's Band jointly. From this we expect much added interest and intelligence. Prayerfully, hopefully, gladly, but with a greater weight of responsibility than we have ever felt we have entered on this New Year. May it bring glory to our Lord is our constant prayer.

LONDON, TALBOT ST.—The fourteenth annual Thank-offering meeting of our Circles was held on Tuesday evening, January 26th. Our president, Mrs. C. Hennigar, occupied the chair. With her on the platform were Dr. Perry, the speaker of the evening; Mrs. F. Hazelgrove, who read the Scripture; Mrs. J. B. Campbell, Director of our Association, and our pastor's wife, Mrs. A. J. Vining, who spoke briefly in her usual convincing way, of the importance and magnitude of our Woman's Work, and of our coming Crusade. The choir was present. Mrs. Mills and Mr. Webster sang solos and our music throughout was bright and inspiring. In his address on "The Supreme Obligation of the Hour," Dr. Perry showed that the supreme obligation was to give the gospel of our Lord Jesus Christ to all men in this generation. This would mean for each one of us a consecrated life, the in-

dwelling presence and power of the Spirit, a living out, or giving to the world this power received, and as a result victory and the reward of work well done. This reward will mean more work for the workmen to be done with an earnestness that will convince men of the reality of our beliefs as we live our ideals, not worship them. The wonderful pictures of the anointing of Jesus by Mary, and the giving of the birthright blessing by Isaac were so vividly presented and the frequent bits of humor so interspersed that we were quite unconscious of the passing hour. We trust rich results will follow in a deeper and fuller consciousness of our duty to God and to our fellowmen. The keen appreciation of the Circles and congregation of Dr. Perry's coming to us from his busy field in Toronto was voiced by our president in her opening address and by a hearty vote of thanks, moved by our pastor, and seconded by Mr. John Holman. The offering received was \$68.22, to be divided between Home and Foreign Missions. Our pastor closed by prayer a meeting long to be remembered by those present.

A. L. O.

BAND REPORTS.

ST. CATHARINES.—The Gleaners' Mission Band of Queen St. Baptist Church held an entertainment on Jan. 28th. The program consisting of dialogues, recitations and music, mostly of a missionary nature, was given entirely by the members of the Band. A few weeks previous to this small sacks were given to the members and they were asked to put self-denial offerings in them and return them the night of the entertainment. At the same meeting a committee was appointed to collect old rubbers and sell them. The con- verer of this committee reported at

the entertainment that they had received \$1.25 for the rubbers and handed the amount to the president, Mrs. McTavish. This, with the money brought in the sacks and the open collection, amounted to \$19.84.

JINKIE CRUIKSHANK.

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

Receipts from Feb. 16th to Mar. 15th, 1909.

(Inclusive.)

GENERAL ACCOUNT.**CIRCLES.**

Toronto, Jarvis St. (\$26 for lepers) \$59.70; Listowel Thank-offering, \$4.00; Port Burwell, (85.75 Thank-offering), \$10.75; Toronto Pape Ave., \$3.00; Toronto Western Church (\$1.00 for lepers), \$13.16; Boston (\$11.00 Thank-offering), \$12.75; New Liskeard Thank-offering, \$7.00; Paris, \$9.00; Haldimand (\$1.25 Thank-offering), \$2.00; Kenora, \$2.50; Parkhill, \$4.00; Brantford Calvary Church (Thank-offering, \$5.00; Aylmer (\$16.00 to complete Life membership), \$28.00; Iona Station, \$3.00; Whithy, \$2.75; Parry Sound, \$2.00; Hamilton, Herkimer St., \$5.00; Ingersoll, \$6.95; Peterboro, Murray St. \$25.25; Toronto, Memorial, \$5.00; Atwood, \$1.55; Brantford, Immanuel Church ("Gleaners") for lepers, \$5.00; Brantford, First Church, for Miss McLeod, \$50.00; Toronto, Kenilworth Ave., Thank-offering, \$8.00; Simcoe, Thank-offering, \$6.00; Watford, \$4.00; New Sarum, \$2.50; Galt, \$4.90; Brantford Immanuel Church Thank-offering, \$11.75; Toronto Walmer Road, \$6.87; Toronto Bloor St., \$49.07; Toronto First Ave., \$19.22; Toronto First Ave., Y.L., for P. Peter and his wife, \$45.00; Markham Second (\$4.50 Thank-

offering), \$9.45; Port Colborne, \$3.75; Kingsville, \$6.00; Whitevale, \$7.25; Fingal, \$1.50; Jaffa, \$2.00. Total, \$454.68.

BANDS.

Toronto, Jarvis St., \$4.13; Hamilton Barton St., \$2.00; Toronto Immanuel Church, \$3.30; Hamilton Wentworth St., for "P. Amamma," \$17.00; Toronto College St., for "K. Yusudus," \$5.00; Brantford First Church (\$17.00 for student), \$20.00; Kingsville M.B. and B.Y.P.U., for M. Paul, \$6.00; Fort William, for Premavati, \$20.00. Total, \$77.43.

SUNDRIES.

Toronto Century S.S. Bible Class, for "A. Mangamma," \$17.00; Collection, Union meeting Toronto Circles, \$5.80; St. Thomas, jr. B.Y.P.U., sale of post cards, \$2.50; One-half surplus Convention receipts, \$24.20.— Total, \$49.50.

Total receipts during the month, \$581.61.

DISBURSEMENTS.

By General Treasurer—on regular estimates for India (including \$11.11 in addition), \$604.19; Ramachandrapur Bungalow wall, 11.95; Furlough allowances for Misses Selman and Hulet, \$66.66; Extras, lepers—Toronto Dovercourt Road M.C., \$1.00; Grandma Robinson's "Curiosity Box," \$1.00; Toronto Jarvis St. M. C., \$26.00; Toronto Western Church M.C., \$1.00; For extra Bible-woman "Julia" at Samal-kot—Toronto Kenilworth Ave. M. C., \$20.00. Total, \$821.86.

Total receipts since Oct. 20th, 1908, \$3,650.90; Total disbursements since Oct. 20th, 1908, \$5,157.98.

SARAH J. WEBSTER,

Treasurer.

324 Gerrard St., Toronto.

TREASURER'S STATEMENT.

Receipts from Dec. 11th to March 6th, inclusive.

CIRCLES.

Breadalbane, \$2.00; Winchester, \$3.00; Perth, \$8.00; Cornwall, \$4.90; Thurso (part Thank-offering), \$4.54; Ottawa, 4th Ave. Church, to make Mrs. R. R. Mackay life member, \$25.00; Kingston, 1st Church, \$5.00; Ottawa, McPhail memorial Thank-offering, \$15.00; Renfrew, \$5.00; Brockville, \$10.00; Ottawa, 1st Church, for Miss Woods' Bible woman and regular fees, \$38.00; Ormond, \$2.25; Smith's Falls, \$15.00; Osnabruck (\$4.00 Thank-offering), \$9.00; Quebec, \$25.00; Vankleek Hill, \$11.00; Olivet, Montreal, Bible women's houses, \$3.00. Total, \$185.69.

BANDS.

Rockland, support student, \$15.00; Quebec, Willing Workers, support student, \$15.00; Clarence, \$8.00; Delta, \$3.00; Westmount, support "Pearl Mercy," \$9.00; Perth, Young Helpers, support student, \$30.00; Grenville, \$3.50. Total, \$83.50.

SUNDRIES.

Miss Jenny McArthur estate, half-yearly amount, \$33.67; Jenny McArthur estate, 6 months' insurance, \$6.48; Kingston, 1st Church, S. S. support boy in India, \$17.00. Total, \$57.15.
Total from Circles, \$185.69; total from Bands, \$83.50; total from sundries, \$57.15. Total, \$326.34.

JESSIE OHMAN,

Treasurer.

Young People's Department.

A LETTER FROM JAPAN.

THE postman brought a letter from Japan to our house recently. It had five stamps on it of different colors. They were at once "spoken for" by our stamp collector. The letter had a painted picture at the top of the sheet of men carrying a long pole, from which was suspended a hammock with cushions in it. Two young girls in Japanese dress were sitting one at each end of the hammock and being carried through the streets. This sort of conveyance is called a "Kago." Perhaps you would rather ride in a "jinrikisha." It looks like a large baby carriage and is drawn by one of the men. Sometimes he is so strong that he can go fifty miles a day. The name of this carriage means "man power cart." Shall I tell you how it came to take the place of the "Kago"? In 1870, one of the missionaries had a very sick wife. He wanted her to be able to go out for a ride in the fresh air, but was afraid of the jolting she would get in a kago, so he showed the picture of one of our baby carriages to a clever Japanese carpenter, and asked him to make one big enough for his wife to ride in. The Japanese people were so delighted with the way he did this, that they wanted a ride too. Now, the jinrikisha is used in some parts of India and China, as well as all over Japan. The lady who wrote this letter from Japan does not like the kago, says she much prefers walking. You see she is a Canadian girl, from Ottawa, and is now making her home in Japan. She says, "I climbed an active volcano last summer, and looking into

the crater, saw the earth red hot. Look in your grate when the coals are all aglow, and you will see the same as I saw in the crater. The roar was like a blasting furnace, and one was nearly suffocated by the fumes of sulphur that escaped. There has been so much history made in Japan since we came, that life is full of interest. The Japanese Crown Prince and the Crown Prince from Korea, recently exchanged visits. The last named, only eleven years of age, has decided to stay and be educated in Japan. There were great crowds in the streets of Tokyo the day he came. A great many people from all nations are in Japan now. On Christmas day around our table were gathered representatives of Canada, United States, Austria, Denmark, Norway, Australia, England, Wales and Japan. No one seemed surprised for there was really nothing unusual in such a gathering. We are wonderfully safe in Japan. A white woman can go alone anywhere and never even receive a rude look. "One missionary found the Japanese worshipping sun and moon, living and dead heroes, idols both great and small, even pictures of horses, monkeys and foxes. After some of them had learned to love Jesus Christ, they threw away their idols, so the missionary sent a good many to a museum at Yale College. One of them was a jolly old fellow, with a fish under his arm; another was a little fat man sitting on his rice bags; another was a pleasant looking idol, always smiling, while another had ever so many hands so he could play on different musical instruments at once. There are many books written about Japan, and I hope my boys and girls will read some of them. They will make you glad that you were born in Canada.

SISTER BELLE.

358 McLaren St., Ottawa.