

# Canadian Missionary Link.

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No. 1

## HOLIDAY NEWS FROM INDIA.

Dear Link.—I would like to share some of the holiday jottings and other news with your readers, and so send a few extracts.

"My holiday at Ooty was a real happy, helpful one in every way, and helped fit me for the days ahead. As for being lonely, you know I am such a part of Tunj now and every day brings so many little opportunities of helping one and another, that I do not think much about it; only you will pray that I may walk wisely in an out among them, dear sister. Our Father gave me the words one night, while I was thinking how I might possibly be hurting instead of helping. 'The Lord shall preserve thy going out, and thy coming in from this time forth, and even for ever more.' 'He shall hide thee secretly in a pavilion from the strife of tongues.' Are not these beautiful words? Really, I think the compensation of His own nearness and fellowship makes it worth while to be alone." E. P.

Again. "Am just going to send a wee message (from convention in Ooty). God has said much to us through His Word and His servants, and we want these things, new and old, to abide with us. Mr. W. took 2 Timothy for his Bible readings, and I am sure we have all come to appreciate more the wonderful triumph of faith as shown to us in Paul's life. To many of us the great truth that "He is able," will mean more in practical every day things.

The closing meeting was such a blessed one. The message from John 7:37 was, "Believing, receiving and overflowing, God's presence was very manifest in the closing moments, as we spent them in prayer." E. P.

"I think I never saw any one so much improved as Miss J. was on coming from the Hills. Perhaps that was because she passed her holidays so much. She certainly does look very well now. We had a S.S. at the Beach last night. I am so happy that Camilla Fullinjaw is coming to help me in the school. She is a fine girl—the one who

went up for her High School examinations from here . . . She is greatly interested in our native Sunday Schools. I'm hoping she'll want to go into that work entirely." J. F.

"Mr. Gunn gives us such interesting talks on the Minor Prophets (English service, Coanada), that we are made to think and answer his questions before we know where we are. We had the last of Habbakuk last week. Miss Gibson says she has learned to preach the Gospel in a new way from him. We will be sorry to lose him, when he goes to Ramachandrapuram. How does your sister look in that wonderful climate of Canada, that makes one who goes from India, look youthful again? Mr. Lazarus writes me that he saw Mr. —, and that he looked pale and not like men of his years in England. He says he feels the Canadians are giving their 'life' to India." S. D.

"There are many interesting things which I meant to have written, but time forbids. Made flying visits to Andragi Jagganadhgeri, Penamalli and Thammamalla, before starting for the Hills. Now I am at the big dinner-table at Kodaikanal, writing letters. Would like to describe, just for pleasure, the mossy green banks, with their sweet little wood-violets, the groups of Jacks standing in their pulpits, waiting for an audience, the sweet little ferns and the larger, graceful ferns peeping in and out among the fir and other trees.

"Had a picnic at Pillar Rocks. No need of describing it to you. To me it was an absolutely unique experience.

"Have just finished writing a letter about Kutakuluru, where there seems to be a chance of getting land (for a mission school). Will it not be splendid if we can get a footing in Kutakuluru?"

"Mrs. Elmore has written a very interesting book called 'The Revolt of Sundramma.' I think our book-room is handling it. It is worth recommending for S. S. Libraries, B. Y. P. U.'s, but especially for Christmas gifts." L. J.

"We are enjoying ourselves very much up here in the cool. Kotagiri is a very pretty place, and the spiritual atmosphere is a treat. The heat is terrible in the plains this year—130 degrees in Guntur last week, and 107 degrees in Cocanada." P. M. G.

Mrs. C. writes, enclosing a card showing how they spent the 24th on the Hills:—"There was a public meeting with an address by Miss McDowell on 'Among the Deaf and Dumb in South India,' and one by our own Dr. Smith on 'Evangelistic Opportunities in Medical Work.' These and other addresses, were interspersed with beautiful selections of sacred classical music. 'Wednesday and Thursday were occupied with the S. I. M. A. Conference. We had the Elmores here to breakfast. Have you seen her book yet—'The Revolt of Sundramma'?' I read it yesterday afternoon. It is good, but rather expensive—R. 3. It is founded on fact, and nearly all quite true. She says she is now working on another woman's history." A. S. C.

"All our people left for the Hills a week ago to-day. The boarding school is closed, so I haven't even that noise to break the stillness. We are busy at the Hospital, so that helps me, to forget myself. We had our opening on Good Friday. There were enough people to fill the place, and the speeches were rather good. Miss L. was given the honor of opening it. She has taken such an interest in it and did most of the changing and arranging. The rooms have scarcely been without a patient since. To-night there are six. The maternity Ward was furnished by a friend of Miss L.'s, by the name of Maas (ma's ward), a coincidence quite laughable. We had a patient for the room the very evening of the opening. The building is not quite complete yet.

I have the prize-giving for the two schools, and when these are over, I think I shall run away up to Waltair (a suburb of our new station. Vizagapatam) for a little holiday, and escape the most severe heat. The temperature there is usually considerably lower than in other places on the plains. . . . I had a parting peep at Dr. A. I am glad for her, and she needs the rest. She has been under a great strain, and has worked hard. . . . Say, if only those people at home who imagine missionaries have an easy time out here, could only

be given an experience, would it not be amusing? . . . We are just hearing of the Titanic disaster. What an appalling loss of lives! And yet how many are going down to eternal ruin every day, and the thing is so common that one hardly shudders at the thought of it. . . . I am glad you are not here to suffer by the heat, as we did that awful hot season. I laugh as I remember the funny incidents. . . . I wonder if there will be good mangoes this year. They are a little compensation for the awful heat, aren't they? . . .

May God give you an especial blessing, is my earnest petition."

G. H.

Hoping your readers may enjoy these different sidelights on the holidaying, and a few on the working of our dear ones in India,

I am yours in His service,

S. I. HATCH.

#### THE NEW VOYYURU HOSPITAL.

Dear Link,—It is now some time since you wrote asking for a description of our hospital, and the work carried on in it, and I should have answered long ere this, but we were in the midst of building, with many misgivings as to how our plans might materialize. We are glad to be able to send you pictures of the new part, and although the building is not yet complete, the pictures will give some idea of what has been accomplished. We have had "to cut the coat according to the cloth," as the saying is. The bit of land is small, and not just ideal for a hospital site. It lies between the road and the canal, a narrow strip, and much too low, but we hope by filling it in with earth, to raise it sufficiently high as to make a good drainage, and have the place dry, even in the rainy season. This bit of land was given by the late Rajah of Nuzvid, and those who had had the privilege of cultivating it, willingly signed off their claim for the mere sum of Rs. 10. Soon after this was secured, through Mr. Cross, money came for our building from Mrs. Fox and my mother. This was supplemented by small gifts through Miss McLaurin, and from interested friends, making in all about 1500 Rs. With this we were able to put up the one building. It has three rooms, two side rooms for patients, and

a middle room, the front part of which we used as our dispensary, and the back part for our operations. A verandah extends along the front.

This was certainly a great improvement on the little mud-walled and mud-floored room which we had been using up until this time, but it wasn't long before we realized that much larger quarters, and better equipment were necessary for the carrying on of the growing work. We laid aside all that we could spare from the money that came in, over and above that which was needed to buy medicines and appliances, and when I returned from furlough, Dr. Allyn had added 500 Rs. more to the

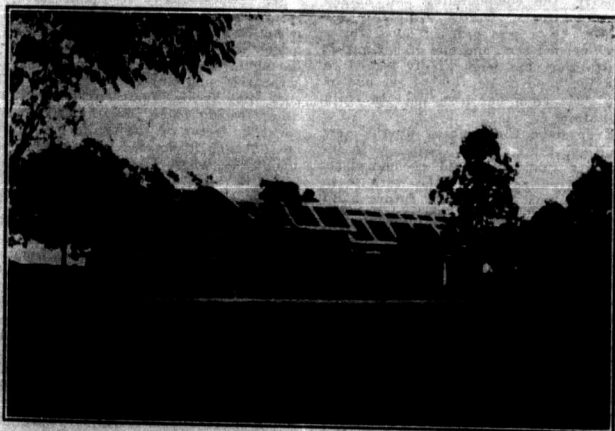
men, the building was not finished until April of this year.

Had we known beforehand the difficulties, that the cost of materials would be so much increased because of increased cost of living, we would never have had the courage to begin with the sum of money which we had in hand. And as we built some additions and alterations had to be made, which involved us in such straits that, had not help come from a friend through Miss Alexander, and from the Pithapuram hospital medicine fund through Dr. Allyn, and from other friends, we would surely have never been able to complete the building.

Front View.

Top of Old Building.

Office Room.



Row of Wardrooms.

Verandah.

Road.

### The New Vuyyuru Hospital

fund. So we began planning an extension, and when we got consent from Conference, we commenced gathering the material together for the building. In April last year, the day Mrs. Bensen and Miss Zimmerman left Vuyyuru, for the Hills, a meeting was held to ask God's guidance and blessing, and Mrs. Bensen kindly consented to turn the first sod. The work was begun, and would have been completed in two or three months' time, but because of continued rain and harvest intervening, when it was impossible to secure cooly

We were disappointed in the promises made by our Indian friends. They are so ready to promise, but not so ready to fulfil. However, when one takes into consideration that the people pay for their medicines and money somewhat proportionate to their means is given for special cases, so that the work, if no building were undertaken, could be self-supporting, perhaps one should not feel too much discouraged. Now, first, a word about our hospital equipment. That necessary for the operating room is very meagre indeed, but our other rooms are

fairly well furnished. One cot was given by a grateful patient; one is a present of the Berlin Mission Band, and has been named the "Sunshine Cot"; another was given by my sister; while the two in the Maternity ward are the gifts of a Mr. Maas, of Victoria, B.C., who has also given enough money for the other necessary furnishings of that room. One cot remains unclaimed, and four more are needed.

In the beginning of the work Gnananandam, who was trained by Dr. Smith, was my only helper. After we built our first building, we took a lower secondary boy to train as compounder. And until this year, with only these two, we carried on the dispensary, the compounding and nursed our in-patients. Quite fortunately for us Dr. Allyn was ordered home for a much-needed rest, and one of her nurses in training, has been kindly loaned to us. We hope to be able to get one or two girls from our own field to train as nurses.

Ever since the opening of the new addition, there have been more in-patients than we could accommodate, and we realize that if the work is to grow we must in the near future build another row of rooms. We wonder who will help us in this. Having the sick as in-patients gives greater opportunity for teaching God's Word than is possible at our morning's dispensary, where the talk must necessarily be short in order that the sick may not be too long detained there.

I must add that Katakshamma, the Bible-woman who works in the village in the afternoon, spends her mornings at the dispensary, talking to the women as they wait for their treatment and medicine. There is much more I would like to write about the work, but I fear this is already too long. Uphold us in your prayers so that many through this work may be brought to a saving knowledge of Jesus.

Sincerely, G. HULET.

#### CROSS BEARING.

M. Helena Blackadar.

The Godavery is one of the noblest of Indian rivers. A mountain stream, rising in the western Ghats, flows south-eastward toward the Bay of Bengal. It gathers volume as it nears the plain, an dthough in the dry season

it winds a muddy thread through arid wastes of sand, during the rains it rolls a mighty and resistless flood, filling countless tanks and canals on its shores, bringing life and fertility and plenty to the great valley it drains. Its shores are dotted with innumerable villages where the people live and work, sorrow and rejoice, suffer and die. Twenty years ago in one of these villages, the members of the Vaishnavite sect were excited over the presence of a great cobra that had taken up its abode on their farms. As it is the king of snakes and worshipped with great reverence, none of the devout and simple people would raise a hand to harm it. It wandered unmolested through the village. Occasionally it found its way into a home, and the good wife would come home to find the huge monster asleep in one corner of her home. Not daring to harm him, she left the lordly serpent in undisturbed possession till such time as his fancy led him to some other resting place. So the days were spent in terror of the snake god, until one morning it chanced to wander along a highway, where a shepherd saw it and killed it.

The Vaishnavites were in great fear, and lest a great evil fall upon them, they showed great honor to the body of the snake. They took it to the burying ground and, after cremating it, erected a tomb-stone over the ashes where worship was habitually performed. One man was especially impressed by all these incidents. One night in his dreams the spirit of the snake visited him, and commanded that his son's son should be called after that snake. So runs the tradition. Later the man's son was transferred to Vizyanagram, and in one of its many streets there came one happy day, a little first-born son. The grandfather's vision came back to the mother's memory, and they named the little lad Seshavatharam—incarnation of the snake. When the boy was about twelve years old, the father was transferred to Bimlipatam. Seshavatharam had a friend who was studying in the mission school, and he persuaded him to go then with him. His father forbade him to study the Bible. So for three years he paid little or no heed to Scripture lessons. One day Miss Clark, who was then in charge of the school, gave him a little book of New Testament stories. He became interested

in them, and a desire awoke to find the fuller story as related in the New Testament. Prizes were given for proficiency in Bible study, and in second form he worked for a prize and obtained it. The Christian boys in the boarding department became his firm friends, and they coaxed him to attend the church services. At first he went to please them, but soon the Word attracted him, deep and grave questions appealed to him.

To find out the answers, he went every evening to Mr. Veerachanyulu, who spared no time or pains in explaining the way of life. One day the talk was on sin and forgiveness. The need of salvation was made so plain and God's great forgiving love was so revealed, that then and there that boy was convicted of sin and a great longing for salvation, and pardon for sin was implanted in Seshavatharam's heart. Everywhere he learned—in the church, in the homes, from missionaries and Christians and God's Word—until the Spirit brought the word home to his heart and he found peace and forgiveness in Jesus his Saviour. Just before he finished his course at the mission school, his father was again transferred, this time to Gajapatinejaram. This is an out-station of the Vizianagaram field, where an evangelist and his wife are stationed. Seshavatharam sought them out. God had provided another link in the chain, and in prayer and Christian fellowship, and frequent study of the Bible, he grew in grace. At the close of the vacation, his father wished him to go to Vizianagaram to school. But the desire to attend a Christian school was strong in the lad, and prevailed. Mr. Gulkison obtained a free scholarship for him, and he came to the high school, Vizagapatam from Gajapatinejaram. Mr. Samial wrote us about him and we were ready to strengthen and water the sturdy little plant. From the first we prayed for and pressed for open confession. At first Seshavatharam thought it was enough to believe secretly. Then he heard his friends witnessing for Jesus in the church, and he top longed for the joy of telling the story. At last the love in his heart bubbled over, and he spoke several times in our prayer meetings. Some Hindu students and teachers heard of it, and gave Seshavatharam a hard time. Then he learned he could never preach Jesus

freely and gladly till he publicly acknowledged himself a Christian. From that time he coaxed to be baptized. We had great difficulty in finding out his exact age and the age when the Government considered a lad old enough to choose. To baptize him before that age might injure the high school and lay the missionaries open to a charge of kidnapping. In that case they could not protect the boy. Mr. Hardy and Mr. Ledford came to us in April, and they agreed with us all here that Seshavatharam should be baptized, if at all possible. Mr. Hardy offered to go to Berhampore and consult a Christian lawyer; so he travelled the fifteen miles on Monday, and came back to us Tuesday with the word that a boy can decide after 14 and girls 16 years of age in which religion they wish to worship. I told Seshavatharam that night and a great beam broke over his face, and he said then, "I can be baptized to-morrow!" A church meeting was held at 4 o'clock, and quietly the boy got up. He read Matt. 10:37—"If any man love father or mother more than Me, he is not worthy of Me." "Christian friends, I have found this verse. I love my father and especially my mother, but I love my Jesus more. He has saved me; I believe in Him. I wish to be a Christian before all men. Please baptize me, and accept me as a member of your church." A running fire of questions followed, and every one was satisfied from the answers that our laddie had found Jesus. Then we went down to the shore. I wish you could all have seen it—the sunshine on the water, the blue sea, and white line of breakers, and the light that never was on land or sea.—God's light shining on the boy's face as he went down into the water singing the songs of Zion.

He had given himself into Mr. Ledford's guardianship, as Mr. Higgins was obliged to go to the Hills, and he had the joy of baptizing him. His first words to me were: "Madam, I am very happy." Sunday morning we had a covenant meeting. Then the five recently baptized were given the hand of fellowship, and the Lord's Supper followed. Just after the service began, Seshavatharam's father and brother came in and sat at the back. The boy saw them, but he did not flinch. He gave his word for Jesus; he was received formally into the Church, and partook of the Lord's

Supper; but the strain was great for father and son. After the benediction the father and the brother came up the aisle, and the meeting must have moved a heart of stone. "Father, I am still your son." The arms of the father went around him on one side and the brother on the other. "Oh, anayya, anayya, my brother, my brother (but infinitely more tender in Telugu), why have you left us. Our mother has not tasted food since she heard you were baptized. Will you not come to her just one day, lest she die."

The father had no word of reproach. He asked gently, "Seshavatharam, who are you?"

"Father, I am a Christian; but oh, I am still your son."

"Will you come home?" "No, father, I can't come home now," and the father nobly controlling himself, stroked him kindly and went away.

Wednesday the brother came back with his mother, and the little brother and only sister. The mother upbraided him for leaving her. She pleaded, she wept. The boy weakened. What would they do. Were they not his parents? He asked Mr. Ledford to let him go just for one day. But when Mr. Ledford refused, he readily agreed. Later he himself refused to go.

Someone at home says, "Why not let him go to his parents?"

The mother said, "What if he is a Christian; let him be a Christian at home" (this to the missionary). In her son's ear she whispered, "Do not be afraid, we will make the propitiation as easy as possible."

What does that mean out in a far village, away from all Christians? They would force the boy to go through the ceremony that takes him back into caste, which means virtually, if they could not break his will, they would ruin his influence for Christ; he would be lost to the Christian community.

No; while caste and Hinduism are what they are, there must be the cross, the sword, the renunciatir. Yet after all he is growing and he is happy. This month he says, has been the happiest in his life. After reading the Acts, he came to me with great light in his eyes, "Madam, should I not endure for Jesus? The Apostles were killed for His sake."

Many of his Hindu friends have shown him great kindness. One young man put his hand kindly on his shoulder, and said, "Lad, you are a brave boy; I hope you will never be sorry. You will have no trouble from me."

Another Brahman boy said, "I admire Seshavatharam very much. He has set us all a good example."

These are the boys who know the way, and have studied the Bible for years in the High School. May Seshavatharam lead the way for many more. We stand in the midst of the seats of the mighty, and we fight against the Prince of the power of darkness, and His grip on the vast majority of India is not yet broken.

Waltair, Vizagat. m.

#### VUYURU BOARDING SCHOOL CLOSING.

With nearly ninety school children, thirty or forty preachers and teachers of the field, and the compound people and visitors, the little Vuyuru chapel was crowded on the evening of the closing of the school in April. Mr. Woodburne, who was visiting our field, consented to act as chairman. The seven-teen graduates were given seats of honor, on either side of the building, the little ones packed close together on the floor in the centre, and the grown-ups on benches at the back.

The program consisted of singing by the children, dialogues, an English conversation by two of the girl graduates, drill with singing by the boys, two addresses to the graduating class and the prize-giving.

The latter was the most interesting part of the program, and we are greatly indebted and grateful to Miss Helen Tapscott and her little friends in Victoria, who sent such beautiful gifts to our little boys and girls. There was something for nearly every child in the school, and the pleasure in their faces when the dolls, horns, beads, and other presents were given, was worth seeing. Scarcely a child in the school had ever possessed a real doll before, and they will indeed be truly appreciated. To show their appreciation, every child who had been given a horn, was allowed to blow it, and for a few minutes bedlam reigned.

The school work is most interesting, but greatly retarded for lack of room and suitable accommodation. The school-room is so dark and small, three classes have to be held on the little narrow verandah; one class being in an enclosed part, which is most foul-smelling and unsanitary, and the other two where the hot sun strikes them some part of the day. The boys' boarding quarters are very small, and will not begin to accommodate those who want to come. The girls' quarters are in a very bad condition, the walls being riddled with white ants, and the roof anything but rain-proof. The holes in the floor are a terror to the children, for fear of snakes, rats and black ants, which sting most unbearably. When the rains are on, not unfrequently, the girls ask to sleep on the verandah of the bungalow, because the water comes in and the black ants which are the worst at that time of the year, come up in swarms.

In spite of these conditions, the work is encouraging, this graduating class being the largest in the history of the school. We feel that the time cannot be long before we get a new chapel-school-house and suitable boarding quarters, and we have faith to believe that they will come.

ANITA BENSEN.

#### THE WOMEN THAT PUBLISH THE TIMINGS.

##### Muppana Vankama.

About 14 years ago, in the village of Nuudoor, 10 miles from Tuni, amongst those who gave up idolatry and became Christians was a bright young widow. She belonged to the Madigas, and was counted one of the best shoemakers in her village. No opportunity for education had come to her in her girlhood, but with the awakening that Christianity brought to her, she became anxious that her two small sisters should go to school. Hinduism does not provide education for the outcastes, as they choose to consider certain classes, but Christianity does, and the missionary decided to send these girls to Cocanada to our Girls' Boarding School. After being there for some years, Vankama, whose story you are to hear, and who was the elder of the two, was married according to arrangements made between relatives when she was quite young. Her husband was a peon in the salt department,

and though his salary was small, Vankama felt quite set up in life. She had been converted and baptized, but as they say, she had not seen the taste well yet. They lived in Cocanada, and one of the Biblewomen there used to coax her out with her sometimes, trying to help her to take up her responsibility. Her husband's mother was a very quarrelsome woman, and the course of married life did not run smooth for long. There came a time when Vankama declared she would not live with him any longer, but peace was made again. All this time there was little experience of joy in her heart. Her husband became very ill, and during those months she heard God's voice in a new way. Although her husband recovered, he was utterly unfitted for his work, but Vankama bravely took up her burden, and for some time before he died she taught half the day and did Biblewoman's work the other half. Afterwards she was taken on as a full day worker, and has been led into deeper experiences through her trials that have fitted her to be a useful little woman. She lives and works on a part of our Tuni field that often caused us sorrow on account of its barrenness. She and her brother-in-law and his wife have cause to rejoice at the change that is taking place. It was a joy to me to spend ten days camping near their village and go with Vankama to the villages she visits and see the entrance she is gaining amongst the caste women; also the work she is doing amongst the children near her home will surely bear fruit.

It has not been easy for her, timid and retiring, to go to the people who despise her class, but she has her friends now in the eight villages she visits. In one of her villages we visited together, the kerman, or clerk of the village, invited us to sit on his verandah and gave such a good chance to tell the message, then we were taken to another big house, from there to a big Rayu house and afterwards to a komsali, or goldsmith's. As I listened to the questions they asked her and saw the respect with which she was treated, Paul's words about "God choosing the weak things" came to mind.

It was a grief to her that she had no family, and so in spite of the fact that her salary leaves her no margin to speak of, she adopted a baby boy, who is a bright wee laddie now, and a great

comfort to her. Her training of him is an example to the new Christians in their village, and we hope Jonah will grow up to be a faithful messenger of the Lord. While touring with Vaukama, she told me quite a lot about her spiritual experiences, ending up with "Amma, it seems as though I have lived again, died and lived again, and God has been so patient with me. Pray that from this time forth my life may be steady and no more such dead times." And you will pray for her, too, will you not? She much enjoys our monthly meetings. Last month, in telling how the study of Colossians had helped her, she broke down as she asked us to join with her in prayer for her relatives, saying that the message the book had brought her was Paul's deep concern for others.

It is a joy to write about her, for she is one of my comforts. After all, our work must be largely done through these our fellow-helpers.

ELLEN PRIEST.

### THE MISSIONARY EDUCATION MOVEMENT.

#### Whitby Conference.

The Seventh Annual Summer School for the Study of the Bible and Missions was held at Trafalgar Castle (Ontario Ladies' College), Whitby, Ont., July 2nd to 9th.

A great number took advantage of the grand opportunity for the study of the Bible, missions and missionary methods under the most delightful conditions offered by the Summer School.

The session began Tuesday evening, July 2nd, with Dr. J. G. Brown presiding. He placed before the delegation the fourfold aim of the conference—to deepen the spiritual life, to promote the systematic study of the Bible and missions, to help the undecided choose his or her life work, and to train leaders.

At 6.30 a.m. the bell made its appeal for us to rise, and at 7.10 reminded us of the invitation to unite in a short devotional service in the chapel or to observe the morning watch in private.

Breakfast was served at 7.30, after which Rev. D. McTavish conducted the Bible Exposition, and gave six inspiring talks on Prayer, dealing cautiously with the hindrances, needs and purposes of a prayerful life, and pointing us to Jesus Christ our Saviour as an example of a

life lived in the attitude of prayer. He also stated that the three essential marks of true prayers were penitence, spirituality and submission, and the first cause of spiritual decline was the neglect of true prayer.

Following Bible Exposition, an hour and twenty minutes was given to Mission Study. We gathered in nine different class rooms, each class studying one book. The following are the textbooks used: "The Decisive Hour of Christian Missions, taught by Dr. J. G. Brown, Toronto; "The Uplift of China," by Rev. M. G. Bowels, China; "Daybreak in the Dark Continent," Rev. V. A. Ray, Africa; "India Awakening," Rev. R. E. Smith, India; "Sunrise in the Sunrise Kingdom," Mrs. Stevenson, Toronto; "Strangers Within Our Gates," Rev. C. J. Cameron, Toronto; "My Neighbour," by Rev. J. S. Woodsworth, Winnipeg; "Servants of the King," by Miss C. Platt, Asia Minor; "The Black-Bearded Barbarian," by Miss S. Mendenhall, New York.

The next fifty minutes was devoted to the consideration of practical and suggestive methods for promoting missionary education in our day schools, Sabbath schools, Young People's Societies and other church organizations. This was conducted by Rev. H. C. Priest, assisted by Miss S. Mendenhall, and proved to be very instructive for pupils, teachers and leaders in mission work.

Following this session was the Platform Meeting, addressed by missionaries from the home and foreign field. Each presented his portion of the vineyard, and fully persuaded us that the harvest truly is plenteous, but the laborers are few.

The entire afternoon was free for recreation and rest, during which time the delegates used the spacious lawns for tennis, croquet, or rested beneath the trees, enjoying the fellowship of kindred minds.

Supper was served at 6, and the evening service began at 7.15, an informal twilight gathering on the lawn designed to be specially helpful to those seeking light on the question of life work.

At the platform meeting from 8 to 9 addresses were given dealing with the missionary situation at home and abroad. Here the outstanding representative speaker took us in thought to China, India, Africa, the city slums or the great Northwest, and appeals were made



for "those with the hearts of Vikings and the simple faith of a child," to carry on God's work in obedience to the Great Commission.

Truly such a school affords a week's outing where the soul is refreshed, where Christ our Saviour is made more dear, and God more truly our Father, and the Holy Spirit of the Great Energizer more real.

A DELEGATE.

Tara, Ontario.

### ASSOCIATIONAL REPORTS.

Guelph.—The Women's Meetings were held in the Baptist Church, Georgetown, on Tuesday, June 4, 1912.

The morning session was devoted to the business of the association. The different Mission Bands and Circles were reported by their delegates.

The director's report showed 16 Circles, 4 Young Ladies' Circles, 13 Bands, 2 of the latter being organized during the year. Compared with 1910 (1911 had too many specials for fair comparison), the financial showing is better in Bands, but not quite so good in Circles, although all but two Circles show an excellent increase. There is a good healthy life throughout the association, but these two Circles have felt very keenly the many removals from their midst. Two of the three remaining English churches expect to organize soon. In closing her report, the director laid before the association for discussion a plan for a Memory Course for Mission Bands, covering in a general way the work in Canada, India and Bolivia, a reward to be given to those successfully memorizing the course. The expression of opinion was very favorable, and the plan was left with the director for further development.

Missionary addresses formed the chief feature of the afternoon session.

Mrs. J. G. Brown spoke on our work in India, especially the work of the medical missionaries. These missionaries are doing a great work in India, carrying out Christ's own work of the "double cure," the cure not only of souls, but of minds and bodies.

The medical missionary, especially the lady medical missionary, gains entrance into the most difficult homes, where no one else could get a foothold.

In closing, Mrs. Brown spoke of the urgent need of a lady medical missionary

at once. One has promised to go at the end of two years, when her medical course will be finished, but they need some one at once.

Mr. Andoff spoke on the work among the foreigners in Toronto. Mr. Andoff came to the U. S. A. from Macedonia about twelve years ago. When he came to Canada he worked with sixteen others of his countrymen. At that time this was the largest group in the country; now they are settled together in thousands; in Toronto alone there are 11,000 Slavs.

In working among these people in Toronto much opposition is met with from the Greek Catholic priests. It is found, however, that the night school and free dispensary are great attractions, and these are used to the best advantage to make known the gospel.

The mission needs sorely a Bible-woman to work among the foreign women.

A short prayer service was led by Mrs. W. H. Merry, Stratford, in which a number of the ladies took part.

The meeting was much honored by having as one of the representatives of our Home Mission work, Mrs. C. J. Holman, the President of the Women's Society. During the recent conference of Home Mission pastors in Toronto the missionaries in the fields to which the Women's Society gives assistance were invited to the home of the President, to meet the ladies of the Board. Mrs. Holman pictured to us these missionaries, giving us something of the story of each as he told it there, of the conversion of one, of the call of two or three to their present work, of some of the difficulties, and withal their glorying in the privilege of enduring hardships for Jesus Christ.

Mrs. Holman's address drew all who heard into closer sympathy with our Home Missionaries.

The officers for the coming year are: President, Mrs. R. D. Lang, Berlin; Vice-President, Mrs. W. H. Merry, Stratford; Director, Miss G. H. Dayfoot, Georgetown; Asst. Director, Miss Bartlett, Brampton. The offering was \$7.

HAZEL WATSON, Sec.

Peterborough.—The Association began its annual session at Belleville, June 19, 1912, the first afternoon being devoted to the work of the Women's Missionary Circles and Bands. Mrs. R. Weston, of

Campbellford, occupied the chair. After the reading of the minutes and the appointment of the associational secretary, the following Nominating Committee was appointed: Mrs. Mouny, Mrs. Rutherford, Mrs. Cowan, Mrs. Edmunds.

Mrs. Chas. Adam welcomed the visiting delegates in a pleasing address, which was fittingly responded to by Miss Jackson, of Port Hope.

Before calling for the reports of Circles and Bands, Miss Nicholls announced to the convention that through the generosity of a friend, mite boxes were to be donated to the Circles if they were willing to accept the gift. It was decided that the boxes be received and through them an earnest effort be made to augment the missionary funds. Representatives from eight Circles and nine Bands presented encouraging reports, and we found the amount raised for missions this past year is as follows: From Circles, \$808.29; from Bands, \$267.50.

Mrs. Smith, of Belleville, read an appeal for the "Link" and "Visitor." The paper had been prepared by Mrs. Fred. Scott, of Gilmour Church, and showed clearly the blessing to be derived from these periodicals.

The address of the afternoon was delivered by Mr. Chute, one of our missionaries from India. He based his remarks upon John 3: 16, and drew attention to the greatness of the love which includes the entire world.

Mr. Chute gave an interesting account of the different departments of the work, especially the village preaching and village schools. In closing his address, our missionary emphasized the need of earnest zeal in our missionary endeavor. "Bring something to pass," urged Mr. Chute. "The world for Christ; heed the Master's marching orders."

Miss Gladys Faulkner, of Belleville, sang very sweetly "The Plains of Peace."

Representatives from the sister societies in Belleville then presented greetings, welcoming the visitors to the city and wishing them godspeed in the work.

The following report of the Nominating Committee was adopted: President, Mrs. W. D. Scott, Peterborough; Vice-President, Mrs. R. Weston, Campbellford; Director, Miss Nicholls, Peterborough; Asst. Director, Miss Jackson, Port Hope.

Mrs. Chute, in a brief but very interesting address, told of the associational gatherings in India and their method of entertaining, which simplifies the problem of billeting, since sheds are built for the delegates, and straw provided for their beds. The people there regard this gathering as their "great meeting," and will sacrifice time and comfort in order to benefit by the inspiration to be derived therefrom.

Ottawa.—The annual meeting of the Circles and Bands was held in the Clarence Church, June 18th.

After devotional exercises, conducted by Mrs. A. B. Foster, Ottawa, Mrs. Wilson, of the Clarence Circle, gave a hearty welcome to the delegates, to which Mrs. Kenneth McDonald replied.

The Director's report was very encouraging, showing an increase in interest and funds. Twenty-one Circles and seven Bands had raised \$2,094.20, being an increase of \$160.49.

Mrs. Sproule, of Ottawa, gave a full account of the work supported by the Women's H. M. Board, and we felt that we would like to do more for the strangers coming to our shores, as well as for our own Canadians.

A solo by Rev. J. Turnbull, of Rockland, was much enjoyed.

Miss Robinson, one of our missionaries to India, was now introduced, and we were thrilled as she told of the good work being done by our sisters who represent us in that heathen land, and also saddened by the lack of efficient helpers. She said: "If you want to get interested in this work, go yourself, or send your daughter, son, sister or neighbor." We trust her earnest words will be the means of stirring our women to see their opportunity and responsibility to their sisters in all lands.

An excellent paper on Mission Band work, prepared by Mrs. Jackson, Kemptville, was read by Mrs. Atkinson. She called the Band a nursery in which plants are grown for future years. How important this work!

Mrs. Darroch, of Sandringham, ably presented the claims of our papers, "Link" and "Visitor." Mothers should take them for the sake of their children, and early give them a missionary appetite.

"Difficulties in our Circles, and how to meet them" was taken up by "Sister Belle" in her own interesting way.

Among other good things, she said: "Pray for your officers, and don't criticize them."

The officers were all re-appointed: Director, Mrs. S. Sheldon, Cornwall; Secretary-Treasurer, Mrs. A. S. Campbell, Rockland. Executive—Mesdames C. E. Parson, Kenneth McDonald, A. B. Foster, with Director and Secretary.

The old historic Clarence Church is situated not far from the banks of the beautiful Ottawa River, across which from the church are seen the most picturesque views of the Laurentian Hills. This scenery, with the beautiful weather, the kindness and abundant hospitality shown us, made our visit exceedingly pleasant.

MRS. S. SHELDON, Director.

Oxford Brant.—On Tuesday, June 4th, a large representation from Circles and Bands gathered in Burtch Church for their Sixteenth Annual Meeting.

The drive out from Brantford, in well-filled vans, affording opportunity for social intercourse, also for enjoying the beauty of the surrounding country, was but a prelude to the other treats in store for us. Upon arrival, we found a very material welcome awaiting us in the well-laden tables—and then again from the platform we were kindly assured of the fact by Mrs. Earl Burtch.

Mrs. Dadson was the one chosen to voice the appreciation of the delegates.

Mrs. Rose was our capable President, whose address, followed as it was, by a beautiful prayer service, formed the keynote for the entire session, and set all hearts in tune.

The verbal reports from Circles and Bands were encouraging, suggesting many new methods and ideas. Our Directors appeared with glad faces as the bearers of good news—each one having the privilege of reporting substantial increase in receipts; also two new organizations in each department.

A solo by Mrs. Anderson, and chorus by Burtch Mission Band, were much enjoyed. "Band Work" was ably dealt with by Mrs. Spidell, while "The Ideal Circle" was brought before us, and viewed from the standpoint of: 1st. "Its Business Management," when Miss Houlding showed us the importance of having every detail pre-arranged and carried out in a systematic manner. 2nd. "Its Contributions." Mrs. Newcombe held up before our view the different

types of collectors, showing us that the cheerful, intelligent collector proved herself a veritable missionary. 3rd. "Its Programmes." Mrs. Doolittle offered many practical suggestions, emphasizing the fact that our programmes should be purely missionary, and suggesting the advisability of having uniform printed programmes, prepared a year in advance, for the use of all Circles.

A resolution was passed approving of this suggestion.

After a spirited song service in the evening, led by the local choir, Mrs. Richards and Mrs. Chapman joined in conducting devotional exercises.

The report of the Nominating Committee was as follows: President, Mrs. W. C. Rose; First Vice-President, Mrs. Newcombe; Second Vice-President, Mrs. Holton; Circle Director, Mrs. W. J. Nicholson; Band Director, Mrs. Bowyer.

The Home Mission address by Mrs. Lillie gave us a clearer idea of the heroic work our missionaries are doing under very unfavorable conditions.

After listening to a beautiful solo by Mrs. Elliott, we prepared ourselves for one more treat. The hour was late, but we enjoyed being taken to India by Rev. R. E. Smith, when he showed us the varying landscape, the throngs of people in their gay costumes, showing us extremes of poverty and wealth; of intelligence and ignorance; but all alike, enslaved by fear and superstition—all needing the emancipation of the gospel.

The Male Quartette rendered a fine closing selection, after which Pastor Simmons pronounced the benediction, and thus was closed a very enjoyable session, and a day of great spiritual uplift.

E. M. VARDON, Sec.

Norfolk.—The afternoon session was opened at 2 o'clock. Prayer and praise service was conducted by Mrs. Moyle, Bloomsburg, in the absence of Mrs. Bryan.

Mrs. H. Renner, Hartford, gave the Scripture lesson, Joshua 24, taking for her theme "Service," the believer's watchword. The speaker pressed upon her hearers their individual responsibility of serving and letting their light shine for the King of Kings and Lord of Lords, who hath redeemed us.

The address of welcome was given by the pastor's wife, Mrs. F. C. Elliott, who very heartily welcomed the Associa-

tion to accept the hospitality of the ladies of the church, in the name of the God of Grace, who ~~eat~~ welcomed us to be co-workers with Him.

Our President, Mrs. Davis, Simeoe, then gave a very interesting address, speaking particularly of the many blessings, both temporal and spiritual, which God is daily bestowing on his people, and of the many beautiful things He has given us in this world to enjoy, while we render Him so little in return. The speaker urged us to be faithful in the little things, and the greater things would more easily and more often be accomplished, as God is always pleased with our most feeble efforts. The Misses Haviland and Cline, of Boston, then rendered a duet, "Abide With Me," very effectively.

Mrs. P. Geo. Pearce, Waterford, our Director, gave a very full report of the work done during the past year by the Circles and Bands. A very interesting feature was the reading from the minutes of the first annual meeting of the Norfolk Association, held in Simeoe, in June, 1888. Her report showed an increase of thirty women in Circles, \$90 more to missions, 40 more "Links," but 45 fewer "Visitors." The need is felt for more literature, which, if well studied, would arouse more enthusiasm among the Circles and Bands. One new Circle has been organized at Lynnville. To Round Plains goes the honor of the highest proportionate membership—20 out of 23 ladies of the church being members of the Circle. Villa Nova Circle stands first in contribution, having given nearly \$140 during the past year to missions. Waterford stands first in increased membership, having added 20 to their number this year. There is a decrease of 52 members from Bands. Director reported visiting seven Circles, and regretted not being able to visit more in this Association. She left with us, in closing, the motto: "Co-operation," for the coming year.

Mrs. John Lillie, Toronto, gave a very instructive talk on the "Importance and Methods of Circle and Band Work." She gave many helpful suggestions for increasing the interest of our meetings, and urged greater effort among the Bands. What we need is more personal work. She suggested the organization of a Laywoman's Missionary Movement; to lie in wait for new members, and lay

in their hands the "Link" and the "Visitor;" strongly advocated the equal division of our contributions between Home and Foreign Missions. She also touched on the great work being done in the Northwest.

The cause of Grand Ligne was most ably presented by Rev. E. Bosworth, of Montreal. He showed a wonderful grasp of the history of the people he represents. He said that two-fifths of the population of the Dominion speak French and practise another religion, and showed us some of the idols that were worshipped by 1,800,000 Roman Catholics in Quebec. It saddened our hearts to hear of the many superstitions and customs practised among those people, but are encouraged to know that 62 young people in our schools there professed conversion, 22 of whom were baptized. His address was a great blessing to the gathering, and an inspiration to greater effort in this great work.

Mrs. John Lillie gave the opening address on Home Missions. She took us "en tour" through New Ontario, visiting many towns. It was very interesting to hear the description of these pretty towns, and to learn of the great work being done in these places, which are under the Women's Home Mission Board. Mrs. Lillie was successful in organizing several Circles and Bands. The W. H. M. Board helped to build the church at New Liskeard and the parsonage was an answer to prayer. At North Bay a Circle was organized with 18 members. Total amount raised in the Northern Association was \$51,000, an average of \$19.64 per member.

We then listened to Miss Ryerse, from India, who is home on furlough. She gave us a very interesting description of the Girls' School at Cocanada, which was started by Mrs. McLaurin. Here Miss Ryerse has had the supervision of 100 girls, who are taught all the subjects that are taught here, besides having a Bible lesson and a sewing lesson every day. The girls do exceedingly well in learning the gospels, and after a while they become Bible teachers. Invest five dollars and buy a share in the school, and God will pay the dividends through all eternity. The speaker made a strong appeal for greater efforts on our part.

AMY W. SMITH, Rec. Sec.  
Townsend Centre, Ontario.

Eastern.—On Tuesday, June 11th, the annual meeting of the Circles and Bands, was held at North Hatley. The beauty of the surrounding country with its lake nestling amid the green hills, filled our hearts with much thankfulness and praise, for truly our Association had met this year in one of God's fairest spots.

In the absence of the President, Miss Chandler presided very helpfully during both sessions. The devotional service was led by Mrs. McKenzie, of Coaticook, and many prayers were offered in behalf of the work. Miss Bryant very appropriately and warmly welcomed the delegates, and this was ably replied to by Mrs. G. A. Williams, of Sherbrooke. A paper was then read by Mrs. Kirkland, of Montreal, upon "How to interest uninterested women in missions." She emphasized the necessity of having an ideal president, an ideal secretary, and an ideal treasurer, and members so deeply interested in the work that they would be on the alert to win new members to their Circles. This was followed by a discussion in which many helpful things were brought before the delegates. Our Director, Mrs. Pollock, then gave her report of the Circles and Bands. She stated that during the past year \$1,434.39 had been raised for missions, and while much progress has been made by many of the Circles, some have fallen below the standard, and in view of this, she urged the Circles to make greater efforts during the coming year. Mrs. Ramsay, of Westmount, gave a paper on Band work, which was full of helpful suggestions and inspiration to those who are interested in the organizing and conducting of mission bands.

Mrs. Manderson then rendered a solo, which was listened to with much delight.

The matter of raising a memorial fund to the late Mrs. Claxton, was introduced by the acting president, and a committee was appointed to form a resolution. The meeting then adjourned with singing and prayer by the Rev. G. A. Williams.

The evening session opened with a song service, conducted by Mr. Dick, and prayer by Rev. E. J. Stobo. The following resolution was introduced and passed by the delegates: "At a meeting of the Women's Baptist Foreign Mission Society, of Eastern Ontario and

Quebec, held March 8th, it was unanimously resolved that a fitting memorial be raised in honor of our late beloved president, Mrs. T. James Claxton, who held office for nearly thirty years, and was called to higher service January 26th, 1911; therefore be it resolved: That it is a recommendation from this annual meeting to all the Circles and Bands, that we unite with the Women's Foreign Missionary Board in carrying out the purpose of this memorial, and ask your various Circles to secure pledges from the members in aid of this object. Further, as the time for securing pledges is limited, it is requested that the members of the Circles respond to this appeal liberally and promptly.

A report was then given of the Home Mission Board Work, and in the absence of the corresponding secretary, was read by Mrs. Manderson. The report showed that great progress has been made in our home field. The election of officers was as follows: President, Miss Chandler; Directress, Mrs. Pollock; Secretary, Miss C. A. Hopson.

Mr. and Mrs. Manderson rendered a delightful duet, which touched all our hearts.

We were very glad to have with us Miss Robertson, a returned missionary to India, whose presentation of the work, its needs, and its possibilities, aroused deep interest in the hearts of those present, and a great longing to assist in every way possible the work of the Master amid these foreign lands.

Caroline A. Hopson,  
Secretary.

#### CIRCLES AND BANDS.

Walmer Road, Toronto.—The members of the King's Band closed their first term of work in June. On that evening the children were "At Home" to their parents and friends. The school-room of the church was beautifully decorated for the occasion. Miss Muriel Brown, in Hindu costume, occupied the chair. The programme was strictly missionary, the most interesting numbers being the reports, and an oral review on India conducted by Mrs. S. S. Bates. During the winter Mrs. Bates instructed the Band in a thorough and interesting study of India. At the close a written examination was held, at which a large number did creditably. The oral review at the close was a

revelation to those of more advanced years. After the programme the guests were invited to an exhibit of the children's work, and were served to an Indian tea by girls in Hindu costume. The display of work disclosed the fact, that the girls and boys have been faithful and enthusiastic at both the regular meetings and the busy work meetings.

Much of the credit of the success of the busy work department is due to the quiet and faithful oversight of Miss Fannie Laine.

The reports of the various committees were received with enthusiasm. Francis Leaver, captain of the Boys' Rubber Brigade, reported \$12.26 earned from the sale of old rubber and papers. The report from the autograph quilt, by Gladys Brown, showed that \$29 had been raised. The treasurer's report, presented by Donald Hooper, was gratifying. Receipts, \$76.07; disbursements, Home Missions, \$18; Foreign, \$18. In addition the Band had the honor of making Mrs. John McLaurin a life member of the organization. In parting for a season the Band does so in anticipation of a happy re-union in the fall, when a Home Mission study will be undertaken, and the King's Band will re-enlist in His service with renewed zeal.

Mary McDiarmid.

Kensington Ave., Hamilton.—We organized our Band last October; since then, have had successful meetings and made wonderful progress. Our membership at first was thirty-five, and in six months has increased to eighty-five. Our average attendance is from seventy-five to one hundred, the highest being one hundred and fifty, which was an open-meeting, and we were fortunate in having as the speaker of the evening Miss Jule Somerville, of the James street church, who spoke to the children on "Talents." Some of our interesting meetings have been arranged with the use of model dolls and homes of Africans and Indians, also trips have been conducted by the children to Bolivia, Grande-Ligne, and our mission work in India. Four weeks ago talent money, in sums of 10 cents each, was distributed to thirty members, and the total amount returned from this was \$25.75. Besides this we have raised in the regular way \$13.36, making a total of \$39.11.

Rosine Fisher, Secretary.

Hartford.—On Sunday evening, July 14th, our Mission Band held their annual thank-offering meeting. A good programme consisting of songs and recitations, was given by the members of the Band. Miss Ida Byerse, of Simcoe, returned missionary of India, was with us, and gave us a very interesting address on the girls boarding school at Cocanada, which was very much appreciated. The meeting was well attended, and the offering amounted to \$8.73.

Irene Van Loon, Secretary.

#### A FRIENDLY MESSAGE.

The Woman's Band of British Columbia, carried out the following program at the woman's session of the British Columbia Convention held Wednesday afternoon, June 26th, in New Westminster.

Devotional exercises.

Appointment of committees.

President's address—Mrs. E. A. Postill, New Westminster.

Provincial Secretary's report—Mrs. S. E. Stephens, Vancouver.

Hymn.

Address—Dr. Margaret McKellar, of Neemuch, Central India.

Collection.

Music.

Address—Mrs. A. A. McLeod.

Report—Nominating Committee.

Announcements.

Benediction.

On Friday morning at 10.30, there was held a conference and round-table talk. Matters pertaining to the work were freely discussed. Through the kindness and courtesy of the Presbyterian Woman's Missionary Society, we enjoyed the treat of hearing Dr. McKellar, who is a much experienced worker.

The Executive did cast longing eyes toward our own beloved worker, Dr. Allyn, now in Edmonton, but our better judgment overruled our desires. We were much in prayer for God's leading and blessing at our annual gathering, praying the dear Lord shall abundantly bless and use us for the advancement of their cause. The sisters of the East and West are one in purpose and aim, and even the small dividing line is now withdrawn, thus making us actually one.

May we all with ever increasing zeal push on. Be forward. Ours is to educate and inspire. S. E. Stephens.

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

**TREASURER'S REPORT FOR JUNE**

**RECEIPTS.**

**From Circles—**

Indian River, \$2.50; Chatham, Central, \$3.00; Toronto, Memorial, \$5.00; Oshawa (for Medical Missionary, \$2.35), \$7.35; Toronto, Ossington Ave., \$25.24; Sparta, \$5.35; Galt, \$5.00; Atwood, \$1.90; St. Thomas (Thank-offering), \$12.30; Toronto, Walmer Road, \$49.05; Parry Sound, \$3.35; Owen Sound, \$7.00; Mount Forest, \$5.37; Toronto, Jarvis St. (Thank-offering, \$1.00), \$61.85; Toronto, College St., \$24.10; Chatham, William St., \$7.05; McCool, \$1.30; Toronto, Dufferin St., \$5.60; Burk's Falls, \$7.00; Park Hill, \$1.40; Kingsville, \$2.00; London South, \$6.50; North Bay, \$3.80; Cobourg, \$3.00; Petrolia, \$5.10. Total from Circles, \$261.17.

**From Bands—**

Steeleton, \$8.50; Haldimand, for Miss Zimmerman's horse, \$1.00; Port Hope, for student, \$5.70; Chatham, William St., for "B. Niliveth," \$4.25; Lakefield, \$4.95; Mount Brygones, for native preacher, \$20.00; Kincardine, \$5.00 Toronto, Walmer Road, (Miss Zimmerman's horse, \$2.00; Missionaries' holiday expenses, \$1.00), \$8.00; Peterboro, Murray St., for Miss Zimmerman's horse, \$1.25; Port Arthur, for "M. Manikyam," \$4.25. Total for Bands, \$62.90.

**From Sundries—**

Western Associational collection, \$3.80; Oxford-Brant, Associational collection, \$5.77; Niagara and Hamilton, Associational collection, \$3.60; Whitby and Lindsay, Associational collection, \$5.00; Walkerton, Associational collection, \$7.75; Toronto, Associational collection, \$17.45; Guelph, Associational collection, \$3.50; Elgin, Associational collection, \$4.50; Owen Sound, Associational, \$3.00; a member of Wilkesport church, for Bible-woman, \$25.00; Peterboro, Murray St., Philathea Class, for Miss Zimmerman's horse, \$1.30; Salford Forward Movement Society, \$1.03; Proceeds from sale of Miss Hatch's booklet, \$30.00; from balance in India, \$31.45. Total from Sundries, \$143.15.

**Disbursements—**

By cheque to General Treasurer: On regular estimates for India, \$811.91; furlough allowances, Misses Hatch and

Ryerse, \$66.67; Dr. Allyn, \$41.67; furlough passage (first instalment), \$175.00. Extras: Lepers, \$9; Leper Venkamma, \$8; Leper Appama, \$5; Bolivia, \$18.50; native preacher, \$30.00; Caste girls' school at Vizag, \$12.00; Treasurer's expenses, \$20.83; postage, \$2.00; exchange, 15c.

Total receipts for June, 1912, \$467.22; total disbursements for June, 1912, \$1,200.73; total receipts since October 21st, 1911, \$9,488.36; total disbursements since October, 21st, 1911, \$9,040.20.

MARIE C. CAMPBELL,

Treasurer.

Mrs. Glenn H. Campbell,

**TREASURER'S REPORT FOR  
JULY, 1912.**

**RECEIPTS.**

**From Circles—**

Listowel, \$1.60; Collingwood, \$5.00 Toronto, Parliament St., \$10.22; Hatchley, \$2.00; Zion, Eglinton, \$5.70; Port Arthur (Bible-woman), \$12.50; Vittoria, \$5.00; Toronto, Parkdale Church, (for Lepers, 75c), \$13.05; Hamilton, James St. Y. L., \$2.70; Peterboro, Murray St. (for Medical Missions, \$25.00), \$30.65; Hamilton, Barton St., \$5.68; Guelph, \$5.66; Toronto, Waverley Road, \$10.30; Brantford, Immanuel, \$4.50; Gravenhurst (for M. Rubiana, \$17.00), \$22.00; Grimsby, \$6.00; Toronto, Bloor St., \$40.78; Aurora, \$2.00; Daywood, \$7.00; New Liskeard, \$2.50; London, Maitland St. Y. L. (for T. Daniel), \$8.50; Toronto, Myrtle Ave., \$3.45; Burford, \$4.00; Maple Grove, \$5.00; Toronto, Dovercourt Road, \$8.62; Burgessville, \$6.50; Hamilton, James St. (for Lepers, \$4.30), \$17.25; Stayner, \$1.62; Sarnia, \$15.75; London, Talbot St., \$20.75; Toronto, Danforth Ave., \$10.00; St. George (for Dr. Hulet, \$15.10), \$18.10; St. George Y. L., \$1.40; Brantford, Calvary, \$3.50; St. Thomas, \$13.00; Ailsa Craig, \$4.20; Wilkesport, \$3.35; Arkona, \$2.80; Woodstock, Oxford St., \$7.00; Port Elgin (for "V. Bhagyamma"), \$4.25; Meaford, \$5.00; Glamis, \$5.00; Hespeler, \$12.50; Hamilton, Victoria Ave. (Life-membership, Mrs. H. Edgar Allen, \$25.00), \$30.37; Wallaceburg, \$3.50; Colchester, \$2.00; Beachville, \$7.00; Toronto, Indian Road, \$22.27; London, Adelaide St., \$12.00. Total from Circles, \$456.52.

**From Bands—**

Sarnia, Central, \$4.76; Strathroy, \$5.00; Toronto, Dovercourt Road, \$7.50;

## THE CANADIAN MISSIONARY LINK

St. Catharines, George St., \$6.00; Fort William, \$10.00; Huntsville, \$5.50; Toronto, Jarvis St. ("Sunbeam"), \$4.68; Stayner, \$1.00; Hamilton, Wentworth St. (for "P. Bullama," \$17.00; for Cocanada class room building, \$5.00), \$22.00; Brantford, Park Church, \$2.00; Meaford (for "M. Kanpavati"), \$17.00. Total from Bands, \$92.44.

### From Sundries—

Investment, Miss Davies' gift, \$10.00; investment in trust, \$8.75; Mrs. M. A. Mills (for famine in Tunj), \$25.00; Doe Lake S. S. (for "P. Ratnamma"), \$17.00; Mrs. R. W. Elliot (\$100.00 for Dr. Hulet, \$100.00 for Miss Corning), \$200.00; Wilkesport B. Y. P. U. (for "Miriam"), \$25.00; "F. and A." for "Sayamma" and "V. Annk", \$10.00; Toronto, Jarvis St., Elliot Bible Class for "A. Deenamma"), \$17.00; Peterboro Associational collection, \$3.45; Norfolk, Associational collection, \$4.50; Middlesex and Lambton, Associational collection, \$5.62. Total from Sundries, \$326.32.

### Disbursements.

By cheque to General Treasurer. On regular estimates for India, \$704.91; for furlough, \$168.34; extra for \$107.00; extra for Vifagapatam caste girls' school, \$30.00; extra for Tunj famine, \$25.00; total for General Treasurer (including deduction on Miss Ryerse's account, \$25.00), \$950.25; Treasurer's expenses, \$20.83; exchange, 45c.; Peterboro Association expenses, \$2.50.

Total receipts for July, \$875.28; total disbursements for July, \$974.03; total receipts since October 21st, 1911, \$10,363.64; total disbursements since October 21st, 1911, \$10,014.23.

MARIE CAMPBELL,

Treasurer.

Mrs. Glenn H. Campbell,  
113 Balmoral Ave., Toronto.

Notice.—Women's Board West, to Treasurers.—Treasurers of Circles and Bands are reminded that their books should close October 15th, and that by October 20th, all monies should be in the hands of the Treasurer, Mrs. Glenn H. Campbell, 113 Balmoral Ave., Toronto.

M. C. CAMPBELL,  
113 Balmoral Ave.

### CHANGE OF ADDRESS.

The Memorial Mission House, 48 Howland Ave., Toronto, has been sold, and correspondents will please notice that

the address of Mr. and Mrs. J. E. Chute until October 1st, is 511 Huron St., Toronto.

### EASTERN CONVENTION.

The Women's Foreign Missionary Convention of Ontario East, and Quebec, will be held in the Westmount Baptist Church, Westmount, October 1st and 2nd, 1912.

Special attention is called to the programme prepared, which we trust will prove helpful and inspiring and repay all who come.

Members create enthusiasm, therefore, let all Circles and Bands be fully represented.

Let us pray earnestly, that our convention may be a spiritual uplift to all who attend, so that we may have a message of enthusiasm, and inspiration to carry to our respective Circles and Bands.

### TREASURER'S NOTICE—EASTERN CONVENTION.

As the Treasurer's books of the Eastern Board close on September 25th, it will be necessary for the Circles and Bands to send in all remittances for foreign work before that date, and as the funds are away behind this year, a special effort should be made to make them as large as possible.

JESSIE OHMAN,

Treas. W.B.F.M. Society,  
Eastern Ont. and Que.

1212 Greene Ave., Westmount, P.Q.

### LINK AGENTS—EASTERN CONVENTION.

The editor of the "Link" expects to attend the Eastern Convention in Westmount Church, October 1st, and speak concerning the paper. In addition, there is being arranged a conference of "Link" agents or those especially interested in the paper, where can be more fully and intimately discussed ways and means, problems and possibilities. The editor earnestly hopes that by this plan, she may come into personal touch with some representative of every Circle sending delegates. If the agent herself is not to be present, will she not ask the President, or whoever is going as a delegate, to attend this informal meeting, both to give and receive information. The time will be announced on the Convention program.



**BILLETING NOTICE.**

Circle Secretaries are asked to send names of delegates wishing entertainment as early as possible to Mrs. Arthur H. Scott, 4214 Western Avenue, Westmount, Que.

Delegates may be appointed as follows:—For Circles of 20 or less, two delegates; for each additional 20, one more.

These delegates must be full members of the Society, that is either life members, or contributors of one dollar yearly to the funds. Each Band shall have the right to send a delegate.

All are invited to attend the meetings, but only delegates, life members and officers, who are members of regular Baptist churches, shall be entitled to vote.

**PROGRAMME.**

Key-word—"Vision."

Tuesday, October 1st.

9.30—Opening hymn. Devotional exercises. Introduction of pages and election of Convention reporter.

10.00—Address of welcome—Mrs. A. G. Walford.

Reply—Mrs. W. R. Stroud, Ottawa.

10.15—President's address—Mrs. H. H. Ayer.

Hymn.

10.30—Minutes of last meeting—Miss Rieker.

Reports—Recording Secretary, Miss Rieker; Supt. Mission Bands, Mrs. I. H. Ramsay; Bureau of Literature, Miss Dakin; Eastern Association, Mrs. Manderson; Ottawa Association, Mrs. S. Sheldon; Grande-Ligne Association, Mrs. L. Therrin.

Hymn.

Onset Hour, Mrs. Galt, Vankleek Hill.

Election of officers and Executive Board.

Poll Call.

Adjournment.

**AFTERNOON.**

2.00—Opening exercises.—Minutes of morning session; report of Cor. Secretary, Mrs. Motley; report of Treasurer, Mrs. Ohman.

2.30—The "Link," Miss Jacqueline Norton, Toronto.

Hymn.

Conference on Young People's Work. (a) How may mission work in the Sunday School be best introduced? (b)

How can young people be trained to steady permanent mission work?

Discussion.

Address—Is a world vision necessary to efficient missionary service?—Mrs. Wheeler.

In memoriam.—Leader, Mrs. Bentley. Benediction.

**AMORITA ELLEN.**

Amorita Ellen hid her face in her grimy little hands. The tears trickled slowly through her fingers and fell on the most ragged little dress you ever saw. It was Amorita Ellen's only frock. Once a week her dress was washed, while the little girl wore an old apron tied about her neck, with a string for a belt.

Clothes did not make much difference in Amorita Ellen's home, for no one but the family ever came there. Not more than once a year, anyway. The last visitor had been Miss Brown from the mission school. She had wanted the little girl's mother to let her come to the school. But Amorita Ellen had no clothes to wear to school, and no money to pay the small school bill. And she was useful at home too.

Amorita Ellen was ten, and there were three brothers and two sisters younger, and three brothers and one sister older. Two of these brothers were married, and one worked in the mill. The father had been killed in an accident six months before.

As I said in beginning my story, Amorita Ellen was crying. She was crying because her big sister was at the mission school learning how to be somebody, while she, Amorita Ellen, was there in the lonely mountains. She had no chance to learn anything. She wanted to know how to read and to write. She wanted to know how to make clothes. She wanted to learn how to be a good woman, as the other children were learning in school with Miss Brown. She wanted to learn so she could teach the little brothers and sisters and help them to be somebody. Miss Brown had told them about a boy from the mountains—a boy who was poor, but who became the President of the United States. She remembered his name was Abe. One of her little brothers was named Abe, too. He was only four years old; but she felt that if he had a chance he, too, would be a great man like the other Abe.

That is why Amorita Ellen wanted an education, and why she was crying.

Mary Caledonia was thirteen, and she had been a year and a half at school. She had learned a great many things. She had told Amorita Ellen all about the pleasure of learning. She had even taught her the alphabet when school had closed the summer before. And it was one of Mary Caledonia's old dresses that Amorita Ellen wore. A Junior Christian Endeavor Band in a Northern church paid Mary Caledonia's way—little girls and boys who, had many, many blessings in their own homes.

Amorita Ellen dried her eyes and looked out over the mountains. It was a long distance to anywhere. -- it were not for leaving her mother and the children, she would run away and earn money to go to school. The poor mother would have been glad to let Amorita Ellen go. She loved her children dearly and wanted them to have the education their parents had missed.

That night a visitor came on mule-back. Seated behind him was a girl. Amorita Ellen could hardly believe her eyes when she saw it was Mary Caledonia. The man was the oldest brother.

"Mary Caledonia just would come back," he exclaimed. "She said she done had a year an' a half an' she war goin' to give th' rest to 'Rity Ellen."

Amorita Ellen's heart stood almost still. Was her dearest wish really to come true? Would Mary Caledonia really stay at home and tend the babies while she went to school in her place?

"I done had my turn," said Mary Caledonia. "It's yourn now." She forgot her school English for the moment.

Amorita Ellen flung her arms about Mary Caledonia. "An' you-uns give yer chanst to me?" she whispered.

"Yes," Mary Caledonia answered. "I done had a heap, an' you-all done had nary nothin'."

So the next morning it was Amorita Ellen who sat behind the big brother, to journey far over the mountain to the mission school. Mary Caledonia said good-bye without a tear.

The teachers and the matron had missed Mary Caledonia. They were very glad when word came that she was safe. She was a favorite with every one, but what were they to do? The money was paid for Mary Caledonia, not for little Amorita Ellen. Had they any right to take her in her sister's place?

The big brother left the little girl, dressed in Mary Caledonia's clothes, at the school. Then he went over another mountain to his own cabin. Amorita Ellen felt very strange in good clothes. Of course they were too big for her, but she didn't care.

That night she slept in Mary Caledonia's white bed. Amorita Ellen had never seen a real bed with sheets and pillow-case before. She felt like a queen. She was so happy her heart was singing—singing—singing.

The new arrival met the other girls at breakfast. She heard them call her a dear little thing. She heard them say they missed Mary Caledonia so much. She heard them say that the teachers had hoped to make of Mary Caledonia a great teacher. She heard them say that Mary Caledonia's heart must be broken, because she loved the school so much. They said she was noble.

And Mary Caledonia had done all this for her—for Amorita Ellen!

That night one little bed was empty at the mission school. It was Mary Caledonia's bed. Her little sister was not to be found. The matron and teachers were worried indeed.

Miles away in the woods, going toward home, was Amorita Ellen. She had a loaf of bread under her arm which she nibbled at when she was hungry. She slept on a bed of dry leaves, alone, under the stars. She had been born in the woods, and she knew the direction she had come.

Two days later Amorita Ellen arrived at the cabin.

"Sha'n't steal yer schoolin'," was all she would say. Neither her mother nor Mary Caledonia could persuade her to return.

So Amorita Ellen, with sobs in her little heart over her lost opportunity, but with great happiness at giving back to Mary Caledonia her "chanst," went to tending babies again in the log cabin.—Katherine Newbold Birdsall, in *Over Sea and Land*.

#### MISSION BAND—LESSON VI.

I. Opening hymn, "All along My pilgrim journey." No. 172 (Sacred Songs and Solos).

Scripture lesson—The Two Ways. All together, read: Matt. 7:13, 14.

(1) The Broad Way—

Is it easy travelling? (Prov. 13:15).

Who is in that way? (Rom. 3:10-19, 23; Eph. 2:2, 11, 12).

The end—death (Rom. 6:23; 5:12; Matt. 25:46).

(2) The Narrow Way—

The entrance (Jno. 10:7, 9).

Who may go in? (Rev. 22:17; Jno. 7:37).

When? (2 Cor. 6:2).

The light for the road (Psalm 119:105).

Companionship (Matt. 28:20).

The end—life (John 10:28; Rev. 21:22-27).

**Halt, Traveller! Whitherbound?**

So many Mission Board members are returning from journeys to see friends, or from happy holiday seasons in summer resorts. There have been Sunday School picnics, and long walks and drives over the beautiful countryside, by apple orchards and fields of golden grain. At the September meeting, there are many joyous greetings, and much merry chatter as members recount experiences. Others have been at home, with home tasks? Yes, but with long hours of play, too, and the very beauty of God's out-of-doors to make the days enjoyable whether at home or abroad. We are all travelling all the time. Which road? Let us answer the question truthfully as we study together. "The Two Ways," and choose the pathway to life eternal.

Sing heartily, "We're Marching to Zion"—No. 224.

II. Our missionary, Miss Baskerville, while enjoying for a little time Kodak's invigorating air, took time to write for our Bands a sketch of two Cocanada school girls. They, too, had interesting journeys.

"Some years ago a kind Christian lady was serving as a nurse in a hospital under the Government of the Nizam, one of the Mahomedan ruling princes of India. During that time, the crops failed one year because the rains did not come, and there was no food for the poor, starving people. Many of them became so weak from lack of proper food that they were an easy prey to all sorts of diseases, and great numbers fell sick and died.

Two poor sick women were brought into the hospital, and, though everything was done for them that could be done, they were both so starved that when their little babies were born, they died. The babies were weak, sickly

little things, but the good nurse cared for them so lovingly, fed and tended them so faithfully that they actually kept their little hold on life, and, after a while, began to thrive.

So time passed on until the babies were over two years old, and the lady who had taken care of them so long had to go to America. She wrote to me, and asked me if I would undertake the charge of the motherless little ones, and she would provide money for their support, and that is how Mary and Monohari came to the Cocanada Girls' Boarding School. They had a long journey to take, and Miss Edgerton sent a woman with them to deliver them over to me. I sent a woman to Samalkot Junction to meet them, but somehow, she missed them, and as there are two railway stations in Cocanada, it was quite to be expected that they should get off at the wrong place. When my messenger returned without them, I was quite distressed, but the woman who had them in charge had found her way to the Christian people in the other end of the town, and, in the course of the day, arrived with the babies. It was too far for the little ones to walk, and the woman could not carry them; so she had found a cooly, who brought them in his kavodi, a sort of wooden yoke, carried across his shoulder with a sort of network of rope hanging from each end, and a baby was put in each side, balancing each other nicely, for they were almost the same size. These kavadies are used for carrying water-pots, or heavy baskets, or bundles, and it was really very comical to see the tiny brown girlies with their round black heads (for their hair was cut close), bobbing along contentedly in this queer conveyance.

When they came to me, they could not speak a word of English or Telugu, but they soon picked up the Telugu. They were too little to go to school at first, and just amused themselves round the school-yard, or wandering through the class-rooms. It was astonishing how little trouble they gave; but though they had never known their own mothers, they were hungry for mother-love, and many, many times, when I was teaching my classes, the little creatures would climb into my lap, and nestle down as if they enjoyed being cuddled. More often than not, I had them both in my lap at once.

The only home they have ever known is the school, but we have tried to make up to them as much as possible for what they have lost. When they were small, they got about as much spoiling as babies usually get, for the big girls loved to pet them. In vacation, we sometimes send them to board in a nice Christian home. Sometimes they, with the other girls, stay in the school in charge of the matron. One time I took them with me to Pentakota, where we have a little bungalow near the sea. How they enjoyed gathering shells, and tumbling about in the surf! We went into the sea every evening, and the girls went too. Sometimes the breakers were so rough, that they were frightened. The big waves would come along and lift them up, and tumble them down again, but fortunately washing them nearer and nearer the beach all the time. We had to go forty-five miles by train to Tuni, and then seven miles by cart to get to Pentakota. That was the first experience the little girls had of travelling by train, and Manohari was very much frightened.

Since these little ones were left without their mother to face life, it seems a wonderful provision made by the loving Heavenly Father, to give them into such good hands, and afterwards to send them to so comfortable a home. Many little new-born babies lost their lives in that terrible famine.

Mary and Manohari are still in the school; they are quite big girls now. Mary is a happy-go-lucky youngster, who does not bother much about lessons or books, but Manohari is quite bright. We hope they will grow up to be useful women.

III. A Brantford tourist tells us about the trains in India. There are now 36,000 miles of railway; most of the roads are owned by the Government, and are under Government control. Outside of the head officials the employees on the roads are Indians and Europeans. In native states, 2,000 miles of railway are financed by natives. All use the 24-hour system of computing time. The fares are one-and-one-half annas—say three cents a mile for first-class, half that sum for second-class, still less for intermediate class, and for third-class, it is one-fifth of an anna. Most of the natives travel third-class. Some trains are made up entirely of these coaches. Attached to all the larger stations, is

an open space, where they gather, hours, if not days, before their journey begins. They cook food on the rude clay stoves which they commonly use, and sit by the hour chatting, or contentedly smoking their hookahs. In the trains they are packed in like monkeys in a crate, the railway companies caring little for their comfort. Although the fare is so small, yet the companies find this section of their business most profitable. Railway travel is helping to loosen the hold which the system of caste has upon the people.

The general style of the passenger coaches is like that of Great Britain, with compartments. The corridor car is seldom seen. The first-class compartments are roomy and comfortable, and there is accommodation for night travel. In some of the mail-trains, there will be found a bath, electric light, and electric fans. Board screens overhang the roofs to protect from heat and dust. Most of the window-glass is smoked to lessen the sun's glare.

IV. Exercise for four children. Each child carries a very small valise or hand-bag, into which he drops his coin after speaking. The four little travellers then collect the offering.

- (1) In token that I owe  
All that I have to Thee,  
I drop my little gift  
Into the treasury.
  - (2) In token that the world  
Needs some of what is mine,  
The sad, the rich, the poor I own,  
The gift is Thine.
  - (3) In token that Thy name  
Makes all men's needs Thine own  
Father, I give my gifts for them  
To Thee alone.
  - (4) In token that I think  
That Thou art pleased by  
This gift, I give it Thee, though  
small  
Father on high.
- All together—  
In token that we wish  
Thy little ones to be  
By loving-kindness will we strive  
To grow like Thee.

Closing hymn, "Saviour, like a Shepherd lead us."—No. 98.

SARAH STUART BARBER