



Canadian Missionary Link

Published in the interests of the Baptist Foreign Missions of Canada.

Vol. XXX.

TORONTO, NOVEMBER, 1914

No. 3

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A Morning Prayer.

Let me to-day do something that shall
take
A little sadness from the world's vast
store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe
or friend ;
Nor would I pass unseeing, worthy
need,
Or sin by silence where I should
defend.

However meager is my worldly wealth
Let me give something that shall aid
my kind,
A word of courage or a thought of
health,
Dropped as I pass for troubled hearts
to find.

Let me to-night look back across the
space
Twixt dawn and dark, and to my con-
science say,
Because of some good act to boast or
man,
'The world is better that I lived to-day.'

ELLA WHEELER WILCOX—
The Indian Witness.

Clark Hall

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EDITORIAL.

The Day of Sacrifice is upon us. Belgium has laid herself upon the altar of the world's welfare, and we all, personally, owe more to her faithfulness and valor than we can estimate. Women are giving their men, and men are giving their lives. Daily the great struggle waxes tense and awful. Europe is making colossal sacrifices. Even "heathen" India (isn't it about time we stopped using that word for our fellow-subjects?) springs to the front, and will not be denied her share of sacrificial service. She is giving her princes, her men, her private and personal fortunes, and even her jewels for the Empire.

War is an appalling tragedy. Nothing can ever make up to us for the precious lives that are being laid down for us over there. Can anything comfort us for the devastation of our most sacred places—our ancient and historic and beautiful altars, and our homes; or for the sighs and tears and groans of the widowed, the fatherless, the desolate? It is OUR burden, for "God hath made of one blood all nations of men," and if we believed it before, we feel it now.

Yes, war is indeed an unspeakable tragedy. We have no words left to express our horror. We used them all carelessly up long ago in speaking of minor evils, trifling inconveniences—"dreadful" thunder, "awful" heat—and we feel that the same words won't do for what has overtaken us now.

But even such a horrible thing as war has called into action the noblest impulses of which humanity is capable, and we can never cease to thank God

for the display of the spirit of sacrifice which our eyes have seen. I read in my paper to-day from the seat of war—

"Lots were drawn by four officers," says The Daily News' Ostend correspondent, "to decide who should remain in command of Fort St. Marie, northwest of Antwerp, the officer thus chosen being sworn to fight to the death.

"The lot fell on a married man with a family. An unmarried officer immediately offered to take his place, and the officer who originally was chosen reluctantly accepted. The three officers then retired, bidding a touching farewell to their comrade who remained behind."

"Greater love hath no man than this," said our Lord, who knows the heart of man. And that high spirit glorifies even this heart-breaking struggle, and turns our hearts God-ward as we feel our blood quicken and our hearts burn with a longing to share, somehow, with such noble spirits the pain and—the sacrifice. While the spirit is upon our Empire and upon our nation let us open our hearts wide to the Spirit of God, and ask Him to open our eyes that we may see where "the Son of God goes forth to war," and to lead our feet and hearts to "follow in His train;" for our Captain is leading a great campaign against the arch-enemy abroad in the world. Our battlefields are India and Bolivia. And a critical period is upon us now. Funds are low, reinforcements are needed.

Does the war in Europe paralyze the will and effort of the nations engaged? Does the great crisis that is upon them strike them helpless with discouragement?

ment and dread? Not so. Far, indeed, from it! They are roused to unprecedented energy, to heroic courage, passionate daring and hope and—the accompanying and inevitable sacrifice. Nothing is to be kept back that can in any way at this time serve the nation. Is it money? men? lives?—poured out lavishly they will be on the altar of country-love.

And in our holy warfare against the forces of evil in India and in Bolivia—does our debt in the treasury discourage us? Does the cry of “hard times” weaken us? Shall we give up fighting, then, and wring our hands in helpless dismay, saying, “Who is sufficient for these things?”—and stop there, forgetting how Paul said, “I can do ALL THINGS through Christ which strengtheneth me.”

No, indeed! Far from it! The crisis demands the best effort of every big and little one of us. The need over there in India and Bolivia is great, the opportunity grows. The need should rouse us, the opportunity inspire us, the danger in the air should brace us, while the love of Christ constrains us, to give, and pray, and work with all our might, as we never did before, just because there is a crisis, because the need is great, because without our sacrifices the work cannot go on, because God is waiting to be gracious and waiting for us to be willing in the day of His power. Let us be of good courage and good cheer. He has overcome the world.

Speak courageously to the people. If you fear that your church or your circle cannot do as well next year as it did this, do not cherish the thought for one moment (much less admit it to others), or it will turn traitor and become a grand excuse for your not trying to do better than last year. “As a man thinks, so is he.” Make up your mind to greater sacrifice this year. Say that you can and preach sermons to your neighbors from the same text. Let us

thank God for a great need, that we may search diligently and find out what our God-given powers are. What a wonderful experience it will be for some of us quiet, thinking ones to find that we can do things when a big and pressing need finds us!

We don't need money—we have that. We only need the will to give it. We need to pray. We have the gift. We need to learn how to exercise it. You have no great sums to give? You cannot do great things? You cannot go to the front? Then stand by. Be instant, in season and out of season. Give no place to discouragement.

“To doubt would be disloyalty. To falter (now) would be sin.” Speak cheerfully. Encourage people, inspire them by your cheerful, trustful, energetic and active spirit.

“WE CAN, IF WE WILL.”

Why not WILL, then?

Let us learn the great joy of sacrifice—learn it deeply, giving greatly, until we know something of the Christ-joy.

Send your soldiers back to the front this fall—for Mr. and Mrs. Corey of Nova Scotia, Dr. Marjorie Cameron and Miss McLaurin are going to India if the Lord will, and Miss McLeod is already gone—with words of cheer and good courage ringing in their ears, and assurances of your strong and loving co-operation heartening them. “In the world ye have tribulation; but be of good cheer. I have overcome the world.” Shall they of Belgium, France and Britain, our own Canadians, and those of India, by their courage, valor and sacrifice in their cause, shame us in ours?

“The Son of God goes forth to war,
A kingly crown to gain.

His blood red banner streams afar.

WHO FOLLOWS IN HIS TRAIN?

K. S. McLAURIN.

HOME AGAIN

In resuming her duties with the LINK, the Editor wishes to greet the readers and friends of the paper. The year of absence was long in prospect, and, in many respects, is long in retrospect; but we are glad to know that throughout that time the paper has been well supported by the constituency, and we are grateful to Miss McLaurin for her excellent wielding of the Editor's pen, and to Miss Moyle for her capable management of the business end of the paper. It is very pleasant indeed to come home to find everything in smooth-running order and no "loose ends" to catch up.

The year spent in Europe has been a very delightful one in every way. The first and major portion of the time was spent in Germany, and in learning to know, and in many ways to admire, that country, as one probably never could again. The announcement of war found us in France—not in Germany, as was first thought. We made our way to England and protection as quickly as possible, but our view of the mobilization in France, of the calm determination of the men and of the sorrow-stricken preparation of the women; our trip with the troops through Belgium, all hurrying to Antwerp to answer the sudden call, full of suppressed excitement, but with eagerness clearly shown,—and then, during two months' stay in Great Britain, our opportunity to see, study and admire the calmness, the courage, the sacrifice of the British people; all this has made us realize this terrible catastrophe as we could never have done if we had not been so close to it. It looms so large in our horizon that one feels it obscures everything else. One thing stands out very clearly: whoever may be the victor, we are glad to be British. To see the young men and the older men, rich and poor, learned and unlearned, answering the need of the nation, almost with gladness but always with seriousness; to see the women never hesitating, never drawing back, never denying, but bidding Godspeed, and giving themselves to helpful work; to hear high and low, as we have done, the professor, the doctor, the soldier, the railway porter, the shopkeeper, the clerk, say and say with a full realization of what they must pay for saying and believing it, "We could do nothing else, for our honor's sake." All this,

with much more, makes us glad to count ourselves British. May Canada's men and Canada's women prove themselves equally able to stand the testing-time that is upon us, and prove themselves worthy to be named as British.

But, before you can read this, Miss McLaurin, accompanied by Dr. Marjorie Cameron, will be on her return trip to India. The readers of the LINK who have known Miss McLaurin for years, and who know her better now, will not forget her nor her companion in their trip, beset just now with unusual peril and anxiety, and all of us will anxiously await news of her safe arrival.

LET US BE KIND

W. L. Childress.

Let us be kind;
The way is long and lonely,
And human hearts are asking for this
blessing only—
That we be kind.

We cannot know the grief that men may
borrow;
We cannot see the souls storm-swept by
sorrow;
But love can shine upon the way to-day,
to-morrow—
Let us be kind.

Let us be kind.
Around the world the tears of time are
falling;
And for the loved and lost these human
hearts are calling—

Let us be kind.
To age and youth let gracious words be
spoken;
Upon the wheel of pain so many weary
lives are broken;
We live in vain who give no tender
token—
Let us be kind.

Let us be kind.
The sunset tints will soon be in the
west;
Too late the flowers are laid then on
the quiet breast—

Let us be kind.
And when the angel guides have sought
and found us,
Their hands shall link the broken ties
of earth that bound us,
And heaven and home shall brighten all
around us—

Let us be kind.
—Religious Telescope.

DR. MARJORIE CAMERON

Our New Medical Missionary.

Dr. Cameron was born at Leeds, Quebec, where she lived until she was 17 years of age, at which time the family moved West.

She was educated at Inverness Academy, Quebec, where she received the Associate in Arts Certificate. Later, she entered the Normal School, at Regina, and, after teaching three years, took up the study of medicine at the University of Illinois, Chicago, from which she graduated in 1913. The past year she



Dr. Marjorie Cameron.

has spent as an interne in the Battle Creek Sanatorium.

Dr. Clark was baptized at Leeds, Que., by a Methodist minister, as there was no Baptist Church in that section of the country. When the family moved West they did not locate near a Baptist church, so that it was not until Dr. Cameron went to Chicago that she was able to find a permanent home in a church of her own denomination. She united with the Second Baptist Church of that city, where her membership still is.

Dr. Cameron comes very highly recommended as a devoted and capable Christian worker. She has for years had the Foreign field in view, and rejoices exceedingly in the opportunity to serve the Board in India, her support being provided by the W.F.M.S. of Ontario West.

ADA B. G. BROWN.

WORK AMONG WOMEN AND CHILDREN IN YELLAMANCHILI

For the Quarter Ending June 30, 1914.

The second quarter of the year was one of unusual interest. Although twenty-four days only were spent on the field, yet, perhaps, a railway official on our way to the hills was not far astray when he said we were on "Mission business" when we were going to the hills for our health.

The opening days of the quarter were spent in settling in Yellamanchili and in taking one's bearings. Then followed a happy holiday in Darjeeling, in company with seven of our single lady missionaries, and, in due time, a return to the plains, to find the extreme heat past, the air cool and everything green from refreshing showers.

On the day following my return to Yellamanchili a happy wedding was celebrated in our Mission Chapel. The bridegroom was Pennada Joseph, the second son of our late Biblewoman, Salome, a trained Matriculate—one-time beggar, now a mission-assistant in our Mission Training School, Cocanada, and with a young man of "good report."

The bride was Narayanamma, adopted grand-daughter of Ramaswami Naidel, a professing Christian of Yellamanchili. Narayanamma was one of the caste girls sent to the American Baptist Mission Boarding School in Nellore some years ago in order to save them from the unhelpful influences of a home where, for years, and even up to the present, the struggle for supremacy between Christianity and Hinduism has been keen.

Narayanamma's stay in Nellore was short, and, except for a fitful attendance at our Caste Girls' School, the child has since lived in seclusion, the victim of more than one device to draw her back into Hinduism and idolatry.

In practice, perhaps she has been more of a Hindu than a Christian. At the same time she has been the subject of the prayers of her Christian friends.

Even after her engagement to Joseph, a Hindu suitor of some caste-standings, sought her hand in marriage, offering as dowry a sum of money greater than Joseph could possibly afford; but the Good Shepherd kept His lamb.

Raised up, as she was, from the gates of death some eight years ago in answer to prayer and as a result of Christian nursing, we could not believe this soul would be lost. And so it was with peculiar satisfaction that the Christian community of Yellamanehill witnessed, first, Narayanamma's public confession of Christ, and, later, her marriage to a worthy Christian young man. We rejoice that at last she is free to grow in grace and knowledge of Jesus Christ in an out-and-out Christian home.

Another pleasing feature of this wedding was the triumph over caste prejudice—one party being of lowly birth, the other the child of a family once rich, influential, proud and exclusive.

Among the invited guests at this wedding were several Brahmin gentlemen, including lawyers (or pleaders) and the Head Accountant, all of whom accompanied the bridal party to the bride's home and partook of refreshments, which included a simple fruit cake ordered from a neighboring town for the occasion.

Later in the evening, other Brahmin gentlemen of the town were present, assisted in providing entertainment, and partook of refreshments at a reception held at the home of N. Benjamin, our Christian Medical Compounder—a Yellamanehill boy of humble origin.

Between these receptions a substantial wedding meal was partaken of together by the Christians.

On the following Monday two more weddings took place, the brides being two of our Christian Boarding School girls from different sections of our Christian community, and in the evening a wedding dinner in honor of the three brides was served at the Mission Bungalow. Again the Christians came together in that happy mingling of classes possible only in the love of Christ.

One of the brides remains with us. Another, whose husband is a teacher on

the Narsapatnam field, has gone to witness for Christ, we trust, in a very needy section. While attending Conference in Cocanada, I called upon Joseph and Narayanamma and found her happy in the care of her new home.

Six girls were sent back to the Boarding School in Cocanada at the close of the holidays, among them Kasamma, Akkamma's little daughter, now in her tenth year, whose little feet were straightened by Dr. Allyn some three years ago. Kasamma has developed into a sweet, bright little girl, with a love for the Word of God, which she reads and memorizes well for her age. She is fond of hymns, and has a sweet, simple faith in prayer.

Tenderly, all these years, has Akkamma cared for her dear, deformed child, and she now feels the separation keenly. Doubtless it has all been God's own way of revealing to the mother His great love for her. So far as I know, Akkamma's life is one song of praise to God for his great love to her, once a poor, simple outcast from even Hindu society. She is now a Bible-woman, visiting regularly, with Elizabeth, in the homes of Yellamanehill, where she assumes to be nothing but what she really is, "Only a sinner saved by grace."

She reads with difficulty, but perseveringly, and in the hot season mother and child memorized the lesson set for the Christian women for the year—1 John, 1 and 2, 1-11 (21 verses)—in which, as you know, occurs the verse, "The blood of Jesus Christ His Son cleanseth us from all sin," which has become very precious to Akkamma.

Akkamma claims that her weapon of defence is prayer. She fears nothing when, before lying down to rest, she "prays fully."

Her relations, who belong to the middle-class, are becoming reconciled to her having become a Christian, and, one by one, have visited her. Do pray that in this land of darkness and sin this mother and daughter may be delivered from every evil work and be preserved unto His heavenly kingdom. Akkamma shares a room in the Yellamanehill Mission Compound with Leah, who, with her husband, a Mission preacher, befriended her (Akkamma) in her time of dire need, and was (with her husband) the means of Akkamma's salvation. Leah is now a widow, with a

family of five. Her daughter is married; a son is studying compounding of medicines. Two boys are in Boarding School, and the youngest, a child of two, is with her. Leah is untidy, inclined to shiftlessness, and in some respects is an unwise mother, but she can read and sing, and is a real child of God, we believe. We feel that, with patient and prayerful watching, she may become a valuable helper. At any rate, she helped to save Akkamma, and has shown some heroism on other occasions. We commend her and her family to your prayers.

Elizabeth, the Pastor's wife, is interested, active and faithful. She finds a few hours spent in the town each day a real respite from her somewhat exacting domestic life. Elizabeth and Peter have given back to God two sons in infancy. Then came a staggering blow two years ago in the death, at the age of fourteen years, of their eldest daughter, Amelia, who was attending our High School, and rapidly developing into a fine character. At present, Gracie, the second daughter, a student in the First Form, or Fifth Class, of our Boarding School in Cocanada, is obliged to remain out of school on account of ill-health, and the two little boys are never very robust.

These three women—Elizabeth, Leah and Akkamma—work in and about Yelamanchili.

In Penugolu, seven miles out, in the most fruitful part of our field, the Pastor's wife, Saubhagamma, gives what time she can in the midst of family cares and the duties of a Pastor's wife to the work among the women of the surrounding villages. I have not visited Penugolu since my return, but am under the impression that Nookary of the Telugu Women's Helpmeet Society of the Godaveri Association—is "a fruitful branch!" and a source of inspiration and strength to the Christian women of the Penugolu Church and those of like social standing. I have yet to learn of the reception given her by the caste women.

Neeramma, a destitute widow from this church, who was placed in the Boarding School upon my departure on furlough in 1910, is leaving the school to join the staff of Biblewomen. Her only child, a winsome boy, bearing in his little body the pitiful marks of poverty, was placed in our Christian

boys' boarding school in Samalkot, where he died suddenly before his mother could reach him. This nearly broke her heart and retarded her progress in school. However, a foundation has been laid there, upon which we hope to build. In her run-down condition, we think an active, out-of-doors life will be beneficial.

Another bright little woman, whose work is not yet defined, as she has a young child, but who did good work among the children in Narsapatnam last year, is Rasamma, the wife of my house servant, and a formed student in Cocanada.

These are the helpers whom God has given me in the evangelistic work. Pray that I may make the very best use of them.

Since early in May there has been considerable agitation in the town in regard to the opening of a school for high-caste Hindu girls.

On a former occasion, Mr. Walker succeeded in averting such action by appealing to the Director of Public Instruction. A change of officers in this department has afforded an opportunity for the renewing of the plea. An Inspector was sent to inquire into the merits of the case, and a strong petition was strengthened by the signatures of the leading citizens and parents, who promised to withdraw their children from our school and support the new one. This caused consternation in our ranks, and a message was sent to Darjeeling.

The reasons given by the Hindus for their action were that their children were making light of idolatry and ridiculing their parents for its practices. They were becoming careless about the customs of their people, and the parents feared were in danger of becoming Christians through the religious instruction given in our school.

Objection was made to the employment of teachers in our schools who were from the outcast community, and complaint was made that the children were being taught against child marriage, and that 18 or 20 was the age for marriage. I have heard whispers of other complaints caused by the inconsistencies of our Christians.

For these reasons they want a separate school which they have succeeded in starting with an attendance of about

25 or 30, I am told. Our present enrolment is 102. Twenty-three have left our school. Others are halting between two opinions, the temptation to follow their friends being strong in some cases. Others avow loyalty to our school. At any rate we are at a crisis where we need the wisdom of serpents and the harmlessness of doves. Our capable and faithful Head Mistress, Lily, has suffered keenly over the prospect of losing her loved girls, as have the first and second assistants, Sarah and Mutyalamma.

Our Pastor, Peter, and Compounder, N. Benjamin, have labored and prayed. Our Biblewomen, and indeed all our better Christian community, have taken the matter to heart, the usefulness of the school as an evangelizing agency having been demonstrated in the past.

I wish you could meet some of the dear girls who have graduated from our school and are now in homes "of their own," if that can be said of Indian homes. I have in mind two, one of whom, a Brahmin, is the wife of a teacher in the C. M. S. High School in Masulipatam. The other, belonging to a high Sudra caste, unhappily married, is at home, but longs for opportunity for further education. She and Peter's daughter, Amelia, were bosom friends and corresponded during Amelia's High School days. Venkataratnam asserts that, with her parents' permission, she would go to any school to which we might send her for further education. We long for the day when this girl may be free to prepare for Christian service.

Through the school, our Compounder has gained entrance to houses in a medical capacity, and tells how the children request prayer in case of sickness.

It seems cruel that in the days to come the little girls of this town should be deprived of their heritage in the Gospel.

The only way open, to my mind, is to add as much as possible to the efficiency and attractiveness of our school. In the latter connection the introduction of woolwork and instrumental music, we think, would help. A small harmonium would cost about \$15.00, and would appeal greatly. Do pray for this department of our work.

You will notice throughout this report references to the weakening of caste prejudices. As a further confirmation, let me add that at the Annual District

Conference of Hindus in Yellamanchili in the month of May last, and attended by a large number of learned and influential delegates, not only were our Christians invited to attend, but Compounder Benjamin was made a member of the Reception Committee, and appointed to secure food supplies for the petty Rajahs who should attend, as it was impossible for Brahmins to supply meat.

During the five days of Conference, Benjamin provided meat, fish, oil, ghee, milk, buttermilk, curds, fruit, etc., to the Rajahs, whose cooking was done by their own servants, of course, in an outbuilding in the Mission Compound.

Benjamin was also appointed to a position of trust in the place of meeting, and on hot afternoons opened dozens of soda water bottles, the contents of which were received from his hands by Brahmins, Rajahs, and all alike, from vessels of his own providing.

Oh, that they would receive "the cup of salvation!"

In the discussion on "Caste" by this Conference, mingling with the poor was commended.

In three high-caste homes two Brahmin and one Sudra, where Mrs. Scott and I visited last week, the women shook hands. In two they served fruit; and in a third we were served with bread, sweet and tea from their own vessels.

In spite of the effort to supplant our school on the part of the more conservative, times have changed, but the "kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost."

A leading and prosperous pleader of this town, in whose house we were calling, assured us that, although unbaptized, very many believed in the Lord Jesus Christ in the secret of their hearts.

May the Crowning Day soon come.
A. C. MURRAY.

PLEASE REMEMBER

All communications to be addressed to

Miss Jacqueline M. Norton,
50 Howland Ave.
Toronto, Ont.

THANK-OFFERING

The Women's Home and Foreign Missionary Boards of Ontario West unite in asking all their Circles to set apart one Circle meeting this fall for Thanksgiving and gifts, and to make it a time of true spiritual blessing and unselfish remembrance of Christ's work at home and far away.

A little thought will reveal to us that never have we had greater cause for thanksgiving than now. The shock of war and the contemplated misery of the nations in the war zone should awaken in us a belated thankfulness for the peace and prosperity we have so long enjoyed. That we are preserved in homes undevastated by alien armies should make us grateful and humble; while the sacrifices being made by mothers, wives and sisters, in parting from loved ones, to ensure our safety and freedom, should awaken our deepest gratitude.

Let us praise God, too for the wonderful blessings this worst of all wars has already brought to the Empire and to other people. A loyal India and South Africa springing to aid the Empire, a united Ireland and a devoted French-Canadian population are reasons for profound thanksgiving, while the fact that at this crisis we have such men as a Sir Edward Grey unweariedly seeking honor and peace among all nations, even in the midst of war; a Kitchener, a French and a Jellicoe to guide the military and naval situation, should inspire us to recognize the hand of God in the welfare of the nation.

Then think of Russia in one short month granting autonomy to Poland, citizenship to the Jew, and freedom of worship to the persecuted Baptists of her Empire! Is there not enough in these circumstances alone to lead us to prayer and praise?

Last, but not least, we need to thank God that the thoughts of men—of ourselves—are being brought back from worldliness to God, that the Divine voice is calling us to repentance, that He is rebuking and chastening His people. Is not this the sign of a coming mighty blessing to the Church of Christ? May we not pray, with hope and firm conviction, that on our missionary work, both here and yonder, is even now resting the cloud of the Divine Presence, which will soon break in blessing on our fields?

Let us gather humbly to praise Him, to confess our sins, to plead His pro-

mises, and to offer gifts as an expression of our renewed devotion to our Master. If some have less to give than usual, let them give with greater thankfulness that they can still give something. Some can, if they will, give more than formerly. Let them rejoice and give double, making up full measure for those deprived of the privilege. And if some see no way by which they can give anything, let them offer the sacrifice of a grateful spirit, remembering that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

FRANCES L. FIRSTBROOK,
Pres. W. B. Foreign Mis. Soc.

CARRIE H. HOLMAN,
Pres. W. B. Home M. S. of Ontario.

Note.—As the Circles are Union, it is expected that the offering will be divided between Home and Foreign Missions.

SUMMER SCHOOL AT KNOWLTON

The Missionary Education Movement holds a Missionary Conference every year at Knowlton, Que. This year the Summer School was especially good. There were about 157 delegates against 83 of last year. The Conference was held for a week, commencing July 14th. The mornings were devoted to Bible study, Mission study, Open Parliament, and a Missionary address; the afternoons to recreation, and the evenings to Life Service talks and a platform meeting. During the week denominational rallies were held, and Baptists will be interested to hear that, counting the Secretary, Mr. H. C. Priest, and his wife, and one of the leaders, Mr. H. E. Stillwell, there were 15 Baptists present. The purpose of these Summer Schools is to provide training for leadership, to inspire to larger and more effective service, to deepen the prayer life, and to lead the young people to relate their lives definitely to the plan and purpose of God.

It seems a pity that more of our young people do not take advantage of this opportunity for such a delightful holiday, splendid training and inspiring companionship. We hope that more of our Young People's Societies and Missionary organizations will send delegates next year.

MARJORIE MUTR.
Westmount, Que.

WOMEN'S CONVENTION OF ONTARIO WEST.

The Annual Convention of the Women's Home and Foreign Missionary Societies of Ontario West will be held in the First Baptist Church, Brantford, on November 11th and 12th.

The annual meeting of the Foreign Society will be held on November 11th.

Delegates.

The constitution of each Society permits the following:—

Each Circle is entitled to two delegates for a membership of twenty or less; for each additional twenty, one delegate. These delegates must be full members of the Society—that is, life-members, or contributors of one dollar a year. All are invited to attend the meetings, and may take part in the discussions, but only delegates, officers and members of the Board are entitled to vote.

Nominations.

As the time draws near for our Convention, it has been thought well to call attention to that part of our Constitution regarding nominations for Board members, as follows:—

"Nominations in writing may be presented through the Recording Secretary of the Board, and the opportunity shall also be given to the meeting to make open nominations."

Those making nominations, either by writing or openly in meeting, should state the reasons why they consider the one proposed to be well fitted to fulfil the duties imposed on a member of the Board. It is required of a Board member that she be deeply interested in our work, be able to take an intelligent part in the discussions that arise from time to time, and that she be reasonably able

to attend the Board meetings. In regard to the last point, the Constitution reads as follows: "Any member of the Board who shall be absent from four successive meetings without notifying the same of the reason of her absence, shall forfeit her position, and her place may be filled."

The following members of the Board retire this year, but are eligible for re-election. Mrs. Thos. Urquhart, Aurora; Miss Nasmith, Toronto; Mrs. James Ryrle, Toronto; Mrs. P. C. Cameron, Windsor; Mrs. S. J. Moore, Toronto; Mrs. R. C. Dancy, Toronto; Miss S. J. Webster, Toronto; Mrs. Chas. Senior, Toronto.

Billets.

The Billeting Committee for our coming Convention would like all names in early. Will all delegates please communicate with Mrs. Harris Popplewell, 151 Brant Avenue, Brantford, as to their entertainment.

A. E. FENTON, Rec. Sec.

Railway Certificates.

Persons attending the Convention in Brantford should purchase one-way tickets and secure certificates.

If there are 99 or less in attendance holding certificates (fare for which must not be less than 50 cents), they will be returned to their original starting points at two-thirds fare, plus 25 cents.

If there are from 100 to 299 in attendance, they will be returned for one-third fare, plus 25 cents.

If there are 300 or more present holding certificates, they will be returned on payment of 25 cents.

Be sure to get your certificate.

J. R. GUNTON.

FOREIGN MISSION DAY

Wednesday, November 11th.

Mrs. John Firstbrook, President; Miss Lillian Murray, B.A., Convention Secretary.

Morning Session.

9.00—Hymn. Scripture Reading, Mrs. A. S. Rogers, Aymer. Prayer.

9.10—Directors' Annual Reports.

9.40—Address of Welcome, Mrs. Geo. Matthews, Brantford. Reply.

9.50—Annual Reports: Recording Secretary, Mrs. Wilson Fenton; Treasurer, Mrs. Glenn H. Campbell, seconded by Mrs. E. J. Zavitz; LINK, Miss J. M. Norton, seconded; "Bureau," Mrs. Thos. Moor; Corresponding Secretary, Mrs. H. H. Lloyd, seconded by Miss S. J. Webster.

10.20—Solo, Mrs. F. Sage, Brantford.

10.25—Finance in its relation to our Society, conducted by Mrs. G. H. Campbell, Toronto.

11.15—Bible Reading and Prayer Service, Mrs. R. D. Lang, Berlin.

11.30—Election of Officers and Members of the Board. Announcements. Prayer.

12.00—Adjournment.

Afternoon Session.

2.00—Hymn. Prayer, Mrs. J. N. Norton, New Dundee.

2.15—Minutes of morning session, Miss L. Murray.

2.30—President's Address, Mrs. John Firstbrook, Toronto.

2.40—Foreign Secretary's Report, read by Mrs. J. G. Brown, Toronto.

2.55—Solo, Mrs. W. R. Laird, Brantford.

3.00—Address, Miss L. M. Jones, India.

3.45—Hymn. Offering.

3.55—Model Circle Meeting, conducted by Mrs. J. J. Ross, Hamilton.

Resolutions. Announcements. Prayer, Mrs. Herbert Renner, Hartford.

5.00—Adjournment.

Evening Session.

7.45—Song Service, led by Choir.

8.00—Hymn.

8.05—Devotional, Rev. L. Brown, M.A.

8.15—Minutes of Afternoon Session, Miss L. Murray.

8.30—Address, Mrs. C. J. Mitchell, Bolivia.

9.00—Solo, Mrs. Joseph Janes, Berlin. Offering.

9.10—Address, Miss Marjorie Cameron, M.D., missionary-elect to India; introduced by Miss K. S. McLauria, India. Music by Choir. Benediction.

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

TREASURER'S REPORT.

September, 1914.

From Circles—

Bothwell, \$2.25; Wingham, \$3.00; Pape Avenue (Life Membership Mrs. E. O. Weston), \$25.00; Watford, \$3.00; London, Maitland St. Y. L. (for D. Mand \$8.50), \$11.40; Sparta, \$6.79; Durham, \$5.00; Langton, \$4.00; Galt, \$4.30; Berlin, King St. (for Tuni Bungalow), \$9.50; Atwood, \$2.00; Scotland (Life Membership Miss Sarah French \$25.00, Tuni Bungalow \$12.00), \$37.00; Villa Nova (for Tuni Bungalow), \$10.00; Preston, \$6.50; Port Burwell, \$6.50; Durham, thank-offering, \$3.00; Gladstone (Miss McLeish's nunshi), \$2.50; Woodslee, \$3.00; Delhi, special, \$5.00; Freulton, \$1.00; Otterville (student), \$17.00; Toronto, Walmer Road, \$14.30; Ridgetown, \$6.15; London, Kensall Park, \$2.25; Toronto, Jarvis St. (for Miss Corning's salary \$25.00), \$82.93; Waterford (for Tuni Bungalow), \$3.75; Toronto, Christie St., \$5.00; Kenora,

\$2.50; Nissouri East, thank-offering, \$17.40; Grimsby, special, \$5.00; Windsor, Bruce Ave. (Life Memberships Mrs. Jas. Musson and Mrs. P. T. Smiley), \$50.00; Tillsonburg (Life Membership Mrs. B. Madill \$25.00), \$31.75; Toronto, Bloor St. Y. L., \$13.22; Campbellford (for Tuni Bungalow), \$5.00; Brantford, First (for Miss McLeod), \$90.00; Petrolia, \$5.42; Toronto, Memorial, \$5.00; Toronto, Calvary, \$12.30; Burk's Falls, \$4.50; Colchester, \$9.00; Woodstock, First (for General Board deficit), \$25.00; Reaboro, \$5.00; Gilmour Memorial (lepers \$2.01), \$14.36; Beachville, \$3.50; Courtland (Tuni Bungalow \$3.75), \$8.28; East Zorra, 16th Line, thank-offering, \$15.87; St. Catharines, Queen St. (per Mrs. Mills, for Biblewoman), \$30.00; Kingsville (thank-offering \$7.35), \$14.00; Burford, \$2.00; Brooke and Enniskillen, \$4.15; Bothwell Y. L., \$3.14. Total from Circles, \$669.16.

From Bands—

Whitevale, \$3.00; Peterborough, Murray St., \$5.93; Kincardine, \$3.50; St. Catharines, (George St. \$3.50), \$6.00; Brampton, \$5.61; Walkerville, \$1.20; Port Arthur (student), \$4.25; Leamington, \$2.00. Total from Bands, \$32.99.

From Sundries—

Thurso Circle (for Tuni Bungalow), \$27.00; Mrs. R. B. Donne-ey, for Mary Shenstone Scholarship Fund, \$50.00; Miss L. M. Jones (refund of passage money), \$15.00; Children of Waverley Rd. Church morning service (for Tuni Bungalow), \$7.00; "A Friend," \$100.00; Mrs. A. E. White (for Tuni Bungalow), \$2.00; Miss Julia Berry (for lepers), \$5.00; Mrs. R. Angus (for Tuni Bungalow), \$25.00; Toronto, Indian Rd., Treherne Club (for P. Narassama), \$4.25; Brantford, Park Church Phil. Class (for P. Kantamma), \$17.00; Guelph Association, \$2.27. Total from sundries, \$287.92.

Disbursements: To General Treasurer on account, \$1,200.00; to the Treasurer, \$20.83; exchange, 30c; Toronto Association expenses, \$6.80; postage, \$2.00.

Total receipts for September, \$990.07. Total disbursements for September, \$1,229.93.

Total receipts since Oct. 21st, 1913, \$12,869.47. Total disbursements since Oct. 21st, 1913, \$13,758.20.

MARIE C. CAMPBELL,
Treasurer.

Mrs. Glenn H. Campbell,
113 Balmoral Ave., Toronto.

EASTERN SOCIETY DAY OF PRAYER

The strongest note sounded in our recent Convention was the thought of prayer, and our Society has experienced peculiar joy in the fulfillment of the Father's promise to His children, "Call upon Me in the day of trouble. I will deliver thee." And now we wish to glorify His name as we continue in supplication for our work.

Thursday, Nov. 5th, is our semi-annual Day of Prayer, and we request that every Circle and every individual set aside this date to be signalized by the outpouring of our hearts to our Heavenly Father, in gratitude and in intercession.

Continue in prayer, and watch in the same with thanksgiving.

COR. SEC.

OUR MISSIONARIES.

Forget them not, O Christ, who stand Thy vanguard in the distant land!
Be Thou in every faithful breast,
Be peace and happiness and rest!
Exalt them over every fear.
In peril come Thyself more near!
Thine are the loved for whom we crave
That Thou wouldst keep them strong
and brave.

Thine is the work they strive to do,
Their foes so many, they so few.
Yet Thou art with them, and Thy name
Forever lives, is aye the same.

A WORD OF APPRECIATION.

During the past month I visited Circles, mainly in Norfolk county. To the dear friends who put their rooms, horses, automobiles, tables and orchards at my disposal I say a hearty thank you. Your directors and presidents have proved that women can make and carry out plans in meeting trains. May your plans for growth in interest and giving be equally successful.

LUCY M. JONES

Women's Foreign Missionary Society of Eastern Ontario and Quebec.

The Women's Foreign Missionary Society (East) met in Convention in McPhail Memorial Baptist Church, Ottawa, with all the officers present and a large number of delegates in attendance.

The opening devotional exercises were conducted by the President, Mrs. H. H. Ayer, Montreal. Miss Winnifred Jack and Miss Irene Legatt were introduced as the pages for the day, and Mrs. C. W. White was appointed Convention Reporter.

Mrs. B. Goodfield, on behalf of the First Church Circle, bade the delegates welcome. She expressed the keen regret and disappointment felt by the Circle for not being able to entertain the Convention in its own church home. She spoke of the influence for good the Society had been during the past years.

Mrs. Ramsay, Montreal, expressed the thanks of the delegates for the royal welcome received, and said we have special reasons this year to thank God for His goodness to us as a Society.

The President, in her address, struck the chord which sounded again and again throughout the day's deliberations—thankfulness to God for His wonderful answer to prayer. Our keyword is "Knowledge," and knowledge of Christ is the supreme need of the non-Christian world. The work, which has been carried on with so much devotion and self-sacrifice, must not be neglected in the nation's call for patriotism.

As Mrs. Ayer finished speaking, Mrs. A. E. Paterson, of Montreal, came forward and presented her with a Certificate of Life Directorship in the W.F.M.S. East, as a very slight token

of their appreciation of her untiring zeal and devotion in serving the Board.

Mrs. Ayer, surprised and delighted, said she valued the honor conferred upon her, and especially so because it meant sacrifice for each member of the Board.

The Nominating Committee consisted of Mesdames Matthews, Paterson, Blair and Dick.

Resolutions Committee was composed of the following ladies: Mesdames Halkett, Watt, Cogswell and Galt.

The Committee on Resolutions was made up as follows: Miss Russell, Mrs. Pollock, Mrs. McAlpine and Mrs. Cameron.

As the reports of the Recording Secretary, Mission Band Superintendent, the Treasurer, Treasurer of Claxton Memorial Fund and the Corresponding Secretary will appear in full in this paper, we will merely urge the ladies to read them carefully, with hearts full of thankfulness and an earnest interest in the throne of God for continued blessing throughout the coming year.

Mrs. Pollock, of Moes River, Que., gave a most encouraging report on the condition of the Circles in the Eastern Association. There is an increasing desire for missionary study. Some of the young ladies and the children are exhibiting great zeal for the Master's service.

Mrs. McAlpine, Directress of the Canada Central Association, gave a particularly good report. About 43 per cent. of the women are actively interested in missionary work. Nine out of the thirteen Circles show increased giving. Two students are supported in India extra from the funds collected to

support their obligation to the Board.

Mrs. A. A. Cameron gave a concise report of the condition of the Circles in the Ottawa Association, over which she is Directress.

Notwithstanding financial depression and horrors of war, the Circles show increased giving. One new Circle has been organized at Westboro. She urged the need of more diligence in bringing about the peace of God.

Mrs. G. R. McFaul read the report of the Grande Ligne Associational Directress, who was absent. There are six Circles contributing to the Foreign work, besides the relief of much distress on their home field.

Mrs. A. N. Frith conducted the "Quiet Hour." Taking for her subject "Peace," God has provided a way by which we can have peace. The secret of peace is Faith. The outcome of peace is quiet submission to God's plan for our lives.

Just as the submarines are unaffected by the surface storms, so it is possible to live in such close relationship to God that, no matter how the storms may break and surges roll around us, we have a calm and perfect peace within our souls.

The result of the election for officers is as follows: President, Mrs. H. Ayer; 1st Vice-President, Mrs. O. C. S. Wallace; 2nd Vice-President, Mrs. A. E. Paterson; Recording Secretary, Miss Bentley; Corresponding Secretary, Mrs. Motley; Treasurer, Miss Russell; Honorary Members, Mrs. D. K. McLaren, Mrs. Utting; Executive Board—Miss Barker, Mrs. Bentley, Mrs. Chapman, Loudon, Tester, Dyke, D. S. Wood, Wilson, Clarke, Timmins, Watt, McCutcheon, Martin, McTavish, Ohman, Simpson, Elliott, Boyd, Halkett, Frith, St. James, Therrien, Brown, J. Walker, Opzummer.

The President announced that the Study Book for the year is entitled "The Child in the Midst."

The afternoon session opened with a prayer service, led by Mrs. H. Atkinson, the subject being "Dwelling with the King." Hers was a message surely from the King, and all who were privileged to hear her words must have had their hearts stirred with greater love and loyalty to the King, and a desire to be more active in His service. To dwell with the King means to receive His instructions first-hand; to know Him more intimately; to render unto Him more efficient service, and to lose no opportunities for service.

To-day Christians are so taken up with their homes, their clothes, their social duties, that the King's business is left for the unsaved to carry on. The Word of God is choked, and, worse still, real prayer is neglected. Consecrated service is much needed.

The greetings sent by the LINK were read by Mrs. Chapman. The financial year has been good. If the paper has been the means of helping you in your life of service, or if it has brought you nearer to the great heart of Jesus, and nearer to those who need your Saviour, then it has been a success. Every Baptist woman should be a subscriber to the LINK.

Mrs. Wallace, of Montreal, gave an interesting talk on "Prayer." Prayer is the seivage of our lives, to keep the golden threads from ravelling. Effectual prayer is the result of secret prayer.

Before bringing the session to a close, the President expressed the wish that the delegates convey her thanks to the members of their respective Circles for the generous aid they had given to the Board during the year. She pleaded with them to be more earnest in prayer, to pray for the indifferent members and those who were not members. She very touchingly alluded to the fine report of the Claxton Memorial Fund, and thanked, especially, those who had contributed towards this object. She then

called on Miss Frith, our first lady Missionary in India, to close with prayer.

Evening Session.

A large and appreciative audience assembled for the evening session. Rev. B. Goodfield occupied the chair and read the Scriptures, and called on Rev. Mr. McEwan to lead in prayer.

The speaker for Foreign Missions was Rev. H. E. Stillwell, of India. He congratulated the W.F.M.S. for the splendid financial support it had given to the General Board, and said the women could always be relied upon to meet their obligations. He humorously told the story of the blind men and the elephant to illustrate the point that a proper conception of India and the immensity of the work could not be had from any one phase of the question. He drew a very vivid word-picture of the great contrast between the quiet, peaceful Christian home during the awful scourge of cholera, and that of the terror-stricken, panic-stricken heathen.

This most successful meeting of the W.F.M.S. was brought to a close with prayer, led by Rev. Dr. A. A. Cameron.

M. A. WHITE,
Con. Reporter.

CORRESPONDING SECRETARY'S REPORT.

Madam President and Ladies:—It was a good suggestion several years ago, that we should introduce a key-word at our Convention. One strong central thought to blend through all our deliberations together, and to act as a motto or watchword throughout the year. And what better word could be chosen than the one before us to-day—Knowledge—the first requisite of every worker in any walk in life.

It has often been the cause for wonder and disappointment with your officers that there should be so much

apathy among many of our Baptist women in regard to missionary work, and the real reason must be lack of knowledge.

They do not know, they have not grasped, the pitiable condition of women in non-Christian lands. Surely if we once realized the marvelous transformation wrought in the lives of those degraded, hopeless Telugu women, when they have been brought out into the glorious liberty of the Gospel of God's love—surely we would feel it the gladdest service of our lives to help on this work.

Those of us who are privileged to be officers of the Society can testify to our increased love and interest in Foreign Missions since coming into close contact with the work; and though we cannot all become officers, we can all be equally well-informed, for books and periodicals are being had nowadays with the "Romance of Missions."

Our own LINK is unexcelled as a gold mine of information about our Mission and its workers, and it seems to improve with every issue.

"Everyland" is rightly called the St. Nicholas of Missions, and supplies the needs of our Bands.

The Missionary Publication Society is sending out scores of books—not dull, prosy statistics, but clever, inspiring stories from mission fields all over the world. One of the most interesting of the new books is "The Child in the Midst," prepared for study classes, and dealing with child-life in non-Christian lands.

Let us take advantage of some of these aids to knowledge and study to show ourselves approved unto God, workmen that needeth not to be ashamed; and, above all, may we "be filled with the knowledge of His will in all wisdom and spiritual understanding."

Our work as a Board this year has been characterized by an anxiety re-

garding our finances. The critical state of the General Treasury made it imperative that we should fulfil all our own obligations, and your President called special meetings of the Board to discuss ways and means to increase our funds. We trust that all our members took note of the appeal in the July LINK—an appeal, not for money, but for the earnest, believing prayers of every Christian woman that our work might be signally blessed of God. And as "faith without works is dead," so your Board, before separating for the summer, agreed to endeavor to raise, as a special fund for this emergency, the sum of \$300.00.

Our missionaries in India felt very keenly the serious condition of things at home, and their Conference in July was the opportunity of uniting in supplication during one entire session for this object. They also, in addition to daily prayer, set aside Sept. 9th, and requested the brethren in Canada to observe with them this day as a special day of intercession that our Heavenly Father would deliver the work from such disaster as that threatened on the estimates.

In what measure our prayers were granted in our own Society will be made known in the Treasurer's statement immediately following this.

Our Society was the recipient of a legacy of \$500 from the late Miss Cramp, one of our oldest and most esteemed members. It is our hope to devote this to some special object, although it became necessary to borrow it to make our quarterly payments when funds were very low.

India.

The reports from our missionaries have been in marked contrast to the distressing affairs at home, the general tone through all the letters being one of hopefulness and encouragement, of gratitude to God for the increased opportunities for service, and for the

notable evidence of breaking-down of caste prejudices.

One or two changes have taken place which we want all our members to note: Miss Murray has been appointed, and already returned, to Yellamanchili, the field of many years of devoted and consecrated service.

Miss Hinman, too, having completed her study of the language, has been given charge of the Akidu Boarding Schools, to replace Miss Marsh, who has been removed to Bobbili.

Cocanada Zenanas.—Our zenana workers are finding much to encourage them these days in the devotedly friendly attitude of the women they visit, their eagerness to be taught, and their growing dislike and distrust for idol worship and heathen practices.

Miss Gibson writes: These people need to learn the truth about God and sin and salvation, and this is what we are trying to teach them. They are a religious people; they are feeling after God; they realize the emptiness of this life, and are tired of serving idols. There is no doubt the light is breaking into many a dark mind and heart. Some have already learned the worth of prayer, and will tell of the wonderful answers they have had.

Miss Beggs tells joyfully of the baptism of Appamma, who has hesitated so long to make an open confession, and she is hoping very soon to see dear Kaneamma, who has been a devoted, though secret, disciple, take the same step.

Bullamma, another of Miss Beggs' special pupils, has entered into the life beyond, and although she may never be counted among the number of converts, her last words of trust and faith in the Saviour leave us no doubt that she has found eternal life in Him.

Miss Beggs visits in 107 homes, and has 21 regular pupils, who are keeping up their studies steadily. As soon as

called on Miss Frith, our first lady Missionary in India, to close with prayer.

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Our work as a Board this year has been characterized by an anxiety re-

garding our finances. The critical state of the General Treasury made it imperative that we should fulfil all our own obligations, and your President called special meetings of the Board to discuss ways and means to increase our funds. We trust that all our members took note of the appeal in the July LINK—an appeal, not for money, but for the earnest, believing prayers of every Christian woman that our work might be signally blessed of God. And as "faith without works is dead," so your Board, before separating for the summer, agreed to endeavor to raise, as a special fund for this emergency, the sum of \$300.00.

Our missionaries in India felt very keenly the serious condition of things at home, and their Conference in July was the opportunity of uniting in supplication during one entire session for this object. They also, in addition to daily prayer, set aside Sept. 9th, and requested the brethren in Canada to observe with them this day as a special day of intercession that our Heavenly Father would deliver the work from such disaster as that threatened on the estimates.

In what measure our prayers were granted in our own Society will be made known in the Treasurer's statement immediately following this.

Our Society was the recipient of a legacy of \$500 from the late Miss Cramp, one of our oldest and most esteemed members. It is our hope to devote this to some special object, although it became necessary to borrow it to make our quarterly payments when funds were very low.

India.

The reports from our missionaries have been in marked contrast to the distressing affairs at home, the general tone through all the letters being one of hopefulness and encouragement, of gratitude to God for the increased opportunities for service, and for the

notable evidence of breaking-down of caste prejudice.

One or two changes have taken place which we want all our members to note: Miss Murray has been appointed, and already returned, to Yellamanchili, the field of many years of devoted and consecrated service.

Miss Hinman, too, having completed her study of the language, has been given charge of the Akidu Boarding Schools, to replace Miss Marsh, who has been removed to Bobbili.

Cocanada Zenanas.—Our zenana workers are finding much to encourage them these days in the devotedly friendly attitude of the women they visit, their eagerness to be taught, and their growing dislike and distrust for idol worship and heathen practices.

Miss Gibson writes: These people need to learn the truth about God and sin and salvation, and this is what we are trying to teach them. They are a religious people; they are feeling after God; they realize the emptiness of this life, and are tired of serving idols. There is no doubt the light is breaking into many a dark mind and heart. Some have already learned the worth of prayer, and will tell of the wonderful answers they have had.

Miss Beggs tells joyfully of the baptism of Appamma, who has hesitated so long to make an open confession, and she is hoping very soon to see dear Kaneamma, who has been a devoted, though secret, disciple, take the same step.

Bullamma, another of Miss Beggs' special pupils, has entered into the life beyond, and although she may never be counted among the number of converts, her last words of trust and faith in the Saviour leave us no doubt that she has found eternal life in Him.

Miss Beggs visits in 107 homes, and has 21 regular pupils, who are keeping up their studies steadily. As soon as

they are able to read, the Bible History is put into their hands.

Miss Philips reports many happy instances among her women, evidencing a clear understanding and grasp of Christianity. She rejoices in the firm, steady faith of Venkiama, who passed away in August; in the generosity of another in making her gift to the church; the definite conviction of Sandhama, who feels she had a vision of Christ; and still another asks prayers, that she be strengthened to bear the persecution of heathen relatives; and many other cases, showing a real turning away from idolatry in all its forms.

Note.—The reports of the Zenana workers are published in full in December LINK.

Akidu Girls' Boarding School.—Miss Marsh—July-December, 1913.—School opened August 5th with 153 boarders, an increase of 35 from last term, and 34 day pupils, including many caste children, which is very encouraging in Akidu, where the caste feeling is so strong:

The teachers are proud and happy over the increased numbers, and so stimulated to do good work.

In December, the Government Inspector, after thoroughly examining the classes, was very pleased with the work and spoke highly of the teaching staff.

There has been a very good Christian influence in the school, resulting in the baptism of 15 girls and 10 boys.

School closed shortly after Xmas with the usual feast and tree, Santa distributing gifts in the form of fruits and sweets to the children.

Miss Hinman—Jan-July, 1914.

On finishing her examination in December, Miss Hinman bade farewell to Waltair and to the missionaries, with whom she had found such a happy home, and proceeded to take up her first duties as a full-fledged missionary. She is now living in Akidu in the Jenny McArthur Bungalow with Miss Selman, whose time is spent mostly on tour.

Our missionary expresses herself as delighted to find the school in such excellent condition, the system of giving supplies so perfect, the teachers well trained, and a generally high standard in school proficiency.

She writes: "I feel I have great reason to thank God when I pause and look

back over the past months, representing my first experience in active missionary service."

The school naturally receives most of Miss Hinman's time, although she endeavors to visit in the villages in the afternoons, and conduct evangelistic and sewing classes with the scholars whenever possible. The school numbered, in March, 172 boys and girls, and opened in August with about 120, an epidemic of cholera preventing many from attending just then.

Teaching staff consists of two women and three men, the latter receiving much commendation from Miss Hinman for their teaching abilities and control of the pupils.

The health and behavior of the scholars, on the whole, is fairly good. Our missionary thinks she has received the testing usually accorded new teachers by these very mischievous children, but they have learned they are dealing with one who knows how to enforce her instructions to the letter.

One small insurrection in the form of a strike among the boys for more wood will illustrate how one missionary deals with the juvenile Telugu. Having been refused more fuel one day, they came, en masse, to the compound to demand it. Miss Hinman, holding the key of the storeroom, took the boys with her, and, making out a form of pledge, she requested each boy to sign before giving out any supplies. Boy after boy read it and handed back, even her favorite scholars refusing to comply. So, seating herself in front of the door, she offered up silent prayer that they would relent, but finally was forced to lock the door and come away. Taking into her confidence the head teacher, she sent for the ringleaders, and after quietly reasoning with them, they signed the paper and took it away to the others. Later on they all came back, changed, humbled, and figuratively on their knees, and so eager to shower attentions and courtesies on the little teacher. "Oh, it was a great victory," she writes. "My heart went out to Him who verily helped me."

Miss Hinman has been gathering the caste children on Sunday morning for a little Sunday School on the verandah. No less than 55 have been present, eager to sing and listen to the Gospel message.

Through Mrs. Chute's hospital work

an opening has been made for visiting in some Brahmin homes—not a very common privilege in Akidu.

School closed for the hot season the end of April, the results of the examinations being most satisfactory, especially in the fourth class. Closing day was marked by a feast, Miss Selman returning from tour in time to be present. Many thanks are due those at home who sent such beautiful scrapbooks for prizes, thus saving the cost of new gifts.

The last Sunday evening, at twilight, a very happy meeting was spent with the Christian boys, who were allowed to conduct the service in their own way.

"They all wanted to testify, and nearly all prayed. I could not but be touched when they commended me to God's care for the holidays." Some had professed conversion through the term, and we shall look for baptisms soon."

Vuyyuru.—Caste Schools—Miss Hulet.

An epidemic of smallpox interfered with the progress of this school for a little while this year, but the scholars are attending well at present and doing excellent work under a very efficient teacher, the wife of the late Medical Compounder, whose death was so lamented last year.

Miss Hulet says: "Vuyyuru is still very conservative, and the children are taken from school at a very early age, so that we must depend a great deal on early impressions, and trust in the power of God's Word to carry on the work of grace.

Miss Hulet names a few of the girl graduates, with some little characteristic of each, and makes the request that Circles or individuals interest themselves in one of these girls and make her the object of special prayer this coming winter.

(The Secretary has the list of names here, and hopes for many applications.)

Valluree School, the new building of which we have been talking of for years, will very soon now be an accomplished fact. Unfortunately, some little delay in Toronto in forwarding the money has put back the work a little, but we expect very shortly to hear of this thriving little school entering its new quarters.

However, in spite of the inconveniences and the changes in teachers, the school keeps up pretty well. There is scarcely a time when I visit that one or two of the larger girls do not come to talk with me. And it makes me feel that God is keeping watch over them and not permitting His truth to fail. We need to pray for a Biblewoman to follow up the efforts made in the school and help the girls in their home life.

The change in teachers referred to is dealt with at some length in Miss Hulet's report. Space forbids giving it in full, but our Circles are requested to specially remember in prayer Padmakamma, the late Compounder's wife, now teaching in Vuyyuru.

Miss Hulet feels she is the one for Valluree, as she would be a worthy successor to the devoted Agnes; but her acceptance of the position would mean some sacrifice on her part, which she is reluctant to make. Pray that her duty may be revealed to her, and that she be made willing to endure hardness as a good soldier of Christ.

In the meantime, two teachers, mother and daughter, were in charge of the school until cholera broke out, when the daughter left in terror. The mother remained at her post, trying to control her fear, but only to become a victim herself, and no help nearer than Vuyyuru, seven miles away. What this means is hardly conceivable to us at home.

The grave danger to the school, the need for immediate action, the almost impossible task of persuading anyone to approach her, the hurried journey by Miss Hulet, partly on foot, accompanied by a few terrified servants, disinfecting the school, and then the difficult journey home under cover of night, carrying the poor dying woman seven long miles—is it not a story to call forth our deepest admiration for the brave little doctor, who thus spent herself for one of those little ones for whom Christ died.

All night Miss Hulet worked with poor Phoebe, but in vain; and then came the necessarily immediate burial, requiring the supervision of the Doctor in every detail. "I can tell you a case of this kind is not easily disposed of, and we are thankful, indeed, not to be called on very often."

Work Among Women and Children.—Miss Zimmerman opens her report with many expressions of gratitude, chief of which she considers the privilege of preaching the Gospel in India, and rejoicing in its triumph. She also praises God for the large staff of Bible-women, though not as large as the need demands.

"I cannot tell you what a joy and blessing they are, and how evident it is that God is using them and making them channels of blessing to many. They are welcomed everywhere, the beautiful faces of the women light up when they see them. A clean mat is placed for them, and crowds gather to listen to their story. Last year 153 villages and 960 homes were visited, besides conducting prayer meetings, Helpmeet Societies and Sunday Schools.

The Staff.—Jane and Mary are growing old praying and waiting for the call home. Their faith is strong and we know their prayers follow us wherever we go.

Katakshamma is Miss Hulet's faithful helper in the hospital and in the villages, while K. Amelia and Santoshamma are my assistants. These are the leaders to whom the younger women look for guidance and help.

Martha, Mary and Shantamma, who were studying in Cocanada, entered into the work last December. You have heard of Martha. You are supporting her, praying for her and loving her, and she is worthy. A chosen vessel of the Lord, whom she loves to serve.

You also know Mary, who entered the Boarding School shortly after Martha—they have been great friends. Mary has a remarkable Christian experience in the way she was led out of heathenism into her beautiful trust in the Saviour. She has been used of God in a marvelous way, but remains so humble and devoted. She says the last year has been the best and happiest of her life.

Perhaps you have heard very little of Shantamma. She is young, but has known her share of sorrow, pain and disappointment, as every widow in India does. The work was rather hard for her at first, but she is fast becoming one of our best workers. Pray for Shantamma.

And pray for our three new girls, all widows, who believe God has called them to the work, and for the two from

the Sudra caste, who are desirous to come. We want only those whom God chooses, and we believe He has set aside these two for our Mission.

Manikamma came to us in sorrow—bereft of husband, child and mother. She is supporting an aged father. In person not so attractive as some others, it seemed hard at first to keep her clean and neat. But she is improving wonderfully. Her greatest gift is her voice—a beautiful contralto that many a young woman at home would covet, and I know she uses it for Jesus' sake.

Karuamma is the widow of one of our finest pastors—very timid and shy, but so anxious to help in every way she can. One little daughter is in the Boarding School. Pray for them.

Rathamma is a gift from God. For two years she felt that she should come to the Mission, but was hindered, partly by influence of friends and partly for the sake of her two fatherless boys. In her own village she had been very helpful, going out alone to teach others about her Saviour, and on our visits we always found her a most interested friend. Finally one night she came to our tent a long distance from her home and said: "Amma, I could not remain at home any longer. I had to come," and we did not turn her away. She and Karnamma are now in Cocanada training for the work. Pray that they may return to us filled with the Spirit of God, well equipped for service.

Pray for K. Mary, who came to us over a year ago, but was returned to Boarding School, needing more instruction.

Others still are wanting to come—pray with us for them.

We have seen much fruit for our labours this past year, many women and children professing faith in the risen Lord. Pray for 12 women in Bordagunta, who asked me to write their names as desirous to follow Christ. Pray for the two new Sunday Schools for caste children.

The increased interest among the Christian women has cheered our hearts. Many dozens cannot read, but it is wonderful how they succeed in memorizing Scripture. In one village, seven women recited perfectly the 5th chapter of Matthew, the Ten Commandments, the Lord's Prayer, and the 23rd Psalm. Minnie, a pastor's wife, said correctly

six chapters, and had taught a great many to her women, but the prize in memory work fell to Pramavatamma, who repeated 14 chapters in the Bible and answered correctly the questions on the life of Christ.

The Rally meetings have been splendid this year, one being held in each of the twelve churches, Sunday Schools in the morning, and the Christian women in the afternoon.

The meetings of the Help-Meet Societies are also very encouraging, many who are not Christians attending and adding their contribution with the others.

We have many secret believers in the Zennas, through the influence of the hospital work, and are gladly received into their homes. This was not so a few years ago. Our trouble is that we need more consecrated Biblewomen and a lady missionary for Avaniagadda, when much and better work could be done.

"But we do not loiter. The cross of Christ is before us, in His strength we lift it and go forward, sure and certain that the love which has sustained us in the past will not fail us now."

Narsapatnam.—Miss Murray, July, 1913-March, 1914. The outstanding feature of the year in Narsapatnam was a vigorous and systematic campaign among the children gathered together in ten different centres, and ending in a great Rally Day, Dec. 20th, attended by about 200, old and young.

The burden of the teaching for weeks previous had been the birth of Christ and the angel's message to the shepherds. We had endeavored in many ways to impress on the children the importance of this as an event in history, and to lead them to receive into their hearts the dear Lord Jesus, for whom there was no room in the inn. All schools were given a brief examination, and many were able to recite the Scripture story of the Christ child, and to sing a simple hymn. We pray that this may indeed be tidings of great joy to those who have thus definitely learned the Gospel message.

An extended tour in the out-villages revealed indeed to us that God had placed before us an open door, and that it required only faithful, zealous work to lead many into the Kingdom. Many

were the traces of Christian influence, even in districts where there were no believers for miles around.

Indeed, the harvest has begun to be reaped in one outcaste quarter, which twenty years ago was a notorious den of thieves, necessitating the placing of a police station there. Several have recently been baptized, and to-day this is the brightest spot on the Narsapatnam field.

Yellamanchili.—Miss Murray's first report on her return to Yellamanchili is so crowded with interesting details that it is most difficult to know what to omit, but it is impossible to give it in full. She writes: "I have great joy and satisfaction in returning to Yellamanchili; indeed, it seems like coming home. I have had a splendid holiday in Darjeeling, and am better physically and happier than for five years."

At first it seemed rather a great undertaking to be placed in Yellamanchili, with no resident missionary nearer than Mr. Scott in Tuni, but with Miss McLeish as her companion in the bungalow and a faithful body of native helpers close at hand, she feels quite at ease. "In many ways I have been assured of God's approval of the plan."

Biblewomen.—**Akkamma.**—Miss Murray writes: "Akkamma's life is one song of praise to God for His great love to her. Once an outcast from Hindu society, she is now a respected Biblewoman visiting regularly with Elizabeth the homes in Yellamanchili. She reads with difficulty, but is persevering, and makes a point of memorizing Scripture, which, with her strong belief in prayer, form her great stronghold on the Christian life. Her little daughter, Kasamma, whose club feet were straightened three years ago by Dr. Allyn, has now entered the Cocanada Boarding School, and the separation is felt very much by her mother. Tenderly all these years she has cared for her dear deformed child, sharing her sufferings and rejoicing in her recovery. Kasamma herself is a bright, attractive little girl, singing hymns and joining her mother in memorizing Scripture. Do pray that in this land of darkness this mother and daughter may be preserved unto His heavenly Kingdom."

Leah, now a widow with five children, is the good Samaritan who befriended Akkamma and led her to the Saviour, and although inclined to be shiftless and an unwise mother, she is a real child of God. She reads and sings well, and by patient teaching we feel she may become a very useful worker.

Elizabeth, the pastor's wife, is interested, active and faithful. She finds a few hours spent in the town each day a real respite from her exacting domestic duties.

Elizabeth and Peter suffered a great blow in the death, at the age of 14, of their eldest daughter, Amelia, a High School girl of fine character. Gracie, the second daughter, a student at Co-canada, has been obliged to return home through poor health. Nor are the two little boys very robust.

Soubamma.—Another pastor's wife, devotes all the time she can spare from home and church duties to the work among the women in the near villages.

Nookamma.—One-time beggar, now the honored missionary of the Help-Meet Society, is a fruitful branch, and a source of inspiration and strength to the Christian women in her church.

Veeramma.—A destitute widow, is now leaving Boarding School and entering the staff of Biblewomen. Her only child, a winsome boy, bearing in his body the pitiful marks of poverty, died suddenly in Samalkot School before his mother could reach him. This nearly broke her heart and retarded her progress. However, a foundation has been laid whereon we hope to build.

Another bright little worker is Ratnamma, the wife of my house servant.

These are the helpers whom God has given me. Pray that I may be guided in guiding them, that the very best possible use be made of each.

Caste School.—We have reached a crisis in the affairs of this school, where we require surely the wisdom of serpents and the gentleness of doves. An agitation has arisen among the townspeople a second time for a caste school in opposition to the Mission Caste School. Leading and influential citizens signed a petition setting forth that their children were being influenced by Christianity, were making light of idolatry, and were holding up to ridicule the customs of their own people. They also complain that their children are being taught by outcastes and being

urged to postpone marriage till the age of 18-20!

A separate school has accordingly been opened with attendance of 25. The Mission School enrolls 102. Twenty-three have left us, and others are halting between two opinions. Our headmistress, Lily, who has been with us for eight years, feels very keenly the loss of loved pupils. All our Christian workers have taken the matter much to heart, as this school has been much used as an evangelizing agency in the past, and the trouble has called for special prayer in our churches. One solution would be to add to the attractions of our school by greater care in solid work, and by introducing certain things that appeal to the Hindu mind, such as fancy woolwork, and also instruction in music. The cost of a small harmonium in India would be about \$15.00.

Could you meet some of the sweet girls who have graduated from our school, you would realize the importance of this branch of our work."

Miss Murray cites many instances evidencing the strong influence of Christian teaching in the homes of the pupils and the breaking down of caste prejudice. This latter was very distinctly marked recently during a District Conference of Hindus, when not only Christians were invited to attend, but our compounder, Benjamin, was given great prominence on the Reception and Refreshment Committees, where he came into direct contact with Rajahs, Brahmins, who accepted from his own hand food and drink in vessels of his own providing.

The discussions in this Conference discouraged caste prejudice, commended widow re-marriage, mingling with the poor, and the raising of the marriage age to 12-14 years.

A very interesting wedding occurred in Yellamañchili recently, interesting to us at home, too, because many of us will remember the two high caste sisters who had come under Christian influence, but whose guardians were bitterly opposed to Christianity.

For years the struggle for the supremacy between Hinduism and Christianity has been keen, but, raised up as she was from the gates of death in answer to prayer, and as a result of Christian nursing, we could not believe that Narayanamma would be lost. Except with a short attendance at a Mission Boarding School, the child lived in

seclusion, the victim of more than one device to lead her back into idolatry. But the prayers of the righteous have prevailed, and it was with peculiar satisfaction that the Christians in Yellamanchilli witnessed first Narayanamma's public confession of Christ, and later her marriage to Joseph, second son of our late Biblewoman, Salome, a Christian, a trained matriculate, teaching in Cocanada School, and though of lowly birth, by the levelling power of the love of Christ, made fit and worthy to be husband for the daughter of aristocracy, one rich, proud and exclusive.

Several other weddings took place among the Christian pupils, the festivities in connection with all marked by a wonderful mingling of Brahmins, officials and Christians.

"May the crowning day soon come. Even so come Lord Jesus, and may we not be ashamed before Thee at thy coming."

And now we are about to enter a new year—a year whose outlook is one of grave uncertainty, where we will see the effects of this terrible war in the sorrow, suffering and hardship on every side. There will be a tendency among us to forget India's millions in the de-

sire to relieve distress nearer home, and our interest in our missionaries and their sacrifices may be overshadowed, as we follow the heroism of our soldiers in their defence of the Mother Country.

But we must remember that our missionaries are on their field of battle, and that they are dependent upon us for our support and our interest; and for every gift that is turned aside from missionary into patriotic channels we must feel responsible, and be ready to make up the deficiency, even though it involve heroic self-sacrifice among us very Baptist women.

We marvel at the wonderful way our Father has led us in the past few months, but it is only an indication of what He is willing to accomplish through us if we are ready to trust entirely in His word.

May we be so strengthened by His Spirit, so rooted and grounded in His love, so firmly established in the faith, that we shall be ready for whatever demands may be made upon our love and loyalty to Foreign Missions this coming year.

Respectfully submitted,

HELENA MOTLEY.

Westmount, Oct. 1st, 1914.

TREASURER'S STATEMENT

From October 1st, 1913 to September 29th, 1914

RECEIPTS	
Balance on hand, Oct. 1st, 1913	\$21 93
Total Receipts from Circles as per detailed statement below	2,520 50
Total Receipts from Bands as per detailed statement below	351 38
Collections taken	30 37
Individual and Other Contributions	
Miss Barbara Mould, Toronto	2 00
Legacy, Late Miss Cramp	500 00
Miss Annie McPherson, Vankleek Hill	15 00
Proceeds Rev. A. P. Shatford's Lecture	62 00
Mrs. G. Hopson, Montreal	15 00
Estate Miss Jenny McArthur	12 00
A Friend for Valluru School	150 00
Miss N. McCallum, Vankleek Hill	5 00
Mrs. McDairmid, Sandringham	20 00
Mrs. McDonald McLean, Thurso	25 00
First Church Sunday School Primary Department, Montreal	15 00
Mr. W. D. McLaurin, Vankleek Hill	17 00
Montreal special re support of Girl in Boarding School	15 00
Estate late Mrs. A.C. Whittield	15 00
Interest Royal Bank of Canada	6 00
A Friend	5 00
Quebec, B.Y.P.U.	10 50
Mrs. M. E. Humble	25 00
Balance in India	8 00
Morton Phillips & Co.	3 00
Thurso, Special, Miss Priest's Bungalow	27 00
Mrs. A. E. White, Deslisle, Miss Priest's Bungalow	2 00
Special Board Fund	173 75
	\$4,098 57

DISBURSEMENTS	
Appropriations.	
Miss Murray & Narsapatnam	\$820 00
Miss Hinman's Salary	600 00
Vuyyuru Work and Boarding School	884 00
Alkida School	275 00
Cocanada, Zennas	300 00
Bolivia	50 00
Yellamanchilli	273 00
	\$3,111 00
Special	
Deficit	265 00
Miss Hatch's Mission	10 00
Speakers' Expenses to Convention	13 00
Miss Priest's Bungalow	28 00
Printing	317 00
	82 30
Balance in Bank, Sept. 29th, 1914	3,510 30
	568 18
	\$4,098 57

Detailed Statement of Receipts From Circles and Bands.

RECEIPTS—EASTERN ASSOCIATION			
Name	Circles	Bands	Totals
Abbott's Corner			
Barnston	\$ 20 00		\$ 20 00
Beebe Plain	15 00		15 00
Bulwer	5 00		5 00
Coaticook	49 00	\$ 7 00	56 00
Coaticook Junior	18 00		18 00
Dirville	17 00	4 90	21 90
Moe's River	18 15	15 00	33 15
Montreal, Olivet	163 25	25 00	188 25
" Olivet Chapel		17 00	17 00
" First Church	496 00		496 00
" Westmount	134 80	82 00	216 80
" Point St. Charles	10 00		10 00
" Tabernacle	24 00	5 07	29 07
" Temple	26 00	4 00	30 00
" Verdun	11 00		11 00
North Hatley	5 00		5 00
Quebec	80 00	15 00	95 00
Sawyer'sville	7 75	2 50	10 25
Sherbrooke	20 00		20 00
Waterville			
Ways Mills			
	1119 41	177 47	1296 88

RECEIPTS—OTTAWA ASSOCIATION			
Name	Circles	Bands	Totals
Breadalbane	\$ 10 00		\$ 10 00
Buckingham			
Clarence	96 00	\$13 00	109 00
Cornwall	51 95	3 81	55 76
Dalesville	12 50	4 00	16 50
Dempsey	5 00		5 00
Dominionville	40 00		40 00
Grenville	13 00		13 00
Hawkesbury			
Kemptville			
Kenmore	5 00	15 00	20 00
Lachute	11 00		11 00
Maxville			
Ormond	12 00	7 00	19 00
Onanbrack	5 00	25 00	30 00
Osgoode	90 00	15 00	105 00
Ottawa, First Church	303 90		303 90
" McPhail Memorial	60 00	15 00	75 00
" Fourth Avenue	29 00	2 60	31 60
" East	5 00		5 00
Rockland	58 00	8 00	66 00
South Gower	15 00		15 00
Thurso	45 80		45 80
Vankleek Hill			
Winchester	39 93		39 93
St. Andrews East			
	508 88	108 41	1017 00

Respectfully Submitted,
FRANCES RUSSELL, Treasurer.

Audited and found correct,
ALFRED WALFORD Auditor.

Montreal, Sept. 30th, 1914.

RECEIPTS—CENTRAL ASSOCIATION			
Name	Circles	Bands	Totals
Algonquin			
Alan's Mills	\$	\$ 20 00	\$ 20 00
Almonte	18 00		18 00
Arnprior			
Brockville, First Church	131 50		131 50
Carleton Place		6 50	6 50
Delta	50 00		50 00
Drummond	10 00		10 00
Kingston, First Church	64 50		64 50
" Union Street	21 50		21 50
Lasark			
Perth	45 00	30 00	75 00
Pembroke			
Phillipsville	41 00		41 00
Plam Hollow	20 00		20 00
Renfrew	23 00	5 00	28 00
Smith's Falls	31 00		31 00
	455 50	61 50	517 00

RECEIPTS—GRANDE-LIGNE ASSOCIATION			
Name	Circles	Bands	Totals
Grande-Ligne	13 00	4 00	17 00
Montreal, French Church	10 00		10 00
Ottawa	10 00		10 00
Roxton Pond	4 00		4 00
	37 00	4 00	41 00

SUMMARY			
Name	Circles	Bands	Totals
Eastern Association	1119 41	177 47	1296 88
Grande-Ligne Association	37 00	4 00	41 00
Ottawa Association	508 88	108 41	1017 00
Canada Central Ass'n.	455 50	61 50	517 00
	2520 59	351 38	2871 97

Number of Circles contributing	53
" Bands	25

COMPARATIVE STATEMENT	
Total receipts for 1910-1911	3,127 98
" " 1911-1912	2,977 79
" " 1912-1913	3,739 01
" " 1913-1914	4,016 64

LIFE MEMBERS FOR THE YEAR

Mrs. Kirkland, Montreal Olivet; Mr. Hugh Robertson, Perth; Mrs. Lorne Gilday, Montreal Olivet; Mrs. C. Franklin, Cornwall; Mrs. W. C. Blanche, Winchester; Mrs. J. H. McDonald, Ottawa; Miss Alice Schofield, Brockville; Mrs. John Ferguson, Osgoode; Mrs. Motley, Sr., Montreal First; Miss Kough, Montreal First; Mrs. D. H. Wood, Montreal First; Miss Grace McLaren, Montreal First; Mrs. McDiarmid, Sandringham; Mrs. McDonald McLean, Thurso; Mrs. Lucy E. Knowlton, Phillipsville; Mrs. Robert Smith, Delta; Mrs. M. E. Humble, Brockville.

RECORDING SECRETARY'S REPORT.

During the Convention year ending October 7th, 1914, the W. S. F. M. S. of Eastern Ontario and Quebec have held four regular meetings and three special meetings. The average attendance for the year was 18. The general attendance has been somewhat better.

Through the death of Mrs. King, Mrs. Sproule and Miss Cramp, the Board has lost three of its workers. Miss Cramp was for years an interested and devoted worker—our appreciation of her services were placed on record. Her interest was shown by a much-appreciated legacy of \$500.

Mrs. Frith of Ottawa, Mrs. Holmes of Verdun, and Miss Tester of Westmount, were appointed to fill the vacancies on the Board.

The monthly prayer meetings held at the homes of members were far-reaching in their effect, there being an evident desire on the part of our members to lay hold on the promises of God, and to depend wholly on Him to supply the need through His children.

In this connection it might not be amiss to speak of the Executive meeting held on May 13th. There having been a growing uneasiness on the part of the officers of the Board, owing to the fact that for years they had to face an annual deficit, this meeting was called for prayer and discussion as to possible solution of this problem. Our President spoke of her great conviction that earnest, believing prayer and active faith were the way of Divine leading—a coincidence being while her thoughts were directed along this line she had received a most helpful and inspiring letter from Miss Amelia Muir, who is now in Alberta, emphasizing the fact that God is honored by prayer and faith, and by His Spirit He is able to work on the hearts of His children. Several of those present gave testimony to the fact that in emergencies where they had made definite requests God had honored their faith and had provided from a wholly unlooked-for source the very sum required. As a result of this meeting the Executive reverently and in expectant faith deemed it opportune to send out the "Call to Prayer," that the God to whom belongs the "silver and gold," and the "cattle upon a thousand hills," would so work on the

hearts of His children that they may yield of their abundance, that the work may not be curtailed.

Letters have been read from time to time telling of interesting progress in the Claxton Memorial Chapel School House. In one letter, from Mr. Benson, he told of the intention of the children to subscribe to some article of furniture for the school house. Owing to prolonged illness of members of the original Claxton Memorial Committee, Mrs. Ramsay and Mrs. Watt were appointed members, and Mrs. McTavish was appointed Treasurer to fill the place made vacant by the death of Miss Cramp. As so often happens, as the work progressed on the Claxton Memorial Chapel School House it was found that first estimates would not be sufficient to complete the building according to original plans. There was some discussion as to the advisability of dispensing with verandahs, and thus keeping it down to first estimates, but it was finally decided to get on the Committee's recommendation and complete the Chapel School House as first planned, the Committee feeling confident the money would be forthcoming.

The following is a copy of a resolution passed by Conference in India and forwarded to our Secretary by A. A. Scott, Corresponding Secretary, Canadian Baptist Mission:—

"Resolved, that as a Conference, we place on record our deepest appreciation of the contribution by the ladies of the Women's Foreign Missionary Society of Eastern Ontario and Quebec, of the money needed for the erection of the Claxton Memorial Chapel School House at Vuyuru. This building is in memory of the late Mrs. Claxton of Montreal, who for many years was President of that society, and who so unselfishly devoted the noble talents with which God had endowed her to the work of Foreign Missions. We rejoice not only because a long-felt need on the mission field has been met, but that the name of one of God's noble women is to be perpetuated in a work which was ever dear to her heart.

"Signed) A. A. Scott, Corr. Sec.

During the winter months a pleasant Drawing Room meeting was held at the home of Mrs. Ross, Westmount, when a descriptive talk on a trip around the world was given by the Misses Laura

REPORT OF HOME AND FOREIGN
MISSION BANDS, EASTERN
ONTARIO AND QUEBEC.

Fester and Mabel Corner. It proved to be exceptionally interesting. The attendance was most gratifying—the collection \$32.65.

The lecture given by Rev. Mr. Shatford, of St. James' Apostolic Church, Montreal, under the auspices of the Board, was also interesting and instructive, the proceeds amounting to over sixty dollars.

The Board Secretary reports an encouraging year—new Bands being organized—Bands that had disbanded reorganizing, and new interest being manifested in others.

The letters from our missionaries have, as always, been a source of helpful interest to us, forming a connecting link between "our workers abroad" and "our workers at home." Could not some of the members of our Convention endeavor to write more often to our missionaries? It would be a source of strength to them, as theirs are to us.

It was a pleasure and a privilege to have Rev. Mr. Stillwell, returned missionary from India, with us at our June meeting. His presence gave us added inspiration.

The Committee on the Revision of the Constitution report two meetings held during the year, but owing to the loss of important notes through the mail, unsatisfactory progress has been made. They recommend the postponement of changes until Convention, 1915.

The following are the Life Members received during this last year. Mrs. Kirkland, Olivet Baptist Church, Montreal; Mrs. Hugh Robertson, Perth; Mrs. Lorne Gilday, Olivet Baptist Church, Montreal; Mrs. C. Franklin, Cornwall; Mrs. W. E. Blanche, Winchester; Mrs. J. H. McDonald, Ottawa; Miss Alice Schofield, Brockville; Mrs. John Ferguson, Osgoode; Mrs. Motley, Sr., First Baptist Church, Montreal; Miss Kough, First Baptist Church, Montreal; Mrs. D. H. Wood, First Baptist Church, Montreal; Miss Grace McLaren, First Baptist Church, Montreal; Mrs. McDiarmid, Sandringham; Mrs. Donald McLean, Thurso; Mrs. Lucy E. Knowlton, Phillipsville; Mrs. Robert Smith, Delta; Mrs. E. Humble, Brockville.

Respectfully submitted,

LILLIAN M. SIMPSON,
Rec. Sec. W. B. F. M. S.

A sainted man once said, "I had rather have one hour with a class of young people than to spend 1,000 years in glory." But few of us, perhaps, would be willing to say so much, yet, could we realize all his thought, many more would come willingly to leadership in our Bands, and your Secretary would not so frequently be told, "We would have a good Band, but no one can be found to lead." Is it that we have put the ideal too high—a consecrated Christian woman who loves children and is willing to give a few hours monthly for the work!

The discouraged leader gives up because everything is not just as she would wish, but in what office can be found conditions wholly to our satisfaction? One who knows the King's business will not easily be discouraged, but, trusting in God's promises, will see hope and joy in everything.

In our Bands God's Word must be the guide, and its study the chief object. The Band is an educative, not a money-making institution. Again must the fact be emphasized that the Band is organized as an auxiliary of the Mission Circle, the object of the Band the same as that of the Circle, and that money raised can only be used for the specific objects supported by our Woman's Societies.

Our own special Mission fields afford food sufficient for all the period of Band life, and other missions can be taken up at a later date.

The Bands have made much progress during the past few years in the systematic study of well-prepared lessons, but something still remains to be done, where it has not yet been realized that Bands are not mere pleasure or money-making organizations.

One Band heard from a missionary that the children in our schools in India rarely get any candy, and they immediately collected and sent \$1.25 for the pupils in Akidu school. This same Band is making an autograph baby quilt, and collects discarded rubber for sale.

One Band, without a leader, collected \$10 for missions, and one little member said to your Secretary, "Is not that good, but just think what we could have done if some of the old people had

helped us." Several Bands support children in our schools in India. Two Bands have choirs who sing appropriate music at the Band meetings. One of these Bands has made the leader a Life Member by subscribing ten dollars to Home Missions.

Another Band prepared and waited on the tables at a banquet in their church, gave a birthday party and had a collection box to help their funds. This Band is also preparing a Christmas missionary box.

Only one Baby Band, that of Westmount, reports and has a membership of 56—a good outlook for the Band of the future.

One Band prepared and sent out 10

Christmas dinners, helped a needy family, and also gave a Life Membership.

Three new Bands have been organized, and all three give encouraging reports.

These Bands are all Home and Foreign Mission Bands, the children knowing no difference, they simply study about, and help the work of our Mission Boards. Their offerings this year showed an increase over the past year.

Your Secretary finds many reasons to "thank God and take courage."

Respectfully submitted,

P. RAMSAY,

Secretary.

Young People's Department.

MISSION BAND CORNER.

Mrs. G. W. Barber.

As we read the touching story, "Ann of Ava," we think of our Bands that have been holding Judson programmes this year. This brief sketch may lead you to procure this book, and to pursue further the study of Burmese missionary history.

Ann Hasseltine, familiarly known as Nancy, was a merry, fun-loving, beautiful girl, whose early life was spent in the village of Bradford, in New England. She was as clever as she was beautiful, and took a high standing in her studies in the village academy. After a long period of deep thinking, hidden often by a seemingly reckless round of gaiety, she became a Christian at sixteen, and joined the little church of Bradford. Among those influenced then was Harriet Atwood, a slender, delicate girl of twelve, whom Nancy dearly loved.

About this same time, at Williams College, five Christian students formed a resolution which was destined to influ-

ence the whole world. In the little haystack prayer meeting, Samuel Mills unfolded his scheme of sending missionaries to the heathen. He cried vehemently, "We can do it, if we will." A secret society, called the "Brethren," was formed, and the members purposed giving themselves to the non-Christian world. In Andover Seminary they found kindred spirits, and here was that notable group: Samuel Mills, Samuel Newell, Samuel Nott and Adoniram Judson. When Ann Hasseltine was twenty years old, the Massachusetts ministers met in Bradford in convention. Here Adoniram Judson and the three Samuels boldly asked to be sent on a mission to the heathen world. Never yet had a missionary from America gone to these Eastern lands. Most people thought it an insane notion; but one minister said, "We had better not try to stop God." Then the purpose of the young men was approved. A group of ministers strolled down past the Academy to Hasseltine House, where they were hospitably entertained. Here, for the first time, Adoniram Judson met Ann

Hasseltine, and, two years later, here she became his wife. Her friend, Harriet Atwood, became Mrs. Samuel Newell. These four brave people set sail the 19th of February, 1812, on the Caravan, a small boat of perhaps five hundred tops burden, for the long and perilous journey round the Cape of Good Hope to India.

They landed in June in Calcutta, only to meet the bitter opposition of the East India Company. While spending ten happy days with William Carey at Serampore, they received orders to return to America on the same ship by which they had come. They begged permission to sail instead for the Isle of France, 5,000 miles southwest, near Madagascar. There was room for only two passengers. The Newells departed. Far out on the Indian Ocean, a little girl was born to them; but joy soon gave way to sorrow as the little life went out. The frail Harriet's health rapidly declined; in St. Louis they buried under the evergreens the devoted woman who was the first American to give her life for the cause of Christ among the heathen. When the Judsons, with Mr. Rice, landed, it was a sad-eyed, lonesome man who met them. He soon went to Ceylon. Luther Rice and the Judsons, after careful Bible study, had left the Congregationalists to become Baptists, and Mr. Rice went to America to tell the Baptists of the heathens' need, and their great opportunity.

Convinced that the Isle of France was not the place to establish a permanent mission, the Judsons embarked for Prince of Wales Island, in the Malacca Strait, where there was a large population of Hindus, Chinese, Burmans and Siamese. They had first to land at Madras. Their arrival meant at once an order back to England. They must escape immediately. Should they go home, or take the vessel lying at harbor for the most dreaded port in the

world, Rangoon, Burma? It was a momentous decision. The home-land looked very inviting, but there was the need, and God's call. They responded.

They sailed on a Portuguese ship, Georgianna, a "crazy" old craft, dirty, uncomfortable, unseaworthy. The voyage proved the most dangerous and disagreeable of all their experiences. Their European servant died suddenly. Mrs. Judson was very ill, and suffered excruciating pain. They often thought of Harriet Newell's trusting words: "He who takes care of the ravens will not forsake His own children in the hour of their affliction."

A state of terror entered their hearts as they landed at the port of Rangoon in 1813, and saw for the first time a country in its primitive barbarism, untouched by European civilization. Mrs. Judson was carried ashore in an arm-chair borne, by means of bamboo poles, on the shoulders of four natives, into the filthy, miserable, dirty town. The home for these American missionaries was the Mission House, outside the city gates, built by the English Baptists. The only missionary was Felix Carey, then away in Ava on business for the King. Mrs. Carey was a native of Rangoon, and she, with her two children, welcomed the newcomers. In spite of poor food, a strange climate and many discomforts, Mrs. Judson recovered her health, and was able to spend the long days in study with her husband. The Burmese language was worse than "higher mathematics, Sanskrit and Hebrew put together," and to master it, without lexicon or grammar, without a competent teacher, was indeed a Herculean task. The loneliness was at times almost unbearable. Their first letter came from Bradford after two and a half years.

The message that Mr. Rice bore to the Baptists of America had the desired result. Mr. and Mrs. Judson were accepted as the first missionaries of the

newly organized American Baptist Foreign Missionary Society. This relieved the Serampore Baptists, who had supported them, and it comforted the lonely workers at Rangoon.

Strange trials followed in quick succession. Their little son, Roger, died. Mr. Judson had to leave for Chittagong on business for the Mission. The expected absence of a few weeks lengthened into seven months ere the suspense of the distressed and anxious wife was relieved by the return of her husband. Meantime, there had been an awful epidemic of smallpox, and impending rumors of war between Burma and Great Britain.

In 1822, Mrs. Judson returned alone to America. A deep-seated disease made this long separation imperative. After ten years she was again in her dearly-loved Bradford home with parents and sisters. It was a long struggle back to health, but it came, and in 1823 she set sail with Mr. and Mrs. Jonathan Wade again for Burma. After two and a half years' absence, she rejoined her husband. Twice Mr. Judson had visited Ava, the royal city, traveling in a native boat three hundred and fifty miles from Rangoon up the great Irrawaddi River. Now as there were missionaries to manage Rangoon Station, they determined to establish work in Ava. But ere they landed, the tide of popularity had turned against the foreign residents. An exciting message came that the British had captured Rangoon. War had become a certainty. Suspected as spies, the missionaries were cruelly seized and imprisoned in one dark, filthy room, a veritable chamber of horrors. From that time on for two years continued that extraordinary series of manoeuvres which made Ann Hasseltine Judson known in East and West as the heroine of Ava. Her property and that of the Mission was confiscated. The sufferings of her husband

were indescribable, and his fate always uncertain. From one brutal official to another, from court to court, from the Governor's residence to the prison gate, the stately, gracious woman constantly tramped, and by her pleas, her grace, her stratagem, she was able to bring much comfort to the prisoners. When the baby Maria was about three months old, a sudden message came that Mr. Judson and the other English prisoners had been taken from Ava, they knew not where. In a bungling Burmese cart, the wife, with her babe and two little Burmese girls, set out as a search party. After two days they found the victims of heathenish cruelty at Aungbinle, nine miles away. Loaded with chains, and driven by slaves, they had been compelled to march under the burning May sun, with no protection for head or feet, until the poor feet were blistered and entirely destitute of skin. Her heart was broken at the sight of her husband, who was but a ghost of even his former prison-self. Mrs. Judson took up her stopping-place in a hovel near the prison, and it was an awful fight to obtain even the barest necessities. Her little Burmese girl took smallpox. She nursed her, cared for everyone else; then, physical endurance at an end, she fell a victim to a miserable tropical disease, and lay helpless for two months. Then Mr. Judson was sent as interpreter to the Burman army at Malonn, and Mrs. Judson returned from Aungbinle to Ava to her little house on the river bank. She was attacked by spotted fever, and, when life was nearly spent, Dr. Price was released from prison and hastened to her bedside just in time to help the shattered life back to a semblance of health. Again the wife pleaded with the Governor for her husband's release, and at last the precious boon of freedom was granted him. Together they traveled again down the Irawadi River

to Rangoon. They were received with great honor at the British camp. But at the Mission House such destruction had been wrought by the war that they found themselves, in 1826, as homeless as when they first landed in Burma, thirteen years before. Rangoon proved so unsafe a station that they moved the Mission headquarters to Amherst, an infant settlement in British territory. Mr. Judson was urged to go to Ava with the British Civil Commissioner as British Ambassador. He consented only when he saw in this another opportunity to plead for religious liberty for the Burmans. In his absence the faithful wife worked vigorously to build up the new Mission. Then came the awful fever stroke, which soon ended a life whose strength was broken by severe privations and long-protracted sufferings. The puny little two-year-old Maria died soon after the stricken father's return. They laid her by her mother under the nopia tree.

Mrs. Judson had said: "The conversion of the Burmans seems a long way off. We may but smooth the way for others who may follow." The sacrifices of those bitter early years have resulted in a great and abundant harvest. Men, looking to-day at the flourishing work in Burma, exclaim in wonder, "What hath God Wrought!"

THE RIGHTS OF THE HEATHEN.

The "Rights," not the "Rites," of the heathen are here spoken about. When someone speaks of the sufferings of the oppressed widow and contends for her "Rights," we have a clear understanding of his meaning. In like manner we hear others contending for the "Rights" of toiling children, and we understand their meaning. This explains the thought in mind regarding the "Rights" of the Heathen.

I. They have a Right to the Revelation of the True God. They believe in

God, in the sense that they accept the idea that over them and the affairs of the world a supreme power rules. In their blindness, induced by sin, they have reasoned to the conclusion that there are many gods. They have multitudes of gods, but they do not have the knowledge of the true God. They have a "Right" to this knowledge.

II. They have a "Right" to know "that God made the world and all things therein," and "that He giveth to all life, and breath, and all things."

III. They have a "Right" to know that God "hath made of one blood all nations of men for to dwell on all the face of the Earth, and hath determined the time before appointed, and the bounds of their habitation."

IV. They have a "Right" to know how to seek the Lord, so that they may find Him. They are seeking after God. Every shrine, temple, and sacrifice testifies to this fact. But they are not finding Him. These rites do not bring peace to their hearts. They have a "Right" to know how to find God, and to have their soul-hunger satisfied.

V. They have a "Right" to know the Revealed Facts about the Judgment. They believe in rewards hereafter. This belief, however, is not enlightened by truth so that they know how to secure what God has for them. "As many as have sinned without law shall also perish without law." They have a "Right" to know how to secure the reward for right doing, which they instinctively believe to be just.

VI. They have a "Right" to the Knowledge of Christ's Resurrection, and that He through it brought life and immortality to light. Except where wicked unbelief has destroyed faith in life hereafter, it is found in every nation and individual. No heathen soul has to be taught that there is life beyond the grave. This conviction needs the full light of Revelation to give them the full truth. They have a "Right" to know what the Gospel says on this, the most interesting problem that has ever engaged man's thought.—Alliance Weekly.

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