

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

**Baptist Foreign Missions
OF CANADA**



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CONTENTS

	Page.
Directory	170
Editorial Notes	171
Incidents from Pastor Hsi's Life	172
Letter from Miss Frith	173
Samuel Crowther	174
Extract's from Miss Hatch's Report	175
Our Work Abroad	176-177
Our Work at Home	178-182
Youth's Department	183-184

Canadian Missionary Link.

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VACATION TIME.

Summer seems at last to have reached our land, and plans are being made for holiday outings. July is the month in which the Editor takes a rest, and no Link is published as usual till September. We hope it will be a season of refreshing to many, and that we may all return to our work with renewed energy.

Space in the July Link has to be given largely to Associational Reports, but while they are lengthy it seems necessary to condense them, as it is very desirable that as many as possible should be published in this number.

While holding a meeting one day a thoughtful Moslem, who had been carefully studying the different forms of religion with which he had become acquainted, said to a missionary, "I know that the Protestants are the best of all sects." A man in the audience said to the Moslem, "How do you know that? You are a Moslem. What do you know of the teachings of the Protestants?" And the Moslem said, "I know by one sign. If I go to a priest, he says to me 'Give'; if I go to an official or friend, they say to me, 'Give.' All say 'Give.' The Protestants alone say 'Take.' Their schools say 'take'; their teachings say 'Take'; their charities say 'Take.' By this I know that they are the best."—Selected.

After a morning spent with a Chinese woman she interrupted my gospel message with the questions: "Is your mother-in-law living?" "No," I answered. "Does your husband get drunk?" "No." "Does he smoke opium?" "No." "Does he beat you?" "No," I replied, "he has never struck me a blow." It took her several minutes to be convinced of this astonishing fact, and then she turned to me, saying impressively: "You have been talking to me of heaven and hell in the life to come; Your life now and mine are as heaven and hell."—Missionary Tidings.

Many of our readers will remember Miss Frith as the first missionary sent out by the Women's Societies in 1882, and will be pleased to hear of her work in Assam.

"ALL SHE HAD."

Eliza C. S. Long.

She had no treasure for Him—
Her love was all her treasure—
Yet longed she to adore Him,
And spread her gifts before Him,
As one who need not measure
Her lavish offering.

With feet that journeyed slowly
She trod the sanctuary;
Her gift was less than lowly—
She deemed the courts too holy,
For one whose hand could carry
No better to its king.

She knew not that He saw her;
Her tear-dimmed eyes filled fuller,
As haughtily before her
Strode Pharisee and lawyer,
While Saducee and ruler
Came sweeping on behind.

With lofty ostentation
Their wealthy stores they fingered;
But with humiliation,
And whispered adoration,
The lowly woman lingered,
And all she had resigned!

The proud who thronged above her,
Compared to this gave meanly;
For two pence to Jehovah
They kept a hundred over;
But ah! her gift was queenly,
And peerless in its kind.

With eyes all mild and tender,
The dear Lord marked her giving,
And speaking to commend her,
He crowned her act with splendor,
Which until now is living,
And made God's angels glad.

And as she now retreated,
With sad eyes raised to heaven
Methinks their lips repeated
The praise the Master meted
To one whose love had given—
O think ye!—"ALL SHE HAD!"

—Helping Hand.

Canton, Mass.

INCIDENTS FROM PASTOR HSI'S LIFE.

By Mrs. G. M. Barber, Brantford.



AMONG the Christians whom Pastor Hsi visited was one old lady with whom he felt thoroughly at home. As in the case of his own wife and mother, her baptism had been long delayed and from a cause that must have especially appealed to his heart. Converted a year or two before, her love and faith and Christian consistency were undoubted. And yet she never asked to be received into the church, and seemed distressed when the subject of baptism was mentioned. This puzzled the missionary ladies, who could not think of any reason why Mrs. Han should hold back. At length, in a quiet talk one day, the old lady unburdened her heart.

"Alas," she said wistfully, "if only I could be a true follower of Jesus, and be baptized."

"Any why not?" questioned the missionary, much interested. "Is there anything to hold you back?"

"Me? Why, of course, there is," said she, sadly. "How could I be His true disciple? I could never accomplish the work."

"But what work?" said her friend, kindly. "Did not Jesus do it all?"

"Ah, yes, and I do love Him, and am trusting Him alone for salvation. But I know that the Lord Jesus said that His disciples were to go into all the world and preach the gospel to every creature. Alas, I am not able to do that. I do love to tell of Him," she went on as her missionary friend seemed for the moment unable to reply. "I have told my son and his wife, and all our neighbors, and in the summer time I can go to several villages near at hand. Oh, I am not afraid to tell of Jesus! It is not that. But I am old and feeble. I cannot read. My eyes are growing dim, and I can only walk a little way. You see, it is impossible for me to go to foreign countries and preach the Gospel. If you had come earlier, when I was young. But now it is too late. I cannot be His disciple."

With a full heart the missionary explained the meaning of the Saviour's words, and spoke of His perfect sympathy and keen appreciation of every act prompted by love to Him. He knew about the widow's offering, and said of another who was not able to serve Him much, "She hath done what she could."

"What she could? Was that what it meant? Oh, then, it might be, after all." And the dear old lady could hardly wait till the following Sunday to be baptized. Full of joy in her new privilege, she was one of the brightest members of the little church, and her earnestness in doing what she could was a frequent incentive to others.

Northward from Chao-ch'eng a day's journey nearer the capital, lay another important city, about which he was much exercised. Beautifully situated, populous, and accessible, Hoh-chan was practically without the Gospel. Passing missionaries had called there on their journeys, but any seed thus sown had not appeared to have borne fruit. For months Hsi had wished to open a refuge in this city, but his hands were full of other work and his funds were taxed to the utmost. Still he prayed for Hoh-Chan, not less burdened about its needs because for the time being he could do nothing else to help. Every morning at family worship he remembered the city, definitely asking that God would send workers there. At length Mrs. Hsi, full of sympathy, came to him and said:

"We have prayed a long while for Hoh-chan. Is it not time to do something? Why not send men and open a Refuge there, as at Chao-ch'eng and other places?"

"Gladly would I," replied her husband. "But such work is costly, and we have no money in hand."

"How much would be needed?" inquired the little lady. "Thirty thousand cash? That is indeed a large sum." And she forthwith went her way.

But Mrs. Hsi could not forget the needs of Hoh-chan, and all day long she kept wondering if there were not something she could do to send the glad tidings to that city. But thirty strings of cash! At one time she might have managed it. But now she had so little of any value remaining. And yet she did long that those people might hear of Jesus.

Next morning Hsi prayed again for Hoh-chan, pleading its needs before the Lord, and asking that soon it might be possible to open a Refuge there. The little service ended, Mrs. Hsi, instead of leaving the room as usual, walked up to the table, and laying a little package before her husband, said quietly: "I think perhaps the Lord has answered our prayers."

Wondering what she could mean, Hsi lifted

the parcel. It was heavy, and folded in several wrappings. At length, inside a colored handkerchief, he found to his surprise a complete set of all the jewellery a Chinese woman values most—the gold and silver rings and bracelets, the handsome hairpins, ear-rings, and other ornaments that form her husband's wedding gift.

With tear-dimmed eyes he looked at his wife, understanding now the change in her appearance. The adornments of a married woman in her position were all gone. No rings were on her fingers, no silver hairpins showed below the dark braids of her hair, which was simply tied with cord and fastened with a strip of bamboo.

"It is all right," she answered gladly, to his half remonstrance. "I can do without these. Let Hoh-chan have the Gospel."

Hsi took the gift that meant so much, and with it a Refuge was opened that soon became a centre of light and blessing in the city. Numbers of patients were successfully treated, and before long a work was established that grew into a regular mission station which continues unto this day.

LETTER FROM MISS FRITH.

North Lakhimpur, India, April 18, '07.

My Dear Mrs. Porter,—In a letter from my sister, Mrs. McBain, yesterday, she reminded me of a promise I made her nearly two years ago to write a letter to the Link. I would rather do almost anything else than write letters, and especially if they are to be read to Mission Circles, or published. But I will just try and give you a few simple incidents of daily experience.

Yesterday I was tired, having just returned from a tour of 106 miles in an ox cart, with slow bullocks, and one of them very naughty, baulking at every bad place he came to. Going to the post office for some money which some kind friends had contributed—including \$15 from my brother-in-law, Mr. Logan, of Morrisburg, toward a school, with my heart full of desire, I was praying for a good teacher, yet wondering how God could give me one, when I met a Christian Bengalee teacher and went with him to see his wife. She said, "Miss Sahib, I was this day praying for you. I thought you were in the district on a tour." Martha like she went about making tea and chapities, a kind of pancakes, and then a pre-

paration of ghee, flour and sugar. While she was thus preparing the meal, I told Mr. Gouch that I had received help for a school, but I had no teacher and required one; asking him if he knew of a good reliable man in Calcutta. He said, "If you need a teacher I am free now to accept a teacher's position." I looked astonished, for this seemed to be a direct answer to prayer. My heart was full of thanksgiving.

Mrs. Gouch is a beautiful Christian woman, and the only diplomed nurse in this place employed by the Government. But the chapities gave me indigestion, and this morning I felt very tired and sleepy. However, after my bath I was again ready for work. Had some nice tea which my friend, Mrs. Fraser, had sent me yesterday fresh from the Joyhign Tea Garden, and nice bread and butter, and home-made jam, and very good milk for now.

Then came worship, attended by Beggie and Comola—a boy we got in one of the villages in our tour—two Bengalee women, and a man, all that are on the compound now. We sang an Assamese hymn, and our lesson was the beautiful story of Hannah. It never seemed more impressively interesting than this morning. Beggie had never read nor heard of Hannah or of Samuel before, or the remarkable answer to her prayer. Yestervay morning we had the story of Zachariah and Elizabeth, and how God had heard and answered their prayer. Beggie is a fine little Christian, and I am always helped by his prayers. I have heard him weep and cry aloud, pleading with God for the forgiveness of his sins and the sins of his people.

Bura, my only servant for years, who remained on the place here while I was home, is old and blind and deaf, and lazy with all, so I went with him to pull weeds and helped him a while. Then Rupon, a Bengalee growing Christian woman, came and rehearsed all her trials. She was the first fruits to Christ on this compound. We kneeled together and told all to Jesus. Then I made jam out of a white pumpkin; nice jam too. My next breakfast was of roast goat's meat, with cauliflower from our own garden, mashed potatoes and lettuce, and for dessert, pancakes. Then a young man of the Apatamoy tribe came with his trials. I never saw anyone so dirty as was Nickie. He was but a lad some three years ago, and I was anxious then to bring him to Jesus. He had given four pigs and a mountain cow for a wife, but difficulty had arisen about the pigs, and he

had resolved to leave his wife and come to live in the compound, and become a Christian, and to do anything that I asked him. I said, "Nickie, we shall tell Jesus all these troubles." With him were Rupon and a little Daffa woman, and so we all kneeled together and the Holy Spirit was with us. Nickie left after I had made him some quinine pills, and Rupon came and said, "Miss Buba, sit down." I said, "I have letters to write and work to do." But Rupon prevailed and I most willingly sat and heard her tell how God had answered our prayers and helped and comforted her, and that she was rejoicing in God. So we two kneeled and thanked Him.

After spending a while in cleaning up the house and garden, I saw Tommie, a Daffa Christian who had been very ill, coming. He said: "While you were away I was very ill," and Sipi, his wife, was crying. "I told her not to cry, I would live and see Miss Sahib's face again." Poor Tommie was one who, when I was home, longed for my return. He tried to send me a telegram to come; but I had received a more urgent message than a telegram—my Master's command. I gave Tommie a good cup of Joying tea and two slices of nice bread and butter with jam, for I was glad to see him again, and never had I seen his face shine as to-day. God's beauty was on it. When we were drinking our tea a heavy rain storm came, and, oh, it made me sorry to see the water coming through the thatch in so many places. In the p. m. I sat down to write a note of thanks to Mr. Christy, a tea planter, for four fine posts he sent for my verandah, and two planks; and while writing I felt some cold, wet thing on my neck, and there fell at my feet a long, terrible centipede. To-morrow I am to visit Mrs. Glover at Joyling Tea Garden, who nursed me through a serious illness three years ago. I am glad to say she is not to nurse me now, for I never was in better health.

It is now after 10 p. m. I hear Beggie singing in his house on the other side of the compound. He is one of the two young men I had at school at Calcutta while at home. While touring we were wonderfully helped, and protected from smallpox which was raging all around. When I began touring in that district six years ago I only met two men who had ever heard of Jesus. After passing the 26-mile stone from here, on this tour, I only spoke to one who had not heard of Him. I have tried to tell everyone about Jesus, and I believe that the

seed sown will bring a rich harvest some time. I may not reap it, but if not I will rejoice with any thus privileged in the "sweet by and by."

SAMUEL CROWTHER—THE SLAVE BOY WHO BECAME A BISHOP.

In 1821 a fierce band of Mohammedan Fulah slavers were ravaging the Yoruba country west of the lower Niger River. Among their captives was a boy twelve years of age, who was fastened by a rope to other captives and led from the burning village some twenty miles to become the property of the chief of the warring tribe. The boy was Adjai, the future Bishop of the Niger.

The chief soon exchanged him for a horse. With one hand chained to his neck, Adjai was led away to be sold to a Mohammedan woman. Then he was sent to the Portuguese country, where he was purchased by a cruel man, who held him an unhappy captive. A padlock secured a heavy chain about his neck, and upon the slightest provocation he was cruelly beaten with long whips. Soon after this Adjai was rescued from a Portuguese slaveboat by an English man-of-war and given his freedom.

Finding himself at Freetown, he entered the mission school. So eager was he to learn that at the close of the first day he went into the town and begged a halfpenny of a negro to buy an alphabet card for himself. While he was in this school he became a Christian, and later went to England to educate himself to be a preacher among his own people.

Probably the most important event of his life took place when he was consecrated as the first Bishop of the Niger. A vast crowd had gathered in great Canterbury Cathedral. The commission granted by Her Majesty Queen Victoria, read:

"We do by this our license, under our royal signet and sign manual, authorize and empower you, the said Reverend Samuel Adjai Crowther, to be Bishop of the United Church of England and Ireland in the said countries in Western Africa beyond the limits of our dominions."

As the new Bishop of the Niger humbly knelt to receive the seals of his high office of the church, people wept at the memory of the childhood and early struggles of this slave, who had become so great a man.

The confidence of faith which the African peo-

ple placed in Bishop Crowther is clearly shown by a letter which was sent to a native missionary to be handed to the Bishop. Maliki, Emir of Nupe, wanted rum banished from the country to save his people. The translation runs:

"Salute Crowther, the great Christian minister. After salutation, please tell him he is father to us in this land; anything he sees will injure us in all this land, he will not like it. This we know perfectly well. * * * I beg you don't forget this writing, because we all beg that he (Bishop Crowther) should beg the great priests (Committee of the Church Missionary Society) that they should beg the English Queen to prevent bringing barasa (rum) into this land.

"For God and the prophet's sake, he (Crowther) must help us in this matter, that of barasa. We have all confidence in him. Tell him may God bless him in his work. This is the mouthword from Maliki, the Emir of Nupe."—The Missionary Monthly.

EXTRACTS FROM MISS HATCH'S REPORT "AMONG THE LEPERS."

In "The Dr. Kellock Home," steps have been built to the back and front of the remaining dormitories, which improve much the looks of the buildings and add greatly to the comfort of the inmates. Roads and walks have been laid out with concrete and sand around the church and leading from there to the other five different buildings. The grounds towards the front have been nicely levelled and planted further with mango trees, flowering shrubs, plantain and other trees, while the back has been kept for cultivation. The lepers themselves have helped much in this work, but the cost of cooly and of material have been considerable.

The additions to the "Dr. Phillips' Memorial Home," completely separates the girls' quarters from the boys' quarters, and on the girls' side there are three rooms, on the boys', two. The kitchen of brick and tiles, is an improvement on the little leaf-hut that was formerly their cook-house. The girls have been laying out the new garden since the place was enclosed. In the garden are brinjals, sweet potatoes, tomatoes, plantains and various other vegetables besides marigolds and other bright flowers of which the girls are very fond, ornamenting the borders. A platform has been built along the front of the home and a bath-room to one side, so that the little home is about

complete now. We still should add a wall to the boys' part of the compound and wide iron gates for a carriage drive from the public road.

Like Mrs. Dr. Kellock, another dear lady of Quebec province has been led to give largely to the building of a new Home for women lepers. It is to be called the "Albert Boulter Memorial Home," in memory of the beloved husband who passed away some seven years ago. This lady became interested in our work through Mrs. Kellock, and thus the seventh year of our work among the lepers is closely linked with the first year, and these two widows, instead of sitting down and murmuring hopelessly at the Providence that has deprived them of their staff and stay, are stretching out the hands of love and tenderness, to these afflicted ones away across the seas, and striving with their means to ameliorate the condition of these brothers and sisters in far-away India, which without their aid would be most deplorable. The lepers can make no return in substance for what they have received, but, I am sure, the hearts of the donors rejoice to know that not a day passes, but their names are mentioned before the Throne as this little assembly meets for morning prayers. Their gratitude is very touching and very expressive.

The grounds of the "Albert Boulter Memorial Home" lie next to the "Dr. Kellock Home." It is ideal, a beautiful site of some two and three-quarter acres, and really repays us for the long time of waiting we had before securing it. The land is high and has now four large mango shade trees, and about forty or fifty graft mango trees.

An account of the laying of the corner stone was given in a previous Link.

Spontaneity is a feature of really Christian labor. A man may with no consciously religious motive, be zealous for the good of his world; one who really believes in Christ must be. If he is not, he is no true believer. It cannot with him be a matter of calculation; when the question as to how little or how much will suffice becomes prominent, he is parting from the vision of his Lord. His doing is not, or should not be, tardy doing. It is, or should be, prompt, easy, natural—the evidence of a love which glows with a sense of the great love of God. For the Incarnation has revealed God, has penetrated life with the consciousness of God. It has consecrated earth. It has given a new grace to the material world, a new sanctity to man in body, soul, and spirit. It has shed light on the individual, on the family, on the State. The religion of the Incarnation is the religion of humanity.—John Marshall Lang.

Our Work Abroad.

LETTER FROM MISS MURRAY.

Yellamanchili, India,
April 19th, 1907.

To the Lord's Remembrancers at Home :



SINCE the revival was in progress in Yellamanchili, a good deal of concern was felt for the Christian women, principally wives of mission agents, who seemed much more reticent than the men in confessing sin. Since then, however, we have had proofs that the work of the Spirit in their hearts was deeper than we feared. Hearts once pre-occupied with self and family cares have been set "at leisure from themselves," to sympathize with others less favored.

One, whose life has been a burden to herself and others for years on account of physical and mental weakness, is a marvel to us, her increased spiritual vigor enabling her to overcome the former depression. Her frail body has become the abode of the Spirit of God and His glory fills the temple.

Others have become eager to deny themselves the comfort of much more congenial surroundings to accompany their husbands to new centres, there to shine for Jesus in the hitherto unrelieved darkness.

Still others have been quickened from slothfulness to put into use the talents so long idle.

While praying for laborers God has revealed to us something of the inestimable treasure we have in these women already on the field, sixteen of them, the majority of whom are the product of our own Girls' Boarding School in Cocanada. We ask your prayers that these women, who live in nine different important centres on this field, may become soul winners, and that we may be given grace to lead them on.

One of these dear sisters, who was wonderfully revived in the revival in Vuyyurd, was later much used of God in the reviving of others and, in January, was joyfully appointed by the Women's Helpmeet Societies of the Godavery Association to be their missionary on this field, is now suffering from nervous depression and has resigned her position. Her husband, who also was wonderfully blessed in

the revival in Akidu and was later chosen by the Home Mission Society as the missionary of that Society, is much troubled about his wife. We ask your earnest prayers that the Adversary may be rebuked and these two useful lives spared to the service of Christ (on this field, if that be right).

The enemy is busy in the most hopeful quarter of Yellamanchili town also, seeking to choke the good seed by stirring up strife between one of these dear women and a recent convert who seems possessed of an evil spirit at times. This is becoming so serious a matter that we earnestly beg you to pray that the evil spirit may be cast out of the one and that the other may be given the grace of forbearance.

Prayer is asked for three widows who are halting between two opinions. They seem to be the most hopeful cases among the women on this field and yet the Enemy is constantly seeking to quench their desires for better things. Please remember them and also two native Christian trained nurses serving in government hospitals—that they may be wholly surrendered to God for a much more blessed ministry to their suffering sisters than is possible in their present condition of soul or position of service.

I shall endeavor to keep those who become intercessors on behalf of these sisters informed through the pages of the Link of the answers to their prayers.

"If two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Your sister in service,

ANNIE C. MURRAY.

NORTH COCANADA AND PITHAPURAM.

Our Missionary on these two fields, Dr. E. G. Smith, has more than his hands full between building a new Mission House at Pithapuram, his heavy medical practice, the care of the native Christians, and evangelizing among the heathen.

The house, at last reports, was nearly finished; but he found it necessary to put in a flooring of stone slabs, owing to one of India's greatest pests, the white ants. This will mean an extra \$200 to the estimates. But it is unavoidable.—Dr. J. G. Brown, in the Canadian Baptist.



Mission House Vuyuru, India.



Group of Native Preachers on the Akidu Field.

Our Work at Home.

ASSOCIATIONAL NOTICES.

TORONTO ASSOCIATION.—The women's meeting was held at Aurora on the afternoon of June 12th. The President, Mrs. Lloyd, being absent, Mrs. Davies took the chair. The attendance was large and representative, and an excellent program was given. Miss Crawford, of Oklahoma, gave an interesting account of her work among the Indians, and Mrs. Holman spoke of the work in India and of the revival there; also of the work undertaken by the Home Board in Quebec, at Grand Ligne, and among the foreign peoples of the Northwest; also of the new work among the Indians of Ontario, and led in a prayer service for these objects. Miss Dryden sang very sweetly a gospel song. Officers for the coming year: Pres., Mrs. Davies; Vice-Pres., Mrs. Hooper; Director, Mrs. Wm. Scott. Receipts for 1906-7: From Circles for Foreign Missions, \$2,984.22; from Circles for Home Missions, \$1,816.27; from Bands for Home and Foreign, \$217.00; Bungalow Fund, \$729.63; Indians of Ontario, \$149.50; Indians, Northwest, \$290.65; total, \$6,190.02. Boxes sent to H.M. pastors, 15; Link's taken, 524; Visitors taken, about 900.

NORFOLK ASSOCIATION.—The 30th annual meeting of Circles and Bands of Norfolk Association was held at Courtland, June 11th. Devotional exercises consisting of a promise and prayer service were conducted by Mrs. Swain, of Langton. Miss Ostrander read the 12th of Romans. Rev. F. C. Elliott, of Waterford, led in prayer.

The President, Mrs. Dayfoot, and the Director, Mrs. Davis, took charge of the meeting, and after cordial words of welcome spoken by Miss Berry, of Courtland, the President gave a very helpful address on "Preparation for Service," drawing lessons from the Vision of Isaiah. In an address on the Link and Visitor Mrs. Catchpole, of St. Williams, gave several excellent reasons for taking these papers, and urged all societies to secure good agents.

Mrs. Elliott, of Waterford, gave an interesting history of N. W. Indian work. Special prayer for that work followed.

Encouraging reports were given by representatives of 14 Circles and 13 Bands. A service of prayer for the various missions was conducted by Mrs. Doolittle, of Vittoria.

Printed associational reports were distributed

and showed on the whole increased offerings. An inspiring address on Circle work was given by Mrs. Freed, of Hartford, which was followed by a profitable question drawer conducted by Miss Norton, of Toronto, and the Director. Mrs. Birdsell, of Delhi, gave many helpful ways and means in Band work. Miss Estall, of Walsh, spoke most interestingly of the joys and difficulties of mission work in South Africa.

At the evening service the following officers were elected: Director, Mrs. Davis, Simcoe; Assistant Director, Miss Edith Steinhoff; President, Mrs. Elliott, Waterford; Vice-President, Mrs. Birdsell, Delhi. Miss Norton gave a splendid review of Women's Home Mission Work. A recitation was given by two members of the Delhi Band. Rev. P. K. Dayfoot gave an interesting account of the Laymen's Missionary Movement.

Resolutions of sympathy to Mrs. John Lillie, Toronto, and Rev. D. Dack, Strathroy, were passed by the Association. Sweet music was rendered during the meetings by Mrs. Dingman and Miss Petit, of Delhi; Miss Ethel House, of Courtland, and the choir of the church.

FANNY M. PEARCE,
Secretary.

GUELPH.—Our meeting was held in the Stratford church, Wednesday afternoon, June 5th. In the absence of the President, Mrs. H. C. Speller, Guelph, ably presided and led the devotional, opening exercises. On behalf of the church and Circle, Mrs. W. H. Merry cordially welcomed the delegates, and their appreciation was voiced by Mrs. Masters, Berlin. The Director's report showed some advance by the Circles. Money sent our Treasurer was \$686.27, not including sums for other causes, as N. W. Indians, etc. Most of the fourteen Circles report increased attendance and interest. Four boxes were sent. The appeal for Bungalow Fund and Kenora Indians had met with response from many. A recent organization in Stratford, Young Ladies' Club, sent \$3.00 for Bungalow Fund, not included in report. One new Band was organized in Acton. The year's work in Bands is not satisfactory, as several failed to report. Those sending in returns gave \$159.51, making with Circles a total of \$845.78. A plea was made for our papers, "Link" and "Visitor," and copies of the latter were for

distribution. Subscriptions to "Visitor" exceeded those of last year.

A stirring address was made by Mrs. J. A. K. Walker, Burgessville, on "Habits and Customs of Women in India." Beginning with the handicap of an unwelcome birth, a girl's life was depicted to the frequent close in the terrible fate of a widow, when with hair shorn, jewels stripped from her and cast from family circle as a thing accursed, she endures a living death. Comparing the Eastern women with the Western, they are clever did they have the opportunity, but while mentally undeveloped they exceed their Western sisters in affection, in patience and long suffering. In their homes they are tender, loving and are cheerful, helpful little housekeepers. The work of lady missionaries in reaching the high-class women was shown to be very necessary and helpful.

Under three divisions of "Giving," Jewish standard, Mrs. Deeves, Brampton; New Testament standard, Mrs. Coleman, Acton; Modern standard, Mrs. Marshall, Berlin, many instructive and practical points were made and though the conference was limited for time, we trust many were helped by consideration of this topic and that practical results will follow in this year's gifts.

Miss Mark, Stratford, rendered two delightful solos during the meeting. For the Home Mission text Mrs. E. L. Hill, Guelph, had the inspiring and extensive map of our Dominion. The extent of field in which our Women's Board is interested, stretches from Quebec in the East to Edmonton in the West. Touching our work in the old Provinces of Quebec and Ontario, the speaker passed to our new work in the mining regions of Ontario and among the Indians near Kenora, and how to assist in our work among foreign population in far West, the appointment of a Scandinavian professor in Brandon College, will have great influence. The Swedish professor hopes to gather students this summer to begin work in coming fall. This address closed with the prayer

"Lord, give the zeal and give the might,
For Thee to toil, for Thee to fight."

Report of the Director was accepted and having held this position for three years, Miss Evans finds it impossible to retain it, and Miss Gertrude Dayfoot, Georgetown, was unanimously elected Director, with Miss Evans as assistant. Our President, Mrs. E. J. Zavitz, Guelph, was re-elected, with Mrs. W. H. Merry, Stratford, Vice-President.

The offering in afternoon meeting was \$8.20, and our share of evening offering was \$8.00.

This will be equally divided between Home and Foreign Missions. Three strong, interesting addresses were given at evening meeting, by Dr. W. E. Norton, Rev. W. Daniels and Dr. J. G. Brown, on the work each represents. Unfortunately I had to leave on early train, so cannot report.

ALICE M. EVANS.

NIAGARA AND HAMILTON.—The 88th annual meeting of the Women's Mission Circles and Bands was held in the Beamsville Church, June 4th, 1907.

Fifteen Circles and nine Bands reported, showing the amount raised to be \$1,021.12. The Director, Mrs. Mulock, reported two new Circles and two new Bands formed, and urged the Circles to endeavor to increase their membership in order to meet the new demands upon them, designated as "Specials," this year, but surely becoming part of the regular income required by the Societies.

The election of officers resulted as follows: President, Mrs. S. S. Bates, St. Catharines; Director, Mrs. (Dr.) Mulock, St. Catharines; Assistant Director, Mrs. S. S. Johnson, Grimsby.

Particular emphasis was given to Band work by having a splendidly conducted conference in the afternoon. An address on methods of work amongst the children, and reading and singing from the Beamsville Band in the evening. Following is the program:—

AFTERNOON.

Devotional exercises, Mrs. Balfour, Mrs. Wismer; address of welcome, Mrs. Riggins; roll call and reports from Circles and Bands; Director's report; conference on Band work, Mrs. E. J. Haines; Grande Ligne, Mrs. W. J. Guyatt; solo, Prof. Wildgust; address, Miss Copp; "The Early History of Our Foreign Missions," Mrs. S. S. Bates; greetings from sister societies; election of officers; benediction.

EVENING.

Song service led by the choir; address on Mission Band Methods, Miss Wodell; recitation, by a Band member; quartette, from the Band; Home Missions, map exercise, Mrs. J. C. Sycamore; solo, Prof. Wildgust; Foreign Missions, "Early History of the Work in India," Mrs. Craig; collection; benediction.

WESTERN ASSOCIATION.—The Circles and Bands of the Western Association met with the church at Wheatley, May 28th, 19th and 30th, receiving a very hearty welcome from the Wheatley sisters.

The weather proved very favorable for the season. The pleasant fellowship enjoyed made the hymn, "Blest be the tie that binds," specially appropriate. The arrangements of our meetings were somewhat new this year, but proved very satisfactory, not only to the sisters, but to the brethren also, as was graciously expressed by Mr. McNee, the Moderator.

The officers appointed were: President, Mrs. W. A. Gunton, Wallaceburg; Vice-President, Mrs. W. F. Roberts, Leamington; Director, Miss Ritchie, of Arner, who received a very hearty vote of thanks for her long and faithful services.

The reports read from the Circles and Bands were very encouraging, showing an increase to Home and Foreign Missions, and also in subscribers to the Link and Visitor.

Amounts raised by the Circles, for Home Missions, \$228.98; for Foreign, \$268.21. By Bands, for Home Missions, \$44.73; for Foreign, \$69.89. Total, \$610.81, an increase of \$62.74. Amount raised on the debt for the Akidu Bungalow, \$41.65. Two new Circles were organized during the year, and one Band.

We were delighted to have with us Mrs. Woodburne, who very ably told of some of the developments of the work in India, and also of the need of the field and the heroism of our missionary workers.

Mrs. Gunton spoke with great familiarity of our Indian work, making an earnest appeal for increased liberality on its behalf.

Mrs. W. S. Roberts gave an extremely interesting address on our New Ontario and Quebec work, voicing the call of our missionaries, "Come over and help us." She referred to letters received from Mr. Peer and Mr. Commous, giving vivid accounts of the rapidly opening and growing towns and districts and the urgent calls for increased laborers and work.

Mrs. Halton very ably conducted a question drawer, showing her comprehensive ideas of women's work.

Miss Selman reminded us of our duty to the young, in a very excellent paper on Band work, showing the great importance of early instilling in the mind Divine truth. Also of exercising tact, and of giving letters, if possible, from the missionaries themselves direct, instead of as second-hand.

Mrs. R. Hanna, Chatham, read a paper from Mrs. J. E. Oldershaw, of Chatham, entitled, "Be not weary in well-doing," which was most refreshing to those engaged in Christ's service, and especially in view of the accompanying promise, "In due season ye shall reap if ye

faint not." Dr. Norton expressed the feelings of others, in referring to the helpfulness of the paper to himself, telling how weary he had come to the meeting, and how inspired he had been by hearing the paper.

Miss Ritchie's address on our N. W. work showed the encouraging advancement it had made, and the urgent need of more prayer and increased liberality, if we would see our incoming foreigners become Christians and good citizens of Canada. Miss Aldershaw, Mrs. S. C. Walker, Mrs. W. A. Gunton, Mrs. Roberts, and Miss LaMarsh, by their beautiful solos, added much to the pleasure of the meetings, which were largely attended and interesting and inspiring throughout. Collections allotted to us amounted to \$7.93. Mrs. Vizard, of Kingsville, very fittingly presented the claims of the Link and Visitor.

OXFORD, BRANT.—The Circles and Bands of this Association met in Ingersoll on June 12th, 1907; the President, Mrs. C. F. Gray, of Norwich, presided. The afternoon meeting opened at two o'clock with devotional exercises, a hymn, scripture reading by Mrs. Gray, and prayer by Rev. J. E. Hawkings, of St. George, after which Mrs. MacLean extended a very cordial welcome to the visiting Circles. Mrs. Gray and Rev. MacLean responded. The Circle secretaries gave very encouraging reports, also the report of the Directors. Mrs. G. F. Mahon, of Woodstock, showed that four new Circles had been organized, and that 25 of the 29 Circles had raised \$927.92 for Home Mission work, divided as follows: Regular work, \$828.02, Indian Work, \$34.00, and for a building lot in the North-West, \$65.90 and \$1,158.96 for Foreign. Total \$2,086.88, an increase of \$253.42. Nine Circles reported an increase in their regular Foreign offerings, and twelve a decrease; and eleven an increase in their regular Home offerings and ten a decrease. Nine report an increasing attendance and interest, and two decreasing, the majority being in interest and attendance about the same as last year.

The Mission Band Secretaries' reports followed, after which Miss Annie Winters, of Brantford, Band Director, reported one new Band organized, that six Bands had increased and two decreased, and that thirteen of the nineteen Bands in the Association had raised for Home Missions, \$115.75, and for Foreign, \$127.15.

Mrs. C. F. Gray, President of the Association, followed with a practical and inspiring

address on "Individual Effort." There was a temptation she said to do our work by proxy, which should be discouraged, as we could not delegate our work to others without forfeiting our present blessing as well as our future reward. "Let no man take thy crown" should be a text to guide us. An individual responsibility rests upon us, and when we most feel our weakness, God's strength is most ready to sustain us. A discussion of "What are the great obstacles to Mission Work?" was treated under topics very practically and effectively. 1. "Indifference to Christ's Commands," by Mrs. S. G. Read, Brantford. 2. "Covetousness with regard to the Lord's money," by Mrs. W. S. Bouyer, Norwich. 3. "Ignorance of the condition of the heathen and of the glorious results of work among them," by Mrs. C. W. King, Woodstock. 4. "A narrow view of the kingdom of the Lord Jesus Christ," by Mrs. D. K. Clark, Woodstock. "What are the great encouragements to Mission work?" was also divided into topics as follows: 1. "The promises of God." These were scripture texts quoted by different members. 2. "The courage and hope of our Missionaries," by Mrs. F. Oliver, Tillsonburg. 3. "The marvellous results on the fields, both in the number of converts, and in the character of some of the Christians," by Mrs. J. A. K. Walker, of Burgessville. A paper on "How to create and maintain interest in the Bands," written by Mrs. G. W. Elliott, of Onondaga, was read by Miss Winters. The afternoon session closed with prayer by Rev. W. E. Bouyer.

The papers and addresses given deserve further report were space available.

The evening session was largely attended, the opening exercises being conducted by Mrs. J. E. Hawkings, St. George. Officers appointed for the coming year were: President, Mrs. J. E. Hawkings; Vice-President, Mrs. Nicholson; Director for Circles, Mrs. G. F. Mahon; Director for Bands, Miss Annie Winters. After an anthem by the Ingersoll choir, and a solo beautifully rendered by Miss Downing, of Beachville, Rev. Joseph Sullivan, of Brantford, delivered an earnest, vigorous address.

Mr. Sullivan took as a text, John xi. 27, "The Master is come and calleth for thee." The words were spoken by a woman to a woman. Martha's name was afterward mentioned with an apology and Mary's with an eulogy, but the Marthas were as necessary in the work of the Lord Jesus as the Marys. The significance of the message was in the last word of the text, "thee." In the discourse Dr. Sullivan contrasted the high place and privilege to

which Jesus called women with the position she had occupied before His coming.

Dr. Sullivan drew from this event that it was the privilege of all to walk in the inner circle of Christ's line, but the call to work comes only to those who are listening and who are within calling distance. A woman with a kind heart and a true spirit can accomplish great things for Christ. The offerings amounted to \$13.01.

WALKERTON.—The Circles and Bands of the Walkerton Association met with the Listowel church on June 13th. At 9 a.m. a business meeting of delegates was held. The minutes of the previous meeting were read, committees were appointed and discussion followed on matters of interest. The afternoon session opened with a prayer and praise service led by Mrs. D. J. Welsh, of Tiverton. Our Circles and Bands responded to the roll call with short reports of the year's work. The Director's report showed a slight decrease in our regular offerings to Home and Foreign Missions, but a decided increase in special contributions. Ten Circles reported \$194.35 to Foreign Missions, \$147.49 to Home Missions. Bands contributed \$42.85 to Foreign, \$18.95 to Home. Total amount raised by Circles and Bands, \$413.00. Boxes were sent to Mission fields from Atwood, Listowel and Walkerton. We have to report the reorganization of a Circle at Clinton, with a membership of eight, and the organization of a Mission Band, also at Clinton. The following officers were elected for the coming year: President, Mrs. J. J. Cook, Mt. Forest; Vice-President, Mrs. D. J. Welsh, Tiverton; Director, Miss R. Stovel. An interesting letter from Mrs. A. A. McLeod, of India, was read by Miss-Joy Cook. This was followed by a duet from two young ladies of Listowel.

Mrs. E. L. Hill, of Guelph, gave a helpful and interesting address on Home Missions, telling of the discouragements and encouragements in connection with the work from East to West. Dr. J. G. Brown presented our Foreign Mission work, speaking of the contrast between our life and environments and those of the women in India. Prof. D. Buchanan followed with a solo. We were very much disappointed at the absence of Mrs. Eva Rose York, of Toronto, whom we expected to address us. Dr. E. M. Kierstead kindly consented to take her place on our programme and addressed us on "What Christianity has done for women and what woman is doing for Christianity." The offering amounted to \$9.85. After singing hymn No. 193 Rev. Mr. Mann closed with prayer.

RUBY M. STOVEL,
Director.

CIRCLE REPORTS.

MAXVILLE MISSION CIRCLE.—The ladies of the Baptist Mission Circle held an open meeting on Friday, May 17th, in the Baptist Church, to celebrate the 21st anniversary of their organization. The ladies of the Presby-

terian and Congregational Missionary Societies were present, also some of the ladies of the Tayside Church. The meeting opened at half-past two o'clock with devotional exercises led by Mrs. Pirie. The President's address of welcome was read by Mrs. Pirie, and followed by addresses on various phases of the Circle's work. Mrs. Chas. McNaughton spoke of the organization of the Society twenty-one years ago, she being the only member then present. Letters of remembrance from former members of the Society were read by Mrs. Lothian. Miss McDiarmid then read a paper on "One Hundred Years of Home Mission Work in Ontario and Quebec," and one by Mrs. Geo. Currier on "The Work in Grande Ligne, Quebec." Foreign Mission work was presented in a very interesting paper by Mrs. Duncan McDiarmid. An address on "Manitoba and Northwest Missions," was given by Mrs. Chas. McNaughton, and was much appreciated. Mrs. A. D. Stewart then gave a paper on the newest of our missions, "The Work in Bolivia, South America." Mrs. A. Lothian read a very interesting letter from Miss Murray, one of the missionaries in India. Mrs. (Rev.) McKay and Mrs. (Rev.) Daley also spoke a few words of kindly appreciation. The thank offering from the Circle amounted to \$10.00. After the meeting cake and coffee were served and all went home feeling that they had spent a most profitable and enjoyable afternoon.

MRS. A. D. STEWART,
Secretary.

ST. CATHARINES.—The Women's Missionary Circle and the Young Women's Circle held an open meeting at the parsonage on Thursday evening, June 13th. The President of the Young Women's Circle, Mrs. Dr. Bates, presided. Reports were given by the delegates to the Association held at Beamsville, Mrs. E. Wismer reporting for the afternoon meeting and Mrs. (Dr.) Mulock for the evening. Miss E. Young gave a paper on "Stewardship," and Prof. and Miss Wildgust sang for us. Our Circle is growing in numbers and increasing in interest. Our President, Mrs. D. M. Walker, has been laid aside for some time, but we are glad to report she is improving, and we hope to soon have her with us again.

F. E. WISMER,
Secretary.

BAND REPORT.

MONTREAL.—Pt. St. Charles Baptist. The Band held their meeting on June 22, (when it closed for the summer months) with our President, Mr. G. L. Brinton, presiding. The meeting was well attended and the members of the Band provided a good programme. We have been making scrap books for the hospitals and "India." The collection was taken and the hymn "God be with you till we meet again" sung, then the meeting closed with prayer.

LUCY CUNNINGHAM,
Secretary.

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

Receipts from May 16th, 1907, to June 15th, 1907, (inclusive).

GENERAL ACCOUNT.

FROM CIRCLES.—Oxford West, (\$5 for bungalow), \$10; Toronto, Jarvis St., (\$21.62 Thank-off.), \$40.80; Brooklin, \$5; Preston, \$2.50; Oxford, East, \$5; Waterford, (50c. for lepers, 50c. bungalow \$10.41 to apply on Life-membership fees), \$30.50; Tiverton, (\$5 Thank-off.), \$6; Burtch, \$7; Vittoria, \$7.02; Brantford, First Ch. for Miss McLeod, \$50; Paris, \$5; Sault Ste. Marie, (per Gen. Treas.), \$5; Ailsa Craig, \$3.55; Dutton, \$1.50; Chatham, (per Mrs. Mellish), for Bible-woman, \$25; Burford, \$4.10; Parry Sound, \$4.50; Onondaga, First, \$3.20; Wallaceburg, \$2.25; Port Hope, (\$2. Spec. for lepers), \$13.85; Midland for bungalow, \$7.80; Oshawa, \$3; Marcham, First, \$6; London, Talbot St. Y. L., \$25; Vittoria, add. for bungalow, \$1.30; Peterboro', Murray St., Y. L., for Bible-woman, \$25; Port Colborne, (50c. for bungalow), \$4.75; Toronto, Elim, for "Venkamma," \$8; Port Arthur, \$7.70; Simcoe, \$7; Burgessville, for bungalow, \$5; Cobourg, \$2.60; Eberts, \$9; Atwood, \$2.50; Paris, \$1.25; Peterboro' Murray St., \$7.75; Toronto, Walmer Rd., \$53.70; Toronto, College St., \$8.30. Total, \$417.42.

FROM BANDS.—Waterford, (\$2 to complete Life-membership for Mrs. D. A. Marlett, \$1.11 birthday money for lepers, \$12; Gladstone, \$2.50; Kingsville M. B. and B. Y. P. U. for "Subamma," \$2.75; Burtch, for "Booshe Israel," \$17; Townsend Centre, for "Vontima Abed," \$8.50; Lindsay, \$5; Goshen, per Mrs. G. Davis, \$2.25; Claremont, for "D. Ratnamma," \$17; Wilkesport, for "B. Miriam," \$25; Onondaga, Second, \$1; Burlington, 60c.; Paris, \$9.40; Brampton, for "G. Salome," \$12. Total, \$115.00.

FROM SUNDRIES.—Association collections; Western, \$3.06; Toronto, \$11.25; Niagara and Hamilton, \$4.13; Friend, Kingston for Miss Corning, \$25; Miss V. Elliot, for Dr. Allyn's surgical instruments, \$10; Dunnville, (per Mrs. M. J. Mulock, \$2.50; A friend, for Dr. Allyn's surgical instruments, \$1) \$3.50; Interest on Bank deposit, \$24.73; Grandma Robinson's "Curiosity Box," for lepers, \$1.60. Total, \$84.17. Total receipts during the month \$616.59.

DISBURSEMENTS.—By General Treasurer, on regular estimates for India, \$622.17; Furlough, Miss Simpson, \$25; Bungalow Fund, \$625. Extras: for lepers, Brantford, Immanuel, "Gleaner Circle, \$7; Waterford, M. C., 50c.; Waterford, M. B., \$1.11; Port Hope, M. C., \$2; Grandma Robinson's "Curiosity Box," \$1.60; For Native Preacher, Gladstone, M. C., \$30. Total, \$1,314.38.

EXPENSE ACCOUNT.—Norfolk Association, Director's expenses, 1905-06, \$2.25.
Total disbursements during the month - \$1,316 63
Total receipts from October 21st, 1906, to June 15th, 1907 - - - - - \$7,760 06
Total disbursements from October 21st, 1906, to June 15th, 1907 - - - - - \$7,943 77

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. East, Toronto.

Youths' Department.

THE CHILDREN OF TURKEY.

Miss Clara D. Lawrence.



HE Moslem children are taught to despise, yes, even to hate, their little Christian neighbors, and to call them dogs, and so they grow up proud and cruel.

The little Moslem boy has a pretty easy time, for he rules his mother, grandmother, sisters and aunts, and so gets his own way from the cradle onward. In the case of his sister it is quite different. She is born to serve and her will and wishes are of little account.

In Turkey babies, during the first months of their lives, are bound up like little mummies so they cannot move a muscle, but they do not seem to mind this so much as you might think, and they are much easier to handle in this condition.

As the little boy grows older he can go to school, to market and to mosque; he has a horse to ride, very likely, and can explore town and country at his pleasure, but the little girl must remain at home and get glimpses of the outside world only through the latticed windows of the harem. If she goes to mosque, it is only to the women's apartment, which is heavily screened off, so they can neither see nor be seen. She is married at an early age, having no choice in the matter, and she can never appear in the presence of men with uncovered face.

While Moslems do not worship idols their manner of worshiping God is quite different from that of Christians.

Five times a day the call to prayer goes forth from the tall minarets of the mosques, and wherever "the faithful" may chance to be at the time they are expected to prostrate themselves and go through the prescribed form of prayer. The call is given only by means of the human voice, for Moslems do not like bells, and the early morning or late evening calls are pleasant to hear in the stillness of those hours.

Our Friday is the Moslem Sunday, amounting to little more than a weekly holiday, an occasion for visits and picnics; a day when their Christian subjects prefer to remain indoors.

During one lunar month of the year they cannot eat, drink, or smoke between sunrise and sunset. Women smoke as well as men, and when this fast, called Ramadan, occurs in summer it is specially hard. As it draws near time for the sun's departure you will see them with cigarettes rolled up ready for smoking, and food prepared ready for eating as soon as the sunset-gun shall announce that they are free to do so.

An hour or two before sunrise great drums are beaten all through the city that they may awake, eat, drink and smoke before the lord of day makes his appearance. Thus their sleeping is curtailed as well as their eating, and do you wonder that they become morose and irritable before the month is over? They watch early for the new moon which is the signal for the close as it was for the beginning of Ramadan. Then follow three days of feasting and revelry, a regular Fourth of July kind of celebration with no end of noise and hilarity; after which life returns to its old routine.

In Turkey neither children nor grown-ups make much use of chairs. At home, at school, in mosque or church they sit cross-legged on cushions or rugs upon the floor and shoes are always removed before entering a room, being made so that they can be slipped off and on easily.

Children are governed largely through fear, but threats amounting almost to curses lose their force through frequent repetition, and the child learns to deceive from being deceived and to distrust both threats and promises that are seldom executed.

The "evil eye" is much dreaded and many devices are used to avert its influence. Blue beads are thought to be peculiarly efficacious, and every baby has at least one blue bead fastened to its clothing. A bunch of garlic hung over the door is another means of protection. If a child is praised for its beauty or brightness it must be spit upon simultaneously or some calamity might follow.

Very many babies and little children die because parents are ignorant how to care for them properly. In many places there are no good doctors and the remedies used are often worse than the disease. Cutting "to let out the bad blood" is very common and often results in blood-poisoning.

Along the roadsides one often sees the graves of so-called holy men strangely decorated with rags. These are bits torn from the clothing of the sick and left there in the hope of leaving the disease also.—Children's Work in Mission Studies.

THE STORY OF UN-HO, A CHINESE LEPER GIRL.

"How fair a lot to fill
Is left to each one still!"

The story begins in the year 1893, when a blind singing girl was led into the Canton Hospital by her mistress, a woman who owned her, body and soul, and caused her to lead a life of sin and shame. But a diseased foot brought her to the hospital, and God was now to use this lame foot to set the captive free—free in both body and soul. For her disease, amputation of the leg was the only treatment that would avail. But her mistress objected, declaring she would be useless then. She would rather the girl died. The doctor in charge of the women's department said of this blind girl: "As to her spiritual nature, a more unpromising case I had seldom seen. She seemed benumbed, and for a time responded to no appeal. After long waiting she was induced to study a little; kind treatment softened her heart and gradually but slowly she yielded to the influences of the Spirit. She applied for baptism, but was put off because her mistress still claimed her. But God had other plans for her. The foot refused to heal, the mistress grew tired of waiting, and finally deserted her. Again she applied for baptism and was accepted. Being freed from her mistress, the amputation could be performed. This was done in the spring of 1894, and she made a good recovery. The true light had entered her soul, but what an object for sympathy!"

Blind and with one leg! What could be more hopeless! However, she was given work about the hospital. She scrubbed, washed, and cleaned windows; called the patients to prayers and to church services, and in this way earned her rice. During her spare time she continued to study in the school, and before she left the hospital in 1897 she had memorized the whole of the New Testament, with the exception of a few chapters in Revelation. But now we have to add one more to her long and heavy list of afflictions. In 1897 it was discovered that she was a leper.

Could anything more be added? Of what use

could such a person be? Allow her to live? Certainly, the Lord had need of her.

Encouraged by the example of some workers in India, she was induced to go to the leper village, and there tell of the Saviour she had found. If we were to let the curtain fall now, her story would be that of a wonderfully sad life, full of suffering, but saved from sin and cheered by the hope of a happy hereafter. But the curtain does not fall yet. Scarcely a year had passed before news came from the leper village, "Many have believed, and asked for baptism."

In 1898 a meeting was held at the entrance to the village, and out of many applicants, twenty were baptized, and took the Lord's Supper. Since then twenty others have followed their example. Nor is this all. The villagers near by heard about the lepers receiving the gospel, and many came to see what it was. They too heard and many believed. In all, not less than seventy persons have been baptized as a result of the work of this leper woman! And now we have our new chapel for growing work.

Surely the name she took when she was baptized is significant—Un-Ho, exchanged for the good, that is, put off the old and put on the new. In the spirit of this she has gone about her work. What an opportunity she had to say, "Lord, I cannot work, I am useless." Was there ever a more tremendously handicapped life? Any one of her afflictions seemed enough to debar almost any one from great usefulness. Blind, lame, and a leper, but withal an honored worker in the Master's vineyard! When the Master shall call her hence, and she shall cast off this diseased body, what a joy it will be to her to enter into that rest that remaineth to the people of God; that home above where there is no more pain or suffering, and where she will hear the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." It will not be long before the summons comes, the leprosy is making rapid strides to set the imprisoned spirit free.—Rev. Andrew Beattie, in "Without the Camp."

Use thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Use it as the springtime, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.—Sir Walter Raleigh.