

"We shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA



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Canadian Missionary Link.

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The restless millions wait
The light, whose dawning
Maketh all things new.
Christ also waits,
But men are slow and late ;
Have we done all we could ?
Have I ? Have you ?

—Selected.

RESOLUTIONS OF THE MISSIONARY CONFERENCE AT AKIDU.

"To the Women's Board of Ontario, West : Whereas in the Providence of God it has pleased him to remove from our midst our loved worker, Miss Simpson ; and whereas the very welcome arrival of Miss Jones leaves the number of our lady missionaries only the same as it was before ; and whereas in order to cope with the work already in hand, not to speak of the thousands of homes in all our different fields not yet entered by a missionary, and where there are tens of thousands of women perishing for the want of the knowledge that, humanly speaking, may only reach them through us, two new lady missionaries are most urgently needed.

"Be it resolved that we reiterate our request made at last Conference with renewed prayer and great earnestness that at least two ladies besides the one already estimated for be sent in order to be with us, if possible, by October 1st.

"We would further request that this appeal be made known to all the women of our Churches and Circles through the Baptist and the Link and by other means, so that these workers may be found and the money for their support provided.

"We beg leave to ask that communication may be made with the Eastern Board, as to how much they will assume and to say that we are urging the Eastern Board to share in the responsibility and to communicate with you in reference to either assuming the support of Miss Morrow or of some other lady."

"To the members of the Women's Board of Eastern Ontario and Quebec : Whereas there is a great and pressing need of two new workers

in addition to the one already estimated for by the Women's Board, West, to overtake the work already in hand and to extend it into hundreds of villages not now touched.

"Be it resolved, that we earnestly request that the Eastern Board very kindly take into their earnest consideration the support of one more lady missionary, either of one already in the field, after communication with the Women's Board, West, or of a new one who may be sent."

This is a strong appeal and can we not rise to the occasion ?

A union meeting of the Mission Circles will be held at Walmer Road Church April 16th. A good program is prepared and a large attendance hoped for.

The missionaries who are returning home this year are : Dr. and Mrs. Woodburne and two children, Miss Selman and Miss Gertrude Hulet, M.D. They expect to sail by the North German Lloyd S. S. Prinz Ludwig from Colombo, April 5th, and after spending a week or two in England and on the continent expect to reach Montreal about the middle of May.

Miss Jessie Allyn, M.D., has been appointed to Vuyuru in Dr. Hulet's place and correspondents will please notice the change.

Dr. Smith has moved from Cocanada to Pithapuram to take charge of the new medical station. Rev. A. S. Woodburne, B.A., and wife have removed to Yellimanchili to take charge of the work while his brother, Dr. Woodburne is home on furlough.

We are very thankful to know that Mrs. Woodburne and Miss Jones are convalescing from typhoid fever. It has been a serious disappointment to Miss Jones to be laid aside when she was so eager to commence the study of the language.

"But oft through ways we have not known,
God leads His own."

FED BY RAVENS.

MRS. Howard Taylor related some time since the following experience of one of the Chinese converts:—

"Soon after Mr. Li's conversion he heard an impressive sermon from Mr. Stanley Smith upon the words, 'Covetousness which is idolatry.' He was greatly concerned to think that, having given up idolatry, he might be betrayed into the same sin through allowing a covetous spirit to have any place in his heart. To avoid this danger he determined to keep no money of his own and to possess no property. His little house and farm he handed over to his nephew, and devoted himself entirely to making known the Gospel, sustained by the simple hospitality of those to whom he ministered, and to whom his prayers brought help and healing for body as well as soul. His labors were wonderfully owned of God, and resulted in building up a church in the Yohyang district, which he has long shepherded with loving care. As time went on he opened a refuge for the cure of opium smokers, and in this way also was made a blessing to many. This work, of course, could not be carried on without expense, and there were times when supplies ran short, and dear old Li was enabled to prove in very special ways the faithfulness of God.

"After some years a breath of what we may call, perhaps, 'higher criticism' reached this far-away province, and the old man heard in connection with the story of Elijah's being fed by ravens that they were not real birds that brought the bread and meat, but some kind of dark-skinned people, probably Arabs, who shared with him their supplies, for it was absurd to suppose that birds would ever act in the way described. It would be miraculous. But this way of explaining the matter did not at all commend itself to the old man's simple faith. Miracles were no difficulty to him. He had seen far too often the wonder-working power of God put forth in answer to prayer. And, besides, in this very connection he had an experience which no amount of arguing could gainsay. The story has been so carefully verified on the spot, by Mr. Lutley and others, that one has no hesitation in passing it on, strange as it may seem to our ears.

"At one time, in his refuge work, old Li had

come to an end of all his resources. There were no patients coming for treatment; the refuge was empty; his supplies were exhausted, and his faith was a good deal tried. Quite near by, in the large temple of the village, lived a cousin who was a priest-in-charge, and who when he came to see his relative from time to time would bring a little present of bread or millet from his ample store. The old man on receiving these gifts would always say, 'Tien-Fu-tih entien'—'My Heavenly Father's grace'—meaning that it was through the care and kindness of God that these gifts were brought. But the priest did not approve of that way of looking at it, and at last remonstrated:

"Where does your Heavenly Father's grace come in, I should like to know? The millet is mine. I bring it to you. And if I did not, you would very soon starve for all that He would care. He has nothing at all to do with it."

"But it is my Heavenly Father who puts it into your heart to care for me," replied old Li.

"Oh, that's all very well," interrupted the priest. "We shall see what will happen if I bring the millet no more." And for a week or two he kept away; although his better nature prompted him to care for the old man whom he could not but esteem for the works of mercy in which he was constantly engaged.

"As it happened, this was just the time in which dear old Li was specially short of supplies. At last there came a day when he had nothing left for another meal. The refuge was still empty, and he had not the cash to buy a morsel of bread. Kneeling alone in his room, he poured out his heart in prayer to God. He knew very well that the Father in heaven would not, could not, forget him; and after pleading for blessing on his work and upon the people all around him, he reminded the Lord of what the priest had said, asking that for the honor of His own great name, He would send him that day his daily bread.

"Then and there the answer came. While the old man was still kneeling in prayer, he heard an unusual clamor and cawing and flapping of wings in the courtyard outside, and a noise as of something falling to the ground. He rose and went to the door to see what was happening. A number of vultures or ravens, which are common in that part of China, were flying about in great commotion above him, and as he looked up a large piece of fat pork fell at his very feet. One of the birds, chased by the

others, had dropped it just at that moment on that spot. Thankfully the old man took up the unexpected portion, saying, 'My Heavenly Father's kindness.' And then glancing about him to see what had fallen before he came out, he discovered a large piece of Indian meal bread, all cooked and ready for eating. Another bird had dropped that also; and there was his dinner bountifully provided: Evidently the ravens had been on a foraging expedition, and, overtaken by stronger birds, had let go their booty. But whose hand had guided them to relinquish their prize right above his little courtyard?

"With a wondering heart, overflowing with joy, the old man kindled a fire to prepare the welcome meal; and while the pot was still boiling, the door opened, and, to his great delight, his cousin the priest walked in.

"Well, has your Heavenly Father sent you anything to eat?" he somewhat scoffingly inquired, saying nothing about the bag of millet he had brought, carefully concealed up his sleeve.

"Look and see," responded the old man, smiling, as he indicated the simmering vessel on the fire.

"For some time the priest would not lift the lid, feeling sure there was nothing boiling there but water; but at length the savory odor was unmistakable, and, overcome by curiosity, he peeped into the earthen pot. What was his astonishment when the excellent dinner was revealed.

"Why," he cried, "where did you get this?"

"My Heavenly Father sent it," responded the old man gladly. "He put it into your heart, you know, to bring me a little millet from time to time, but when you would do so no longer it was quite easy for Him to find another messenger." And the whole incident, his prayer and the coming of the ravens, was graphically told.

"The priest was so much impressed by what he saw and heard that he became from that time an earnest inquirer, and before long confessed his faith in Christ by baptism. He gave up his comfortable living in the temple for the blessed reality that now satisfied his soul. He supported himself as a teacher, became a much respected deacon in the church, and during the Boxer troubles of 1900 endured terrible tortures and finally laid down his life for Jesus' sake.

"Oh, dear friends, we are dealing with the living God to-day just as really and truly as

did Elijah and the saints of old. I have told this incident at some length just to bring home to our hearts a fresh realization of the blessed fact that what He was, He is. Our Heavenly Father is unchanged. He acts on the same principles still."

"But my God shall supply all your need according to His riches in glory by Christ Jesus."—Phil. 4: 19.

"God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. 9: 8.—China's Millions.

THE DAWNING ERA OF MISSIONS IN CHINA.

By Rev. Frank Rawlinson.

Christianity is rapidly becoming a world religion. True to its genius it has steadily refused to recognize any bounds to its field of labor and with equal sturdiness denied to other religions any special right to any people or place. This splendid persistence in pushing its claims to world acceptance is due to the conviction in the hearts of its supporters that its message is superior to any other. This irresistible expansion, this movement towards spiritual "imperialism" has brought with it new and ever changing conditions and heavier responsibilities. Christianity has done much for individuals of all races and tongues. The time is rapidly coming when its claim to being the best religion for the world will be put to the test. For this testing some of the ancient religious systems are preparing. Even though all the ancient cults, philosophies, and faiths could and would line themselves up against the propaganda which is crowding them out of their birth places, we have no need to fear. The truth cannot be driven back, and yet though we can be fearless, we cannot afford to be careless; any opponent at bay will fight the harder.

This expansion of Christianity is the result and essence of the missionary enterprise. In our further discussion we limit the term Christianity to Protestant Christianity. Once the missionary enterprise had to struggle at home for breath; now it staggers under the weight of its tremendous responsibilities and growing opportunities abroad. With this pushing out of the outer circle of its activity, Christianity has grown stronger and sturdier at the centre. Where formerly the missionaries were not decently tolerated, they have come to play a

leading part in the social and political, as well as the religious life of their adopted lands. From being indifferent, the churches have developed a far-reaching enthusiasm. It was once thought that those men who promised to be of only indifferent use at home, were sufficiently strong for work in heathen lands. But now the churches send as many as possible of their strongest men. The missionary enterprise is occupying a place of honor, not only among the churches, but even among men at large, many of whom now look upon it as one of the greatest achievements of men on behalf of their fellows.—The Foreign Mission Journal.

MISSION WORK FOR MOSLEMS.

A noticeable fact in all missionary activities to-day is the growing sense that we must make far greater efforts to win for Christ those who now follow the faith of Mohammed. This is to-day by far the strongest organized opponent of Christianity, and "this alone, among the religions of the world, can claim to have met and vanquished Christianity."

We are apt to think of the Moslem world as meaning Turkey, with perhaps Arabia and Persia. But that idea is entirely inadequate. "Islam in its present extent embraces three continents and counts its believers from Sierra Leone in West Africa to Canton in China, and from Tobolsk, Siberia, to Singapore and Java.

At the time of the annual pilgrimage Mecca has a population of about sixty thousand, and among them are representatives of every nation under heaven." King Edward rules over eighty million Mohammedans in Asia and Africa, and other Christian sovereigns over as many more. We in the United States must count at least three hundred thousand Moslems in the Philippines as our fellow-citizens. The Sultan of Turkey reigns over less than sixteen million, and all other Moslem rulers control only twenty-three million. So that the overwhelming balance of power over these fierce "faithful" ones is in the hands of Christians.

They feel this, and their leaders are very bitter, and make the task of those who rule over them in India and Africa very perplexing. They threaten to take the sword again in behalf of their faith, and outbreaks here and there are common.

They are sending out missionaries too, and are taking possession of many districts once pagan. Ten million low-caste people in Bengal

have become Moslem in the last few years, and on the west coast of Southern India many have adopted that faith. Their missionaries are active in Borneo and the East Indies, and in both East and West Africa they have had great success. "They form societies to defend Islam, they establish presses to send out literature to propagate their faith, and copy missionary methods and engage Moslem preachers to counteract the work of Christian missions." Many of these missionaries are laymen, merchants, travellers and artisans; indeed in a sense the laity are all preachers. They proclaim their creed from the housetop and carry their Koran everywhere, though 80 per cent. of them are illiterate. All ranks of society are propagandists. They do this for Mohammed, shall we not do as much for our Saviour in the spread of Christianity? When we remember that it is far harder to bring a Moslem than a heathen to accept Christ, is not all this a challenge and a stimulus?

Many facts give us cheer. In God's good providence the Bible is already printed and widely distributed in twenty languages spoken by Moslem peoples, whereas the Koran is practically confined to Arabic, and read by comparatively few. Medical missions bring numberless openings for telling the gospel, and thousands of Moslems are dissatisfied with their old faith.

In 1906 sixty-two missionaries for twenty-nine societies in Europe and America gathered at Cairo to confer concerning the Mohammedan world. They sent out an appeal asking that more laborers specially trained go out, that more literature be distributed among Moslems, and that systematic plans be made for opening new centres of work. The women delegates sent an additional appeal to Christian women in behalf of their one hundred million Moslem sisters, saying in view of their physical, mental and spiritual suffering, "each part of the women's work needs to be widely extended, trained and consecrated doctors, teachers, workers in the villages, an army of those with love in their hearts to seek and save the lost."—Life and Light.

MISSIONARY RESULTS [ON THE CONGO].

Twenty-five years ago there was not a native Christian in all Kongo; now there are over 2,500 baptized members of the native churches,

and as the languages have been reduced to writing, translations of God's word made, and many agencies set to work, the increase of the future must eclipse that of the past.

Twenty-five years ago no native knew how to read or write; now thousands of men and women read God's word, and there are over 8,500 boys and girls in our day schools.

Twenty-five years ago no Kongo language had been reduced to writing, and there was no Kongo literature; now seven languages have been mastered, and more or less of God's truth has been translated into them, besides a great number of other books.

Twenty-five years ago the witch-doctor held sway over the hearts and minds of the people, and cruel, dark customs fettered them; now, where missions have been at work, the power of the witch-doctor has been broken, and superstitious and cruel customs so eradicated that young men hear with surprise about the strange deeds of their fathers.

Twenty-five years ago the gospel was preached stammeringly at three or four places by missionaries who were then just gaining glimmerings of a new language; now the gospel is declared daily in seven different languages, at nearly 350 stations and outposts.

Twenty-five years ago natives grasped at everything that came in their way, and selfishly held fast to what their fingers closed upon; now the native Christians give heartily toward the missionary work of their districts. Those who know the poorness of the people marvel at their generosity. To God be all the glory.—Rev. John H. Weeks, in *Missionary Monthly*.

A MOSLEM, A CHRISTIAN, AND A MARTYR.

Mirza Ibraheem was a Moslem in the region of Khoi. He was led to Christ by a helper there, and when it was known he was a Christian all his property was confiscated and his wife and children were taken from him. He finally had to flee for his life to Urumia, where the American Mission made him a small allowance in return for some writing done. Then it was found he was giving away half of his earnings to the poor and preaching as best he could to Moslems in the city.

Finally he felt it his duty to preach openly, although as he himself said, he knew it meant death. But said he: "Someone must die, let it be me." Preaching in the villages, he was soon arrested and brought before the governor. Ask-

ed if he had "turned a Christian," he said, "Yes," and was then tortured—beaten until nearly dead, and thrown into prison. Visited there, he was found covered with bruises and wounds, but preaching to the prisoners. He was finally summoned to Tatrig, when large sums of money and a high position were offered him if he would recant. These he indignantly refused, and suffered on. Finally, one day some rough prisoners attacked him, and strangled him to death. He died confessing Christ, and when dead word was sent to the missionaries to "take the dog and bury him." They look forward to the day when they can erect a monument over the grave of this noble martyr.—*Missionary Review*.

CHRISTIAN CONVERTS AT ISLAM.

"It is a common notion that converts from Islam are almost unknown; but nearly every Christian congregation in the Punjab has some Moslem members in it, while throughout Northern India there are nearly 200 Moslem pastors or evangelists, and among them many eloquent preachers of the gospel and able controversialists. Over 100 converts of distinction have forsaken Islam for Christ, like the late eminent Dr. Imad-ud-din, who was formerly a most determined opponent of Christianity. In Persia, Arabia, Egypt, Syria, and elsewhere the fanaticism of the past has decreased; thousands of the young are receiving a Christian education, and the word of God is gradually working its way into the minds of the people, who seem ready for evangelizing. The largest number of Moslem Christians are to be found, not in great continents, but in Sumatra and Java, where there are over 16,000 gathered into churches.—Rev. T. E. Slater, in *Missionary Review*.

"The other week," says a missionary, "whilst visiting a city near Canton, a brother missionary gave us a sad example of inhumanity among the Chinese there. The evening before our visit a little girl had fallen into the canal in front of his hospital. There were boats all about, and one would have expected to see some effort made to rescue the child. On the contrary, one and all looked on quite unconcerned. Not only so, but when the little one's father came on the scene and implored them to rescue her, they demanded first of all how much he would give them for doing so. He mentioned a sum which, however, they were not satisfied with, and while they were further debating the terms the child sank and was drowned."—*Evangelical Christendom*.

Our Work Abroad.

COMMEMORATIVE SERVICE, AKIDU.

On Tuesday, Jan. 7th, at the afternoon session of Conference, the usual devotional exercises took the form of a service commemorative of our departed sister, Miss Simpson. The meeting was opened by singing, "Jerusalem the Golden," and "Shall we Gather at the River?" followed by prayer by Rev. J. R. Stillwell. Miss Hatch, the leader of the meeting, spoke very feelingly and tenderly of Miss Simpson, her faithful, loving service, speaking of the seed sown by her in a thousand homes and suggesting that we frequently remember in prayer our sister's work, that the Lord will cause this seed to bear fruit abundantly.

Then followed the reading (by Miss McLaurin) of a letter to Miss Folsom from Mr. Craig, from which we learned the particulars of her illness and the experiences of the last days. Very appropriate had been the texts for the day, read by him, from "Daily Light," to Miss Simpson as he and Mrs. Craig visited her in the hospital on the morning of the 20th of November. Soothing and strengthening to the one so soon to enter the "valley of the shadow," must have been the beautiful words:

"When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

"Yes, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me."

"What time I am afraid, I will trust in thee. In God I will praise His word, in God I have put my trust."

After the reading of the letter, "The Homeland" was sung by Mrs. H. E. Stillwell, and then Miss Pratt and Dr. Smith spoke of Miss Simpson's life and work, her work among the caste women and children in Cocanada, her home life, her nearness to the Christian community, and her medical work. This was followed by a few words from most of those present, each telling of some characteristic of the deceased which had been a help and an inspir-

ation in their lives. Miss Simpson's systematic methods of work and her extreme unostentation had impressed itself upon all, while other traits mentioned were her untiring thoughtfulness, her tenderness in times of sickness, her "motherliness," and her strict sense of justice. As one expressed it, she illustrated, in her daily life, the "law of kindness."

After singing "Forever with the Lord," the meeting was brought to a close with prayer by Rev. H. E. Stillwell.

JANET F. ROBINSON.

FROM A PRIVATE LETTER FROM MISS PRATT.

The cablegram reached us while we were at breakfast on Saturday, the 23rd, (Nov.), and for days I could not think of anything but Miss Simpson. Every turn we make here reminds us of her, and, of course, everything in the work is inseparably connected with her. It took me some time to readjust my mind to the thought that she would not be back, because everything I did seemed to be with the thought of her—not that I did it for her, but when we got new houses or found any of the women making special progress, I always thought how pleased Miss Simpson would be. Then I always thought if I had made any mistakes she would know how to put it all right.

The news brought sorrow to hundreds here in Cocanada. Before dark that night nearly all the school girls (in her Caste Girls' School) knew it and many of them could not eat their meal. How she loved these little girls! and they truly loved her.

You may have heard about the memorial service we held in the Telugu School. Miss Bakerville spoke about her as a friend and companion, also told a little about her life before she came to India. Miss Gibson spoke of her Zenana work, Rangayya (a servant who had been with her for many years) of her kindness to the Christians, servants and all. P. Sarah (the teacher) spoke of the Caste Girls' School, and I spoke of Sunday School work. Then time was given for any who wished to speak, and a great number gave testimony to her beautiful and helpful life.



SAMALKOTA SEMINARY

NOTES FROM MISS HATCH.

It would have been good to have been able to be at the grand Jubilee Meetings of Woodstock College where seven years of my life were spent, three as a student and four as a teacher, but it compensated somewhat to have a Sémi Jubilee of our own out here in India when the Seminary at Samalkot reaches 25 years in its existence. Two grand days were spent there, and it was great joy to recall the four years I had given to that work in my first term in India. It is good to remember the days of old. We find that the "years be wise tho the days be foolish."

It was good to have again the "Salaams" of so many, especially from the distant Akidu and Vuyyuru fields whom I had taught in the old days, now pastors of churches, of which many are nearly self supporting if not wholly so. Some had become teachers, one, a beloved physician, one a teacher in the Seminary, one with much poetic talent, a composer of many hymns, two prominent Christian laymen who are helping the work by their words and works and several had already gone to their reward.

These had nearly all been workers in Sunday School work with me, which in those days was somewhat new work, but which has grown wonderfully since then. So, the beginnings are found in many ways in the Seminary Life. The missionaries and teachers and students of the Seminary banded together to make the meetings a grand success and they succeeded.

I presume some one else has written this up, but I wanted to add my word.

S. I. H.

A LITTLE TREASURE.

God has graciously given a little treasure to our good physician and his wife in Ramachandrapuram, and at their earnest request I have named the child.

She is to be called Nelly Hatch of sainted memory. Will all those who remember that dear one pray that this little one may be brought up to walk in her footsteps along the path of happy song, bright service, and loving companionship.

REVIVAL AT COCANADA.

"We have just closed a series of two weeks special effort at the English church, in which the presence and power of God has been quietly but surely made manifest. For the first few nights there was no sign of a break. The meetings were quiet, yet hopeful." On Friday, Nov. 20th, the meeting was drawing to a close. I was pleading for some to yield to Christ, when a deacon rose and confessed for his daughters that they had been in sin, (going to places which they should not visit), and wanted to serve God more devotedly now. The girls rose to testify that these were not his words but theirs. Then I pleaded again. Suddenly the break came: several manifested their

desire for Christ and some began to weep. That night before we left seven or eight professed conversion. We continued another week, Dr. Smith and Mr. R. E. Smith helping in the services. Altogether sixteen or eighteen have professed Christ and I believe in most cases the work is deep. Last Sunday I baptized a man of 45 or 50 and others are asking about baptism. I trust some of the new converts will soon come in with us. We praise God heartily for these manifestations of His grace.'
—The Bulletin, A. S. Woodburne.

MISS McLAURIN'S LETTER.

(continued.)

All over the field men and women are becoming more and more familiar with the precious name of Christ, but these "special ones" remember more than just that. They remember the sacrifice for our sins too, though they can but hardly understand how it was for us. When I go to see them on tour, I long to have a quiet, personal talk with them, in order to get close to their hearts and present Christ as the fulfilment of their special need. But it seems impossible. In the country where, amongst the natives, privacy is a thing unknown, it seems impossible to get a talk alone with anybody unless they come to our bungalow.

When I go to Lukshamma's house, for instance, in Ellamarra, a horde of children come swarming around us, and numbers of women come. She cannot send them off, caste rules forbid her taking me inside, and so we have to just talk in a general way, only that I talk with a desire to meet what I know of her needs and longings. But I come away unsatisfied, and I think she is unsatisfied too. I can only pray for her, and after all that is the greatest service I can do for her. But if there was only a good Bible woman to visit her, quietly and unobtrusively, how much she could do! There are about ten of these "special ones" all over our field, and, by the way, eight of them are widows. Oh, these widows! How they hunger after some light and rest! They appear in all our audiences. Once I remember, out of seventy women, sixteen were widows, mostly girls. At another house, a widowed mother and her three daughters, mere girls, are our audience. You may be sure that mother has been well, reminded by her heathen neighbors and friends that she must

be an unspeakable sinner to have not only "killed" (that's their pleasant way of putting it) her own husband, but her three daughters' husbands as well! Just the other day, in a village, a dear, bright child whose face beamed with intelligence, sat in front of us, listening so pleasedly to our hymns and teaching. I remarked how bright she seemed, and asked if she could read. "Yes," they said, "but what's the use—she's a widow!" A widow! Why, at the very words a shadow passed over the eyes, and the mouth fell into a sad little droop. That bright, playful sprite of eleven, a widow! Does she grieve for the loss of a dear husband? No, what can she know of a husband's love or companionship? Perhaps she never even saw him. Why, then, should her whole expression change from one of light-hearted joy to sadness at the mention of the word widow? She knows that in a year or two, when the time comes, when her marriage would have been consummated if her husband had been alive, her pretty bangles and jewels, jacket and skirts, anklets and armlets will be taken from her, she will be clothed in one plain cloth, and be forevermore a widow. And the prophesy of that sad and scorned condition casts even now its shadow over the eyes that should only dance for some years yet. Oh! these widows! How our hearts ache for them.

But to return to the ten "special ones," I was telling you about, though they are cut off from regular and sufficient teaching. I know Christ is the good Shepherd and I pray Him specially for these, ten that in some way, known only to Him with whom all things are possible, that He will reveal Himself clearly to them and give them the gift of faith in Himself.

As for the majority of our hearers, who are not so thoughtful, the great fact of the Atonement does not make the impression upon them that we expect and desire. They seem all taken up with the vastness of the new idea that there is only one, one God for everything, every possible need, and they do not seem able to think past that. Then again, I sometimes think it is because they have no consciousness of the dreadful guilt of sin, for their consciences are seared, and so feel no need of an atoning Saviour.

Last month, talking with a fine, intelligent woman—a widow again!—and trying to impress her with a sense of how great the love was that found expression in such a supreme

sacrifice, I said, "None of the ten incarnations your scriptures teach represent God as doing anything to save sinners. 'Oh, yes," she said, "Ramaluvaru saved some sinners once." "How?" I asked. "Why," said she, "he sent their souls straight to heaven, out of this wicked world, by killing them!"

Imagine, dear friends, if you can, the moral confusion of a religion which considers such an act as one of salvation! Really, our work seems almost hopeless sometimes. Satan got in his innings well, before Christ's servant appeared on the scene.

But we rely on God's promise about His word not returning unto Him until it accomplish that wherunto He sent it.

Now I must close. This is a happy work—"such a happy work," as one of my missionary friends said in a letter.

Yours sincerely,

K. S. McLAURIN.

Miss Selman writes while on tour, Feb. 8th, 1908:

"I am at present out on tour, just fifty miles from Akidu. This is a part we can visit only about once a year; it is a church with the big name Mallahamahamadapuram. The pastor's name is Noah. He seems to be a faithful man and the church has given generously. It supports the pastor and one teacher, while another teacher is paid by Mr. Chute from mission funds. I am hoping to have two Bible women here some time, for it is so far away that I cannot come often and the work among the women and the children is very pressing. One of my best workers felt God's call to go as our Home Missionary Bible woman to Yellamanchili field, and as she felt it was God's call and the Women's Helpmeet Society had given her support for a year and enthusiastically appointed her as missionary of the society, I could only thank God for the spirit which led them to do it.

I regret very much that I have to leave the work this year without any one to do the touring, Miss Robinson has her hands full with a well-filled boarding school, and much of the work will have to go undone."

Miss Morrow writes Jan. 30th, 1908, from Urutla, Narsapatnam Field:

"There are no Christians here and I have sent for a Bible woman to come and also a preacher whose village is about six miles away. I am a perfect stranger here but Jesus is with me and I am Oh, so happy! This is a splen-

did centre for work so Mr. Scott, who is overseeing this field, says, and he is having a house built in order to have a teacher live here and open a school, I had several conversations to-day with the Malas of this place, and they all seem to know something of the Gospel message and are very happy in the thought that they are going to have a school for their children, and that they themselves will have regular Gospel teaching. This place has long been a burden on the hearts of both Mr. Scott and the preacher, I believe a great work is going to be done here. This is a good place for us to come to, because there is such a nice Travellers' Bungalow for us to camp in (we pay eight annas a day for rent) and we can see all the surrounding villages, which are many, from here. The roads are good, so I will be able to make good use of my bicycle, and do not think I will need a horse and cart. Miss Murray intends coming to work with me here.

I had a rough voyage, but a very pleasant one on the whole, and realized the Father's presence all the way though travelling alone. I enjoyed very much the sights I got of Japan and China and Singapore, I spent Christmas in Singapore at the M. E. Mission Home.

My address will be Tuni. When praying for my work, please mention this place Urutla."

REPORT FROM COCANADA

For Half-Year Ending December, 1907.

After another period of service for the Master in this city of heathenism and idolatry, we attempt to tell something of the work we have been enabled to do, and of the encouragements as well as the discouragements we have met with in our visits to those dark homes.

One who reads the Bible with me every week is improving much in her knowledge of the Word. She often makes intelligent remarks and chooses a verse to commit to memory that has impressed. That these people are under the power of the evil one is very evident. Speaking on this subject one day one said, "We have our household devil (or evil spirit), and should it choose to possess any one of us we make it an offering, but a strange devil we won't entertain." Their belief in fate is so strong as one whose caste permits her to lead a bad life explained, it is written here, touching her forehead, and there is no escaping from it. What can one do for people like these? Was reading in a house one day when

the idol was brought round carried on a man's head, accompanied by another beating a drum. The women, however, asked them to move on as they would rather hear what I was telling them. They are often very tired of their idols, saying, "We make them too many offerings, but they never give us anything. It is refreshing to find some who are not under the power of superstition like their neighbors, but seem to have more liberty of conscience. Such women condemn the action of others, for instance: A woman who belonged to a wealthy family living in a large house was put out in the street for three days before she died for fear that if she died on an unlucky day the house would have to be closed up for months. This was strongly condemned by others who, as I said before, had more liberty. In one house I have met with much discouragement. The women have been hearing the Gospel for over ten or twelve years, and one of them at last had often confessed that she believed in Christ alone and prayed to Him. But she had no courage when the testing time came and her husband insisted on her visiting the shrine of an idol in order to make an offering of the first hair on the head of their child. She confessed, however, with much shame and sorrow, that she had failed and only yielded after her husband had struck her for not being willing to go. "May God forgive me," she said, with clasped hands, and later on her mother, who although never so interested as her daughter, yet had often heard the message, was carried away by a strong delusion. "A false prophet" or priest came to town and hundreds flocked to him to receive a brand from a red-hot piece of silver on their shoulder which he assured them would insure them a free passport into heaven or rather a safe passage thither, and all their sins would be expiated. Of course he charged a good fee from each. So this woman followed the example of others. In almost every house we would find one or more who had thus been deluded, but all confess now that there is no profit and they have been taken in, for their sinful nature has not been changed, for they continue to tell lies as before, everyone almost denying that they have received the brand until it was proved. But we rejoice that there were a few faithful ones who were not carried away, and it is refreshing to hear their testimony. So we continue to teach them, knowing that we shall reap if we faint not.

Yours in the work,

LOTTIE GIBSON.

Cocanada, Jan., 1908.

ZENANA WORK REPORT.

July to December, 1907.

Time is ever on the wing and each passing hour reminds us of the journey almost ended, the race all but won. In looking over the notes of my journal I find much to be grateful for.

During the past six months we had the pleasure of visiting 92 houses, making 335 visits and reaching about 900 women with the Gospel. New doors are constantly being opened to us, it is encouraging to see with what willingness and confidence we are received. But sometimes we are asked to go to a new house, it seems to be out of curiosity, or for needlework, or for some other cause, and not for a desire to learn on the part of those who invite us, or from any wish to know about God's word, and so we are almost obliged to give them up again, or keep them on only for occasional visits, while there are others who would be glad of more frequent visits if we had the time.

My old pupils are getting on nicely and prepare their lessons well, and listen attentively to the Bible. I spend many a pleasant hour teaching them.

The women I mentioned in my last report are still firm and are anxious to learn more about Christ. We believe that they are secret followers of the Lord and may He give them courage to confess Him openly.

I have four new Brahmin houses and I must say that there is a great deal that is attractive and lovable about these women, and they are so affectionate. It is remarkable though to notice the difference there is in them at different times. For instance, when others are present they seem almost indifferent when we read the Bible and talk about Christ; but when alone they say quite eagerly, "Now sing us a hymn, and tell us about Christ; we want to learn more about Him and follow His footsteps," and they listen so intently. I think the reason is they do not like to appear interested before anyone whom they know is not favorably inclined.

During the past year the Lord has made our family to pass through very deep waters, by taking to Himself one of our dear ones (a beloved brother of mine). But still I could say, "He hath done all things well," and again I remember my Master's words, "What I do thou knowest not now, but thou shalt know hereafter."

We all felt our beloved Miss Simpson's death very much. She was loved by all, and there were many tears shed that we should see her face no more on this earth, nor hear again her kind, encouraging words; but even those who loved her best and mourn her most must rejoice that another crown is won in heaven. In this case a crown of many jewels and another servant of God gone home to hear the glad welcome, "Well done!"

P. H. N. BEGGS.

Our Work at Home.

CIRCLE REPORTS.

Toronto (Century).—Great joy and thankfulness is being felt among the members of the Mission Circle at Century church, as a result of the Crusade work during the last month. It was suggested that a few words, telling of the success the movement has met with there, would give added joy to all sympathizers in the work and increased enthusiasm to other circles to continue in what has been begun. The results of the crusade in the comparatively new church have been beyond the expectations even of those who were most sanguine. At the annual church meeting in January the roll of the Mission Circle reported a membership of 64. At the February meeting the crusade committee brought in their report and announced to the joyful surprise of all an increase of 80 new members. Think of it. A leap from 64 to 144. This February meeting also marks the record attendance, there being 75 present, then too, the meeting itself was one of special interest, for Miss Cowser was present and told in her own beautiful way of work and ways in China. Another treat was enjoyed in the music of the Ladies' Lyric Quartette. Great thankfulness is in the hearts of all, but with it is mingled earnest hopes that the usefulness both in giving and in Christian living may be increased in proportion to the enlarged membership.

LILLIE SENIOR,
Secretary.

Hatchley.—The Ladies' Mission Circle held a very interesting meeting on the afternoon of February 13th. Notwithstanding the threatening weather and bad roads, the attendance was encouraging, there being 15 present. We are glad to report an increase of 6 members, making us now a total membership of 22. Interesting papers on the Leper missions were read, after which refreshments were served and a short time spent in social converse. We are indeed thankful for the increased interest taken in our meetings.

E. S. COON,
Secretary.

Walmer Road.—The Circle has added fifty to its membership as the result of the Crusade work. Total membership, 149, which we hope still to increase by persistent effort.

St. Thomas.—Our Mission Circle is very glad to be able to report an increase in our membership of twenty per cent., the result of the recent Crusade work. As we had a similar crusade last April, when a number of new members were secured, we feel greatly encouraged by the recent work. It has been the prayer of many of our women for just such a work, something to interest and awaken our women to the mission work. Our present membership is one hundred and twenty (120). Our president, Mrs. (Rev.) Hoyt, is giving us a consecutive study of 'Lux Christi' at the regular meetings and with her geographical and Biblical knowledge makes it intensely interesting and instructive. The Circle holds quarterly prayer service in conjunction with the mid-week prayer meeting, an interesting programme is prepared, bearing on some mission field, interspersed by singing and prayers. In this way we are able to inform the gentlemen of the church as to just what the Mission Circle is doing. At these meetings a collection is taken and devoted to some desired mission work. Feb. 26th, Mrs. Ernest Grigg gave us a most delightful and instructive talk on 'Burma,' where she and her husband have been laboring the past fifteen years. Mrs. Grigg is a very clear, pleasing speaker, and her talk was listened to with rapt attention.

J. TURVILLE,
Secretary.

St. Catharines.—As a result of "Crusade work" twenty (20) new names have been added to our membership. Our meetings are largely attended and an increased interest is shown among our women.

MRS. E. WISMER,
Secretary.

MOUNT FOREST.—Perhaps one of the most interesting and successful meetings of our Circle year was held on the afternoon of March 11th, in the lecture room of the church. The meeting was in the interests of Foreign Missions and to it were invited the ladies of the Mission Auxiliaries of the other churches of our town. After a few words of greeting had been extended to our visiting sisters, to which brief and appreciative replies were made, Mrs. (Rev.) W. L. Newton, of Durham, addressed us

on Foreign Missions. Her address was most interesting and instructive, full of information descriptive of the country in which our work lies, of the customs of the people, and of the religions prevalent in that land. She closed her remarks by giving three important reasons why we as Christians should send the Gospel to this heathen India. An offering for our Foreign work was taken, after which refreshments were served. As a result of our meeting together we feel that many went away, not only richer in knowledge of our work, but we trust with an increased interest in the work with which they are more intimately connected, which after all is one with ours—for one cause and one Christ.

GRACE STOVEL,
Cor. Sec.

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

Receipts from Feb. 16th, 1908, to Mar. 15th, 1908 (inclusive.)

GENERAL ACCOUNT.

FROM CIRCLES—Dundas (\$5.82 Thank-offering), \$11; Hamilton, Herkimer St., \$5; McCool, \$2; Brantford, First Ch., for Miss MacLeod, \$25; Port Hope Thank-offering, \$26.40; Toronto, Kenilworth Ave., (\$20 for extra Biblewoman, "Julia," \$5.55. Thank-offering, \$3 for Lepers, \$2 for Bungalow), \$20.55; New Sarum, \$5; Meaford (\$2.25 Thank-offering), \$3; London, Maitland St. Y. L., \$2.50; Brantford, Shenstone Memorial, \$10.20; London, Talbot St. Y. L., \$3.25; Guelph, First Ch. (\$7.50 Thank-offering), \$18.50; Claremont, \$10; Langton, \$5; Gravenhurst Thank-offering, \$8; Denfield, \$9.50 Thank-offering, \$24; Colborne, \$5; Toronto, First Ave., \$10.00; Toronto, Edin for Leper "Venkamma," \$8; Toronto, Walmer Rd., \$39.99; Toronto, Parliament St., \$8.60; London, Talbot St., (\$45.88 Thank-offering), \$97.39; Uxbridge, \$5; Toronto, Bloor St., \$37.15; Atwood, \$2.10; Owen Sound, \$8.55; Windsor, for Lepers, \$5; Toronto, Western Ch., \$14.31; Kingsville, \$3.50; Williams, East, Thank-offering, \$10. Total, \$444.99.

FROM BANDS—Bothwell, \$1; Brampton, \$5; Scotland, \$3; Hamilton, Herkimer St., for Biblewoman, \$5; East Toronto, for Student, \$12.50; Chatham, William St. for Student, \$4.25. Total, \$30.75.

FROM SUNDRIES—Mrs. Jno. Firstbrook for "Among the Telugus," \$7.67; Mr. and Mrs. S. A. Brown for "V. Anamma," \$10; Brantford, Park Ch. Philathea Class for M. Mary, \$5; Mrs. E. E. Barrow for "K. Annamma" (L.), \$9.74; Grandma Robinson's "Curiosity Box," for Lepers, \$1. Total, \$33.41.

Total receipts during the month . . . \$509 15

DISBURSEMENTS.—By General Treasurer, on estimates for India, \$655.17; Extras for Lepers from Toronto, Jarvis St. M.C. \$20; Kenilworth Ave.

M.C., \$3; Grandma Robinson's "Curiosity Box," \$1.03; for leper Pedda Sattiyamma in Dr. Phillip's Home, from Fort William M.B., \$20; for Native Preacher from "A Friend of Missions for Jesus' Sake," \$30; for extra Biblewoman "Julia" at Samalkot from Toronto, Kenilworth Ave. M.C., \$20. Total, \$755.20.

EXPENSE ACCOUNT—Stationery and Postage for Recording Secretary, \$2; Amount paid Mrs. A. C. Pettit for balance required to defray expenses in connection with Miss Simpson's death, \$61.85. Total, \$63.85.

Total disbursements during the month, . . . \$819 05
Total receipts from Oct. 21st, 1907, to Mar. 15th, 1908, . . . \$2,998 16

Total disbursements from Oct. 21st, 1907, to Mar. 15th, 1908, . . . \$4,016 89

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. East, Toronto.

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

Receipts from Dec. 13th, 1907, to March 6th, 1908 (inclusive.)

CIRCLES—Plum Hollow, \$5; Philipsville, \$11; Cornwall, \$5.75; Delta, \$2; Smith's Falls (to make Mrs. E. Washburn a Life-member) \$25; Renfrew, \$8.50; Buckingham, \$5; Ottawa, McPhail Memorial, \$5; Winchester, \$3.95; Ottawa, First Ch., \$15; North Hatley, \$1.50; Dempsey, \$9; Olivet, Montreal, \$9; Perth, \$13.50; Ottawa, First Ch. (\$30 for Bible-woman, \$19 for Bolivia), \$62; Rockland, \$10; Kingston, First Ch., \$6; Montreal, French Ch., for Bolivia, \$2; Kingston, First Ch., Young Ladies' Auxiliary (support of Duke Persyya), \$17; Ormond, \$4; Drummond, \$4; Brockville, \$44.50; Smith's Falls (to make Mrs. Ogle Carss a Life-member), \$25; Olivet Ch., Montreal, \$10. Total, \$303.70.

BANDS.—Quebec Willing Workers (for Student), \$15; Grande Ligne, \$4.35; Perth, \$15. Total, \$34.35.

SUNDRIES—Mr. Morton, Montreal, \$5; Kenmore, Sale of Post Cards, \$1.80; Clarence, Sale of Post Cards, \$2.63; Jenny McArthur Estate, \$6.48; Proceeds from sale of Post Cards by Mrs. Claxton, \$1; Sale of Post Cards—At Convention, etc.; First Ch., Montreal, \$2; Westmount Ch., \$2.50; Olivet, \$0; Maggie, 20c.; Rockland, \$1.05. Total, \$23.86.

Total from Circles . . . \$303 70
Total from Bands . . . 34 35
Total from Sundries . . . 23 86

Total . . . \$361 91

JESSIE OHMAN,
Treasurer.

212 Greene Ave., Westmount.

NOTICE.

Will the Circles and Bands of the Eastern Board, who have received Post Cards for sale for the Akidu Dormitories, kindly remit the money as soon as possible to the Treasurer.

J. B. 1
MRS. N. OHMAN,
212 Greene Ave., Westmount.

Youth's Department.

BEGGARS.



When the beggars on our streets, if the mayor allows them to beg in public, are to be pitied, and stray coppers often find their way from our pockets into theirs. If we were in China, the missionaries tell us we would soon get hardened to such appeals. Every night they cry under your window, "Have pity! Do good deeds! Give us cash to buy one bowl of rice." If you look out of the window the sight of a man with only a straw mat tied around his body meets your eye. His hair looks as if it had never been combed since he was born, and is a great tangled mass on his head. The face and hands look as if they had never seen soap or water. One hand holds a basket for scraps of food which he may receive, and in the other he carries a stick to beat off the fierce dogs who act as scavengers in those crowded streets. Begging is a regular profession in the Chinese empire. They congregate together, men, women and children, in little, wretched huts outside the city, and at night share whatever kind people may have given them. If they have received money it has likely been spent for opium for they would rather have a smoke of that deadly poison than a bowl of rice. If they receive charity at one home, word is passed along to the next beggar and that door is besieged by many another wretched being until a stern refusal is given. One lady who saved her small cash for these beggars would be followed on the street by them clamoring for her pity, and if her money was gone they would threaten her and even try to rob her of parts of her clothing unless she had some one near to come to her aid. The end of these beggars is sad indeed for when they are ill or weak they creep off into some corner to die alone, then the death cart carries off the worn out bodies to a pauper's graveyard. China is not alone in having hosts of beggars. Our missionaries in India say we cannot imagine the fearful sights they see. Blind, lame, deformed cripples, make their salaams and beg for a few grains of rice. Lepers, old and young, are in the streets, keeping at a distance from the passerby but eagerly crying out for his help. It is a common custom for a missionary to set one morning a

week when beggars may come to their compounds or home and receive a portion of uncooked rice, while some native Christian tells them the blessed truth of Jesus, the Bread of Life, who is waiting to feed their their hungry souls. Poor as these beggars are, often nearly starving, they would not touch rice that had been cooked by a Christian for fear of breaking their caste. D. A. McGregor, our Mission Band representative in India, sent me a post card recently from Benares. The picture was of the great "Girn Bape," or Well of Knowledge, as the name would be in English. Our friend stood by this well watching the people come and go. Such ignorance, dirt, and vice all together are never seen in our Christian land. He feels India's great need of the Lord Jesus Christ, and longs for more young men to help him in trying to save the precious souls living in such wretched bodies.

People in Canada are being greatly stirred up this winter, and we pray that larger gifts for heathen lands will be the result. Beggars will then be stripped of their dirty rags, fed and clothed decently, but better still, will be taught, by the helping power of Jesus, to live clean, pure, true lives, looking forward with us to a brighter, better home in heaven.

Are you thankful for your birth in a land where Jesus is known and loved? How much are you thankful? Let your next offering to the Mission Band Mite Box answer that question.

SISTER BELLE.

555 McLaren Street, Ottawa.

A MISSIONARY POTATO.

It was not a very large church, and it was not nicely furnished—no carpet on the floor, no frescoing on the walls; just a plain, square, bare frame building away out in southern Illinois. To this church came James and Stephen Holt every Sabbath of their lives.

On this particular Sabbath they stood together over the square box stove, waiting for Sabbath School to commence, and talking about the missionary collection that was to be taken up. It was something new for the poor church; they were used to having collections taken up for them. However, they were com-

ing up in the world, and wanted to begin to live. Not a cent had the Holt boys to give.

"Pennies are as scarce at our house as hens' teeth," said Stephen, showing a row of white even teeth as he spoke. James looked doleful. It was hard on them, he thought, to be the only ones in the class who had nothing to give. He looked grimly around on the old church. What should he spy lying in one corner under a seat but a potato!

"How in the world did that potato get to church?" he said, nodding his head toward it. "Somebody must have dropped it that day we were donating potatoes for the poor folks. I say, Stevie, we might give that potato. I suppose it belongs to us as much as to anybody."

Stephen turned and gave a long, thoughtful look at the potato. "That's an idea!" he said eagerly. "Let's do it."

James expected to see a roguish look on his face, but his eyes and mouth said, "I am in earnest."

"Honor bright?" asked James.

"Yes, honor bright."

"How? Split in two and each put half on the plate?"

"No," said Stephen, laughing, "we can't get it ready to give to-day, I guess. But suppose we carry it home and plant it in the nicest spot we can find, and take extra care of it, and give every potato it raises to the missionary cause? There'll be another chance; this isn't the only collection the church will ever take up, and we can sell the potatoes to somebody."

Full of this plan they went into the class looking less sober than before; and though their faces were rather red when the box was passed to them, and they had to shake their heads, they thought of the potato and looked at each other and laughed.

Somebody must have whispered to the earth and the dew and the sunshine about that potato. You never saw anything grow like it! "Beats all!" said Farmer Holt, who was let into the secret. "If I had a twenty-acre lot that would grow potatoes in that fashion, I would make my fortune."

When harvesting came, would you believe that there were forty-one good, sound, splendid potatoes in that hill? Another thing, while the boys were picking them up they talked over the grand mass meeting for missions that was to be held in the church the next Thursday—an all-day meeting. The little church had had a taste of the joy of giving, and was prospering as it had not before. Now for a big meeting to which speakers from headquarters were coming, James and Stephen had their plans made. They washed the forty-one potatoes carefully; they wrote out in their best hand this sentence forty-one times:

"This is a missionary potato; its price is ten cents: it is from the best stock known; it will be sold only to one who is willing to take a pledge that he will plant it in the spring and give every one of its children to missions. (Signed) James and Stephen Holt."

Each shining potato had one of these slips smoothly pasted on its plump side. Did not these potatoes go off, though! By three o'clock Thursday afternoon not one was left, though a gentleman from Chicago offered to give a gold dollar for one of them. Just imagine, if you can, the pleasure with which James and Stephen Holt put each two dollars and five cents into the collection that afternoon. I am sure I cannot describe it to you; but I can assure you of one thing—they each have a missionary garden, and it thrives.—The Pansy.

GIRLS IN THE HINDU SCHOOLS.

Each year all the little girls who have reached the mature age of twelve are obliged to leave school. Some who have been previously married will soon go to live in their husband's home; or, if they are to remain a year longer with their parents, they are considered too big to be seen walking in the public streets. Others are about to be married and must not return to school. Although on good authority, it is stated that the average age at which girls are now married is about two years higher than it was 30 or 40 years ago; still among many castes, infant girls are married.

In one school I recently counted six little girls, all under ten, who bore the red marriage mark in the parting of the hair. One little tot was not over five, another six, two were seven or eight, the others a year or two older. The saddest thing in connection with these very early marriages is the greater liability that the little bride may become a child-widow. The parents do not seem to consider this. They believe that a god wrote the child's fate on its forehead soon after birth, and if it is written that the girl is to become a widow, a widow she must be; nothing they can do will avert her fate. Yet how inconsiderate! They bind all sorts of charms to the arms, the neck, the waist, to ward off evil and to preserve health.

I have urged the Christian women to teach the girls simple hymns, and Bible verses, which tell of the love of God, of a tender, loving, sympathizing Saviour, and to aim to have them so well committed to memory that years hence, when all seems so dark and hopeless, and they are in the despair that is sure to come to many of them, some verse learned in the Mission School may be the means of bringing light and peace and saving them from sin and ruin.

—Ella M. Butts in Missionary Helper.