

Canadian Missionary Link.

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THE CONSTITUTION.

When our Women's Mission Societies were organized and Circles came into existence, three constitutions were drawn up, which were adopted as "the rules of faith and practice" of the Home Missionary Society, the Foreign Missionary Society and every Circle formed auxiliary to these two bodies. As the years have gone on, and the workers have changed, we fear there are very many, perhaps a large proportion, who are quite unfamiliar with the requirements of the constitutions, and consequently are liable to, and indeed do, very often violate certain articles therein.

This is not as it should be. The Constitutions are the expressions in condensed form of the wishes of the women all over our province as to what our work shall be, and how it shall be done. When these have been formally adopted, as ours have been, every member of the two Societies and every Circle formed auxiliary to these Societies in any church is bound to conform to the rules laid down. If any members have conscientious scruples about subscribing to any article in these Constitutions, it is open to them to withdraw and have an independent organization which is not a Circle. But, so long as anyone calls herself a member of the Home Society and the Foreign Society, and so long as the groups of women in our churches organized for mission work, call themselves Circles, they have pledged themselves to the rules which they have themselves adopted in joining the Societies and in organizing the Circle.

One cause of confusion has been that there are three Constitutions, and many have not learned the relationship between them, and have confused the articles in each. The first one is the Constitution of the Woman's Home Missionary Society of Ontario West. With the details of that we have nothing to do in this paper. The second is the Constitution of the Foreign Missionary Society of Ontario West. These two Constitutions are on the same plane, so to speak, and they concern every woman who is a member of either or of both. What are the conditions of membership we shall find out later.

The third is the Constitution for Union Circles. While it has been deemed wise to have two Societies to deal with the two sides of our mission work, for the sake of easier administration, we do not have two Circles in each church. We have one Circle, a Union Circle, auxiliary to both Societies, doing its work in, and making its contributions to, both the Home and the Foreign work. For these Union Circles it was, of course, necessary in the beginning to have a constitution. That constitution differs in some respects from that of either Society, and we think it profitable just at this point to examine it with some care, and try to understand it more perfectly. Afterwards we shall do the same with the General Society's Constitution, and shall hope also to deal with the Constitution for Mission Bands. We print herewith the six articles of which it is composed, and hope that it will be thoroughly read and digested by every Circle member. Next month we shall hope to enlarge upon and explain two or three of the articles on which

confusion has arisen. The Constitution reads as follows:—

1. This organization shall be called The Women's Mission Circle of Baptist Church.

2. Its object shall be to aid the Women's Baptist Home and Foreign Missionary Societies of Ontario, according to the Constitutions of these Societies.

3. Any woman shall be considered a member of this Circle who contributes to its funds.

N.B.—The Home and Foreign Societies each require one dollar a year to constitute voting membership at the annual meeting.

4. Its Officers shall be a President, Vice-President, Secretary, Treasurer, and Collectors.

5. Its Treasurer shall pay all money over to the Treasurers of the Home and Foreign Women's Central Boards.

6. It shall meet at least once a month.

MISSIONARY NEWS.

"The Missionary Review of the World" mentions as some of the signs of progress in 1912 the increase in religious liberty in the new Republic of Portugal; the opening of Pastor Fetler's Baptist Hall in St. Petersburg (a project in which Canadian Baptists have had some share); the defeat of the Moslem power in Europe by the Balkan allies; encouraging awakenings among the Telugus of India; and the missionary tour of Dr. Mott and Mr. Sherwood Eddy.

Madagascar has been one of the hard fields for missionary work. Practically the only decision as to whether the missionaries could be at all free in either church or school work rested with the French governor. Sometimes he approved—more often he did not. Great

relief is felt now that a decree has just been passed by the French Government giving a much greater measure of religious liberty both to the inhabitants and to the missionaries. It is so authoritative that a governor, however arbitrary, cannot set it aside. This opens a wider door for the Gospel, and ought to make us rejoice.

The Moody Institute, of Chicago, is preparing to do an even larger work than heretofore. Plans have been approved for a new building to be erected this year to cost \$250,000. It will give some idea of the wide influence exerted by this school to hear that the 1,695 students of last year came from Canada, England, Scotland, Wales, Sweden, Switzerland, Australia, New Zealand, Austria, Russia, Japan, India, Turkey and Mexico.

What is said to be the largest building ever erected for a national women's organization is that put up for the National Board of the Young Women's Christian Association in New York. It is twelve stories in height, has administrative offices, a Training School for Secretaries, living rooms and a roof garden.

During the revolution in Mexico, missionary work has been almost at a standstill. Almost all the missionaries have been forced to leave their fields, and much valuable property has been destroyed. Conditions are now sufficiently settled to allow of the return of the majority of the workers to an exceedingly hard task.

We usually think of mission work in Central and South America as being entirely among Roman Catholics. We shall have to change our ideas somewhat. A Mohammedan paper is authority for the statement that there are

158,000 Mohammedans living in the two southern Americas. Most of these live in Brazil, where seven papers in the Arabic language are published.

New Guinea has been a mission field for many years, but still presents one of the most discouraging problems of missionaries. It is said that sorcery still prevails, and many revolting customs are still generally prevalent.

Anything about Livingstone is particularly welcome in this centenary year. The following description of the mission bearing his name in Central Africa, is interesting:—

"I cannot attempt a description of the marvellous place, or the marvellous work. The magnificent site, the well-laid-out estate, the substantial houses, the beautiful hospital, the church and school, dispensary, industrial buildings, the power station, the agricultural department,—all these that impress so much every visitor, are only the externals—the throbbing centre of a great system of activities, evangelistic, medical, educational, industrial and civic, that is transforming a vast extent of Central Africa, and effecting a revolution in the whole life of the people of which the record shall remain always among those of the greatest achievements and romances of missions. If Livingstone could have foreseen this answer to his prayers and his hopes in this place and work which perpetuates his name!"

A note from Rev. John Craig, dated Dec. 19, says that they had just welcomed at Cocanada Misses Murray, McLeish and McGill. Mr. and Mrs. Scott, with their two children, Dr. Allyn and her sister, were on the same train as far as Samalkot. Miss Hatch had left the train at Rajahmundry. This news brings to us the welcome assurance that all our missionaries have reached their destinations in safety and health.

THE BOARDING SCHOOL AT AKIDU.

Miss Janet F. Robinson.

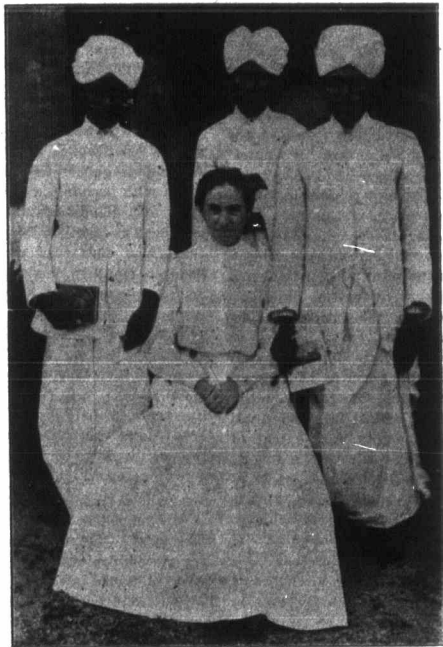
The Boarding School at Akidu was established about a quarter of a century ago, the girls' department having been in operation some years before that for boys was opened. Hundreds of children have passed through our hands, and have, either as boarding or day pupils, felt the influence of Christian teaching. Many have taken only the primary course and have then gone back to their homes and humble duties. These have always been looked up to by their less favored neighbors as having been in touch with learning, which, according to their own Hindu proverb, is a "third eye." The man or woman who can read, who does read a weekly newspaper, a monthly Sunday School leaflet, or a daily portion of Scripture, and who respects the Lord's day, cleaning himself or herself, and with neat and clean apparel attending a Christian service each Sunday, even though living in a most humble way and being engaged like the neighbors in the ordinary work of a cooly, exerts a great influence in the community. Of these we have not a few on the Akidu field.

Again, during the years of operation of our school, scores have, after taking with us the work as far as our Elementary system provides, gone on for higher work in Samalkotta or Cocanada, and have been fitted for definite service as teachers, preachers, Biblewomen, etc. Indeed, so fruitful has our school been that Akidu has been able at various times to loan workers to other fields, and it is a known fact that our Akidu men and women have given service on every other field of our Ontario and Quebec Missions.

For many years our accommodation (including both dormitories and classrooms) was exceedingly limited, and of a decidedly poor character. However,

with grateful hearts do we now record the fact that within the past five years all this has been changed. New dormitories, large, sanitary and comfortable, have been erected for both girls and boys, and the past year has given us the long-hoped-for and very badly

ent—so the last letter tells—there are one hundred pupils in residence. When we had fifty pupils, and rice was rupees five a bag, it was a problem to meet expenses. Now, with twice that number, and rice at rupees seven and a half a bag, the problem is greater. What



Miss J. F. Robinson and Native Teachers, Akidu, India

needed chapel-schoolhouse. At present, though the verandah is not yet up nor the door and window shutters on (the only protection from sun and rain, no glass ever being used), the classes are being conducted in this new building.

For ten years past the attendance has been steadily increasing, until at pres-

would you do, sister, were you the missionary in charge, when poor and ignorant but earnest Christian parents presented their children to you, pleading for their acceptance into your clean quarters, where good habits of life and work would be inculcated, a general secular education given, and regular

instruction in the Bible carefully imparted—you knowing that already your resources were taxed to the utmost? Would you not, as has been and is the case, take of your own meagre salary to help support these little ones? And when all possible had been given, what? Would you send these children back—away from all possibility of a glimpse of light and liberty, progress and uplift—away to the dirt, ignorance, darkness and vice of their heathen outcaste villages? This is what confronts us every year—is what is even now before our friends in Akidu.

Our school has won for itself a name even among the caste (non-Christian) schools of the district, for the thoroughness of the work done by the teachers (outcaste and Christian though they be!), and for the attainments of the pupils (also outcaste, and mainly from illiterate though Christian parentage). Now that our accommodation, as indicated above, is first rate, and our staff recognized as well qualified and conscientious, we could accommodate and could procure many more children than even our present goodly number. But in that case, funds for general support would have to be increased.

Often we have been asked, nay besought, by both our Christian people and our non-Christian neighbors (of the highest grades) to raise the standard of our school from Elementary to Lower Secondary. This would necessitate some additional equipment and one or two more teachers of considerably higher qualification, consequently at a higher salary than at present given. We are in the centre of a rich and progressive district, one of the foremost in educational standing in the Madras Presidency. Consequently our field of influence is wide, and, could we rise to higher attainments in our school work, would be vastly increased.

Can we grasp the opportunity? We have those who are devoting their lives

to this great work—the moulding of public opinion in an awakening people—the training of a native teaching force to work among these people—the gradual uplift of a degraded element to a power for good among their so-called superiors—the bringing to a benighted nation, including both the highest and most powerful ranks and the lowest and most degraded classes, the light and life of the blessed gospel of Christ, the Christ knowledge, the Christ ideal, the Christ power. We have, I say, the few who are devoting their lives. Have we those who count the giving of their means as gain, if so be that Christ be glorified?

FOR THE CROWNING DAY.

From a Missionary's Note-book.
Only a wee bit of earth-clod,

In it a diamond fair;
One day a faithful lab'rouer
Found it a hiding there.

Out in the fields of labour
Wearily digging away,
Hoping, aye hoping that somehow
Something might turn up to-day.

Something the Master was wanting
Hidden from human sight,
Carefully covered by darkness
Till someone bring it to light.

Broken to bits now the earth-clod,
Lost in the desert sand;
Resplendent and radiant the diamond
Held in the Master's Hand.

Diamonds for Jesus in India,
Beautiful, brilliant and rare,
All will be found if you seek them,
Just where you are, everywhere.

Diamonds are souls for His crowning;
Costly they are anywhere;
Life's blood must mark every jewel
Fit for the Saviour to wear.

—M. Warburton Booth.

Gorakhpur.

THE DOUGH IMAGE AND OTHERS

Dear Link,—How would you like to tell the partners over there about some cures (?) for children's diseases? Not long ago, when visiting a poor mother, who was grieving over the death of her little baby, she said, "I did all I could to cure it, even to making a dough image." This was a new remedy to me, and afterwards I asked Lydiama about it, and this is what she told me.

They take six handfuls of rice, uncooked, measuring three on the back of the hand and three on the palm, a piece of saffron cloth, a copper coin and a dough figure of a child. These are all placed on a kind of tray and passed over the sick child three times, then taken away and either buried or tied in a cloth to a tree. This is supposed to coax the evil spirit out of the child.

Another remedy is to take six handfuls of rice, some oil cake, a vegetable and some meat, put all into one pot and cook it with a coin in it. It is passed over the child, then taken and placed in some bushes near a path where a number pass, in the hope that the evil spirit will join some of the travellers and cease troubling the child.

For vomiting and purging, the two following are amongst the common remedies. When rice is boiling, some of the rice water and a little of the rice is taken and some saffron and lime crushed and mixed in it, also three old bits of dirty cloth (clean will not do), three bits of charcoal, three sticks of saffron, three fishes' heads, three peppers. All must be odd numbers. These are all mixed together, and the sick child must look on it. This mixture is then taken and poured on the ground where three paths meet, in the belief that the evil spirit of this disease will pass into someone who steps on it. This must be done either on a Tuesday or Friday or on Saturday in the evening time when the cattle are coming back to the village.

And the second is, one ball of cooked rice with saffron and lime mixed in it,

one ball plain rice, and one ball cow dung, all placed on a leaf and shown to the sick child, then turned round it three times, after which it is taken out and thrown away, one of the balls on each of three sides of the house.

These are samples of their cures (?) which do not cure. In the larger towns the Government has small hospitals and dispensaries, but they are very inadequate to the need. For instance, on our Tuni field, with all its villages, Tuni itself is the only place with any medical help. Quite a number of the more intelligent class are finding out the value of our hospital at Pittapur, and also the medical help they can get in other mission stations.

As you read these things, and if you could see the many sad things we have to see daily, you will not wonder that we rejoice in every advance in our medical mission work. And yet these things speak of deeper need than the physical, for if they knew Him, they would not live in such constant terror of the evil spirits, for the entrance of His Word giveth light, it giveth understanding to the simple.

Your fellow-worker,

ELEEN PRIEST.

Tuni, 1912.

SHOULD BANDS SUPPORT STUDENTS?

In answer to various questions which Band leaders have asked pertaining to student support, it seems fitting to place before those interested in Band work the feeling of the Women's Foreign Mission Board of Ontario West on this matter. The position the Board takes is as follows: "(1) We fully believe in the principle of equal giving to Home and Foreign Missions, and that the Boards shall so instruct their directresses, Band leaders, etc. (2) The money raised regularly for any definite object (for example, student support) is not regarded by the Board as a "special" or an "extra," since the funds raised by the Bands for such is their "regular giving." Our experience has been that children will give more intelligently and more generously when they have a definite object to which to give."

It will be noted, therefore, that Bands are encouraged in undertaking the support or partial support of students in our schools in India.

MARIE C. CAMPBELL,
Treasurer, W. B. & M. S.

PENTAMMA.

Miss Lida Pratt.

Can you picture to yourself a little Indian outcaste hamlet, its mud huts with leaf roofs looking more like old straw-stacks than like dwelling places—no attempt to put the houses in any order or to have streets, but all huddled close together, as if afraid to spread out any distance one from another; cows and goats tied in the small space in front of the houses, pigs roaming about, wretched dogs prowling around, hens everywhere, both in the houses and out, fine shiny crows cawing loudly, and amidst it all the little children, unencumbered with clothing, playing in the dust, and often quarrelling at their play; women pounding rice or grinding the hot curry powder; others sitting with untidy hair and dirty clothes enjoying a good gossip, which not infrequently turns into a quarrel, drawing all the women of the village to hear the foul language that is used at such times.

Into such surroundings as these came a dear, black-eyed, dark-skinned little baby girl, a great joy to her mother, but a disappointment to her father. How very carefully this little one was watched. A constant dread filled the heart of the mother, for had not the evil spirits taken possession of five of her little babies, one by one, and caused their death? How could she avert such a calamity in regard to this one? When the day came to name the baby she had decided what to do. She knew that the little evil spirits were hiding in the thatch of the roof or in the near bushes just waiting their chance, and all the charms she had used before had been useless,—even the little leather charm with a lizard's tail in it, that she had hung about the necks of her other babies had had no effect. Something else must be done. This time she would deceive the evil spirits and make them think her baby was not worth bothering with.

She would give her an ugly name, and so they would think any child with that name could not be very clever or pretty. At last she decided on the name Pentamma, which means rubbish. And sure enough, the little evil spirits were deceived (so she thought), and her child grew.

When Pentamma was about six years old her parents said it was time to think about her marriage, and began making inquiries for a boy they thought would make a suitable husband for their child. Very soon arrangements were made with a family in a village about three miles away, and the preparations were made for the marriage. Pentamma did not understand just what all this was for, but on the day she knew she was the centre of attraction, and she was happy over the pretty new cloth that was given her and the jewels she was allowed to wear, also over the feast that was prepared for all. Then a procession was formed, headed by men beating loud drums, and a march through the village was started. As Pentamma was so little, she soon was tired, and her uncle carried her in the procession. After all the wedding celebrations were over, things seemed just the same as before. She remained with her mother, and her husband went back to his home.

Six years passed, and the day came for her to go to her mother-in-law's house to live. Here she had to work harder, and always had to obey her mother-in-law, but her husband was kind to her, and she was happy.

One day a very old woman came to visit in their hamlet, and in the evening, after the work was done and everyone sat around to talk, this old woman began to tell them of something she had learned in her village—a wonderful new story, and one that was true. At first she did not believe it, but afterwards she came to know that it was true, and now she had great joy in her heart. It

was a story of a Saviour who had come to this world to live, and had done many wonderful things, and then had given His life for sinners, and had risen again in three days. He had said that whoever believed in him would have eternal life, and He was going to prepare a place for them in Heaven. Night after night more was told; the old woman sang hymns about this Saviour and His love, and prayed, and said that the loving Heavenly Father would hear them when they spoke to Him.

Sitting back in the shadow, Pentamma listened each night, and during the day, too, when she had a few minutes, she sometimes would ask a little more. About this time a preacher was sent to a nearby village to live and teach the people in all that section. When he came to this village he found an interest already created. He taught them faithfully, and before long there were a few who said they wanted to become Christians. Among these were Pentamma, her husband and her father-in-law. When their intention was made known, the village people all warned them, saying the gods would be angry with them, and that something dreadful would happen to them. But none of these things moved them. They had found the Saviour, and wanted to confess Him before men. It was a glad day indeed when the missionary went out and examined and baptized them. A few days later they were received into the Cocanada church. The little persecutions they had to endure seemed as nothing in comparison with the joy that filled their hearts. Pentamma was anxious about her own people, but they would not listen; they did not want "to step down into that religion."

A short time before this a little daughter had come to gladden the home of Pentamma and her husband. The name they gave her—Mary—showed the difference between their belief and that of Pentamma's mother when naming her little girl.

Nearly a year passed, when suddenly, after only a few days' illness, the father-in-law died. What sadness fell on the little flock there. Many who had been interested drew back. Before they had recovered from this shock, another great sorrow came to them. Pentamma's husband, a fine, strong, young man, took sick and died. Can we wonder that for a time doubts came, and everything looked dark and hopeless? She was now a despised widow. Her mother-in-law turned her out, for had she not caused two deaths in the family? Her parents would have nothing to do with her, for she had disgraced them by joining the Christians. What could she do? She would ask her Heavenly Father to help her, for He had said He would not turn anyone away. He would send help in some way.

When word of her need was brought to the missionary he sent for Pentamma to come to Cocanada. She and little two-year-old Mary came, and found shelter and a home in the Cocanada Girls' Boarding School. She was eager to learn to read, and proved to be smart at her lessons. She had to start in the infant standard, but soon passed out of that, and is now in third standard. Her great desire is to get a good education, so that she can go back to her own people and work among them as a Bible-woman. Since she first came to us she has been home many times, and changes have taken place there. Her mother-in-law is a Christian, her own father, who was the one most opposed to her, is dead, and her mother is quite friendly. Her oldest brother died recently, and through Pentamma's efforts on his behalf, he professed to believe in Christ a short time before he passed away. He wanted to be buried like a Christian, but in Pentamma's absence the body was burned.

After further training in the school we hope she may be an efficient worker. She is now being supported by friends in one of the churches in Winnipeg, half the support coming from a class of girls and the other half from the whole Sunday school.

Cocanada, Dec. 3, 1912.

WHAT WE ARE DOING

Since the much-regretted resignation of Mrs. Angus from the office of Foreign Corresponding Secretary, that position has been vacant. It has not been at all easy to find a successor, but now, to the very great satisfaction of the Board, and, we are sure, to that of the missionaries also, Mrs. Wilson Fenton, of East Toronto, has consented to be Foreign Secretary. She will enter upon her duties at once, and we sincerely hope that the Circles throughout the Convention, as well as the missionaries of the Board, may take her at once into their interest and affection, and think sympathetically of her as she is becoming acquainted with her new duties.

The Y. W. C. A. is planning and executing a great service along many lines, but none surely more appealing to our sympathy than a department organized recently to look after immigrant girls. There is a Y. W. C. A. representative at the different Canadian ports of entry, and she watches for the stranger who is apparently alone or in any need of assistance. She renders whatever help she can, finds out the destination of the girl or girls, and sends word ahead to either the Y. W. C. A. Secretary in the town or city, or to some other authorized person, of the probable arrival. They are then met with a friendly interest and surrounded with a spirit of kindness until the home feeling begins to come. This lessens very materially the many and terrible dangers to which these immigrant girls are exposed—dangers to which they are susceptible both because of their lack of knowledge of the new country, and because of the loneliness which is so apt to be their portion.

Those who read in January "Link" of the anxiety threatening Miss Priest about her compound, will be glad to

know that every possible effort is being made to purchase the land adjoining the compound and so prevent the native buildings crowding up. The effort has been partially successful so far. The anxiety has now shifted somewhat from the possibility of being crowded out, to that of how the bills are to be paid for this extra land. Perhaps a way out of that difficulty may suggest itself to some reader. As for the Circles, a problem which is coming to them in the not distant future is the securing of the wherewithal to erect a new women's bungalow at Tuni. The present house is getting beyond repair, and must be replaced very soon.

"The Missionary Review of the World," that paper almost invaluable to one desirous of world-wide missionary news, has just published a tabulated statement of the statistics of the Protestant Missionary Societies of the World for 1912. It will be of interest to know that there has been a substantial increase all along the line—the income of all societies increasing by about \$5,000,000, the income from the fields by over \$2,000,000, and the adherents, including communicants, by almost 2,000,000. The statistics for our own society, for our work in India and Bolivia, shows our income to be \$122,800; 31 ordained missionaries, 1 male physician; 5 female physicians; 39 women missionaries; 494 of a native staff of helpers; 24 stations with 200 outstations; 67 organized churches; 8,500 communicants; 772 heathen baptized last year; 3 colleges with 1,200 students; 212 schools with 5,90 scholars and 6 hospitals in operation.

Mr. Laflamme sends some news items:—

Mr. Dixon Smith secured 70 per cent. on his examination in Telugu. Mrs. Smith had an attack of dengue

fever while visiting in Pithapuram. She was very ill for a few days, and suffered greatly, but it was over in two weeks' time.

The Mayor of Cocanada, known as the chairman of the Municipal Board, Rao Bahadur Sheshigiri Rao, lost his wife on September 9th. The missionaries greatly sympathize with him in his loss, as he is very friendly to them. His son, Appa Rao, who is a graduate of the Madras University, returned from London about the middle of December. He had been studying in Lincoln's Inn, the law courts, in preparation for his law work in India.



Mrs. Craig's Ayah (Native Nurse).

The old nurse, Ellamma, who served the MacLaurins at the birth of their son John, and who has been in the Craig family for the last 25 years, passed away on the last day of November. The native nurse is an essential feature of every mission home. She is greatly appreciated and dearly loved. This faithful servant had looked forward

with great expectancy to meeting for beloved children again, the Craig girls, whom she had not seen since their early childhood. She enjoyed having them there a full year before her death. They were very good to her.

Miss Hatch, in a delightful account of the voyage to England with the five others of the missionary party, writes:

With Miss Murray to inspire us, we had our nice little Bible readings together, and our little meetings.

For the concert, as they had little musical ability, they had to fall back on recitations. They asked me to take part. I told them I had nothing but about the lepers, so I recited extracts from Lowell's "Sir Launfal," and also "Unclean, Unclean." I introduced these by saying I had nothing to amuse them, but something about the lepers might not be inappropriate, as so many sailors were lepers in Tracadie, and a collection was to be taken for Seamen's Charities. These recitations took surprisingly well, and I had very many thanks, and Hon. Mrs. Somebody and another lady and myself were asked to take up the collection, which the leader told me was far more than it would have been, because of the recitation.

Later.—On the "Persia."—We are reading together Dutt's translation of the Ramayana, 2,000 couplets having been chosen by him from the 24,000. We had some of James Orr yesterday, too.

"Miss Robinson is in Kamsack, Sask., teaching a small school and finding it more restful than being in Ontario, subject to calls for deputation work. She is feeling well and enjoying the life. Has refused to take a Sunday school class, to join the Christian Endeavor, to join the Ladies' Aid, to join the choir! All that she may be in better trim to return to her work at Akidu in the fall."

THE FIRST YOUNG WOMENS' AUXILIARY.

I have been asked to tell something about the founding of the Young Women's Auxiliary of the Bloor Street Baptist Church—the first one in the Convention. The story of its origin is an exceedingly interesting one, and was given me by an old member.

It was the outcome of a little incident in Miss Jane Buchan's class just twenty years ago. Christmas 1892, the girls of the class, wishing to show their affection and esteem, collected a sum of money with which to buy a gift. The happy thought occurred to one of them that nothing would please their teacher so much as a gift that would help someone else, or that would further one of the missionary objects in which she was so greatly interested.

It was her custom to read to the class the latest news she had received from India. Sometimes they had the privilege of hearing it even before it reached the members of the Board, or readers of the "Link." It is not strange then, that she created in their hearts a deep and lasting interest in missions, which is now bearing fruit in different parts of the Dominion.

On Christmas Sunday, after the class session, Miss Buchan read a letter from Miss Simpson, in which she told how much they needed a boat to help them in their work. And when the money (\$25.00) was presented to her, said she would give it as the first contribution towards a boat. It was not long before the required amount was sent to India, and the "Glad Tidings," as it was named, made happy not only the hearts of the missionaries, but very many others who knew not the glad tidings which these Servants of the King were so anxious to give them, and without which they could not have been reached.

This gave the idea to one of them,

as they were manifestly so interested in missions, that they ought to band themselves together for the regular study of, and systematic giving to, missions. They decided to meet in the evening, and, at Mrs. Freeland's suggestion, adopted the name, "Young Women's Auxiliary," as they were looked upon as a part of the Women's Mission Circle.

The first meeting was held on the first Friday in January, 1892, at the home of the late Mrs. Evans, who took the greatest interest in the new society. There was an attendance of fifteen girls, and fifteen more were added before the next meeting. The first officers were: President, Miss Emily Kerchin; Vice-President, Miss Frances Ruffely; Secretary, Miss Etta McGrath; Treasurer, Miss Mary Patterson.

It is nearly twenty years since that small band of girls first held their meetings, but their influence is still going on. The girls are widely scattered now through Canada and the United States, and many of them are doing good service for the missionary cause, several having been the means of starting missionary societies. One, who went to live many miles from a church, started a meeting in her home, where a few met for worship, and it always took the form of a missionary meeting. One of the members kept her supplied with literature.

The influence of Miss Buchan's life is still felt, not only far away, but within the borders of our own Women's Convention of Western Ontario. Nineteen additional auxiliaries have been formed and reported this year a contribution of \$681.76 for Home and Foreign work. Bloor Street gave the largest amount—\$120.99.

Laura R. Russell, President.

BOARD MEETING—EASTERN CONVENTION.

The regular quarterly meeting of the Women's Baptist Foreign Mission Board of Eastern Ontario and Quebec, was held in the parlors of Olivet Baptist Church, on Friday, December 13th at 3 p.m.

Fifteen members present.

After the devotional exercises led by the President, the minutes of the last regular meeting, with minutes of one special meeting, were read and adopted. The minutes of the last annual Convention, held in October, were also read.

In order that the cut on the estimates might fall on the work in general in India, it was moved and seconded that we accede to the wishes of the General Board, and allow the cut to fall on our work.

It is hoped that the Circles will respond generously this coming year, so that another year this cut will not be necessary.

The Treasurer's report showed an encouraging increase.

Mrs. T. Shields, of Westmount, was accepted as a Life Member of the Society.

The deficit, through collection and pledges, has been cleared off.

The report of the Claxton Memorial Fund, while encouraging, showed that some of the Circles had not been heard from. It was thought advisable to send on the \$850.00 now in hand to Mr. Fox, so as to allow for the immediate start of the building. In a letter from Mr. Bensen, he spoke of the pressing need of such a school.

Letters were read from Miss Robinson, Mr. Bensen and Miss Murray.

In Miss Murray's letter, she told in such an interesting way of her trip. Miss Murray also spoke of the pleasure she had derived from the Mail Bag,

planned for her by the members of the Eastern Board.

The prayer meetings for January and February were arranged for.

It was moved and seconded that a resolution of sympathy be sent to Mrs. Parsons, of Ottawa.

After prayer, the meeting adjourned.

LILLIAN M. HICKERT,
Rec. Sec., W.B.F.M.S.

TREASURER'S REPORT.

The Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec. Receipts from October 1st, to December 13th (inclusive):

Circles—

Brockville, 1st Church (\$5.00 deficit), \$22.20; Ormond, \$3.60; Plum Hollow, \$15.00; Kenmore, \$5.00; Cornwall, \$5.00; Delta, \$5.00; Vanklee Hill (deficit), \$2.00; Ottawa, 4th Ave., \$8.00; Dalesville, \$5.00; Quebec (deficit), \$3.50; Montreal, Olivet Church (Thank-offering), \$5.65), \$23.65; Kingston, 1st Church, \$7.00; Westmount Baptist Church (\$25.00 to make Mrs. T. Shields life member), \$25.00; French Baptist Church, \$7.00; Renfrew, \$5.00; Grande Ligne, \$5.00; Thurso (part Thank-offering), \$9.00; Rockland (Thank-offering), \$33.75; Drummond, \$4.00; St. Andrew's East, \$2.00; Clarence, \$10.00. Total, \$205.70.

Bands—

Allan's Mills (support, Shetti Brahm-mutti), \$10.00; Smith's Falls, \$5.00; Cornwall, \$6.71; Renfrew (Busy Bees), \$5.00; Olivet Baptist Chapel, \$15.00; Kenmore (support Brandella Mary), \$15.00. Total, \$56.71.

Sundries—

Friend for Valluru School, \$78.00; Half collection taken at Montreal Convention, \$9.00; Part collection taken for deficit at Convention, \$85.90; Collection taken at farewell missionary meeting, Montreal, \$100.00; Donation, Dodd Simpson Press Co., \$3.75. Total, \$276.65.

Summary—

Total from Circles, \$205.70; Total from Bands, \$56.71; Total from Sundries, \$276.65. Total, \$539.06.

JESSIE OHMAN,
Treasurer.

Young People's Department.

MISSION BAND—LESSON XI.

I. Scripture Lesson.



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- The Master's Mind—John 6: 38.
The Master's Motive—Luke 19: 10.
The Master's Might—Matt. 28: 18-20.
The Master's Messengers—John 17:

18.

II. The Child's Consecration Hymn. By Marianne Farningham.

I would live ever in the light,
I would walk, ever for the right,
I would serve Thee with all my might
Therefore to Thee I come.

"Just as I am"—young, strong, and
free,

To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come.

III. One of the Master's messengers in India needed a horse. The Peterborough Association Bands provided the funds for its purchase. Just at Christmas time, there came from Miss Zimmerman, a letter, which all Bands will be pleased to read: "The information regarding the money for the horse gave me great joy. I shall give him the name requested. They say 'Pete Murray,' so 'Pete Murray' it shall be. Let me tell you a little about my pony. I bought him last January. He is four years old and a light brown color with white tail and mane. He is an Indian pony, and consequently, not very gentle. I have difficulties galore with him, and am now trying to train him to the side saddle. He objects to it very strongly, but we have hopes, that, when trained, he will be a very useful horse

for the work. Just now I confess I am a little afraid to go far with him alone, but the horse-man is a good reliable man, and is usually near to protect me if the animal wants to throw me, or refuses to go where I want him to go. I am in camp now. The morning we left Vuyyuru, we had hard work to get him started. The man gave him a whipping, and then I rode him eight miles without further trouble. The horse-man is a big, tall black man, whose name is Zeehanah, and his wife's name is Elizabeth. They are new Christians, and need our prayers.

"The rider of 'Pete' has much to tell of her work, but to-day she must take time to tell you only of a little school found last night. The Christian teacher's name is Jacob. The eleven scholars are all children of non-Christian parents. These have refused to allow the teacher to teach their children Christian hymns. The school is not on our list, although Jacob is one of our Christians. He gets a grant from the Government for teaching the boys and girls to read and write. But he is doing more than this. Three of them recited perfectly Matt. 5: 1-24, and nearly all of them knew some of the chapter. They promised me they would come to our rally for the children of this church, which is to be held at the camp to-morrow. The parents sent a message that the children could not come. We are praying that the spirit of the Lord may work in their hearts, so that both parents and children may desire to come and learn of Jesus' love. Pray for this school, for the Christian teacher, for the children and their non-Christian fathers and mothers, that they may come into the light."

IV. In these notes on India, we have been gathering many general facts. As

study of Canada would be incomplete without reference to the Indians, so will we find it interesting to turn our attention for a little time to India's aborigines. The great sources of India's population are the Aryan and non-Aryan peoples. The Aryans are a fair-skinned, strong, energetic race, who invaded India from the north-west more than 3,000 years ago. They gradually took possession of the land, and made slaves of these primitive people, or drove them away into the mountains. When the first census of India was taken by the British in 1872, they numbered eighteen millions. Many of them now are listed among the Hindus. Some have become Christians.

(a) The Santals.—These people have their home among the hills of Lower Bengal, near the Ganges River. They dwell in villages of their own. They used to live by plundering the people of the plains, but under British rule, they have settled down into peaceful farmers. The Santals do not allow child-weddings like the Hindus. They marry at the age of fifteen or seventeen years, when the young people are able to choose for themselves. They also have more respect for their women. The dead are burned, and three parts of the skull are floated down their sacred river, the Damodar. The Santal has been so driven back by Hindus and Mohammedans, that he cannot imagine how a being can be powerful, yet be loving and kind like our God. A missionary was telling about God, when a Santal exclaimed, "What if that strong One should eat me?" To him the earth swarms with demons, with the ghosts of his forefathers, with forest fiends, mountain-spirits, and a great host of unseen beings whom he must keep in good humor by sacrificing to them goats, cocks, and chickens. He thinks these spirits dwell chiefly in the ancient sal trees of his village. Sometimes the people dance round every

tree so that they will not happen to miss the one where the village spirits are then living.

(b) Find on your maps the Andaman Islands of the Bay of Bengal. The Arab and early European voyagers described the Islanders as dog-faced man-eaters. In 1855, English officers went there to establish a settlement, and found only naked cannibals, who daubed their bodies at festivals with red earth, and plastered themselves with dark mud when mourning for their dead friends. Their only god was an evil spirit, who spread disease. Near the settlement the British officers built sheds, where the poor creatures might receive shelter, food and medicines, and, though for five years, they repulsed everyone with showers of arrows, now they are more friendly.

(c) Inhabiting the forest-covered hills of the Orissa Coast, is a tribe about 100,000 strong, called Kandhs, or "the Mountaineers." Their great god is the "earth-god." At sowing-time and harvest, and in all seasons of great calamity, there had to be human sacrifices. An ancient rule was that the offering had to be bought at a price. The victim was welcomed by all the villagers, daintily fed, and petted until the fatal sacrificial day. The Kandhs passed under British rule in 1835, and such awful murder was stopped. Roads have been put through the hills, and their condition much improved, though the Government does not interfere with their customs.

(d) In the Anamalai Hills of Southern Madras dwell many very rude tribes. The Puliya are long-haired, wild-looking fellows, who live on jungle products, mice, or any small animals they can catch. They worship demons. The Kaders or "Lords of the Hills," are remnants of a higher race, who live now by the chase. These hills abound in the ancient stone monuments

which used to be erected over the dead.

(e) Away up at the north of India dwell many strange peoples on the slopes and spurs of the Himalaya Mountains. Some of the Assam hillmen are fierce, black, undersized, ill-fed. They are lazy and degraded. They reckon the length of a journey by the number of plugs of tobacco or betel-meant which they chew upon the way. Their very names show their wild life. The Akas, for instance, are divided into two clans, whose names mean "The eaters of a thousand hearths," and "The thieves that lurk in the cotton-field." Some of the men are now used by the English as bands of police to keep the peace of the border. They are paid in yearly gifts of cloth, hoes, and grain.

(f) The Gonds are the chief non-Aryan tribe of the Central Provinces. They are strong men, very skilful in shooting with great bows and arrows. They are rapidly advancing in civilization. The Maris are a very timid people. Once a year the local Raja goes to collect their taxes, a yearly tribute of jungle products. He beats a drum, then hides himself. The shy Maris creep forth from their huts, place their tribute at an appointed place, and run back again to their own haunts.

(g) North-east of the Central Provinces in Orissa, are the Patans, literally the "leaf-wearers." The women used to wear only a few strings of beads, and leaves. In 1871, the English officers called the clans together, talked to them, and gave out strips of cotton to the women. They passed before him in single file, wearing their new clothes, and bowing to him. Then very solemnly they gathered their bunches of leaves together and burned them.

What will be the future of these many different races? You have read,

perhaps, how ruder tribes have been crushed by their superiors in many lands, as in Mexico, Peru, Australia, and so forth. But these people are growing more civilized, more prosperous, under British rule, and protection, and seem to be increasing, rather than decreasing. Some, like the gallant Gurkhas, are among the bravest soldiers of the army. Let us watch for tidings concerning their entrance into the army of King Immanuel. Let us pray for the missionaries, who labor in these hard, hard places.

SARAH STUART BARBER.

ADDING

"I've learned to put together
The figures on my slate:
The teacher calls it adding,
And I like it first rate.

"There's one queer thing about it:
Whenever you get ten
You have to carry one, she says,
And then begin again.

"That's what we do with pennies:
When I have ten, you see,
I carry one to Jesus,
Who's done so much for me."

—The Child's Gem.

A note from Mrs. McLaurin in Rochester says: "Our church supports a missionary family in Africa. Over 30, who are now or have been members, went from this church as foreign missionaries. The Lakeview Baptist Church supports four missionaries in India, Africa, Japan and the Philippines. So Rochester Baptists are fairly busy at foreign missions."

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

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

Receipts from Circles—

Toronto, Immanuel Church (Thank-offering), \$10.09; Simcoe Y. L., for Cocanada Dormitory, \$25.00; Carlton (per Mrs. Timpany), for student, \$17.00; Atwood, \$6.00; Dunnville Y. L., \$3.00; Brantford, First Church, for Miss McLeod, \$50.00; Tillsonburg, Thank-offering, \$12.00; Collingwood, \$5.00; Durham, \$5.00; Haileybury, (Thank-offering, \$4.00), \$6.20; Scotland (Life Membership, Mrs. B. Smith), \$25.00; Burgessville (Thank-offering, \$25.00), \$30.00; New Liskeard (Thank-offering, \$2.25), \$3.80; Toronto, Walmer Road (Thank-offering, \$108.00), \$143.90; Burch, \$8.00; Lakeview (Thank-offering), \$15.18; Eberts, \$5.00; Toronto, Memorial Church, \$5.00; York Mills (Thank-offering), \$15.00; Woodstock, First (Thank-offering), \$12.00; London, Adelaide St. (Thank-offering, \$18.82), \$25.64; Fullerton, \$5.00; Hamilton, James St. Y. L., \$6.15; Lindsay (Thank-offering, \$8.00; Toronto, Jarvis St., \$46.45; Midland, \$16.00; Brock, Thank-offering, \$3.00; Petrolia, \$5.82; Uxbridge, \$5.00; Kingsville (Thank-offering, \$5.75), \$7.50; Eglinton, \$6.00; Sarnia, Townsend (Thank-offering, \$5.75), \$7.25; Stratroy, Thank-offering, \$8.00; London South, \$6.00; Fonthill (Thank-offering, \$8.34), \$9.34; Oshawa, \$5.75; Delhi, Thank-offering, \$8.13; Galt (Thank-offering, \$6.00), \$10.30; Gilmour Memorial (Thank-offering, \$9.96), \$10.96; New Sarum, \$3.50; Brantford Park, Thank-offering, \$20.75; Otterville, \$5.55; Glamis, \$6.00; Toronto, Bloor St. Y. L., Thank-offering, \$41.00; Windsor, Bruce Ave., Thank-offering, \$18.00; Parry Sound (half proceeds of sale), \$12.50; Beachville, \$7.10; Peterborough, Murray St., \$13.85; Stratford (Thank-offering, \$17.35), \$19.30; Markham (Thank-offering, \$6.10), \$12.85; Hamilton, Barton St., \$6.08; Simcoe, \$6.00; Toronto, Western Church (Thank-offering, \$19.82, Lepers, \$1.50), \$40.82; Tor-

onto, Century (Thank-offering, \$7.83), \$26.23; Bothwell, \$6.10; Owen Sound, Thank-offering, \$5.00. Total from Circles, \$868.09.

Ingersoll for student, \$17.00; London South, for Bible-woman, \$25.00; Stratford, for "E. Kantamma," \$8.50; Chatham, Wm. St., for "B. Nilavati," \$12.50; Stanley Ave., Hamilton, for Cocanada, Class Room, \$5.00; Colborne, for "K. Chittamma," \$8.50; London, Talbot St., \$3.50; Stayner (proceeds of fruit social), \$2.50; New Sarum, \$1.00; Waterford, \$33.10. Total from Bands, \$116.60.

From Sundries—

Hamilton, Stanley Ave. S. S. Class for Lepers, \$2.00; Burch, Phil. Class for "P. Ruth," \$20.00; Toronto, Walmer Road, Phil. Class for Dr. Allyn's Field, \$25.00; Courtland S. S. Class, \$1.00; Hamilton, Wentworth St. Girls' Club, for Bible-woman, \$5.00; Toronto, Western Church, Mrs. Cowser's Class for student, \$17.00; "Arkona," for Miss McLeish, \$500.00; Anonymous, for Dr. Hulet's Hospital, \$50.00; Toronto Century Church Junior B.Y.P.O., for "Deenama," \$10.13. Total from Sundries, \$630.13.

Disbursements—

By cheque to General Treasurer, on regular payment for India, \$950.58; furlough passage, Miss McLeod, \$350.00; furlough allowance, Miss Byerse, \$33.34; extras, Dr. Hulet's Hospital, \$33.00; vizag Girls' School, \$15.00; Lepers, \$12.00; untainted children of Lepers, \$2.00; Pithapuram Well, \$75.00; to the Treasurer, \$20.83; Grand & Toy, stationery and envelopes, \$3.25; P. R. Wilson, for extra page in the "Link," \$65.00; exchange, 40c.

Total Receipts for December, 1912, \$1,599.82; total Disbursements for December, 1912, \$1,544.57.

Total Receipts since October 21st, 1912, \$2,332.32; total Disbursements since October, 1912, \$2,666.30.

During the month, Dunnville Young Ladies' Circle, Otterville Circle, Hamilton, Stanley Ave. S.S. Class, Burch, Philaetha Class, Toronto, Walmer Road Philaetha Class, Courtland S.S. Class, have reported for the first time to the Treasurer.

MARIE C. CAMPBELL.

MRS. GLENN H. CAMPBELL,
113 Balmoral Ave., Toronto.