

Canadian Missionary Link

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

VOL. XXXVI.

TORONTO, MARCH, 1911

No. 7

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THE MEMORY OF THY GOODNESS

It meets me at the break of day,
And makes me every morning glad;
It travels with me all the way
And comforts me when I am sad.
The memory of love and grace
Abides with me in every place.

Unto all generations, good
Thou hast been, as Thou art to me;
O Father, who hast by me stood,
I thank Thee for my memory;
Hope bids me fear no change or ill,
Thy goodness great surrounds me still.

—Marianne Farningham.

Canadian Missionary Link.

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MISS FLORENCE DAKIN,

380 Victoria Ave.

Westmount, Que.

Canadian Missionary Link.

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MRS. H. B. CROSS.

Mrs. Cross went as a bride to India eight years and five months ago. She was very young—not out of her teens—but very womanly and very brave to meet the future in the service out in India. Up to that time she had lived the sheltered life of a younger daughter in her parents' home in Goodlands, Manitoba. To one who met her on the eve of her departure for India, the calm and dignity of her bearing and the sweetness and purity of her face impressed the beholder as indications of a character singularly rich in the Christian virtues and true to everything noble and pure. A spirit of "other-worldliness" dwelt within her and hers was in very deed the ornament of a meek and quiet spirit. Her mind dwelt more lovingly and naturally than with most of us, on things that are above—the things that are "lovely" and "of good report." She must be thoroughly at home in Emmanuel's Land. Her mind was in harmony with heavenly melody and one of her great delights was to pour out her heart in hymns of praise and prayer in a voice unusually sympathetic, clear, melodious.

The work in Vuyyuru, India, where her husband was stationed, she carried in her heart. She was for some time in charge of the boarding school

there and besides teaching the Bible classes, superintending in person the Sunday School, she personally attended to every detail of their many material needs and, above all, worked and prayed earnestly for the conversion of the children and rejoiced exceedingly over each one as they came to the Saviour. She entered most heartily into the spirit of the great Revival of 1906 and shared in the spiritual struggles and consequent triumphs of those blessed therein.

Her death came as a sudden shock to all, for she was considered convalescent after a severe attack of typhoid fever. Four days before the end she took a turn for the worse. The day before her last she seemed to have a presentiment of the end and when tossing wearily, unable to find rest, said she would rest well "on the morrow." Her mind was true to its heavenly bent to the last. She asked for and rejoiced greatly in the precious, familiar words of Scripture.

One bonnie little daughter, Kathleen, less than two years old, is left with the bereaved husband. Only one term of active service, glorified by her spirit of fervent devotion, was allotted to her here. Now she serves Him in the light of His countenance.

K. S. McL.

MISSIONARY NEWS.

A commission has recently visited the Congo Missions from the Southern Baptist Convention. Great meetings were held, the preparations for which meant a great deal of work for some of the natives, and for which they were offered a small present of money. Everyone of them most emphatically refused to accept any, declaring the only reward they wished was to have ten more white men and women come to tell their people about Christ. This is the cry that comes from one country after another,—the eager desire to learn more, and to spread the news of the Christian religion.

The revival in Korea has developed a new kind of giving—the giving of time instead of money. At one of the first meetings a collection was taken up of the times—each one would give to personal work. Some promised their whole time, others two or three months, others a week, and down to a day a month. Would we like that plan of giving as well as the giving of our money?

Mormonism is spreading its influence everywhere. Utah is, of course, largely a Mormon state, but Idaho, Arizona, Nevada, New Mexico, Colorado and Wyoming, almost every state in the Union, and Canada, have many flourishing Mormon colonies within their borders. About 2,000 missionaries, or "elders," as they are called, are at present out doing missionary work. They have long ago found their way to Toronto and have gained a foothold not only in the city, but in several of the country districts of Ontario. The Mormon interpretation of the Bible is as different as daylight from dark, and we must be wide awake to meet this subtle danger.

The World's Student Christian Federation holds a conference every two years. It is one of the signs of the times that the place of meeting for the coming one, April, 26-30, is the chief city of the Turk—Constantinople. The extent of the movement may be judged from the last three meeting-places,—Zaist, Holland, 1905; Tokyo, Japan, 1907; Oxford, England, 1909.

An effort is being made to secure reliable statistics of the Baptist churches of Russia, and it is believed by those in a position to judge that the number of Baptists in Eastern Europe will be found to be second only to the churches in our own country. Russia is proving most fertile soil for Baptist principles.

There seems to be a growing movement on the part of Mohammedan leaders to better the condition of the Moslem women. To do so they must have some authority from the Koran as to the higher place woman may and should occupy, as more nearly the equal of man. To this end experts are now being employed to wrest interpretations of Mohammed's words, which shall suit their need. Their task is not an easy one, as Mohammed was defiant in both word and action of even the most common respect towards the rights of women.

The five lands known as distinctively Moslem lands are Turkey, Palestine, Syria, Arabia and Persia. It is encouraging to know that there are 600 Protestant missionaries engaged in work in those lands. The Bible has also been translated into all the languages of western Asia.

A great movement toward Christianity is in progress in the South India stations among the Telugus. The number of Christians has increased 50 per cent. in the last seven years, and as many new enquirers came during the last four months of the year as during the previous eight.

Blindness is very common in India. At the last census the number of those afflicted was estimated at 600,000. Nothing was done toward the education of blind children till a lady missionary a few years ago gave up her boarding school and founded a little blind school. Now her work has so grown that the English Government is aiding in the erection of two large buildings, one for boys and one for girls.

Mongolia is one of the most neglected mission fields of the world. There are only two missionaries giving their time to the vast district and there are said to be not more than ten converts all told, in the whole land.

A great revival has been and is in progress among the Norway fishermen. Last Easter a Baptist minister, Oscar Nelson, of "Tronso," held a month's meetings at Mehavn, a large fishing camp; 500 to 700 men gathered every night and about 200 of the strong fishermen were converted. Those who were converted would go around from boat to boat and plead with their companions, so that the work spread. They have carried the good news back with them to their homes, and now Mr. Nelson is receiving many calls to go and start Baptist work where there has never been any before.

The students of Australia are starting a forward movement in mission work. They have recently formed a plan by which the Student Volunteers visit the churches in conjunction with the Laymen's Movement so that the one can say, "We are ready to go," and the other, "We are ready to send."

The recent political upheavals in Spain and Portugal have resulted in increased religious liberty for Protestants. They are now allowed the privilege of having church doors opening on a public street and displaying a sign showing the nature of the services within. But, though these concessions have been made, they are still suffering great disabilities. A person may still be punished for not uncovering his head when the "host" is carried through the streets. Magistrates make it practically impossible for marriages to be solemnized without employing a priest. Monks, nuns and priests who have left the Church of Rome cannot contract a legal marriage. And so there are still many steps to be taken before those of our own faith can "worship under their own vine and fig tree, none daring to molest or make afraid."

Outbreaks in student life and Nihilist uprisings have been only too common in Russia for a number of years. They are a sign, however, that the great number of students in that great empire are searching for something they have not got. An intense interest in religious meetings is being shown. The religious conference of student leaders recently held in Finland, at which the number to attend was limited to twenty-five, but so many came that

they had to extend the number to fifty, has had one good result already in St. Petersburg, where Bible study circles have been formed in all sections of the city, and a committee formed to supervise the translation of foreign Christian literature.

A revival has been going on in Livingstonia, Africa, very like in its manifestations and its results to the late revival in India. It has come largely among the Christians, has been manifested in confession of sins and earnest prayer, and so far has resulted in more consistent lives and a more earnest reaching out after heathen neighbors.

The men of the United States are forming a new branch of the Laymen's Missionary Movement, a Forward Movement, an organization in which the object is not to give money or raise money, but to have a part in the missionary work themselves, by direct work among the men they meet.

An event of great importance to South China was the laying of the corner stone of the Hong Kong University. It is the first opportunity Chinese students have had to secure the best training without exiling themselves from their home land for years. The government is looking altogether to the missionary societies and the Y.M.C.A. to care for the moral welfare of the students. It is a wide-open door of opportunity.

A famine is again raging in China. Though the districts affected are small compared to the extent of Chinese territory, suffering and imminent danger from starvation is upon multitudes of people. An effort is being made both in China and America to raise funds for the help of the suffering.

In 1910, 5,000 natives of India entered America through the port of San Francisco alone; 3,000 are said to be settled in the Sacramento Valley. Their work lies in the lumber camps and on the railroads. There is no home life among them, as they do not bring their wives with them. And so another immigration problem is pressing for solution.

The Jerusalem and Edinburgh Conferences Compared.

The first Christian missionary conference was the Council of Jerusalem; the last was at Edinburgh. What a contrast! Then, a handful of believers from a few cities met obscurely in a corner of the Roman Empire; now 1,200 delegates and as many more visitors came from the ends of the earth, and their deliberations were telegraphed to eager readers in all lands. Then, the admission of Gentile converts was conceded only after a heated debate; now, the only question is one of ways and means for speedily fulfilling the Church's primary duty of evangelizing the Gentiles. The Council of Jerusalem was attended by Hebrew delegates only; the Conference at Edinburgh by men and women of a score of nations and of all the great races. At Jerusalem the only missionary experts were Paul and Barnabas; at Edinburgh practically every one was in some sense an expert; not only missionaries from the firing line, but the secretaries and directors at the home base; not only Westerners, but men of Japan, India, Korea, China, and Africa.—Galen M. Fisher, of Tokyo, in "The Student World."

A TRIP ON COLAIR LAKE.

The following letter was written by Miss Robertson for the "Link" and the "Western Outlook":

Dear Friends,—In a "Geography of the Madras Presidency," which I happen to have by me, I find the following statement: "India has only a few small lakes. The chief fresh water lake is Colair, between the Godavari and the Krishna." As I have just had the pleasure of a tour of twelve days on this lake, and am at present sitting comfortably in the house-boat, "Glad Tidings," it has occurred to me that you might be interested in a few remarks about this "chief fresh water lake" of India. It is, in many respects, a remarkable body of water, being simply an immense marsh, narrowing down in the hot season, until nothing but mud remains in the lowest parts, and, in the rainy season, widening, and deepening in proportion to the rainfall, into a huge sheet of water. The native people tell us that at present the

lines in and out around all bays, peninsulas, etc., would measure over ninety miles. Numbers of villages are located here and there about this lake, built for the sake of safety on the highest spots available. Many of these villages, or more properly speaking, hamlets, become at times like this, mere islands, the queer little, round, mud-walled and grass-roofed houses standing huddled together like a group of frightened children, afraid of having their toes wet.

In some of these hamlets are caste people, most of these being fishermen. The fishermen are divided into various castes, and most of these on the lake belong to the class who always use traps, and never nets or hooks. The traps are "homemade," as are all the implements in every trade in retired sections of India, and these traps are of every size and shape and most ingeniously designed. Some are dropped down in the water with nothing to mark their whereabouts but a small floater (and the instinct of the owner), while the larger ones are frequently tied in a long line across the arm of the lake. Several times in our progress we have had to take a few of these out of our way to allow the boat to pass.

In addition to fishing, both the caste and non-caste people cultivate the land. The soil in this district is very fertile, and the land, all that remains reasonably above water, produces excellent crops of rice, which, of course, grows only in low-lying, wet grounds. The land, in the bed of the lake is let out by government for cultivation in the dry season, at rupees two and a half or about eighty-three cents, per acre per season, and produces very good "dry crops."

As may be supposed, the water of this lake is nowhere very deep. The boat is propelled by four men with long bamboo poles, two on a side. The poles go down in the water with a splash and stick fast in the mud, and then patter, patter, patter go the feet of the coolies, until the stern of the boat walks up to them, when they all run forward and repeat the operation. They always work best to the accompaniment of one of their many songs, which they sing responsively and with great zest.

As I look out now, the whole place is as flat as the prairie, and much re-

sembles it. Only along one side of the horizon can a line of trees be seen. Everywhere else the lake looks like a great meadow, completely covered by reeds, grass and many kinds of water weeds. Beautiful white pond-lilies are seen over this meadow-lake all about us; several days we gathered large bouquets of them as we passed.

The boats used by the natives on this lake are simply the hollowed-out trunks of palmyra trees. A man will stand upright in one of these rolling things (always barefoot, of course, as all the natives in South India go), and in spite of the obstruction of rushes and weeds, will, with his long bamboo pole, send able speed.

It happens to lie within the territory of what, in our mission books, is called the Akidu "field." Thus it is part of the duty and privilege of the Akidu missionaries to tour these villages. This is possible only in the rainy season, and only when there is sufficient rainfall to make a lake to float the boats. In some of the most isolated of the villages the visits of the missionary are sometimes two years apart, and as he (or she) can never spend more than one day, and rarely more than half a day, in any one place, it may be imagined what an event this visit is in the monotony of the lives of the Christians.

In our twelve days we have visited thirteen villages and have passed many others which we had not time to visit.

It has come about through pressure of time that where a missionary and her Bible-women could find plenty of work to keep them busy for a month or more, only twelve days could be allowed. And another matter, because of the great extent of this Akidu field, and because there was no one to take up Miss Selman's work during her absence of nineteen months on furlough, no lady has visited these villages for four years. And because we Canadians Baptists have taken up this field and called it ours, it is left for us to do, and it is our responsibility. Oh, where are the reapers?

But to return to our tour. We tried as far as possible, to see those villages where we have Christians, and we had some very good meetings with them. In many of these hamlets the mission owns a tiny bit of land, just large enough to hold a small house, which latter serves the purpose of chapel and

schoolhouse; and where such is the case, a native man is stationed there, supported by the mission, to teach the little school and conduct the service. These teachers, none of them more than the second generation out from heathenism, none of them very old in either years or experience, surrounded by all the evil and temptation of a heathen village, with no help at hand other than that of the Christians about him, these generally being less educated (in fact, usually quite illiterate) and later out from heathenism than himself, do you wonder that they sometimes make mistakes and prove a heartache to the missionary? These men and their wives need your prayers, and these you can surely give sometimes, even though it be impossible for you to give your own lives to this service, or yet the money to educate more native workers. Prayer is so simply and so easily given and yet how powerful!

But the lady missionary on tour does not confine all her efforts to the Christian community. What about the great mass of the people who are still in heathenism? Among these, her work takes, generally speaking, two forms. Wherever possible, in each village visited, she takes her Bible-women, and spends half a day in house to house visiting. The women from several houses congregate in one dooryard. Frequently such an audience will number fifty or sixty, though usually it will be much smaller. The message is received as variously as there are different people; always there are those inclined to scoff, yet always some will listen attentively and even eagerly. This "Jesus Christ religion" is so different from that of Rama, or Krishna, or any of the thousands of deities they worship, that they cannot grasp the idea readily.

Then there is the plan of the public, mixed, open-air meeting, this generally among the lower castes. Sometimes it will be about sunset, when the men are just coming home from work, and sometimes it will be after dark, when the evening meal is over and the people, old and young, are content to sit down quietly and listen to the new teaching. Sometimes a hundred people, men, women and children, will so gather, and sit or stand listening attentively for an hour or more. It is most intensely interesting to watch such a crowd, people of all grades of intellect,

in every conceivable attitude of body and mind, in all stages of dress and undress, never allowing a rag of their clothing to come in contact with us for we are non-caste and our touch is defiling, yet always with some degree of respect, for certainly our words are good and our teaching is at least worth hearing! Such a crowd is never left without distribution of tracts to those who can read, for generally there will be at least one man who can read. And so we plant and water, and pray that God will give the increase in His own time, of such as shall be saved.

JANET F. ROBINSON.

ALLAH WILLING.

Mrs. Hazel Pierce Northrop.

"Don't you think," the bride in pink patted her ruffles into place, "really don't you think the heathen are more queer and difficult than really wicked?" The tone in which she spoke was half earnest, half jesting.

The tired-looking missionary paused in her reading, opened her lips just a trifle, and then shut them more firmly than ever.

"Don't mistake me, Aunt," began the cold-faced matron, "but with no disrespect to you, I should suggest that the Turks would be just as good if we minded our business and left them alone!"

"And didn't try to Americanize them," from the pink ruffles.

The missionary's eyes wandered off during these remarks, and her face grew still, as though she were gazing upon some passing scene from a great distance. The two critics and the freckled girl watched her face a minute, and then:

"It's a story," prophesied the girl.

The missionary turned: "A sad story," she corrected her, "but all of it is true."

"The day was to be one of unusual heat. Although it was but early morning, a torrid wind was about. It kicked the blazing sand into the eyes of two black-skirted travelers and their guard-police.

"All three, mounted on rusty mules, covered the slow, bare, waiting miles to the south. At any time of year the journey is a hard one, but that day there was difficulty in breathing. All the atmosphere seemed to quiver and swim in a distracting manner that

shook the whole scene. The two women sat with tired, dizzy eyes, holding themselves firm in their saddles and grasping painfully at their umbrellas."

"Was one of them you?" queried the girl.

The missionary gave her a smile as though she heard her from a great distance away.

"The guard-police," she continued, as if uninterrupted, "understood weather and bumped along as unconcerned as if he had been the little shorn stump of his red fez which tattooed jauntily up and down.

"The guard-police had a sociable soul.

"Nice warm day," he ventured.

"Very!" dryly affirmed the elder woman between bumps.

"Very what?" asked the other with an uncertain laugh, "very nice, or very warm?"

"The taller traveler shoved her small eyes through the thick glasses toward her companion. 'I do not think the word nice applies at all,'" she said.

"I know, I know!" interrupted the freckled girl again, "you were the young missionary, weren't you?"

Again the tired eyes smiled at the child, but the story went on without stopping.

"The girl looked a trifle despondent and glanced away from the tall missionary to the road. Some way her high hopes evaporated in the heat, and the hard way she was going seemed a cruel symbol of the life before her. Her arm ached with the weight of her umbrella, her mind ached with uncertainties, her body from fatigue, in its first contact with a hot climate, and her heart, because she was very far from home. A missionary—a bearer of the heavy cross! She felt faint and her work not yet begun! She prayed for but one cool breath and more heat closed in about her. Then she stopped thinking.

"Her mind came back with a rush, when a short space ahead she suddenly saw four or five dark objects lying on the ground.

"One mule, two men, two women," announced the guard-police, classifying the dark objects at a glance, "one woman sick."

"The five pitiful creatures were squatting on a blanket or two, with no shade or covering to protect them from the fierce sunlight. As the three drew

nearer, the older missionary relaxed the muscles around her lips just long enough to tighten them more firmly. The younger woman wondered dimly what emotion this relaxing and tightening of her companion's mouth muscles might mean. She felt the keen little eyes cutting their way through her for a quizzical second before they turned again to the native group. Then she saw the older missionary clamber from her mule, take her rain umbrella and place it over the young Turkish woman, who lay on her blanket beside the mule, moaning and in great agony.

"She heard a few words spoken in the language she must yet learn. The missionary and one of the men seemed in animated conversation, and the man wore a black frown and shook his head. The elder Turkish woman showed sinister eyes above her dirty veil as she eyed the tall missionary above her, the guard-police, the silent girl who watched.

"'What was the matter?' asked the young missionary when travel was again resumed. 'Did she faint, or was she unstruck?'

"'She expected to be a mother,' the other answered dryly.

"'But why didn't they stay at home then? What could induce any one to make such a trip at such a time?'

"'The man of the house decided upon the journey, I believe,' said the tall missionary without a trace of passion—he and the mother-in-law. And it was convenient that the entire family should go, Allah willing.'

"'All in a flash the girl understood why the older woman's mouth muscles tightened when her eyes kept cold. Oh, the horror of a land of senseless creeds, a land where human life was dross!

"'The young missionary knew, all of a sudden, that she, too, was to see pain and misery and death close in about her; suffering that any but her Saviour should be powerless to avert or help.

"'Oh, dreadful! Is it not most pitious, the sight of woman sick?' asked the guard-police with an unsavory smile.

"'The taller woman did not answer; the other could not.

"'Many a mile they rode. Toward evening their journey ended. The guard-police turned back and took the road again. The tired women sought their quarters.

"'It was almost dark when the young traveler, coming out upon the Mission steps, discovered her companion of the day in the road before the door talking with a group of travelers that had lately entered town. It happened to be the family they had found in the heat of the desert.

"'The two men stood at the mule's head. Upon the mule sat the elder of the women. The younger, who had lain in such agony a few hours before, now walked at the mule's side, and a tiny bundle was at her breast.

"'Where is the umbrella?' asked the tall missionary.

"'Alas,' said one of the men, 'the guard-police, he took it when he yet returned.'

"'Took it?'

"'Yes,' answered the woman from the mule. 'Your guard-police met us on the way but two hours since. He said the lady teacher repented of giving her rain umbrella unto pigs. He carried it away with him, and we—what could we do?'

"'What does she say?' asked the young missionary.

"'But this woman at your side, she is sick!' the elder missionary continued. 'You must not let her walk. She must ride the mule.'

"'She?'

"'The sinister eyes glanced at the missionary in amusement and then contemptuously down at the bowed head beside her.

"'Bah! did she not hinder us four hours upon our travel? And is not her firstborn a girl? Besides—the mule—it is mine!'

"'What does she say?' the young missionary begged again as the little company started forward. But the older teacher stared down the street unheeding as her eyes followed the pitiful sick figure dragging itself alongside the mule."

When the voice of the storyteller ceased, stillness settled down upon the little group. The worldly face of the matron had gone quite white, and for once the bride had forgotten the pink ruffles.

The missionary looked from the eyes of the two cold worldings into those of the girl for a moment.

"'I told you it would be sad,' she said, 'but it is all of it true.'—Mission Studies.

UNION CONFERENCE OF CANADIAN BAPTIST MISSIONS.

Mrs. R. C. Bensen.

Another union conference with the friends of the Maritime Mission has come and gone, and we are able to look back upon the past few helpful days with something of regret that they are over, and yet with gladness because of their helpfulness. The trials and disappointments in the life of each missionary loom very large until he meets at such a time as this, others, whose road is just as hard and perhaps a little harder than his own to travel, and the disappointments mysteriously lessen, and hope fills their place.

The devotional hour preceded each meeting, when "Faith" seemed to be the key-note in the thoughts of the leaders; a faith that will make possible the impossible, a faith that will bring India to Christ.

Most encouraging reports of the two missions for the past year, were read by Miss Peck, representing the Northern Mission, and by Mr. Scott for our Mission. Miss Peck said that on their fields 109 had been baptized during the year. On one field a new church had been opened, with 114 members, and one of the most encouraging features of their work last year, was that of the Sunday School, which had more than doubled its membership. Mr. Scott reported 549 baptisms on our own fields, with here and there one from the caste people. But one of the greatest reasons for rejoicing was in the fact that our people are rising to a sense of their own responsibility, and the numbers of self-supporting churches are increasing. We rejoice also because of the spirit of revival shown in the Yellamanchili church.

The subjects for discussion seemed most aptly chosen, and dealt with problems of the work which the missionary is constantly meeting and trying to solve.

Mr. Corey's paper on "Faith-filled Service and its Fruitage," was the first leading to these most helpful discussions. Mr. McLeod discussed "Utilizing our Assets"; Mr. Chute, "A Comparison of Extensive and Intensive Methods"; Dr. Sanford, "The Old Motive in Missionary Work"; and

Miss Hatch, "The Caste Girls' School in Evangelistic Work." Miss Hatch showed the importance of this work in the fact that it opened up a way into the homes of these children, the doors of which might be forever closed to the missionary and her gospel story. The lives of these children, too, who daily hear the story of Jesus, and who constantly come in touch with Christian teaching, can never again return to the same level from which they came. Their lives are lifted to something higher, and some become devoted Christians, for where Christ is lifted up He does draw men to Himself.

On Sunday afternoon Miss Eva D'Prazer, of Woltair, gave a most inspiring report of the Edinburgh World's Missionary Conference.

One of the happiest features of the conference was the welcoming of the new missionaries, Mr. and Mrs. Barra and Mr. and Mrs. Orchard, who were sent by the Maritime Board, and Mr. and Mrs. Gunn, Miss Marsh and Miss Philpot by our own Board. We were very happy to extend to our visitor, Miss Alexander, our greetings from the united missions, and to ask her to accept a seat in conference.

An epoch in the history of the two missions has been reached in this the 32nd Union Conference. We no longer expect to work separately, but as one united Canadian Mission. A committee was chosen to draw up a constitution, which would be suitable for this union.

WHAT WE ARE DOING.

Dr. E. G. Smith, now at home on furlough, is giving a great deal of his time to help on the Laymen's Missionary Movement in many of our towns and cities. He has represented the Foreign Mission work in several of the large meetings arranged by Mr. Senior in his recent campaign.

The first Foreign Mission enterprise of the Telugus, the mission to their countrymen settled in Natal, though not really connected with our mission, seems to be closely related to us, because of the presence of men in Natal trained in our schools. To us, then, it is interesting to know that the little children of Ramapatnam, India, formed into a Christian Endeavor Society, are doing their utmost to contribute to this work. Nearly all of them are very

poor, and their collection, brought faithfully every Sunday, is very often a little rice or grain, saved a few grains at a time from every meal.

The Baptist Union of Western Canada contributed last year to our General Board \$4,800. From this sum were supported Rev. J. R. Stillwell, of Ramachandrapuram; Rev. J. A. K. Walker, of Yellamanchili; Rev. A. A. McLeod, of Peddapuram; and Miss Robinson, of Akidu, besides the native work on Ramachandrapuram and Peddapuram fields, and an estimate for Bolivia.

Our total missionary staff in India and at home on furlough now number 53. Including the Maritime Mission, with which we are just consummating a union, there are 91 missionaries representing Canadian Baptists in India and Bolivia. The leaders estimate that three times that number will be needed before the field can be thoroughly worked, but they also tell us that we have now in India one of the most successful missions in the world.

An effort has been made for some time to gather funds to erect a Caste Widows' Home in the Telugu country. The object is to provide, not only a home or refuge for widows, but to make it possible for them to receive some useful education, and to place them in conditions where they may re-marry if they wish to do so. Col. King, of Burma, is the moving spirit in the movement, and a committee is now formed to further the work with Dr. E. G. Smith as president, and Rev. R. E. Smith as treasurer. Because of the presence of two doctors there, it has been decided to erect a Home at Pithapuram, Dr. Smith's station.

An extract from a personal letter of Miss Baskerville's will be appreciated, showing one side of life in Cocanada:—

"The city is in a perfect hubbub. Two great festivals are in full blast, the great Pongal Feast of the Hindus having commenced before the Mohammedan Mohurram was ended. The whang, bang, toot, and beat of the native bands is incessant, while the streets are thronged with family parties going to or returning from the bath in the sacred waters of the Godavari in the canal above the lock, or groups of Mohammedans circling round men or boys, whose bodies are painted to represent tigers, and whose heads are covered with masks, which help to make the resemblance to the animal most start-

lingly natural. Some of these make-believe tigers are in cages profusely decorated with tissue paper and garlands, carried on the shoulders of coolies, others walk along with a prancing gait, gazing fiercely from side to side, so that the passers-by may be properly terrified. A long artificial tail, which would otherwise trail on the ground a yard or more is usually carried by a delighted small boy. You cannot imagine how trifling and foolish these demonstrations seem; one could scarcely believe that grown people would give their time to them. The Hindus are carrying their gods through the streets also, they having had a bath as well as their worshippers, so they are escorted with great pomp and ceremony. The Mohammedans don their most February 10. Each Year, and the Algorgeous finery. I saw one man the other day with trousers of purple-satin; another I saw this morning had a coat of the same material, a bright orange, and the garments reached to his ankles.

Having been in the school among the Christian children for so many years, the significance of the heathen festivals is quite a mystery to me, so I cannot explain the way and wherefore of all this."

Letters from India indicate that Miss Alexander's visit is being much appreciated by the missionaries. They are welcoming her in the different stations, and making her thoroughly acquainted with the workings of the mission.

A note from Miss Priest tells of an interesting incident in connection with her welcome home to Tuni. She speaks of it as follows: "Our postman's wife's welcome can never be forgotten. Their younger boy in whom I have been interested since he was a wee laddie, came one evening with some cakes his mother had made for me. It was quite dusk then, and I asked if I should send someone back with him. He looked up in my face so trustingly and said: 'Amma, when you are with us, what fear is there to me!'"

The Y.W.C.A. of McMaster University, held a very successful bazaar on February 10 Each Year, and the Alumnae Association had pretty booths displaying articles of every description for sale, and in addition there were candy booths and a Japanese tea-room. The objects for which they were rais-

ing money, were wholly missionary,—eight delegates to the Annual Y.W.C.A. Conference, at Lake Joseph, Muskoka; to support a Biblewoman in India, and to pay a pledge to the Home Mission work. They were well supported in their efforts, and report a profit of about \$165.

The Tercentenary of the Authorized Version of the English Bible, was fittingly celebrated in Toronto by a Thanksgiving Mass Meeting in Massey Hall, on the evening of February 14. The audience was large and enthusiastic, the choir seats were well filled, and the ministry of all denominations in the city were represented on the platform. Dr. Neil, of Westminster Presbyterian Church, read the Scripture from a Bible printed in 1611, one of the first edition put forth. Two powerful addresses were given by Dr. Tomkins, of Philadelphia, and Rev. J. H. Ritson, of London, England, secretary of the British and Foreign Bible Society. Since the time of the Authorized Version, the Bible has been printed in 530 languages. One day's order sheet of the British and Foreign Bible Society alone contained orders for 64 languages. 7 out of every 10 people in the world are now provided with the Scriptures in their own language, but the remaining three-tenths speak many more languages than those already provided for. The total number still without the Scripture total 450,000,000. A resolution expressing the gratitude of the meeting for the blessing of the English Scriptures was moved by the Lieutenant-Governor of Ontario, and seconded by Chancellor Burwash, of Victoria University. It is a pleasing fact for us to remember that Dr. Gilmour, of McMaster, was the first one to set in motion the preparation for tercentenary celebrations throughout the English-speaking world.

A MISSIONARY TOUR

By Miss Pratt and Mrs. J. G. Taylor,
Director of Middlesex and
Lambton Association.

The following account of the tour is printed with the hope that it may prove suggestive to other leaders in Circle and Band work.—Ed.

On Monday, January 16, we left Sarnia, on a month's tour among the Circles. Our first stopping place was

Forest, where we found gathered in the home of the pastor, Mr. Leekie, some thirty ladies. Miss Pratt spoke to them of the work in India; I followed urging them to join our Circle's ranks, thus helping to carry the gospel into every part of the world. Our second place was Parkhill, where we had an evening meeting, and a good audience, who listened with deep interest to all we had to say. At Ailsa Craig, we had another women's meeting, where we were made very welcome, and deep interest taken in the words spoken. In Denfield we found gathered some fifty ladies, and we were once again helped by the warm welcome and earnest interest shown by those who listened to us.

On Thursday evening we had an evening meeting in East Williams, where a large number listened to the needs of India and our home land.

On Friday we met in Talbot St., London, where a banquet was served to some 125 ladies. After the meal was over, we spoke to them as they remained seated at the table. At the close an opportunity was given to any who would like to help in the new dormitories at Ocanada, and in about ten minutes, \$112 was raised, and afterwards a lady who was not able to be present, but who heard of our meeting and wished to help, gave another \$100, so the Lord had prepared hearts for His message. In every place the social half-hour was part of our programme. New names were added to the Circles, and we feel sure the interest has been deepened and our Master's work will show an advance in the year to come.

MRS. J. G. TAYLOR,
Director.

BUSINESS NOTE.

There are two or three things in connection with the business end of the "Link" that, if understood by the agents and subscribers, would save a good deal of correspondence, and therefore an explanation is again given here.

There seems to be some difficulty in the minds of many as to how the papers are mailed to points outside of Toronto,—whether individually or in one parcel, and if the latter, whose duty it is to open the parcel. The large majority of our papers are sent as follows:—The mailer pastes a label with the name of the subscriber and

the date of expiration of her subscription on each paper to go to a certain town. Then all these papers for that one town are put in one wrapper and a label pasted on with simply the name of the place on it. It is the duty of the postmaster, when such a parcel is received, to open it and place the individual paper in the box, or send to the street address, of the person whose name is printed on the small label.

When an agent requests it, the outside wrapper bears, as well as the name of the place, the name of some person to whom the bundle is to be delivered. In such a case, the postmaster has nothing to do with the individual papers. He simply gives over the parcel to the person whose name appears on the outside. The papers are sent in this way, however, only by special request, and when some subscriber gets a bundle of papers to distribute, which she has not expected, and for which she is not prepared, it is a mistake on the part of the mailer in printing her name on the outside wrapper. The only ones to whom this is likely to occur, are those whose names are the last on any list.

Another mistake which calls for a great many post-cards in explanation, is that concerning the time of the month at which new subscriptions should come in, in order to have any month's paper mailed. The mailing list goes to the printer every month by the 20th. After that no new name can be printed on the new list, and no new subscriber will have his paper mailed to him from the office. The only way he may receive one is for the editor to keep a list of these late names and send a copy from her reserve supply. This is done every month, and not only entails a great deal of extra work, but in the busy season, there are never enough to go around and of course the subscriber then has to begin his subscription the following month. It would be a great help if the agents would see to it that if they wish a new subscriber to begin with, for instance, April, they must have that new name in by the 20th of March.

If the papers are sent to the agent as a club, it is not necessary to send the individual subscribers' names to the editor, as they are not printed on the papers.

CIRCLES AND BANDS.

Ailsa Craig.—On Tuesday, January 17th, the Ailsa Craig Mission Circle held a special meeting at which we were privileged to listen to two interesting and instructive addresses, given by Miss Pratt, one of our beloved missionaries, and by Mrs. Taylor, our Director. After the meeting a social hour was spent, where tea was served to about thirty-five ladies. We trust that to our Circle it may mean increased membership and a deeper personal interest in missions, both Home and Foreign.

Nettie J. Hughes,
Secretary.

Talbot St., London.—The women's Mission Circle of the Talbot St. Baptist Church, held an open meeting last Friday evening, January 20th. Tea was served at 6.30 o'clock, after which addresses were delivered by Miss Pratt, returned missionary from India, and Mrs. Taylor, of Sarnia. The meeting was a most enthusiastic one, and after Miss Pratt's address—she speaking of her work in the schools—\$112 was subscribed to equip a dormitory in the girl's school, Coeanada, India. Mrs. Joseph Jeffery, who was unable to be present, on hearing of the work, subscribed another \$100 to equip a second dormitory in the same school, making \$212 for the school.

Mrs. J. B. Campbell.

NOTICES.

WESTERN CONVENTION.

Attention is called to the fact that the list of Bible Women in the various mission fields is in the hands of the Foreign Secretary of the Women's Foreign Mission Board. The work of this office for the next few months will be carried on by Miss Elsie McLaurin instead of by Mrs. R. W. Angus, and Circles or Bands desiring the names of Bible Women, may have them by applying to Miss Elsie McLaurin, 193 Robert St., Toronto.

EASTERN CONVENTION.

Will the Circles and Bands of the Eastern Board kindly remember that their board meets the second Friday in March and remit, before that date, all money available for Foreign Missions.

BOARD MEETING.**ONTARIO WEST.**

The regular Quarterly Board was held at 27 North St., Mrs. Firstbrook in the chair. There were twenty-five present.

After the opening exercises, the minutes were read and adopted, and the Treasurer's report read. The funds were not found to be in a very satisfactory condition. Miss Norton reported that the "Link" subscriptions had increased largely, while Mrs. Moore reported for the Bureau of Literature, increasing usefulness.

Mrs. Glenn Campbell presented her resignation as Recording Secretary, which was accepted. Miss Bessie Pugsley, B.A., was appointed to fill the vacancy. Mrs. Campbell was elected a member of the Board and of the Executive to fill the vacancy caused by Miss Elliot's resignation.

An application for position of missionary under our Board was read, but for lack of funds no action could be taken.

The Board expressed their deep regret that Miss Elliot's ill-health had made it necessary to resign her position on the Board, and the sincere hope that she would soon be able to take her place again.

Meeting then adjourned.

MARIE C. CAMPBELL,
Rec.-Sec.

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

Receipts from Jan. 15th, 1911, to Feb. 15th, 1911, inclusive:

From Circles—

Peterboro, Murray St., \$14.60; Toronto, Waverley Road, \$10.43; Toronto, Jarvis St., \$60.25; St. George (\$11.72, Dr. Hulet's salary), \$15.32; Arkona, \$2.85; Brantford, Park Church, \$13.50; York Mills, \$5.55; Salford, \$4.35; Mount Forest, \$7.39; St. Catharines, Queen St. (\$1.93 for Bungalow), \$21.00; Orillia (\$20.00 for Bible-woman, 55c. thank-offering), \$22.95; Toronto, Dufferin St., \$7.45; Hespeler, \$10.75; Sarnia Township, \$4.00; Indian River, \$2.50; Toronto, Elim, for Leper Venkanama, \$3; Barrie, \$5.50; London, Adelaide St. (\$21.75 thank-offering), \$33.00; Pieton,

\$5.00; Brantford, 1st Church, for Miss McLeod, \$60.00; Denfield, \$22.40; Hamilton, James St., \$16.45; Hamilton, James St. Y. L. Aux., \$7.00; Alvinston, \$1.82; Meaford (\$2.00 thank-offering), \$12.75; Brantford, Immanuel, \$9.50; London, Egerton St., \$1.75; Toronto, Bloor St. Y.L.A., \$13.64; Port Elgin, \$4.25; Toronto, Ossington Ave., \$5.50; Sarnia (\$7.33 thank-offering), \$12.33; Tupperville Un. Cir. for Dr. Hulet \$6.25; Parry Sound, \$2.00; Huntsville, \$6.50; Toronto, "Elim Circle" for Bible-woman, \$10.00; Vittoria, \$5.00; Toronto, College St., \$25.05; Lakeview, (\$25.00 for Bible-woman, \$17.50 thank-offering), \$42.50; Toronto, Chester "Sorosis," support of Bible-woman, \$6.25; Wheatley (\$4.25 thank-offering), \$8.31; Aurora, \$3.00; Southampton, \$6.70; Toronto, Walmer Road, \$16.40; Burbeh, \$10.00; Eglinton, Zion Church, \$3.00.

Total from Circles, \$577.74.

From Bands—

Hamilton, Wentworth St., Bible for native girls, Petula, \$3.00; New Sarum, \$1.50; Aylmer, \$18.00; Fenelon Falls, \$20.00; Waterford, \$25.00 to make Flossie Watkins Life Member, \$5.00 for Leper Appama, 71c. for Leper work), \$30.71.

Total, \$73.21.

From Sundries—

Toronto, Willoughby Ave., Y. L. B. C., for Edla Alice, one quarter, \$4.25; Orillia Y. L. Philathea Bible Class, \$20.00; Guelph Association, \$5.00; Investment Account, \$8.75.

Total, \$38.00.

Total receipts during the month, \$688.95.

Disbursements—

By General Treasurer on estimates for India, \$857.17; Furlough allowance, Misses Folsom and Pratt, \$66.66; Lepers, \$3.00; Girls' School at Valluru, \$3.

Total, \$929.82.

Expense Account—

Rev. C. N. Mitchell, travelling expense to Convention, \$4.55; Standard Publishing Co., Convention programmes, \$3.75.

Total, \$8.30.

Total disbursements during month, \$938.12.

Total receipts since Oct. 20th, 1910, \$2,957.80.

Total disbursements since Oct. 20th, 1910, \$3,825.50.

HELEN BURKE,

23 South Drive.

Treasurer.

Young People's Department.

"GOING AND GROWING."

(A missionary Association's motto.)

"Go ye therefore." Matt. 28:19.

"Grow in grace and knowledge." 11 Peter 3:18.

Since Thou dost invite us
To claim Thee as Lord,
Thy favors unite us
To study Thy Word.
To break every fetter
The Scriptures we read,
That we may the better
In service proceed.

Lest shadows should darken
The path we must tread,
We earnestly hearken
To what Thou hast said.
Through grace overflowing
Responsive are we;
And "going and growing"
Our motto shall be.

Thy teaching requires us
In allthings to own
That love which inspires us,
Thy truth to make known.
Then guide our decisions
And answer our prayers;
And bless all the missions
Whose banner we bear.

"In grace," Thou hast told us,
"And knowledge" to grow;
Thy strength will uphold us
As onward we go.
Then keep us from falling,
And help us to live
As those Thou art calling
To go or to give.

We go where Thou sendest;
We grow by Thy grace;
Our life Thou defendest;
Thy truth we embrace.
Thy thought we are voicing;
Thy word we obey
We sing with rejoicing
Thy praises to-day.

Because Thou art willing
Earth's sorrows to heal
Our hearts Thou art filling
With courage and zeal.
For all mission stations
Our prayers shall ascend,
That over all nations
Thy reign may extend.

—T. Watson.

Uniondale, Ont., 1911.

ONE BLIND MAN.

He lived away off in India. Missionaries had come to his village and told the people about Jesus Christ. Many had believed on Him as their Saviour. This blind man would not give up his idols. He had built a beautiful altar under the shade of a large tree, and for thirty years, in rain or shine, there he was ready to receive all offerings from the village people for this idol. The Christians thought if he could believe on Jesus, and worship only the living God, this altar might be broken down. So they all had a prayer meeting about old blind Lachman, and asked Jesus to save him. Then they talked to him so lovingly and pleaded with him. Still he refused to give up his idol worship. "Did not the Christians know that was the only way he had to earn his rice? What could a blind man do to get food?" But the Christians kept on praying for him, and God always answers such earnest prayer. An old man about the age of the blind idolator had been greatly blessed himself, and longed for his friend to share in the blessing.

One night the tears were streaming down his cheeks as he prayed that God would find an entrance into this hard heart, and that the idol-worship might no longer keep King Jesus from reigning there. He felt that God was sending the answer to his prayer, and told the missionary so. The blind man heard of these tears being shed for his salvation. Although for thirty years he had turned away from hearing of Christ's love; now his heart was softened by the Holy Spirit. With tears he said: "I am ready now to worship Jesus Christ! You may destroy this altar for my idols."

How glad the Christians were to take their kassis (something like the hoe you use in your gardens in Canada) and break up the altar that had been keeping the true God from being worshipped in spirit and in truth!

As I was reading this little story to-day, the memory of a letter written to me many years ago by Amelia Keller, came back to my mind. She had come to Canada with Mrs. Timpany, and after going back to India, she saw such a

difference between these two countries. In one, Jesus Christ was known and loved, and in the other the powers of darkness. So Amelia's heart was very sore, and in asking me to pray for her people, she added: "I pray with my tears."

Sister Belle.

HOMES GUT OUT OF THE EARTH.

There is a city in Tunisia, Africa, which has about three thousand people, and where not a single house can be seen. The reason is that the people dig into the earth instead of building houses upon it. And there is, perhaps, a reason. Their country, which lies between the town of Gabes and the sand hills of Sahara, is a high, rocky plateau, sunbaked, and swept by the desert winds.

When a Matmata, as this people are called, wants a dwelling, he draws a circle and begins to dig until he has reached the desired depth, which varies according to the number of stories he wishes his house to have. As he goes down he hollows out rooms in the side of the circular pit, the bottom of which serves pretty well as a courtyard. Besides the rooms, a passage is also dug, communicating with the outside world, and a door is made at the outer end. The soil is clay, easily dug out. The roof of each room is arched and needs no support. They are not damp and the storm may sweep over the plains above and never harm the inhabitants of this under-world.—Junior Endeavor World.

MISSIONARY PARTNERS.

His name was Theodore Bishop Brown; but, dear me! no one ever stopped to say all that. He was just Ted. When any one called Ted, his dog always came trotting along too; so I couldn't tell you about Ted without including Chum, who, as Ted said, was the "beautifullest chum a fellow ever had."

The Monday morning after Miss Anderson had given the Band their little mite boxes to fill with pennies, the two were making a very disconsolate looking picture on Mrs. Brown's back doorstep. For once Ted almost wished Chum were a boy, for perhaps two

boys might think of something they could do to fill the little mite-box. Ted was an enthusiastic Band member and the few pennies that came in his way weren't always spent for candy and rubber balls, but the pennies were so few and far between, and the new mite-box looked as though it would hold such a lot, Ted was almost discouraged at the thought of ever filling it. Just then Mrs. Taylor, across the way, called. Ted loved to do her errands, for she was a sweet old lady with cookies, and a long errand meant a penny for the mite-box. Sure enough, it was a long errand this time—to get the papers from the post office.

As the two came racing back, Chum with the paper held daintily and carefully in his mouth, a bright idea struck Ted. He and Chum would fill the mite-box together. There were a number of people along the street who had morning papers, and, of course, they would like to have B brought to them at breakfast rather than have to wait until they could go for it themselves; so home Ted rushed to lay the project before his mother. Mrs. Brown was used to Ted's schemes, and he pleaded so hard with his big brown eyes, and Chum wagged his tail so hard and grinned so approvingly, that the mother of course said "Yes."

There were ten people on the street, and each one would pay three cents a week to have the paper brought to his door. Ted was jubilant and so was Chum. Every morning before school the two started off with the little red wheelbarrow. The ten rolls were deposited carefully in the wheelbarrow, and then the procession started for home. At each house Ted stopped and put a paper in Chum's mouth, then a very important dog trotted up the path and laid his precious burden on the doorstep. What do you suppose he did next? He took his paw and scratched the door to let the people know that the paper had arrived. Of course Ted showed him the first time; after that Chum always remembered himself. It was hard to tell which was the happier when Saturday morning they collected the thirty cents and took it home. Chum stood by and wagged his tail approvingly as Ted dropped the pennies into the mite-box.—The King's Builders.