

"He shall speak Peace to the Heathen."



# Canadian Missionary Link



CANADA



INDIA

PUBLISHED IN THE INTERESTS  
OF THE

**Baptist Foreign Missions  
OF CANADA**

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# Canadian Missionary Link.

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# Canadian Missionary Link

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No. 1

Subscribers in arrears for the "Link" would confer a great favor by forwarding their subscriptions, either through the local agents or to the Editor direct.

For directions please see top of 2nd page of cover.

**A**FTER a delightful holiday at Muskoka where one revels in the beauties of Nature and especially its sunsets, which make one think of "the glory that dwelleth in Immanuel's land," we return refreshed to "take up the burden of life again," which in this case means editing the Link. This completes seven years in this work. On the whole it has been a pleasant service, but not so satisfactory as it might have been had the finances given less anxiety and permitted greater improvement in the paper. This could be and the burden lightened if all our subscribers were as prompt as many have been.

The members of our Foreign Mission Board were very thankful that they could see their way clear to accede to the urgent request of the Conference in India to send out three single laides this Fall. In the report of the Board meeting in June Link, our readers learned of the generous offer of a friend to send and support one of the ladies, thus enabling them to send three as requested. Passages were arranged and all arrangements made for their going, when a very sad letter from the friend who had made the offer was received, stating that owing to very unexpected and heavy business losses, he deeply regretted that for the present he would be unable to fulfil his intentions. It was a great disappointment to our Board and, while deeply sympathizing with our friend, prompt action had to be taken. The fact that there was not enough money to send three had to be faced, but could we ask one to remain at home when all arrangements had been made for going? When our Missionaries were eagerly

looking for their coming and the work so much needing them?

The Board felt they could not do it, and after serious consideration and earnest prayer, it was resolved that a Circular letter should be sent to the women of our churches appealing for their help in this emergency. As so many of the women of our churches are away at this season of the year, we feared it might fail to reach some who would feel it a privilege to help in this time of need. Some have generously responded, but \$1,000 is needed to be assured for passage money, munshi and first year's salary.

It was asked that contributions be sent to our Treasurer, Miss Sarah Webster, 324 Gerrard St. East, by August 20th, but there will still be opportunity for any to contribute who have not been able to do so before that time.

## WANTED—S. S. PICTURE ROLLS.

Sunday School Picture Rolls are very useful in India if in good order. I shall be happy to receive such and to take them to India, if they are sent to me, express charges paid, by the middle of September. My address is 48 Howland Ave., Toronto.

JOHN CRAIG.

The joyful news must not be kept, but must be carried to the other sorrowing ones, and must be carried quickly. There must not be a moment lost. The happy women must not sit down together in mere personal enjoyment of the blessed news; there are others in the darkness of sorrow, and to these they must hasten with the gladness. We must not forget in our joy of the Christian life that there are others who have none of this joy; our mission is to carry the news, and to rejoice as we go on our way.—  
*J. R. Miller.*

"From thy blessed gloom  
The hope of all the world does rise and sing;  
By thy sweet pain immortal joy is won,  
And in the happy shadow of thy tomb  
Is hid the root of Easter's blossoming."

## THE CALL TO REST.

Substance of lines by Rev. A. A. Scott, B.A.,  
B.Th., Tuni, India.

"Come ye yourselves apart into a desert  
place and rest a while."—Mark 6. 31.

"Come," 'tis the Savior's bidding; "Come  
apart,"

And in the quiet of the desert place,  
With me communing, "rest a while." Leave thou  
Thy busy toil of love amid the throng,  
That ever coming, ever going, bear  
Their heavy loads of sorrow, sin and care,  
And will not come to me. Come thou and rest,  
Thou weary one; for I would speak a word  
Of comfort to thy heart, and peace and rest.  
Tarry thou here a while, close at my side,  
That I may make thee know this blessed secret.  
Come thou and roll thy burdens all on me,  
And make this hour a Sabbath rest indeed  
Of converse with thy Lord. My peace receive;  
Nor let one anxious thought these moments  
mar.

Let not my easy service worry thee  
With sense of failure. It is love I prize;  
And fully do I know thy eager longings  
To perform for me work that is worthy.  
But mine it is the work to glorify,  
And thus present it perfect to our God.  
Nor let thy heart despond o'er fruitless toil  
'Tis thine to sow and patiently to wait;  
'Tis mine to give the harvest in my time.  
"My word shall not return unto me void."  
Sow the good seed and thou shalt yet behold  
Harvest more glorious than thy fondest  
dreams.

Only abide with me and rest a while,  
Laying thy inmost soul before me bare;  
Then from my love and fulness go forth strong.

## WHITBY SUMMER SCHOOL.

The third Canadian Summer School for the  
study of Missions was held July 2 to 9, in the  
Ontario Ladies' College, Whitby, Ontario. At  
the opening meeting 125 were present.

Rev. Dr. R. P. MacKay presided and gave  
an address on "Service," for which, endue-  
ment of the Holy Spirit and intimate acquaint-  
ance with God's Word were two essentials.  
The purpose of the school was that those who  
attend might be better equipped for Christian  
service.

Three text books were used: "The Uplift of

China," "The Moslem World," and "The Why  
and How of Foreign Missions." This summer  
school, as Dr. J. G. Brown pointed out, is for  
study, and those attending are expected to at-  
tend the classes regularly and prepare them-  
selves to take part in them.

In the study of the "Moslem World," we  
found that Mohammedanism is increasing more  
rapidly than Christianity. Heathenism is  
crumbling, Christianity is supplanting it; but  
the conflict between Christianity and Mohamme-  
danism is tremendous. The faith of Islam is  
the most vital influence in the world to-day.  
Its agents are swarming through all the terri-  
tories of the old world. A Mosque has been  
built even in Liverpool and another is pro-  
jected for New York city.

The Baptist delegates numbered twenty, just  
half the number that we could send; we hope  
that forty, our full quota, will next year avail  
themselves of this opportunity.

A BAPTIST DELEGATE.

## THE PASSING OF OPIUM.

The president of the government college at  
Fuchau, Ling Hie Ding, is also the president of  
the Anti-Opium League, and is proving a most  
energetic and efficient leader in the crusade  
against this vice. In this government school  
are students from every part of the province,  
and hostility to the opium traffic forms part  
of the teaching and instruction which they re-  
ceive in this institution. They become thor-  
oughly impregnated with the spirit of the  
leader in their desire to see the country freed  
from this vile traffic, and consequently when  
they return to their homes to spend their va-  
cations they make it their chief business and  
occupation to uproot and destroy this evil.  
In many places throughout the province they  
have organized anti-opium societies and have  
been the leaders in raiding the opium dens.  
Last month when a company of these students  
returned to their home near Singuiu, in the  
Hinghua Prefecture, and found that the people  
in that neighborhood had planted their fields as  
usual with poppies, they fearlessly went out  
and destroyed every plant. The people not  
having a clear conscience that they were doing  
right in planting this crop, and realizing what  
a strong sentiment was growing up against  
it, meekly submitted without making the least  
resistance. But a small fraction of the ground  
that had formerly been devoted to the culti-

vation of the poppy is being used for that purpose this year; in some localities where only last year, as far as the eye could reach, nothing could be seen but fields of growing poppies, now only one year later the whole is changed and not a single plant remains.—Missionary Review from Fuhkien Witness.

#### TESTIMONY OF THE UGANDA MISSION.

Mr. Winston Churchill, M.P., after a visit to Uganda, has recently said: No greater contrast could be experienced than the spectacle of Uganda, after one travelled slowly through the East African Protectorate for hundreds of miles, meeting native savages whose method of showing you honor was to paint their skins in every color under the sun, to deck their heads with feathers and their bodies with shells, and dance to a monotonous hopping dirge around the chair in which the visitor took his seat. Once in Uganda, you went into another world. You found there a completely established polity—a state with every one in his place and a place for everyone. You found clothed, cultivated, educated natives. You found 200,000 who could read and write, a very great number who had embraced the Christian faith sincerely, and had abandoned polygamy in consequence of their conversion. You found, in short, in Uganda almost every thing which went to vindicate the ideal which the negrophile had so often held up before the British public and before the House of Commons, and in regard to which he had so often in other places been disappointed by the hard logic of facts and the disappointing trend of concrete and material events. We owed a great deal in Uganda to the development, on, he thought, an unequalled scale, of missionary enterprise. In some other parts of the British Empire he had found the official classes distrustful of missionary enterprise. In Uganda he found them very grateful.—The Missionary Review.

#### THE TELEGU MISSION IN AFRICA

In consequence of famine in India a number of Telegu Christians emigrated to Natal, South Africa, in 1900. Most of them found work in the tea estates of Sir Leige Hulet, one of the richest farmers in the colony, a member of parliament, and best of all a God-fearing man, humble as child, and sympathetic towards the lowest of his servants. They soon wrote to

India that they had abundance for their bodies, but their souls were starving, and earnestly requested that a pastor should be sent to them. In response to this request, John Mungier, who had been preparing for such work, offered himself and was sent out by the Telegu Home Mission Society. The first church was organized at Thearsey with from sixty to eighty members. They have now five organized churches with a membership of 192.

Extracts from their third annual report will be of interest to our readers:—

"The year 1906 was one of success, joy and revival. It began with troubles, struggles and hardships, both in and out of the Church, but the gracious Spirit of our Lord followed us close, guiding and instructing, and, to the happiness of us all, it ended in peace and in full hope of future prosperity.

"We humbled ourselves in the presence of our Lord. We prayed and prayed for the outpouring of the Holy Spirit, who only could guide us into all truth. Meeting after meeting has been held and we prayed and prayed for grace and full cleansing of the Holy Spirit.

"Sunday the 12th August was a day of inexpressible blessing. That morning we heard in the Church very strong words of warning from Gal. 6; 6-8. When service was over one of our Christians invited us for a prayer meeting at his house on that evening. After preaching to the non-Christians before parting, we came together for prayer. Ah! to our wonder one after another began to pray. In their prayers they began to weep, to cry aloud and confess their secret sins and to plead for mercy. The new believers in their prayers recited many promises from the word of God, astonishing us to know when they had learned so many of the Lord's words. When prayer was over each one began to testify to the blessing they had received for their souls by the Holy Spirit.

"These special meetings of revival have been effectually carried on for more than four months night after night, specially on Saturdays. In every Church the same kind of blessing of the Holy Spirit has been obtained. The confessions publicly made I need not explain in particular, though some of them were peculiar to the Indian life in Natal. One of these revival meetings was held on the top of a high hill at Kearsney, which hill we now call Prayer Meeting Hill. Our brethren wanted to follow our Lord's example as he did many of

his nights on the earth, going to the hills alone for prayer away from all the confusion of the world; they also wanted to show gratitude for being saved from the Native trouble, as in those days many of us left our homes and took refuge in bushes at night. Oct. 6th and 7th were the days of thanksgiving festival to Natal Christians. On that day we again began communion services in the Churches which we had not held before during the year.

"All the work of the past years has been kept up. Many old and new barracks have been visited and have heard the Gospel. Regular Church services and weekly prayer meetings have been held in every Church. My wife, Mrs. K. Rungiah, has continued as in past years preaching to the women. Owing to the lack of a conveyance she has patiently walked with me miles together. During the Native trouble, her calmness in heart and pleasure even to suffer for the Lord if required made me quite firm both in mind and in duty. During the revival meetings she helped us hand to hand, staying with her sister Christians right through all the nights.

"My most important work can be said to be (1) to take care of the Christians and Churches already formed, (2) to preach the Gospel to those who have not yet received it. The missionaries will at once understand the burden of these two most important responsibilities. We need helpers, qualified pastors very greatly. Beside this the severe financial need limited the work very much. Even if we had half-a-dozen helpers more I can assure you that they would not be too many."

JOHN RUNGIAH.

#### REMARKABLE MOVEMENT AMONG THE SUDRAS.

(From "The Prayer Circular.")

Rev. G. H. Brock, American Baptist, Kanigiri, Nellore District, writes: "My last tour among the Sudras on my field has stirred my heart as to the possibilities among this large and important section of the Telugu people. In the Kanigiri Galuk, to which my labors are confined, we have a Christian community of nearly ten thousand, and these are almost entirely from the non-caste class. During the last five years on my field, some forty Sudras have confessed their faith in Christ in baptism. These converts are from all sub-castes, and comprise both men and women. All

these converts live in their own homes. They have had some opposition and petty persecution, but not vindictive. A great many of these Sudras would like to come out as Christians, but have not yet the courage. For them I ask your prayers.

"I have established five schools in Sudra villages, and most of the pupils are Sudras, with Brahmins and Komaties. But in each school the Christian children from the non-castes have the same rights as the caste children. The teachers are all Christians from the non-caste classes. On my recent tour the Sudras crowded the school buildings to hear us preach of Jesus and his love. In each village these Sudras received me almost as though they were already Christians. I ask for them your prayers, that the work among them may have God's blessing, and that many of them may soon become openly and indeed Christians.

"Then there is a little work at our reading room, where I have the privilege of meeting the caste people, the official, English-speaking class. Pray that this most difficult work may have God's rich blessing."

Rev. E. S. Tanner, C.N.S., Khammanutt, writes also regarding a similar movement among the Sudras of that district: "Sixteen hundred Sudras have given up idol worship and idolatrous practices, and have recently asked for baptism. They have even ceased to wear the sacred marks of their castes, and no longer work on Sundays, which means giving up a seventh of their weekly earnings. The other caste people generally are much displeased, but out of these sixteen hundred only one hundred have failed to stand firm, and these relapsed at a very early stage. It is difficult for us to realize what strength of character these people need to endure being excluded from the village well, with all the trouble it involves, and to bear the daily taunts and petty persecutions of their neighbors. But their doing so shows that, notwithstanding the mixed motives that may influence them, they have after all a real desire, however undefinable, to become Christians. Placed under religious instruction soon they rarely go back to heathenism, showing the importance of giving them Christian instructors as early as possible."

"The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."



## Our Work Abroad.

### LETTER FROM MISS HATCH.

Ladies' Bungalow, Ramachandrapuram,  
Godavari Dist., June 20, 1908.

To all who contributed to our new Bungalow in Ramachandrapuram:—

My Dear Sisters and Brothers,—The very first word I write in this lovely new home must be a word of thanks to every one of those who have contributed so much to my comfort and happiness. It is so good to have a home of one's own after living for so many years in spare rooms in other bungalows. It is also good to know that this is not provided for me alone but for another who will soon be found as a companion for me and a sharer of the burdens and the joys of this many-sided work. I do thank you all most heartily and rejoice greatly that a permanent home has been provided for my successors also, it may be, for generations to come. It is all of the most durable material, the foundations being laid deep in brick and mortar, the walls being of the same material, and the whole of the wood work being of pine that only mellows with age without quickly decaying. The doors and windows are placed to catch every breeze that blows; the rooms are about the same number and size as those of Vuyyuru and Akidu; but the middle long room instead of being divided by a screen is to be hung across with curtains which can very easily be drawn when there is a large company of women.

June 23.—I have been here now five days and I can hardly begin to tell you how delightful it is to be sitting under one's own vine and fig tree." On Sunday noon, I just walked up and down and enjoyed it all. On Wednesday evening of last week we began receiving our stuff and quite a number of us started each with something in her hand, little Nelly going in first with the wall-text, "Blessed are the pure in heart," and I entering next with my mother's portrait.

By Thursday evening the things were received.

After receiving suggestions from me, "my children" had arranged all the program and extended the invitations while I was holidaying in Pentakota. They had the place beautifully

decorated with palms and festoons of many leaves with mottos, "Welcome Home," and in very artistic lettering "many happy years." They had also themselves arranged a pretty ceremony for a formal entrance into the home, so at eight o'clock on Friday, June 19, 1908, the church bell rang and all the christians in the different compounds assembled at the mission bungalow, the children all bearing palm-leaves, or bright tree-blossoms in their hands, and Pastor Prakasam leading the way, said they had come to take me to my new home. So out through the older compound gates, and on to the road where we were met by all the lepers able to come, when all joined together in singing to the accompaniment of their many musical instruments, we wound our way together around by the road (if we had gone the shortest way we would only have had to step from one compound into another) and when we came to our gate, Pastor David's wife, leading me by the hand, told me to open the gate, enter my new home and there enjoy a long life of peace and usefulness and happiness. Then we came to the door where Pastor Prakasam handed me the key with many good wishes, and entering in, we all stood while he read the beautiful 23rd Psalm and Pastor David prayed.

Soon the Bible-women, the teacher's wives from the different villages, the pastors of the different churches, with the volunteer women-workers of their different congregations, began to gather. They were to come for the day, be entertained, and together with the christians here, were to dedicate our house with special services in His name.

The lepers, still sitting outside, first led in a service of song, which we listened to from our beautiful verandah. Then the teachers and the old man Hussain, who is our conductor for the children, came bringing the children from the two Caste Girls' Schools. These were all dressed in their gayest and best and sang some special hymns for the occasion. These being all dismissed, all the friends from the different villages assembled on our back verandahs for their noon meal. At about twelve we assembled again in the long room, benches had been brought from the church, the children sat on the mat and about 100 filled the

room. The topics for the day were, "Unfruitfulness and fruitfulness in our lives and in our work," and we had very earnest addresses from Pastor Lazarus, Mrs. Joshee and M. Sarah, while the untainted children and the women teachers led in song. This lasted till about three, when the school children having again assembled, all had some gay games on the lawn, shouting and laughing and playing with all their might, although the thermometer registered 99 deg. under the shade of the verandah. Our Kapoo christian woman, Naisamma, came about 4 o'clock. She was almost exhausted, having walked eight miles in that awful heat. She had called for blind Mavolamma to come with her, but a bad sting from a scorpion had hindered her. Our poetess Suramma also came. After games we had singing again and then all assembled for the evening meal of which about 150 partook. The evening service was conducted by Dr. Joshee. Pastor Prahasam spoke and we had also the pleasure of listening to Rev. M. Devanandam, of the C. M. S., who was here on a visit. So at nine o'clock the services were over, the house was dedicated, the christians were refreshed bodily and spiritually and we were left in the enjoyment of the lovely home you have given us, dear friends. While thanking all of you who so kindly contributed, we must unite in thanking the one who having received the wherewithal, brought all this to pass, Rev. J. R. Stillwell, B.A., and I would tender him my special thanks for finishing it all so neatly, so completely, and with such despatch.

Already we have killed four scorpions, they seem to enjoy the coolness found here as well as we.

I really feel as if this new home had already given me a new lease of life. I feel so happy here. I hope you may all pray that the time spent here may be spent wholly in the Master's service, and that as I go from here to my work among all sorts and conditions, and return, I may find the purity and freshness, and rest to be found here only a symbol of the soul-purity, freshness and rest to be found in my Saviour, Jesus. Ever yours,

S. F. HATCH.

#### EXTRACTS FROM A LETTER FROM MISS PRIEST.

Hanson Lodge, Coonoor, June 22, 1908.

Holidays are nearly over and they will carry many happy memories of new light on old

familiar truths, new happy friendships, lots of fresh pure air to breathe and such like. It is so very different to our life on the plains, but isn't it good that when the time comes to return we are quite ready to go. From Mr. Scott's letter of to-day, the situation is quite serious as regards the rains. In some parts of India they are having good rains, but so far in our district there is none. Times are so hard now and there is so much distress that it just makes us tremble to think they may fail again. We can only cry unto Him to have mercy. He has not forgotten this land and there is some wise purpose in all His judgments. Pray that we may be guided into His will in the daily intercourse with the people about us.

Through a letter that came to Miss Robinson we learned last week, the good news of the appointment of three single women. How we did rejoice! Miss Murray came to my room with the news. Then we called the rest of our women folk into Mrs. Scott's room and had a prayer meeting. "I have proved God answer's prayer, Glory to His name." It should be "we" for we asked definitely in Conference for three. How much more God wants to do for us, and it must grieve Him that we are so slow to believe Him. While praising God for answered prayer, we asked Him to be to these dear ones all that they need, also to the two young couples who are so soon to enter upon their new responsibilities. We are looking forward to meeting them all before long and welcoming them into our family.

#### TWO SIDES.

##### THE DARK SIDE.

It is Sunday afternoon, and the streets of Peddapuram are thronged with people going and coming, to and from where? On the corner of one of the streets stands the temple, in which dwells the cholera goddess, and the great majority of the people have been, or are going there. Years ago, it is said, cholera visited Peddapuram and many people died. While it was still raging one of those persons whom the evil one always finds ready for such occasions, professing to have had a visitation from the goddess, asked to have a temple built for her. Accordingly one rich man gave the ground, and others contributing money, the temple was built and the goddess was satisfied, for the time being.



However, as she may at any time, becoming angry, send the cholera or smallpox, to appease her wrath, gifts are offered to her by many people during all the year, and at this especial time thousands come from all the villages around to pay their vows and bow before the rude image of stone which is supposed to represent the cruel, blood-thirsty goddess.

So on this Sunday, dressed in all their holiday attire, men, women and children swarm the streets, following the custom of their ancestors; an extreme specimen of their holiday attire consisting of the bright red loin-cloth, dark sky-blue silk coat and purple satin vest of one young swell.

In one of the many carts going to and fro, a young buffalo is lying, the red and yellow marks on its forehead showing it to be one of the offerings to the goddess, but it is going in the wrong direction. Upon enquiry we learn that it is not yet "of age" and the giver is taking it home until it is old enough. What decides this question we do not know, and wonder very much considering the fate of all such gifts. And what is that? Oh, surely these people have become like their gods, "without understanding," denying themselves of their gifts to swell the riches of a descendant of the wealthy Coma who gave the land for this temple thinking that by doing so they are gaining the favor of the goddess of disease, and saving themselves or their dear ones from death by cholera or smallpox. But even though the givers know that every gift during the three days set apart each year for the worship of this goddess, goes to that wealthy Coma, yet it makes no difference to them, for "did not their ancestors do the same?" and "their neighbors will make fun of them if they do not give something," and "will not the goddess be angry and send the cholera if they do not?"

#### THE BRIGHT SIDE.

It is Thursday afternoon, and our Mission chapel in Peddapuram is filled to overflowing with a happy band of Christians. There are over two hundred of them, and most of them have been in the Compound since the morning of the day before. They too, have come from the villages all around about, some over thirty miles away, and since coming have been gathering three times a day, to feast on the good things of the Word of God as dispensed to them by the Missionary, and Mr. Abraham

from Samalkot. Mrs. McLeod has had two meetings with the women, and with a knowledge of the real nature and needs of the Telugu women which is not acquired by many, has given them some very practical helpful teaching. I have had two meetings with the children, an after-thought; and one that was not pleasant to me at first, because I too wanted to share in the good things I knew Mr. McLeod had been laying up in store; but for the carrying out of which I felt well repaid when I saw the shining of the Missionary's face as he said: "The attention was almost breathless," for I knew it could not have been that if those little, squirming, restless bits of humanity had been left there.

And now we have met on the last and great day of our "Field Rally" for the singing competition. Each of our seven churches are represented and have been seated in separate groups in such a way that the space is used to the best advantage.

With what a babel the afternoon begins, for each group is rehearsing the hymn they have selected to sing, but at a word from the leader the voices are stilled and the meeting begins. To one who has listened recently to the singing of congregations led by trained choirs in the home land, their singing might seem a curious medley, but to us who know that many of those who sing have only been joining in the songs of the redeemed for a few days, weeks, or months, and that the majority of them cannot read, it is wonderful, and our own hearts are stirred afresh with their song of praise "to Him who loved us." When all have finished, and the judges after careful deliberation, have assigned the Banner to a pastorless church, and one in which the preacher of the village that contributed most to the singing cannot read. I do not think there was a dissentient voice.

Afterwards Mr. Abraham and Mr. Barnabar of the Seminary interested us all with bright addresses. Mr. Abraham's remarks concerning what a Christian mother's prayers and teaching had meant to him, illustrated by his many appearance, choice language and spiritual teaching, set our thoughts looking forward to what that audience of mothers and fathers meant for the generations to come, and thanking God for the coming of the light that by faith we see shining more and more unto the perfect day.

C. M. McLEOD.

# Our Work at Home.

## EASTERN CONVENTION.



THE Annual Convention of the Women's Home and Foreign Missionary Societies of Eastern Ontario and Quebec, will be held in the Fourth Ave. Church, Ottawa, Oct. 6th and 7th, 1908. On Tuesday evening the usual Union Platform Meeting will occur when Dr. Gertrude Hulet, missionary on furlough, will speak on the Foreign work. It is specially desirable that this convention should be fully representative, and the Fourth Ave. Circle are extending a very cordial invitation to all Circles and Bands to send as large a delegation as possible.

Circles are requested to appoint delegates as follows: for a membership of 20 or less, two delegates; for each additional 20, one delegate. These delegates must be full members of the Society, that is either life members, or contributors of one dollar a year. Each Band is entitled to send one delegate.

Billeting—All desiring billets are requested to send their names at an early date to Mrs. H. B. McGregor, 118 Fourth Ave., Ottawa.

The committee appointed to meet the delegates will be distinguished by badges, but as it will be impossible to meet all trains, the following directions are given for finding the church which is situated on the corner of Fourth Ave. and Bank Sts. From Union Depot take Albert St. car, transfer at Bank St. to Bank St. car, going south.

From Central Station take Bank St. car westbound.

From boat landing take Sussex St. car, going south, transfer corner Bank and Sparks for Bank St. car going south. Last named car line passes church door.

## PROGRAMME.

Foreign Mission Day, Tuesday, Oct. 6.—9.30, Prayer Service, Mrs. Roney, Ottawa; 10.00, hymn; introduction of pages and election of Convention reporter; Words of Welcome, Mrs. R. R. McKay; Reply and President's Address, Mrs. S. J. Claxton; 10.30, Minutes last annual meeting, Miss E. M. Crossley.

## REPORTS.

Recording Secretary—Miss E. M. Crossley.  
Canada Central Association—Mrs. Edwin Smart.

Eastern—Miss Chandler.  
Ottawa—Mrs. D. McLaurin.  
Grande Ligne—Mrs. Gregoire.  
Roll call.

11.00—Election of officers and Executive Board; Appointment of Committees on Resolutions and Appropriations; Hymn; Prayer; Adjournment.

Afternoon Session, 2 p.m.—Prayer Service, Mrs. E. Zavitz.

2.30—Hymn; Minutes of morning session; Report of Cor. Secretary, Mrs. P. B. Motley; Report of Treasurer, Mrs. A. Ohman.

3.30—Paper, "The Ideal Missionary Worker," Mrs. H. H. Ayer. Discussion.

4.00—Report of Committee on Appropriations; Hymn.

4.10—Talk, Mrs. Atkinson, Ottawa; Collection; Paper on Bolivia; Music.

4.30—Address on School Work in India; Dr. Gertrude Hulet.

5.00—Hymn; Adjournment.

HELENA MOTLEY,  
Cor. Sec.

## ASSOCIATION REPORTS.

The annual meeting of the Women's Mission Circles of the Eastern Association took place in the Dixville Baptist Church, on Tuesday, June 9th.

The Prayer and Praise service was led by Mrs. W. G. Rickert. Psalm 107 was read. Mrs. Rickert spoke a few words on the power of prayer. A season of prayer followed in which four of the ladies took part.

Mrs. A. E. de St. Dalmas delivered the address of welcome, the sincerity of which was well attested by the hospitality of the Dixville people. Mrs. Kenneth MacDonald, in her reply to the address of welcome, expressed sincere thanks. She spoke of the common interest which unites the Circles, viz. Missions.

The report of the Circles and Bands was read by the Secretary, Mrs. W. G. White.

Miss Le Maistre spoke of the Y. P. Conven-

tion of Pittsburg. She said that three great themes had been emphasized throughout the convention; these were: 1. The necessity of a knowledge of missions. 2. The necessity of dependence on God. 3. The necessity of doing something.

Mrs. P. B. Motley, in her report for the Foreign Mission Board, reviewed the work being done in the different parts of the Foreign Mission Field and exhorted the secretaries to greater care in their work; she asked also for earnest prayer for a lady missionary. The paper by Mrs. L. Therrien, on the force of Grande Ligne Mission, read by Miss Muir, showed that love was the great band which united the hearts and hands of the Grande Ligne workers. The address on Home Missions was delivered by Mrs. A. Matthews. The work of the Home Mission Board was definitely outlined, and the churches, which are at present supported by Women's Mission Circles, were named. It was clearly shown that Home Mission work must be well done in order that Foreign Missions may succeed. The question drawer was conducted by Miss Muir. A nominating committee was appointed and the meeting adjourned.

EVENING SESSION.

Praise service led by Rev. A. E. de St. Dalmas. Minutes of afternoon session read and approved. The report of the nominating committee was as follows. President, Mrs. D. Bentley; Directress, Miss P. M. Chandler; Secretary, Miss S. Parker.

Rev. A. J. Lebeau spoke on "Grande Ligne Work." He emphasized, not contributions, but rather christian effort. His plan is to meet the Roman Catholic with love in the heart and the open Bible in hand.

After a solo sung by Mr. A. E. White, Dr. J. G. Brown spoke most interestingly on Foreign Missions. It takes grit and real humility on the part of the missionary to evangelize India, but the story of Jesus sinks into those hearts "crushed by the tempter," and it becomes evident that feelings lying buried there grace can restore. Let us tell them more about Jesus. During the year the following amounts were given:-

Circles-	
Foreign Missions .....	\$367 53
Home Missions .....	388 86
Grande Ligne .....	26 00
Manitoba and Northwest .....	16 50
Special (Foreign Missions) .....	71 65
Special (Home Missions) .....	15 00

Bands-

Foreign Missions .....	99 25
Home Missions .....	32 00

Total .....

\$1,016 79<sup>1</sup>  
MARY A. WHITE, Sec.

CANADA CENTRAL ASSOCIATION.



THE Circles and Bands of the Canada Central Association met at Phillipsville, June 17th, with twenty-five delegates present and many visitors. The morning devotions were led by Mrs. Stobo, Smith's Falls, who spoke of "the faithful saying, worthy of all acceptance that Christ Jesus came into the world to save sinners." Words of welcome were given by Mrs. Toffey, Portland, to which Mrs. Blundell, Perth, and Mrs. Copland, the president, replied. After the roll-call to which ten Circles responded, the Directress' report was given by Mrs. Beale, Brockville. The report showed that all the Circles have given of their means to some part of the work. A letter was then read from the Women's Foreign Mission Board, by Mrs. Halkett, in which greetings were conveyed and many things of interest told. Mrs. Washburn, Brockville, gave an address full of information about Mission Band work. The Quiet Hour talk, which followed, under the leadership of Mrs. Ruddick, Brockville, was most helpful. She spoke of "Phoebe, 'the servant of the Church,'" a succourer of many. Her work was just as great as Paul's; Paul in the forefront, Phoebe in the rear. In the Church of Christ all are one. There is a field for women in Christian work.

"For my sake cheer the suffering, help the needy,

In my name, let harsh words die."  
The report of the nominating committee was brought in and after amendment, it was carried to the effect that the President be Mrs. Copland; vice-pres., Mrs. Ruddick; Directress, Mrs. Edwin Smart, all belonging to Brockville.

In the afternoon, the session was opened with a Bible reading by Miss Anna Allen, Delta. Mrs. Estall, of Westport, formerly in Africa as a missionary, told of her experiences there, where there are the same difficulties, the same joys as in other foreign work. There is no

worship of idols in South Africa, unless it be themselves. But they live in dread of their forefathers and often sacrifice when in fear of them. There are no child widows, but at the age of sixteen years, the father sells his daughter in marriage to the highest bidder in cattle. A man buys his wife for the work he can get out of her. She does all the ploughing, seeding, drawing of wood and water. If she can't or won't do all the work, he buys another wife. Men and women both are without God or hope, they think nothing about future years. Their spiritual darkness is so thick it could almost be felt. Meetings were held for the women who would not come for the gospel alone, so they were taught how to sew, women who had never held a needle before. Verses of scripture were taught, which were learned by many of those who did not attend. The people were often more interested in the dress of the speaker than in the words spoken. Nevertheless, many were brought to a knowledge of Jesus, through it all. There was no difficulty at first in getting audiences, as they came to see the white men, but later different means had to be tried, such as giving them sugar or salt. Sometimes a mirror was an attraction, not only to the ladies, but to the gentlemen. After some time, there was a band of twenty boys and girls able to read in their own language and hold prayer-meetings. The Christians wore a print dress, not the heathen blanket, skirt and shawl. Another joy was that the Christians refused to be paid with sugar for verses and attendance, of their own accord, they prayed for India and sent money, thus showing the real missionary spirit." Greetings were brought from the Methodist Auxiliaries of Philippsville and Chantry. Mrs. Halkett, Ottawa, gave an address on "Home Missions," after which the session was closed with the hymn, "The Church's one Foundation is Jesus Christ, her Lord," and prayer by Rev. Mr. Grigg, Brockville.

M. M. LAING, Rep.

#### CIRCLE REPORTS.

BRANTFORD.—The regular monthly meeting of the Women's Missionary Society of the Park Baptist Church, took place on the afternoon of July 2nd. The chair was ably filled by Mrs. T. Simpson. After the opening exercises Mrs. Simpson gave a beautiful Bible

reading on the preciousness of the children of God to Himself, the scripture references being taken by the sisters present. This gave an opportunity for the reading of a number of choice passages, and was a very comforting and profitable address. A very instructive and entertaining paper on the life of John G. Patton, the Sainted Missionary to the New Hebrides, was given in two parts by Mrs. A. G. Olive and Mrs. Dr. Bell, both ladies being members of the Circle. What a life of sacrifice his was, and what enthusiasm it should inspire us with to do more for the cause of missions. A very beautiful solo was given by Miss Grace Foster, in her own sweet way which is always worth making a sacrifice to hear. Many ladies belonging to the circles were unable to be present, they missed a treat indeed. The Circle takes an offering to provide flowers for the sick. There will not be another meeting until September, when we expect to see the parlor filled with ready and willing workers. Let us through the holiday season keep the missions, the workers and the circles in our prayers and sacrifice all we can to help on the grand work. Sisters, the men through the Laymen's Missionary Movement are planning some wonderful efforts for the future. Shall we allow them to outdo our efforts? Let every member of the Circle remember that every little counts, and that every individual effort makes your Circle a success or a failure. Will your Circle suffer on account of your personal indifference?

Let each one ask this question of her own heart, and resolve that such shall not be the case with her. We can all pray, or tell others about our Circle and get them to join, or we can all give, even if it is only a mite. Let us all be up and doing.

MARY S. GARDNER.

JOHNVILLE, QUE.—The ladies of Bulwer Baptist Church formed a Mission Circle in connection with the Ladies' Aid with nine members and pray God to bless our efforts.

MRS. P. H. COATES.

Secretary.

HALDIMAND.—The Women's Mission Circle held a very successful meeting at the home of Mrs. Thomas Shields, on Thursday, July 23. President, Mrs. Davies in the chair. Roll-call to which nine members responded. Mrs. Imrie,

of Brantford read a most profitable paper on "Our part as women in the evangelization of the world." Miss B. Shields then read an interesting account of two of Miss Hatch's Bible-women. Miss Nellie Hinman was appointed to collect for our Indian work at Kenora. A solo by Miss Blanch Shields, "The Pilot," was well rendered. Meeting closed by singing and prayer by Mrs. T. Shields; collection \$3.80. After which tea was served on the lawn and a social hour spent.

CATHERINE GORMAN,  
Secretary.

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

*Receipts from June 16th, 1908, to July 15th, 1908,  
(inclusive.)*

**GENERAL ACCOUNT.**

FROM CIRCLES.—Ailsa Craig, \$2.45; London, Maitland St. Y. L., \$2; Tillsonburg, \$4.55; Toronto, Bloor St., (\$2 for lepers), \$32.55; Woodford, \$3; Toronto, Memorial Ch., \$2.50; Delhi, \$5; Fort Williams, (\$8.50 for new missionaries), \$13.75; London, Talbot St., Y. L. for Bible-woman, \$25; Atwood, \$2.05; Gravenhurst, (\$17 for K. Atchamma), \$22; Chatham, Central, \$5; Beachville; \$2.65; Markham, Second, \$4; Glammis, \$6; Cobourg, \$2.65; Oneida (Indian), \$1.15; London, Maitland St., \$3.50; Toronto, Western Ch., \$13.26; St. Catharines Y.L., \$1.20; Hespeler, \$9.85; London South, (\$2½ Life-membership fee for Mrs. Fred Wall.) \$30; Toronto, Kenilworth Ave., \$11; Peterboro', Murray St., (\$21.50 for new missionaries), \$38.50; Petrolca, \$6.25; Hamilton, Victoria Ave., \$5.30; Hamilton, James St., (\$10 for lepers), \$15; Hamilton, Barton St., \$6.20; Barrie, \$6.70; Toronto, Parliament St., \$9.25; Kingsville, \$3; Chatham, William St., \$5.62; Sturgeon Falls, \$1.37; Eberts, \$5; Colchester, (\$1.15 for Bungalow), \$3.80; Toronto, Bloor St., \$23.07; Port Arthur, \$5; Collingwood, \$4; Toronto, Jarvis St., for Bible-woman, \$50; Brantford, Calvary Ch., \$9.25; Parry Sound, \$7; London, Talbot St., \$23.50; Cramahe, \$2.70; Bethel, \$4; Simcoe Y.L., sale of post cards, \$2.50; Guelph, First Ch., \$12.83; Wilkesport, \$1.30; St. George, (\$1.75 for Dr. Hulet), \$6.35; St. George, Y.L. Aux., (45c. sale of post cards for Akidu), \$1.60. Total, \$454.20.

FROM BANDS.—Scotland, \$5.50; Parkhill, for K. Ruthamma, \$9; Lindsay, \$2.10; Aylmer, Life-membership fees for Misses Lila Roy and Carrie Davis, \$20; Port Arthur for M. Manickyam, \$4.25; Brooke and Enniskillen, \$1.80; Brantford, First Ch., \$15;

Hamilton, Herkimer St., for M. Martha, \$5; Toronto, Western Ch. for K. Abigail, \$17; Chatham, William St. for B. Nilavati, \$7.25; Wilkesport for B. Miriam, \$25; Peterboro', Murray St., (\$4.75 for M. Leah), \$6.70; Walsh, \$2; St. Catharines, 4.70; Brampton for G. Salome, \$17; St. George for P. Lydia, \$7.95; Guelph, Trinity Ch., for Bolivia, \$5.50. Total, \$152.75.

FROM SUNDRIES.—Association Collections:—Walkerton, \$3.65; Owen Sound (inc. speaker's fare returned, \$4.80), \$8.45; Peterboro' \$2.55; Whitby and Lindsay, \$3; Norfolk, \$3.63; Northern, \$1.36; Guelph, (inc. speaker's expenses returned 65c.), \$7.30. Mrs. M.E. Davies, for new missionary fund, \$50; Miss A. E. Dryden, Ottawa, \$2; Brantford, Park Ch. Philathea Class, for M. Mary, \$5; Toronto, Moulton College, Y. W. C. A. (\$42.15 for two students), \$68.60; Investment, Miss Nellie Davies' gift, \$10. Mrs. R. W. Elliot, \$100 towards Miss Corning's support, \$100 towards Dr. Hulet's support, \$60 for Akidu bungalow furniture, \$60 for Ramachandrapuram bungalow furniture, \$100 for Miss Priest, in response to a letter in July LINK, (\$420.) Total, \$585.54.

Total receipts during the month - - - \$1,192.49

DISBURSEMENTS.—By General Treasurer, on estimates, \$115.16; Advance on outfit for Miss Zimmerman, \$150; Akidu bungalow furniture, \$60; Ramachandrapuram bungalow furniture, \$60; Extras: For Miss Priest to distribute among the poor, Mrs. R. W. Elliot, \$100. For Lepers: Grandma Robinson's "Curiosity Box" \$1.30; Mrs. G. Lutz, \$2; Mrs. T. Boon, \$2; Miss D. Boon, \$2; Miss M. Boon, \$2; Toronto, Bloor St. M. C., \$2. Total, \$496.46.

EXPENSE ACCOUNT.—Peterboro' Association speaker's expenses, \$4; Northern Association Director's expenses, \$2.50; 1,000 post cards and printing, for Recording Secretary, \$12.50; Brokerage on purchase of stocks, \$1.25. Total, \$20.25.

Total disbursements during the month, - \$516.71

Total receipts from Oct 21st, 1907, to July 15th, 1908 - - - - - \$8,413.59

Total disbursements from Oct. 21st, 1907, to July 15th, 1908 - - - - - \$7,740.26

INVESTMENT.—Receipt from Miss M.R.B. Selman "in trust" \$500

DISBURSEMENTS—By purchase of five shares preferred stock, \$475.00.

*Receipts from July 16th, to August 15th, 1908,  
(inclusive.)*

**GENERAL ACCOUNT.**

FROM CIRCLES.—Paris, (\$13.75 Trust-offer.), \$21; New Sarum, \$3; Paisley, \$2; Toronto, Beverley St.,

\$6.65; Chester, \$6; Meaford, (\$5 for new missionaries), \$7.70; Sprsta, \$3.57; St. Thomas, (\$6.80 on Life-membership fees), \$18.05; Wallaceburg, \$2.60; Aylmer (\$13 to complete and 12.25 to apply on Life-membership), \$35.25; Arkona, \$2.07; Brantford, Park Ch., special, \$15.75; Strathavon, \$6; Wheatley, \$6.50; St. Catharines, \$5.55; Toronto, Olivet Ch., \$9.40; Owen Sound, (\$1.50 for Mem. Home for Women Lepers), \$5.50; Mount Forest (\$3.20 for new missionaries), \$8.75; Hamilton, Wentworth St., \$5; Claremont, \$15; Chatham, Wm. St., per Mrs. Mellish, for lepers, \$5; Toronto, Jarvis St., (Anon.) for Dr. Smith's Hospital, \$355; Salford, \$3.90; Tupperville Union, for Dr. Hulet, \$6.25; Pine Grove, \$1.35; Cheltenham, \$3.50; Beutinck, \$4.50; Burgessville, \$4.75; London, Adelaide St., \$12.75; Malahide-Bayham, \$10; Colborne, \$2; Brantford, First Ch., for Miss McLeod, \$40; Harrow, \$5; Toronto, Bloor St., Y. L. Aux., \$13.28; Sarnia, \$11; Bothwell, for new missionaries, \$6.50; Uxbridge, \$3.50; Shedden, for new missionaries, \$2. Total, \$675.62.

FROM BANDS.—Galt, for R. Sundramma, \$17; Toronto, Memorial Ch., \$2; Brantford, Immanuel Ch., (80c. from sale of envelopes) \$11.30; Hamilton, Wentworth St., for P. Annamma, \$7; Waterford for Appama, \$5; Snelgrove, \$1; New Sarum, \$1.50; Hartford, \$4. Total, \$48.80.

FROM SUNDRIES.—Brantford, Park Ch., a Philanthropic, for R. Moses, \$17; Swan River M. B., Manitoba, for C. Chinamma, \$11; Expense refund, \$1.25; Brantford, First Ch., Y.L. Bible Class, for leper child, \$20; "An Aged Widow," per Miss Selman, \$2; Hamilton, Wentworth St. Club, for Mary of Tuni, \$10; Mrs. E. E. Barrow, England, for M. Venkamma (£2) \$9.74. For new missionary fund: Mrs. Yule, \$5; Mrs. R. W. Elliot, \$100; Mrs. John Firstbrook, \$30; Mrs. John Alexander, \$10; Miss G. B. Alexander, \$10; Mrs. M. E. Davies, \$50; Miss M. Tapscott, \$10; F. A. Meek, Whitevale, \$2; Miss Nellie Washburn, Smith's Falls, \$15; in response to a friend's letter, \$100. Total, \$402.99.

Total receipts during the month - - - \$1,127 41

DISBURSEMENTS—By general Treasurer, on estimates for India, \$655.16; Balance due on August furlough allowances, \$25.10. *Extras*: For lepers, Hamilton, James St. M. C., \$10; Owen Sound M. C. \$1.50; Chatham, Wm. St. M. C., \$5. for Dr. Smith's hospital, from Jarvis St. M. C., (Anon.), \$355. Bolivia—Guelph, Trinity M.B., \$5.50. Total, \$1,057.26.

EXPENSE ACCOUNT. — For 500 Letter Circulars for Home Secretary, \$2.50.

Total disbursements during the month - \$1,059 76

Total receipts from Oct. 21st, 1907, to Aug. 15th, 1908 - - - - - \$9,541 00

Total disbursements from Oct. 21st, 1907, to Aug. 15th, 1908, - - - - - \$8,800 02

SARAH J. WEBSTER,  
Treasurer.

324 Gerrard St. E., Toronto

### SPECIAL NOTICE TO CIRCLES AND BANDS

The Treasurers of Circles and Bands are reminded that their books should close for the Convention year on October 15th. The amount then on hand for Foreign Missions should be forwarded to me at once, as my books only remain open until October 20th. All contributors are therefore urged to make their payments promptly, as funds are needed.

SARAH J. WEBSTER,

Treasurer W.B.F. Mission Society of Ont. (West).  
324 Gerrard St. E., Toronto.

### NOTICE TO TREASURERS.

Treasurers of Circles and Bands are urgently requested to close their books on Sept. 20th, in order to forward their funds to Mrs. N. Ohman, 212 Greene Ave., Westmount, by Sept. 25th, when the books of the Society close. All monies received after that date will be too late to be credited on this year's account.

"The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread,  
Where love ennobles all.

The world may sound no trumpets, ring no bells;  
The book of life the shining record tells.

Thy love shall chant its own beatitudes  
After its own life working. A child's kiss  
Set on thy sighing lips shall make thee glad.  
A sick man helped by thee shall make thee strong.  
Thou shalt be served thyself in every sense,  
Of service which to men thou renderest."

—Elizabeth Barrett Browning.



## Youth's Department.

### THE LITTLE LAD.

The people followed Christ one day  
A long way from the town,  
Till, tired and faint, He bade them stay  
And on the grass sit down;  
And then there came a little lad  
With loaves and fishes small,  
And gave to Jesus what he had,  
Enough to feed them all.

For when the Master blessed and brake,  
The loaves grew large and fair:  
The food was sweet for his dear sake  
To those who feasted there.  
And as amid the crowd the boy  
Beheld his gifts increase,  
He had a new and deeper joy  
In Christ's own smile of peace.

And when the thousands He had fed  
Were going home again,  
Twelve baskets full of fish and bread  
Were gathered on the plain!  
And surely at his mother's side,  
That night the tale was told,  
How Jesus blessed and multiplied  
His gifts a thousandfold.

And still Christ takes the children's store  
Of loving gift and deed,  
And uses them for evermore  
To help the great world's need;  
And whoso makes one sad heart glad,  
Or speaks one healing word,  
Shall gather, like the little lad,  
A wonderful reward.

—The Missionary Monthly.

### A PUZZLING PAIR.



**W**ONDER how many of the boys and girls who read this paper have ever read a book called "The Puzzling Pair?" It tells of two children, Guy and Berry, who were twins. Their mother was in Heaven, and their father was away from home much of the time. Two old servants took care of them after a fashion, but Guy wondered over many things he heard. Berry was too full of mischief to think as much as her brother did, but wanted to do right, too. Some one told them the great truth that Jesus Christ is coming back again to this earth to take all who are ready to be with Him forever. This boy and girl were trying to get themselves ready for

this great event, you would be both glad and sorry to read of their experiences. Guy thought he must cry over his sins a great deal before he could be ready for Jesus, and Berry thought that she would have to have a clean white dress on, for some one had told her that all would wear white robes up there. The minister was asked to explain these things and so he told the eager little people that their robes were to be made white by Jesus, that He alone could wash their sins away. Another truth he told them was that Jesus was waiting until the heathen had heard of Him, so that they might trust Him instead of asking their gods of wood and stone to save them. Then these little people began to save their money so that the heathen might sooner hear the Gospel of Jesus. Once when they had some money ready to send they wrote a letter addressed to "The heathen, the other side of the sea, the world," and inside, Guy had written:

"My dear Heathen, I hope you are quite well. I send you five shillings to buy some Bibles, and to get some missionaries to come to you. I hope you will get ready for Jesus as quick as you can, because I want Him to come down from Heaven again, and we think He is waiting for you. Berry sends her love, and I send mine. Your loving friend, Guy."

Some time afterwards Guy wrote another letter to the heathen, I will copy part of it for you:—

Our dear Heathen,—This is from Berry and me because Berry is quite ready now for Jesus' coming again, and we want Him to come quick. Have you heard about Him? He wants people who know about Him to go and tell you, but we cannot go yet. He lives in Heaven, and He came down and died to save you and let you go there too when you die. You had better ask Him to forgive your sins and make you good. Don't eat each other up any more, and you had better say prayers to God and burn your idle dolls in the fire. Berry says she thinks you will not be black heathen any more if you get good, for God makes our black hearts white, and He will make you white too. We send our love.

Guy and Berry.

If you want to hear more about these children ask somebody to buy the book called "A Puzzling Pair," by Amy Le Feuvre. The reason I have told you part of this story is to make you think more about saving your money to let the heathen hear the joyful news that has blessed your home in this christian land. One who really loves Jesus will want to carry out His last request and "go into all the world" until every creature has heard the way of salvation. Do you remember one of my old Mission Band boys named D. A. McGregor, who went as a missionary to India last year? This is part of a letter I lately received from him: "You have no idea what a value we set on letters that come from home. They are read, and re-read, then put away for safe-keeping to be taken out for another reading later on. I am finding the work intensely interesting. Every day some men come to read the Bible with me, and to talk over religious questions. It is remarkable to notice the very favorable attitude the educated men take towards Jesus Christ. They profess to admire Him greatly. The Hindus claim Him as one of the great incarnations of God, and the Mohammedans speak of Him as a great prophet. But in none of their hearts is there the devotion which Jesus claims. A Mohammedan lawyer who was reading with me yesterday, was greatly surprised to know that Jesus said, "He that loveth father or mother or son or daughter more than me is not worthy of me, or he that taketh not up his cross and followeth after me is not worthy of me." These words taught him that Jesus did not care for his intellectual admiration, but wanted his heart's supreme devotion. It is so difficult to awaken the hearts of these educated men, for they have been taught that religion is entirely a thing of the head, to argue and speculate about, but not an impelling power in the life. The common people are different, more superstitious, but these men want to cut loose from the crude forms of their old faiths, and seek to appropriate a great deal of Christian truth by saying that it really exists in their systems; a new Hinduism is springing up and forming a refuge for these men who can no longer believe in the old myths of their gods, while the Mohammedan seeks to harmonize the results of his modern education with the Koran, but the great mass of the common people still cling to their old

beliefs. I do not have to argue against idolatry, for none of the educated men believe in it, though a few worship idols still for custom's sake; but I do have to say to them, that there is such a thing as sin; for many of these men claim that good and evil are only variations of the same thing, and that wise men will rise above the apparent distinction and will practice both impartially. Just imagine the character that results from such a belief! Their consciences appear to be seared as with a hot iron, there is no hatred of sin, no longing for purity, no belief in the truth that God is light, and that only the pure in heart shall see Him. The only power in all this world which can cope with such a condition is the power of Jesus Christ. The whole of India is honey-combed with sin. Only Jesus can ever save this country."

Now, boys and girls, some of you may not fully understand all of the letter my friend has sent me about his first impressions of India's people, but you will see that they need to know our Jesus as their Saviour if they are to be truly happy and safe. Let us work and pray that these glad tidings may be made known to each one of them, so that Christ's Kingdom may come, and His will be done on earth as it is in Heaven.

SISTER BELL.

558 McLaren Street, Ottawa.

### THE BRIGHT LITTLE SUNBEAMS.

#### First Girl.

The bright little sunbeams on ladders of gold,  
Slipped down from their home in the sky,  
They brought to the earth folks a message of cheer,  
And made the dark clouds quickly fly.

#### Second Girl.

They peeped in the windows where sick children lay,  
And merrily danced on the floor,  
Till the hearts that were weary grew happy and glad  
And sorrow skipped out of the door.

#### Third Girl.

They shone through the raindrops, and painted a bow  
That spanned the gray heavens above;  
They tinted the flowers and left in their hearts  
A message of infinite love.

#### Fourth Girl.

The bright little sunbeams climbed through the gold bars  
The sunset let down in the west,  
The work that God planned had been faithfully done,  
And so they went gaily to rest.

—LIZZIE DEARMOND, in *Missionary Monthly*.