

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

Baptist Foreign Missions
OF CANADA



INDIA

MARCH 1906.

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Canadian Missionary Link.

25 cents a Year, Strictly in Advance.

The Editor desires to acknowledge with gratitude the frequent expressions of appreciation of the LINK, which are so helpful and encouraging.

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171 Spadina Road,

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Canadian Missionary Link

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

VOL. XXIX.

TORONTO, MARCH, 1906.

No. 7

CHRIST A MISSIONARY.

AMOS R. WELLS gives the following in which Christ served as a missionary.

Cannot His followers serve in like capacities, and thus do good as did He?

"Christ was a home missionary, in the house of Lazarus.

"Christ was a foreign missionary when the Greeks came to Him.

"Christ was a city missionary, when He taught in Samaria.

"Christ was a Sunday-school missionary, when He opened up the Scriptures and set men to studying the Word of God.

"Christ was a children's missionary, when He took them in his arms and blessed them.

"Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

"Christ was a missionary to the rich, when He opened the spiritual eyes of Zachæus.

"Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission. — *The Missionary Monthly*.

THE conquest for Christ is a gigantic enterprise. If there were money to be got out of it there would be no lack of money to be put into it, and many a Christian man, who to-day gives little, would be in the forefront, eager to invest his surplus wealth or his hard-earned savings. The Church could carry this great enterprise to a triumphant issue if her members were as business-like in it as they are in their private affairs. They treat it as if it were no concern of theirs, or as if their interest in it could be discharged by a paltry contribution that demands neither thought nor sacrifice. When thought and sacrifice and service are worthy of the magnitude of the enterprise, missions will no longer suffer from lack of funds.—From "*Into all the World*," by G. S. Macalpine.

A PRACTICAL theology must be a missionary theology. Here is a practical outworking of Christian experience that theology must express. The present conditions, moreover, are all the time in intolerable contradiction with the Christian assertion of what ought to be, and with Christ's sole purpose in coming to men. Hence the more close theology comes to life, the more certainly missionary it will be. That theology will be missionary that has so vital a conception of the relation to God that it sees, on the one hand, the infinite richness of the life of the child of God, and, on the other hand, really enters into God's thought of sin and its loss, and into His love for men; that sees the sin of men in the light of the love and holiness of God as a perpetual pain to God; that enters, therefore, into the double sympathy of Christ with God and with man, bearing in its measure the sin of the world; and that, consequently, must go to men with the same glad tidings and with the same seeking, suffering love with which Christ came.—*President Henry C. King of Oberlin College*.

THE winning of the world is a campaign, not a skirmish. Superficial loyalty leads to thoughtless rush; deep, abiding loyalty leads to the holding of one's self in hand, so that the maximum of efficiency may be secured. To give one's self for Christ in one enthusiastic onset is easy as compared to living steadily and strongly from year to year for Him.—*Luther Gulick, M.D., New York*.

PRAY directly for the conversion of the world. Dwell on the promises that the world shall be converted; read them; pray over them; pray that the fulfilment of these promises may be hastened. Think of the multitudes that perish every year and will continue to perish till the promises are fulfilled. Think of the truth that the conversion of the world can be hastened by prayer, and that it can be delayed by unbelief.—*Mary Lyon*.

"WHAT IS THAT IN THINE HAND?"

"Take my hands and let them move
At the impulse of Thy love."—*P.R.H.*

My hands were filled with many things
That I did precious hold
As any treasure of a king's,
Silver, or gems, or gold.
The Master came and touched my hands,
The scars were in His own.
And at His feet my treasurers sweet
Fell shattered, one by one.

"I must have empty hands," said He,
"Wherewith to work My works through
thee."

My hands were stained with marks of toil,
Defiled with dust of earth;
And I my work did oft times soil,
And render little worth.
The Master came and touched my hands,
And crimson were His own;
But when, amazed, on mine I gazed,
Lo, every stain was gone.

"I must have cleansed hands," said He,
"Wherewith to work My work through
thee."

My hands were growing feverish,
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.

The Master came and touched my hands
With healing in His own,
And calm and still to do His will
They grew,—the fever gone.

"I must have quiet hands," said He,
"Wherewith to work My works through
thee."

My hands were strong in fancied strength,
But not in power divine;
And bold to take up tasks at length
That were not His but mine.

The Master came and touched my hands,
And mighty were His own;
But mine since then have powerless been,
Save His are laid thereon.

"And it is only thus," said He,
"That I can work My works through
thee."

—*The Christian.*

MISSIONARIES IN FAMINE TIME.

By LORD CURZON.

The Viceroy of India, Lord Curzon, says of the services of missionaries and others during the recent famine in India.

"Numerous cases of devotion, amounting to

the loftiest heroism, have been brought under my notice. I have heard of Englishmen dying at their posts without a murmur. I have seen cases where the entire organization of a vast area and the lives of thousands of beings rested upon the shoulders of a single individual labouring on in silence and solitude, while his bodily strength was fast ebbing away.

"I have known of natives who, inspired by this example, have thrown themselves with equal ardour into the struggle, and have unobtrusively laid down their lives for their countrymen.

"Particularly must I mention the noble efforts of the missionary agencies of various Christian denominations. If ever there was an occasion in which it was open to them to vindicate the highest standards of their beneficent calling, it was here; and strenuously and faithfully have they performed the task."—*Presbyterian Record.*

A PAOTINGFU CHARACTER TRANSFORMED.

TWO and a half years ago, a woman came to us, brought by her sisters-in-law.

They candidly said, "She is a widow, she takes opium, she cannot support herself, and we do not want her, and are unable to support her; so we brought her to you. You can teach her to read and use her in spreading the Gospel." We declined the gift. People who are not worth "a rabbit's tail," as her relatives said of her, do not seem promising material to make teachers or church workers of. Some kind words were spoken to the poor soul, and she was assured that God had a place for her, if only she would look to Him. She was told, also, that she might attend station classes for ten days each month, and begin to learn to read. So month after month she trudged the twelve miles on her little bound feet, but she was stupid and slow. She did not enjoy her share of the general work, and was so dirty that it took grace to sit beside her while teaching her.

Slowly the dull mind began to respond to the love of Jesus, opium was given up, and gradually she not only gladly did her own share of work, but wished to substitute for others who were not strong. Work was found for her. She studied half a day and worked half a day. This simply provided her food, but she kept at it cheerfully, so grateful that God had had mercy upon her. About fifteen months ago she unbound her feet. That meant a definite dealing with God which

was very good for her soul. Well do I remember how her face lighted up when she said. "I know God's voice, He has spoken to me; I know it, I know it."

She was taken into the house as a servant, and as soon as she earned enough to help others, she thought of an adopted child whom she and her husband had taken in, in their better days. When the husband died, the child was given to others. Mrs. Gow now claimed her, unbound her feet and clad her nicely, and put her in Miss Newton's school. She is a bright, promising girl.

Yesterday I took Mrs. Gow with me to make calls in a country district because she was from the region and knew the different villages. I confess I was astonished and delighted at the sensation she created. "Why," exclaimed one, "are you that old man's widow? I should never have recognized you." "Are you that bent, shrivelled looking little woman who used to take opium?" One heathen woman turned to me saying, "Could you change me like that?" "No," I said, "I cannot, neither can you change yourself; but the true God can, if you will pray to Him and come and learn about Him." She said I'll come next month to the class. I am just as Mrs. Gow was. I have only gambling as a livelihood, but now she is happy looking and and strong and clean. I want to be good, but there is no other way in the world for me to live." Everywhere we went the story was the same, Mrs. Gow, without uttering a word, was a witness for the elevating power of the Cross. She did speak, and she spoke well and lovingly, and I pray that some day she may have made such advances in the Christian life that her whole time may be given up to spreading the Truth. She would get puffed up and become useless if we put her into the work now. Whilst she is scrubbing floors and making beds, she is also going on with her Bible studies and we are looking up to Him "Who is able to do exceedingly abundantly above all that we ask or think."—*Annie H. Gowans.*

THE PURPOSE OF PRAYER.

Prayer is not for the purpose of influencing God to grant blessings against his will, or of changing his plans and purposes, in any way.

It is not to draw him to us as though he were far away and unwilling to hear us, or as though it were difficult to approach him. On the contrary all prayer should start with the conviction that God always waits to grant whatever is best for us, and that he is eager thus to do. The central purpose of prayer is to secure in those who pray such faith and obedience as will bring them into harmony with God and make them receptive of the blessings he waits to grant. Unless our prayers are the outcome of faith, coupled with readiness to obey, and with such confession as makes it possible for God to grant forgiveness, they do not avail, because, although we may pray in words, we are not able to receive the blessings God waits to give. Prevailing or effectual prayer, then, is that which results from such a state of mind and heart on the part of him who prays as makes him worthy, that is, able to receive blessings, forgiveness, and help, according to the will of God.—*Exchange.*

Dr. Johnson wisely said: "He who waits to do a great deal of good at once will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness exists in being great in little things. We should be willing to do a little good at a time, and never wait to do a great deal of good at once. If we would do much good in little things—little acts one after another, speaking a word here, giving help there, setting a good example at all times; we must do the first best thing we can and then the next, and so keep on doing.—*Scottish Reformer.*

O, what sublime blessings, temporal and spiritual, shall surely be ours if we adopt God's standard of giving! His promises never fail, they are more secure than the foundations of the earth! There is an evolution of the good! God in Christ shall some day universally reign, but God's own people are postponing that glad day by withholding their offerings of money and love.

Let us put God to the test. He has promised, "I will open the windows of heaven and pour you out blessings that there shall not be room enough to receive it."—*From "Tithing as a Christian Duty."*

THE URGENCY AND IMPORTANCE OF FOREIGN MISSIONS.

Jno. R. Mott.

THE need for this work is indescribable. It comes back to haunt me in the watches of the night. In the Anglo-Saxon world we have one Christian worker for every hundred people. In South America there is one Christian worker—that is, in the sense I understand the word—to over 38,000. In Japan I was told there are 100,000 Buddhists and Shintoists to every individual Christian. In China I was reminded that there are nine hundred walled cities, with a population of 10 millions, as yet without a missionary. In China I have discovered only one medical missionary to 1,000,000 people. Taking every letter in the Bible to represent a human soul, it would take sixty-nine Bibles to equal the population of the world, and of this only a little more than the letters in the Book of Isaiah would be equal to the number of Protestant Christians in the world. When we state that there are 200 millions of Hindus and 60 millions of Mohammedans in India, nobody claims that they are Christians. How little statistics can explain the depth of need. In the Levant, where Christ worked, and His disciples labored for so long, there is only one Christian worker to 100,000 people. In Africa, a vast section, including the Soudan, with a population of 60 to 90 millions, is left with only a few scores of Protestant missionaries.

An eminent Bishop said to me one day that there were on the earth 200 millions of people who lie down every night hungry in body. At the time I doubted whether he was correct, but now I believe that to have been an understatement, and that sociologists accept it. But, sadder than that, let us remember there will lie down to-night 1,000,000,000 of people without God—without Jesus Christ—and without these the soul is not fed. Let us ponder this afresh. Think of those people living in darkness, steeped in idolatry and superstition, living under a burden of sin and sorrow, of shame and gloom, as they pass on to the tomb. And notice this part of it, that they do not have the power of resistance that we possess as the result of Christian environment and hereditary Christian ideals. They are fighting a losing battle. Without Christ, I say they are without hope. Men have asked, "Are not the non-Christian religions adequate to bring them home?" I used to think so. I honestly believed that these non-Christian religions had saving power, but I want to say to-night that,

having studied these religions at first hand, I have been disillusioned. I have now no doubt in my mind upon that subject. I notice these religions are losing ground; judging them by the only proof that Jesus Christ has given us, by their fruits, they are a ghastly failure. In the provinces of Asia, Africa, and in Australasia as I visited many, many monasteries, shrines and temples, as I talked with priests and native students, and the devotees of these religions, as I beheld with my own eyes the injustices, the cruelties, the abominations practised by their adherents, deeper and clearer became the convictions that without Jesus Christ these nations are without hope. Without the law of God, these religions cannot nourish the soul nor satisfy the mind, therefore they are doomed. Christianity is not a religion, it is the religion. It is not going to share the world with Islamism, Shintoism, Buddhism, Confucianism; it is destined to prevail from the rivers even unto the ends of the earth.—From an address made in England.—The Foreign Mission Journal.

A CALL FROM A KOREAN PRINCESS.

A CALL from a princess in actual life, not part of a fairy tale, is surely worth recording. The reader's princess may be anything he pleases, but mine is real and quite as wonderful as any that ever appeared in a story book.

In Korea it is not proper for ladies to go calling, and to call on a gentleman is unheard of; but everyday rules do not apply to princesses. This one would call. I was given only a few moments' warning, and it was already nine o'clock at night. A ghostly runner appeared suddenly, dressed in Korean garb, with face worthy of the occasion, saying breathlessly to me, "The Princess is coming." My door was wide open. Who would not in this age of mediocrity welcome such a caller from the fabled Orient?

Out of the shadows, soft-footed and silently, came the procession. There were several people, but I saw only one, dimly, however, for there were no lights burning. Fancy, here she was before me. I took her by the hand and helped her to a seat, while all the others stood, three men and four women. She wore no veil or head covering, so I spoke to her face to face. Beautiful? Yes. Her hair was dark, and her cheeks were pale and delicately outlined. She wore white figured silk, im-

maculately finished, and through her hair there passed a golden rod which served for pin.

"Peace!" was her salutation, in soft accents; "peace, peace."

In accord with the best Korean form of deportment, I inquired respectfully

"How many springs and autumns has the Princess passed?"

"Seventy-six this year," was the answer. "Just an old woman, with only a day or two left me, and I have come to talk with the teacher about the future life and how to attain unto it."

This was my princess, the famous Chillyoung Koon. Along with her came her adopted son, one of the high officers of Korea, her daughter-in-law, her grandson, and some friends. Her name I had known for years, the title of a mysterious woman, who had been honored with the high rank of Koon; the only woman in Korean history ever so elevated. The Emperor's father was but a Koon, the Emperor's son likewise,—the highest of titles, a princess of the first order.

From her refined and sensitive face I tried to read the history that had unfolded itself in her life. Strangest of histories! Thirty years ago there appeared to her in a vision, a view of a temple and His Excellency the God of War. There were the gates and the towers of the famous spirit who, in 1591, drove the Japanese from the peninsula. It was a revelation, indeed, and soon word passed that a certain Madame Kim was in communication with the God of War. She was invited to the palace, and in time became high-priestess to the late Queen Min. Under her inspiration a great temple was built (in fact, the only temple in the city), and shrines were placed here and there. By her manner she completely won the royal household, and honors were showered upon her. She was given rich lands. Her husband was dead but her son now wore gold clasps behind his ears, and she herself was invested with the title Koon, or Princess.

She said to me, "I am an old woman; all of my past life has been a piece of fleeting vanity. Now I am looking out into the future that is coming on so fast. I have read the gospels. It is the voice of God, I am sure, and I want to know just how to serve him. Sinner that I am. Alas! alas! all the praying to the gods! Just how to serve Him? Does the teacher think that if I bow low before Him with my heart, just as faithful children do before their parents, He will answer? Oh, I want Him to accept of me, I have been such

a sinner!" May the Lord bless her and open her eyes to see!

It was late when the procession, after many thanks spoken, and frequent expressions of "Peace with you," faded out into the shadows. My call from the Princess was no dream of a fairy tale, but an earnest, intense bit of life's tragedy. Yes, even an Oriental princess has her burdens that none but the mighty Oriental Chiefest of all Princes is able to bear.—J. S. Gale in Woman's Word.

REVIVAL AT MUKTI.

Extracts from the "Bombay Guardian."

"For more than six weeks a special and marvellous work of the Holy Spirit has been going on at Mukti. A large number of the girls and women had been deeply convicted of sin, and filled with joy of pardon, and many had received the cleansing and fulness of the Spirit for life and service. The accounts which follow are from letters written by some of the workers in the Home.

"One writes—This marvellous Pentecost began June 30th. On the 29th, one girl received a baptism of the Holy Spirit. She gave her testimony on Friday morning, June 30th, in the Church. On Friday evening, while Pandita Ramabai was speaking from John viii, to the praying band formed in January, (to pray for every individual in the community by name every day), one and another began to pray, until soon she had to stop, for the girls were crying and praying aloud, and the noise became like the roar of a waterfall, and our Hindu neighbors came running in to know what had happened to the girls. This loud praying still continues, unless we absolutely forbid it, which we never do unless the Lord leads us to do so, as they seem to have more freedom in prayer while praying thus....

"One night prayer went on all night in the various compounds. The Bible School was full of "the slain of the Lord," who cried out for mercy. I have never seen such repentance, such heart-searching, such agony over sin, and tears, as they cried for pardon and cleansing and a baptism of the Holy Ghost. Then a baptism, like a fire within them, came upon them. It was a time of intense suffering, and they seemed to have their eyes opened to see "the body of sin" within them. And then came a strong realization of Christ's work on the Cross; then peace, followed by intense joy. It often took a soul hours to pass through all these experiences. They cared

neither for food nor sleep. One soul after another came into light and joy, and soon half of the room was full of girls jumping, praising, clapping, but so unconscious of self and so conscious of the presence of Christ! It seemed a sight too holy to look upon. Yet they were so easily entreated. I let them rejoice for half an hour, and then said, 'See girls, your sisters are still in sorrow; pray for them.' Oh, how they prayed! But after half an hour of prayer, one and another would break forth in praise, until, all unconscious of themselves, they were all up again, jumping and shouting, or kneeling and clapping hands, and singing praises, with eyes closed and the whole being in an attitude of beautiful worship.

'These scenes were repeated again and again. The joy was as overjoying to behold as the repentance and soul-wrestling was distressing. The Lord used the Word that night greatly, and the work went on thus rapidly for three days. Satan was also busy, and sought to counterfeit all he saw. Some who saw the joy of the others thought they could get it by imitating what they had seen the others do. All manner of erroneous ideas, coming from Heathenism, have had to be corrected. We have had no experience in work of this kind, and undoubtedly we have often marred the Lord's work. Yet the work goes on. Yesterday and to-day (Aug. 16) I should say that 25 or 30 have received a baptism of the Holy Spirit. A spirit of prayer and supplication for a revival in India has been poured out like a flood. Monday night, at the beginning of the meeting, I knelt to pray; I had said only two sentences when the whole company burst forth simultaneously in audible prayer which constantly increased in volume. It went on for three hours without a break.' (Another witness testifies that in the midst of all this praying of many at one and the same time, there was yet no sense of confusion or disorder, reminding one of similar scenes in the Welsh Revival.) 'Many little children joined in this long season of prayer, sustained in it by the power of the Holy Spirit. The work is of God, and man cannot stop it, so long as He can find receptive souls to work in. We praise God for His great grace in bestowing upon us the gift of the Holy Ghost. We were not worthy, but it is just like Him to choose the foolish, the weak, the base, the despised, and bestow upon them His might, that His may be the glory. 1 Cor. 1, 26-29. Praise His Holy Name.'

Here is a remarkable instance of the seed of the Word bearing fruit after many days. It occurred in the experience of Miss H. F.

North, who was compelled to suspend her work about five years ago, but who recently returned to China. She writes:

'On the day of my return to Canton I attended a Chinese woman's prayer meeting. A woman formerly from Annam, wearing the Chinese costume, spoke in Chinese. In relating her experience she dated her first interest in the Gospel from hearing a foreign lady who came into her neighborhood (in Canton city) many years ago speak on a certain passage of Scripture. (Little did she think that the person referred to was present.) She mentioned the names of the Bible women who often accompanied me on my visits to heathen homes during my first years in China. She did not have the opportunity for hearing the Gospel again for a long time, but she spoke of how the seed had sprung up and borne fruit after many years. She is now one of our Bible women. As I listened to her testimony, I praised God that He had led me to be present at the meeting, and felt that I could never be discouraged again, but would continue to sow the seed broadcast, trusting God to give the increase in His own time.'

'To-day pandita Ramabai is having three meetings in Poona, at different centres, for the Indian Churches. The Lord has bidden her exhort them to pray for the whole of the Marathi country. She has taken a band of Spirit-filled ones with her.'

'The foregoing account will move all who read it to devout and fervent praise to God for this signal and manifest token that He has visited His people, and thus made bare His arm. It will also inspire earnest prayer that the work may be established, and spread; and that as Pandita Ramabai may be led to go forth to other places the hand of the Lord may be upon her and greatly use her to the awakening of many.'

Since the Spirit of prayer was given us, I was led to write a circular letter and send it all over India to more than 3,500 Missionaries and Christian workers, requesting them to send names of Christian people whom they know, that we may pray for them by name. Many have gladly responded and sent names of people to be prayed for.

Some friends have doubted, as to how we are going to manage to pray for so many thousands of people by name. The girls belonging to the Praying Band can pray for many hundreds of people by name. When we were Hindus, we used to repeat one or two thousand names of the gods daily, and repeat several hundred verses from the so-called sacred books, in order to gain merit. This did not hinder our work or study. Why should we not, as Christians, be able to pray for many hundreds of people by name? There is nothing to hinder this. Our work and studies will not be hindered and we shall feel all the better for interceding for others. We have spent countless hours of time in talking vain talk and in thinking worthless thoughts. Now that the Lord has poured the Spirit of prayer on us, we may and can very profitably spend some hours in praying for others.

Our Work Abroad.

SUBJECTS SUGGESTED FOR PRAYER.

1. For the cleansing and awakening of the Church of Christ in India.
2. For the spirit of confession and true repentance for all sin and failure in the past.
3. For the Hindu and Mohammedan communities of India, that they may be led to a knowledge of the Way, the Truth, and the Life.
4. For all students and young men of India, that they may be led to confess Christ and serve Him.
5. For the women of India, in homes or Zenanas; for all widows, girls in schools and inquirers, that they may be strengthened to confess Christ, and be saved.
6. For the children of India, and all Sunday Schools, Christian day-schools and teachers.
7. For the European and Anglo-Indian community, that they may live consistent lives for Christ and witness a good confession.
8. For all Missionaries and Mission Workers, Pastors, Catechists, and Teachers, that they may be filled with the Holy Spirit and with power for service.
9. For the one hundred millions in the unoccupied fields of India, and for a new Missionary spirit in the Indian Church, that it may be awakened to its responsibility for the evangelisation of India.
10. For the revival of the Church in India, in conviction, in cleansing, in confession of Christ; in unity, in power, and in service.

And when ye pray say—"Thy Kingdom Come."

This call has been signed by the Bishop of Calcutta, and the Secretary (or other representative) of most of the larger missionary societies laboring in India.

The subjects will afford definiteness and directness to the prayers of our people for India. Watch the newspapers and missionaries' letters and reports for the answers to prayer. God is the hearer and answerer of prayer.

H. F. LAFLAMME,
116 Yorkville Ave., Toronto.

EXTRACTS FROM A LETTER FROM MISS PRIEST.

I was out for a few days on tour lately. That is the second time this season. How glad I would be to be able to go as before, but although there is no return of fever, the old physical energy is slow in returning. But there

are many opportunities of service at home and near home, and He gives me many things to thank Him for. Yet there are times when I hardly dare let myself think of the greatness of the work, and of the power of the forces against which we are working. Oh, dear sisters at home, how India needs intercessors! Human plans and agencies are nothing against the devices of evil.

Then the ignorance and the superstition! To-day I visited one of the policemen's houses. His wife and child are both sick, more the result of the treatment for some fever by native quacks than anything else. Instead of giving the little boy the medicine I sent and following the advice given, they got frightened and gave him this and that, and are keeping the boy fasting until he has become so thin and weak. Besides this they are afraid to let him go to sleep, saying the fever will come back again. How I begged them to let him lie down and go to sleep this afternoon. The cruelty of it! He is so weak and was so very sleepy, but the mother made him sit up, and kept putting cold water to his eyes, threatening to put red pepper in them if he shut them. My heart rebelled so against it all and I longed to take the wee laddie home with me and put him to bed.

You will be reading of the Revival in various parts of India. How we long for it to come here on our fields. God is working, but we know there is much more than we have experienced. On Saturday one of our young Christian women came to see me and tell me of the joy in her heart. She was baptized years ago, but says she has a new joy that fills her heart to overflowing, and God's Word is a new book to her. "God has visited me" is her testimony.

EXTRACTS FROM A LETTER FROM MISS SIMPSON.

Cocanada, Dec. 12, 1905.

We have changed the quarters of our Caste Girls' School of late. We moved Oct. 16th into a building that is much better suited for our work, and the school began to grow larger at once, and on the third day after moving we were obliged to engage another teacher, so many new girls came in. To-day we reached high-water mark when 100 girls were present. There were 67 infant B. girls, the rest were

from Infant A. up to Standard V. Our old quarters were such as to prevent us getting recognition from the Government, but now we hope to have recognition and to be able to protect ourselves from other girls' schools in the town, as they cannot receive pupils from other recognized schools without a leaving certificate. We have been losing our large girls in this way all these years. The teachers of the other schools influenced the parents of the girls and though many of them would much rather have stayed with us, they were obliged to go elsewhere.

Our work amongst the women is very interesting just now too, in fact it grows in interest all the time. So many nice bright young women, and some old ones too, are being regularly taught and appear to be very much interested. There are so many more than we can properly look after who wish to learn. Dr. Smith, with his staff, has just arrived, and he has brought Blandinamma with him, a very faithful and competent worker, and she is a great addition to our forces for the Zenanas in Cocanada town.

QUINQUENNIAL CONFERENCE.

ON December 28th-31st, 1905, the fifth Quinquennial Conference of the American and Canadian Baptist Telugu missions was held at Ramapatam. The watchword of the Conference was "Revival," and as you read the report am sure you will realize what a feast of good things we enjoyed. Over one hundred missionaries were in attendance, 12 from our own mission, 10 from Maritime Provinces mission, and the others American Baptists. Some of our younger missionaries enjoyed Ramapatam very much, because we saw for the first time the scenes of Timpany's and McLaurin's first home in India.

On the morning of the 28th, Conference was opened at 6 a.m., with an hour's devotional meeting, led by Mrs. McLaurin. The key-word was "Thanksgiving." Dr. Boggs opened the regular session at 8 a.m., and in this service also a deep spirit of thanksgiving pervaded the meeting. Review of the Quinquennium was presented by Mr. Heinrichs. This was most encouraging; in the past five years missionaries had increased from 129 to 152; stations from 41 to 51; native workers from 1,464 to 1,873; churches from 179 to 197; membership from 59,346 to 68,000; Sunday schools from 529 to 693; contributions to home mission societies from Rs. 393 to 1,185. John Rungiah has been sent as missionary to South Africa, and sev-

eral Baptist churches have been organized there. Educational, industrial and medical work has shown much progress, and indeed every branch of the work calls for thanksgiving.

In the afternoon, after devotional exercises, reports of the "Ravi" and "Teluga Baptist" were presented, then Mr. Archibald read a paper on "Evangelization of the Caste People." The great necessity of more workers among the Caste people was emphasized, and a discussion followed, in which many interesting and helpful things were said.

In the evening, with Mr. Craig in the chair, a welcome meeting to new and returned missionaries was followed by a paper on "Educational Relation to Government." This paper was very carefully prepared and well presented by Dr. Ferguson, of Madras. Needless to say the discussion which followed was a very lively one, for this is a live question among missionaries in India.

Friday morning, 29th—Morning watch was led by Miss Harrison. At 8 a.m., with Mr. Churchill in the chair, a devotional meeting was led by Mr. Stanton, followed by address on "Revival" by Mr. W. Boggs. Many took part in prayer and testimony. When Mr. Owen told of the recent blessing experienced in Atmakur, we rejoiced with him, and were incited to more earnest prayer for a revival in all our stations.

Friday afternoon was a woman's meeting. Miss M. Clark presided. Miss McLaurin led a devotional service, after which Miss Selman presented a paper on "Organized Work Among Christian Women." The training of our Christian women is a great problem, there are so many uneducated, and so many live far away from our stations that we are in great need of consecrated Bible-women to help us in this work. Miss Linker read a very carefully prepared paper on an important subject, "Should converts among Caste women be urged to be baptized?" In the discussions which followed many took part, the majority feeling that the whole truth must be taught if the Caste women come for baptism and the husbands drive them out, the responsibility rests with the husbands.

Friday evening.—The Timpany school was reported by Miss Corning. Then Mr. Jesse Chute read a paper on "Temperance," showing to what extent he had found tobacco and liquors used among Christians, and the cost of the same in comparison with money given for the Lord's work.

Saturday morning.—The morning watch conducted by Mr. Cross was very largely attended. At 8 a.m. Mr. Stillman led the devotional meeting. Miss Hatch gave a very interesting report of the Ramachandrapuram Lepet Asylum. In 1900 there were 25 inmates, now 93 lepers and 12 children in untainted children's home. When the new buildings are completed the plant will be worth Rs. 22,000. A church had been organized, and 111 members had been baptized within the five years.

Mr. Hinzinga reported the Orphanage in Ingole, Rs. 50,000 had been received in six years. The industrial department does work in leather and aluminum. In the last few years 178 had been baptized.

At 9.30 Dr. Boggs presented a very carefully prepared paper on the "Teluga Bible Question." Dr. Boggs pointed out many grave errors, one of the most important being a translation or attempted translation of the word "Jehovah." A very lively discussion followed in which many took part. This is a very important question with every missionary.

On Saturday afternoon Dr. Downie spoke on "Denominational Unions." He spoke of many

unions that had taken place. The time had not come when Baptists could unite with Pedo-Baptists, but he thought it had come when the eight Baptist missions working in India could unite in some form of union. A committee was appointed to correspond with Baptists in India to find out their views on the subject, to report to their several missions, and to call a general Conference of the Baptists of India, if deemed advisable.

Saturday evening was spent in a social way, after a little unfinished business had been attended to. The music was very much enjoyed by all.

Sunday morning at 9 a.m. Mr. J. Pankratz preached in Teluga from 1 Cor. 3:22, 23, and at 4 p.m. a sermon in English was preached by Mr. W. Elmore from the words "To live is Christ." In the evening a prayer and Praise Service was conducted by Mr. Manley, after which Dr. McLaurin spoke on the "Baptist Congress in London."

This brought to a close a most helpful Conference. Some of the good things heard and inspirations received will stay with us through the coming Quinquennium.

MARY R. B. SELMAN.

Our Work at Home.

DAY OF PRAYER.

The semi-annual day of prayer of our Women's Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be observed on the first Thursday in April, 1906.

These days of prayer are an important factor in our work and both our Home and Foreign Boards are desirous that all the members of our circles should share in them. Presidents are urgently requested to hold meetings of their circles, where possible in order that by the united prayers of all our women a special blessing may be granted on the work of our loyal-hearted missionaries both in India and in the Homeland.

E. C. A.

REPORT OF THE BOARD MEETING OF THE W. B. F. M. S. OF ONTARIO (WEST.)

The quarterly meeting of the Board took place, Friday afternoon, February 16th, at the residence of Mrs. Freeland, 27 North Street.

There were present:—Mesdames Firstbrook, Freeland, Sowerby, Stark, Porter, Hooper, McKay, Bates, Urquhart, Dancy, Harris, Craig,

Kennedy, Davies, Cook, Wood, Misses Webster, Elliott, Moyle, Alexander, Norton, Tapscott.

Miss Elliott reported that three thousand (3000) copies of the new Constitution had been printed. Mrs. Lloyd reported that two of these Constitutions had been sent to each Circle through the Directors of the Associations.

A discussion as to means of improving the LINK and of increasing the subscription list took place.

TORONTO, ASSOCIATION.

A union meeting of the Toronto Mission Circles was held in Century church, on Thursday afternoon, February 17th. The election of officers resulted as follows: President, Mrs. R. B. Davies; Vice-President, Miss Nasmith; Secretary, Miss Fox. Both treasurers reported a small balance.

Mr. Harkness spoke encouragingly of our work among the Scandinavian and Slavic peoples of the North West, emphasizing the need of educational facilities for training our own ministry among the foreigners.

Mr. Laflamme addressed us on the seven

phases of Miss Hatch's work and her untiring devotion to all, whether touring, teaching, or managing the leper system. He closed by presenting Miss Hatch's great need of a house for herself.

A vocal solo by Miss Dryden was followed by a few words from Miss Jones, who gave some interesting and touching incidents of her year's work in Milberta.

A collection of \$15.32 was equally divided between Home and Foreign Missions.

Mrs. Dancy moved that the money, amounting to \$15.25, originally invested by the Board in the Bureau of Missionary Literature be refunded and applied to the Bungalow Fund.

A check amounting to \$150.00 from the estate of the late Mrs. Hemmingway was received and also applied to the Bungalow Fund.

The Brantford First Church Circle reported that owing to the loss of a large personal subscription, they had increased their circle subscription from \$100.00 to \$35,000.

Mrs. King and Mrs. D. Forsythe were elected members of the Board to fill two vacancies.

The Convention Programme Committee was appointed, consisting of Mrs. S. M. Harris, Convenor, Miss Norton, Secretary, Mrs. Thomas Urquhart, Mrs. John Hooper, Mrs. John Firstbrook, Mrs. H. H. Lloyd and Mrs. Glenn Campbell.

After earnest prayer for the weaker Circles, for the Treasury and for the Missionaries and their work the meeting adjourned.

MARIE C. CAMPBELL,

Recording Secretary.

CIRCLE REPORTS.

WINDSOR (Bruce Ave.).—We did not have our thankoffering meeting in the Fall. In the Summer Miss Sharp, of St. Peter's reserve visited us, and her talk on the work on the Indian reserve, will long be remembered. Our regret was that the basement of the church was not crowded. Our November meeting was very interesting and helpful. We met at the home of our President, Mrs. Drake. Invitations were sent to the officers of the Presbyterian or Methodist Mission Circles. Two papers were read from each circle, giving a good report of the Mission work done by women in the Circle and Mission Bands.

Mrs. McNee and Miss Andrews read papers on our Baptist Mission work in the West. Mrs. Scott, of the Presbyterian church, sang an appro-

priate solo. We sent two boxes away in Oct., one to St. Peter's reserve, and one to Mr. C. C. McLaurin for his work at Portage La Prairie. Mrs. (Rev.) Hughson; Mrs. Lanspeary and Sec. were at the convention in Waterford. Mrs. Hughson gave an exceedingly interesting report at the Prayer meeting.

MRS. EMMET KANADY,

Secretary.

P. S. Would some one write and tell us how to interest more women of the church in the Mission Circle.

[Go and keep going after them.—Editor.]

ONEIDA—The Ladies Aid and Mission Circle of the Hagersville Baptist Church met at the home of Mrs. Byers, President, on Monday Dec 14th, 1905. The Mission Circle was re-organized. Five new members joined and things look much brighter than for some time. Pray for us that we may be a band of faithful workers in the Lord's cause.

MRS. ELMER SENN,

Sec. Treas. of Missionary Circle.

ST. CATHARINES—A very interesting and well-attended meeting of the Women's Mission Circle of the Queen St. Baptist church was held Thursday afternoon Feb. 8th, at the home of Mrs. Jas. Mills, King St.

Mrs. Geo. Armstrong, who at one time spent five and a half years in Japan, gave a very instructive address on that country, its costumes, manner of living and sociability.

Mrs. Armstrong is a very pleasing speaker and her able address was listened to with rapt attention throughout.

A vote of thanks was tendered Mrs. Armstrong at the close for her very helpful and interesting address.

Refreshments were served and every one went away feeling they had spent a very profitable afternoon together.

F. E. WISMER,

Sec. W. M. C.

GLAMIS.—Our Circle held their thanksgiving service on thanksgiving evening. The Band assisted in a very fine and interesting Programme.

Miss A. M. McDougal, of Tiverton rendered a very beautiful selection of music during the evening. The offering taken was over \$16.00 divided between the Band and Circle.

Our past year was a very successful one. Our membership was not very large, but we have gained seven new members since the New Year, making 18. We take 17 LINKS and 12 Visitors.

We have changed the time of meeting from first Sunday afternoon to first Thursday afternoon in the month and purpose meeting in the homes for the future.

MISS SARAH McLELLAN,
Secretary.

GUELPH (TRINITY).—Our Band held a very pleasant session on February 11th. After opening services Mrs. E. Patrick was called on to speak and was welcomed by the Telegu word "Come," which we had learned from Mr. Laflamme. Mrs. Patrick told us of the cruelty practised towards children, especially girl babies in China, owing to the superstitious ancestral worship.

It being the occasion of our annual special offering, the opening of envelopes and reading of slips proved interesting.

The pyramids were also opened and netted \$2.85, and the envelopes \$7.25, which, with \$5.00 specially designated for Bungalow Fund, made total special offering of \$15.10. This was appropriated as follows: Bungalow Fund \$6.00; Bolivia, \$3.00; and remaining \$6.00 for Home Missions.

We are pleased to note the improvement in attendance, due to competition between the "Reds" and "Blues" under efficient officers.

A. M. EVANS,
President.

NOTICE TO BANDS

Many thanks are due Mrs. Hawkings, of St. George, for her careful and efficient work for the Mission Bands during the Secretary's absence. Mrs. Barber now resumes her work, and Band workers may address her at 35 Charlotte Street, Brantford, Ont.

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

Receipts from Jan. 16th, 1906, to Feb. 15th, 1906,
(inclusive).

GENERAL ACCOUNT.

FROM CIRCLES.—Barrie, \$5.19; St. George, (\$14.80 for Dr. Hulet), \$20; Selkirk, \$2.80; Sarnia, (\$10 Thank-offering), \$15; Lakeshore, Calvary,

Thank-offering for Life-membership, \$13; Collingwood, \$2; Tupperville Union, for Dr. Hulet, \$6.25; Arkona, \$2; Gladstone, (\$9.75 Thank-offering, \$1.50 special coll.), \$20.10; Mount Forest, \$7.47; Nissouri West, (\$1.17 Thank-offering), \$1.80; London, Talbot St. Y. L. M. C., \$20; Toronto, Beverley St., (\$17 for Malthi Daniel), \$25.60; Woodstock, Oxford St., \$8; Wilkesport, \$2.25; Midland, \$10; Colchester, (\$1.16 for bungalow), \$3.66; Toronto, Bloor St., Y. W. Aux., (\$1 for Bungalow), \$8.25; Teeswater, from Mrs. A. McKee for Bolivia, \$5; Fort William, \$7.30; Toronto, Ossington Ave., \$7; Toronto, Kenilworth Ave., \$8; Grimsby, \$5; Cheltenham, \$4; Salford, \$8.55; Hamilton, Herkimer St., (\$2 special coll. for bungalow), \$7; Wingham, \$2.25; Paisley, \$2.50; Brantford, Park, \$17.63; Peterboro', Park St., Thank-offering, \$3.50; Sarnia, for bungalow, \$30; London, Adelaide St., (\$19.19 Thank-offering), \$35.99; Kenilworth, \$2; Delhi, \$4.45; Claremont, \$10; Preston, \$4; Toronto, College St., \$43.95; Wheatley, \$2.50; Toronto, Dovercourt Road, \$6.27; Brantford, Shenstone Memorial, (\$25 for Life-membership for Miss Ida Todd), \$32.50; Brantford, Calvary, Thank-offering, \$5.25; Hamilton, Wentworth St., (\$5 special offering), \$9; Meaford, \$7.74; Brantford, First Ch., for Miss McLeod, \$60; Toronto, Walmer Rd., \$38.13; Lobo First, (\$1 Thank-offering), \$6; Georgetown, \$7; Kenora, (\$5 for bungalow), \$8; Tiverton, for Bible-woman, \$25; Tiverton, \$6; St. Thomas, Centre St., Y. L. M. C. for bungalow, \$6; Ailsa Craig, (\$2 special offering), \$4.50; Gilmour, Memorial, (\$14.20 Thank-offering), \$15; Paris, \$3.95. Total, \$620.33.

FROM BANDS.—Port Rowan, \$8; Listowel, \$1.50; Gladstone, \$1.50; Peterboro, Murray St., (\$17.35 for Bible-woman), \$19.50; Parry Sound, \$3; St. Mary's for student, \$7.20. Total, \$40.70.

FROM SUNDRIES.—Mrs. E. E. Barrow, for Bible-woman £2), \$9.74; Legacy from Mrs. Hemmingway (\$150 less cost of draft, for bungalow), \$149.80; A friend of Missions, for Native work, \$25; Mrs. W. W. King, for lepers, \$20; A friend, for bungalow, soc., Mrs. R. W. Elliot, for Dr. G. Hulet, \$100; Mr. and Mrs. S. A. Brown for "Velagapille Anamma," \$10; "An aged Widow," \$2; Mrs. C. H. Mackley, \$1; Toronto Union Circle meeting collection, \$7.66. Total, \$325.70.

Total receipts for the month - - - - - \$986 73

DISBURSEMENTS.—By cheques to General Treasurer, for regular estimates, \$591.57 and for extras (\$28 for lepers, \$11 for Bolivia), \$39; by cash to Eastern Society for native work, \$25. Total \$655.57.

EXPENSE ACCOUNT.—For Constitutions and By-laws, \$6; For Director's notices, \$2.50. Total, \$8.50.

Total disbursements for the month - - - - - \$664.07

Total Receipts since Oct 21st, 1905 - - - - - \$3,225.59

Total disbursements since Oct. 21st, 1905 \$3,843.10

NOTE.—There is still a deficit on "Jane Buchan" Bungalow Fund of \$292.26 to be paid before Akidu bungalow can be begun. Full report given in LINK, only a summary in *Baptist*.

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. E., Toronto.

Youths' 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 wanted to see 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 when 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 replied,
"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 Missionary Messenger.

NOMAZOLO'S PRAYER.

By Miss Laura M. Mellen.

MOMAZOLO was the firstborn of heathen Zulu parents, in Natal, South Africa. She was named Nomazolo, or Dewdrops, because her father courted and won her mother's heart one early morning when the dewdrops were on the grass. When Nomazolo was not more than five years old her father died, then she and her mother and little sister were taken to live with an uncle who was very cruel to them.

One day a native preacher came to their home and told them about Jesus who could save them from their sins, and help them to

bear their burdens and sorrows. He came again and told them more about this Saviour, and about the white missionaries who had taught him. Nomazolo heard that there were two missionary ladies who let girls who were persecuted at home come and live with them and go to school. She determined to go to them if possible, so watched her opportunity to run away from home. It came when her uncle went off to a beer-drink and did not return that night. She slipped out before day-break and went as fast as she could, running, then walking, out of breath, till she reached the mission home five miles away. The following day her uncle came, and scolding very angrily tried to make her return home, but she would not go. The missionaries were glad to keep her and teach her.

She was eager to learn, and in a few months could read simple sentences in her own language, and could repeat a number of Bible verses. It was not long before she became a hopeful Christian. At Sunday evening prayers the girls in the mission household were asked to repeat verses, give testimonies, and to pray. This was Nomazolo's first prayer before others, offered so timidly, but earnestly :

"Good Lord, we bow our knees before thee to-night, and ask the good Lord to teach us. Good Lord, I thank thee because thou art willing a child should come to thee. Good Lord, I ask thee to teach me how to pray, for I have not much I can say to thee. We thank thee for thy word we have heard to-day, and ask thee, good Lord, to help us to remember it, and to be true Christians, and to pray to thee with reverence, and not to be afraid. Dear, good Lord, I do thank thee for all thy goodness to me, and good Lord, I beseech thee to bless the people at home, and teach them to love thee, good Lord, and to believe in thee, and not to think we are crazy because we believe in thee, but oh, good Lord, let thy word sown in their hearts spring up and bring forth fruit. Good Lord, I thank thee and ask thee, good Lord, to have us in thy keeping to-night and wake us in the morning, if it be thy will, and help us in school to get our lessons, and to listen to our teachers when they tell us thy word, and never to be provoked, remembering that thy Son was not offended, but bore all our sins that we might be saved. Good Lord, I have not many words to say to thee, for I am only a child, but I pray to thee through that One who died for our sins whose name is Jesus Christ. Amen."—Life and Light.

A VISIT TO RAMABAI'S ORPHANAGE.

IT is good to get away from one's own work and one's own mission sometimes, and see what others are doing. Being a member of a committee that was called to meet at Ahmednagar, I decided to go, and thus get a chance to see a little of the work at that place, and also to visit Khedgaon, where Pandita Ramabai has her large orphan work, and Dhond, where Mr. and Mrs. Norton have two hundred orphan boys. Some years ago when many of the orphans were received at the above homes, I sent two or three hundred rupees from our Mission Famine Fund to Pandita Ramabai, and also to Mr. Norton. Hence the donors in Canada will take a special interest in the work carried on by them.

I travelled by the East Coast line to Bez-wada, and from there by the Nizam's State Ry through Secunderabad to Wadi, and from there by the Great Indian Peninsula Ry to Dhond and Ahmednagar, in all 722 miles. After two days in the latter place, where we were kindly entertained and also taken about to see the mission institutions, I returned to Dhond, fifty-one miles distant, and spent the night at the station, and took a train at 4.30 a.m. for Khedgaon, which is thirteen miles on the way to Poona and Bombay.

As soon as it was daylight I walked over to Mukti, as Ramabai has called her place. The word means salvation and is pronounced Mookty. It is only about a quarter of a mile from the station, and on the same side of the railway. The buildings stand on both sides of a main road that crosses the railway, though most of them are on the side nearer to the station. In going to the place, one comes first to a long line of one-story rooms on the right side of the road. They are built solidly of stone. Trees and foliage-plants in pots occupy much of the space between the road and the long lines of rooms. These rooms are occupied by Ramabai and her helpers, and there are some spare rooms for guests. Visitors are welcome to stay over night and find in their rooms an iron cot with bedding for their comfort. I was taken to one of the lady helpers, who showed me a room and sent me some cocoa and bread and butter.

Then we went over to the large new church, where the girls had assembled at 5.30; but the door was shut, and we had to wait till the service closed. However, I got in while the girls were still seated on the floor. I was told that there were 1,200 there. It was quite a

sight. Ramabai has very sensibly had a board floor put in. It may cost a good deal, but as the girls sit on the floor, both at religious services and at school, it is much more conducive to health than a stone or cement floor. Only part of the large church building is finished. When the whole plan is carried out, there will be accommodation for an immense congregation. At Ahmednagar, which is only sixty-four miles distant by rail, a church building to accommodate 1,300 is nearing completion under the direction of Dr. Home, of the American Board. I just mention this here, because it is remarkable that two such immense church buildings are being erected in places so comparatively near to each other.

Some other visitors were there, and we were taken to see the great wells that supply the institution with water. It being Saturday, the girls were bathing and house-cleaning. On the way to one of the wells, we passed a long line of girls who were going to have a bath. The bathing place is screened from view by a fence of sheets of corrugated iron. The first well we visited is in a field on the other side of the railway. The lower part has been dug out of the rock. The upper part is circular and built of cut stones. I think it is about seven yards in diameter. The water is used largely for irrigation. It is drawn up by bullocks pulling a rope with a leather bag at the end. This is a common plan in India. Good wells are a great necessity in such a dry and thirsty land. I understood that the one I have been telling about cost over five hundred dollars.

Various industries are taught at Mukti. I saw a room with forty-eight hand looms where the girls weave "saris" or cloths that form not only a skirt, but also a covering for the upper part of the body. These cloths are for the use of the girls themselves. I saw the printing department, the compositors' stands with the type in one room and the hand presses in another room. The quarterly report sent out by Ramabai, which is called the Mukti Prayer-Bell, is printed there, and of course much other literature besides. Then I saw the carpentry and blacksmith departments also. I believe that there are about one hundred and fifty boys in the orphanage, besides the vast host of girls. As I have said, I did not see them either at their studies or at their industries, because it was Saturday. I must add that all the buildings appeared to be very substantial structures.

About noon we were called to dinner. In a

long and somewhat narrow room there were near the walls some seats only a few inches from the floor, and tables of the same height in front of them. On each table was a brass plate with rice, and a little brass bowl with curry made with some grain. There was also a little salt and some other condiments. The uninitiated were allowed the use of a spoon and a fork. On one side sat Manoramabai (Ramabai's daughter) with six English or American ladies; on the other side an Indian Christian (one of the helpers) and six American or Canadian gentlemen.

Before leaving I had a little talk with Ramabai herself. I asked her about the Ramabai Association in Canada. She said there was one at Toronto and another at Montreal. I said that perhaps I would have the privilege of addressing them when I went home. She spoke of the discussion in regard to the word substituted for Jehovah in the revised Telugu Bible, and said that she sympathized with those who want to see the word Jehovah restored. It is stimulating to one's faith to see this modest Brahman widow, and to think of the wonderful work the Lord has done and is doing through her as his agent. She needs and asks our prayers for herself and the great host of women and girls under her care.—John Craig in Canadian Baptist.

THE CHOLERA GOD.

I was sitting on the verandah studying my Telugu with my native teacher (Munshi), when I heard a great noise of beating of drums approaching. Cholera had been very bad in the town, and that day three people had died. These people imagine cholera to be the work of a certain goddess. So a great number of men and boys had that afternoon gathered together for the purpose of carrying this unkindly disposed goddess out of the town. As I looked up I saw the noisy procession of scarcely half-clad beings quite near our house. I went down to the gate to see what they were carrying. Two men carried large pots upon their heads. One of these pots was wrapped in cloth colored by saffron, and was supposed to contain the goddess. Before the man who was carrying this, the men with the drums would every few minutes beat the drums violently, in honor of the goddess.

Just after them in the procession came a huge basket drawn along on a small cart by some of the men. This basket contained rice

as an offering to the goddess. To it were tied several little black pigs, as an additional offering. And so the crowd of leaping, shouting men passed by.

The next night I went up the road a short distance and saw the basket deposited in a marshy place outside of the town limits.

Now, these people believe sincerely that the goddess has left the town, and that the cholera will disappear. Such things are very common in India. Things never even imagined at home are thoroughly believed in here.

Oh, that the time might soon come when "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

Yours sincerely,

JANET F. ROBINSON.

THE GREAT FAITH OF LITTLE CHILDREN.

The following is an incident related by Miss Lida Pratt in connection with the S. S. work in India:

The children had been taught the lesson about the feeding of the five thousand. One day when Manahyam went to the weavers' street to hold his little school, very few children came, so he told them how he felt about so few coming, when one little boy said, "Can you not pray about it? You told us that Jesus prayed when he had only five loaves and two small fishes, and then he fed five thousand people." So they got right down there in the street and prayed, and when they got up they saw children coming, and before long a large school had gathered. The work among the children is most interesting and hopeful.

October 18th, 1905.

Dear Friends,—Last Sunday was appointed as Day of Prayer for Sunday schools. This is annually observed by the workers as a rally day, when the small Sunday schools taught by the workers who go from the central school here to the near-by villages and the suburbs of the town, all come in to a united service in the chapel. From the long observed custom of each teacher making a banner for his or her school, this day is commonly called by the children the "Flag Feast" or "Banner Feast." The teachers vie with one another in the making of attractive banners. They always have a text of Scripture cut from colored paper pasted on some other bright color.

In the service last Sunday morning, which was over two hours in duration, there were some 190 people present, and all seemed to enjoy it exceedingly.

After the service the whole crowd marched over to the bungalow, singing sweetly, and with banners flying. When the children were all seated on the long verandah we distributed a plantain to each, and after more singing all left for their homes.—Miss Robinson in N. W. Baptist.