

# Canadian Missionary Link

PUBLISHED IN THE INTERESTS OF

The Baptist Foreign Missions  
of Canada

SEPTEMBER, 1909

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# Canadian Missionary Link.

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(Any mistakes cheerfully corrected.)

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(MRS.) MARGARET W. DANCY,

171 Spadina Road,  
Toronto, Ont.

# Canadian Missionary Link

Published in the interests of the Baptist Foreign Missionary Societies of Canada.

VOL. XXXV.

TORONTO, SEPTEMBER, 1909.

No. 1

For eight years the editorship of the "Link" has been in the hands of Mrs. W. H. Porter. For many years prior to that time, she has had the respect and love of those among whom she worked, and these years of service for our paper in which she has always shown good judgment, painstaking effort, and above all, the real missionary spirit, have only increased our regard for her.

As we take up the work with this issue, we feel we are in a worthy succession,—that of Mrs. Freeland, Mrs. Newman and Mrs. Porter, and we would undertake it with much more fear and hesitation if we were not sure that our paper has been, and is, filling a most necessary place in our mission life, and that our constituency as a whole, is glad to support it.

There is very little needed by way of introduction, but there are a few things which we hope those to whom they apply will "read, mark, learn and inwardly digest," that the paper may become a more efficient agency than it has been.

A larger circulation list has always been an aim set before agents, directors and circle members. It has now become the sine qua non for the enlargement of the paper. We must have it before we can see the "Link" growing in the same proportion as the other branches of our mission work. And there is still room for this increased circulation. It is very surprising to look over the "Link's" mailing list and note the absence of name after name well-known in Baptist circles. This should not be, and we must appeal to the agents once more, to realize their responsibility and improve their opportunities. It is only as each

agent makes her list the most complete one possible, that the whole field will be worked as it ought to be.

We would ask in the second place, that the circles, associations, conventions and individuals continue to show their interest by sending news items, reports, and contributed articles. We would hope to have the growing work of the West represented more largely than formerly. Will not the leaders of the women's work in the West remember their paper, the "Link," more frequently, in sending of material and in representation at their meetings. It will occur frequently also that missionary problems in our women's work will arise, and we should be glad to see the columns of our "Link" used more freely for purposes of discussion by those conversant with the matters in question.

A word to the missionaries on the field. The material they send us, letters, descriptions, appeals, are of first importance to us, and receive first place in our columns. They are indispensable if our paper is to begin to serve its purpose. We hope each one of them will endeavor to fulfil her obligation in this matter, even more than formerly. And will they not remember occasionally the Youth's Department? In this connection, there is another suggestion. A letter accompanied by a good, clear photograph, illustrative of some phase of missionary work, is worth much more than one without. The cuts do much to brighten our paper, and we would be glad if this hint would be borne in mind.

We hope that in all its departments, the "Link" will make steady advances from year to year, and that, from Quebec to British Columbia, the interest in it and the work it represents, may become stronger.

### THE YOUNG PEOPLE'S MISSIONARY CONFERENCE.



NE who has never been privileged to attend such a gathering, can scarcely understand the uplift and inspiration that come from meeting with a company of young people seeking to learn all they can of the spiritual need of the world, and definitely purposing to do all that lies in their power to meet that need.

In sight of the blue waters of Lake Ontario, situated on a gentle elevation, commanding a lovely view of the surrounding fields and groves, encircled by its own shady lawns, and admirably suited for the accommodation of a goodly number of guests, Trafalgar Castle, near Whitby, otherwise known as the Ontario Ladies' College, is certainly an ideal home for the Canadian Conference of the Young Peoples' Missionary Movement.

The 4th Annual Conference has had the largest attendance, as there were some 240 registered delegates. In numbers the Methodists took the lead, then in order came the Presbyterians, the Anglicans and the Baptists, while there were a few representatives from other Christian bodies; but the best of it all was that one could not tell in talking with them, who were Methodists, Presbyterians, Anglicans or Baptists, because motive, and aim, and spirit were so beautifully one.

Most of the delegates were young women, and though one could not but long for a larger representation of the young men, one could not forget that it is upon the women of heathendom, the greatest burden of the world's woe and misery falls, and that it is only the hand of woman that can lift the burden and set them free. Is it not the duty of Christian women to

pass on their blessings and privileges to those less favored?

From 7.10 in the morning (with an interval for breakfast) until 12.45, and from 7 in the evening till 9.30 or 10 o'clock, meetings were held. The afternoons were kept free for recreation; tennis, croquet, basket-ball and other out-door games were heartily indulged in; then there was the novel experience of riding in hayracks to picnic at the Lake. From one such expedition the young people came back, shouting the Conference yell:

China, India, Africa!

North and South America!  
Korea, and the Islands of the Sea!

Palestine, Arabia!  
Best of all is Canada!  
Missionary Conference!

O. L. C.

The weather throughout was perfect. The meetings began on the evening of July 2nd, with an exhortation based on the Master's wonderful prayer, a foundation most fitting for the fabric of spiritual enthusiasm that was reared upon it. Until the evening of July 9th, devotional meetings, Bible expositions, Mission Study Classes, meetings for the consideration of Institute work, Life-work Conferences, and Platform Meetings, went on with increasing and deepening interest.

With heart felt earnestness, men and women, filled with the power that comes from personal knowledge, voiced the cry for help from the dark places of the earth; the voice of need, and the voice of opportunity. Our own land with its hosts of incoming foreigners, its promising mission fields, its mining and logging camps, its magnificent possibilities; South America, with its neglected hordes of savages, its civilized Republics in bondage to a spurious Christianity; the Christless millions of Africa, India and China; the wonderful progress and promise of the Gospel in insig-

nificant little Korea, were all brought vividly before us. As we listened to the story of the marvelous work of God's spirit in Korea and other Eastern lands, our hearts throbbed and thrilled with longing for the power that fills the life fully surrendered to God and under the control of His spirit. Addresses, eloquent and full of information on Confucianism, Buddhism, Hinduism, Mohammedanism, and modern Judaism caused us to turn with a new fervor to our Christ and His Christianity.

And what was the practical outcome of these days spent on the mountain-top, in the very presence of the Master? Missionaries were present who had seen years of service on the foreign field; new missionaries under appointment were there and volunteers, but what did Whitby Conference do for the young life of our churches? Altogether, there were 60 who made known their intention of giving themselves for service in far-away lands; of these, seven are under appointment and go this year and of the total number 19, had been brought to a decision by the influences of the Conference of 1909. Not only this, but every one present solemnly resolved to serve the Master with fuller consecration and more earnest endeavor than ever before.

This year the accommodation of the college at Whitby was taxed to the limit, and in order that there may be no repression, at least another Conference must be arranged for next year.

Never were more doors of opportunity open than are open to-day, never were more young people interested in missions than are interested to-day, never were business men impressed as they are to-day, with their responsibility as stewards of God's money; with such a combination of circumstances, what cannot be wrought, nay,

what will not be wrought for the glory of Christ and the extension of His Kingdom!

A. E. BASKERVILLE.

Toronto, July 13th, '09.

### FIRST DOMINION Y. W. C. A. CONFERENCE.

The natural beauties of lovely Muskoka surely were never more entrancing than when the little "Cherokee," as the evening shadows darkened across the water, on the evening of June 26, ploughed her way across island-studded Lake Rosseau, entered Lake Joseph, and tied up at the Elgin House wharf.

To the ideally situated Elgin House she bore almost 200 delegates, (jolly girls from 16 to 70), hailing from all over Canada, to attend the first Dominion Conference of the Young Women's Christian Association.

Sunday morning dawned and we had time to see and further admire our beautiful surroundings. Space will not permit description, but one feature deserves mention—the beautiful little semi-open, bungalow-like chapel just on the edge of the water, and a few yards from the hotel. All the general meetings were held here, and it made the conference seem a Summer Conference indeed.

On the two Sundays there were morning and evening services and missionary services in the Afternoon. Through the week we had Bible Study at nine, Mission Study at ten and from eleven to twelve there were either addresses in the chapel or various Student, City or Secretaries' Conferences. Each evening at eight o'clock, service was held in the chapel, but the whole afternoon was left free for recreation. Boating, bathing, tennis and the college "stunts" were heartily enjoyed by all, even the elderly ladies and the solemn (?) returned missionaries joining in enthusiastically.



But the more serious business of the Conference received even heartier support and attention. Promptly each morning, the whole delegation turned out with Bible and note book and pencil, to the various Bible classes, and in every class a "feast of fat things" was enjoyed, which we trust will bear fruit in more intelligent and more devout study of the Word of God. The Bible Class teachers were Prof. Gilmour, of McMaster, Rev. D. C. McGregor, of Orillia; and Prof. C. McGregor, of Orillia, and Prof.jects studied were, "The Early Prophets," "The Gospel of Mark," and "The Life of Christ."

The Mission Study subjects were, "India," "The Moslem World," "Strangers Within Our Gates," and "The Why and How of Foreign Missions." A Normal Class also was held daily, in which prospective Mission Study Leaders were taught methods. Each group was led by a competent teacher, and the enthusiasm displayed by all the girls, showed that the missionary spirit is strong and missionary intelligence alert. The practical needs of the world were considered in a prayerful spirit, and each felt a stronger determination to devote herself to the spreading of Christ's kingdom.

A number of special missionary gatherings, absolutely informal (in fact the utter lack of formality was one of the charms of all the meetings) were held now and again on the verandahs, in the chapel, or around the wide-mouthed cheery fireplace, in the cool evenings. These were addressed by returned missionaries present from India, Africa and China, and by the Student Volunteers. Be it enough to say that at these meetings, the Master's presence was felt to be very near, and His Great Commission became very real.

The chief speakers at the evening meetings were Dr. Herridge, of Ottawa, Rev. J. Goforth, of China, Canon Cody, Rev. John MacNeill and Prof. Gilmour, of Toronto, Dr. Gould, of Arabia, and Rev. D. C. McGregor, of Orillia.

A word might be said in regard to Baptist representation. There were from 25 to 30 of us and we had two special meetings, at one of which an interesting discussion was held on the method of work in our home churches. Useful plans were outlined for increasing missionary interest and Bible knowledge among our young people particularly.

But the Conference days, like all good days here, came to an end, and on Monday, July 5th, we boarded the little steamer again and started for our widely scattered homes, praying that the "mountain top" experiences of that week might bear rich fruit in the lives of all.

GRACE W. WATTERWORTH.  
Ridgetown, July, 1909.

"You will never win the world to Christ by your spare cash." This is a sentence from the speech before the United Kingdom Alliance by a well known member of Parliament; and it is one that is well worth pondering. It is not what we can "spare"—i.e., what we do not ourselves "want"—which is due to God. "He loveth a cheerful giver," but if we give cheerfully only what we do not require for our own needs and superfluities, that is only the cheerfulness of good nature, and not the cheerfulness of a loving heart, that gives not only out of its superabundance, but out of its necessities. What it costs us, not what it amounts to in bulk, is the measure of a true gift to God. If this standard were applied to Christian giving, there would be startling developments and expansion of service as well as gifts.

## Our Work Abroad.

### LETTER FROM MISS MacLAURIN.

Vuyuru, May 17, 1909.

My dear Link,—For a long time I have been wanting to write you, and really have tried to find the time. During the touring season, it was hopeless, but now that the hot season has come and brought us some "days off," I am going to sit down and tell you a few of the many, many things I have so much wanted you to know. I could fill a whole Link myself with this letter. I have so much to tell, but perhaps I had better not! Oh, how often when on tour, I have had funny, or interesting experiences. I have wished I could share them with you while they were fresh in my mind!

But it is not touring that I wish to tell you about first. I would like you to know about the two girls we have here in the boarding school, being trained for Bible women, because I want you to take them into your hearts and pray for them. I called them "girls," for so they seem to me and so they would be if they were Canadians—just girls. But they are widows. Each has a child five or six years old, and each has known a woman's share of sorrow, pain and disappointment already.

One, Martha, has been in the school almost two years. It was Jane of Bardagunta who told me about her, saying she was a good Christian, with a desire to come and study and train for the work. I sent for her and she came—a gentle, sweet-voiced girl, clad in the coarse garments of the poor, so shy she could hardly speak to me. But she managed to tell me she had a great desire to enter God's service and wanted to study with that end in view. She had a little boy, but she

would leave him with her parents, while she was studying. So we took her in. She did not know her letters even when she came and progress was at first very slow and hard. But she was patient and persevering, and now is in the Second Book. She is a good girl with a sweet temper and a sweet face. She is still very shy, but is developing, and by the time she has finished the fourth book and is ready to enter active service, I am sure she will have more confidence, which will be increased by experience in work. In the meantime, to get her into the way of work a little, she goes every Sunday morning with some of the younger school girls to a near village to lead a Sunday school service with heathen children. After the children's service is over, or while it is going on, the older ones gather and the girls read the Bible and pray with them before returning. It will be two years yet before Martha is ready for work.

The other girl, Mariamma, has been in the school only a few months. It is some years since her husband died, leaving her with a baby girl. She went to her father's home and has lived with them ever since. They are heathen, but there is a Christian congregation in their village with which she identified herself and the pastor testified that she had lived a consistent Christian life. For some time she had felt a strong desire to enter the work, but every time she mentioned it her people opposed it so strongly that she held back. She confided in one of our Bible women who, last September, told me, but said she hadn't much hope of her coming, in view of the strong opposition in her home. I said we would pray for her, and a few days afterwards, she came! I felt it an answer to prayer for more workers.

After she had been here a few weeks, I was afraid we were going to lose her for she came to me one morning very disconsolate, complaining that the girls in the school were rude to her, and that she didn't like studying in the Infant class, with the small children. I think she found the restraint of school life very irksome, after a life of comparative freedom. We sat down and had a talk, after which she went back to school to think it over. Next morning she came with beaming face to tell me that she had thought over all those "good words" I told her and had decided to stay and endure small trials for "the joy set before her."

She is not so attractive as Martha, but is a good girl and seems now to be earnest and contented. She also does Sunday school work.

It is a real sacrifice for these girls to leave their children (Mariamma has left her little girl with her parents also) and enter a life which seems so restricted and hard to them after one of comparative freedom, as heads of their own little families. They find it hard studying with the wee infants, their wits are not nimble and alert to pick up knowledge. And the discipline and routine of the school must seem very hard. But it is just what they need for a time and is a most valuable element in their training. They are very uncultured in every way when they first enter, but here they learn obedience, punctuality, regular habits. This training has its own place in preparing them for a life of self-denial. They also have Bible lessons every day and are getting a good foundation of simple, clear Bible knowledge. And meeting often with the other workers in the compound, hearing about our work in meetings and conversations, besides going out to Sunday school work themselves on Sundays, is all a training for them.

But I am sure you will remember their weakness and pray that God may keep them true to their expressed purpose to serve Him, give them patience in learning and prepare them Himself for useful service. They are your girls to be prayed for.

Now, how much I would like to tell you about some of the caste women I meet out on tour, who are particular friends, and who are either earnest seekers after truth, or secret believers in Jesus! There are eleven such, who are much on my heart, and for whom I pray daily, by name. In my last report (see last "Among the Telugus") I wrote about dear little Sukkamma, who is a secret disciple, and has to bear with much suspicion and anger from her husband and sister-in-law. She manages to see the pastor of the church there occasionally, and often sends me messages by him, asking me not to forget to pray for her. May I not pass her message on to you, dear friends. "Tell the Missamma not to forget to pray for me. I have many temptations, sent to try my faith, and cleanse me of my sins. But no matter how many come, I'll not leave my Saviour." Through me comes to you her request for prayer. She loves the Christians, and once said to her Christian servant, "I count that day an empty one, on which no servant of Jesus has appeared to my sight."

You have heard often of Lukshamma, one of Jane's women—certainly a Christian in all but open profession.

And there are more. I would like to tell you about the two Venkammams, who live in Ipurulanka. Both are caste, but of different castes, and great friends for Jesus' sake. As soon as you see Venkamma, the Kamma widow, you know you have before you a spiritually-minded woman. Her face is sweet, calm and intelligent. Last



February we visited her village and spent the best part of the morning with her and her friends. During the course of our teaching, one of the women in the audience said, "These words are all good, but who can keep them?" Venkamma immediately spoke up and said, "Anyone who has God's Holy Spirit can keep them, and will He not give it, if we ask Him?" So you see how well she understands. The other Venkamma is of an inferior caste, and she and her husband live by hiring their services out to the Kammas. Her father and mother were Christians of Ramapatam. Once they came and spent some months with their daughter, and under their influence she became converted and learned a great many hymns, and acquired a good deal of Bible knowledge which she has imparted to the other Venkamma. Her father also taught her to read. She has a Testament and a hymn book and many tracts. Our Christian teacher there says that at one time she and her husband wanted to be baptized, but withdrew on account of the opposition of their masters, the Kammas. Oh! this fear of the world and of caste! Pray that the prisoners may be released! This Venkamma lives in a mean little hut, but many many times the other Venkamma comes and they meet to read God's Word and talk about Him and sing His praises. What workers these women would make if they would only brave all and come out!

In another village live Punamma and Shantamma. The former is a Kamma, the latter a Kamsali, or goldsmith caste. I always count on spending several hours at Punamma's, and can reach almost the whole village—full of women by speaking in her house, for all gather there. She is very intelligent and interested, but I do not think she has given her faith to Christ exclusively yet. He is, to her, part of

the great all-God, and Krishna is a part too,—so is Rama.

But she is learning and seeking and coming nearer the Kingdom every year. At her home listens Shantamma, bright, witty and yet interested in the message. I heard something this year that saddened me—they said she was not living a good life. But when we visited Punamma she came and listened better than ever before, and seemed to me less voluble, so that I had a hope that the words were finding a lodging in her heart and may be convicting her of sin. Pray for these dear women. What have they to keep them from sin, if they know not Jesus? And pray for the searchers after Truth that they may be kept from straying into the by-paths of the various religious cults of the Hindu religion, so spacious and promising, so empty and deceitful in reality. Pray that Jesus may reveal Himself to them as the Way, the Truth, the Life indeed.

(Concluded next issue.)

We are glad to report that Miss L. M. Jones of Ramachandrapuram has completely recovered from her attack of typhoid fever and has also passed her examination in Telugu with distinction.

Rev. J. W. Scudder, D.D., of the Arcot Mission, has retired after fifty-four years in India. He is a son of Dr. John Scudder, the first American medical missionary, of whose children and grandchildren twenty-two have served as foreign missionaries, twenty of them in India.—Baptist Missionary Magazine.

The new Baptist missionary training school building, in Chicago, was dedicated on June 1. The building is the home of the Women's Baptist Foreign Mission Society of the West, as well as the school, and has cost \$170,000. The school has been organized 28 years and has now 100 graduates on the foreign mission field alone.

## Our Work at Home.

### CONVENTION NOTICE OF EASTERN ONTARIO AND QUEBEC.

The annual Convention of the Women's Baptist Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be held in the Perth Baptist Church, Tuesday and Wednesday, October 5th and 6th, 1909.

As it is some years since the Society has met in the Canada Central Association, the Perth Circle are looking forward to a very large gathering and extend a most hearty invitation to all the Circles and Bands to send their full share of delegates.

All who hope to attend will please communicate with Mrs. Hugh Robertson, Perth, Ont., as soon as possible.

#### DELEGATES.

Delegates may be appointed as follows: For a Circle of 20 members or less, two delegates; for each additional 20, one delegate. These delegates must be full members of the W.B.F.M.S. of Eastern Ontario and Quebec; that is, either life members or contributors of at least one dollar a year to the Society.

Each Band is entitled to one delegate.

All are invited to attend the meetings and take part in the discussion, but only delegates, life members and the officers are entitled to vote.

Programme, Wednesday, Oct. 6:

#### MORNING SESSION.

9.30—Prayer service, Mrs. Sheldon, Cornwall.

10.00—Hymn. President's address, Mrs. Claxton. Minutes last annual meeting. Report of Rec. Secretary, Miss E. M. Crossley. Roll call. Report Supt. Mission Bands, Mrs. Ramsay, Montreal. Report of Bureau of Literature, Mrs. Dancy, Toronto. "The Link," Mrs. L. L. Porter, Toronto. Election of officers and Executive Board. Appointment of Committee on Appropriations. Adjournment.

#### AFTERNOON SESSION.

2.00—Prayer Service, Mrs. Blundell.

2.30—Hymn. Minutes of Morning Session. Report of Cor. Secretary, Mrs. P. B. Motley. Report of Treasurer, Mrs. N. Ohman. Report of Committee

Hymn. Paper, "The relation of women to the present-day missionary crisis." Miss F. M. Russel, Westmount. Discussion. Hymn. Paper, "The domestic side of life, native versus Christian, in India," Mrs. F. Leslie, Montreal.

Hymn. Address, "Foreign Missions," Miss Ellen Priest, missionary on furlough. Question Drawer. Report of Committee on Resolutions. Hymn. Benediction.

HELENA MOTLEY,

Cor. Sec.

### ASSOCIATIONAL REPORTS.

MIDDLESEX - LAMPTON.—The annual meeting of Circles and Bands met on June 7, 1909, at Ailsa Craig. Our afternoon session was opened by Mrs. Gilmore, who led us in a short prayer and praise service. Our president, Mrs. Woodburne, of London, took the chair, calling on Mrs. Schmidt to read for us the Scripture lesson. Mrs. Mathews, of Denfield, led us in prayer; Mrs. Menzie of Ailsa Craig gave us, on behalf of the Circle a warm welcome to their homes; Mrs. Leckie, of Forest, or *оръдѣла спрѣла насоборѣнѣмъ маѣ вѣщѣ* this. After the reading of the minutes the roll was called by Mrs. J. G. Taylor, Sarnia, Acting Director. This showed 25 Circles and 14 Bands raised for all purposes during the year \$2,065.33. We had splendid papers on Mission Circle Work by Mrs. Hennigar, of London, also paper on Young Ladies' Circle Work, by Mrs. Robertson, London. Miss Moran, of London, spoke to us on the importance of Mission Band work. We had with us our returned missionary, Miss Selman, who gave us a splendid address on the Schools of India. Our papers, "Link" and "Visitor," were brought to our notice in a few short remarks on their importance by Mrs. Taylor, of Sarnia. At our evening session we had Miss Selman, who spoke to us on the Foreign Mission work, and Rev. Walter Daniels, who in a very strong address gave us the need of the West. Music was furnished during the day by the Ailsa Craig choir, Mrs. McAlpine, of Sarnia, Mrs., Leckie, of Forest, Mr. Greenshade, of London. The collections

for the day amounted to \$14.56. The officers for the year are as follows: Pres., Mrs. A. J. Vining, London; Vice-Pres., Mrs. W. F. Spidell, Denfield; Director, Mrs. J. G. Taylor, Sarnia; Asso. Director, Mrs. C. M. Carew, London; Secretary, Miss Pickett, London.

**NORFOLK.**—The meeting of Circles and Bands in connection with the 22nd annual gathering of Norfolk Association was held in Selkirk Baptist church, June 8th, 1909. The first session opened at 2 p.m. with very helpful devotional exercises, led by Mrs. W. Freed, of Bloomsburg. The president, Mrs. D. Catchpole, very ably presided over the meeting and the Scripture lesson was read by Mrs. O. Warner, DeCewaville, and prayer offered by Mrs. Chute, St. Williams. Mrs. Lamb, of Selkirk, welcomed the delegates to the church and homes of Selkirk, which was responded to by Mrs. Bird-sall, of Delhi. After appointment of committees the verbal reports of Circles and Bands were listened to. Nearly all Circles and Bands were represented and gave encouraging reports. Following this, Miss Fisher, of Victoria, gave a very instructive address on "The Problems of Mission Band Work," and the Question Drawer on Band Work was well conducted by Miss Gertrude Steinhoff, of Simcoe. Mrs. Wilson, of Victoria, then favored us with a beautiful solo. The president's address on "Enthusiasm," was an inspiring one. Mrs. J. F. Dingman, Delhi, spoke on "The Needs and Benefits Derived from Mission Circle Work," which was followed by a question drawer conducted by Mrs. F. C. Elliott, of Waterford. Then Miss Armstrong, returned missionary, Miss Isaacs and Mr. Solomon, native workers, who accompanied Miss Armstrong to Canada, were introduced to the meeting and came forward and sang a sweet song in their own native tongue. Mrs. Birdsell, of Delhi, in her address on "Link and Visitor," gave some excellent reasons why every member of Circles could not afford to be without them. Mrs. Davis, Director, then gave her report of past year's work, showing an increase in number of members but a decrease in the amount given to missions. The evening session opened with an organ recital by Mrs. Hams, Port Rowan. After devotional

exercises and Scripture reading, very stirring addresses were given on Home Missions by Rev. P. K. Dayfoot, of Simcoe, and on Foreign Missions by Miss Armstrong, returned missionary from Burmah. Miss Isaacs and Mr. Solomon spoke very earnestly of the work being done and the needs of the work in their native land. In the evening music was rendered by Cheapside Quartette and Selkirk choir, but the pleasing feature of both sessions were the choruses contributed by the Selkirk Mission Band. The collections for the day amounted to \$16.96. The officers appointed for the ensuing year are as follows: President, Mrs. Wm. Freed, Bloomsburg; Vice-President, Mrs. Birdsell, Delhi; Director, Mrs. Davis, Simcoe.

**OWEN SOUND.**—The annual meeting of the Women's Mission Circles and Bands of the Owen Sound Association, held at Southampton, met on the morning of June 8th in the vestry of the church to transact business. There were some very encouraging reports, and it was found there had been contributed \$412.03, besides boxes of clothing and quilts. The following officers were elected: Directress, Mrs. W. L. Newton, Durham; Asst. Directress, Mrs. P. C. Cameron, Owen Sound; President, Mrs. L. S. Steedman, Paisley; Sec.-Treas., Mrs. H. D. Moore, Port Elgin. In the absence of Rev. J. G. Williams, who has since been called home, Rev. J. Currie, of Leith, addressed the Circles, speaking words of greeting and appreciation of their work. The President of Southampton Mission Circle gave an address of welcome, which was suitably replied to. Music was given by Mrs. and Miss Knechtel, Mrs. Newton and the Misses Knechtel and Eby. The addresses were good and to the profit of all. Mrs. T. Meldrum on "Band Work," Mrs. Steedman on "Home Missions," and Dr. Gertrude Hulet, of India, on "Foreign Missions." The offering amounted to \$8.71.

MRS. MOORE,

Sec.-Treas.

#### CIRCLE REPORTS.

**ST. THOMAS.**—Centre Street Circle is making favorable progress although nothing has been reported in these columns for some time. Our crusade re-

sulted in a large increase of membership. In April we had the pleasure of a visit from Miss Selman, who addressed one of our quarterly prayer services. She also spoke at our thank-offering meeting the following day. Miss Selman's visit did us all good and resulted in an awakened interest in our Foreign work. This year we are supporting a Bible woman on the Peddapuram field and plans are being made whereby the support of a second Bible woman can be undertaken. More of our women are interested in Missions than ever before, which fact has been a great encouragement to our officers.

(MRS.) JENNIE TURVILLE,  
Secretary.

**KENMORE.**—This is the first report from this Circle, which was organized with seven members July 22nd, 1907, having now twenty-one on the roll; average attendance nine. We meet twice a month, and the Circle has raised forty-four dollars for Missions. Besides we have a quarterly collection which enables us to have a little money in the treasury for special needs or help get sewing material for the bales which we send. In 1907 we sent one bale to New Ontario. Last year we sent one to Rev. Mr. McPhail's mission, Ottawa, also a small Christmas box for the children. The Circle has also made and sent one fancy quilt and two cushions to our Mission Home in Toronto. We are thankful to be able to do our little in the Master's cause!

MRS. H. WATSON,  
Secretary.

#### BAND REPORTS.

**VICTORIA AVE., HAMILTON.**—In February last the Junior Mission Band of Victoria Ave. Church was reorganized with a membership of forty, the name adopted for our society being "The Little Helpers." Each week we have been teaching the children about our own Mission fields and the names of our missionaries. The pastor is usually present and gives practical Bible lessons. A number of our Mission Band members have recently confessed Christ in baptism. We hope to support a student in India. We are looking forward to a successful year when

the autumn comes and we all get down to work again.

E. C. ALLEN,  
Superintendent.

#### WESTERN NOTES.

During the month of June the women of Western Canada have been holding their Associational gatherings, the Manitoba Association at Portage la Prairie on June 24th, the Saskatchewan at Prince Albert on June 17th, the Alberta at Ponoka, on June 9th. Though no report of these meetings has come to the "Link" we have gathered some account of their work from the columns of the "Western Outlook." The contribution of the Eastern churches to the West is very noticeable in the names of the leaders and speakers at these different meetings—names well-known in Ontario and Quebec, such as McLaurin, Baker, Hill, Budd, Frith and Stovel.

In Manitoba the programme was contributed to by Miss Selman, who is on her way back to India; by Rev. A. M. McDonald, of Winnipeg, and by Miss Brooking, Miss Mott and Mrs. Vincent in three papers on Oriental Religions. Mrs. A. P. McDiarmid, Brandon, was elected President and Miss M. I. Reekie, Brandon, secretary-treasurer.

The Province of Saskatchewan reported eleven Mission Circles and a few Bands. Their programme was an improvised one, consisting of letters from Dr. J. G. Brown, Miss Robinson, of Akidu, and Mrs. Reekie, of La Paz. Mrs. E. H. Phillips, of Saskatoon, was appointed Provincial Secretary.

The Alberta Association reported seventeen Circles and seven Bands, three new ones being organized last year. The case of High River is especially interesting, where a Circle was organized and in operation before the church itself came into existence. The addresses were given by the President, Mrs. Budd, by Mrs. Hill, Mrs. McLaurin, Mrs. MacNeil. The new president is Mrs. L. N. Allyn, Edmonton, and the secretary-treasurer, Mrs. A. W. Ward, Calgary.

The British Columbia Association has been held at Victoria, B.C., but no report has yet come to hand.

It is quite evident from all these that the women of the West are striving to lay broad and deep the founda-

tions of their missionary activity and are not forgetting in the pressing and multitudinous needs of their own country the cry of the "regions beyond." One noticeable and regrettable omission in all these programmes was the absence of any mention of our women's (paper for Canada, the "Link." We sincerely hope that "a word to the wise is sufficient," the "wise" in this case being, of course, the programme committees of the various Western Associations.

VICTORIA AVE., HAMILTON.—Our Circle has not sent any report to the Link for some time, but we wish to let you know that we are wide awake. We have had a very successful year. Our membership is now sixty-one. During the year Rev. G. W. Ray, of Blenheim, and Mrs. Duff, China, addressed our open meetings. In November the thank-offering was held and \$16.28 received. In December Mrs. Horne gave us an interesting talk about her work in China. In May last we had the pleasure of listening to Miss Gertrude Hulet, M.D. Miss Hulet gave us a real heart-to-heart talk about her work amongst the women of Vuyyuru, and asked for more workers, really consecrated, to go to India. We have very interesting meetings. Our programmes are arranged for the year, and we endeavor to get all our members to take some part.

E. C. ALLEN,  
Sec. pro tem.

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

Receipts from June 16th, 1909, to July 15th, 1909, inclusive.

#### GENERAL ACCOUNT.

##### FROM CIRCLES.

Toronto, Jarvis St., (\$2.00 add Thank-offering; \$1,531.00 per anonymous contributor for Dr. Smith's hospital work; \$50.00 for New Missionaries' fund; \$50.00 for Biblewomen, \$1.661.82; London South, \$6.75; Markham, Second, \$4.00; Iona Station for Biblewoman, \$10.50; Toronto, First Ave. Y. L. for "P. Mary," \$17.00; Petrollea, \$6.13; Colchester, \$3.00; New Sarum, \$3.00; Fort Frances, \$5.00; Glammis, \$5.00; Toronto, Western Ch.,

(\$2.30 for lepers), \$13.55; Hamilton, Victoria Ave., \$8.50; London, Talbot St. (\$7.65 one-half proceeds from lecture), \$28.90; Toronto Immanuel Ch., \$6.40; Peterboro, Park St., \$9.13; Galt, \$7.00; Bentinck, \$7.45; Toronto, Parliament St., \$8.50; Chester Y.L., \$1.30; Chatham, William St. (\$25.00 per Mrs. Mellish for Biblewoman), \$30.00; Toronto, Pape Ave., \$3.00; Guelph, Woolwich St., \$8.50; Jaffa, \$3.30; Tillsonburg, \$4.05; St. Thomas (\$24.25 on Biblewomen acct., \$3.41 on life membership; \$16.05 Thank-offering), \$56.04; Toronto, Beverley St., \$7.05; London, Maitland St. Y.L., \$4.23; London, Maitland St., \$3.75; Peterboro, Murray St., \$7.95; Chester, \$6.50; Collingwood, \$4.00; Toronto, Waverley Rd., \$11.73; Hamilton, Herkimer St. Y.L., for Biblewoman, \$5.00; Toronto, Dufferin St., .80; Port Elgin, for "G. Immanuel," \$4.25; Wilkesport, \$1.55; Parry Sound, \$5.00; Sarnia, \$7.00; Cramahe, \$3.60; St. George (\$2.75 for Dr. Hulet), \$7.55; St. George Y. L., .90; Delhi, \$4.25; Salford (\$1.00 for lepers), \$6.30; Hamilton, Wentworth St., \$4.50; Tupperville Union, for Dr. Hulet, \$6.25. Total, \$2,019.98.

##### FROM BANDS.

Toronto, Jarvis St., \$2.86; Selkirk, \$3.00; Toronto, College St., for "K. Yesudas," \$1.65; Chatham, William St., for "B. Nilavati," \$8.50; Arkona (\$1.00 sale of post cards), \$1.14; Brantford, Park Ch., sale of post cards, \$2.00; Jaffa, \$1.30; East Toronto, for N. P. Solomon, \$20.00; Peterboro, Murray St., for "M. Leah," \$6.35; New Sarum, \$1.50; Wilkesport, for "B. Miriam," \$25.00; Port Arthur, for "M. Manickyam," \$4.25; St. George for P. Lydia, \$1.03; Hamilton, Victoria Ave., Jr. M. B., for student, \$3.00. Total, \$81.58.

##### FROM SUNDRIES.

Association collections, Walkerton, \$2.05; Whithy and Lindsay, \$3.00; Peterboro, \$2.90; Owen Sound, \$4.00; Moulton College (\$42 for "D. Mary"), \$64.70; Mrs. Hugh Selman, Wilkesport, for Biblewoman, \$25.00; Grandma Robinson's Curiosity Box, for lepers, \$4; Toronto, Waverley Rd. Jr. B.Y.P.U., for "A. Ruby," \$17.00; Speaker's fare to Peterboro Association, \$4.40; Mrs. A. J. Lowick, Fordwich, \$5.00; Mrs. G. Burt, Hillsburg, \$10.00; Mrs. E. Harris, for freight charges, \$3.71; in-



vestment, Miss Selman's gift, \$8.75; Brantford, Park Ch., per a Philathea, for "R. Moses," \$17.00; investment, Miss Davies' gift, \$10.00; Kingsville B.Y.P.U. for "M. Paul," \$5.00; Mrs. R. W. Elliot (\$100 for Miss Corning; \$100 for Dr. Hulet), \$200.00. Total \$386.51.

Total receipts during the month, \$2,488.07.

#### DISBURSEMENTS.

By General Treasurer, on estimates for India, \$670.59; furlough allowance for Miss Selman for July, \$33.34; furlough for Dr. Hulet for July, \$33.34; furlough for Miss Corning for July, \$33.34; furlough for Miss Baskerville, May, June and July, \$100.00; furlough for Miss Priest, \$100.00. Extras: for Dr. Smith's hospital work, Jarvis St. Circle, (anon.), \$1,531.00; for lepers, Western Ch. M. C., \$2.30; Grandma Robinson's Curiosity Box, \$4.00. Total, \$2,507.91.

#### EXPENSE ACCOUNT.

One-half expenses for Peterborough Association Director, \$3.00; one-half expenses for Northern Association Director, \$2.00; for freight charges by Mrs. E. Harris, \$3.71. Total, \$8.71.

Total disbursements during the month, \$2,516.62.

Total receipts since Oct. 20th, 1908, \$9,277.08.

Total disbursements since Oct. 20th, 1908, \$10,086.07.

Receipts from July 16th, 1909, to Aug. 15th, 1909 (inclusive).

#### GENERAL ACCOUNT.

##### FROM CIRCLES.

Brantford, Park Ch. (\$4.45 from missionary evening), \$10.40; Brantford, Immanuel Ch., \$10.00; Brantford, Calvary Ch., \$9.50; Ingersoll, \$2.55; Haldimand, \$3.75; Beachville, \$1.65; Mount Forest, \$5.88; Meaford, \$2.60; Tiverton (\$20.00 for Biblewoman), \$25.20; Hespeler, \$8.50; Kenora, \$6.50; Arkona, \$2.85; Hamilton, James St. Y. L., \$4.50; Hamilton, James St. (\$25.00 legacy from the late Miss Sheldick; \$10 for lepers), \$32.25; Scotland, \$6.17; Wheatley, \$3.75; Toronto, Ossington Ave., \$4.00; Cobourg, \$4.76; London, Adelaide St. (\$4.95 for lepers), \$18.00; Barrie, \$5.80; Westover, for "Nagam-

ma," \$16.00; Paisley, \$2.00; Lakeshore Calvary, on life membership for Mrs. Clarence McConnell, \$10.15; Springford, special for lepers, \$3.65; Chatham, Central, \$5.50. Total, \$206.90.

##### FROM BANDS.

Markham, First, \$4.00; Brooke and Enniskillen, .85. Total, \$4.85.

##### FROM SUNDRIES.

Middlesex and Lambton Association collection, \$2.32; anonymous, for untainted children of lepers, \$4.00; Brantford, Park Ch. Philathea class for G. Ruth, \$10.00; Mrs. E. E. Barrow, England, for "M. Venkamma," \$9.74; Kingsville B.Y.P.U. for "M. Paul," \$6.00. Total, \$32.06.

Total receipts during the month, \$242.81.

#### DISBURSEMENTS.

By General Treasurer, on estimates for India, \$658.09; extras, lepers, \$15; August furlough allowances for Misses Selman, Hulet, Baskerville, Corning, and Priest, less (\$26.27 and \$24.23), \$116.17. Total, \$789.26.

#### EXPENSE ACCOUNT.

One-half cost 100 letter circulars, \$1.50.

Total disbursements during the month, \$790.76.

Total receipts since Oct. 20th, 1908, \$9,519.89.

Total disbursements since Oct. 20th, 1908, \$10,876.83.

SARAH J. WEBSTER,

Treasurer.

#### SPECIAL NOTICE TO CIRCLES AND BANDS.

The treasurers of Circles and Bands are reminded that their books should close for the Convention year on October 15th. The amount then on hand for Foreign Missions should be forwarded to me at once, as my books only remain open until October 20th. All contributors are therefore urged to make their payments promptly, as funds are needed.

SARAH J. WEBSTER,

Treasurer of W.B.F.M. Society of Ontario (West).

324 Gerrard St. E., Toronto.

## Young People's Department.

### THE OTHER SIDE OF THE WORLD.

A dear little girl with a curly head  
 Was tired of play and ready for bed;  
 But before she could nestle down to  
 rest  
 She watched the sun set in the west.  
 "Oh, mamma, the sun is all gone,"  
 said she;  
 "It's been shining all day for you and  
 for me.  
 And now does it shine on the other  
 side?  
 Does it go to Japan where it seems to  
 hide?  
 "When it shines do the children there  
 feel glad?  
 Do they know it's the very same sun  
 I had?  
 I've wished and I've wished I could  
 look and see  
 If the girls over there are just like  
 me.  
 "Are China and Africa where it  
 goes?  
 Then it shines upon heathen girls, I  
 s'pose.  
 Why are they heathen? And why do  
 you say  
 I must give my pennies?" And why  
 must I pray?"  
 "My dear little girl," the mother re-  
 plied,  
 "The children who live on the other  
 side  
 Have the same bright sun that we  
 have had,  
 And when they see it they laugh and  
 are glad.  
 "And in many ways they are much  
 like you;  
 But I'll tell you this because it is  
 true—  
 While the children there have the  
 same bright sun,  
 And watch it go down when the day  
 is done,  
 "They have not the Light that comes  
 from heaven,  
 The Light to God's own followers  
 given;  
 And that is the reason you give and  
 pray  
 For the girls and the boys so far  
 away."  
 —L. A. S. in Children's Missionary  
 Friend.

### THE WEAVER—A LEGEND.

An astrologer went to a village to  
 tell fortunes, fix auspicious days, etc.  
 A weaver wanted his fortune told,  
 and wanted to know, especially, when  
 he would die.

"You will die tomorrow," said the  
 astrologer. So next day the weaver  
 set his house in order, called his caste  
 friends about him and told them he  
 was going to die. He lay quite still  
 on his mat, and they prepared him for  
 burying and took him away. A stream  
 of water had to be crossed. The bed  
 was very muddy and when the bearers  
 got to it they questioned as to how  
 they should cross the deep mud. The  
 weaver remarked, "I have crossed it  
 many times,—why should you not be  
 able to cross?"

"The corpse is haunted by a ghost!"  
 the bearers cried out in terror, and  
 dropped the bier in the mud and fled  
 at the top of their speed. The mud  
 was so deep the weaver could not get  
 out, so he lay there for two days. A  
 dealer in ghee (clarified butter) passed  
 by, carrying a heavy load, and as he  
 passed he said to himself, "How  
 heavy this ghee is! If I could only  
 get some one to carry it for me I  
 would pay him well." Just then from  
 the mud a voice said, "If you will  
 take me up out of the mud and give  
 me something to eat, I will carry you  
 ghee for you." So the ghee seller pull-  
 ed the weaver out of the mud, gave  
 him something to eat, and then said to  
 him, "Now, take the ghee to my house  
 and I will give you four annas." So  
 the weaver took the vessel of ghee on  
 his head and started off. He began to  
 think how he would spend the promis-  
 ed annas. He decided that he would  
 buy a hen with it, and when he had a  
 good many chickens he would sell  
 them and buy a goat. When he had a

herd of goats he would sell them and buy a cow, and when he had raised a large herd of cattle he would sell them for a large sum, and then marry. "When I have a large family," he said to himself, "I will sit in the shade and weave on my loom, and my wife will do her work in the house, and the children will run in and out, and when it is time to eat, they will come and call me, and when I do not go at once, they will all gather around me and coax me, and then I will pretend to get vexed and will shake them off and tell them I will go when I am ready." As he reached this point in his day dream he suited action to word, and down went the vessel of ghee, and was broken into many pieces, and all the contents were spilled on the ground. The owner in a rage beat the weaver, and scolded him with many angry words.

But the weaver said, "Why are you so disturbed? After all, you have lost at most ten rupees worth of ghee, but I have lost a ready made family."  
—The Missionary Helper.

#### THE FINANCIAL SIDE OF MISSION BAND WORK.

I believe that it is granted by all that Mission Band work is educational in all its phases. It is so in the financial department as in all else. The getting of money is a matter of second-rate importance: the education of the children to give is of first importance. Hence the best way of obtaining money for any object for which the band is working is by the personal gifts of the members. It makes no difference how this money is taken. There are mite boxes and star cards on which a star is punched out for every penny brought. One Band tried the envelope system where each child pledged himself for so much a month and brought it at the monthly meeting in a numbered envelope.

This plan seemed to give a grown-up feeling to the children which was good. An honorary membership was established in the same Band. Fifty cents a year was asked for the privilege of becoming an honorary member of the Band and in this way the grown-ups were interested in the work. A Mission Band concert is of great educational value, both to performers and audience and as all missionary information and effort calls for self-sacrifice the collection taken adds something to the treasury of the Mission Band. But no method is any good unmixed with love for the sufferers in this great world and no plan will work if it does not come from a burning desire to help the helpless. There are other special methods for raising money to send for missionary purposes, but none are good but those that keep the purpose in view. Hands and brain will follow the heart and it is the educator's business to guard against all methods that spring from selfish ambition. Some of these special methods we might mention. One Band in Winnipeg raised considerable money one year by the preparation of a small cook book, the recipes being obtained from members of the congregation and friends. Another Band took orders for dressing dolls at Christmas time. Some of the girls of one Band filled orders for hot cross buns on Good Friday. At holiday time a good deal of money can be made by making and selling candy. And so we might enlarge.—A. C. Cornell, in Western Outlook.

#### WHY?

"Brother," said Ruth to Teddy, one day,  
As the children were out in the yard at play,  
"I don't see how the little plants know  
They should send their leaves up and their roots below."  
"How do you know," he scornfully said,  
"You should stand on your feet and not on your head!"

—Harriet Gooderich Martin.