

"He shall speak Peace to the Heathen."



# Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS  
OF THE

**Baptist Foreign Missions**  
OF CANADA



IN THE

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## LEPER MISSION WORK.

**W**E regretted that in the report of the Leper Mission in October LINK, a misprint had made it appear that \$20,000 had been received for their work, where it should have been \$2,000. We would wish it had been the former for it is all needed, and are very glad to know that Mr. L. Kitchen, of Bloomsburg left a bequest of \$1,000 to that work at Ramachandrapuram.

FOURTEEN HUNDRED CHINESE TOGETHER.—At Ungkung, China, there was held an associational gathering of the churches connected with this mission. The Ungkung Mission was founded in 1892. The meetings were very eager and enthusiastic. On the last day fourteen hundred were present to hear a discussion on the work of the ministry, after which two men were ordained. In the first nine months of last year Doctor Carlin had baptized sixty-five. Now he writes he is just starting on a trip of fifty miles to an outstation where candidates are waiting for baptism.

A MARVEL of the Eastern world, whose importance cannot be overrated, is the awakening now in progress in China. The empire is shaking itself from the sleep of ages; dissatisfaction with present conditions grows; desire for Western learning is becoming a craze among the educated. Meantime Japanese teachers are being called to take charge of Chinese schools from Peking to the Tibetan frontier. The door is also wide open for an increase of Christian educational enterprises. It will not, however, always remain open. If the Christian Churches do not seize the present great opportunity in China, and Buddhah, instead of Christ, becomes the ideal which dominates the new thought of China, we shall have to make note sadly once more of the fact that opportunity does not wait for laggards.—*Bureau of Missions.*

## AMERICAN BAPTIST MISSIONARY UNION.

Some of our missionaries in Burma discovered several years ago a tribe called the Muses. These people had a tradition that some time a white man was going to tell them about the true God. All those who accepted this tradition and bound themselves to wait for the coming of these white men put cords around their necks and wrists as a sign. When Rev. W. M. Young and Dr. H. C. Gibbons became acquainted with these people and their tradition and proceeded to tell them about the true God, the people instantly in large numbers accepted Christ. One hundred and seventy-six were baptized in one month and a little later four hundred more. Before baptism, according to the tradition, the cords were cut. I have one of these cords sent me by Dr. Gibbons. The Muses are very much like the Karen people in ideas, in language, and in customs.

These same missionaries discovered another tribe called the Kaws, not so numerous as the Musos, numbering about twenty-six thousand in one state, and undoubtedly many more of them are in Shanland. These people have traditions very similar to those of the Musos, and the missionaries are expecting a large harvest in this field also.

In 1833 three white men from France appeared before the great chief Moshesh in Basutoland with a message about a Saviour and a Gospel. The chief compared their message to an egg and said he would wait for it to hatch before forming an opinion. The egg has hatched. After seventy years there are in connection with the Paris Mission in Basutoland 27 missionaries and 425 native workers, with 22,356 professed Christians, of whom 14,950 are communicants. In the year 1903-04 these Basuto Christians gave nearly \$20,000 for Home and Foreign Missions. That is to say, they supported all of the 197 outstations of the Paris Basuto Mission, and besides this they sent \$400 to the Mission in Barotsiland on the Zambesi.

## MY REFUGE.

By Ellen Lakshmi Goreh (a Brahmini of the highest Caste.)  
adopted daughter of the Rev. W. T. Storrs, Great Horton  
Vicarage, Bradford.

"In the Secret of His Presence."—Ps. xxxi. 20.

In the secret of His Presence, how my soul delights  
to hide!

Oh how precious are the lessons which I learn at  
Jesu's side!

Earthly cares can never vex me, neither trials lay  
me low;

For when Satan comes to tempt me, to the Secret  
place I go.

When my soul is faint and thirsty, 'neath the shadow  
of His wing

There is cool and pleasant shelter, and a fresh and  
crystal spring;

And my Saviour rests beside me, as we hold com-  
munion sweet;

If I tried I could not utter what He says when thus  
we meet.

Only *this* I know, I tell Him all my doubts, and  
griefs, and fears;

Oh how patiently He listens, and my drooping soul  
He cheers!

Do you think He ne'er reproveth me? What a false  
Friend He would be,

If He never, never told me of the sins which He  
must see.

Do you think that I could love Him half so well, or  
as I ought,

If He did not tell me plainly of each sinful deed and  
thought?

No! He is very faithful, and that makes me trust  
Him more!

For I know that He *does* love me, though He wounds  
me very sore.

Would you like to know the sweetness of the secret  
of the Lord?

Go and hide beneath His shadow; this shall then be  
your reward.

And when'er you leave the silence of that happy  
meeting-place,

You must mind and bear the image of your Master  
in your face.

You will surely lose the blessing, and the fulness of  
your joy,

If you let dark clouds distress you, and your inward  
peace destroy;

You may always be abiding, if you will, at Jesu's  
side;

In the secret of His Presence you may every  
moment hide.

## THE DIFFICULTIES OF INDIAN CONVERTS.

By Dr H Martyn Clark

Converts in India have to endure many things. They are despised, rejected, and cast out from home and kith and kin. They suffer loss of their goods, and are in danger of personal hurt. Sometimes death is their lot, for their faith's sake.

One of the hardest of their trials is to know what to do to earn their daily bread. It is not generally understood how utterly a man is cut off from his means of livelihood by becoming a Christian. Caste rules India with a rod of iron. A special caste means not only a religious but a worldly standing. Trades, professions, and handicrafts run in castes. A man is a carpenter or a worker in brass, not because he wishes to be, but because he is born to it. Every trade there lies in the hands of a special body. To be at war with it is to be at war with the world. It means a boycott, compared to which similar things in the West are the merest of mere child's play.

A worker in brass, let us say, has become a Christian. All the springs of the trade, all the wealth and standing of it are against him. The mighty power of the members of the craft, down to the smallest child, grinds him hard through every relation of life. There is but one will and purpose through the hundreds of thousands of his people. His touch is defilement, his presence a curse. He has left the religion of his fathers. He is an abomination. Then the rest of the world is leagued against him. In hating the Christian, men of different faith find a strong bond of union.

As a general rule the hand of the Hindu is against the Mohammedan. The Mohammedan is not backward to pay the debt, so mutual relations are marked by a hatred which is apt to become savage and dangerous. It is the old story. To this day the "Pilates" and the "Herods" close up their ranks, forget for the time their own quarrels in their bitter hatred of the Christ and His children.

Even if our friend the brass-worker could work, where shall he find a market? It is the same in everything. There is no work; if there were, there is no market. How can this man work, how can he get customers? is the tough nut which has to be cracked.

Why do not Christians support one another? There are not enough of them yet to make it pay, and non-Christians promptly undersell the Christian. Trade follows its own laws. Men

will not for long pay two-pence more for a thing merely for the privilege of buying it from a fellow-beiever.

A barber has become a Christian. He had five hundred Hindus or Moslems as his customers, shaved their heads in due course, and earned his living. There are only twenty Christians all told in the place. It is not their custom to have their heads shaved. If it were, they could not, even to support him, have them shaved. If they did, the non-Christian would do it for a half-penny less! What is our Christian barber to do?

It may be thought that the custom of Europeans would be a royal road to livelihood. At first sight it looks as if nothing could be easier. Here again the non-Christian rule. The servants are mostly heathen, in which I include Mohammedans. Apart from the religious side, it pays them much better to give their master's custom to men of their own stamp.

Europeans in India, from the nature of the case, are in the hands of their servants. Service is a name which covers a multitude of acts of petty deceits and rascalities of all kinds. Non-Christians play into the hands of each other. The Christian is a nuisance to heathen servants. He hurts their religious pride, which is bad, and their pockets which is worse still. Here we came to the third great difficulty a Christian has to meet. Even if he can follow his trade and obtain custom, how is he to avoid the rascality on all hands?

A Christian trader secures the custom of a European house. The master orders his servants accordingly. They bow low in humble submission, and "hope tells a flattering tale." Then they set to work to insult and bully the Christian, to thwart him in every way, to play tricks with the things supplied, till the baffled master goes back to the old order of things, and the heathen triumph.

We once started a Christian milkman. Cows were bought. People were pleased to drink the milk. Here was a chance of success—pure milk of the best kind, at a reasonable rate. We thought we could not fail. We secured the custom of every large house, which in itself was ample for our needs, and for a week or two all went on well. The heathen servants were kindness itself, polite as could be, anxious to further us. The words of their mouths were softer than oil, but war was in their hearts. One afternoon a very large party were having tea, when out of the milk-jug four huge earth worms squirmed into the cups. There was

horror, but to the indignation of his mistress the butler meekly replied, "It is Christian milk, your ladyship, as you ordered. What knoweth thy slave of the living creatures? Christian milk—as your honor willed." The cows had to be sold cheaply and speedily, I believe.

On another occasion I tried to set up a man as a butcher. That was his trade. He became a convert in connection with the medical mission. Shortly after, one of the clan was ill. They brought him to the hospital. A formidable operation was satisfactorily done, and the delighted butchers, in the warmth of their gratitude, embraced me, as much as they could get hold of, saying the while, "You are worthy to be a butcher." As a result my convert was not persecuted; in fact, some went beyond neutrality and actively helped him. I associated myself with him, and our firm began life with bright prospects.

My Mohammedan cook, out of a personal regard for his master, gave the Christian butcher much good help and advice in connection with joints. Punjabis, for instance, do not use knives and forks, so all meat for their use is cut small by the butcher. It took our friend some time to realize that the taste of the English ran to legs of mutton and joints, and not to little knobs of meat. I spoke of the virtues of Christian mutton over every other form of food, and persuaded my friends and acquaintances to give orders for it. In my own house Christian mutton appeared at every meal, till after months my long-suffering wife and children begged for a change. As long as I went about with my friend all went on well. Then things began to follow the natural course. I would get a letter from a lady to say, "Your Christian butcher never came at ten o'clock as ordered." The unfortunate man was there, but the servants would not let him see the lady. A very fine joint of Christian mutton purchased was much enjoyed by the cook and his cronies. A tough piece of non-Christian meat set instead before the master was not relished by him or his friends. The excuse was "not the fault of your lordship's slave. Lo, it is Christian mutton."

In another household the cook carefully hung the meat in the sun. The result at the table was impressive. The dish could not be removed too quickly. Many another trick could I tell of. The result was as it ever is. In spite of the exceptional advantages which I was able to command amongst non-Christians

and Christians alike, "Christian mutton" followed "Christian milk," and was in due time followed by "Christian tea."

It is a hard fight. I have tried many times to set up Christians. There have been some successes, I am glad to say. If we can find out how to help our converts to live, we shall in so doing go far to solve the question of self-support, self-government, and self-extension for the Punjab Church.—Christian Patriot.

#### INDIA'S UNEDUCATED WOMEN.

Sir,—The proper test of appreciable progress of a country towards real civilization is the growing number of its cultured good women. Our Hindu girls are no doubt sent to school, and when they are ten years old they are peremptorily withdrawn from school. If they are girls of the Brahmin and the Komati classes they are irrevocably affianced at about that age, and they soon enter into real married life; at thirteen and at fifteen they become mothers. The contumelious taunts of the inmates and of the neighbours, and the unceasing cares of maternity, positively impede their intellectual improvement. This state of things in Hindu society is a standing reproach to their public spiritedness. The cultured male members of our Hindu society can no longer tolerate the childish ignorance of our women; and unless Hindu society gives proofs of its ability to give them educated wives, I should not be surprised if the educated bachelors of the coming times will in sheer despair be compelled to forswear their hoary Hindu society and warmly embrace any other society which furnishes an increasing number of educated women; and such a society happens at this moment to be the Native Christian community.

Let us here examine the progress of education among the Hindus and the Native Christians. The Native Christian community is free from the disadvantages which are peculiar to the Hindu women. The Christian girl can choose to marry or to remain a celibate for life. The Christian girl may marry a husband of her own choice. The Christian girl may marry when she is an adult. The Christian widow may remarry without obloquy. The Christian girl may, without stint, prosecute her studies at Home or abroad. On the other hand, the Hindu girl has no freedom of action in any of the points just mentioned.

The indifference of Hindu society in the matter of female education is a menace to the permanency of its superior class which their

modern public men have not yet chosen to see and to contemplate. The ever-increasing number of Christian converts, although from an inferior and much neglected class, is a formidable factor to be reckoned with in the coming struggle for supremacy. The strongest point in their favor is the unlimited facilities for intellectual advancement afforded to their women.

The following figures prove the immoderate lethargy of the caste Hindus in the matter of female education. Of the 183 female candidates that appeared at the Matriculation examination in 1903, only fifteen were Hindus, of whom three were Brahmins and twelve non-Brahmin Hindus. The Native Christian candidates were so many as sixty-one, four times the number of the Hindus. In the Upper Secondary schools there were only eleven Hindus, of whom two were Brahmins and nine non-Brahmins. The Native Christian girls numbered so many as 286. On the rolls of the Training School for Mistresses on the 31st March, 1904, there were no Brahmin students at all. Of the twenty-one women qualifying for the Apothecary diplomas there were no Hindus at all.

T. NAYANA SASTRI,

Ongele, 30th Oct. First Grade Pleader.

#### A CHRISTIAN PRIME MINISTER.

Apolo Kagwa is prime minister of Uganda, Africa. He is a tall, powerful man, thirty-five years old, and is one of three regents who have charge of the little king who some day will rule over this portion of Africa. When he was young he heard the gospel from that dauntless missionary, "Mack of Uganda," and since then he has been a faithful Christian. Every day he studies the Bible, has family prayer, and goes to the missionaries for help in teaching the people. Only twenty-five years ago he and his tribe—the Baganda—were veritable heathen. His life is in every way remarkable when viewed from that standpoint. He built the first two-story house, he introduced sun-dried bricks, and afterwards the telephone and electric bells. He himself owns and can run a sewing machine, as well as a typewriter, and rides a bicycle. He is introducing among his people everything that will help in their advancement. He has written a fairly complete history of Uganda. His record of the cases he has tried in court is full, and the records of state affairs are kept in an orderly way. The Europeans who watch him are sur-

prised at the energy and wisdom of the man, and his ability in accomplishing so much work. He was especially sent to England to attend the coronation of King Edward. What a marvel it is that such a man can be brought so to the front within the score and a half years since Stanley found the Baganda sunk in degraded heathenism!"—Baptist Missionary Magazine.

Bishop Tucker writes—It was in January, 1885, when the first Christian martyrs of Uganda met their death. After an interval of twenty years 60,000 souls are numbered to-day in the church of Uganda. Verily the seed sown has brought forth its fruit sixty and a hundred fold to the glory of God. "The blood of the martyrs is the seed of the Church."

### MISS JOLINA'S CONTRIBUTION.

By Sally Campbell.

"Poor old Miss Jolina Saunders!" said Lucy Fletcher to the three or four school friends who had stopped for a moment at her gate with her. "Who has heard about her?"

Three or four pairs of eyes glanced across the street at a small brown house in a very tidy yard, and three or four faces showed ignorance.

"None of you?" said Lucy. "Why, the poor old thing has something wrong with her eyes; she mustn't read but ten minutes a day for a year."

"Mustn't read!" cried Grace Fowler. "How will she exist? It is the only thing that Miss Jolina ever does—the only other thing, I mean," she added, laughing.

The girls laughed with her.

"She is the most persistent complainer in this world, I do believe," said Anne Parker. "Did any of you ever once see her when her latitude was not the latitude of 'the dol-drumms'?"

Nobody offered evidence.

"She 'mourns and mourns and mourns,'" Anne went on, "like a dove that I read of once somewhere. It is a tiresome line of procedure in doves—in poetry; but in a rational human being in real life it is—Miss Jolina Saunders!"

A few days later, at school, Anne asked Lucy whether she had been to see Miss Jolina.

"Yes," said Lucy, "I have. It was like a book."

"What kind of a book?"

"Well, I guess, the Bible. I don't see how it could be anything less. Miss Jolina is as if she wasn't Miss Jolina at all except bodily, as if what the old sermons called the 'tenant of her clay' was somebody brand new. What do you suppose she talked about?"

"Not her eyes?" asked Grace.

"The heathen!"

"Oh, I understand," said Anne. "Her conscience has begun to trouble her for weeping over her own woes, so she weeps over those of her neighbours! Miss Jolina could not get through a day comfortably without shedding tears. Tears are her meat and drink!"

"She didn't shed one yesterday," said Lucy. "She was full of the triumphs of the missionaries, all the good work that is being done everywhere all over the world."

"Please tell me," said Anne, "what is the connection between losing one's eyesight and rejoicing over Foreign Missions?"

"Mrs. Jennings is the connection," answered Lucy, promptly. "You remember her, don't you?"

"She was the thin, little, scared missionary's wife who tried to make a speech before the Women's Society. I remember her well; she was so mortally afraid. I hope that I shall never hear her speak again."

"She stayed with Miss Jolina," said Lucy, "and was a far greater success privately than she was in public. Miss Jolina thinks that there isn't anybody like her. What sort of a plan would it be to have the next missionary meeting of our girls' society at Miss Jolina's house? Grace can't take us. Miss Jolina would love to, and she would provide enthusiasm. Our society needs it," added Lucy, significantly.

"That last is not an original idea," said Anne. "But it would be very original, indeed, for Miss Jolina to provide the enthusiasm. I should like to see it done."

Miss Jolina was overjoyed, as Lucy had foretold, to have the meeting at her house.

When the afternoon came the weather was not propitious.

"And our society is very dependent on the weather," said Lucy.

Lucy and Anne were the only members present. It could hardly be said to be a meeting; the most of the time they talked together.

"I used," said Miss Jolina, "not to be as thankful a woman as I ought to be."

Her guests looked away from each other.

"But, after that little slip of a missionary's wife stayed with me for three days, things looked entirely different. After Mrs. Jennings told me what she did I got interested in some thing besides myself."

"Tell us what she said, Miss Jolina, will you?" asked Anne.

The next day Anne went alone to see Miss Jolina.

"I want you to let me come sometimes and read to you," she said. "You must miss your books dreadfully."

Anne explained to Lucy and Grace that "it was a miracle, and she wished to watch it and associate with it. It must be good for a person to associate with miracles."

"I hardly like to whisper it, even at this distance," said Grace. "But can Miss Jolina do much for Missions? She hasn't any money to speak of. What can she contribute?"

"She can say her prayers," said Anne. "And such a wealth of interest and sympathy bestowed on the cause must be really worth something to it, mustn't it?"

"Of course she can, of course it must," answered Grace. "But—but—I like things to be more tangible."

"Miss Jolina has me read the missionary news to her," said Anne. "And every time she hears of a new native Christian or of an old one who has kept the faith she calls that tangible. She puts in what she can, and then she seems to feel that she has a right to a share in every bit of gain everywhere. Isn't it the true way, I wonder?"

Anne went off to school in the fall. In about a month she wrote to Miss Jolina.

"One of the teachers and I," the letter said, "are trying to start a Missionary Society among the girls. But we have had hard work to get anybody to begin. They all agree to it as a matter of theory, but practice is another thing. Now we have brought two or three to the point of promising to join, but they are not much more than lukewarm. What would you say to coming over for a day—the first day—and telling what you told Lucy and me on that rainy afternoon when we met at your house? We just want, you to put heart in us. Will you?"

Miss Jolina was in a great flutter over this letter. But with Lucy and Grace to assure her that she "could do it beautifully," she made up her mind to go.

Only four or five girls were gathered in

Anne's room at the appointed hour, with the mother of one of them and the teacher of whom Anne had written.

Anne took care that Miss Jolina should not be called on until something had been said about the need of Missions and its victories. Then she was asked to "give Mrs. Jennings' reports from the field."

She did it with all her might.

"Just as vigorously," Anne thought, "as she used to tell about her rheumatism and her nervous system and her cake that was dough in general. This is much better to listen to."

"Certainly we must have a missionary society!" cried the member who had been "lukewarmest" of all. "How could we ever have imagined that we could do without one?"

Her mother asked Miss Jolina whether she "would come help her start a Band among the young people at home."

When the long vacation had rolled around again Anne and Lucy and Grace once more stood at Lucy's gate and looked across at Miss Jolina's tidy brown house.

"She is the busiest and the happiest of women," Lucy was saying. "Her eyes are getting better every minute, and already she is a Secretary and on committees by the dozen, not to speak of the addresses which she is asked to make in many places."

"Not to speak," said Grace, "of the times when she meets her neighbours on the street or stops for a moment at their homes and leaves them thinking what a beautiful thing it is to be transformed by the renewing of one's mind!"

"And not to speak," said Anne, "of how she makes her neighbours here feel near to her neighbours across the world, near enough to know what a pity it is for them to perish with hunger when there is bread enough and to spare in the Father's house. Grace, do you remember asking what Miss Jolina could contribute to missions?"—In Regions Beyond.

God bends from out the deep and says—

"I gave thee the great gift of life:

Wast thou not called in many ways?

Are not My earth and heaven at strife?

I gave thee of My seed to sow,

Bring'st thou Me My hundred-fold?"

Can I look up with face aglow,

And answer, "Father, here is gold?"

—Lowell.



## Our Work Abroad.

### BIBLE WOMEN AT VUYURU.

We have had a girl in training now for four years. Katakshamma, a young widow, and we hoped she would be ready to take up the touring work when Mariamma dropped it, but still one woman isn't really enough on tour, and then there was nobody to carry on Catherine's work in Vuyuru. Besides, think of all the large villages on our field, where we ought to have resident Bible women. We have 300 villages and only one Bible woman living out side of Vuyuru. Sometimes we get very anxious, but the Lord has heard and answered our prayers. Last March Amelia, from Gunnanapudi, came and offered herself for the work. She is the widow of one of our former pastors, who was a Christ-like man, and she is already a comfort to us. She has taken Catherine's work in Vuyuru, and teaches in the caste school. She has developed wonderfully since she came, and loves her work and is most faithful.

Another young widow, "Joy," has come to us. She has some little education, and is already showing her worth and good spirit. She is really interested and has true heart-experiences of Christ's grace and comfort. She goes with Amelia and me to the caste houses in town, and with Mariamma and me to the near villages. She speaks very acceptably, and the caste women listen to her attentively. With experience she will make a most valuable worker. These two, Amelia and Joy, are already a great joy to us and we are so thankful for them. Then in training we have our good, reliable Katakshamma (Mercy) who will pass her fourth examination next spring, and then be ready for regular work. She is such a good girl, a Christian whose heart longs to serve her Saviour.

When I was on tour last March, two more young widows came and offered themselves for training, Ratamma and Martha. The former is the older, has a child six years old, which she has left with its grandparents. She is here in the Boarding School now, learning to read and write. She is quick at her lessons, and shows great desire to learn God's Word and to work for Him. Her brother is one of our very best pastors, a most spiritually-minded man, and it seems as if Ratnam (Jewel) were like him. The other one, Martha, is very young, and though at first she seemed bright

and happy, has since become very homesick, and seems to have lost all desire to study, and to have lost sight of the "high calling" which she said she heard, and in answer to which she came to Vuyuru to learn. I really think she does not know her own mind yet, and I am hoping that when she is a little older she will be led more definitely to decide to serve Him. So I am sending her home, hoping to see her back again, more developed and settled, some day in the future.

Now we are so grateful to God for Mercy and Joy and Jewel. And Mercy and Joy will soon finish their training and be in regular and responsible work. Jewel has still some years of preparation before her. I do beg of you to pray for these dear girls that they may be "kept for the Master's use," and trained and taught by Him.

Now I am bound that this shall be my last sheet, so I must begin to stop. Just a word about our bungalow. When it is all finished you shall have a picture of it. It is almost ready for occupation. The cement floors are drying, the doors and windows being hung, and the mats for the floor are due here on the 25th. We should move in early next month. It is going to be so nice. Not a large bungalow, just right for two ladies. Good sized bedrooms, with plenty of air coming through well-placed doors and windows; a nice little airy sitting-room, and a pleasant dining room behind it; a good verandah across the front and around part of the sides to shelter us from sun and rain. We shall be so happy when we move in, and so grateful to you who have made it possible for us, and to our Father who is the giver of every good gift.

Dear friends, do continue to pray without ceasing for me and the work I am doing, that to me and in the work, Christ may be all and in all.

Yours most sincerely,

KATIE S. McLAURIN

### THE CURTAIN DRAWN ASIDE.

Two photos of two sisters revealed the different position which they hold in Hindu society. One is with her husband. Her face is very intelligent and she is wearing no jewels. It is plain without asking that she is above

the ordinary Hindu woman. Enquiry proves this to be true, for we are told she has read as far as matriculation. Her husband belongs to the old school, and she is not free to follow out her convictions freely, but her life is much broader than that of many of her sisters.

The other photo shows us a beautiful young woman physically, but as we look at the clothes and the abundance of jewels, at once a suspicion arises as to her manner of life. Hers is a sad story. Married in childhood the man died before she was twelve years old, and so according to Hindu decree, she was a widow.

You have read much about these child widows, but how little our hearts can realize of the misery of their lot.

Here was this bright, pretty girl, fond of the gay quakas and jewels that mean much to a Hindu woman, deprived of them and made to feel at every turn that she was shut out of all that made life worth living at all. Not only that, but she was an ill omen and must keep out of sight in the morning so that no one's good luck for the day may be spoiled by a sight of her. Oh, in so many ways life was made a bitter burden to this girlie. Her brother, who is an earnest advocate of reform, wanted much to get her married again. She was dear to him and his heart ached for her, but the family could not think of departing from the old customs. Rather than that, they gave her to a wealthy man who died within a few years. Her life is not a good one, yet at times the wretchedness of it all comes over her, and she thinks of suicide as a way of escape from it all.

The curtain has been drawn aside a wee bit. Have you looked in? Looked into the life of this sister for whom Christ died, until your heart has ached for her and you have yielded yourself unto Him for intercession and effort on behalf of her and the multitudes in the same condition.

This has not been written that you may have a pathetic story to read in your Circle meeting, but with the earnest prayer that some of the Lord's remembrances may be led to unite in prayer to Him on behalf of this sister that she may be delivered from the enemy and come to know the joy of the love of Jesus.

Yours on behalf of India's women,  
E. PRIEST.

## PÉDDAPURAM, INDIA.

Extracts of a letter from Rev. Dr. Woodbourne.

Am just back from my Sunday afternoon service at the Market Place. This will be my last I suppose, if our plans carry out, as we hope to move on Thursday to Yellimanchili. Mr. McLeod returned from tour last Monday morning, and Mari Peter on Friday. They baptized twenty-five, and when I was out we had five and three before that, making thirty-three baptisms on the field since I came from the hill, or nearly forty this year. The outlook is very promising and the work in such a condition one would like to stay and see it develop. Yellamanchili is not supposed to be a very feverish district compared with this and Tuni and Cocanada. God has graciously led us this far and He will care for us through dangers seen and unseen.

## TIMPANY MEMORIAL HIGH SCHOOL, COCANADA, INDIA.

There are some dear little tots among our boarders, whose sayings and doings are as charming as those of children anywhere. And among our older girls are some who are sweet, thoughtful Christians, faithful in doing their daily tasks, and consistent in their Christian life. One of them, Shirley D'Prazer, a niece of the Miss D'Prazer who visited Canada, is a gentle, earnest Christian, and a good student. Connie Clay is our little housekeeper, and she too has found Christ since coming to us. She wishes to take a nurse's training, and is studying to fit herself to enter a hospital for training. A younger sister of hers is very interested studying Telugu, and fitting herself otherwise to do mission work. Another girl looks forward to becoming a doctor, and another seems likely to become a good music teacher. She plays beautifully already. All these and several more are Christian girls, whose ambition is to live for Christ, whatever their vocation may be.

ELLEN A. FOLSOM.

## THE NEW ENGLISH BAPTIST CHURCH AT COCANADA

The English work is coming on apace, and the congregations on the increase constantly, owing partly to the incoming of people who have come to our services as attendants. And

although there is a chaplain here, and although he has not failed to use all his influence against our little services, yet the congregations quite fill the little audience room, and number from sixty to seventy every Sunday. The building is going up gradually. The walls have been done for some time, and we are now awaiting the trusses. The roofing we have out on contract, and you will know what patience one needs in such a case, and we will likely have to exercise all that we have to the full. We could not wait for it to be finished, however, and on Sunday, July 23rd, we had baptism in the unfinished baptistry, there among the roofless walls. Mr. D. was the candidate. You will probably remember him. He has been the subject of the prayers of the Missionaries since the time of Timpany I believe. Well, he came out about six weeks ago, and there has been the most marked change in his life since that time. It has caused the church and all the Missionaries the sincerest joy. My great ambition for that church is to make it an evangelizing centre, and I trust God will give me success in that. Mr. D.'s baptism was the evidence that the spiritual building was going on as well as the temporal, was it not?

The finances of the church are coming on slowly. We have about seven thousand three or four hundred rupees collected, and the old building yet unsold, as well as a cart and another payment on a bicycle to receive. Probably we have in all about 7,800 rupees. Besides this, we have 588 rupees promised by the church. We had a most wonderful meeting some little time ago. A certain lady offered to let us have 2,000 rupees as a loan free of in-

terest for one year, if we wished it. We did very much at the time, and so I brought the matter before the church and asked them what they would do about it. They were very loath to accept the loan, and more so to putting a mortgage on the church. Then I took the opportunity to urge the church to do a little more toward the work themselves, and cited a case that occurred in Lachute as an example of what might be done when they were determined to do for themselves. It was concerning the time that Dr. McArthur came over there and raised the money necessary on the Lachute church. He started the subscription that night by a gift himself. I never imagined that the same tactics would take here, but I had no sooner sat down than one got up and said she would give 100 rupees toward this debt of 2,000 rupees, then another did the same, and then another, and so the thing went. The meeting got quite away from me and nearly every one—I believe every one—gave something in pledge, and the end was that 588 rupees were promised toward this debt. It was very surprising to me, for it was the hot season, and many were away. Miss Corning and myself were the only Missionaries there, and you know how poor those people are. And then, too, only three months before we had our Annual Meeting and at that they had given in, including the non-resident members, 184 rupees in cash. Where it all came from, I do not know. And they all went away that night happy and full of hope. It made them feel more what possibilities God had placed in their power.

R. E. SMITH.

—The Bulletin.

## Our Work at Home.

### EASTERN SOCIETY NOTES.

Our Miss Murray, who was suffering from a severe attack of malaria, is reported as convalescing favorably.

Our hearts are full of gratitude that the life of our beloved missionary has been spared to us, and the work among the Telugus which is so dear to her. We trust that by this time she will have completely regained her strength.

Will the Bands kindly take notice that Miss P. M. Chandler, Coaticook, P. Q., was elected Superintendent of Bands at our last annual meeting, and will be pleased to give or receive

any information regarding Band work. Those requiring information in regard to the support of students in the Seminary or of girls in the Boarding School, will also receive attention from Miss Chandler, who holds the lists and will supply names when desired.

The ex-Board of E. O and Q. will hold its next meeting on Friday, March 2nd (D.V.) in the parlor of the Olivet Baptist Church, Montreal. Treasurers of our Circles and Bands will confer a favor by sending in all money on hand before that date, so that we may have funds to meet the needs.

Make February a busy month in your Circles by collecting all the subscriptions you can for foreign missions. Our Treasurer, Mrs. W. Gordon Rickert, 30 Stayner Ave., Westmount, P. Q., will be pleased to receive and acknowledge all that you can send.

It was noticed with regret that during the past year comparatively few of our Circles held thank-offerings. We need to emulate our western Ontario sisters in this respect, and strive for a thank-offering in every Circle.

A prayer meeting for the members of the Board is held on the last Thursday of the month. Will our sisters in the Circles remember this day and join us in prayer for the work in India. Pray too for your officers and Board that they may be given wisdom to serve in the best possible way for the interest of the work.

E. C. A.

Montreal, Jan. 11, 1906.

### THE BUNGALOW FUND.

When our society was first invited to share in the work of building bungalows for our young lady missionaries in India, the sum of \$1,000 was quoted as the amount required, as half of one of the buildings.

It was with thankful hearts that we placed this sum in the hands of the General Treasurer about a year ago. Since then our special efforts have been directed towards a tent for Miss Murray and for the rebuilding of girls' dormitories at Akidu.

At our last Board meeting a letter was received from Rev. John Craig, asking our society to authorize the building committee in India to go on with the work of the Akidu bungalow (to which our funds are to be applied) after the plans and estimates have been passed by Conference. He also stated that the cost of the bungalow would be about the same as that built by the Women's Society west at Vuyyuru, which we understood was in the neighbourhood of \$3,000. The Board passed a resolution giving the required consent, and as \$500 more will thus be required from our society for this work, the Secretary was instructed to place our present position before the Circles, through the "Link."

At our Convention held in Ottawa, the appropriations for regular work for 1906 amounted to \$1,880, or \$170 in advance of last year's regular appropriations. The opportunities are

widening on every hand, and we must not forget that our responsibility increases in like proportion.

With good reason, therefore, the appeal goes forth for continued support on an enlarged scale.

We would ask our Women's Circles and Bands in Eastern Ontario and Quebec to put forth every effort first for the regular work, so that the necessary increase may be forthcoming, and then let us devise of our liberality of our self-denial even something to meet the call of the Bungalow Fund.

Whether our Society will be able to meet the demand will depend upon the response of our women to the call of the Board.

By order of the Board,

ETHEL CLAXTON AYER,

Cor. Secretary.

Montreal, Dec. 8th, 1905.

### TREASURER'S REPORT OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

*Receipts from Oct. 1st, to Dec. 8th, (inclusive).*

#### GENERAL ACCOUNT.

**FROM CIRCLES.**—Perth "Tent," \$1; Kingston, 1st Church, \$5; Kemptville, "Tent," \$1.65; Brockville, (Tent \$1.65), \$8.25; St. Andrews, East, \$1; Phillipsville, \$15; Cornwall, for Mr. Laflamme's English Church at Cocanada, \$7; Montreal, Olivet, (\$25 to make Mrs. A. A. Ayer a Life-member, \$5 for Valluru, \$2.10 Tent and Akidu School), \$38.10; Kingston, 1st Church, \$5. Total, \$82.

**FROM BANDS.**—Rockland, \$8; Grande Ligne, \$7.25; Kenmore, Tent, \$1.50; Brockville, \$15; Ottawa, Fourth Avenue, \$8.50; Quebec, "Willing Workers," \$15. Total, \$55.25.

**FROM SUNDRIES.**—Collections taken at Convention, \$32.66; Miss Haseltine McCallum, Vankleek Hill, \$15; Master Gordon McCallum, Vankleek Hill, \$15; Mr. W. A. Marsh, Quebec, for purchase of house for Miss Murray's helpers \$66.38; "Tent cards," \$1.55. Total, \$130.59.

Total from Circles.....	\$ 82 00
Total from Bands.....	55 25
Total from Sundries.....	130 59
Total.....	\$267 84

MARGARET RICKERT,

Treasurer

30 Stayner Avenue, Westmount.

### THANK-OFFERING MEETING.

TORONTO, BLOOR ST.—The Women's Mission Circle and the Young Ladies' Auxiliary, of the Bloor Street Baptist Church, united on Thursday evening, January the 11th, in their annual Thank-offering meeting. A large number were present and much interest was shown in the excellent program provided. The Vice-President of the Women's Mission Circle, Mrs. Wm. Davies, occupied the chair. Mr. Viens, of McMaster University, gave a few interesting incidents from his own experience of work in Quebec. Mr. George Wells, also of McMaster University, gave a vivid account of scenes in Northern Ontario, where he had been preaching during the summer months, and spoke of the real need of the people for churches. Mr. LaFlamme spoke briefly on "The Condition of Sin in India," and of the workers who were trying to relieve that wretchedness.

At the conclusion of the meeting a very enjoyable and prolonged social hour was spent. The committee of ladies in charge had provided excellent refreshments and the whole evening passed off very pleasantly.

When the envelopes were opened, and the Scripture texts read, a collection of \$109.08 was reported, which will be divided equally between Home and Foreign Missions.

DORA A. MCKAY,  
Secretary.

were much enjoyed. Her young son also sung some hymns in the Spanish language. A duett by Mrs. (Rev.) Ashton and Mrs. (Rev.) Campbell brought the program to a close. Refreshments were then served, and a most enjoyable time was spent by all present. Mrs. Wood and Mrs. Kelley opened the envelopes containing the Thank-offering and read the texts of Scripture enclosed. The offering amounted to \$5.25, to be divided between Home and Foreign Missions.

MRS. A. DANCY,  
Secretary.

DENFIELD.—On Wednesday evening Nov. 29th the Women's Mission Circle held its annual Thank-offering meeting. Our President, Mrs. Spiddell, presided. Mrs. Dr. Owen, of London, kindly assisted us by giving a very interesting and instructive address on "Our Home Mission Work." After the programme a social hour was spent during which refreshments were served. The offering, amounted to \$19.25, was divided between Home and Foreign Missions.

On Jan. 10th, our annual meeting was held, at which reports of the year's work were read. It was very encouraging to know that our offerings had increased from \$39 in 1904, to \$74 in 1905. We enter on the new year hoping to do more for our Master.

IDA ROSSER,  
Secretary.

### NEWS FROM CIRCLES.

BOTHWELL.—The usual annual Thank-offering meeting of the Mission Circle took place at the home of Mrs. (Rev.) Campbell, on the afternoon of Monday, Nov. 13th. Every member of the Circle was present, and also several invited guests. Mrs. Wood led the opening exercises, after which the following program was rendered: A reading, "Thanksgiving Ann," by Mrs. Dancy; a duett by Mrs. Campbell and Mrs. Kelley; after which Mrs. Mitchell, our Missionary home on furlough from Bolivia, gave a very interesting account of that country, its customs, advantages, and disadvantages, and difficulties the missionaries have to contend with and the persecution they have to undergo. Mrs. Mitchell answered many questions put to her by the ladies, and the address and conversation

ROCKLAND.—Our Mission Circle held its annual Missionary Thank-offering, Nov. 15th in the Baptist Church, the President, Mrs. Erskine, in the chair. The Church was very prettily decorated with evergreens. After some choice selections by the choir, a solo by Mr. McIntyre, the leader, and a few recitations, the Rev. Mr. Laflamme was introduced and gave a very interesting and instructive talk on the "Mission Work in India." The Rev. Mr. McIntyre, President, followed with a few very appreciative remarks, when our Pastor, Mr. Coles, had to excuse himself on account of illness. A recitation on "The Collection," was followed by an offering of \$45. A supper and a social hour was then enjoyed. At the next meeting Mrs. Wm. Erskine was made a Life-member of the Foreign Missionary Society.

WHITBY AND LINDSAY ASSOCIATION.—On Oct. 24th a number of the ladies of the Markham 1st Church, met at the home of Mrs. J. S. Holden, to organize a Mission Circle. Mrs. (Rev.) Blundell, of Stouffville, and eight members of the Whitevale Circle, met with them. An exceedingly pleasant time was spent and the Circle organized with nine members. President, Mrs. J. S. Holden; Sec., Miss Ella Blair; Treas., Miss Gregory. We extend to the new Circle a hearty welcome and wish for it a long, useful life.

S. E. RYLEY,  
Director.

FIRST CHURCH, OTTAWA.—At the close of our monthly business meeting, Dec. 8th, 1905, a good sized congregation met to hear an address by Rev. H. F. Laflamme, recently from India. Our hearts were deeply stirred as he depicted the condition of the people, especially of the child widows. A collection was taken, amounting to about \$14.

G. M. MUNN,  
Secretary.

ARMOND.—At a meeting held Sept. 29th, 1905, it was decided to organize a Women's Home and Foreign Mission Circle, to meet in the Church the first Thursday of each month. We had with us Mrs. MacLaren, of Metcalfe, who gave us some useful hints on "Mission Work." We have twenty-eight members on our roll, and we subscribed for 19 LINKS and 12 VISITORS, and have sent \$6.30 to Home and \$6.30 to Foreign Missions.

(MRS.) T. G. MACLEAN,  
Secretary.

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

Receipts from Dec. 16th, 1905, to Jan. 15th, 1906, (inclusive).

##### GENERAL ACCOUNT.

FROM CIRCLES.—Brantford, "Shenstone Memorial," for bungalow, \$8; Barch, \$5; Hespeler, (\$2.35 Thank offering), \$10.37; Toronto, Jarvis St., (\$8.10 for bungalow, \$25 Life-membership), \$54.20; Dundas, \$2; Hillsburg, Thank-offering, \$6; London South, (\$1.90 Thank-offering), \$7.40; London, Maitland St., \$2; Waterford, \$7; Cobourg, Thank-

offering, \$4.38; Brooke, Thank-offering, \$3.; Brooke and Enniskillen (\$2.60 Thank-offering), \$3.25; Tiverton, Thank-offering, \$5; London, Talbot Street, \$20.50; Ingersoll, \$4.25; Atwood, (\$2 Thank-offering), \$3.50; Brantford, Calvary, \$9.75; Toronto, Memorial, \$6; Brantford, First Church, for Miss McLeod, \$150; Petrolea, \$5.90; Toronto, Elim, for "Venkamma," \$8; Woodstock, First Ch., \$10; Toronto, Century, \$10.81; Brantford, Park, Thank-offering, \$17.50; Toronto, Bloor St., (\$25 for bungalow), \$61.36; Toronto, Walmer Rd., (\$32.12 Thank-offering), \$57.22; St. Catharines, Queen St., (\$9.50 for Thank-offering, \$1.16 for bungalow), \$13; Chatham, for bungalow, \$4.55; Hamilton, Victoria Avenue, (\$10.29 Thank-offering), \$15.09; Listowel, \$6.70; Cramahe, \$2.40; Milberta, \$270; Sault Ste. Marie, for Bolivia, \$6; Cobourg, \$5.50; Galt, (\$5.30 Thank-offering), \$9.30; Burk's Falls, \$4.25; Peterboro, Murray St., \$7.95; Port Burwell, Thank-offering, for bungalow, \$6; Parry Sound, \$1.50; Bethel, (\$5 Thank-offering), \$8; Toronto, Immanuel (\$12.20 Thank-offering), \$23; Toronto, Bloor St., M. C. and Y. W. Aux., Thank-offering, \$54.04; Kingsville, \$4; Toronto, Jarvis St., (\$3.80 for bungalow), \$34.23; East Toronto, \$6. Total, \$696.20.

FROM BANDS.—Toronto, Western, for "Thatika Mary," \$17; New Sarum, \$3.70; London, Adelaide St. Boys' Band, for "Maddala Samuel," \$17; Orillia, \$5; Peterboro, Park St., \$6.50; Walkerton, for "Vinakoti Mary," \$6.48; Toronto, College St., for "Korati Yesundas," \$5; Tiverton, \$5; Petrolea, for "Simeon" \$17; St. Catharines, Queen St., for "Desyam Alman," \$17. Total, \$99.68.

FROM SUNDRIES.—Interest on Bank deposit, \$28.17; A Friend, for bungalow, \$5; Interest on Investment, Miss Nellie Davies' gift, \$10.00; A Friend, for bungalow, \$1; Mrs. B. G. Tisdale, for bungalow, \$1; Hamilton, James St., Jr. C. E. S., for "Pitala Martha," \$12. Total, \$57.17.

Total receipts for the month - - - - \$853.05

DISBURSEMENTS.—By cheques to General Treasurer, for bungalow, \$400, for regular estimates, \$675., and for furlough passages for Misses Simpson and Morrow, \$650. Total, \$1,725.00.

EXPENSE ACCOUNT.—For 800 receipt postals, \$9.75.

Total disbursements during the month - \$1,734.75  
Total receipts since Oct. 21st, 1905 - \$2,238.86  
Total disbursements since Oct. 21st, 1905, \$3,179.03

SARAH J. WEBSTER,  
Treasurer.

324 Gerrard St. E., Toronto.

## Youth's Department.

### YELLAMANCHILLI, INDIA.

To the Boys and Girls, my dear young friends.

Sunday, October 15th, was Sunday School Day in India, and I wish to tell you how we, in Yellamanchilli, observed it.

In India many of the Sunday School children do not gather at the church to meet their teachers as you in Canada do. Their teacher must go to them. However, in our mission we try at least once a year to get as many as possible to come to the church. This is not easy to do, as either the children, or their parents, or both, often imagine we will do something dreadful to them when we get them there. Of course those who come a few times learn better. We think if we get them into the habit of coming, even once a year, when they are little they will be more likely to come when they grow up.

Well, on Sunday, October 15th, the teachers here in Yellamanchilli started off bright and early to gather up their children, and after the usual hurly burly we succeeded in gathering about seventy-five children. Altogether that day we had about one hundred and thirty-six people, big and little, stowed away in our little leaf-roofed chapel.

The programme began at about a quarter to nine. The children of each little school sang and recited some of the hymns, bible stories and texts learnt during the year—not all—for that would have kept them too long in church and perhaps they would not care to come again.

A collection had been announced to be sent to the Leper Asylum in Ramachandrapuram. Three plates were passed to receive the different kinds of grain, the shells and coins which the children had brought. You would have laughed to see the funny way in which some of them had their collection tied up and tucked away in their clothes. Even those who wore but tiny rags had used one corner for the collection.

One little boy pretended to have no offering when the plate was passed, but his little classmates shouted out, "He has. It's in his mouth!" He was made to open his mouth, and sure enough there was a little coin tucked snugly away inside. He took it out and wiped it on his bare, brown little body and put it in the plate.

What do you think he meant to do with it? Buy sweets?

The collection from the natives amounted to about twenty-five cents, enough to provide six lepers with food for one day.

Afterward Dr. Smith spoke to the children of the Jesus about whom they had been learning.

Now, had you been with us on that day perhaps you would have said, "We don't see anything very interesting about these children. They all look the same to us, except that some are not as black as others, and some are cleaner and have more clothes."

To us they were very interesting, and not all the same. There were many things about that gathering to make us happy. In the first place it was good to see children of so many different castes all sitting in one room, singing, reciting and learning more about one-person Jesus.

There were children of shoemakers, mat and basket weavers, cloth weavers, police, Christians, and even low down street sweepers, all under the same roof with the fair, pretty, clean, well-dressed children of the proud, proud Brahmins. Wasn't that good?

Then there were three or four little boys with whom we have had very serious talks. One day as we were talking and singing of Jesus and heaven, they listened very eagerly and asked earnestly how to believe in Jesus. We tried to tell them, but not being satisfied that they understood, went again and explained it. One little boy in particular said he understood and could and would believe. He was Dr. Smith's best hearer on that day. He stood up to listen and his plain face glowed with intelligent interest. Oh, I do hope he really has trusted Jesus. Won't you pray when you read this for the little weaver boys who asked how to believe in Jesus?

There were other two dear little boys with fine little faces. One has withered legs, and goes about on his hands and knees. He attends our little day school near his home, and is getting on nicely. He also attends the Sunday School and Sunday morning service, held in the chapel, recites a good many texts and Bible stories, and sings quite sweetly. Every day at noon he goes to the railway station to beg. Sometimes he goes the whole half or three quarters of a mile on his hands and knees, and sometimes his mother carries him on her hip.

The other little boy climbed a tree on Sun-

day last year instead of coming to Sunday School, and fell and broke his arm.

Last hot season our native pastor, Peter, had a serious talk with these two boys about their souls, and they were so much impressed that they allowed Peter to cut off their heathen topknots. They now wear their hair as the Christians do, not as the heathen.

They are both children of heathen parents. Do pray that they both may be saved, and that God will show us some way to help little "Withered Legs" to earn a living without begging. I think he makes a pretty good living that way and don't suppose his parents have to work very hard, but it's too low a way to live for one so bright and with a splendid little face. I don't believe that was God's intention for him.

The funniest little school of all is one of four little boys whose parents and relatives sit all day in front of their houses weaving mats, baskets, etc. It was the heathen mother of two of them who asked me to teach them, which I do every Sunday morning when in Yellamanchili.

The funny thing about this school is that the boys usually take to their heels when I appear, and it takes such a time to coax them out of their hiding places in among the low mud huts.

One boy learns quickly. We call him "The Star." Another learns well. We shall call him "Middleman." The third we shall call "the Dunce," and the fourth "the Baby," he is so tiny. When I went to "gather them up" on that Sunday, "the Star" took it into his head to run off. His father ran after him, and soon he appeared crying lustily, only to run off again when I went near. I had to content myself with "Middleman," "the Dunce," and "the Baby" whom I finally got seated in the chapel.

Alas, alas! when the critical moment arrived "Middleman" too was missing, so my reputation as a teacher depended on "the Dunce" and "the Baby." However, a present "Dunce" is better than an absent "Star," so the examination proceeded. It had hardly ended when in came "the Star" and "Middleman" escorted to the door by a grown up relative. I didn't see who, but I think it was "Star's" father.

You should have seen the disgust and anger of the "Dunce." He was just ready to pound these two who had left him to bear the brunt of the examination and then came sneaking in. He scolded them lively "right out loud in meeting." We had to hush him up. "The Dunce" and I are better friends than ever before. He ran to meet me the other day, and asked if I was not coming again. (It had rained on Sunday morning.)

Wasn't it nice of "the Star's" father to run after his boy to make him come to Sunday School? He did another nice thing. He called "the Baby" and gave him a little copper for the collection.

How lovely it would be if the mat weavers, large and small, would become Christians. Please pray for the Yellamanchili mat weavers and their four boys, "the Star," "Middleman," "the Dunce," and "the Baby."

Last of all, I must tell you of the queerest class—the beggars. Mostly old, gray-headed, withered, bent, blind, toothless men and women, nineteen of them. Their teacher is the pastor, Peter, who teaches them each Saturday when they come to the Compound to receive rice, provided by Dr. and Mrs. Smith. Peter loves them, and has succeeded in teaching them something. They sang very well considering all, and some of them, two old men especially, had voices very sweet and true. We hope some of these have really believed in Jesus. Do not forget the beggars.

There were other things that gave us joy on Sunday School Day, but I must not weary you. We were only sorry that we had not been more faithful with the children, and that they did not know much more, and that there were not more of them present.

I must not omit to tell you that only the week before, some of these very children had taken us to their little mud temple, with its leafroof to see their goddess. What did we see, you ask? We saw a little mud man sitting on a little mud calf, holding a little mud woman at his left side. The three images were whitewashed and decorated with black and red coloring, and had cost the villagers just six teen cents. Only the night before they had been conducted to the temple with a great beating of drums. There was a little light burning and a brass vessel of water containing a stick for the goddess, the little woman, to wash her face and clean her teeth. Presently her food would be brought. Sitting there before the idol we sang and talked with the children of the foolishness of trusting such a help less thing.

Did the children really believe in it? you ask. I think the majority of them, at least, did. One little boy, just a tiny fellow, was quite annoyed at us for going in. "She's washing her face!" he said.

Now let me tell you the fate of this goddess, who they say was born in the water. She will be worshipped until a certain full moon, and then will be carried with a great fuss and beating of drums and cast into a tank. Every year this is repeated by the great middle classes of the people throughout the country.

Now in closing let me ask you to pray for the Sunday Schools and Sunday School teachers throughout India, and especially on the Yellamanchili and Narsapatnam fields.

Wishing you all a very Merry Christmas and a Happy New Year, I am your friend,

ANNIE C. MURRAY.