

"We shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA



INDIA

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OF CANADA**

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Canadian Missionary Link.

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No. 7

THE MESSAGE OF CHRIST AND HIS ANGEL TO WOMEN.

"Go and tell," the Angel said,
When the strong ones feared and fled;
Then by lips of tenderest mold
Was the sweet Life-message told:
"Christ is risen!" oh, rejoice.
Now unseal thy lips and voice;
Woman, tell it far and wide,
Life doth not in dark tombs hide.

"Go and tell," oh, quickly tell
News that will all fears dispel;
Empty now the sepulchre,
Thou must be His messenger
To assure the doubting one
Life is victor over stone,
Rolled away the barrier grim
By the power threefold in Him.

Yea, when Christ His prison burst
Unto Woman spake He first;
"Hail! all hail," blest message sweet,
Brought her prayerful at His feet;
Then in Christly tone He said:
"Go and tell," be not afraid,
Tell them that I go before
To unseal each prison door.

Caroline Lathrop Post in Mission Studies.

I had conceived a great prejudice against missions in the South Seas, and had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deblaterate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done, they will see a race being forwarded in many different directions, and I believe, if they be honest persons, they will cease to complain of mission work and its effects.—Robert Louis Stevenson.

We would like to remind our subscribers that all whose dates on their Link labels are marked '07 should now be changed to '08, and these whose subscriptions expired with Jan., '08, should now be Jan., '09, as payment in ad-

ed '07 should now be changed to '08, and those as of all others. Without prompt payments no business can be carried on successfully, neither can publishing a paper.

In Bureau of Literature, "Sunshine Stories from Many Lands" should have been 20 cents instead of 2 cents.

The committee in charge of the Missionary Home, 48 Howland avenue, desire to return thanks for the quilts sent in during the past month. They have been very acceptable. We would like to suggest to those who are making up bed linen that double sheets will be more suitable than single ones. Towels will always prove useful in bedroom, bath-room and kitchen. Every gift will be acknowledged personally by the undersigned, Lizzie Lloyd.

Mission Bands will please notice that they should write to Miss Gertrude Hulet, M.D., for information about the work at Vuyyuru, as she now has charge of that department, while Miss McLaurin devotes her time to touring.

Encouraging reports of the Crusade movement have been received from several Circles and Bands. We should be pleased to hear from others and thus stimulate one another in the good work.

Our readers will be very sorry to learn that Mr. Stuart Woodburne and Miss Jones were prostrated with typhoid fever on returning from Conference. They had reached Yellamanchili, where Miss Morrow had fortunately arrived to assist in nursing them. She writes, they have not had a very bad attack, and are now on their third week, so we think they can soon be left with the trained nurses and I can go to work." Miss Morrow also found Miss Priest at Tuni just recovering from an attack of typhoid.

We sympathize deeply with our missionaries in their illness, and are very thankful that they were progressing favorably from latest reports.

THE COST OF BECOMING A CHRISTIAN IN INDIA.

By Rev. J. C. Perkins.

YOU doubtless know but little about the system of caste which is so prevalent and powerful throughout this country. It is very cruel and heartless, and will yield to no persuasion or influence. When outcasts or low-

caste people embrace Christianity they make little or no opposition. The low castes are considered on the level of brutes, and it matters little what they do or where they go. But when one from the high castes thinks of confessing Christ the whole caste, and I may say the whole community, rises and puts forth every effort to retain him in Hinduism.

The Bible woman's work has been greatly blessed lately, and a number of high-caste women have come out from Hinduism and become Christians in spite of the opposition, fierce and oftentimes cruel, of their associates. I had an interesting case last week which may interest you and give you a little insight into what it costs some people to say that Jesus Christ is Lord and God.

A woman in this place has been for some time a firm believer in our Lord, and has been allowed by her husband to attend our church. She was such a good woman and so faithful in all her home duties that her husband, who loved her and trusted her, did not seem to realize what he was permitting when he made no objection to her attending worship with the Christians. Time went on, and finally it was reported that she was influencing her husband, and it became very likely that she would be able to induce him to come with her to Christianity. The pastor was called away last week on some important business, and wrote a letter to me, saying that the woman was fairly pressing us to baptize her, and as she was so urgent, asked if I would not consider the matter and baptize her on the coming Sabbath. We had no doubt of the woman's faith nor of her fitness to join the church. The question was how much of a row would occur, and how much she could endure of the persecution that was sure to come after her baptism.

The Hindus are very curious in one respect, namely, that they allow their people to say that Christ is God, that the Christian religion is true, that their own religion is false, provided that the person is not baptized. Bap-

tism is the rite that separates them from Hinduism, and until that takes place they are as a rule indifferent to what their relatives say about Christianity.

Last week there was a wedding among the relatives of this woman, and many members of the caste came from different towns and villages to attend the wedding. In some way it leaked out that our friend was thinking of being baptized. Immediately there was the greatest disturbance among them, and they called the husband and told him he had been a fool to have allowed this thing to have gone on so long, and that he must take active steps in the matter, or both he and his wife would be put out of caste and be subjected to severe punishment. Between their threats and their inducements the husband was completely won over, and he agreed to carry out the advice of the head men of his caste; namely, to take all his wife's jewels from her, beat her, and take a sickle, heat it red hot, and brand her in two or three places. The man returned to his wife and told her what was in store for her. She answered, "I love you and you may take my jewels if you wish or anything else, but I must be a Christian." He did nothing at the time, but assured her that if she was baptized the above would happen to her. Last Saturday night the Bible woman came to my office and told me that, notwithstanding all the opposition, the woman wanted me to baptize her the next day. I was in a great quandary as to what to do. I knew the people would do nothing to me even though there was a riot, but I trembled for the woman, and felt that I could not bring all this suffering upon her when I could not defend her. So after much thought and no little anxiety, I told the Bible woman to tell her to wait till the pastor returned, and we would carefully consider and see if there is not a way whereby she could become a Christian and not suffer so much. I could have spirited her away by night to some remote town, and under the care of other missionaries she would in all probability have been safe, and this is what she urged, provided her husband cast her off. But I did not think it right to cause such a break between two persons who really loved each other. Such an act greatly infuriates the Hindu community and closes the doors of many houses to which we have access. I know the priceless value of a human soul, and I am ready and willing to go any lengths to win it for Christ, but in this

case I felt that the Lord himself did not want me to precipitate matters, but to wait until either the husband could be induced to withdraw his opposition or a more suitable time might be found when the community would not be so aroused on the subject. I hope soon to be able to write you that the suitable time has come and gone, and that she is a regularly enrolled member of the church on earth, as I am sure at this moment she is a member of the church above.—Life and Light.

REFORM DECREES IN CHINA.

A series of decrees issued from the throne at Peking the last of September and the first of October are of great significance. The first of these bears date of September 27, and directs the disbanding of the Manchu Bannermen, who from the beginning of the present dynasty have been pensioners on government bounty, and providing for their settlement upon land designated for that purpose. Another decree provides for "self-governing councils" looking towards a constitutional government.

A third, and to us the most important decree, deals with the rights of missionaries and the standing of Chinese Christians in the native courts. It first calls attention to the treaties affording protection to the lives and property of all foreign missionaries, and provides for the proper instruction of all officials, high and low, in the contents of these treaties, and states that all officials are expected to act in strict accordance with them. The subject, however, which receives most emphatic treatment is the one wherein there has been from the first the most misunderstanding between the missionaries and the Chinese government, namely, the relation of Chinese Christians to the Chinese courts. Hitherto some missionaries, and especially the Roman Catholics, have assumed the right to appear as defenders of their own converts when they appeared in court. The treaties seemed to give some semblance of right to such protection of converts, but even the treaties have been grossly misconstrued in this respect.

The decree declares that in the dispensing of justice no distinction is to be made between Christians and non-Christians. A warning is sounded to all magistrates who shall reveal in their decisions improper influences either for or against "converts," as they are called. Another phase of the decree dwells upon the fact

that all "converts" and non-converts are the children and proper subjects of the emperor, and are alike amenable to the laws of the land. The provincial authorities are commanded to issue from time to time proclamations that the people under them be reminded of their obligations "to live peaceably and law-abidingly together," and that all feelings of envy and hostility and jealousy be eradicated. The decree closes with these words: "Should any district official be ignorant of the treaties, or deal unjustly with Christians, or, on the other hand, seek to curry favor with the Christians by dealing unjustly with the non-Christians, therefore creating a disturbance which may have most serious results, the guilty official or officials will be sternly dealt with without mercy."

This decree offers no criticism whatever of the missionaries, is wholly pacific in its nature, commands the observance of law and order, recognizes the rights of Chinese Christians to the full protection of the courts, and guarantees fair dealing under all circumstances.

In the face of such action on the part of the highest Chinese authority, it is imperative that all missionaries should refrain from any attempt to influence the courts in cases where their "converts" are involved. We have every reason to believe that this will be the action of all Protestant missionaries.

These three decrees referred to here indicate the great reformatory movements that are sweeping over the Chinese empire, looking towards the establishment of a safe, constitutional government, well-organized courts of justice, and complete religious liberty.—Missionary Herald.

KOREA.

The success of mission work in Korea has been remarkable. Till 1882 it was called the Hermit nation. That year treaty rights were secured by the United States and in 1884 Dr. H. H. Allen became the first Protestant missionary. Twenty years after seven converts gathered secretly around the Lord's Table. In the Presbyterian denomination they have nearly 60,000 adherents, and taking all denominations together there are about 120,000 Christians. Dr. Underwood says, in the Missionary Review, that the converts are characterized by four marked features: They are a Bible-loving, prayer-believing, money-giving, and actively working people. Their generosity is remarkable in consideration of the small amount received for a day's wages. One condition of reception to church membership is that they have already begun to witness to others. Rev. J. E. Kittridge tells us of a prayer meeting at Pyeng Yang Central Presbyterian church, with a congregation of over eleven hundred men and women. This is said to be the ordinary attendance, while there are four other meetings going on at the same hour, so that the total attendance is about thirty-five hundred. Does not this put to shame our churches in a Christian land?

Our Work Abroad.

Union Conference, Vizianagram.

Dear Readers of the Link :-

It was my privilege to tell you of our meeting in Cocanada with our fellow-workers from the "Land of Evangeline" and the other Provinces by the sea, last year. This year, I thought some one else ought to have had the privilege of telling about our Conference in Vizianagram, but it fell to me, and I must use my opportunity as best I may.

You at home, who have so many opportunities for enjoying Christian fellowship and the fruit of Christian thought, in the way of sermons, addresses, essays, etc., can hardly realize what these Conferences mean to us.

Thirteen of your representatives from this side boarded the train on the morning of the 27th of December bound for Vizianagram, returning on the evening of the 31st. Going and coming, also while seated around the well-filled tables provided by the northern friends, we were like "playful children just let loose from school" to an extent which might be called frivolity in "children of a larger growth," but when the spiritual feast began we were none the less hungry for it.

Personally I desire to thank, through your columns, those who gave so much time and thought to the soul feasts given us there.

From the first devotional meeting, led by Mr. McLeod, to the last, led by Mr. Gullison, all were helpful, and we felt as we listened to the stirring appeals for growth, and progress in Christian living, that we would be "without excuse" if we heeded them not. Downward, that we may be rooted and grounded in Him; upward, that we may attain to His likeness; outward, that we may be witnesses for Him; such, we were made to realize, must be the nature of our growth or it will be incomplete.

The papers were all on subjects pertaining to our work in India, and were very practical and helpful. Three of these, viz., "Indian Christian Festivals," by Mr. H. E. Stillwell; "Aims, Methods and Management of Girls' Boarding Schools," by Miss A. E. Baskerville, and "Voluntary Work of Christian Women," by Miss Blackadar, were considered so helpful that it was carried by a unanimous vote of Conference to have them published in the "Missionary Review" that others might be helped.

Papers on "The Religious Outlook," by Mr. J. R. Stillwell, and "What Constitutes a True Revival of Religion?" by Mr. Freeman, though necessarily more theoretical because of the subjects, were none the less interesting.

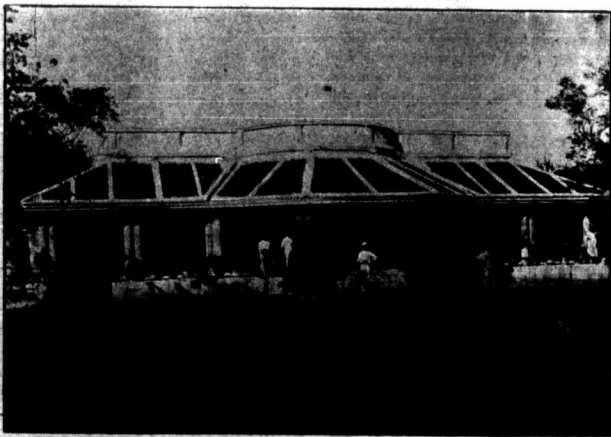
As Mr. Stillwell spoke of the "Religious Outlook" from the standpoint of his own field he denominated it as one of "Progress," and as he summed up the work of the recent years on the Ramachandrapuram Field, that one might look into the future from his standpoints, we felt what was forcibly expressed by Miss Murray, when leading a devotional meeting a day or so later; that as the year 1906 had been lifted out of the "nameless years" by the revival, so 1907 had by a spirit of greater devotion in the followers of Christ in their witnessing for Him, and so as we looked into the future we found no difficulty in imbibing the optimistic spirit of the speaker and anticipating great things just ahead.

But what shall I say of the feast given us on Sunday! In the morning, a number of us attended the Telugu service, and as we listened to Mr. H. E. Stillwell's presentation of the words, "Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly"; and were told in what respects the seraphims were an example to us I desired for myself, and for the people of my adoption, more of their likeness, especially in respect to their "reverence," one of the lost graces in India, necessarily so. Are we cultivating it as we should in the home land?

In the afternoon Mr. McLeod led us into that upper room in Jerusalem, to be with Jesus as He poured out his soul in prayer for us. As we listened to him while he pointed out the power of that prayer in the light it sheds upon our life work: "As Thou hast sent me into the world, even so have I sent them into the world"; the light it sheds upon our endowments for our life work. "And for their sakes I sanctify myself that they also may be sanctified through the Truth"; and the light it sheds upon the question of how to utilize our endowment: "That they also may be one in us that the world may believe that Thou hast sent me." We felt perhaps as never before, that we stood in what one has called the Holy of Holies of the New Testament.



TUNJ MISSION HOUSE



COCANADA MISSION HOUSE

In the early evening, "just between the dark and the daylight," two miles or more from the bungalow, in a public hall in the town, Mr. Ralph E. Smith addressed quite a large assembly of Hindu gentlemen on "The Kingdom of God." With an introduction so politic and full of love that it must needs have disarmed all opposition, if there were any, he went on to speak of the essential feature of that Kingdom in that it was a kingdom of free spirits living in willing, not forced obedience, to their King. He failed not to preach unto them Jesus, who by His life of willing sacrifice, won for Himself the right to rule in that Kingdom. The attentive faces of his Hindu hearers were an inspiration to all there who daily pray for the coming of Christ's Kingdom.

Our social gathering on Monday evening was one long to be remembered, the chief feature of it being the addresses of one new and four newly returned missionaries, viz., Mr. and Mrs. Gullison, the Misses Harrison and Newcome, returned, and Miss Elliott, new; all from the East. Miss Jones did not attend the Conference and Mr. Walker and Miss Morrow were still on the way. You at home, might not know how to appreciate these addresses, but we who have been through it all, live over our experiences in the home land at such times, and anticipate them if we have not and that is no unpleasant sensation. Not all of us have the gift of interesting ourselves or our audiences as long as those "silver-tongued orators" from the East, but we are good listeners and our feast that night amounted almost to dissipation, but we will not do it again until next year.

CHARLOTTE M. McLEOD.

Tuni, Nov. 4, 1907.

Dear Link.—

Here is a message that ought to make glad the hearts of those who, though not able to come to this land, are sharing in the work that is going on here.

Sunday, Oct. 20th, was Sunday School Rally Day all over India. Here in Tuni the teachers went out early to gather their children together for the service at three o'clock. The different bands of children came along the road singing a hymn about Christ's life, and in some cases they carried a banner with a text on it. Seven schools besides our regular one in the church were present. Three hundred

children, representing nearly every caste, made quite a congregation. We seated them outside on the ground under the trees, and I could not help contrasting their behavior that time and the first time we tried to gather them together in this way. Also the singing! We tried a hymn altogether first, one they are fond of about Jesus' beautiful way to heaven, and we managed to keep together fairly well. An object lesson on the text, "Whatsoever a man soweth that shall he also reap," was given, illustrated by different seeds. This year we made a new departure and took up a collection instead of giving any sweetmeats. This fact had not been well made known as I was away the Sunday before and forgot to write about it. Although the amount was small, it made my heart happy, for those who gave were so happy to do so and those who had not brought looked very sorry. It is to go to the leper work.

Remember these are the men and women of a few years from now, and pray that many of them may hear His voice.

Since that Sunday we decided to divide one of the schools, as seventy children were rather too much for one teacher to manage, and with what happy faces the teachers came home last Sunday. Through dividing into three parts about 110 children gathered. If we only had more teachers!

Last Friday, Lydiamma, one of our teachers, had a very trying time. The little girls had gathered and were singing nicely, when a small boy of perhaps twelve years, a Brahmin, came along with some other boys and frightened the girls so they were afraid to sing any more. His remarks were, "Shut your mouths. Have you no shame. This is Mala teaching and they will feed you with Mala food," and such like.

Poor Lydiamma, how glad she was that I was to come that morning. Somehow, when I appeared on the scene, this brave Brahmin boy thought discretion the better part of valor, and after one or two remarks, he left. He has not accepted my invitation to come and discuss his questions with me.

I wish the sounds that fill the air this evening could be put in a gramophone and sent to you. It is the "Feast of Lights." There is not nearly as much going on as usual, for times are so hard. So many are finding it a very serious problem to get enough to eat, for everything is so dear, some things at prices I have not known before in the years I have been here.

We need that you stand by us in real earnest, that we fail not nor be discouraged.

Yours lovingly in Him,

ELLEN PRIEST.

LETTER FROM MISS McLAURIN.

In Camp, Meduru, Nov. 4, 1907.

Dear Friends of the Link :

It seems quite a long time since I have written you in these columns, but if I have not done so I feel the loss is my own, for I know that you have only to be told about the work in order to take up the burden, and by your prayers help in bringing the desired things to pass. It is your work as well as mine, and from you loyal ones at home comes so much cheer and encouragement and strength that I feel I lose something of this when I keep silence.

There is so much to tell ! But I must not try to tell it all. "Space and time forbid," as the editors say. We have had a prolonged hot season, for instead of the usual fall rains which should be refreshing us now and keeping us all in from tour, we have had bright, sunny hot weather, which the natives themselves have been calling "hot season." People have been calling on their gods for rain—pouring potsfulls of water over Ganganamma's devoted head ! She is the favorite and universal village goddess in these parts, and they have been beseeching her for rain. What is the point of pouring water on her in order to get rain I cannot tell, unless they think she is "dry" and needs to be primed; as we used to do to our pumps at home to get them started ! Everywhere we go we hear the taunt, "If your God is the true God why doesn't he send rain ?" This, far from flooring us, furnishes us with a grand text for a very practical sermon, at the close of which our hearers usually admit their faithlessness and unbelief, inasmuch as they only seek God in the time of need, but all the rest of the time turn their backs upon Him.

Touring will be my chief work now. The women's work on the field has been readjusted and for some months Dr. Hulet has been in charge of the Caste Girls' Schools and the Zenana work in Vyyuru. So, leaders of Bands and Circles please take notice that when you want letters about the schools, you must ask Dr. Hulet or Dr. Alyn, who is to take her work while she is home on furlough. Now I am free for evangelistic work among the villages, and as there are about 200 odd of them in my "parish," you will readily see that there is work enough to keep several people busy. All these years I have felt that I was able only to give a "smattering" to these villages. I could never stay anywhere as long as I

wanted to because I had to hurry on—and there was the work in Vuyuru to call me home for attention. But now that all my time and strength may be given to this work, I hope to plan for more effective and thorough work. I have only four women to help me in this work—I wish I had fourteen. I would have two tour with me, as I have now, and the remaining twelve I would place in pairs in central towns on the field from which they could work the near villages and give the caste women that regular and continuous teaching which is so necessary to an intelligent acceptance of Christ. The caste women are listening as never before, and among them here and there are the special ones, who seem "almost persuaded," "not far from the kingdom." But their knowledge of Christ and the way of salvation is vague and indefinite, hearing as they do only once a year from us when we come. If a Bible woman could only visit and teach them all the time ! Jane's work in Bordagunta shows what might be done all over the field if we just had the workers, and the caste women themselves beg for it. They say, "If there was only someone to teach us all the time !" We hear a great deal about "Forward Movements" at home now. I am all ready for a "Forward Movement" in this work now. I am not hating for money. It's the workers that are hard to get. We have none here except the few on the field now and one in training. I am very sure if I had the workers, and told the Eastern Women's Board so, that the assurances of money would come by return mail, for that Board supports this work most loyally and generously. No, I am asking for your prayers for workers. I do not know where they could come from, but I am persuaded that if it is His will He can and will supply this need also, "according to His riches in glory by Christ Jesus."

(To Be Continued.)

OPENING OF THE BOULTER MEMORIAL HOME FOR WOMEN LEPERS AT RAMACHANDRAPURAM.

By Rev. A. W. Woodburne, M.D.

Thursday, Nov. 21st, will be remembered as a red-letter day at Ramachandrapuram. It was the occasion of the opening of the new Home for Women Lepers, built by Mrs. Albert Boulter, in memory of her late husband. The opening ceremony was performed by Mrs. Wel-

lesley C. Bailey, who, with Mr. Bailey, the founder and Superintendent of the Mission to Lepers in India and the East, had come to visit and inspect Miss Hatch's leper work at Ramachandrapuram.

Several members of our mission family took advantage of the invitation given by Miss Hatch, and had the pleasure of being present and of meeting those honored servants of God. The society of which Mr. Bailey has the general oversight, was founded by him over thirty years ago, and to-day has some seventy-eight leper institutions under its patronage and care. Of these, sixty are in India, the remaining being in China, Japan, Sumatra, Korea, and the Philippines.

On Wednesday our visitors arrived after a tiresome journey of three days by railway and canal boat from North India. The following day, a meeting, which had been previously announced was convened in the newly finished home for women lepers. This is a structure which does credit alike to donor, contractor and architect. It is also a standing witness to the faith and faithfulness, as well as to the executive ability of Miss Hatch, who has had the general oversight of not only this, but of all the building operations of the asylum during the past seven years.

The audience which greeted our guests was typically oriental, and assembled for the opening ceremony in the central hall and entrance room, as well as on the verandahs of the building. Every place where one could see or hear was occupied. A temporary platform had been constructed in such a way as to allow our visitors and the chairman, Mr. J. R. Stillwell, to occupy a central place, where they could be seen and heard by all. In the main room, facing the platform, sat a number of native Government officials, caste gentlemen and visiting missionaries. On the verandahs crowds of school children and visiting Hindus assembled. To the rear of the platform and in the entrance room beneath the tower, were gathered a number of mission workers, Christians, and some heathen visitors. Out of doors, but near enough to the rear entrance to see and be seen, and to hear and be heard, were the lepers.

After the opening exercises, the lepers sang a paraphrase of the 91st Psalm, as composed by their own Pastor David. Many of us were surprised to find how well they sang, and how nicely they kept time with their native accom-

paniments of cymbals, bells, drum, clappers and native guitar.

Words of welcome to our distinguished visitors were spoken on behalf of the Hindus by a Hindu, for the Christians by a Christian, and for the lepers by Mr. D. L. Joslin, who has the charge of the medical work of the Asylum.

A welcome song was then sung to Mr. and Mrs. Bailey by the mission workers and inmates of the different homes. The story of the good Samaritan was appropriately applied by the chairman to Mr. Bailey, as he called upon him to give an address.

This proved to be a most interesting and instructive discourse upon the history, treatment and present condition of unfortunate sufferers from this loathsome disease—leprosy.

Mrs. Bailey also addressed the meeting, and gave some touching incidents to show how funds are provided to conduct the work of the society, a work which now requires \$250 a day to conduct.

Mr. Stillwell afterwards read a statement showing the total amount which has been expended in leper work since it was inaugurated in Ramachandrapuram in 1899. This showed that over \$17,000 had been expended for buildings and land, and in support of the inmates, who now number one hundred. Of this amount, the Mission to Lepers, of which Mr. Bailey is the Superintendent, has supplied \$12,000, the rest having been subscribed by friends in Canada and India, and by our own Canadian Baptist Mission. The Kellock Home which in future will be used exclusively for men, the Phillips Home for untainted children, and the new Albert Boulter Memorial Home for women lepers, have all been built by individual donors. An observation ward for suspicious, but undecided cases is now needed to make the asylum complete.

At the close of the programme a collection was taken, which amounted, along with gifts which had been sent in previously by friends from distant places, to over \$83. It was refreshing to see how Christians, Hindus and Mohammedans united in thus contributing to the work. Fruit, rice, a rooster, a cow, and a surgical appliance, were amongst the contributions.

A key was then handed to Mrs. Bailey, who proceeded to formally open the home for the occupation of patients.

One of the most delightful experiences of the day was to note, how at every reference to Miss Hatch (under whom the leper work at Ramachandrapuram has been begun and conducted), the whole audience would join in most hearty applause. Her work is appreciated by all, and well it might be. Our Canadian Baptists have reason to be proud of her.

Let none of our friends forget this work in their prayers and givings.—Extracts from Canadian Baptist.

Our Work at Home.

BOARD MEETING.



THE Second Quarterly Meeting of the Women's Baptist Foreign Mission Board was held Friday afternoon, February 14th, at the Emma Davies Mission Home, 48 Howland Ave., Mrs. Firstbrook in the chair.

After the meeting was opened with the reading of Scripture by the President and prayer by Mrs. McLaurin minutes of previous meeting were read and adopted.

The matter of appointing Miss Ida Ryerse as our Field Secretary was discussed. As the Home Board had not dealt with the question no definite action could be taken. It was moved by Miss Alexander, seconded by Mrs. Wm. Craig, that the Corresponding Secretary correspond with the Home Board of Ontario West, and the Home and Foreign Boards of Ontario East and Quebec, to ascertain their views as to the advisability of co-operation in the establishing of such a position. Carried.

Mrs. Angus read an application for a position on the missionary staff from Miss Zimmerman, of Victoria, B.C. As the medical certificate accompanying was highly satisfactory and letters from Rev. Fred. Tapscott and others testified to Miss Zimmerman's spiritual strength and personal fitness for the position of a missionary it was moved by Mrs. Craig, seconded by Mrs. Urquhart, that we appoint Miss Zimmerman as our missionary, subject to the approval of the General Board. Carried.

The Treasurer's Report was read and adopted.

A letter was read from the Secretary of Bloor St. Mission Circle inviting the Home and Foreign Missionary Societies to hold their next Convention in Bloor St. Baptist Church. Moved by Mrs. Hooper, seconded by Mrs. McEwen that we gratefully accept this invitation. Carried.

After a discussion on methods of work, in establishing Bands and providing programmes in the "Link" and "Visitor." Mrs. Urquhart closed with prayer.

At the close of the meeting those present accepted Mrs. John Craig's invitation to see the "Mission House."

MARIE C. CAMPBELL,
Rec. Sec.

W.B.F.M.S. OF EASTERN ONTARIO AND QUEBEC.

The Semi-annual day of prayer appointed by the Eastern Board, will occur on Thursday, April 2nd.

Will all the Circles kindly bear this in mind, and endeavor to meet on that day, that we may all unite in asking God's blessing on our work both at home and abroad. Among the many subjects mentioned by our missionaries, for which they ask our special prayers, is that of the great and pressing need for more Bible-women. "Pray ye, therefore, the Lord of the harvest that He would send forth laborers into His harvest."

HELENA MOTLEY,
Cor. Sec.

CIRCLE REPORTS.

Toronto, Kenilworth Ave.—Women's Mission Circle of Kenilworth Ave. Baptist Church, held their annual meeting on Jan. 30th, '08, at 3 o'clock. After the opening service, Secretary read minutes of last meeting and annual Report, at close of report she said; Our meetings have been better attended than during the previous year, and more earnestness shown and indeed I think the Church has grown and prospered more, as our missionary spirit has grown. For did not our Lord command us. "Go into all the world and preach the Gospel to every creature, and to also lay aside our tenth each week. The appeal to our members surely shows that they give of their abundance liberally. A good and true woman is said to resemble a Crémone fiddle: Age but increases its worth and sweetens its tone. Let no one say of us, "There is no place, no service for her; in a living church there is service for everyone. One may pray, another may give, a third may help in other and more active ways. Some happy people may do all these things, for remember no work is lost.

It may seem to fail, but if there has been anything good about it, if its aim has been good and pure, the good of it cannot perish.

It works on and breeds and bears fruit for God speeds it.

The President addressed the meeting and also read a letter from Secretary, wishing to be re-

leased from her duties on account of living in the city and being a member of the Jarvis St. Church now. The resignation was not accepted, but an assistant appointed. The election of officers took place, and at the close a collection was taken, together with contents of "mite boxes," amounted to \$57.39, and \$20 of which was sent to "Julia," our Bible woman in India, and \$10 to help the poor at the Beach. Refreshments were served. Eighteen present.

MRS. ROBERT SMITH,
Secretary.

Mount Forest.—Our "Circle" engaged in the "Crusade" movement suggested at the Convention in Owen Sound and added a few names to our roll, although not as large a percentage as we would have liked. It is indeed encouraging to read of other "Circles" having received so many additions, how much better work we shall hope for in this year. Our prayer is that God may show every sister belonging to our churches the joy there is in helping through our Women's Circles to send the word of life to those in other lands.

ANNIE COOK,
Secretary.

Winchester.—The Mission Circle of the Winchester Baptist Church held its regular monthly meeting on Feb. 6th, at the home of Mrs. Craik. After the regular order of business was over the pastor, W. J. Lorymer, gave a very inspiring and instructive address on the different mission fields, from a map we borrowed from the Board. A hearty vote of thanks was given the pastor for his able address. The pastor replied in his usual good form, and dismissed the meeting with prayer. Refreshments were served at the close.

MRS. W. C. BLANCHE,
Secretary.

Midland.—The annual thank-offering social was held at the home of our President, who occupied the chair, on the evening of Tuesday, Nov. 5. Owing to a rainy evening and other attractions in town there were only about sixty present. The meeting opened with hymn 611. After reading Psalm 96, our pastor, Rev. E. A. Brownlee, led in prayer. The President made a few remarks on the work of Circles in Ontario and Quebec. Our pastor gave a solo, entitled "The Blood of Jesus Ransomed Me."

Secretary and Treasurer reported on work of Circle for the past year. God has blessed us and remembered us in great mercy. Death has not entered our Circle. During the year some of our members have gone to other towns to live. We have 35 members on our roll. We held twelve regular meetings during the year, also a social in aid of Bungalow Fund; collection amounted to \$7.80. We also have a cent a day fund. It is designed to pay off debt on the church. Treasurer reports on hand \$56. The regular dues for the year amount to \$42.80. After the year's report was read our pastor gave an address on thanksgiving and also spoke some very encouraging words to the Circle. Mrs. Todd gave a solo entitled "Home, Sweet Home." Mrs. Brownlee, our pastor's wife, gave a reading on the unemployed talent in the church. Also a reading by Miss W. Hurst, entitled "Is It Nothing to You?" The Scripture texts and offering were then taken up. Amount of offering, \$16.75. A standing vote of thanks was given to Mr. and Mrs. McCracken for the use of their home for the evening. Refreshments were then served and a social hour spent.

(MRS.) J. Hager,
Secretary.

Eglinton.—We made the canvass as asked in our December meeting, with the result of gaining five new members. Our Circle only numbered six before, so we have more than gained the twenty per cent. desired. We hope to still increase as the year passes. Though few in numbers our prayers are earnest for God's blessing on the work in both home and foreign lands.

MRS. WM. WEST,
Secretary.

Hesperer.—As a result of our canvass in December Hesperer Circle can report an addition of 9 members. We have now a membership of 31. Of these 11 have pledged themselves to give not less than \$2.00 a year towards missions, through the Circle. One of our most liberal contributors was called away by death during the year, and another member has removed from the town.

A. BROWNLEE,
Secretary.

Hamilton.—On the evening of Jan. 16th the ladies of Barton St. Baptist Church, Hamilton,

met with Mrs. Mulock, of St. Catharines, for the purpose of organizing a Mission Circle. Mrs. Mulock took the chair and after the singing of a hymn and a short season of prayer, read an appropriate Scripture lesson. Miss Copp, of James St. Baptist Church, then gave an interesting address on, "Why Women Should Be Interested in Missions." She set forth the great need of light among heathen women, and gave some striking instances of their sufferings. Appealing to Christians, she called attention to God's command in the matter of evangelizing the world, namely, "Go ye into all the world and preach the Gospel." In conclusion, she compared such service for the Master to the paying of a debt. That debt being for the countless blessings we as Christians receive from God's hand. Following this address, a solo, entitled, "Thrust in the Sickle," was sung by Mrs. Ewing, after which Mrs. Mulock took up the question of mission work again, dwelling more particularly on the business side of the question. She explained the origin of the Mission Circle, as well as its object, its great work, and the duties devolving upon its officers. Concluding her address she proceeded to organize a Circle. Twelve names were enrolled as members, and the following officers elected: Pres., Mrs. Jackson; Vice-Pres., Mrs. Mitchell; Treas., Mrs. Renner; Agent for "Link" and "Visitor," Mrs. Johnston; Sec., Mrs. Kemp. In the afternoon of the same day Mrs. Mulock met with the children and organized a Mission Band, with the following officers: Hon. Pres., Rev. W. J. H. Brown; Pres., Miss Ruth Jackson; Vice-Pres., Master Fred. Kemp; Sec., Miss Gladys Batchelor; Treas., Master George Cassidy. The motto adopted by this Band is "Work and Win." We ask an interest in the prayers of older Circles as the work is new to us.

MRS. KEMP,
Secretary.

Toronto, Parliament St.—As a result of "Crusade Work" twenty-one new names have been added to our membership, being an increase of almost three to five of our former membership, and an increased interest is shown among our women.

MRS. R. M. GAUTREY,
Secretary.

Lindsay.—The Mission Circle report five new members added to the roll as a result of the "Crusade Work." Also one new member at our

November meeting, when we took up our Thankoffering, which amounted to \$20.25. We are looking forward to renewed enthusiasm in our work for Missions during the year.

H. KITCHENER,
Secretary.

BAND REPORTS.

Peterboro.—Murray St.—On Friday evening, Jan. 24th, our annual tea was held in the school room, which took the form of a measuring party. The members of the Band bringing as their New Year's offering two cents for every foot they were tall. About seventy-five sat down to tea, which was followed by a short programme of songs and recitations, and a very interesting address on India by (Rev.) Mrs. Keith, who had resided in that country about two years. This address was thoroughly enjoyed by the young people. We collected at this meeting about seven dollars. We are very glad to report that we have taken part in the crusade suggested by the Convention held at Owen Sound, and as a result eighteen new names have been added to the roll.

E. HARDWICK,
Secretary.

St. Catharines.—The Gleaners' Mission Band held a very successful entertainment on December 5th. The programme consisted of songs, dialogues and recitations given by the members, and a special feature was the bringing in of small sacks containing pennies that the members had earned. These sacks were given to them in October and contained a slip of paper on which was written "Two feet of pennies for Jesus." The total amount received in the sacks and including a small open collection was \$18.82. The Band has sold one hundred postal cards for foreign missions, and a second hundred has been given out. Our "Crusade" work really began in October, as then we had thirty-nine members, but several others have joined each month, and we now have eighty-one members, but we are soon to lose two of our most faithful ones, Harold and Edgar Bates. Our meetings are held on the first Sunday of each month at 10 o'clock and are very largely attended. Our President, Mrs. D. D. McTavish, makes the meetings bright and interesting, and the lessons that she is

teaching are made so plain that the youngest member cannot fail to understand them.

JINKIE ROGERS,
Secretary.

Blenheim.—A Mission Band has been organized at Blenheim under the leadership of the pastor's wife, Mrs. G. W. Ray, Sec.-Treas., Miss Pearl Glidden.

JANE RITCHIE,
Director.

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

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

GENERAL ACCOUNT.

FROM CIRCLES.—Mount Forest, \$6.49; St. George, \$3; St. George, Y.L. Aux., (sale of post cards, 20c, for Akidn), \$2.20; Scotland, (\$19.75 Thank-off.), \$24.45; Peterboro', Murray St., \$7.05; Toronto, Elim, for leper "Venkamma," \$9; Bethel, (\$4.50 Thank-off.); \$7; Brantford, Park, (66c. add. Thank-off.), \$14.41; Galt, (\$5.80 Thank-off.), \$8.20; Woodstock, Oxford St., (\$5 Thank-off.), \$7; Toronto, Immanuel Ch., (\$11.50 Thank-off.), \$21.40; Brooke and Enniskillen, \$4.55; Gladstone, (\$6.83 Thank-off.), \$17.28; Leamington, \$3; Arkona, \$4.62; Kenora, \$3; Tupperville Union, for Dr. Hulet, \$6.25; London, South, (\$5.73 Thank-off.), \$9; Brantford, Immanuel, \$9.75; Ridgetown, \$6.85; Toronto Junction, \$7.39; Toronto: Bloor St. Y. L. Aux. (\$4 Thank-off.), \$15.80; Dovercourt Rd., (\$16.75 Thank-off.) \$30.50; Memorial, \$5; Walmer Rd., \$18.31; Jarvis St., (\$26 for lepers), \$70.72; Ingersoll, \$3.50; Whitby, \$2; St. Thomas, (\$6 per Mrs. Rinch on Life-membership), \$24.80; London, Adelaide St., (\$17.28 Thank-off.), \$36.03; Tillsonburg, Thank-off., \$7.30; Port Arthur, \$9; Simcoe Y.L., \$7.55; Brantford, First Ch., for Miss McLeod, \$50; Harrow, \$5; Walkerton, \$1.50; Port Burwell, Thank-off., \$6; Chatham, Central, \$5. Total, \$479.96.

FROM BANDS.—Arkona, \$2.10; Strathroy, \$2; Peterboro', Murray St., (\$12.50 for M. Leah), \$14.40; Waterford, (\$1.04 birthday money for lepers, \$5 for "Prasadam"), \$31.25; Fort William for "Pedda Sattyamma," \$20; London, Talbot St., \$10. Total, \$79.75.

FROM SUNDRIES.—Toronto, Western Church, S.S. classes for three students, \$51; Listowel, Mrs. J. Bonnett, sale of cards, 65c.; Toronto, Jarvis St., Jr. B. Y. P. U., \$1.50; Grandma Robinson's "Curiosity

Box, for lepers, \$1.03; "A friend of Missions for Jesus' Sake," for Native Preacher, \$30. Total, \$84.18.

Total receipts during the month - \$643 83

DISBURSEMENTS.—By General Treasurer, on estimates for India, \$655.17; Extras: for lepers Venkamma, from Elim M.C., \$9; Prasadam, from Waterford M.B., \$5; for lepers, from Waterford, M. B., Birthday money, \$1.04. Total, \$670.21.

Total disbursements during the month, - \$670.21

Total receipts from Oct. 21st, 1907, to Feb. 15th, 1908, - \$2,489 01

Total disbursements from Oct. 21st, 1907, to Feb. 15th, 1908, - \$3,197 84

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. East, Toronto.

THE NEW WOMAN IN CHINA.

At Chen-tu, the capital of Sz-chuen in Western China, it is computed there are at present 11,000 students. The education movement is only three years old. There are all kinds of schools, some private, others established by the government, and others opened by public subscription. The students dress in semi-European fashion, with the embroidered dragon on the left sleeve near the cuff; even the scholars of the Christian schools have the same decoration; and on the upturned collar of the coat is a silver medallion, with the character denoting the class of school the students belonged to.

What was my astonishment when going through the city to see a number of students with the character for "woman" on their collars! When I went to some of the missionaries there and asked what it meant, I was told that the young women of the well-to-do families were now attending girls' schools and taking the same studies as their brothers, but that with their girls' attire they could not go out on the street to attend the classes; and so to avoid this they now dress in almost the same cut of clothes as the men. Mrs. Davidson, of the Friends' Mission, rather amused us by telling of her effort to get one of these same Amazons to go round to the boys' entrance of the school—she herself being deceived by the appearance of her visitor. The fashionable small feet, of course, had disappeared, and the fair student wore top boots, and I suppose had drill exercises. What a wonderful change for China!—Rev. John Parker, in The Chronicle.

Youth's Department.

TWO LITTLE BABIES.

Two little babies were born one day,
One in our country and one in Cathay;
To each one's mother her babe was dear.
And though one was so far and one so near,
The same kind Father in heaven had they—

The babe in our country
and the one in Cathay.

These babes grew quickly, as babies should,
Sweet and pretty and pure and good,
They grew into childhood day by day;
They grew into knowledge at work and at
play;

And no one could tell, except in one way,
Which grew in our country
and which in Cathay.

The babies were taught very early to pray
You know how 'tis done; 'tis a mother's sweet
way);

The dear name of Jesus was spoken by one;
The other head bowed to an image of stone.
And that was the difference by which you
could say

Which prayed in our country
and which in Cathay.

Our Saviour has love for the babes in Cathay—
A heart full of pity for their darkened way.
He wants them to know that the God who is
true

Is living and listening to them and to you;
Is heeding the prayers of those who obey,
Whether here in our country
or afar in Cathay.

Now how shall we carry the tidings to-day—
The story of Jesus to far-off Cathay?
There is only one way; can you tell what it is,
So that all through the world the babes shall
be His?

We must send it ourselves, and this is the
way—
From the babes in our country
to those in Cathay.

Our pennies will go where our love leads the
way,
From the babes in our country to those in
Cathay;

For pennies are needed, your pennies and mine,
So this is the way, and this is the sign,
That Jesus is sent in the very best way.
From the babes in our country
to those in Cathay.

—Exchange

THE FIRST WOMAN DOCTOR IN INDIA.

The women of India—even the "little women"—are shut away in their homes—called zenanas—and no doctor is allowed to see them, no matter how sick they may be. But in 1869, the first woman missionary, who was a "graduate physician," was sent to North India. Dr. Clara Swain began her work there, and in a little while she had two thousand patients. But there was no hospital and one was very much needed.

The way it came was like a beautiful fairy story. Near the mission was a fine property, but it belonged to a Mohammedan prince. He did not like missionaries, but the missionaries were advised to go to him and ask him to sell them the place. Word was sent to the prince that he was to receive a visit from these foreigners. You can imagine how their hearts beat as they drew near the great man's home, but instead of getting ready to take off their heads he sent a grand carriage, twenty horses and three servants, to meet them! When they entered his gates his servants greeted them with low salaams, and the children cried, "Long life and prosperity! Long life and prosperity!"

The next morning they were taken in great style to the palace. As they passed into the grounds five royal elephants made salaams to them. Wasn't that like a fairy story? But more wonderful things were to come. When the missionaries who went with Dr. Swain told the prince they wanted his estate for a woman's hospital, the prince graciously smiled and said, "Take it, take it. I give it to you with pleasure for that purpose."

Oh, what a surprise! The missionaries could only thank God in their hearts and the prince with their lips. They went from the palace as if in a dream. But the estate worth \$15,000 was their own, and in 1873 the big house, built for a Mohammedan palace, was opened for the poor sick women and children, and soon after a regular hospital was built. Thousands have been cured there since then, and many girls have been trained to be doctors and nurses. So you see the King of Heaven blessed the gift of the prince.

THE PATH FOR UNTRIED FEET.

Since the building of that first hospital,—the first not only in India but in all Asia,—many societies have sent lady doctors to different lands to care for women and children who are always the greatest sufferers in heathenism. Then there came a time when girls who had been educated and converted were called to be doctors.

Brave Hu King Eng was the first Chinese girl to leave her native land to be educated in America. Her father was one of the first Christians in that section, and little King Eng (Golden Nightingale) was the first girl with unbound feet. While still in the Foochow Girls' School, she became a Christian and then heard her "call." In broken English she said, "One day I think, I happy, what can I do? I will like study medicine—make sick people well. Tell them about Jesus." She came to America and graduated from the Woman's Medical College in Philadelphia in 1894. The next year she went back to "her China," and is still in the Foochow Hospital, blessing many lives by her skill.

Another brave girl to try the path across the wide ocean was Esther Kim Pak from Korea, the little Hermit nation. It was a very strange thing for a woman to be so daring, but she, too, gained her education in America and went back to care for her poor Korean sisters.

So others have come and gone and the ocean path grows bright because it will more and more tell the story of loving self-sacrifice.—Taken from "In Circles of Light."

LITTLE LIGHT BEARERS.

"Girls," said Mrs. Ayres, the Superintendent of the band, "I believe the time has come to tell you a secret," "O good!" "We like your secrets!"

"A thought has been in the minds of some for quite a while, which I believe God put there. It is this: What a glorious thing it would be if our babies, these precious 'buds of promise,' born in the midst of so much light and blessing, could from birth be identified with this work of sending the glad tidings of Jesus' love to those children who are receiving their first lessons in worship at the foot of some grim idol. 'But the tender twig with the fruit it should bear,' is a good motto for us in this work, and I thought it might fall to the

lot of you girls to secure babies' names in our church and vicinity for membership. And we will be budding the twigs."

"Oh, Mrs. Ayres, it will be just the loveliest work we ever entered upon in all our lives! Is it really a settled thing?"

"Yes, and enrollment cards have been printed for these Little Light Bearers to keep, stating that its possessor 'Began in the cradle, in earliest youth, to send to the Christless, God's precious truth.' This picture is a beautiful lithograph. You will be charmed with it. The little dark-faced heathen will win your hearts at once, and, girls, I can never describe to you how sweet our little 'children of light' look, reaching out their tiny lamps."

"Oh, I know every baby will join," put in enthusiastic Blanche. "I can hardly wait to give them a chance."

"From birth till how old can they enlist?" asked Lella.

"We have made provision for five years' payment of twenty-five cents a year on the back of the card. After that we thought them old enough to join a children's band."

The cards will not only be a great help in the work, but will also be a beautiful object lesson to the child, ever quietly reminding him that he was enlisted in the service of the Lord from the very start."

"Now I think it would be so nice to buy the enrollment cards from our contingent fund, and let each card be a gift to the baby from our band if they join us," said Marion.

"That's so!" almost shouted Blanche. "Miss President, if you'll excuse me (with a mock courtesy), let's take up a collection. Most folks have to pay at missionary teas anyway. Here goes my horse car fares." In ten minutes the offering was gathered.

And now the girls of Trinity Mission Band have started with their "Little Light Bearers' Roll." Was there ever a more promising "dawn"? Far and near the Little Light Bearers are waiting to be ushered in. The day is at hand!—Sel.

LITTLE WORKERS.

We are workers for the Master,
Willingly to Him we bring
Hearts and hands to do His service,
While our lips His praises sing.
Little workers, happy workers—
Willing workers for our King.