

# Canadian Missionary Link

PUBLISHED IN THE INTERESTS OF

The Baptist Foreign Missions  
of Canada.

*JUNE, 1909*

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# Canadian Missionary Link.

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(MRS.) MARGARET W. DANCY,  
171 Spadina Road,  
Toronto, Ont

# Canadian Missionary Link

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TORONTO, JUNE, 1909.

No. 10

## OUT OF THE DEPTHS.

By Emily Yoe.

Out of the depths they cry,  
That countless throng  
Of those who know Thee not,  
Yet for thee long.  
Unheeding, can we turn away?  
Is it from lips or heart we say  
Thy kingdom come?

Let thy great love o'erflow  
The lives of all,  
That streams of love may reach  
To those who call.  
Can children of one Father be  
Content till all draw nigh his knee,  
And all come home?

Our lamps are dim; they give  
But little light;  
Can we thus change a day  
The heathen night?  
Spirit of God, descend with fire,  
Rekindle in us fresh desire  
To shine for thee!

Out in the depths they cry;  
We can but hear.  
What wilt thou, Lord—ourselves,  
Or those more dear?  
Oh! lead us each to take some share  
In answering our daily prayer,  
Thy kingdom come.

—Life and Light.

It is a striking fact that nearly one-third of the missionaries of the American Board in India and Ceylon are the children or grand children of missionaries who were sent out by the Board two or three generations ago.

We desire to thank the agents of the Link, who have so promptly acceded to the request of the Board, that all subscriptions should expire with Dec., so as to start with Jan. 10th. We would urge all to endeavor to comply with this rule, paying five cents for two months and three for an odd copy. From June to Jan. would be fifteen cents.

Robert E. Speer, in the *Missionary Review of the World*, sums up his argument for the negative side of the question "Has the Foreign Missionary Enterprise been Declining," in the following words: "Enough has been said without going further to show that the missionary enterprise is no waning enterprise. It entered the nineteenth century with seven missionary societies and left it with 300. It entered with 150 missionaries, and left it with 12,000. It entered with an income of \$25,000 and left with \$15,000,000. It entered with 50 translations of the Bible, and left with 400. It entered with 50,000 native Christians, and left with 1,500,000. And it is not ending its work. It is only beginning." Here is fare that some of the critics of missions would find rather indigestible.

324 Gerrard St., East, Toronto.

The very little things, the microscopical helpings, often seem most marvelous of all, when we consider that it was Jehovah himself who stooped to the tiny need of the moment.—F. R. Havergal.

### MISS A. E. KEMPT AND MISS MARY REED.

By a mutual and private arrangement Miss Annie E. Kemp, whose return to India as a volunteer worker we recorded in our issue for January, 1908, has gone to assist our dear friend and co-worker, Miss Mary Reed, at Chandag, in the Himalayas.

Since Miss Kemp's return to India she has done good work at Sabathu, where she lived with Dr. and Mrs. Carleton, and assisted them in their great work for the lepers of that district, the Asylum there having a special ward for Europeans and a Home for Untainted Children. Mrs. Carleton and her children being now obliged to return to America for a time, Miss Kemp has no home in Sabathu, so has been obliged to seek a sphere of labor elsewhere; this she has found with Miss Reed, who has two important Asylums under her care, one for men and one for women.

Since going back to India, Miss Kemp has not only done us good service in ministering to the lepers, but also by the interesting articles she has written about our work.

We are thankful to say that Miss Kemp has now quite recovered from her attack of enteric, and we wish her and Miss Reed a very happy and profitable service together.

Their address is: Chandag Heights, via Almora, U. P., India.

—Without the Camp.

### STRANGER THAN FICTION.

The strange experience of a manuscript belonging to Dr. Adoniram Judson may be worth recalling in connection with the study of missions in Burma.

At the time of the war between the English and the Burmese, it will be remembered that Dr. Judson with

other foreigners suffered imprisonment at Ava, and endured most cruel treatment. When finally his wife, Mrs. Ann Hasseltine Judson, was allowed to see him and to converse with him in English, one of his first inquiries was for the manuscript translation of the New Testament which he had nearly completed at the time of his arrest. Mrs. Judson told her husband that she had buried it in the ground beneath the floor of her home, together with her silver and a few other treasures. Both realized that the manuscript would be liable to injury from damp and mould, as the rainy season was approaching. Various plans were proposed for its preservation; finally it was decided to sew up the sheets of paper in a small pillow so mean in appearance that no Burman would covet it. The pillow was brought to Dr. Judson to be used as a part of his bed furnishing, for by this time his wife had been allowed to supply a few such comforts for the prisoners. After several months the treatment of the captives grew more harsh. One night a band of ruffians burst in upon them, and snatched the bed covers and mattresses as well as much of their clothing; and these articles they carried away after taunting their victims with abusive words. Among the articles stolen was the little pillow. Later Mrs. Judson discovered that this was in the possession of the keeper of the prison and she persuaded him to exchange it for a newer and better one. Doubtless he wondered at the taste of these Americans who were willing to give "new lamps for old." This was not the last mishap to the precious cushion. When the prisoners, under sentence of death, were transferred to another Burmese town, one of their guards unrolled a mat that was wrapped around this pillow, and contemptuously tossed the

contents aside into the jungle. A few hours after a native who loved the missionary found this sole relic of his friend and carried it to his home as a reminder of the past, and several months later it came again into the possession of the Judsons.—Life and Light.

### ONLY A BOY.

More than fifty years ago, there was a faithful old man, a preacher of the gospel. Coming early one morning to his church, or kirk, as it is called in Scotland, he met one of his deacons, "I came early to meet you," the deacon said. "I have something on my conscience to say to you, pastor, there must be something wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," the preacher said, "I feel it, but God knows that I have tried to do my duty."

"Yes, yes," said the deacon, "but only one new member in a year, and he too only a boy, seems to me a small addition to the church."

"True," said the old minister, "but I have great hopes of that one boy—Robert."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the kirk-yard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and here, yes, here, he had been told

at last that his work was no longer owned and blessed.

No one remained. No one? Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood, uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth, had brought under the gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

The old minister sleeps beneath the trees in the humble place of his labors, but men remember his works because of what he was to that one boy and what that one boy was to the world.

"Only a boy!"

The F. M. Journal.

### TESTIMONY TO MISSIONS.

A good many years ago, coasting around the Island of Terre del Fugo, Charles Darwin, lest the Terre del Fugans as cannibals make breakfast of him, dared not land. He left the Terre del Fugan coast and recorded: "The Terre del Fugans are so low that they have no conception of right or wrong, and are beyond the possibility of being civilized." On the streets of Bristol was found a poor little foundling. He was taken by Christians and by them raised up to manhood, and led to Christ. Being found at the intersection of two streets by a bridge, and found on St. Thomas' Day, he was named Thomas Bridges. Into Thomas Bridges' heart God put the call to go as a foreign missionary, and to go to Terre del Fugo. Having taken ship, when near the harbor of Terre del Fugo, the captain of the ship, lest all on board be eaten by cannibals, dared not land. In the name of Him who said, "Go ye into all the world and make disciples of every creature," Thomas Bridges landed. Having no language, but only guttural sounds for communication with others, Thomas Bridges studied these sounds, reduced them into language; then taught the Terre del Fugans their own language; translated a part of the gospel into their language. They read it. For the first time in their history their hearts were touched and melted. They were led to the cross; became civilized. Years after, coasting around these very Islands, where he once dared not land, Charles Darwin landed; found among the people whom he had said were beyond the possibilities of a right thought or of civilization a Christian hospitality. He went away and recorded: "The Christian missionaries'

power is the enchanters' wand." To the Missionary Society that sent out Thomas Brisges as a missionary, Charles Darwin wrote: "Set me down as a permanent contributor to foreign missions." Mr. Darwin lived and died with his name on the Society's books as a contributor to foreign missions.—F. M. Journal.

### CAN A MOHAMMEDAN BE CONVERTED ?

Missionaries in India are often asked whether or not there are any genuine converts from among Mohammedans in good standing in their own religious community. There are many. The following is one instance:

Attempting to enter my cabin in a P. & O. steamer at Bombay a few months ago, I found the door barricaded by the baggage of a fellow passenger, whose voice from within cried out, "hold hard a moment while I make way for you." When the way was made I stepped into the cabin, and found myself face to face with the colonel of a native Mogammedan regiment.

Before leaving the cabin I asked the Colonel to join me in prayer. After devotions the Colonel told me of the uphill work of winning these bigoted Mohammedans to Christ, and of his great joy in seeing them come into the light, thoroughly converted, humble followers of Jesus, the Son of God. These men are a marvel to their unconverted comrades, and they reveal a beautiful picture of the intense missionary zeal, as well as the loving solicitude, of their commanding officer. These qualities on his part, with patience and prayer, have won the victory.—Baptist Missionary Magazine.

## Our Work Abroad.

### MRS. GIBSON'S COCONADA ZENANA REPORT.

For the Half Year ending Dec., 1908.

During the last six months I visited over 90 homes, making altogether 287 visits and reaching over 300 women with the Word of Life. These seem but few in a city of 505,000 inhabitants.

Although so many are working in this city and have been doing so for many years, yet it is possible to find a number of women from time to time who have never heard the Name which is above every name, the Name which means so much to us and nothing to them. I met a crowd of women thus one day in a near locality who said that they have never heard the name of Jesus Christ. I was feeling somewhat conscience stricken as I had been there several times years ago. However, another woman came along presently and said that she had heard the Gospel from me in this place, and moreover she had given up idol worship ever since, and called only on the true God, her Creator, and on Jesus Christ. "Idols are nothing," she said, "and we have done wrong to serve them." "Is it any wonder that God is angry with us and so famine is always in this land." The other women agreed with her; all this within a stone's throw of an idol temple. "Destroy that," I said, pointing to the temple, "and I will believe that you are sincere." This people know not God and He has been so misrepresented in this land that their conception of Him is very far from the truth.

We, who are His witnesses must tell of His greatness, as well as His love. To this end I have read the 40th of Isaiah in many houses this term, and everywhere it has impressed them

much with the folly of idols and their worship, and the sin of idolatry. For instance, one day as I entered a goldsmith's house, I saw an old man making a silver image. What are you doing? I asked, pretending I did not know. I am making "God," he replied. "Making God!" I exclaimed. "God made you; do you not know, and how can you make Him whom you never saw?" I quoted from the 40th of Isa., of Him who meted out the heavens with a span, and who holds the waters in the hollow of His hand, and the question, "To whom would ye liken me?" saith the Holy One. The old man dropped his tools, told his wife to remove them, and his work, and listened attentively to the truth. When I visited the house another day I asked him if he was still trying to fashion the Almighty. "No," he replied, "I make jewels instead, since you told me how sinful it was." That the light is dispelling the darkness in the lives of some in a practical way is apparent. We visit quite a number of houses where the women are dancing girls by caste and do not, as a rule, marry their girls, but let them lead lives of shame which is allowed by their caste. They may be married if their parents will it, but many prefer the other life because they think it pays better. Lately, however, several of these women whose houses I visit, are getting their girls respectably married and asking our approval. Thus a wonderful change for the better. One young woman who had long heard the Gospel, passed away lately. When she was dying she sent for me, saying that she could not die until she had seen me. I asked her if she was afraid to die. She said, No, she was trusting in Jesus, and was going to Him.

Her testimony was surprising to others who heard her, and her face lighted up with a smile as I sang the "Glory Song." She was going to see His face, and that wonderful joy, for her, as the Telugu Mission has it. She had suffered much in this life; husband and child had both died, leaving her destitute and forlorn; her sight had failed from constant weeping, and her body was weak through disease and starvation. What a joy to know that she had found Jesus Christ as her Saviour and has a place in heaven. These death-bed testimonies encourage us to persevere in a work that often seems fruitless, because there is no open confession on the part of these women. Some are learning to pray; to bring all their troubles and trials to Jesus instead of calling on dumb idols for help which they never get. If we can get their eyes off their false gods and on Him who has said, "Look unto me all ye ends of the earth and be saved," that would be enough.

Some who always profess to be believers are getting to feel that they ought to follow Him more openly, and often mention the subject. When reading to them at Xmas time of the shepherds who left their flocks at once to seek the Saviour, they too expressed a desire to find Him. "Where shall we go to find Him?" they asked. We know that if they seek Him they shall find Him. So we continue to show them the way as far as in us lies.

Yours in the work,

LOTTIE GIBSON.

Cocanada, March 17, 1909.

The annual opening meeting of the Cocanada Women's Missionary Society was held in the English Baptist Church here, on Wednesday evening, March 10th. The friends and members of the church showed their apprecia-

tion and interest in the work by giving us a good hearing and attendance.

The evening was spent in hearing reports of their work, from those who were most deeply interested in the several departments. To those of us who have lately come and who heard directly from the workers, the reports were most helpful and inspiring. Mrs. Craig, who has been appointed President of the society, was in the chair. Mrs. De Beaux, the Sec.-Treas., gave a short report of the society, from its inception and also of the work during the last year. Twenty-one years ago the society was organized by Miss Hatch. For some time they have supported a Bible Woman, and after Miss Simpson opened the Caste Girls' School, they have contributed toward the rent of the school and the Peon's salary, who is employed to bring the children back and forth from school. The meetings have been spent in the study of home Missionary topics, such as, "Mormonism, its Founders and Doctrines," "The Cause of the Unrest and Sedition in India," "The Laymen's Missionary Movement in America," "Missions in the Canadian Northwest," etc.

Miss Pratt told us of the work in the Caste Girl's School in Cocanada. The school is situated in a well-populated part of the city and is attended at present by about eighty students, from the higher Caste families. The female teachers in the school are Christians and Miss Pratt herself teaches the Bible lessons. Many of the little hearts have been touched by the love of Jesus and are secretly trusting in his love and striving to serve Him. Two little girls who had attended the school and wanted to become Christians, were taken in terror from the school, by their parents. Later one of them took sick and died, happy in Jesus' love. The heart of the

mother must have been touched, for the other child is still permitted to attend the school. Miss Pratt asked prayers from us for these hungry little hearts and, in turn, we ask for the prayers of the women of our Canadian circles for this noble work.

Miss Gibson, then reported of her work among the secluded women of the Zenanas, and told many interesting incidents of their lives and their efforts in reaching them with the gospel. Many have learned to go to the true God when difficulties arise, but many are ignorant and unbelieving and for these, too, we ask your prayers.

Miss Ryerse, gave a short account of the Women's Circles and their work in the homeland, and told of the means they used in raising money for the support of the missionaries on the field.

Toward the close of the meeting, Miss Baskerville gave a short reading. The music was furnished by Miss Soggee, Master Harry Dessa, a little lad from the Timpany School and a quartet, by the teachers of the school. A most profitable evening was spent.

ANITA M. BENSEN.

Dear Link:—You may be interested in an open meeting, given by the members of our Women's Helpmeet Society. It was the first attempt of the kind and meant much to them. Although they had sung over the hymns and practised well, it was no small undertaking for these Telugu sisters, a number of whom cannot read, to take front seats and do all the singing and speaking, but they got on bravely. Our pastor's wife, Nancyma, presided in a very modest way. Several hymns were sung by different groups of women and if you would like to hear

them, ask me later,, though my singing will not give you much conception of the singing of our Telugu sisters. Three short papers were read, one on "The organizing and Aims of Our Society," by A. Lydiana, another on "How Our Christian Women can help in Our Church," by B. Perama, and the third, "How Our Christian Women can be helpful in Their Homes," by T. Nancyma.

As I looked at their bright faces, pleased, though timid, at the thought that the meeting was theirs, my heart was filled with joy and praise to our Father for what He has done and is doing in them. Also, for the possibilities these 32 women stand for. We organized in 1896, with 6 members, all the Christian women in Tuni itself, at that time.

When you meet in your Circle meetings, remember these, our Telugu sisters. Pray that each of these may hold forth the word of life to their relatives and neighbors and be truly light bearers.

Yours sincerely,

E. PRIEST.

Tuni, Mar. 30, '09.

"What can I spare?" we say;

"Ah! this and this

From mine array

I am not like to miss;

And here are crumbs to feed some hungry one;

They do but grow a cumberance on my shelf."

And yet one reads, our Father gave His Son,

Our Master gave Himself.

—Miss Monthly.

## Our Work at Home.



MEETING of the Board was held at 3 p.m., March 25th. Mrs. Firstbrook in the chair.

Mrs. Lloyd reported that during Mrs. Angus' absence, she had been asked to assume her duties.

The following resolution was moved by Mrs. J. J. Ross, seconded by Mrs. Lloyd, "Whereas, Mrs. Porter is retiring from the editorship of the "Canadian Missionary Link," having for eight years continuously devoted herself to the highest interest of the paper and the work of the Board, and whereas she has most efficiently filled the office, sparing neither time nor labor, and whereas, largely through her faithful and cheerful services the paper has maintained the high standard of excellence and usefulness, which it now holds as a medium of spreading missionary information and of inspiring missionary zeal, therefore, be it resolved that the Board place on record their hearty and sincere appreciation of Mrs. Porter's long, efficient and faithful services as editor of the "Canadian Missionary Link," and that we express our deep regret that the increasingly heavy work of editing the paper, has compelled Mrs. Porter's retirement from the editorship."

Miss Webster, reported that the sum of \$24.60, had been received from Mrs. Chas. Stark, balance from the Convention Entertainment Committee, of Bloor St. Church. This sum was credited to the expense account.

A meeting of the Board was held April 29th, at 3 p.m., the President in the chair.

An invitation to hold our annual Convention in Adelaide St. Church, London, signed by the five Mission Circles' Presidents of the city, was read and accepted on motion of Mrs. Lloyd, seconded by Mrs. Hooper.

A committee, composed of Mrs. Glenn Campbell, Miss Violet Eliot and Miss Eva Nasmith was appointed to discuss with representatives of the B. Y. P. U., plans of Missionary Work among the juniors.

The regular quarterly meeting of the Board was held May 12th, at 2 p.m. Mrs. Firstbrook presiding, twenty-six being present.

After the opening exercises and the adoption of the Minutes, the committee appointed to confer with the B. Y. P. U. regarding junior unions, reported that representatives of the B. Y. P. U. Board had stated, that the ideal of the Union was, to form into junior Unions, only children between the ages of 12 and 17, leaving the children under 12, exclusively to the care of Mission Band work. The junior B. Y. P. U. proposes to become responsible for the education of children along Missionary lines, holding Missionary meetings once a month. They further undertake to urge and advise every J. B. Y. P. U. to give their offerings to Missions through the Women's Boards. The J. B. Y. P. U. leaders expressed the desire that they be accorded by our Board and the society in general, the sympathy and hearty support in the prosecution of their Missionary work.

In view of these facts, it was moved by Mrs. Campbell, seconded by Miss Norton, that our Associational Directors be instructed to render every as-

sistance in their power to J. Y. P. U. work and to refrain from attempting to organize Bands among junior Union members, inasmuch as a junior Union is virtually a Mission Band, incorporated in a larger organization.

Moved by Mrs. Stark, seconded by Mrs. Hooper, that the Directors be notified of this motion and a list of Associational Directors be sent to the Provincial Secretary of the B. Y. P. U.

The Treasurer's Report was read and adopted. The Bands are still behind in their giving, but the Circle receipts are such, that there is a total increase of \$438.31 in the funds of the society, over this period last year.

On recommendation of the "Link" Committee, it was moved by Mrs. Porter, seconded by Miss Alexander, that Miss Jacqueline M. Norton, B.A., be elected Editor of the "Canadian Missionary Link." This motion was carried unanimously.

To fill the vacancy made by Miss Norton's accepting the editorship of the "Link." Mrs. W. H. Porter was elected a member of the Board by acclamation.

Mrs. C. W. King, on leaving for the West, resigned her position on the Board. It was moved by Mrs. King, seconded by Mrs. Yule, that Mrs. J. J. Hall, of Woodstock, be appointed to fill this vacancy.

Mrs. Lloyd, then read very interesting letters from Dr. Allyn and Miss Ryerse.

After prayer by Mrs. John MacLaurin, the meeting adjourned.

MARIE C. CAMPBELL,

Recording Secretary.

#### BAND REPORTS.

JERSEYVILLE.—The annual open meeting of the Mission Band of the Jerseyville Baptist Church was held on March 30th, and was well attended. The program, which was given by

members of the Band, assisted by the choir, consisted of music, recitations, exercises, dialogues and a pantomime. These were all of a missionary character and were exceptionally well rendered, reflecting great credit upon the program committee, who made every effort to make the meeting a success. An interesting feature of the program was the opening of the mite boxes, the contents of which, together with the collection of the evening, amounted to \$23.00. This greatly encouraged the young people and stimulated them to greater effort.

EDITH MISNER,

Secretary.

#### CIRCLE REPORTS.

STEELTON.—The Women's Mission Circle of the Baptist Church held their annual public meeting on Tuesday evening, May 4th. The meeting was ably presided over by the President, Mrs. J. Stevenson. Miss Oldroyd read an interesting paper on "The Work Among the Telugus," (Rev.) Mrs. White of the First Baptist Church gave an excellent address on the Laymen's Missionary Conference held in Toronto. Solos were well rendered by Mrs. Stanhope and Mrs. Goodman. Recitations were given by three girls of the Mission Study Class, followed by an address from the pastor, Rev. E. E. Shields. A Thank-offering was taken on behalf of Home and Foreign Missions. Refreshments were served at the close of the meeting.

MRS. J. WRIGHT,

Secretary.

HAILEYBURY.—The regular monthly meeting of the Mission Circle was held in the Baptist church Thursday afternoon, March 11th. Sixteen members and a large number of visitors, including four of the New Liskeard Circle members being present. President, Mrs. Giroux, occupied the chair.

After devotional exercises a few words of welcome were spoken by the president to the visiting ladies. Then followed a well prepared programme, in which the New Liskeard ladies took part, each contributing very interesting readings. The minutes of last meeting were read and approved, the roll called, and dues paid amounting to \$2.50. The feature of the afternoon was a very interesting and instructive paper on "Missions," which was given by Mrs. Vail, wife of our pastor. One new member was enrolled, and the meeting closed with singing and the Lord's Prayer. Tea was served by the ladies of the Circle, assisted by the girls of the president's S. S. class.

MRS. L. B. HOWELL,  
Secretary.

CALEDONIA.—Our Mission Circle in Caledonia will be two years old in June. No report has as yet been given through the Link or Visitor, nevertheless we have been working. When we organized our Circle we had eight members; now we have twenty. Last year we raised twenty dollars for missions (divided equally between Home and Foreign), also eighty dollars for the parsonage fund. This year we have raised twenty-two dollars for missions and nearly one hundred for parsonage fund. We held our thank-offering meeting last January. Mrs. (Dr.) G. W. Barber, of Brantford, came to us and gave us a very excellent and touching address, the result of which was, the members of our Circle were inspired to greater missionary zeal and some new members were added to our numbers. We thank God for the blessing which came to us through Mrs. Barber. Our Mission Band is also doing good work. We have thirty-two members, meetings are well attended, and the children find a joy in giving. This year the Band has raised altogether twenty-one dollars, although it has not yet been reported.

MRS. A. S. CROSS,  
President of Circle.

## 'ASSOCIATIONAL NOTICES.

TORONTO.—The annual meeting of Circles and Bands of the Toronto Association will be held in College St. Church Wednesday afternoon, June 9th: 2.30, Opening Exercises. Address of Welcome. Minutes. 2.45, Bible Reading and Prayer Service, led by Mrs. Laird. 3.15, Roll Call. Reports. Election of Officers. Solo, Miss Davison. 3.45, Foreign Mission Address, Mrs. Woodburne, returned missionary. Hymn. 4.10, Home Mission Address, Mrs. Graham. Solo, Mrs. Delaine. 4.35, Exercise by College St. Band. 4.45, Conference On Young Women's Mission Work; opened by Mrs. E. B. Bengough. 5.15, Foreign Work in Our City, Miss Dermid. 5.25, Collection. Closing.

PETERBORO.—The Peterboro Association of Circles and Bands will meet at Colborne on the afternoon of June 16th. Delegates from all the churches are desired, and Circles and Bands please send reports to this meeting, and delegates come prepared to help make this one of the most profitable of sessions.

ANNIE WALTON,  
Director.

WALKERTON.—The Circles and Bands will hold their annual meeting with the church at Goderich on Tuesday, June 8th, at 2 p.m. A business meeting of delegates will be held in the morning at 9.30. An interesting programme is being provided and we hope for a large attendance.

R. M. STOVEL,  
Director.

NORTHERN.—The annual meetings of the Circles and Bands of the Northern Association will be held with the church in Midland, June 22nd, 1909, afternoon and evening. It is expected that Mrs. (Dr.) Woodburne, returned

missionary from India, will address the evening meeting on Foreign Missions. Miss Trotter, of Toronto, will speak in the afternoon meeting on Band Work, and in the evening give a Home Mission address. It is specially requested that each Circle be well represented at these meetings.

MRS. R. CUMMER,  
Director.

OWEN SOUND.—The ladies' meeting of the Owen Sound Association will be held in Southampton, June 9th. The business meeting will be held at 10 a.m., to which we urge every Circle and Band to send delegates. We cannot do the work we should if the workers are not present. The afternoon meeting will be held at 2.30. Dr. Gertrude Hulet will present the needs of India. Mrs. (Rev.) Steedman, Paisley, will address us on home work. The Band work, Link and Visitor will also be taken up. Again, we urge you to "Come over and help us."

IDA NEWTON,  
Director.

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

Receipts from April 16th, 1909, to May 15th, 1909, (inclusive).

**GENERAL ACCOUNT.  
FROM CIRCLES.**

Toronto, Jarvis St., \$20.15; Niagara Falls, South, \$3.00; New Liskeard, \$4.00; Calvary, \$8.50; St. George, (\$3.82 for Dr. Hulet), \$9.82; St. George Y. L., \$1.45; Brantford, Park Ch., (\$3.25 special), \$25.50; Peterboro, Murray St., \$10.70; Brampton (\$8.55 on Life-membership), \$14.35; Oxford, West, \$5.00; Brooke, \$2.03; London, Adelaide St., \$13.65; Hartford, \$3.00; Sault Ste. Marie, \$10.00; Uxbridge,

\$5.00; Tupperville Union for Dr. Hulet, \$6.25; Dunnville, \$5.25; Boston Y. L., \$7.00; West Toronto, Annette St., \$2.80; Acton, \$2.00; Nissouri East, \$4.00; Brantford, Immanuel (Gleaners) for T. Mary, \$13.00; Lindsay, \$9.60; Onondaga, First, \$5.00; Daywood, \$5.00; Brantford, Immanuel, \$7.25; Chatham, Central, \$5.00; Strathroy, \$16.00; Hamilton, Wentworth St., \$5.00; Toronto, Bloor St. Y. L., (\$2.90 per Miss Crittenden for lepers), \$9.83; Tillsonburg, \$5.00; Dundas, \$8.52; Toronto, Beverley St., \$9.00; Toronto, Century Church, \$12.80; Toronto, Immanuel Church, \$10.60; Tiverton, \$4.50; Malahide-Bayham, \$9.00; Georgetown, (\$4.50 Thank-offering), \$9.00; Eberts, \$5.00; Whitby, \$1.50; Delhi, \$4.00; Pine Grove, \$1.00; Galt, (\$10.00 for new missionaries' fund) \$12.00; Houghton, First, \$7.00; Walkerton, \$4.15; Haliburton, \$6.50; Norwich, \$5.00; Simcoe Y. L., \$2.50; Brantford, Shenstone Memorial, \$14.00; Round Plains, \$3.00; Port Hope, \$15.00; Toronto, Christie St., \$6.00; Strathavon, \$6.00; Toronto, Walmer Road, \$42.53; Markham, First, \$4.50; Toronto, Bloor St. Y.L., per Miss Crittenden's Mission Box for lepers, \$2.16; Caledonia, \$2.00; Brantford, First Church, for Miss McLeod, \$25.00; Toronto, Dovercourt Road, \$11.74; Wiarton, \$6.40; Selkirk, \$6.00; Toronto, Western Church, \$18.32; Chatham, William St. Y. L., \$2.55; East Toronto, \$5.00; Pine Grove, \$1.45; Gladstone, (\$4.16 on Life-membership), \$11.76; Reaboro, \$5.00; Burlington, \$1.50; Cheltenham, \$9.00; Oxford, East, \$13.00; Boston, \$7.75; Toronto, Elim, for Leper Venkamma, \$8.00. Total, \$583.86.

**FROM BANDS.**

Claremont, for "Gudla Sundramma," \$17.00; Norwich, \$2.50; London, Talbot St., for "D. Kamakambram," \$10.00; Ingersoll, \$2.71; Dunnville, \$1.25; Hartford, \$3.00; Stratford, Y. L., \$5.00; Belleville, (Boys'), for "A. Isaac," \$17.00; Toronto, College St.,

for K. Yesudas, \$10.65; Toronto, Beverly St., \$5.00; Grimsby, for G. Andrew, \$11.00; Green River, sale of post cards, \$4.50; Cheltenham, 70c; Barrie, for "B. Jemima," \$17.00; Townsend Centre, for "V. Obed," \$8.50; Lindsay, (\$3.75, sale of post cards), \$13.50; Chatham, William St., for student, \$4.25; Walkerton, for "G. Sundramma," \$7.00; Port Colborne, sale of post cards, \$2.55; Aymer, \$3.00; Belleville, (Girls'), for student, \$2.00; West Toronto, Annette St., \$2.63; Strathroy, \$8.00; St. Mary's, for "K. Mary," \$17.00; Uxbridge, for "J. Peeramma," \$17.00; Scotland, \$2.70; Owen Sound, for Mark Joseph, \$25.00; Owen Sound, (Baby), for Boliva, \$1.50; Port Rowan, for Native Pastor, \$1.00; Petrolia, \$1.25, sale of post cards), \$9.25; Hamilton, Wentworth St., for Lepers, \$3.00; Onondaga, First, 80c.; Boston, for student, \$10.50; St. George, for "L. Pallia," \$8.78; Dundas, \$4.25. Total \$264.52.

#### FROM SUNDRIES.

Mrs. G. B. Hendry, for Leper, "K. Naisaiah," \$5.00; St. Thomas, jr., B. Y. P. U., for "P. Samuel," \$17.00; St. Catharines, B. Y. P. U., for Biblewoman, \$25.00; A friend, for Miss Corning, \$25.00; A friend, for Bungalow, \$5.00; A friend, Kingston, for Miss Corning, \$25.00; Hamilton, Wentworth St., Y. L. Club, for Mary of Tuni, \$14.00. Total, \$116.00.

Total receipts, during the month, \$964.38.

#### DISBURSMENTS.

By General Treasurer—On estimates for India, \$670.58; Furlough allowance for Misses Selman and Hulet, \$66.66; Extras for Lepers—Mrs. G. B. Hendry, Port Hope, for "K. Naisaiah," \$5.00; Toronto, Bloor St., Y. L. Aux., per Miss R. Crittenden, \$2.90. Total disbursements during the month, \$745.14.

Total receipts since Oct. 20, 1908, \$6045.38; Total disbursements since Oct. 20, 1908, \$6704.96.

SARAH J. WEBSTER,

Treasurer.

324 Gerrard St., East, Toronto.

Note: Band receipts—from Brooke and Enniskillen to Norwood, in May "Link," should read as Circle receipts. Total \$1267.47.

## HOW SHE GAVE.

"Give and it shall be given unto you."

A pastor one day visited one of his parishioners, a poor woman who lived in one small room and made her living by her needle. He says: "She put three dollars into my hand and said, 'There is my contribution to the church fund.' 'But you are not able to give so much.' 'Oh, yes,' she replied, 'I have learned how to give now.' 'How is that,' I asked. 'Do you remember,' she answered, 'that sermon of three months ago, when you told us that you did not believe one of your people was so poor but if he loved Christ, he could find some way of showing that love by his gifts?' 'I do.' Well, I went home and had a good cry over that sermon. I said to myself, 'My minister don't know how poor I am, or he never could have said that,' but from crying, I at last got to praying, and when I told Jesus all about it, I seemed to get an answer in my heart that dried up all tears." What was the answer," I asked, deeply moved by her recital. "Only this, 'If you cannot give as other people do, give like a little child,' and I have been doing it ever since. When I have a penny over from my sugar or loaf of bread, I lay it aside for Jesus, and so I have gathered it all up in pennies. Since I began to give to the Lord, I have always had more money in the house for myself, and it is wonderful how the work comes pouring in; so many are coming to see me that I never knew before. It used to be that I could not pay my rent without borrowing something, but it is so no more. The dear Lord is so kind." He concludes by saying that this poor woman in five months brought fifteen dollars all saved in a nice little box he had given her, and in twelve months twenty-one dollars. He says, "I need hardly add she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church.—Selected.

## Young People's Department.

### GLADNESS.

Yes, that is the name of a little girl in India! Miss Carmichael, in her book named "Overweights of Joy," tells how she learned to love Jesus. Do you remember the story I told you a few months ago about "Star"? It was in the same book but I wrote it over in my own way for the boys and girls who read the Link, as this book is too grown up for most of you yet.

A native Christian heard of this little girl, who was shut up in a dark room and beaten day after day because it was known that she wanted to be a Christian. A heathen uncle had the care of little Gladness, and he hated the name of Jesus. But three years before, at an open air meeting, she had heard the missionary pray to One she called "Jesus, loving Saviour." So, in her dark room, all alone, she began to pray to this same Jesus. The missionary told her that wicked men had beaten Him, too, so she felt sure He would know how she felt while her uncle was beating her. At last a way of escape was opened for her to the missionary's home. Now she could learn more about the Saviour; she had proved that He was able to deliver her. The 19th chapter of John was read to her slowly, that she might understand each verse. The tears were streaming down her cheeks as she learned that Jesus died on the cross, so she might live with Him above.

The friend who had brought her to the missionary was afraid of the cruel uncle's anger, but she prayed to Jesus for help and then told Gladness, "He says He will go back with me," and she went back to her home happy in knowing He would take care of her.

One young mother wanted to be a Christian. Her husband said, "You can do as you like. I can easily get another cook, but you cannot live in my house if you are a Christian, and, remember, the children must stay with me." She was sitting on the verandah with her little baby, only one month old, on her knee, and replied: "Do you really mean I cannot have my baby?" That was just what he did mean, so she hugged her baby close in her arms and decided to stay a heathen rather than give up her little child who needed a mother's care. Our own missionaries could tell us many stories just as sad as Miss Carmichael has told us in her two books. When we hear of such sorrow in India let us pray more earnestly for the women and little girls who are born in that dark land. Then let us save our money to send more missionaries and Bibles to them.

SISTER BELLE.

519 McLaren Street, Ottawa.

### LITTLE "ONE-TOO-MANY."

When little To-tsi first opened her baby mouth the old Chinese nurse shook her head in dismay, for on one of the little pink gums gleamed a pearly white spot, the tip of a tiny tooth.

"She will bring us much sorrow," wailed the mother. "Take her away! I cannot bear to look at her."

But the baby was not taken away; a nurse was found to care for her, and though she was permitted to live in the family, her name proclaimed to relatives, friends and neighbors that she was not wanted there. "To-tsi" they called her—"One-too-many."

Possibly To-tsi would have had some mothering in spite of the ill-omened

tooth, had it not been for the great trouble in her family. Many hours in the day her mother lay sleeping, and awoke stupid, cross, and fretful. At first To-tsi did not understand the reason; but she soon learned that it was opium, the "foreign smoke" forced upon China by the hated "foreign devils," that made her mother sick and unkind.

Fortunately for To-tsi, her father did not use opium. He was kind and tender to his three little daughters, and longed to have his wife cured of her evil habit, which was fast dragging the whole family into poverty and disgrace. He knew too where she could be cured, and daily begged her to go to the foreign ladies in Hocheo that they might give her the medicine that had cured so many people, but each time she flew into a rage and refused to go.

One morning the father returning home from his work was amazed to hear the mother announce her intention of going to the opium refuge.

"Why," he exclaimed, "have I not been urging you to do this for months and you would not? Why this change?"

"Alas!" she replied. "I have found that the children also are taking it; if they become smokers what shall we do?"

Her words were too true. Unknown to the parents the children had developed the craving, and what wonder? The eldest girl of eleven had to prepare the opium for her mother, and she would take a whiff, and then quiet her baby sisters with the same. This is an everyday story in China!

Then a great change came in the home. Father and mother heard the gospel and became professing Christians, the woman unbound her feet, and also those of her daughters. Opium and idols were banished from the house, and every Sunday the fam-

ily would go to worship. The children learned to love the lady workers in spite of the term "foreign devil," which they heard so often applied to them, and their parents stood firm in spite of opposition and ridicule from neighbors.

Then a great day came for To-tsi. She was to go to the foreign ladies' school and learn to read, and oh, so many other things! She would have a new name too, for in the mission school she would not be the unwelcome "One-too-many." Such a beautiful name they gave her! Pu-Ai, "Added Love."

Is it any wonder that Pu-Ai loved the missionary ladies and did her very best to please them? She learned quickly and was soon able to read her Bible in the difficult Chinese characters. She loved to sing the beautiful songs about the loving Jesus; but for a long time the teachers' hearts were grieved because she was not a Christian.

Pu-Ai was fourteen years old when the next great joy came to her. Sitting one day in the school-room, reading her Bible, she came across these words: "The Lord seeth not as man seeth, for man looketh upon the outward appearance, but the Lord looketh on the heart." They were new to Pu-Ai, for she had not been brought up in a Christian home and attended church and Sunday School all her life. Did she pass them by and hurry to the next verse? Oh, no! It was God's voice, and she listened. Some of her schoolmates, she knew, had clean hearts at which God could look and be pleased, but her own heart was not ready for His sight. So right there in the schoolroom Pu-Ai prayed, "O God, give me a clean heart, so that I need not be ashamed to have thee look at it," and He did.

So the little baby who was "One-too-many," is growing up to be a sweet Christian girl, well worthy of her name of "Added Love."

—World Wide.