

# Canadian Missionary Link

PUBLISHED IN THE INTERESTS OF

The Baptist Foreign Missions  
of Canada

FEBRUARY, 1910

## CONTENTS

	PAGE
Directory . . . . .	102
Editorial Notes . . . . .	103
Missionary News . . . . .	104-7
Our Work Abroad . . . . .	108-111
Our Work at Home . . . . .	112-114
Young People's Department . . . . .	115-16

# Canadian Missionary Link.

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

VOL. XXXV.

TORONTO, FEBRUARY, 1910.

No. 6

## WHAT IS WORTH DOING AT ALL IS WORTH DOING WELL.

This motto is meant to apply in this particular case to the manner of conducting the business in our Circle, Committee, or Convention meetings. Some of our societies have businesslike presidents, some businesslike secretaries, some both, some neither. And sad indeed is the case of the last named. The popular defence of the unbusinesslike meeting is, "Oh, well, the spirit of the meeting is the important thing after all." It may be, and no doubt it is, very true that the spirit is the most important thing, but the beauty of it is, that a good spiritual atmosphere and parliamentary procedure are by no means incompatible. In fact, there is no doubt that for many of us the lack of the lesser is anything but conducive to the growth of the greater.

It is only too true that there are many officers of our Mission societies that do not understand thoroughly their rights, privileges and limitations. Where these officers are those who have not had an opportunity to learn the best methods and, in the face of much difficulty, are leading a few here and there is the extension of the Kingdom, we give them all honor and we think unfavorable criticism entirely out of place. But we sometimes find another class of officer, who knows that the motions are not always put to the meeting; sometimes they are not seconded; who does not see the use of reading those long minutes, and who

thinks discussion a waste of time. They say "women are not supposed to be businesslike, anyway,—what is the use of bothering."

In the first place, we would repeat as one of the very best mottoes we know the heading of this article, "What is worth doing at all is worth doing well." And, if for no other reason than that we have put our hands to the plow, let us see to it that every inch of our furrow is ploughed straight. But there is another thing—to those of whom we have just spoken, there will nine times out of ten come a day of reckoning. Misunderstandings will arise; funds will not balance; decisions will be reversed; complaints will be made; jealousies will flourish. And there will be nothing to appeal to and no strong guiding hand at the helm.

We may very well be assured that all these details of parliamentary procedure have some very good reason for their existence, and it will be very much easier to follow the path marked out for us, and so avoid the stumbling blocks, than take the opposite road and learn their "raison d'être" through difficulty and entanglement.

And we need not fear that the spiritual ardor will be dampened. To do all things in decency and order, never "killed" a meeting yet. Mistakes will be made even with our best efforts, but "success does not consist in never making mistakes, but in never making the same mistake twice."

## Missionary News.

During the summer of 1910 a party of Americans will cruise in the Mediterranean to visit American colleges, missions and hospitals in the Near East. They will use the handsome steam yacht "Athena" to visit Macedonia, Turkey, Asia Minor and Syria. Conferences with missionaries are arranged in Constantinople, Smyrna, Beirut and Cairo in Egypt. The party will have sufficient leisure to enjoy the art of Greece, the inspiration of the Holy Land and the Egyptian temples up the Nile. Professor Harlan P. Beach, of Yale, will lead the missionary thought of the whole trip. Before the Missionary Cruise, the group will attend the Edinburgh Conference and the Passion Play at Oberammergau. The itinerary and programme has been planned by a large committee of missionary board secretaries. Membership is by private invitation, which can be arranged through the foreign boards. Mr. Von Ogden Vogt, Trinity Place, Boston, has general charge of the total programme.

It is a long list of evils that follows in the train of opium manufacture and trade. It is a matter for congratulation to the Government of the United States that they have absolutely prohibited the traffic in opium in the Philippine Islands, have made its use in any form a crime, and the possession of it by any person a crime. Would that the British Government would place itself on record in the same way for the abolition of this source of evil.

The Y.M.C.A. has recently opened a branch in Cairo, Egypt. The rules and regulations will be much the same as the Central Y.M.C.A. and the usual activities will be carried on.

The Chinese are beginning to grasp the importance of Home Missions, and the Chinese Congregationalists at San Francisco have in operation at Kirantung Province a flourishing Mission work, with six workers and five schools. This is a move in the right direction and a development of which we hope we shall see more and more.

The plans are maturing for a Christian university in China. The existing schools of higher learning are overcrowded and have a strongly materialistic bias, and so there seems to be a wide opportunity for the new college, where all professors and instructors must be strongly Christian. The probable situation will be Fuchang, an educational and missionary centre with a population of almost two millions.

Russian Stundists held their annual great conference September last, at Astrachanka, South Russia. During the meeting the first Protestant training school for teachers was opened. \$10,000, the cost of building, was raised by the Stundists themselves, and they are now hoping that funds will soon be forthcoming for a much-needed theological seminary.

Rome, the ancient citadel of Roman Catholicism, is said to be sharing in the "open door" movement, and is proving itself more and more friendly to evangelicals. The king himself has more than once received in audience representatives of the Protestant religion. And so the leaven is doing its work.

"Nine years ago, in the Bexer crisis—in China, the test applied applied to native disciples was not any confession or creed but a simpler and more universally applicable one. They drew on the sand a rude image of a cross, and led their prisoners to it, and bade them, as the price of their freedom and immunity from death, to tread on it and trample it under foot. With death and torture facing them if they refused, even in that hour of terror, thousands of men, women and even children would not allow themselves to put a contemptuous foot upon even so rude a symbol of the holy passion of their divine Redeemer; but heroically and unflinchingly died—not as Anglicans or Wesleyans, or Baptists, or Presbyterians; but simply as Christians. It remains to this hour a sacred memory that so great numbers of native disciples so accepted a martyr's death, and won the crown of life."

The Zionist movement among the Jews has taken on new life. Mesopotamia has been spoken of as the new "Land of Promise," and the "chosen people" have turned longing eyes to it for some time. Now, not only have all restrictions to settlement in the Turkish Empire been removed, but the Turkish Government is welcoming Jews with open arms. It looks as if Palestine itself would soon be in the hands of Jews, an "everlasting possession of the Jewish people."

South America is coming to the light, in spite of wars and rumors of wars. In Ecuador there has been a revival with more than forty converts. In Chili, more than a hundred have recently professed Christianity. And, from end to end of the continent, the "Neglected Continent," which has been described as a political volcano with as many craters as there are states, there is a growing spirit of revolt against the domination of the ignorant and corrupt priesthood.

Persia, with the new regime in operation, seems to have a brighter day dawning for Missions. Immediately on the declaration of peace after the recent disturbances, Mohammedan children came flocking to the Mission schools. A Christian college for the higher education of many anxious students is much needed.

The spirit of unrest and discontent with British rule in India is said to be both a hindrance and a help to Mission work. It is easy to see how it might be a hindrance. On the other hand, the native Christians seem to be developing a spirit of enterprise which leads to self-support and self-extension, and must lead to a much stronger native church.

Africa cannot much longer be called the Dark Continent. All Africa, south of the Zambesi, is practically taken up by Mission societies. And yet there remains much land to be possessed. The Soudan is the largest unevangelized Mission field in the world. It is a region as large as the United States, and it is estimated there are 50,000,000 there who have never heard of Christ.

"There is no time to dream, to drift, There is hard work to do, and loads to lift."

The American Board of Commissioners for Foreign Missions, with headquarters at Boston, will this year celebrate the 100th anniversary of their organization. They are laying plans for marking the centennial year with wide extension of their work. They regard it, "not as a destination for safe arrival, but as a junction point from which better facilities may be had for journeying on."

### MISSION STUDY.

In this issue appears a paper on Mission Study Classes, which was read by Miss Lulu M. Smith at the London Convention in November last. It is hoped that the reading of this may lead many leaders to take up the matter of forming classes.

During the last two or three years this systematic study of the Mission history and the Mission problems has grown rapidly in favor, and surely deservedly so. Any school child can recite the heroes of British and Canadian history with accounts of their exploits, and yet very, very many of our Christian young people and older people too, would find it extremely difficult to tell the names of more than half a dozen of the heroes of the Cross, much less describe the service they have rendered. The Mission Study Classes give an opportunity to large numbers to make themselves proficient in this branch of history. They also give an opportunity for careful study of the countries in which we do our Mission work, home and foreign; the religions which Christianity must meet and overcome and the most pressing needs of each field. A general, hazy idea of fields "white unto the harvest" gives place to an intelligent appreciation of the needs of each and to definite knowledge of ways and means by which the needs may be met. Are there not many Circles which will make use of this great opportunity to learn more of the coming of the Kingdom, by forming classes either from their own number or from the B.Y.P.U. and in these classes take advantage of the excellent textbooks which have been prepared on the different countries, our own included.

## MISSION STUDY CLASSES.

Miss Lulu M. Smith.

What is Mission study for? It arouses Missionary interest. We are interested only in the things we know, and we do not know Missions until we have made them a subject of study. The greatest hindrance to the speedy evangelization of the world is the lack of intelligent, permanent and vital missionary interest. Such an interest can be created only by a determined, systematic and thorough educational campaign along missionary lines.

Through Mission study, world-wide information is gained. We should bear in mind that Foreign Mission work alone is carried on among about two-thirds of the entire population of the world. These two-thirds include the least known of all the world's people. Missions among these nations and races contemplate great changes in their moral, social, intellectual religions, and even political conditions. Therefore to study and understand the Missionary movement among these peoples requires an investigation and research into various phases of their life and character which is both broad and fundamental. It necessitates a careful study of a great variety of subjects, geography, history, laws and governments, religions, race characteristics, language and literature, the progress of education, social and industrial questions, medical conditions, international law, and many other subjects. The student of missions must have a vision of the world, and if he is thorough in his study he must investigate a great number of important topics.

Mission study gives an intelligent understanding of the needs of the world, and a corresponding desire to meet these needs, through life service. Many volunteers have come from Mission study classes, and many others have greatly increased their giving. The understanding of the needs intensifies the prayer spirit of the student. He is enabled to pray more intelligently and in consequence more earnestly, and with greater power.

There are four things to be considered before organizing a class, the members, the material used, the leader and the method of conducting the class.

## 1. The Class Members.

These are to be found in the Mission Circle, in the Young People's Society, and in the Sunday School. Children of school age are old enough for a Mission study class and adults are never too old to learn. It would be unwise, however, to put young and old in the same class. The members may be obtained by personal invitation, or by announcement from the pulpit, stating that a class is to be started, and inviting all those interested to remain after the service. The purpose and working of the class might then be presented, and the names of those taken who would care to join such a class. In the Sunday School, a teacher may take her pupils once a week and instruct them in Missions. A circle of friends may form a class. This makes a most successful and enjoyable one. There will be that perfect freedom and sympathy which contributes so materially to the success of any study. A Mission study class leader may be invited to address the Women's Mission Circle or the Young People's Society, and the names of those taken who would care to enroll in a similar class.

The number of members should be limited. Those most experienced in this kind of work say that there should be no more than twelve, while four enthusiastic members may make a most successful class. It is better to have two small classes than one large one. The members should be requested to attend regularly and punctually. Each must own a text-book and all must work.

## 2. The Material to be Used.

Most important of all is the text-book, a copy of which each member must have. The Young People's Missionary Movement publish a great variety of books for study classes. In beginning the class, it is best to choose a book about which the members already know a little. Each book is arranged in eight or ten chapters, one chapter for each week. Some of the books are adapted to younger students. Our Foreign Missionary Secretary, Dr. J. G. Brown, is able to furnish all necessary information concerning these books.

With each text-book there is a Reference Library of from eight to ten



volumes. This library is a valuable addition to the Sunday School library and may be used for reading circles in connection with the Home Department of the Sunday School. Maps, charts, curios and pictures are interesting and if used with care they may be of great value in impressing facts. A good leader will make use of a blackboard or an easel of manilla paper, in making a synopsis of the lesson.

Each member should be on the alert for interesting material for every lesson. In the larger towns and cities, the public libraries will furnish much interesting information to the student who is anxious to learn all there is to know about the topic studied. Every scrap of information bearing on the subject should be brought to the class, read and discussed.

### 3. The Method of Conducting a Class.

A good programme should be prepared by the leader and strictly adhered to. The sessions of an adult class may be an hour and a half long. The leader should open with a short prayer bearing on the special topic for study. A carefully selected portion of Scripture may be read, either at the beginning or close of the session. After a general review of the previous study thirty or forty minutes should be given to the lesson. The leader must remember that there is a difference between teaching and preaching. The latter is a pouring in process, while the former is a drawing out process and requires self-activity on the part of the pupils. For this reason the leader, unless he be a trained teacher, should not know much more than his class. There is a danger that the leader who possesses a vast knowledge of the subject may be so anxious to tell all he knows, that the students cease to exert themselves. The leader's chief anxiety should be not how much information his class are gaining, but what they are doing. He should strive to provide for the class outlets of self-expression. The members may make maps and charts, or bring in short reports. Have an occasional debate. Impersonations, too, add greatly to the interest. For instance, in a study of South America, have one member impersonate a Roman Catholic priest,

another the missionary. These will prepare and carry on a possible conversation between these two. In a study of India have a couple of members enter a discussion that might take place between a Brahmin priest and a Christian Missionary. These impersonations are wonderfully helpful in getting the members to realize the conditions and problems of missionary work.

The small class makes it possible to have each member take some active part in every session, and it is a duty of the leader to assign some special work to each member for the week besides the study of the chapter.

The lesson should close with a short summary. The leader then assigns the next lesson, although this may be done at the beginning of the session. Close the class with a quarter of an hour's intercession. Every member, at the end of three weeks' study, will become an intercessory missionary.

### 4. The Leader.

The leader must have the missionary conviction. He must be on fire for Missions; and he must have sympathy. With sympathy and the missionary conviction he needs few other qualifications. Of course it will be necessary for him to prepare each lesson thoroughly. Helps are published on the text-books, which are a great aid in preparation.

The Mission Study Class idea is comparatively new but wherever it has been carried out, great missionary enthusiasm has followed. The other denominations have already well organized systems of mission study. Let the Baptists not be behind in this good work.

London, Ontario.

One of the most striking evidences of advancement in Japan was seen during the recent jubilee exercises celebrating fifty years of mission work, when numbers of Japanese ladies took part in the programme. They appeared before large, mixed audiences, and gave addresses of the same high level as those given by the men in the course of the same gathering.

## Our Work Abroad.

### MISS MURRAY ON TOUR.

Dear Link:—

On Sept. 22nd, my Biblewoman and I started out to carry the Gospel to the women and children of the towns of Kasimkota and Anakapalle, 12 and 15 miles, respectively, north of Yellamanchili. From our six weeks' experience in those interesting towns I shall cull some items of interest.

In the town of Anakapalle, a great, busy, dusty, noisy, export town, swarming with fat, black merchants and their offspring, the only indication of the wave of sedition which swept it a couple of years ago, was the war cry of those days, "Vande Mataram," written in sprawling letters on the walls of the buildings. Not once did we hear it shouted or spoken, although my Biblewoman and I, in a little one-ox cart, moved freely through the busy streets, my white face amid such surroundings attracting no little attention.

Only once did anyone really try to disconcert us, and that was a thin-bodied, thin-voiced Brahmin court writer, clad in a loin cloth and a sacred thread, and seated at his little desk on his verandah. He called us in an apparently friendly manner, seated us and gave us permission to speak to his sister, but soon came out arrayed in his true colors. His remarks were in keeping with his whole appearance, comparatively polite, but keen and naked in their venom against Christianity.

Obedying the injunction, "neither cast ye your pearls before swine," we arose and left, only to experience a rare victory almost directly in front of his house. For nearly an hour we had great liberty in proclaiming Christ to a crowd composed of Brahmin women, perched on a high verandah, and a number of women carrying water vessels, in this way really reaching many more people than though we had remained on the verandah. The whole of the fifth chapter of Mark, and a number of other passages of Scripture were read in their hearing.

A Brahmin woman bought a copy of the Gospel by Mark., but, refusing to receive it from my hand, had it passed

up to her by a little caste boy. This afforded a beautiful illustration of the mediatory work of Christ and the people seemed impressed as we explained that not only we, but Brahmins, too, are unclean in God's sight, and can only approach Him through His Son Jesus Christ.

One of the most attentive of our hearers was a woman who afterwards followed us and told us she used to live in Cocanada and spoke very gratefully of Miss Simpson's kindness to her at a time when she was sick.

Although we had never worked in Anakapalle before, and did not know the town, yet, in answer to earnest, daily prayers, we were wonderfully led through its streets to strategic points where the women gathered in crowds to hear our message, and also were we led to prepared souls. Here and there we found refreshing traces of the Sunday School work carried on by Mrs. McLeod during her residence in Anakapalle. In one caste quarter we were surprised when a young woman, carrying a baby on her hip, sang a line of a familiar Christian hymn which she had learned in one of our Sunday Schools when a child. In another house we had earnest hearers, who said they had learned about Christ in a little Sunday School which used to be held in front of their house.

The sweepers had remembered more than any others of what they had learned in days gone by and longed for some one to teach them regularly again.

One man, who tried to be "smart" and thought it very clever to interrupt us, to ask how much wages we gave people to become Christians, was quite subdued when we explained that Jesus has said, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be," and again, "The wages of sin is death." He bought a copy of the Gospel by John. We did not forget to pray that he might be blessed in the reading of it.

We regretted that we had not more time to spend with the children with whom the town abounds. When we arrived in the place, one of the great annual Hindu festivals was in progress and wherever we went we saw proces-



sions of schoolboys, dressed in their best and accompanied by their teachers, passing through the streets, singing and playing a kind of game before the shops and well-to-do homes. The children receive presents of sweets, etc., and the teachers have their otherwise small salaries supplemented by gifts of money from the parents of the children at this time. I was told there were eight such primary schools in the town, besides a higher grade school for boys and a large Government Girls' School, with an attendance of 150 girls. While the primary boys' schools are held in very rude places often, yet the British Government provides comfortable school buildings for the girls in the larger towns.

We visited the Girls' School twice and were much interested in all the accomplishments of these little Hindu girls, which, according to Government instructions, are becoming more and more varied. Nature study is being much emphasized and every Government Girls' School has quite a little garden attached where the grains and vegetables in ordinary use are raised in tiny plots. The children write in little books the history of the seeds sown, making entries, with dates, and drawings, of the first appearance of roots, leaves, etc. It must be an interesting and profitable study. In addition to all the ordinary subjects these little girls have beadwork, needlework, wool-work, clay-modelling and even have their little museums. They do very nice maps on canvas in wool and on cotton in different colored threads. The walls of these schools are always decorated with pictures of the King and Queen and with words of welcome to their Government Inspectresses.

I counted it a great privilege to be permitted to speak to these little girls, of my schooldays. They listened so quietly while I told them how I used to fear death, and admitted that they, too, were afraid to die. Then I told them of the death of a little schoolmate of mine, who, when dying, said to her weeping mother, "Don't cry, Mother, Jesus is with me now," and that Jesus has since taken away my fear of death and has promised me and all those who believe in Him, a home in heaven.

The dear children! How we sometimes wish we could devote our whole time to them.

(To be Continued).

## TSUNDRU SURAMMA.

We were in the village of Kaleru. Two of our Bible women and two others from Kaleru were with us. We had visited some of our former friends and found earnest calls awaiting us from new houses. They had become specially interested through Shantamma, our voluntary worker, and one woman especially had given rice for one meal for the hundred or so in our Leper Home in the hot season, and I had not seen her. I must, of course, see her, and she, me. Shantamma spoke there with much power, exposing much of the folly of their own idol worship. They all seemed to acknowledge its foolishness. Then we were called to another and another place. But as we were going, we met Subbamma, the Kamma Christian convert from Wadamuru, the other side of the canal. She said Suramma and some others were waiting in the boat to see us.

Miss Findlay, who was touring with us during the Michaelmas holidays, had remained in the boat that afternoon, so they would probably stay there till I came. But still I must hurry. Suramma was an interesting, bright young widow in whom we had been interested for some two years, and it was very seldom that I had the opportunity of seeing her alone. A young widow has many temptations, and it is not considered proper for her to leave her house at all, though of course the Kamma widows are not at all under the same restrictions as the Brahman widows, who must shave their heads, wear no single article of jewelry and dress in a coarse cloth, which is kept closely folded around their close-shaven heads. Suramma has still her beautiful, shining black hair, wears a pretty, fine white muslin with a tiny border, keeps her one gold necklace and one pair of gold bracelets on her arms. She has no glass bangles on her arms, being without which is the invariable sign of a widow in any caste.

So some of the workers stayed behind and I hurried back to the boat with Subbamma, the elderly widow. As I neared the boat, I heard joyful singing. Suramma and Miss Findlay were entertaining each other in Christian Telugu song. Suramma had learnt many hymns from different ones, some from the Bible women, some from the pastor of Kaleru, who visits that village and

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up to her by a little caste boy. This afforded a beautiful illustration of the mediatory work of Christ and the people seemed impressed as we explained that not only we, but Brahmins, too, are unclean in God's sight, and can only approach Him through His Son Jesus Christ.

One of the most attentive of our hearers was a woman who afterwards followed us and told us she used to live in Cocanada and spoke very gratefully of Miss Simpson's kindness to her at a time when she was sick.

Although we had never worked in Anakapalle before, and did not know the town, yet, in answer to earnest, daily prayers, we were wonderfully led through its streets to strategic points where the women gathered in crowds to hear our message, and also were led to prepared souls. Here and there we found refreshing traces of the Sunday School work carried on by Mrs. McLeod during her residence in Anakapalle. In one caste quarter we were surprised when a young woman, carrying a baby on her hip, sang a line of a familiar Christian hymn which she had learned in one of our Sunday Schools when a child. In another house we had earnest hearers, who said they had learned about Christ in a little Sunday School which used to be held in front of their house.

The sweepers had remembered more than any others of what they had learned in days gone by and longed for some one to teach them regularly again.

One man, who tried to be "smart" and thought it very clever to interrupt us, to ask how much wages we gave people to become Christians, was quite subdued when we explained that Jesus has said, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be," and again, "The wages of sin is death." He bought a copy of the Gospel by John. We did not forget to pray that he might be blessed in the reading of it.

We regretted that we had not more time to spend with the children with whom the town abounds. When we arrived in the place, one of the great annual Hindu festivals was in progress and wherever we went we saw process-

sions of schoolboys, dressed in their best and accompanied by their teachers, passing through the streets, singing and playing a kind of game before the shops and well-to-do homes. The children receive presents of sweets, etc., and the teachers have their otherwise small salaries supplemented by gifts of money from the parents of the children at this time. I was told there were eight such primary schools in the town, besides a higher grade school for boys and a large Government Girls' School, with an attendance of 150 girls. While the primary boys' schools are held in very rude places often, yet the British Government provides comfortable school buildings for the girls in the larger towns.

We visited the Girls' School twice and were much interested in all the accomplishments of these little Hindu girls, which, according to Government instructions, are becoming more and more varied. Nature study is being much emphasized and every Government Girls' School has quite a little garden attached where the grains and vegetables in ordinary use are raised in tiny plots. The children write in little books the history of the seeds sown, making entries, with dates, and drawings, of the first appearance of roots, leaves, etc. It must be an interesting and profitable study. In addition to all the ordinary subjects these little girls have beadwork, needlework, wool-work, clay-modelling and even have their little museums. They do very nice maps on canvas in wool and on cotton in different colored threads. The walls of these schools are always decorated with pictures of the King and Queen and with words of welcome to their Government Inspectresses.

I counted it a great privilege to be permitted to speak to these little girls, of my schooldays. They listened so quietly while I told them how I used to fear death, and admitted that they, too, were afraid to die. Then I told them of the death of a little schoolmate of mine, who, when dying, said to her weeping mother, "Don't cry, Mother, Jesus is with me now," and that Jesus has since taken away my fear of death and has promised me and all those who believe in Him, a home in heaven.

The dear children! How we sometimes wish we could devote our whole time to them.

(To be Continued).

## TSUNDRU SURAMMA.

We were in the village of Kaleru. Two of our Bible women and two others from Kaleru were with us. We had visited some of our former friends and found earnest calls awaiting us from new houses. They had become specially interested through Shantamma, our voluntary worker, and one woman especially had given rice for one meal for the hundred or so in our Leper Home in the hot season, and I had not seen her. I must, of course, see her, and she, me. Shantamma spoke there with much power, exposing much of the folly of their own idol worship. They all seemed to acknowledge its foolishness. Then we were called to another and another place. But as we were going, we met Subamma, the Kamma Christian convert from Wadamuru, the other side of the canal. She said Suramma and some others were waiting in the boat to see us.

Miss Findlay, who was touring with us during the Michaelmas holidays, had remained in the boat that afternoon, so they would probably stay there till I came. But still I must hurry. Suramma was an interesting, bright young widow in whom we had been interested for some two years, and it was very seldom that I had the opportunity of seeing her alone. A young widow has many temptations, and it is not considered proper for her to leave her house at all, though of course the Kamma widows are not at all under the same restrictions as the Brahman widows, who must shave their heads, wear no single article of jewelry and dress in a coarse cloth, which is kept closely folded around their close-shaven heads. Suramma has still her beautiful, shining black hair, wears a pretty, fine white muslin with a tiny border, keeps her one gold necklace and one pair of gold bracelets on her arms. She has no glass bangles on her arms, being without which is the invariable sign of a widow in any caste.

So some of the workers stayed behind and I hurried back to the boat with Subamma, the elderly widow. As I neared the boat, I heard joyful singing. Suramma and Miss Findlay were entertaining each other in Christian Telugu song. Suramma had learnt many hymns from different ones, some from the Bible women, some from the pastor of Kaleru, who visits that village and

talks to the women as well as the men, (indeed, Mr. Stillwell himself had preached to an audience of women sometimes, there), and some from Amwamma, our little blind girl, who learns so readily and also teaches others, who reward her with clothes, or other presents. Of course, we were very glad to see each other. We had recently been studying the story of Philip and the Ethiopian, and I had the picture of them with me. So I told Suramma the story of how Philip was preaching to so many in Samaria, and yet, when he heard the call to go into the desert, he went without hesitation and found it was for the conversion of that one man. She applied the story at once by saying I had left all those in Kaleru so that I could come to her. Some women who had come with her, left just then, so we only had Subhamma and Suramma to talk to. We think she has long been believing. She was only hesitating about baptism. So I pressed home to her the duty of baptism, referred again to the Ethiopian, who was ready as soon as he believed. She said there was only one hindrance in the way, and that was concerning her one daughter, who is now about ten years old. None of her caste people would ask for the daughter if she became a baptized Christian. I asked her if she would want to give her daughter to a heathen any way; would she not rather she married a Christian? I asked her, if her people should cast her out, would she have the means of living, and she said yes, she had property in her own right which belonged to her only and her little girl. I said we would hope in time to find a husband for her daughter. Well, we talked a long, long time, and before we had finished, the other workers had come, and the pastor, so we talked together with closed shutters, for Suramma was afraid of many people seeing her away from her home. The two women sang many hymns and paraphrases of Scripture, and seemed to enjoy the singing of them so much. It was dusk when they left, saying they would come together to Ramachandrapuram, and she would be baptized there. We had much prayer on the matter, and as I was down the canal seeing some other villages for a few days, I returned to Kaleru and found that Suramma was ready to be baptized right there, by the pastor. We called some of the other

elders of the church and had another meeting in the boat, where all had the opportunity of questioning her concerning her faith in Christ. She gave such clear, bright testimony, and there in the quiet evening, just as the sun had disappeared, leaving a beautiful sunset glow behind, Suramma put on Christ by baptism. Only those at the boat saw the baptism, but we think there was rejoicing among the angels over the lost one found. On changing her garments, she came to me with her eyes shining with a new bright light, saying: "It is over now, I am your child." "No, the Father's child or the Lord's child," I said. "Yes," she said, "and you, every one, prayed for me, too, in the meeting. I am so glad."

The next day we saw her in her village, and she seemed so happy, though as yet her neighbors do not know she is baptized. It will come out gradually, she said, as the news of Subbamma's baptism did, and they will then think it is too late to make a fuss.

And so Suramma, and her little girl, who now attends the Hindu village school, would be glad of an interest in our prayers.

Our other caste converts are a very great encouragement to us, as they testify according to their ability and in their different villages, and several others are considering the question of baptism. They all need our prayers.

Oh, if there were only hundreds of Christians, such as these, who, in their own homes, could be loyal to Christ, could show there by their good lives, holy conversation and pure walk, what it means to be a Christian, the leaven would soon spread and India might soon be Christian!

Those who must be taken out of their natural surroundings, and put elsewhere, are like exotic plants. They need much nursing and tending and care, and even then may not flourish as they might in their natural soil.

But there are exotics that must be cared for that are not allowed to grow in their own soil, and our duty is to nourish them. We must be all things to all men before we win India for Christ.

S. I. HATCH.

Ramachandrapuram.

### A VISIT TO SOME "SHUT-INS."

The word "shut-ins" may call up to some minds a picture of invalids who have been laid aside for months either in home or hospital, or else of those who by reason of years are unable to go beyond the house. But the "shut-ins" of which I wish to tell you are neither invalids nor aged people. The first is a bright young woman who welcomes us most heartily. She is expecting us, and as we turn into the narrow street where her home is, the children that are set out to watch, raise the cry that we are approaching. We are taken right through the house (a most unusual thing), and are seated on the back verandah. M. Mary, our Pastor's wife, has visited this house regularly for about eight years, and this young woman, who is a secret disciple, is the fruit of her labor.

As a child, N—, studied in a Caste Girls' School and there was taught the Bible, but, as she says, the words did not sink into her heart. But after many days, when again she heard the Word she was a prepared soil in which the seed soon sprang up. She loves the Bible and each day she has her quiet hour when she goes apart to spend the time with her Lord. Her husband is opposed to her having any Christian books around and has torn up more than one of her precious treasures. Her constant prayer is for her husband, that his heart may be changed and that he may come to know Christ, so that theirs will be a Christian home. How she longs to go to church. As she says, "Oh, if I could just once meet with God's people, and stand with them to sing His praises, and join with them in prayer." But that cannot be for this zenana woman who must stay behind the purdah. But in order that she may have some of the joy of the Lord's house, Mary goes to her every Sunday afternoon and gives her what she can of the morning sermon. She says to Mary: "You must remember every word that is said, and tell them all to me." Several others

gather in and there is a little Christian service right in the midst of heathenism and can we doubt that the Master draws near and is truly One in their midst?

N— truly loves to have the Word explained to her. It is a joy to teach her, for she is like a thirsty soul, drinking in every word. On this particular afternoon my talk had been especially for the women she had invited in to hear the "good words," and as we finished she said: "Won't you please read something for me?" When asked what she would like, she said, "Please, read the 103rd Psalm and have prayer."

She has asked us all to pray for her husband and she believes that the answer must soon come, but as it is still delayed, she sometimes asks, "Are you all really praying? Surely God will answer our united prayers." May I ask that all who read this will join with her in definite prayer for this one who still seems so indifferent, so hard, and so opposed to Christianity?

From here we go down the street about a block, to visit G—, who is also a secret disciple, and one who, when possible, goes to the little Sunday afternoon services. She has heard we are coming and has set a little boy out in the street to say that we cannot go in the front of the house, as the men are at home, so we are conducted away around through another person's yard, to the back of the house, up a narrow passage and into a stuffy little store-room piled high with grain bags. Here in this secluded spot we open the Word and explain a passage to one who longs for comfort, and whose only refuge is in the Lord. She has a great sorrow in her life and as we commit her case to the Lord in prayer, we feel Him near and praise Him for this one who has learned to call on Him. Please remember her in prayer, also several others who have asked prayer for themselves and their families.

LIDA PRATT.

Cocanada.

## Our Work at Home.

Though we have had Crusade movements for two years, it is not time to say adieu to them yet. Lest we forget, here is something to refresh our memories.

### IN CLARKSVILLE CIRCLE.

The members of the missionary circle came together very promptly on the afternoon of their monthly meeting. Their faces showed an unusual degree of interest. Each woman seemed to realize that she was doing business for the King.

The reason for their eagerness dated back to the preceding meeting, at which time a stirring letter had been received from their State Secretary. The closing paragraph had read as follows: "I note that your circle reports twenty members out of a church membership of one hundred and five resident women and girls. I believe that you can, at least, double your membership by earnest prayer and persistent effort. I enclose leaflets outlining the plan recommended by the Woman's Baptist Foreign Missionary Society of the West. This plan may not be the wisest one for your society. You may be able to devise a better one. At all events, will you not try in some way to enlist the uninterested women? Do it for the sake of your circle, for the sake of the women themselves, and for the sake of the Master's work. We aim to secure five hundred new members in our State this year. Will you not help us? Remember that prayer and pains through faith in Jesus Christ can do anything."

This letter had been followed by a spirited discussion. In the first place, some one had said that she did not believe they had one hundred and five resident women and girls, but the circle secretary had assured her that she had counted them herself and the figures were correct. Some one else had spoken of the large number of schoolgirls who could not be expected to attend the afternoon meetings. This remark had brought on the question: "What is being done for these girls missionary-wise?" It was Mrs. Lovejoy, the president, who had answered: "We are doing absolutely nothing. This matter has been on my heart for a long time."

Finally, after further consideration, the president had appointed a committee of three to confer and present plans at the next meeting for increasing the membership. She had also chosen a committee to consider the subject of organizing a Young Woman's Circle. She had requested them all to make these matters a subject of daily prayer.

The eventful day had come. The attendance was large. Mrs. Lovejoy's prayer was so full of love and simple faith and the desire to do all that God would have them, that all hearts were moved. It was time for the reports. Mrs. Willing-worker, as chairman of the Membership Committee, responded: "We have investigated three plans, but the one we recommend for your adoption is the suggestion found in the Membership Crusade leaflets. We ask that first of all definite, specific prayer be offered that each member may be willing and glad to share in this work; that each one may be given the right one to whom she should go; that all of us may have a desire to do, courage to go, and love to win. The names of the non-members (we have the list) shall then be divided among the members, until every one is taken, the secretary making a note of the member taking each name. Then let us go forth in His name to strengthen His work. But our task will not be done when we have won their consent to become members or secured their membership dues. We must go after our new members and bring them to our meetings until the habit of coming has been established. Let us take for our circle the motto of our State Secretary: 'Prayer and pains, through faith in Jesus Christ, can do anything.'" Mrs. Willing-worker spoke with earnestness, and the recommendation was adopted without a dissenting voice.

Miss Bright reported for the committee on Young Woman's work: "We have interviewed the girls personally, as far as possible, and fifteen have promised to become members if a society is organized. Mrs. Merryweather has consented to become their leader, and if this society approves we will meet next Friday to organize." There was no question about the consent of the missionary circle, and the organiza-



tion of a Young Woman's Missionary Society was assured.

The next few weeks were busy ones for the women of the Clarksville missionary circle, for they set themselves earnestly to the work before them. Of course, they met with discouragements. The woman who "had not time;" the woman who did not "believe in missions;" the woman who thought that "charity begins at home" were all there, just as they are in your church. But there were happy surprises too. One timid little woman had only been waiting for some one to invite her and call for her; another thought that because she was poor and old and could give little and do less, she would not be wanted; a shut-in, who had grown bitter and self-centred because of her affliction, was led to see that even she could have a part in the world-wide work through her prayers and her gifts. Mrs. Lovejoy had Mrs. Daniels on her list. Mrs. Daniels would gladly pay her dues, but though she longed to go to the meetings, she felt that until the little folks were older, Mother's place was with them. Mrs. Lovejoy was disappointed. How she wished they might have this bright, attractive little woman in their meetings! It was Margaret Lovejoy who solved the problem by asking, "Oh, Mother, do you suppose Mrs. Daniels would let me take care of the children the afternoon of the missionary meeting?"

Thus the work went forward. On her knees each woman laid the matter before her Lord, and from the secret of His presence she went forth to win recruits for His work.

"No use to invite women to come to our meetings unless we can give them something worth coming for," quoth the chairman of the Programme Committee. Forthwith she sent to the Literature Department at headquarters for books, maps, charts, pictures and leaflets, and before the Clarksville circle realized what was being done, they were launched out on the United Study of Missions. In this work also the workers advanced upon their knees, and prayer and preparation went hand in hand.

Come with me to the Clarksville missionary meeting three months later. Fifty women have come together to study and pray. Forty-five are now members. The business meeting is

conducted with despatch, the programme well prepared and full of life, the prayers earnest and direct, and the spirit one of hearty good-fellowship. The circle has taken as its aim: "One new member a month."

And shall we accompany Mrs. Lovejoy to the third meeting of the Young Woman's Missionary Society? Mrs. Merryweather will tell you of their plan: "The entire membership is divided into four groups. Each group serves one month in rotation as membership, programme, social and literature committee. Each group seeks to excel in each phase of the work. In this way the girls all have something definite to do and are trained along all the lines of our various activities. The membership contest is nearly even so far. The first month's committee secured three, the next four, and this month we have three. We now have twenty-five members, and the girls are constantly on the lookout for new members."

Mrs. Lovejoy's eyes filled with tears as she repeated softly, "Prayer and pains, through faith in Jesus Christ, can do anything."—The Helping Hand.

### CIRCLE REPORTS.

Meaford.—The annual thank-offering meeting of the Women's Mission Circle was held in the church on the evening of Nov. 24th, 1909. The public were invited and there was a good attendance. Papers were read on Home and Foreign Missions by Mrs. Long; on Granue-Ligne and Western Missions by Mrs. Sinclair. The thank-offering bags were then opened and the texts read. Collection amounted to \$12.45.

NELLIE PRATT,  
Secretary.

Strathroy.—The Mission Circle of the Strathroy Baptist Church held their annual Thanksgiving on the 26th of November. We were privileged to have with us Miss Corning, who gave us a very inspiring address, which was listened to with deep interest. Our offering amounted to \$20.74. On the 16th December, we again enjoyed an address from Miss Baskerville. In our regular November meeting the Circle made Mrs. Priest a life member for Foreign Missions. The Circle takes great pleasure in doing this as Mrs. Priest

served over seven years on the Telugu field. At this meeting Mrs. Murphy, our delegate to the London Convention, gave an excellent report. Our meetings are generally well attended, new members being added from time to time, and we feel a deep interest is taken in the meetings.

MARY E. CAMPBELL,  
Secretary.

### TREASURER'S REPORT

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

Receipts from Dec. 16th, 1909, to Jan. 15th, 1910 (inclusive).

##### GENERAL ACCOUNT.

###### FROM CIRCLES.

Brooke (Thank-offering), \$2.00; York Mills (Thank-offering), \$12.00; Chesley, \$10.20; Toronto, Bloor St. (\$77.50 Thank-offering), \$123.20; Toronto, Century Church, \$10.32; Toronto, Bloor St. Young Ladies' Aux., Thank-offering, \$6.25; Collingwood, \$10.00; Haldimand, Thank-offering, \$3.00; Meaford, (\$6.20 Thank-offering), \$8.25; Toronto, Ossington Avenue, \$10.00; Chatham, William St. Y. W. Aux., \$5.00; Gilmour Memorial, Thank-offering, \$13.59; Toronto, Elim, for Leper Venkamma, \$9.00; DeCewsville, \$2.00; Petrolia, \$6.75; Boston, \$2.50; Bethel, (\$4.00 Thank-offering), \$7.00; Brantford, Calvary Ch., (\$7.50 Thank-offering), \$17.50; Fort William (\$3.20 Thank-offering), \$8.20; Chatham, Central, \$4.00; Peterboro, Murray St. (\$9.72 Thank-offering), \$24.47; Simcoe (in memory of late Mrs. N. Challen, for Cocanada Biblewoman), \$17.00; Beechville, \$1.10; York Mills, \$9.00; Hamilton Victoria Avenue, \$7.05; Toronto, Century Ch., \$7.25; Port Arthur, \$14.50; Toronto, Western Ch., special offering, \$22.00; London, Talbot St., \$28.05; London, South, (\$5.85 Thank-offering), \$11.10; Toronto, Elim, for Leper Venkamma, \$8.00; Plympton, \$10.00; Barrie (\$6 Thank-offering), \$11.30; London, Talbot St., Life Membership fee, \$25.00; Guelph, \$6.62; Toronto, College St., \$28.68; Port Elgin, for G. Immanuel, \$4.25; New Sarum, \$3.15; St. Thomas, \$14.47; Wilkesport, \$2.10; Brantford, Immanuel Ch., \$12.00; Lakeshore Calvary, Thank-offering, \$17.25; Sparta, (\$8.15 Thank-offering),

\$9.91; Bothwell, \$2.60; Toronto, Century Ch., \$18.30; Hespeler (\$11.50 Thank-offering), \$22.50; Colchester, \$3.90; Toronto, Waverley Rd., \$6.67; Colborne, Thank-offering, \$3.35; Daywood, Thank-offering, \$4.00; Hamilton, Wentworth St., \$5.50; Jaffa, \$3.00; Toronto, Walmer Road, \$23.90; Parry Sound, \$3.00; Strathroy, Life Membership for Mrs. H. C. Priest, \$25.00; Strathroy, \$6.50; Woodstock, Oxford St., \$7.00; Toronto, Parliament St., (\$15.80 Thank-offering, \$5 for Narsapatnam Bungalow), \$27.41; Toronto, Jarvis St. (\$5 Thank-offering), \$76.67; Cranage, \$2.00. Total, \$805.71.

##### EMERGENCY FUND.

Wyoming, \$1.00; London, Talbot St., \$3.50; Total, \$4.50.

##### FROM BANDS.

Ingersoll, \$1.50; Ingersoll, for Mahalashini, \$4.00; Boston, 5.00; Waterford (\$5 for Appana), \$30; Victoria, for V. Rachamma, \$10.00. Total, \$50.50.

##### FROM SUNDRIES.

"A Friend," for N. Isaac, \$17.00; "Friends to the Mission," \$5.40; Toronto, Bloor St., special offering from women of church, \$43.27; Hamilton, James St., Junior B.Y.P.U., for T. Anandamma, \$12.00; interest on deposit, \$7.76; investment, Miss Schman's gift, \$8.75; investment, Miss Davies' gift, \$10.00; Georgetown, B.Y.P.U. for T. Dennama, \$2.00; Mrs. R. W. Elliot (\$100 for Dr. Hulet, \$100 for Miss Corning), \$200. Total, \$306.18.

Total receipts during month, \$1,166.89.

##### DISBURSEMENTS.

By General Treasurer, on estimates for India, \$981.75; furlough allowance, \$100.00; extra (from Toronto, Elim M. C. for Leper Venkamma), \$9.00. Total, \$1,090.75.

##### EXPENSE ACCOUNT.

For 12 extra pages in Link, \$45.00; 350 Convention programmes, \$3.75. Total, \$48.75.

Total disbursements during month, \$1,139.50.

Total receipts since Oct. 20th, 1909, \$3,225.12.

Total disbursements since Oct. 20th, 1909, \$2,957.40.

29 Havelock street, Toronto.

ADA M. C. ROBERTSON,  
Treasurer.

## Young People's Department.

### JACK HORNER'S PIE.

Little Jack Horner sat in a corner  
Eating a very queer pie;  
He saw in a trice it held everything  
nice  
From lands where the mission fields  
lie.

From Ceylon came spice, and from  
China the rice,  
And bananas from Africa's highlands;  
There were nutmegs and cloves from  
Borneo's groves,  
And yams from the South Sea  
Islands.

There were nuts from Brazil all the  
corners to fill,  
And sugar and sago from Siam,  
And from Turkey a fig that was really  
so big  
Jack's mouth thought, "It's larger  
than I am."

There were pomegranates fair grown in  
Persia's soft air,  
And tortillas from Mexico found  
there;  
And there did appear grapes and grains  
from Korea,  
And the various fruits that abound  
there.

A Syrian date did not turn up too late,  
Nor did he for tea to Japan go;  
Tamarinds were not few, there were  
oranges too,  
And from India many a mango.

"Now," thought little Jack, "what  
shall I send back  
To these lands, for their presents to  
me?  
The Bible, indeed, is what they all  
need,  
So that shall go over the sea."  
—Over Sea and Land.

### A MOONLIGHT PARTY.

Dear Mission Band Boys and Girls:—  
Do you not want to go with me to a  
moonlight party? When the hot sun  
goes down and the bright, bright moon  
comes up, India is really beautiful.

But about this party. Perhaps you already know that over in our Compound yard we have a school and behind it,

guarded by a high wall, are the play ground and dormitories of our girls, of whom there are over eighty at present. During the day, Miss Pratt has sent them word that in the evening she will give them a treat in honor of her birthday.

It is evening now, so let us go. The girls have brought out all the mats on which they sleep, and spread them on the ground. Then they have seated themselves on these, three rows opposite to three rows, leaving an aisle between. Across the end benches are placed for us. As we entered they all rose and in English wished our Missionary many happy returns of the day. This was followed by one or two hymns. Having said a few words to them, Miss Pratt proceeded to distribute the treat of candy and plantains—small bananas. While this was in progress a curious object came rushing across the playground towards us. It looked somewhat like a little elephant. What could it be? All of a sudden it dropped down on one of the mats and went to sleep. But when some plantains were put in front of its mouth they disappeared wonderfully quick. Pretty soon it got up and after rushing at several of us, raced off to the sleeping rooms.

Then two girls with hanging hair, whitened faces, and all dressed up, came on the scene and went through some funny play. One wee girlie took the centre, and while the others clapped the music, she gave us a series of most graceful exercises. A group of older girls sang two songs in English which might puzzle some of you to understand. Who are these two? One seems to be an old woman and the other her son for whom she is seeking a wife. A couple of beggars next appear upon the scene. And thus they would like to keep on singing, dressing up and playing parts of which they are as fond as Canadian boys and girls. With many salaams we take our leave.

The everyday routine of our girls is a busy one, leaving but little time for fun. On special occasions such as these, and often on moonlight nights the monotony is broken by a real jolly play-time.

Cocanada.

IDA J. RYENSE.

### MOHAMMED.

"Who was he?" some of our boys and girls are asking. He was born at Mecca, a town in Arabia, in the year 571. As he was left an orphan when six years old, his grandfather and uncles took care of him until he was able to work, when he became a shepherd. When he grew up to be a man he married a rich widow named Khadija. She loved him very much. At forty years of age he began to tell of strange dreams or visions that he had, calling him to be an apostle of the Lord. Arabia had three different religions at that time, heathenism, Judaism and Christianity. Sacred stones were worshipped by the heathen, also the sun, moon and stars. Temples and priests were all around Mohammed's home. A few Christians had sought refuge from persecution in that land. The Jews were the most influential part of the population as they could read and write, while the Arabs could not, so they called the Jews, "the people of the book." When Mohammed wanted to get the people to follow him he had a book made up called the Koran, and said it had come down from God and from the angel Gabriel to him. His followers had to pray often, give alms to all who needed help, fast many days, and, if possible, make a pilgrimage to Mecca. Five times a day every true Mohammedan will throw himself on the ground and shout his prayers aloud. They believe there is only one God and that Mohammed comes next to him. They make no room in their hearts for Jesus Christ. Their daily lives are often very wicked. One of them said to a Christian, "Our clothes are wide, easy, flowing; so is our religion. We can steal, lie and sin as much as we choose and still believe that our prophet Mohammed will make it all right when we die. Your clothes are like your religion, tight-fitting, narrow and restraining." Root. E. Speer has visited many heathen lands, and he says: "Mohammedanism is held by many who live under its shadow to be the most degraded religion, morally, in the world." The Koran has very little comfort for women and children. Mohammed loved strong warriors better, who could use their swords freely. "Believe or die!" was the way many of his converts were made. Their wives and mothers are not loved and respected as in our homes.

Slavery is upheld and practised by them in every land where it is not forbidden by law. The followers of Mohammed are increasing in number and strength. Missionaries are working among them in many lands, but find them very hard to win for Jesus Christ. Let us pray for the many millions of Mohammed's followers and for the Missionaries who are trying to teach them about the Saviour.

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"Is it nothing to you, oh ye Christian,  
That millions in dark heathen lands,  
Are dying each day without Jesus,  
Without seeing His outstretched hands,  
Without seeing His face full of pity,  
And full of such wonderful love,  
Without hearing His voice low and  
tender,  
Saying, 'Come to thy Father above'?"

"Is it nothing to you, when your Mas-  
ter  
Said, 'Go into all the world,  
And preach to every creature  
The tale of thy risen Lord?  
Do you think that the page that is  
yours,  
In the Book of Life, will be clear.  
When you let your poor brothers and  
sisters,  
Die sadly in darkness and fear?"

"Oh! let us be up and doing,  
With a heart for any fight,  
And march with our face turned for-  
ward,  
And strive with our might for the  
right.  
Let us do all we can that the Gospel  
May be sent to all the dark lands,  
Till the beautiful story of Jesus  
Is proclaimed on every strand.

"Then when we stand in the Judg-  
ment,  
Before the throne of God,  
When our poor tired, weary bodies,  
Are resting beneath the sod,  
We may see among those that surround  
us,  
Some face most exceeding bright,  
That belonged to a poor heathen bro-  
ther,  
Whom we have brought to the light.  
M. MUIR.  
Montreal, Que.