

Canadian Missionary Link

PUBLISHED IN THE INTERESTS OF

The Baptist Foreign Missions
of Canada

MARCH, 1910

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Canadian Missionary Link.

25 cents a Year, in Advance.

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517 Markham St.

Toronto, Ont

Canadian Missionary Link

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

VOL. XXXV.

TORONTO, MARCH, 1910.

No. 7

PRAY.

I cannot tell why there should come
to me,

A thought of some one miles and
miles away,

In swift insistence on the memory,

Unless there be a need that I should
pray.

We are too busy even to spare thought
For days together of some friends
away;

Perhaps God does it for us, and we
ought

To read his signal as a call to pray.

Perhaps, just then, my friend has
fiercer fight,

And more appalling weakness, and
decay

Of courage, darkness, some lost sense
of right,

And so, in case he needs my prayer,
I pray.

Friend, do the same for me! If I intrude

Unasked upon you, on some crowded
day,

Give me a moment's prayer, as inter-
lude;

Be very sure I need it, therefore
pray.—Selected.

January and February, the most popular months for renewing subscriptions and sending in new names have passed, and the friends of the "Link," will be glad to hear that the increase in the number of subscribers is large, larger even than we had hoped for. If our list continues to grow longer and longer in proportion as the months of

the year go by, we shall hope to be able to announce a forward movement regarding the paper in the not distant future. And that increase which we hope may come month by month is just what needs emphasis now. We have an uncomfortable feeling that both agents who have sent in renewals and new names, and those who have sent in only renewals, have settled down to wait till next January before they do any more advance work. Now, an agent is an agent all the year long, and her activity must not flag for one month, if she is to be successful. Though we prefer to have subscriptions begin with January, the time of sending in names is a small matter compared with the securing or losing of new subscribers. We hope that each agent will endeavor every month to find new subscribers, either those who have not been interested, or people just moving in, and send them in just as soon as you get them. The year's papers will start with the issue of the next month after your subscription comes in. Or, if you prefer, send in enough to pay till Jan., 1911—at the rate of 2 months for 5c., and odd month 3c. It matters very little how or when the new names come, so long as they come.

Then there are still a great many who have either forgotten to look at their labels or forgotten to send in their subscriptions after they have looked at them. Will not each reader turn over to the first page, and see by her label where she stands and, if overdue, send the money in immediately.

This month's issue is a special number, devoted to the educational work of our Mission in India. Each article is written by one of our workers who is most closely in touch with the work of which she writes, and the body of information thus presented ought to prove both interesting and instructive. There is scarcely any possibility of overestimating the good influence of these different schools, what they mean now and what they will mean in future years to the children, young men and women who are now under instruction in them. This work among the children ought surely to appeal very, very strongly to the women of our land and no call for better equipment, for more competent teachers, or for support of deserving students, ought to go unheeded if there is any possibility of responding to it.

The following extract recently received will give a glimpse of the importance of the work seen from the missionaries' standpoint and what it means when we do not respond to the need:

Mr. McLaurin, writing of a day at Ramachandrapuram lately, says: "We were the guests of Miss Hatch and Miss Jones. The 'cut' by the Women's Board seems to have fallen on the work here, and Miss Jones is naturally feeling badly about having to close the newly organized caste school. She is going to hang on to it till the last minute, hoping that some help may come from somewhere. The day we were present there were fifty-five boys and girls in the school, all the very brightest from the higher castes and learning rapidly. They tell Bible stories and sing hymns to the queen's taste. It does seem hard to have to give up right of entrance to so many caste homes, and Miss Jones is the one to make good any opportunities given her."

MISSION SCHOOLS HERE AND THERE.

Under the old regime of Turkey, it was almost impossible to secure permission to erect school buildings. Now there is comparatively little difficulty and there are enlarged opportunities ahead.

Persia has changed and is changing. The Presbyterian Mission School reports since the revolution, a great influx of Moslem students. In five years they have increased from 5 to 120, in addition to 140 Armenians. Moslems and Armenians unite in chapel exercises and Bible lessons. Surely a revolution!

We have long heard of the crying need in Russia for a trained ministry. Our Baptist denomination is there strong and ever growing stronger, and it is good news to hear that the founding of the theological seminary is now a settled thing, and the location remains to be decided. Many places are in the field. To us it will be interesting to know that Baron Uixknill offered his house in Reval, but it has been declined.

The manning of the Mission schools of the future surely does not need to cause alarm, when we hear of 3,624 college students devoting their Christmas vacation to a Missionary Convention, and of 100 volunteers going the present year to the foreign field, a number of whom will surely find their way to school work.

Educational work in foreign lands has extension work as well as our home colleges. The Christian Endeavor Convention, held in Agra recently, comes under this heading. 400 Missionaries and more than 3,000 native converts were in attendance. Means to support 20 new native Christian Endeavor secretaries were raised.

The munificent gifts to Missions of the late Mr. Kennedy have included large bequests to Mission schools and colleges. Robert College, Constantinople, has received \$1,500,000; Anatolia

College, Turkey, \$50,000, and the American Collegiate Institute in Smyrna, \$25,000.

The compulsory closing of the Mission day schools in Madagascar is one of the greatest calamities that has befallen the French Mission there. Most of the children are receiving no religious instruction whatever, and the Sunday School is working overtime.

A most fitting memorial is contemplated of Miss Lilavati Singh, who died in America recently, while endeavoring to collect funds for a new dormitory in the Isabella Thoburn College at Lucknow. An attempt is being made to finish the canvass, erect the building and call it the Lilavati Singh Memorial.

Mottoes in a Chinese schoolroom:—
 "Diseases enter by the mouth: misfortunes issue from it." (Don't talk too much). "A race horse cannot catch a word, once uttered." (Be careful what you say). "Don't tie your shoe in a melon patch." (Caution). "All ten fingers cannot be the same length." (Contentment). "No peace for the mouth when one tooth is aching." (Mutual dependence).—World Wide.

An American teacher was employed in Japan on the understanding that during school hours he should not utter a word on the subject of Christianity. The engagement was faithfully kept, and he lived before his students the Christ-life, but never spoke of it to them. Not a word was said to influence the young men committed to his care. But so beautiful was his character, and so blameless his example, that forty of his students, unknown to him, met in a grove and signed a secret covenant to abandon idolatry. Twenty-five of them entered the Kyoto Christian training school, and some of them are now preaching the Gospel which their teacher has unconsciously commended. Christ's Gospel received its corrobora-

tion in its fruitage.—Missionary Review.

Diana Bralah McNeil, B.A., a 1909 graduate of the University of Southern California, was seventeen years ago an unclothed, untaught Grebo child of Liberia, West Africa. Miss McNeill, a Missionary, adopted her and educated her, and she is now a proof that the people of Liberia are capable of intellectual development, and can respond to means of enlightenment.

The Chinese students are adding to the trophies of Missionary education also. 240 recently rose in a gathering of 600 students and enrolled themselves as Christians, undertaking to endure with "Chinese determination," whatever their decision might cost them.

MRS. J. E. DAVIS

There are many women of whom we know or read, the story of whose lives is one long recital of unselfish service to others, from day to day, and from year to year, till their earthly work is done, and they leave behind them an example which perhaps more far-reaching than they could have dreamed, leads those who are left to strive once more for the best gifts and the truest service. Such a life was that of Mrs. J. E. Davis, wife of Rev. J. E. Davis, Missionary to the Telugus, who died on Jan. 6th at her home in Norwich. Mrs. Davis was for twenty-three years connected with our work in India, going there with her husband in 1887. Her home in Cocanada was counted as a home for all missionaries, but her influence extended beyond that to the doing of much direct missionary work, the superintendence of boarding schools and Sunday Schools, the conducting of Bible Classes for the students' wives, above all, the abundant ministering to the sick and suffering whom she found in such great numbers and in such great need.

Since coming home she has suffered much and her going was a happy release from pain. But she has left behind, her husband and six children, to whom her death brings great loneliness. She has done her part well and we know that her reward is sure, for "of such is the kingdom of heaven."

Our Work Abroad.

VILLAGE SCHOOLS.

To a Canadian, to whom a village school brings up a picture of a neat little school-house, with nicely arranged desks, well-washed windows, with bright geraniums peering from them, maps and pictures on the wall, and a well-kept playground, an Indian village school would have no meaning. It is almost impossible to make one see the little mud dwelling house, which is used for a school, with its thatched roof of palm leaves, its tiny room with one door and one or two small windows, huddled close to many other dwelling houses of like construction. Or, it may be, that the school is held under the verandah of the native preacher's house. In such surroundings, desks, chairs, or even benches are a luxury. Slates and books, too, belong to the favored ones. Far more often the only implements of warfare are a heap of sand and the pupil's finger. They sit on the floor and carefully trace out their letters on the sand as Canadian boys and girls struggle with slate pencil and slate.

All through the different mission fields, wherever a few, sometimes only two or three families are gathered together, they are anxious for a Christian school and school teacher. A few other pupils from heathen families are induced to attend and the little school is launched forth.

The standard of education of these little schools, as one might well imagine, is not very high. There is first the "Infant Standard"—for the tiny ones just learning their letters. Then come the first, second, third and fourth standards, the last-named being about equal to the senior third grade in Canada. When a pupil has passed the

fourth standard he is said to have passed his primary examination, or may be called a primary-passed student. The majority of the children do not go beyond the third standard, so when their education is completed they have studied about as far as a Canadian child who has finished the senior second grade. The struggle for existence is so keen that every possible help in adding to the family store, is eagerly sought, and so the boys and girls are taken from school and sent to the fields.

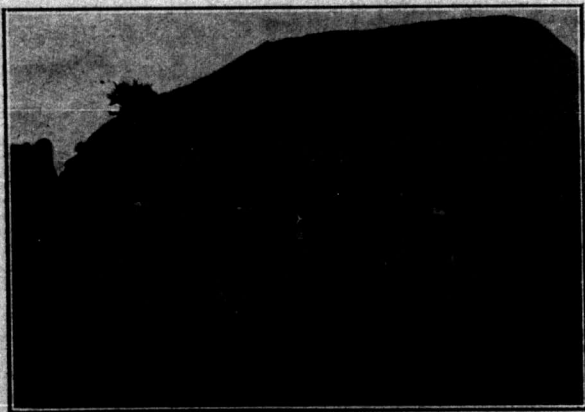
The village school teacher of India does not reach the heights of knowledge which Canadian teachers are required to attain. Some have passed only their primary examination,—some their lower secondary, which is about equal to the first year in High School, and the rest are in between these. A few are trained teachers. And as it is the world over, some are "born teachers," who have the faculty of imparting their knowledge to their pupils, and these schools prove to be the encouraging spots to the missionary as he goes his rounds from village to village.

When the missionary visits the schools in the village, if the pupils are especially promising, or if the school is not up to the standard, or if the children have not had a chance for education before, or if the parents are able to help pay the fees, other things being equal, he decides that those children should go to the boarding school of the station. At Tuni, there is a boarding school for boys, and at Vuyuru and Akidu for both boys and girls. There they can study up to fourth standard, and if they are still anxious for more education, for

the same reasons as mentioned above, the girls are sent to the Cocanada Girls' Boarding School and the boys to the Samalkot Boys' Seminary. There they study through fifth, sixth and seventh standards, and when a student has passed his seventh standard examination he is said to have passed his Lower Secondary, equal to first year in High School in Canada. At the Samalkot Seminary there is a Teachers' Training Class, but if the girls wish to train as teachers they must go to Nellore, where the Ameri-

is so hard to "hustle the East." But he is not the only overseer, for the schools are government-recognized schools, and are therefore yearly inspected by the government inspectors. This fact helps to keep them up to a higher standard, and in this way new methods are introduced.

In the village schools practically nothing but the three R's and Scripture are taught, but as the higher grades are reached, geography, Indian history, civics, hygiene, English nature-study and sewing are added to the cur-



A VILLAGE SCHOOL IN AKIDU.

can Baptist Mission has a Training Class for girls. The teachers in the boarding schools must reach a much higher standard than those in the village schools. On the staff of the seminary there is a university graduate.

The missionary plays a large part in the life of the school. He acts as a sort of bishop, visiting the schools on his preaching tours, to oversee teacher and pupil alike, to inspire each with some enthusiasm, for this quality is sadly needed in this country, where it

riculum. Physical culture is also given a prominent place. In the Cocanada school, there is a kindergarten for the little tots.

The Caste Girls' Schools seem to be quite unique and in many ways unlike the regular village or boarding school. As they are for the caste children the school building is secured in the district where the caste people live. They are very hard to reach with the Gospel, and this is one means used to try to get an opening into their

homes. There is always the hope that "a little child shall lead them" to become followers of Jesus. One inducement held out to them to attend is that no fee is charged. In the government schools they would have to pay a fee. In Cocanada the head master is a Hindu, and this is looked upon with favor by the parents. Then the Christian teachers are kind and show their love for the children, which is most heartily reciprocated. Severity or even strictness seems to be a thing unknown and a Canadian teacher would be horror-stricken at the hum and buzz constantly going on, but the children do learn in spite of it all, for that seems to be a part of the Eastern school. The Cocanada Caste Girls' School has its classes as far as the fourth standard, and Bible, geography, hygiene, besides the regular studies, are taught.

The missionary value of the schools is incalculable. To the tiniest children the Bible is taught, first in story form, later book by book. Our little Indian children would put many of the Canadian children to shame, for they memorize chapter after chapter, and the Bible stories are taught and learned in real earnest. The caste children too, are taught the Bible stories as faithfully as the Christian children. In Cocanada Mrs. Craig spends two hours each morning with these children, teaching them God's Word. This teaching has not been in vain, for many a home has been opened to the missionary, and the interest in the Gospel story deepened because the children have told the stories they have learned at school. Some of the girls, too, have become secret believers in Christ. One happy little woman, who was a former pupil in Cocanada and who is now the mother of four or five little children, is a shining example of Christ's saving power.

Then it is to the boarding schools and seminary that we look for the Bible women, teachers and native preachers. The Christian girls, too, become the wives and mothers in the villages all through the mission fields. A true Christian home always speaks loudly for God. The lives of the teachers and the missionary influence the pupils for good. There, as everywhere, a teacher consecrated to God's

work is bound to lift his pupil to a higher plane of living.

In the Madras Mail of July 24th, 1909, there was an article on the elementary education of girls of South India. The writer says: "The equal education of the sexes is absolutely necessary if India is to be a power in the East. The training of the children in the home demands an educated motherhood. The Christian churches are doing much to raise the status of women in India. Many educated girls are conspicuous for their talent and exemplary behavior. Some have risen to eminence, such as Mrs. Sathianadam, of Madras. The 'Hindu' (a native newspaper) has admitted that the Christian girls are far ahead of the Brahmins. It has stated on one occasion that 'the progress of education among the girls of the native Christian families, and the absence of caste restrictions among them will eventually give them an advantage for which no intellectual precocity can compensate the Brahmins.'"

When the Hindus themselves acknowledge such to be the result of Christian training, surely we, whose outlook is upon eternity, cannot fail to recognize the value of Christian education in India.

ANITA WATERS BENSEN.

THE TIMPANY MEMORIAL HIGH SCHOOL.

In the outskirts of the large seaport town of Cocanada, in a pretty compound of four acres, shaded by palm and tamarind, and bright with tropical plants, stands a large, two-storied building, called the "Timpany Memorial Hall." It has broad, cool verandahs, (the front verandah being 140 ft. by 14 ft., and 30 ft. wide at the bow), spacious and lofty rooms; and from the eastern windows of the upper storey, one can look out upon the waters of the Bay of Bengal. This is the home of the Timpany Memorial High School, which was purchased by friends of the school in 1886, in loving remembrance of Rev. A. V. Timpany, who founded the school in 1883. It started as a small day

school, attended by the children of our English Baptist congregation, and was held in small verandah rooms of our little school. It soon developed into a boarding school, and then the present building was purchased for its accommodation. The European and Eurgesian people whom it is designed to serve, are found all over India, there being in the Madras Presidency alone, more than 50,000 of them. Being employed in the various Government departments, they are liable to frequent transfers, often to places where there are no schools. For this reason they are glad to find a school home for their children, and one where they will receive religious instruction as well as secular. The Roman Catholics are establishing schools everywhere, and gathering in all the boys and girls they can lay their hands on. You will realize the need of our school, when I tell you that it is the only English Protestant High School between Calcutta and Madras, a distance of over 1,000 miles.

Since the founding of the school, more than 530 pupils have been admitted, some of them three or four times. The father, being transferred to a distant part of India, is obliged to withdraw his children from the school, but should he be returned to this Presidency, he gladly sends them to us again. Our fees are smaller than those of the schools in the large towns and in the hills, consequently we can place an education within the means of many children, who would otherwise be deprived of one. By the help of missionary friends, the school has been made a home for several families of children left suddenly without father or mother or means of support. A few of these have disappointed us, but the majority have done well, a few splendidly. The present number of pupils is 54, twenty-four of whom are boarders. Six are English children, two are Brahman girls, and the rest are Eurasians.

Miss Findlay and I, assisted by three trained Eurasian young ladies, and Mr. Peters, a native Christian, do the teaching, while one of our former pupils teaches the music of the school, both vocal and instrumental, and plays for drill. This young lady reads and understands Telugu well, and she helps Miss Findlay with her daily family worship with the servants. Our classes range

from the Infant Standard, where kindergarten occupations are taught, to the High School, from which one may enter the University, the Medical College, or the Training School for Mistresses, or many of the departments of Government service. Our kindergarten room furnished by Rev. John Hardy, of the Maritime Mission, in memory of his first wife, attracts all visitors. They greatly admire the tiny tables and chairs, and the picture-covered walls. We have a good science apparatus, but at present it has to occupy a room which is used at night for a bedroom. Domestic Economy is taught practically, and occasionally our girls serve us with lunch or tea, or a dish of curry and rice of their own cooking. On Saturday mornings Miss Findlay may be seen on the big front verandah, surrounded by a class of a dozen or more big girls, who spend a portion of the morning cutting and working at a full suit of garments for themselves, and the rest of the period doing fancy work for sale. The money earned goes to the building fund of the new class-rooms, which we hope to erect some day. This industry was started by Miss Corning, whose place Miss Findlay has taken.

The work of the standards coincides almost exactly with that of the same standards at home, only that where necessary, as in tables of money, weights and measures, and in history, it has been adapted to Indian schools. Scripture lessons are taught throughout the school twice a week, and our pupils are well up in Bible history and story. Our students are good at memorizing, but only an occasional one can master a subject that calls for reasoning power. This is partly owing to defective teaching of the young, and we are making a strong effort to introduce new methods that shall remedy this defect. After a few weeks' trial we are already encouraged by results. Our children are fond of drill with or without dumb-bells, Indian clubs, etc. The other day the Inspector brought twenty Brahmans, teachers of Hindu caste girls' schools, to witness our drill, and she pronounced it excellent. The men enjoyed it immensely.

Our days are filled with the usual routine of meals, study hours, school and rest, and after 4 o'clock tea, the children go out to romp in the com-

pound, play salts, rounders, badminton, or "I Spy," etc., work in their little gardens or go with a teacher for a tramp to the sea. One set of girls has dolls by the dozen, and the dolls' noses they construct, both outside and in the house, and the games they play, are something wonderful. Occasionally there is a doll's wedding, with veil, cake, bridesmaids, and flower girls, and all complete. For the teachers, there is a tennis court, and their tennis "At Home" is on Monday evenings, when friends in the town come and join them, and spend an hour in chat or music when the game is over. There is so little here to vary the monotony of their lives, that we are glad they can have this bit of recreation.

Our pupils come to us from all parts of India, and, after leaving us, are scattered again far and wide, but we do not lose sight of them if we can avoid it. Some of them correspond regularly with us, and it is gratifying to know that they still love and appreciate their old school. Quite a number have sent their children to us to educate. A letter received the other day from one who has fitted herself very successfully for her life work, says: "God alone knows what the Timpany School has rescued the ——— from. I can never forget all the benefits I have received and am receiving. May God bless and strengthen you in your work." Twenty-seven of our pupils have become teachers, 3 music teachers, 13 nurses thoroughly trained, 2 are practising medicine, 2 others are taking a medical course, and 3 are compounders. Nine are employed on railways as conductors, guards or station-masters, 4 are civil engineers, 2 electrical engineers, one is a telegraph master, and 7 are telegraph operators or signallers. Four have for many years done mission work among the Telugus, and numbers of others have spent more or less time working in Telugu Sunday Schools and in village preaching. Many of our Christian girls have married, and their homes have become centres of Christian light and influence.

We have been urged many times to open a boarding school for boys, and at last we have hired a house near our present school, and are going to make a trial of it next year. We will be able to see in a few months whether it is best to continue it or not.

E. A. FOLSOM.

SAMALKOT SEMINARY.

Among the many branches of educational work in our Mission in India the seminary at Samalkot has ever held an important place because it is here our Christian young men get their higher training.

In the very early days of our Mission it was felt that unless our Telugu field were supplied with educated native evangelists the Gospel could not make that progress which was so much to be desired, and thus it was that so long ago as 1882 the work at Samalkot was begun by Dr. McLaurin. A course in theology alone was at first attempted, but as time passed by the missionary in charge began to realize that the young men needed a more thorough knowledge of the very rudiments of education, and therefore introduced a literary course which was so arranged that all students must take both it and the theological studies.

This answered for a time, but gradually as the number of students increased it was deemed advisable to have a distinct separation between the two courses, and in 1893 Mr. J. R. Stillwell, who was then in charge, brought about this change, so that all students, in order to take a theological training, must first have passed a required literary standing. And thus we have the beginnings of what are now known as the Secondary School and the Theological Department.

As the Mission grew, the need for trained Christian teachers became insistent, and it was felt a Normal Department should also be added, and in 1901, in the principalship of Mr. Craig, this new branch was opened. This, however, necessitated a Practising Department, and the Peddapuram Station Boys' Boarding School was removed to Samalkot, and an Ele-

mentary School established. So now there are in all four distinct departments of work being carried on at this centre.

But it should not be forgotten that the teaching of Bible truths is the real *raison d'etre* of all this Christian activity. From the very lowest class to the highest the Bible is taught regularly, and no boy can remain as a pupil through a number of years without getting a fairly thorough knowledge of much of the Old and New Testaments. Bible study is one of the

his questions, as Mr. Stillwell tries to impart some of the teaching of the New Testament.

Most of my readers may be aware that no Government aid whatever is accepted by the Seminary at Samalkot for any of its departments, but let no one think that because of this the schools fall below the government standard. Apart from the Theological Department the other three are under government inspection, similar to that of aided schools, and the certificates and standings of the boys are equal



SAMULCOTTA SEMINARY CLASS ROOMS, 2 ARE NEW (1907).

regular courses on the curriculum of each of the different departments, and all Brahmin, Sudra and Mahomedan boys from the town, of whom about eighty are in attendance as day pupils, receive instruction in the Word of God, and we feel that its influence must remain throughout all their lives and bear fruit for God's glory. In the Normal Class this year there is a young Brahmin priest and thrice each week he listens most respectfully, and intelligently also, as is evidenced by

to those of students from government schools. We feel this to be a distinct advantage, not only because the education of our Christian youth is on a par with that of others, thus securing from all classes, respect for their attainments, but also because Christians are in this way qualified to compete on equal terms with others for government positions, thereby becoming an independent source of strength to the Christian cause. Moreover, many of the boys and young men from the

town attend as day pupils because of the recognition and the advantages therefrom, which our school enjoys from the educational authorities.

Every summer vacation many of the students are given charge of some regular Christian work by their respective missionaries on the different fields. Some are engaged in preaching, others in teaching, both day schools and Sunday Schools, while still others are employed in selling Christian literature. Where the boys are too young to be given any responsible work or where their missionaries have no work for them, they are encouraged to seek a livelihood by laboring in the fields or in some other way. For example, one little orphan boy who lives with a very poor aunt, his one remaining relative, supports himself by gathering coconut fibre for sale.

An effort is made in other ways as well to fit the students for Christian work, and in the Y.M.C.A. for the older boys, and the Christian Endeavor for the younger boys, they become accustomed to leading meetings and to taking part in prayer publicly. Still further, each Sunday afternoon, all the older boys go in bands into certain portions of the town and conduct Sunday Schools among the heathen children. Seven such schools are being carried on regularly, and while the children are being taught Bible stories, verses, and Christian hymns, the theological students are busy talking with any of the parents who are willing to listen to the old, old story of salvation.

It may be interesting to know that the present attendance in the different departments of the institution is as follows: Theological, 14; Normal, 25; Secondary, 115; Elementary, 115; making a total of 269. In addition there are 11 of our Christian boys

boarding here and attending the High School at Peddapuram. Adding to this our staff of 14 teachers and their families we have a school community of over 300 people.

ETTA T. STILLWELL.

MISS MURRAY ON TOUR.

(Continued).

In Kasimkota, where we are well known, the children of all castes welcome us. We have had them come, forty at a time, on their way from school, or on Sunday afternoon, and spend an hour listening to Bible stories and learning hymns and texts. One day we had, in all, between 70 and 75 of such visitors. We are sure the work among the children will bear fruit. The young Brahmin convert on this field, over whose true conversion we are so happy, told me that when he was a boy he paid a visit to the home of the humble Gospel preacher, who taught a little Sunday School in his village, and there and then he decided in his heart that when he became of age he would become a baptized follower of Jesus. He is to-day in his own village preaching the Gospel to his own people, by whom he has been disinherited and cast out, but for whose conversion he yearns.

I can never forget some of the dear little Brahmin boys of Kasimkota. One who was very mischievous last year was so changed this year, and listened so earnestly. Once when we were seated at his home and trying to read to the women, who were making a great hubbub, this little boy's attention never flagged. When we finally stopped, on account of the noise, he said so eagerly, "Read, sar (sir), read, sar." We were much pleased when his mother bought him a copy of Proverbs—wise mother!

Wondering at the knowledge of the life of Christ, shown by one dear little chap, we inquired, and found him pos-

sessed of a copy of the New Testament stories used in Mission schools.

It was to these dear children we distributed the picture cards sent us at two different times by some kind, unknown friends at home. The pictures, some of which were Scripture, and some of which were pictures of flowers, birds and animals (these last attracted the children most), were mounted on oblong strips of stiff white paper, like thin Bristol board. Upon this white background we wrote in Telugu the texts, John 3: 16, and, "Christ Jesus came into the world to save sinners," which many of the children learned and recited. These picture cards pleased the children very much, and if the kind donors should read this, will they please accept thanks, pray for God's blessing upon those sent, and send more when and if convenient.

Some little cowherds, who watched cows all day, used to come to me after dark, often on their way home from their work, and before they had had their evening meal, to learn Bible stories, texts and hymns.

One night we went to their quarter of the town for a service. We went with much prayer that God would help some to decide for Him that night. When we reached the place we found Satan had gathered our crowd for us. A little boy led us to the place where the people were gathered for some heathen performance. Quickly bringing over two brightly shining lanterns, unrolling our pictures and starting to sing a popular Christian song, we had Satan's crowd, with a long row of our own dear little cowherds, and their little girl friends, seated right in the front seats (the bare ground).

For a long time they listened, then we quietly and solemnly told them that God had bidden us tell them to choose that night whom they would serve. All seemed impressed, but for some time

there was no move, then one after another, nine little boys and one little girl stood up, their dear little eyes shining as they took this first step towards their Heavenly Father. God bless them and lead them right on into His own presence! They weren't afraid to let me write down their names that I might pray for them, so I have their names and pray for them. Will not you join me? They promised to attend a night school and some are doing so. If the teacher there is only faithful, he may have some bright stars in his crown. Please pray for him.

In the poor outcast quarter in which these children live, we found a poor, sick old woman, very much neglected, and very unhappy because of her comfortless, suffering condition. We tried to make her more comfortable, but especially did we long that her soul might be saved, and so we spoke often to her of Jesus, of whom she had heard before, but whom she did not yet know. One day we took her the message, "Jesus says, 'Be of good cheer,'" but all that we could get in reply was, "I don't understand you, and I'm not of good cheer."

Finally Lydiamma, who was with me, made it even more simple by saying: "Old woman, Jesus says, 'Fear not.'" Then we left her and, going to a quiet place, prayed earnestly that God would give her clearness of mind enough to believe in Jesus before she died.

When I went, two days later, she greeted me with the words, "Read, read. I sent for you twice yesterday and you didn't come. Jesus Christ has spoken in my soul, 'Fear not,' (or literally, Jesus has put the words, 'Fear not' in my soul). For two nights He has hidden me in His bosom." Hitherto the nights had been long and lonely. "Is He with you now?" we asked. "He is coming, He is coming when it gets a little later," she answered, with great

confidence. Imagine our joy to hear these words! She gradually sank and was never so bright again, though as long as we remained, she continued to express faith in Jesus and a readiness to go to Him. Sometimes when we spoke of Him she would clasp her hands in an act of worship. Once, fearing she was worshipping me or the lantern, I asked her why she had clasped her hands. "To Jesus Christ! To Jesus Christ!" she explained.

The other day we went to her burial. The humanity of it all seemed to impress the neighbors and we hope the good influence may remain. We could but marvel at the simplicity and compassion of the Saviour in thus revealing Himself to and comforting this poor old creature. Oh, for more of His spirit!

How different are the tender mercies of Hinduism, which would have left the old woman to die a comfortless and hopeless death. We were amazed at the indifference of the old woman's neighbors and relatives. It was only the prospect of reward that secured her what poor attention she did receive. Once we went and found her lying out on the ground in the blazing sun; again and again she was left out all night in the chilly night air, and after her death we saw where her poor back had been blistered from too close contact with the fire which had been put under her bed to keep her warm. We have found her with her tongue parched with thirst, and no one to moisten it, though the neighbors were sitting idly by. And yet with all my enlightenment, I, too, must plead guilty to having often neglected opportunities of ministering to the suffering about me.

It was during our tour in those parts that a young mother was gagged and strangled by her mother-in-law. We saw her corpse being carried to the burning-ground after the post-mortem examination.

In another village, which we visit, a woman in confinement exhibited symptoms (probably delirium), which the relatives attributed to devils' possession, to cure which she was beaten with brooms and shoes. She died as a result.

I might go on to tell what we saw of the suffering of children, as the result of the ignorance and superstition of their Hindu parents. One that had been a bonny baby was suffering from a terribly inflamed eye. The juice of a plant, which had been applied to its little stomach in dozens of places with blistering effect, had been accidentally dropped into its eye! Imagine it! Its little head was covered with the dirtiest, most matted locks of hair (vowed to some god), except in two or three quite bald spots, where evidently great sores had been. It wore upon its little body different kinds of charms, but we could not persuade its relatives to take it to a good hospital only three miles away! What a pitiable looking little object was this little victim of popular Hinduism.

In another home, where we had visited before, we found a formerly bright, healthy-looking little girl just recovering from a long illness, during all of which she had never been bathed and the dirt was thick upon her poor, skinny body. How we did coax the mother and aunt to give her a bath, which they promised to do, but never did, as we found when we called again. They feared the bath might not agree with the treatment of the native doctor, to whom they had paid a considerable sum of money. They could have prevented her taking cold from the removal of such a thick coat by oiling her body. We thought of the daily baths which had helped to make us so comfortable during long illnesses, and tried to imagine how this child would feel after a good bath, having been denied one for so long.

On this tour I enjoyed the companion-

ship and fellowship of three women, Salome, my regular Biblewoman, who never seemed happier nor did better work, although to come with me she had tremblingly left a dear little grandson to the tender mercies of his inexperienced young mother; Lydiamma, Miss Simpson's first and beloved Biblewoman, now the wife of one of our preachers, a woman who, for years, has been and is being "perfected through suffering," but who is true to Him whose hand has held the cup and declares that through it all, His Word has been her medicine. Five dear children has she surrendered, and perhaps even greater sorrows has she borne, with the result that she has a testimony which impresses her hearers. Of the third I may write some other time.

These women shared nobly in the toils and triumphs of the tour, and we all recognize God's goodness to us during the whole time.

On our way home, as some of us sat at the little "two-minute" country railway station, waiting for the train, dignified by the name of "The Waltair Express," we heard a most unusual sound proceeding from the native waiting room. It was the voice of some one reading and explaining a Christian tract. Peeping in, we saw a Mohammedan "pointsman," or station servant, reading by the light of his lantern to a little group of Hindus, squatting and sitting upon the floor about him.

My "boy," a Roman Catholic, slipped in, and recognized the tract as one of a number he had distributed in the Kasimkota weekly market the day before. It was entitled: "Essence of Christian Doctrine," a big-sounding title to attract people fond of such, but in reality a simple statement of the way of salvation.

And so, in our minds, we saw many groups gathered in different places, listening to the reading of the tracts we

have distributed, and the books sold, and we see, too, the day,

"When the darkness shall turn to dawning,

And the dawning to noonday bright;
And Christ's great kingdom shall come
on earth,

The Kingdom of Love and Light."

The crying need is for laborers from far and near, but especially from among the Telugus, each of whom shall, impelled by the spirit of Christ, "go after that which is lost until he find it."

"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

Yours "at the front,"

ANNIE C. MURRAY.

NOTICE.

As our next Board meeting is to be held early in March, will the Circles and Bands of the Eastern Board kindly remit all money available for Foreign work, before that time.

Funds are urgently needed, and we are trusting and praying that you will exert yourselves to the very utmost, to help us out of our present financial difficulties.

MRS. N. OHMAN,
Treasurer.

212 Greene Ave., Westmount.

A DAILY THOUGHT

MY CREED.

I would be true, for there are those who trust me;

I would be pure for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

* * *

I would be friend of all—the foe, the friendless;

I would be giving and forget the gift;

I would be humble, for I know my weakness;

I would look up—and laugh—and love—and lift.

—Howard Arnold Walter in Harper's Bazaar.

Our Work at Home.

TREASURER'S REPORT

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

Receipts from January 16th, 1909, to
February 15th, 1910, inclusive.

GENERAL ACCOUNT.

FROM CIRCLES.

Brantford, Park Church, \$13.88; Toronto, Roncesvalles, \$2.15; Denfield, \$13.50; Sarnia (\$6.00 Thank-offering), \$12.75; Tupperville Union, for Dr. Hulet, \$6.25; Ingersoll (\$4.13, Thank-offering), \$6.61; Dutton, \$1.50; Williams, East, \$8.00; Salford (\$6.35 Thank-offering), \$11.45; Listowel, \$2.50; Toronto, Beverley Street, \$10.80; Toronto, Beverley Street, (Life Membership for Mrs. J. Wallace), \$23.00; Toronto, Beverley Street (for A. Eliah), \$17.00; St. George (\$7.60 for Dr. Hulet), \$11.50; St. George, Young Ladies' Auxiliary, \$1.00; Toronto, Dovercourt Rd., \$63.35; Delhi, \$7.50; Peterboro, Murray Street, \$5.00; Toronto, Annette Street, \$2.30; Mount Forest, \$6.98; Chester (\$7.00 Thank-offering), \$13.45; London, Egerston Street, \$7.00; East Toronto, \$4.75; Scotland (\$11.13 Thank-offering) \$11.13; Toronto, Olivet, \$3.22; Toronto, Wiloughby Avenue (S. S. Class, for E. Alin), \$4.25; Wheatley, \$4.20; Tillsonburg, \$5.00; Orillia (50c. Thank-offering), \$2.70; Orillia (For Biblewoman D. Elizabeth), \$20.00; Toronto, Waverley Road (For extra Biblewoman, Julia), \$20.00; Chatham, Central, \$4.25; London, Maitland Street, \$3.00; Chester, Y. L. Aux. (For Cheeli Saramma), \$5.00; Toronto, Pape Avenue, \$3.00; Brantford Park Church, \$5.00; Brantford, First Church, for Miss McLeod, \$35.00; Orillia, Young Ladies' Philathea Class (For K. Shantamma), \$20.00; London, Maitland Street Young Ladies' Auxiliary, \$1.25; Toronto, Walmer Road, \$60.40; Norwood, \$5.00; Campbellford, \$1.75; Toronto, Memorial, \$5.00; Kingsville, \$5.00; Hamilton, James Street (\$34.65 Thank-offering), \$49.60; Hamilton,

James Street Y. L. Aux., \$5.00; Lakeshore Calvary, (For Bible Woman, D. Krupavati), \$25.00; Lakeshore Calvary (Life Membership for Mrs. Clarence McConnell), \$14.85; Ridgetown (Thank-offering), \$6.33; Sparta, \$1.45; London, Adelaide Street (\$1.00 for Bungalow), \$18.75; Scotland, \$4.87. Total, \$602.22.

EMERGENCY FUND.

York Mills M. C., \$3.50; Scotland M. C., \$10.00; Toronto, Bloor Street M. C., Miss Rogers, \$20.00. Total, \$33.50.

FROM BANDS.

Hamilton, Victoria Avenue (For G. Mahalakshini), \$3.00; Toronto, Beverley Street, \$3.00; Toronto, Western for K. Abigail), \$17.00; New Sarum, \$1.00; Windsor, (For Vallapoti Atchamma), \$17.00; Hartford, \$3.50; Brantford, Park Church, \$2.75; Sparta, \$3.50. Total, \$50.75.

FROM SUNDRIES.

Grandma Robinson's Curiosity Box for Lepers, \$4.00; A Friend, Fernhill, \$40.00; Guelph, Woolwich Street Philathea Class (for E. Kantamma), \$7.50; Mrs. E. E. Barrow (For Tuni Biblewoman), \$9.73. Total, \$61.23.

Total receipts during month, \$747.70.

DISBURSEMENTS.

By General Treasurer on estimates for India, \$731.11; Furlough Allowances, \$100.00; Extras: (From Toronto, Elim M. C. (for Leper Venkamma), \$8.00; Waterloo M.B., (for Leper Appama), \$5.00; Toronto, Parliament Street M. C. (For Narsapatnam Bungalow), \$5.00; Grandma Robinson's Curiosity Box for Lepers, \$4.00; Toronto, Waverley Road, (Extra Biblewoman), \$20.00. Total, \$873.11.

EXPENSE ACCOUNT.

800 Post Cards and printing, \$9.75.
Total disbursements during month, \$882.86.
Total receipts since Oct. 20th, 1909, \$3,972.82. Total disbursements since Oct. 20th, 1909, \$3,840.26.

ADA M. C. ROBERTSON,

Treasurer.

29 Havelock Street, Toronto.