

"We shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

Baptist Foreign Missions
OF CANADA



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OCTOBER, 1908.

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THANK-OFFERING.

Autumn, harvest time, thank-offering. Do not these three belong together? So thought our Home and Foreign Mission Boards when thirteen years ago this month they issued their first call to the Circles of Ontario West to hold thank-offering services in the interest of missions. And again at this harvest season they would make the same request, and urge upon each Circle, new and old, to arrange at an early date for a service of Thanksgiving and praise. Such a meeting may be made a sacred hour of worship, if prepared for by loving hearts, which count the mercies of the Lord as an opportunity for praise. Let us gather in our Circles and thank God publicly as we trust we have already thanked Him in our hearts, for personal and family mercies and for blessings on church and work.

Both Home and Foreign Boards have this year had signal blessings from God in answer to prayer, notably in the raising up and equipment of workers for the field. Shall we not offer to God the fruit of our hands and of our life, remembering that He "loveth a cheerful giver." And should any be tempted to remain away from such a service because they think they have none of this world's goods to offer, let them remember that a humble and thankful heart is ever an acceptable offering to our God.

F. L. FIRSTBROOK.

Pres. W. B. For. Mis. Soc. of Ont. West.

CARRIE H. HOLMAN.

Pres. W. B. Home Mis. Soc. of Ont. West.

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

CRUSADE WEEK.

So successful last winter was the "Crusade" for new members undertaken by the Circles of Ontario West, that the Home and Foreign Boards are hoping that all the Circles will plan for a similar week this winter, early in the convention year. To aid in such a campaign,

time is being allowed at the coming convention on Home Mission Day, for a discussion on Crusade Work, when methods of preparation and conduct of such a Crusade will be presented, and experiences and results called for. So all who are interested in the difficult problem of winning to Circle Work the women of our churches, should specially plan to come to convention. Remember that the dates are Nov. 11 and 12, and the place is Bloor St. Church, Toronto.

Come one, come all.

NOTICE

The ladies of the Eastern Board are reminded that the convention of the Women's Baptist Home and Foreign Missionary Societies of Eastern Ontario and Quebec, meets in Ottawa, the first Tuesday in October, in the Fourth Avenue Baptist church.

As the convention year is drawing to a close, will the treasurers of Circles and Bands kindly send in all the money before Sept. 25th.

The large amount of \$820 is still required if we are to close our year without a deficit.

It is sincerely hoped a large delegation will be present at the convention. The convener of the billeting committee is Mrs. H. B. McGregor, 118 Fourth Ave., Toronto.

JANE CLAXTON.

Pres. W. B. F. M. S.

We regretted that this notice came to late for September Link.

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is called a child of God.—Phillips Brooks.

BINDING SHEAVES.

"Reaper," I asked, "among the golden sheaves, Toiling at noon among the falling leaves, What recompense hast thou for all thy toil, What tithe of all thy Master's wine and oil? Or dost thou win thy brow's hot drops of gold, Or add to house and land, or flock and fold?"

The reaper paused from binding close the grain, And said, while shone his smile through labor's stain

"I do my Master's work, as He hath taught, And work of love with gold was never bought, He knoweth all of which my life hath need— His servants reap as they have sown the seed. With all my heart I bind my Master's grain, And love makes sweet my labor and my pain."

Then bending low beneath the burning sun, The reaper toiled until the day was done. "Lo! here," I said, "love's largest runneth more

Than cruise of wine or oil that runneth o'er; If work of love such store of wealth doth yield,

I, too, will labor in the Master's field."
—Mrs. G. Nelson Smith, in "At the Beautiful Gates."

THE LAYMENS MISSIONARY MOVEMENT.

The prolonged dishonor of our christian manhood, like that in Deborah's prophecy to Barak (Jud. 4. 9.) that the Lord was subduing the world to Christ by the hand of woman, seems to be disappearing in the wave of interest which keeps gathering volume and momentum, in "The Laymen's Missionary Movement."

It reminds one of the "sound of a going in the tops of the mulberry trees," calling upon both men and women to bestir themselves; for, whether as in Ezekiel's vision, (Ez. 1. 20) or with the early disciples, (Lu. 10. 1.) the movement of God's agencies toward the performance of His work, indicates His own coming to accomplish it.

The meetings to be held during the next few weeks in all the great centres of our Dominion, to be addressed by leading Laymen on Mission subjects, must mean a great deepening and widening of that awakened interest already so manifest. It has long been the burning desire and prayer of devoted christians that greater interest in world-wide evangelism might seize the hearts and consciences of the christian laity generally, and especially of those of large means, influence and ability. And now, that prayer is being answered, let

us still pray for Divine wisdom and grace and guidance to those who are leading in this great enterprise. Two features characterised the spirit filled, primitive church, that still furnishes our highest model. The consecration of possessions to the cause of Christ, (Acts 4. 34), and of ability to the proclamation of the gospel, (Acts 8. 4.) Is the church returning to her first love? What a thrill the world would experience should she do so fully.

Christ needs, desires and claims the most and best that any and all of us can be and give and go.

EXTRACTS FROM SIR WINSTON CHURCHILL'S ADDRESS

AT THE OPENING OF THE ORIENT AT THE EXHIBITION IN LONDON, ENG.

There was a time when official authority—and there are countries now where official authority looks coldly and critically upon missionary enterprise; but speaking, as I can, as one who has for two and a half years been closely concerned in the administration of our Colonial Empire—(cheers)—I can say that the relations between governors and officials of British possessions and missionaries who are working in their midst are improving every year—(hear, hear)—and have never been better than they are to-day. It is only a few years ago since Sir George Le Hunt said, speaking of British New Guinea, "The Government owe everything to the Missions. I wish I could make you fully realize what missions mean to the Administration. It would have to be doubled, perhaps quadrupled, in strength if it were not for the little whitewashed houses along the coast where missionaries live. Every penny contributed to these missions is a help to the King's Government; every penny spent by the missionaries saved pounds to the Administration, for the missions bring peace and law and order.

"I had the opportunity and advantage last winter of visiting Uganda. The missionary enterprise in many parts of the world has been crowned with success, and yet I suppose that there is scarcely any part of the world where that success has been more fully or completely achieved than in the kingdom of Uganda. There in the heart of Africa, plunged hundreds of miles away in the centre of that mysterious continent, you find a race of negroes docile, peaceful, law-abiding, and polite, of whom a

very great number have embraced the Christian faith and have abandoned their native customs, deeply though they may have been engrained in their nature, and where more than 100,000 persons have been taught to read and write without the State contributing a penny, solely by the influence of missions. I also spent a very busy and very hot but a very happy day at Campala, journeying from hill-top to hill-top and finding each hill crowned with mission stations, hospitals, school-houses and with Christian churches; and I am quite sure of this, that the Government—I do not mean a party Government—the governing force in this country preserved from year to year as represented by those who are in charge of our interests in Uganda, pay an unstinted tribute of gratitude and respect on purely secular grounds, apart from all religious questions altogether, to the missionaries through whose aid the peaceful, docile people of Uganda are being raised in social status. The material services which missionary work renders to the British Empire are immense; but they can be appreciated. The moral services which it renders are far greater and can never be measured.

“There are two arguments against missionary work which it may be worth while to examine. There is the ordinary unthinking argument—why cannot you let the natives alone? Is not their own religion better suited to them? Are the natives of Africa capable of receiving Christian teaching? Are they capable of enjoying and appreciating the advantages of a Western civilization? That is an argument which we hear too often, I think, in this enlightened age. One of the greatest statesmen who ever directed the fortunes of this country has supplied a crushing answer to it. When Mr. Pitt was making his great speech against slavery, he used an argument which places your case against such objections on the strongest and most unassailable ground. It is argued that the natives of Africa—and his argument, of course, applies to all other native races—are unprogressive, and are sunk in barbarism. “We were once,” he said, as obscure among the nations of the earth as savage in our manners, as debased in our morals, as degraded in our understandings, as these unhappy Africans are at present. But in the lapse of a long series of years, by a progression slow and for a time almost imperceptible, we have become rich in a variety of acquire-

ments, favored above measure in the gifts of Providence, unrivalled in commerce, pre-eminent in arts, foremost in the pursuits of philosophy and science, and established in all the blessings of civil society; we are in the possession of peace, of happiness, and of liberty; we are under the guidance of a mild and beneficent religion; and we are protected by impartial laws and the pure administration of justice; we are living under a system of government which our own happy experience leads us to pronounce the best and wisest which has ever yet been framed; a system which has become the admiration of the world. From all these blessings we must for ever have been shut out, had there been any truth in those principles which some gentlemen have not hesitated to lay down as applicable to Africa. Had those principles been true, we ourselves had languished to this hour in that miserable state of ignorance, brutality and degradation in which history proves our ancestors to have been.

“There is one other argument, to which I wish briefly to refer. We are told that charity begins at home. What about all these poor people here in the streets of this great city? Are there no jungles to clear in England? Are there no morasses to drain? Are there not as many souls to be won within ten miles of this great city as any man or any society can win and save far away in remote quarters of the world? That is an argument much more powerful than the other to which I have referred; yet it is an argument which I think is not without its answer. Nothing is more important in this material age than to cultivate and develop the element of disinterested enure and effort on the part of individuals and classes. The first responsibility which we have to face is, no doubt, here at home; but it is not our only responsibility. And classes and nation have their needs and responsibilities collectively the same as men and women individually. No great benefit will be gained, no lasting treasure will be secured by any purely self-centred movement—however grave the need which prompts it, it, however harsh the conditions which envelop it.

I think our people have learned more, perhaps, than any other people that there is no man so poor that he cannot give up something to another, and there is no class who can ever raise itself except by trying to raise others too. We who are gathered here this afternoon know well that no empire and no nation can long endure in power and fame in the world unless it labors not only for its own political and social interests, but is a faithful servant of high forces, and works for the whole human family. My friends, I said at the beginning of my remarks that I was here to congratulate you upon your success; yes, I believe you will have a great recompense for the trouble and the expense which you have contributed to this Exhibition. But that success will not mean the end of your work. That success, in fact, will only

mean more work. In proportion as you are successful, so will your labors be increased. As Walt Whitman said, "It is provided in the essence of things that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary." And I am sure you welcome that. While life and strength last, effort, sacrifice, exertion, faith, encouraged and unresting, will be ceaselessly contributed, irrespective of results or of reward to the causes upon which you are engaged.

A HALF A CENTURY IN JAPAN.

(By Clara A. Converse, Yokohama, Japan.)

Fifty years ago there was no Bible in Japan, no Christian, no missionary, nothing but a bitter prejudice, a bitter hatred of the name of Christ. Forty years ago there were a few missionaries, but no Bible, no church. Thirty years ago there were a few churches, but the dreadful edicts forbidding Christianity were still on the public bulletins all over the Empire. During the next ten years, a sentiment in favor of everything foreign was in vogue, and Christianity had freer sway, but again the anti-foreign, anti-Christian feeling revived. Twenty years ago, a Christian to be a teacher in a public school, needed to hide the fact of being a Christian or lose his place. Children in the public schools who attended the Christian Sunday School were ridiculed by their schoolmates. Eight years ago a rescript from the Minister of Education forbidding any religious instruction in any school, whether in school hours or not, brought great anxiety to the missionary body, and together they entreated God to remove the dark lowering cloud which was threatening the very existence of the mission school.

Strange as any miracle in Bible times, and as sudden, the cloud lifted. To-day, only eight years from that time of deep anxiety, the country is open everywhere to the teaching of the Bible. There are Bible classes in connection with the Normal Schools and the Imperial University. Our missionaries in Morioka, in Kyoto, in Himeji, everywhere, are having wonderful success in giving the Gospel to the great student body.

At a Teachers' Convention in May of last year, held in Yokohama, the keynote of the public addresses was the need of developing and strengthening the moral natures of the pupils. A Christian statesman stood upon the platform and before an audience of over a thousand told a story something like the following:

A conceited young man said to me, "Teacher, I'll have nothing to do with religion." I looked at him in his proud self-sufficiency and said, "Young man, you will have nothing to do with religion? Then your life will be a failure." After a few words more the young man said, "But if a religion, what religion

should I choose?" "Any religion rather than no religion," was the reply. The young man, moved by the intensity and earnestness of his teacher's manner pressed him further to know what religion was best. Then Mr. Nitobi replied, "Any religion is better than no religion, but I know of no religion that can transform the character and give a man the power to stand in the midst of temptation except the religion of Jesus Christ." Such words were spoken by a man of high standing, not in a church, but before a large audience of teachers, and perfect quiet reigned throughout the house as he spoke.

In the same Convention, a Buddhist priest, speaking on the subject, "Temptation and Will," said that the reason so many backslide and make failures of their lives is because the will is not properly trained. To make his meaning clear he used as an illustration the story of Christ's temptation, telling it just as it is written in our blessed Bible. Mr. Fujimoto, in giving the report of the meeting to our girls, with tears streaming down his cheeks, said: "What are we Christians doing? Is it because we are cowardly and slow to speak that God is raising up in the Buddhist fold those who proclaim His Word?" In coming out of the hall after one session of the Convention was over, a young lady said to one of our graduates, "It really would seem from what we have heard that to be a good teacher one ought to be a Christian."

Such is the condition of Japan to-day. Such the attitude of the people—the educated people—toward Christianity. To-day is the day for active, aggressive work of the best kind in the wonderful land in the wonderful East. Not only for the men, but also for the women.

Thirty years ago there were few girls in the primary schools. To-day throngs of girls are eager for an education, not only in the primary and grammar grade, but the high school and the college are being sought by hosts of young ladies. They have a healthy, noble ambition to become for their country what they see the American lady is for hers. The Christian missionary has taught Japan the meaning of womanhood, the power of woman. The stamp of the missionary has been set upon many of the strongest characters of Japanese women. Madame Takahira, wife of the Japanese Ambassador in Washington, was once the pupil of Miss Kidder. She received from this noble missionary an impress which has made her life a power for good in the high circle in which she has moved.

May the strong womanhood of America go out in sympathy to this womanhood which is earnestly reaching out after the good and the beautiful in life and character. May we not be slow in giving of our abundance of Christian thought and Christian ideals all that the women of this island kingdom are ready to receive and so hasten the glad day of our Master's reign throughout the earth.—The Helping Hand.

CHUNG MAU SAM--THE RESULT OF PERSECUTION.

(R. E. Chambers.)

He was a carpenter, a man of scarcely average intelligence, but I was glad to see him join the little circle that met each evening in our dining-room at Wuchow to study a few paragraphs in Matthew's Gospel. The only interest he manifested was by regular attendance. Several months later, with nothing specially striking in his experience, he applied for baptism, and was accepted into our membership. Then his troubles commenced, and the pure gold began to be revealed. His clan was outraged because he had taken up with the foreign doctrine. He went on a visit to his native village, which is some fifteen miles back up in the mountains from Tak Hing, an important city on the West River, about fifty miles east of Wuchow. His relatives after using persuasion to no avail, tried force, but the truth had taken deep root in his heart and he chose expulsion from the clan in preference to giving up his new found Savior and Friend. I am not quite sure, but I think his own brothers beat him when he was driven from home. When he returned to Wuchow, he was in deep distress, not for himself, but for his relatives who had persecuted him. Before going home he had sent them some Christian tracts. He carried others with him. All this was eleven years ago.

A few days ago I learned the sequel. A year or more after he was driven from home two of his brothers went away some miles into the mountains to cultivate their hillside plots, remaining there several weeks. They took with them one of the Christian books that their brother had left. In the quiet evening hours after their day's work was done they read that book. Its title is "Truth and Error Concerning God." The Spirit sealed the message and finally they said, "We wronged our brother by forcing him to leave home. He is right," and so they became believers. Several years afterwards the Reformed Presbyterian Mission was started at Tak Hing and these two brothers learned that services were held in the chapel there. One Sunday they walked most of the fifteen miles to the chapel and ran, yes ran, the rest of the way. "We saw that it was getting late and so we ran lest we should get here too late." The missionary who was preaching that day noticed their keen interest, and as they remained after the service, he approached them. "We believe that doctrine" they said, and then told him the story of their brother's conversion, their persecution of him and their subsequent conversion by reading the book.

And now the visible results of one man's faithfulness are as follows: eighteen of the clan are professing Christians, and three are studying for the ministry, one of whom is the brother of the humble carpenter. He is now back in his clan and is held in high honor among them. It was my joy to talk with

him again of the days nearly twelve years ago when he first heard of Jesus. One such incident is priceless. But we hope that Eternity will reveal many others. God's Word, whether spoken or committed to the printed page, will not return to Him void. How sadly indifferent we are to the exhortation of our Lord: "Work while it is day: the night cometh when no man can work."—The Foreign Mission Journal.

MISS MARY REED AND HER WORK.

The year that has elapsed since Miss Reed resumed her work at Chandag, on her return from furlough, has been, in some respects, a time of trial and difficulty. During her absence the inmates of the asylum appear to have yielded to habits of deceit, and to have taken advantage of the comparative inexperience of the temporary Superintendent. On her return, Miss Reed found a lowered moral tone in the Institution, which, with her high ideals, was an especial trial to her. We are glad, however, to be able to report an improved condition, as the following brief extracts from recent letters will indicate:

Miss Reed writes:—

"Thank you and the dear friends, too, who have so faithfully continued to remember me and those for whom I live here in prayer. I am deeply grateful to be able to tell you that prayer is, in a measure, being answered, and changes are being wrought in the hearts, minds, and lives of a goodly number of these poor evil-doers. The women and girls have, for weeks past, set to work in downright earnest to 'bring forth fruits answerable to amendment of life.' The men and boys steadily and stubbornly resisted all efforts of various kinds, made for months past, to induce them to repent and reform, and not until the New Year began did they become willing to break an evil habit that was hampering and hindering them and keeping them in the bondage of the Evil One."

Miss Reed further writes: "It has been a battle during the past year, but all praise and thanks to Him in Whose strength, and by Whose grace, real victories have been won. He has triumphed over the power of the great enemy of souls, and a goodly number of my poor patients have been made free from a bondage that had deadened all spiritual life. It is such a relief to my heart to see them come out once again into the light and liberty of the children of God. Please pray that His saving power may be felt in a much greater degree in the hearts of those who are repentant."
I

"I live and work out of doors as much as possible for months past for health reasons, as well as for the pleasure the outdoor life and work affords. I am sleeping more at night now, and in some ways my health is better than it was three months ago."

Our Work Abroad.

ZENANA WORK REPORT, JANUARY TO THE END OF JUNE, 1908.

"Behold I am the Lord the God of all flesh. Is there anything too hard for me."



THE work of the past half year has been in many respects of the deepest interest to those of us who are laboring amongst the Hindu women of Jagannaipore. It is true that we cannot point to this or that one who has openly confessed Christ to gladden the hearts of our dear readers, but we can see in many cases a real interest in the Word of God underlying an outward apparent carelessness; we do believe that the Spirit of the Lord is moving upon the face of the waters. I think it is an evident sign that the hand of our God is upon us for good when we consider that over ninety families who are so bigoted and who at one time suspected us, and had their doors closed against us, should invite us to their houses every week and listen to the reading of the Gospel. Although it is a well known fact that we will not visit where we are not allowed to read the Bible, still we are continually being asked to go to fresh houses. I know that for our dear readers especially, details of the work are far more interesting than generalities, so I will endeavor in a few words to mention a few individual cases.

Subamma, a widow about fifty years of age, belongs to a family formerly very wealthy, but now in very reduced circumstances. I had been visiting her regularly every week for over four years, and during that time we became very much attached to one another. It was quite a refreshment to me when the day came round for me to see her. Almost as soon as I entered and exchanged salutations with her she would say, "Now read me a story from your book (meaning the Bible), and a more attentive listener it would be impossible to find. For about an hour we would sit reading and arguing, and sometimes I was cheered and sometimes saddened, as she agreed or disagreed with what I said. One day she said to me, "I am trusting in the Saviour, and I am praying to Him to take me to Himself, and I have not forgotten the prayer you have taught me." "God be merciful to me a sinner."

Another dear woman who had never heard the gospel before I went to her seemed to drink in every word of the Good Tidings and received it as simply and faithfully as a little child. How often has she asked me anxiously, "O, Missamma, do you think I shall get on, and be able to read soon, so that I may be able to read the Bible for myself." I promised her a New Testament as soon as she finished the 2nd Telugu book which she had just began.

Another dear woman said, "I feel so very happy when I see you the burden and worries of my heart fly away. and when I hear those precious truths from your Book, I feel so comforted that I quite forget my troubles, and then I wish to leave this world and fly away to heaven and stay there. I have no desire to remain on earth now." I said to her, "If you believe in Jesus Christ, you will certainly be received into heaven after your present life is ended." Then she said, "I believe in Him, He is my Saviour."

After this two women came and said, "We have come to hear the words you speak and to hear you sing." One of them was a widow and one a married woman. The latter said to me: "For a long time I have wished you to visit me and have tried very much to get permission, but my people will not agree to it for which I am very sorry. I see that the Christian religion is very excellent; our religion deceives us. To-day I had the opportunity of coming to see you, and listen to God's words from your mouth."

We felt very glad on hearing all this and related to them the glad tidings of salvation. After listening to these things twice repeated they seemed very pleased and asked us to come again soon, as they were very desirous of hearing more. We then sang a couple of hymns, and I was very glad to see that these people tried to sing and even those who could not sing tried to bring out a little sound. God be thanked that Hindu women should praise and glorify Him. I called to mind Christ's blessed words that "if these (the people of the Jews) should hold their peace the very stones would cry out."

The number of houses stands the same as last year, 92. Happy to record that my pupils are progressing nicely in their studies.

I close with the expression of deep thankfulness to my God for all His mercies of the past, and pray and trust that He will abundantly bless our work in the future.

P. H. N. BEGGS.

July, 1908.

MISS GIBSON'S ZENANA REPORT

Report for the half year ending June, 1908.

This half yearly report records but four months and a week of work as the month of June was exceptionally hot this year we were unable to visit the houses before the last week in June, and May was the usual vacation. In these four months I visited 83 out of 104 houses on my list, making altogether 210 visits, 2 of these houses were new ones. I reached about 300 women with the Gospel. To most it was an old story, but to many it was new.

A few of my houses I visit once a week regularly, but most of them but once or twice a month. In the early part of the year the constant theme in every house was the visit of a priest to town who had succeeded in deluding hundreds of these women into having themselves branded on both shoulders in order that, he told them, that they might have a safe passage to Heaven and that all their sin would be expiated thereby. Of course they paid him a fee. Every other house I entered had one or more who had thus been deluded, but none would openly acknowledge it. All tried to hide it as something to be ashamed of and several who had long heard the Gospel confessed with shame that they had done wrong. One even following me to the door as I was leaving asking me to plead with God for her forgiveness. This came as a test to many and revealed the true state of their hearts because there are so many of these women who will declare that they have given up idols and believe on Jesus, the Son of God for their salvation. These whose faith was sound would neither go to the priest, but one even used her influence to persuade her friend not to go sending her a message from the next street. The woman herself told me this, she being the very one mentioned above as having repented of her folly. Another who is also a believer told how shocked she was when she came on a visit to her mother to see the brand on her shoulder. How has Satan deluded you! was her first salutation. This

young woman is so true to her convictions. She told me how she met a lady on the train and asked her if she was a Christian. She said that she was a Roman Catholic. "And what is that," she asked.

One of the new houses visited this term was very interesting. A large number of women gathered there, it being more of a yard than any one house. After reading and speaking for a while one woman surprised me by her testimony. She said she had ceased worshipping idols for a long time. "God is very angry with us," she said, "because we worship idols, therefore he has sent this famine on the land. Let us give it up and turn to Him." When asked how she knew about these things. "You told us years ago in another house," she replied. This was encouraging to know that the seed is not always sown in vain. The other women agreed with her although there was an idol temple in the very yard we were in. And she went on to warn them not to worship the sun either as he was not god, as so many of them think. There are many who have this simple faith since hearing the Gospel. An old woman followed me to the door and told me how she believes on the Saviour and prays to Him. She is anxious to learn the Lord's prayer and had begged of her niece to teach her. This girl had been to our school and has a New Testament. They are so religious and so easily impressed.

Two different ones told of dreams they had—one after hearing the story of the birth of Christ preached on the street, dreamed that she saw Him and was quite worked up over it. Another dreamed that she saw the Christians seated in a glorious place and she herself shut out because she was not one. Constantly you will hear them denouncing their idols. One had been on a pilgrimage to a shrine and returned with her head shorn. "And what benefit did you get?" I asked. "Nothing but a debt of 20 rupees to pay in these hard times," she said. What folly! What ignorance! How the Gospel dispels the darkness from their minds and they agree to the truth and to the goodness of the true God in comparison to their gods who rob them all the time. The Light is shining in the darkness of this heathen land when the Gospel is carried into the dark homes and hearts of these women. So young do life's troubles begin for them that they know little happiness here and

none hereafter. A young Brahmin woman who reads the Bible with me once a week tells how she is just 13 years older than her daughter and ever since that time she has left home and parents and lived with her comparatively old husband. Let us then give them the true joy which the Lord has promised to those that love Him, and give them His message, "God so loved the world that He gave His only begotten Son."

Yours in Him,

LOTTIE GIBSON.

EXTRACTS OF LETTER FROM MISS JONES.

Ramachandrapuram, India, Aug. 11, 1908.

It is my good fortune to be with Miss Hatch in our mission bungalow here. As I write I am sitting in my own room at my own writing desk. After so long a time of a quite unsettled life, it is very comfortable to be at home once more. Miss Hatch has just gone to visit the Christians in a village about four miles away, so I am alone for the first time since coming here. I attempted to conduct the servants' prayers. I was able to ask a very few questions about the lesson we read and to understand their answers. The attempt was by no means a brilliant success, but it was a beginning.

I am very much enjoying my Telugu study at present. I was never in better health than at present. Restored health has come in answer to the many prayers here and at home. Telugu will also come if the prayers that I may be faithful and successful are offered. 11. Cor. I. 10, 11.

Such a welcome as I received at Ramachandrapuram. Miss Hatch and I remained at the Harris House, Cocanada, a few days after Conference closed, for we were both somewhat tired, and there was packing and buying to be done.

When we left Miss Baskerville and Miss Pratt came a short distance with us. The next day, Thursday, July 30th, after some difficulty in securing coolies for pulling the boat, "The Elizabeth" brought us, bag and baggage (and a good deal of it) to the canal bank where we were to land. The children of Miss Hatch's Home for Untainted Children were the first to greet us. Then Dr. Joshee, his wife and little one came, and we were taken home in the Taksildar's carriage, drawn by the Rajah's horse. At the Caste Girls'

School we saw a large "Welcome" banner. The boys of the Boarding School came to meet us and ran beside and behind the carriage, so that we formed quite a procession as we went through the village.

After breakfast and a short rest, the girls of the Caste Girls' School and one of the Sunday Schools with their teachers came and sang to us at the bungalow. Miss Hatch treated them all to plantains. We had not much time that day to inspect, or enjoy our beautiful airy bungalow, for that afternoon we visited the Lepers at the Leper Chapel. Here we received a royal welcome, through "Welcome" signs, festsongs, songs, orchestral music and speeches. The speeches were given by Jonathan Burder's son and by Pastor David. Dr. Joshee interpreted my reply to the welcome. It was not hard to speak here, for the audience were very sympathetic and responsive. How my heart ached for the sufferers, especially for those who seemed so young and bright. May God continue to bless these Leper Homes. The lepers seemed delighted when I told them that their patience and gratitude had helped me even when I was in Canada.

In the evening I received a welcome at the prayer meeting, which was repeated on Sunday in connection with the morning service. One of the features was the singing of a welcome song in English words, with for the chorus the repetition of the one word, or perhaps two words, "Well come." Then on Tuesday I met Mr. Stillwell's workers from all over the field. They were each introduced to me individually.

These were the more formal welcomes, but beside these many called at the bungalow to see and welcome the new "Missamma." So I was welcomed figuratively, and in one case by one of the women literally, with open arms, and now I feel at home.

M. L. A.

WITNESSING FOR CHRIST.

A heathen came to a missionary wishing to be taught about the new religion. The missionary asked the man if he had ever heard the gospel. He replied, "No, but I have seen it," and went on to explain that the lives of the Christian natives, their patience under persecution and pre-eminently the peace and joy of their hearts shown upon their faces and in their daily home life, had convinced him that theirs must be the true and living God.—Sel.

Our Work at Home.

WOMAN'S MISSIONARY SOCIETIES OF ONTARIO (WEST.)

Convention Programme.

The Annual Convention of the Women's Baptist Home and Foreign Missionary Societies of Ontario West, will be held in the Bloor St. Baptist Church, Toronto, on November 11th, and 12th, 1908.

The annual meeting of the Foreign Mission Society will be held on Wednesday, Nov. 11th.

CONVENTION PROGRAMME.

Morning Session—

Appointment of Secretary.
Address of Welcome, Mrs. Davies.
Reply, Mrs. Mulock.

Associational Reports—

Recording Sec., Mrs. Campbell.
Treasurer, Miss Webster.
Link, Mrs. Yavitz.
Bureau, Mrs. Dancy.
Bands, Mrs. Barber.
Open discussion, Band Work, Mrs. Dr. Burt.
Young Women's Circle Work, Miss Senior.
Address, Miss Hulet, M.D.

Afternoon Session—

Election of Officers.
President's Address.
Cor. Secretary's Report, Mrs. Angler.
Address, Miss Selman.
Open discussion—Crusade and Band Methods, Mrs. Newton.
Bible Reading, Mrs. Iva Rose York.

Evening Session—

Opening Exercises, Mrs. Caudron.
Addresses, Dr. Woodburne, Mrs. McLaurin.

DELEGATES TO W. B. H. & F. M. S.

Delegates—Each Circle of twenty or less is entitled to two delegates for each additional twenty, one delegate. These delegates must be full members of the Society, that is, either Life Members or contributors of at least \$1.00 a year. Each Band shall have the right to send one delegate over fifteen years of age. All are invited to attend the meeting, and may take part in the discussions, but only dele-

gates, officers, members of the Board, and Life Members are entitled to vote.

PLEASE TAKE NOTICE.—CERTIFICATES
—In view of the fact that the railways have increased the rates from a fare and one-third, for one hundred or more delegates, to a fare and three-fifths, with the additional fee of twenty-five cents to be paid to the agent at the church, thus making the whole amount nearly equal to and in some cases more than the regular return fare, it was deemed advisable to discontinue the use of certificates. Will delegates please note the change and purchase regular return tickets. M. C. Stark.

BOARD MEETINGS.—The Foreign Mission Board will meet in the Bloor St. Church, on Tuesday afternoon, Nov. 10th, at 2 o'clock.

The first Board meeting of the new Convention year will be held on Friday, November 13th. The hour of meeting will be announced during Convention.

BILLETING.—Delegates wishing entertainment will kindly send their names and addresses before the 24th of October, to Mrs. A. C. McKay, 13 Prince Arthur Ave., Toronto.

Delegates from outside the city will find the Billeting Committee in the schoolroom of the church, entrance from Bloor St.

NOMINATIONS.—The Treasurer, secretaries and editor of the Link are appointed by the Board. The other officers and the following Board Members, namely: Mrs. Wm. Davies, jr., Toronto; Mrs. Geo. Hill, Brantford; Mrs. J. J. Ross, Toronto; Miss A. M. Tapscott, Toronto; Mrs. W. H. Elliott, Toronto; Mrs. J. G. Goble, Woodstock; Mrs. C. W. King, Woodstock; Mrs. Thos. White, Brantford, retire this year, but are eligible for re-election. Nominations or resignations may be sent or handed to Mrs. Glenn H. Campbell, 113 Balmoral Ave., Toronto.

MARIE C. CAMPBELL,
Rec. Sec.

BOARD MEETING.

The Women's Baptist Foreign Mission Board, met at 27 North St., Friday, September 18th. Miss Elliott in the chair. There were twenty-five present.

After the minutes of last Quarterly Meeting and those of the two intervening special meet-

ings had been read, it was moved and seconded that the suggestion of the Home Board to have Crusade Week the first week in January be adopted.

It was decided that as the General Convention had altered their date of meeting, we hold our Convention the second week in Nov. as usual.

Mrs. Stark reported that the Railway had raised the rates for return fare from Conventions, it was decided that Mrs. Stark write the "Link," "Baptist" and "Visitor," asking delegates to purchase the regular return tickets.

Miss Webster reported that since July 29th, \$1,752.00 had been received for the sending out and support of the new Missionaries. It was moved and seconded that this fund be kept open for the further support of the newly appointed missionaries, or the sending out of other new missionaries.

Miss Alexander, Mrs. Moore, Mrs. Hooper, Mrs. Firstbrook, were appointed as a Committee with Mrs. Ross as Convenor, to consider the advisability of holding a farewell meeting under the auspices of our Board, for our new missionaries, with power to add.

Moved and seconded that Mr. Holmes and Mr. Edmund Gunn, be auditors for the Treasurer's books.

Miss Crabtree was appointed as Mrs. Dancy's assistant in carrying on the Bureau of Literature.

The Foreign Corresponding Secretary read extracts from letters from various missionaries, and from the Conference minutes. The Treasurer's Report was very encouraging.

We were pleased to have with us, Mrs. John Craig and Miss Ryerse.

MARIE C. CAMPBELL,
Recording Secretary.

ASSOCIATION REPORTS.

THORNBURY—The annual business meeting of the various Circles of the Owen Sound Association was held in the basement of the Methodist Church, Thornbury, on Thursday morning, June 11th, 1908. Mrs. Newton, of Durham, our Director, presided. The meeting opened by singing a verse of a hymn and prayer by Mrs. Cameron, of Owen Sound, and the forty-sixth psalm was repeated.

The reports from the various Circles and Bands were then read. All giving good reports. The minutes of last association meeting held in Paisley, were read and adopted, and the following officers were elected:

Director—Mrs. W. J. Newton, Durham.
Asst. Director—Mrs. P. C. Cameron, Owen Sound.

President—Miss Fisher, Paisley.

Sec.-Treas.—Mrs. W. J. Chalk, Thornbury.

We then had a short discussion on how to create more interest in our Circle meetings and other important questions. Meeting closed by singing "Praise God from whom all blessings flow," and prayer by Mrs. Cameron, of Colling-

wood. In the afternoon the public meeting was held in the Baptist church. Our Assistant Director, Mrs. Cameron, took charge of the meeting. After singing two verses of "Rescue the Perishing," the scripture lesson, John 14th chapter, was read by Mrs. W. J. Chalk, Thornbury, followed by prayer by Mrs. Cornwall, of Meaford. The minutes of the morning meeting were read by the secretary, Mrs. McLean, Thornbury, gave an address of welcome to the delegates, which was responded to by Mrs. Sinclair, of Meaford.

Mrs. Firstbrook, Toronto, then gave a splendid address on Foreign Missions. After which Miss Day, of Owen Sound, sang a solo, "Take up my Cross." The paper on Mission Band work, which was prepared by Mrs. Dr. Burt, of Owen Sound, was read by Miss Day. Mrs. Heart and Miss Nellie Parkinson, of Thornbury, then sang a duett, after which Mrs. Morton Walker, of Wiarton, gave a paper on Home Missions. Mrs. Newton, of Durham, sang a solo. Greetings were then given by members of the Presbyterian and Methodist Ladies' Societies of Thornbury, to the delegates. The collection was then taken which amounted to seven dollars and eighty-five cents. Mrs. Cameron, of Collingwood, pronounced the benediction.

MRS. W. J. CHALK, Thornbury,
Secretary.

CIRCLE REPORTS.

GUELPH TRINITY—Our Mission Circle met for the last time on Thursday afternoon, Sept. 3rd, at the home of Mrs. McGill. In the absence of the President, the chair was occupied by Mrs. F. H. Chubb, who conducted a short service of praise and prayer with reading of scripture. Indian work was the topic for the meeting and some interesting readings were given on this subject. The Treasurer's reports were given, which showed that the sum of one hundred dollars and three cents (\$100.03), had been raised during the year. Our Circle has worked heartily and cheerfully in the cause of Missions, and the thought of disbanding struck a note of sadness in some hearts. But we are looking forward joyfully to the union with our sisters of the 1st Baptist Church Circle, and hope that greater enthusiasm in the work of the Master shall take possession of us all. At the close of the meeting tea and refreshments were served.

SIMCOE—The regular monthly meeting of the Women's Mission Circle was held on the afternoon of Aug. 18th, in the Sunday School Hall. After the opening exercises a very choice programme was presented. Our President, Mrs. P. K. Dayfoot, goes to a great deal of trouble to make our meetings as interesting and profitable as possible. A subject, generally our mission work in some land, is chosen for the month, and all parts of the programme bear on that particular part of our work. Our subject for the month was India, and it was especially appropriate, as, in all probability

it will be the last meeting we will have with us our sister, Miss Ida Ryerse, who is so soon to leave our midst to serve her Master among the poor benighted Hindu. After a very interesting and instructive reading, entitled "Pity the Hindu Women," and a solo by one of our ladies, a beautiful letter from our missionary, Miss Ellen Priest, Tunj, was read. She told, in a very touching manner, the sad story. She told of the abject poverty of these people, of their great earnestness after becoming christians, and of the great sacrifices they are making, day by day, in order to give their mite to help send the glad tidings of the gospel to others of their sisters. One poor widow in particular, would bring her monthly offering of about two cents, to Miss Priest, for fear, in her hunger, she might be tempted to spend it before the meeting. After a solo, sung very sweetly by Mrs. Helmschaw, Miss Ryerse gave a most excellent address on "Self or Service." I can give only a very few of the many beautiful thoughts expressed. She said, "all true service begins with the personal contact with the Saviour. Only when we see the beauty of Jesus ourselves, can we act as reflectors to those who do not know Him. Some of us need to ask ourselves the question, what kind of mirror am I? Then in the latter part of her address Miss Ryerse said: "To be successful in service we must live the three-fold life. 1. The life of secret prayer. 2. The life of open purity. 3. The life of active service." After the roll-call to which about half of the thirty-six present, responded with a verse of Scripture, the meeting was closed with prayer. Our meeting June 26th was a very interesting one as well, and at its close a beautiful silk quilt, made by one of our members, was presented to our President, Mrs. P. K. Dayfoot.

EDITH STEMHOFF,
Secretary.

TIVERTON.—Perhaps the readers of the Link would like to hear from the Woman's Mission Circle. There are at present 31 members, more having been interested through the Crusade work, whom we expect to join us before long. The past year we met at the homes, and find the ladies take more interest. In June we were pleased that we could again hear our friend, Mrs. (Rev.) Newton, of Durham, who gave a piano recital in the church, which was largely attended. The following afternoon, we met at the home of Mrs. A. MacDougall. Mrs. Newton spoke to us principally on India, its religions and customs. It was very interesting to us, as we are reading the book, "Things as they are." We support a Bible Woman. The Link and Visitor are both being taken.

MRS. D. R. McPHAIL,
Secretary.

NEW SARUM.—The combined anniversary of the Mission Circle and Mission Band was held on Wednesday evening, Aug. 12th, and although there was a small attendance on account of rain we felt that our meeting was not

in vain. Our pastor, Rev. W. S. Buckberrough presided and conducted devotional exercises. We were favored in having Dr. Gertrude Hulet, as our speaker for the evening. Her address was intensely interesting, and as we looked in to her expressive face and listened to her earnest words, we were led again to contrast the religion of the heathen with the glorious Gospel of our blessed Lord, and resolved in His strength to pray more earnestly, work more faithfully, and give more liberally that "every creature" might soon hear the soul-saving invitation, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." (Isa. 45, 22.) Our Circle is twenty years old this month, and the Band fourteen, and while we feel that we have come far short of doing all we could to help spread the gospel, yet we praise Him for his love and sustaining power through all these years, and for the blessed privilege of serving Him in this way. The Secretary's yearly report showed an addition of five to our membership, making our present number nineteen. Amount raised for Home Missions, \$17.50; for Foreign Missions, \$14.00; N. W. Indian Missions, \$5.00; total \$36.50. The Band under the leadership of Mrs. Buckberrough, our pastor's wife, is prospering, and we are hoping for still better things from it in the future. The report showed \$10.15 raised for Home Missions and \$10.15 for Foreign.

ORMOND.—On Wednesday evening, July 8th, the Woman's Home and Foreign Mission Circle, of the Ormond Baptist Church, held the second open meeting. The President, Mrs. (Rev.) A. C. Campbell, presiding. The treasurer's report showed \$86 (eighty-six) raised by the Circle, since Oct., 1906. While last year our thank-offering amounted to \$28 and this year our special collection to \$5. While we have have lost several of our number by removal, we have lately received four new members, we have now 29 names on our roll. Nearly all our members, subscribe for the Link and Visitor. At the open meeting, the members of the Circle, assisted by members of the Sunday School gave a cantata entitled "The Conquering Cross." Other numbers on the programme were, solos by members of the Circle, and a motion song entitled "The Chain of Love," by eight little girls. The meeting was well attended. The proceeds which amounted to \$20, were equally divided between Home and Foreign Missions.

JESSIE CARKNER,
Secretary.

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

GENERAL ACCOUNT.

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

FROM CIRCLES.—Hillsburg, \$2.65; Toronto,
Dovercourt Road, \$5.05; Gilmour Memorial, \$2;

Watford, \$9; Burford, \$5; Salford, for lepers, \$2; Brantford, Immanuel, \$13; Toronto, Christie St., \$6.50; London, Harding Hall, for lepers, \$7.60; Lakeshore Calvary, on Life-membership fees, \$27.55; Woodstock, First Ch., \$9; Guelph, Trinity, \$10.20; Delhi, \$5; Villa Nova, \$10.50; Jaffa, \$2.20; Caledonia, \$3.50; Southampton, \$10; Atwood, \$1.80; York Mills, \$5; Toronto, Immanuel Ch., \$5.15; Galt, \$6.70; Brantford, Shenstone Memorial, \$8.50. Total, \$157.90.

FOR NEW MISSIONARY FUND.—Markham, First, \$2; East Toronto, \$10; Pine Grove, \$2.50; Peterborough, Park St., \$11.30; Gilmour Memorial, \$8; Lakefield, \$12.75; Colchester, \$10; Burford, \$8; Salford, \$12; Fingal, \$3; Westover, \$5.25; Toronto, Memorial Ch., \$20; Markham, Second, \$15; Woodstock, First Ch., \$32; Wallaceburg, \$9.50; Fonhill, \$6.65; Eberts, \$5; Brantford, Calvary, \$5; Bethel, \$6; Lindsay, \$6; Fort William, \$12; Guelph, First Ch., \$12; Kenilworth, \$12.25; Guelph, Trinity Ch., \$33.40; Meaford, \$4; Hamilton, Herkimer St., \$17; Villa Nova, \$10.50; Brantford, Immanuel Ch., \$27; Galt, \$9.75; Stratford, \$36.25; Stratford, Y.L., \$2.05; St. Catharines, \$26; Chatham, Wm. St., \$11.50; Paris, \$6.25; Hamilton, Victoria Ave., \$8; London, South, \$8.50; Brampton, \$10.25; Toronto, Kenilworth Ave., \$17; Durham, \$7.50; Port Elgin, \$11.60; Cheltenham, \$8.25; Waterford, \$12.30; Toronto, College St., \$11; Vittoria, \$16.30; St. Thomas, \$34.70; Collingwood, \$9.50; Campbellford, \$4; Hartford, \$4; Tiverton, \$5.15; Preston, \$17.50; Delhi, \$13; Hespeler, \$4.70; Bentinck, \$3; Harrow, \$5; Thornbury, \$4; Bruce, North, \$10.50; Chester, Y.L., \$6; Atwood, \$3; Brantford, Park Ch., \$80.23; Toronto, Bloor St., per R.C., \$3; Windsor, Bruce Ave., \$10; Nissouri, West, \$2.75; Woodstock, Oxford St., \$11.65; London, Adelaide St., \$33.75; St. Marys, \$1.50. Total, \$787.53.

FROM BANDS.—Brantford, Shenstone Memorial, sale of post cards, \$1.25; Parkhill, for K. Ruthamma, \$4; Stratford, Y.L., sale of post cards, \$4.50; Hamilton, Ferguson Ave., Sr., \$5; Hamilton, Herkimer St., for M. Martha, \$3; Stratford, Y.L., \$7. Total, \$24.75.

FOR NEW MISSIONARY FUND.—Iona Station, \$5; Hamilton, Victoria Ave., Sr., \$5; Walsh, \$1.75. Total, \$11.75.

FROM SUNDRIES.—“A friend,” for Miss Corning, \$25; Grandma Robinson’s “Curiosity Box,” for lepers, \$3.40; Kipling, Ladies’ Union, \$5. Total, \$33.40.

FOR NEW MISSIONARY FUND.—Mrs. John Dryden, \$25; “A friend,” \$100; Mrs. J. C. Scott, \$20; Mr. and Mrs. E. J. Bengough, \$25; Mrs. J. B. Jamieson, \$7.50; Mrs. Glenn Campbell, \$2; Mrs. Wm. Craig,

\$25; Mrs. Walter Grainger, Thamesville, \$1; Mrs. B. Smith, Scotland, \$1; Frances C. E. Burnett, \$5; Mrs. M. A. Sim, Mount Forest, \$1; Mrs. S. J. Moore, \$25; Mrs. H. Ryrie, \$25; “M. B.,” \$5; Mrs. John Stark, \$25; Mrs. Arthur Lugsdin, \$5; Mr. and Mrs. J. F. Berry, Renwick, \$2; Mrs. W. H. Porter \$5; Mrs. R. F. Howard, Glencoe, \$1; Mrs. E. B. Shuttleworth, \$5; Mrs. Henry Love, \$10 M. Burt, Hillsburg, \$2; Mrs. W. J. McKay, \$5; Miss L. Lumsden, \$7; Mrs. Jas. Kellock, \$1; Mrs. Smythe, per Mrs. Porter, \$1; Mrs. David Moyle, \$10; Miss Hildegard Freeland, \$1; Arkell Family, Teeswater, \$5; Mrs. E. Bard, Bardsville, \$2; “A. E.,” 35c., Mrs. James Greer, Reaboro’, \$2; Miss Pratt, Plattsville, \$2; Mr. Arthur Bell, Victoria, B.C., \$150; Poplar Hill, Ch., \$4; Flamboro’, East, Ch., \$5; Iona Station Ch., \$5; Women of Dovercourt Rd. Ch., Toronto, \$8; Tavistock Ch., \$4.25; Toronto, Walmer Rd. Ch., \$5; Toronto, Parliament St., Ch., \$10; Cape Rich Ch., \$3; Monnt Bridges Ch., \$7; Brooke and Enniskillen Ch., \$7.15; Howick Ch., \$3.25; Lynnville Ch., \$1.50; Stayner Ch., \$1.50; Agincourt, P. O. order, \$2; Berlin (German), Ladies Aid, \$25; Arkona, (Jr.) B.Y.P.U., \$7; Kingston, Union St., Y. L. Aux., \$10. Total, \$610.50.

Total receipts during the month (including \$1,409.78 for New Missionary Fund), - - - \$1,625.83.

DISBURSEMENTS.—By General Treasurer, on estimates for India, \$655.16, Purlough allowance for Misses Selman and Hulet, \$50; Advance on outfit for Miss Ryerse, \$5; Passages for “new missionaries,” Misses Findlay, Ryerse and Zimmerman, \$1,050.00. *Extras:* For lepers, Waterford, M. B., for Appama, \$5; Brantford, First Ch., Y. L. Bible Class, support of leper child in Miss Hatch’s Home, \$20; Salford M.C., \$2. For Bolivia, Boston M.C., for Mitchell residence, \$10.50. Total, \$1,842.66.

EXPENSE ACCOUNT.—800 receipt post cards for Treasurer, \$9.75.

Total disbursements during the month, - \$1,852.41

Total receipts from Oct 21st, 1907, to

Sept, 15th, 1908 - - - - - \$11,166.83

Total disbursements from Oct. 21st, 1907,

to Sept. 15th, 1908 - - - - - \$10,652.43

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. E., Toronto.

SPECIAL NOTICE TO CIRCLES AND BANDS.

The Treasurers of Circles and Bands are reminded that their books should close for the Convention year on October 15th. The amount then on hand for Foreign Missions should be forwarded to me at once, as my books only remain open until October 20th. The sum of \$2,414.78 is needed before that date to make up our payments.

SARAH J. WEBSTER,

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

Youth's Department.

MISSIONARY FRUIT.

(For Six Little Girls.)

I.

This is a funny fruit you see,
It did not grow on any tree,
But it has seeds which rattle round;
Just hear the merry cherry sound!
(All rattle mite boxes.)

II.

We cannot eat the seeds, you know,
And in our gardens they'll not grow;
But yet, they'll grow in other lands
When planted by our faithful hands.

III.

Now shall I tell this riddle queer?
Pennies and dimes are found in here.
These are the seeds they try to sow,
And wondrous things from them will grow.

IV.

Sometimes a school in China starts
From what we sow with willing hearts.
Sometimes a baby's life we save,
And then how glad we are we gave!

V.

Then, out in India—you should see
How little girls as small as we
Are shut within zenana walls,
Where scarce a ray of sunlight falls!

VI.

But even there these seeds will grow,
The flowers and fruit are sure, if slow.
God cares for that—He sees the need,
We only have to sow the seed.

VII.

No soil so hard, so dry, so cold,
But we will gain a hundredfold,
If this good seed we scatter wide
That it may fall on every side.

VIII.

(In concert.)
Then help us fill these boxes small;
Pennies we're sure to get from all.
—Selected.

A JAPANESE FARMER'S DAUGHTER.

You know the farmers in Japan do not live in isolated houses in the midst of their own fields, but they live together in villages, going out by the day to work in the small fields they hire of landlords. There had never a girl been away to school from the village where O Hana lives. The small, primary country school was considered quite enough for the girls. But O Hana had a great thirst for

more schooling and by and by her father let her come to Nagoya, on condition that she should go home and help with the work at times when they were especially busy.

He heard from some friend that our school was a safe place for girls alone in the city, so he sent her to us. Last spring she was called home to help transplant the rice which had been sown weeks before on the water of the irrigated fields. For two weeks she worked from morning till night of every day, wading up to her ankles in mud and water, stooping over, and with her hands pulling and transplanting the little plants. In the early summer she was called home to help care for the silk worms at the time when they grow so fast and need so much care. Her work was to go out in the field early in the morning and gather mulberry leaves, then cut and arrange them on great flat baskets. Then with her fingers pick the worms, hundreds of them from the leaves. She would then clean and refill the other baskets ready to return the worms. So back and forth day after day for two weeks or more.

This fall she was called to help harvest the rice. So I saw her off at noon of the next day, a smile on her face. She carried her Bible and school books in a bundle on her back. She said if there should be a spell of bad weather she might get some time to study. She always walks the ten miles to her home and usually makes it in four hours; but this time a sudden thunder shower drove her into shelter. This delayed her so much that it was quite dark before she reached home, and she felt very timid alone on the country road. But she remembered that one of her teachers here in the school had told her that the Lord is everywhere, just as near to us and cares for us in the dark just the same as in the light. Then all fear left her and she went singing on her way.

She was at home only ten days this time; for, as she said, the Lord gave them all pleasant weather so she could more quickly return to school. Every morning of that time the whole family got up long before daylight so as to reach the fields and be ready to work as soon as they could see. And all day they worked, bare feet and hands numb with cold, cutting and stacking the grain, and going back home after dark at night.

When the work was done, back she tramped to school, leaving home at three o'clock in the morning so as surely to reach here in time for the morning session, and came in smiling and happy. How my heart warms toward this strong brave girl of fifteen, in her courageous desire to make the most and best of her life.—
Missionary Messenger.

RAISING CORN FOR MISSIONS.

Once a wee little girl with two round, dimpled cheeks,

And with eyes like a dove's soft and fair,
Held her kerchief at once, for the kernel's of corn,

Which her teacher placed in it with care.
Then the kind lady said, and in tones full of love,

"Plant this corn for the Lord whom you know,
Then water it, tend it, and shield it from harm
And the Lord will Himself make it grow."

Then the wee little girl with her treasure went home,
And quite snug 'neath her pillow 'twas laid;
The next morn, ere the sun had sipped up all the dew,

Her neat little garden was made.
And at night she thus prayed, as she knelt by her bed,

"Bless dear papa and mamma, and Joe,
Please, God, bless my corn, and just where it is sown
Please don't let the blackbirds know."

So with watching and praying and tenderest care,

The young blade soon appeared through the sod,
And ere long as it grew, and the wind through it blew,

To the wee little girl it did nod.
Then in time there appeared silken tassels on high,

And bright plumes such as warriors wear;
And the bright golden corn in its cradle so soft,
The wee little girl watched with care.

But when it was ripe and then garnered and sold,

The wee little girl danced for joy,
As ten bright silver dimes lay right in her hand,

And naught could such pleasure destroy.
Now, dear children, go ye and do likewise and see

If the half of her joy I have told;
Plant your corn for the Lord, scatter broadcast the truth,

He'll reward you a full hundred-fold.
—Selected, The Missionary Monthly.

SIAMESE BOYS AND GIRLS.

A Siamese boy learns to walk and to smoke cigarettes at the age of two years. Soon afterwards he learns to swim, and at the age of seven or eight he can paddle a small boat, and is able to take care of himself out on the river. At first I used to feel alarmed at seeing five or six children in a little boat, loaded down to the water's edge, all laughing and shouting in high glee, for I was afraid they

would upset and be drowned, but I soon learned that they thought there was no better fun than to tip the boat over and send all who were in it head-foremost into the water. As for being drowned, there was no more danger of that than if they had been so many ducks.

When a Siamese boy is eighteen years old he usually becomes a priest, or rather a "bain," as the young priests are called who are old enough to take full orders. Sometimes they enter the priesthood earlier than this, sometimes later; but every boy who has any ambition to rise above the lowest rank must remain at least a short time in one of the temples. When he enters the priesthood his head is shaved and he wears a yellow robe, and every morning goes about the city begging rice for himself and the older priests. He is taught to read and write, and to repeat the long prayers, of which he does not understand a word; but his friends think it is a high honor to be a priest, and when his father and mother happen to meet him, they worship him as they do their idol. Usually he does not remain in the temple more than three months, and after that time has expired he helps his parents or goes to work in some way to make his living.

With the girls it is different. If a man has three children, two of whom are boys, and you should ask him about his family, he would say he had two children and a girl. From this you will understand that they don't think much of the girls in this country.

During the first eight or ten years of her life a Siamese girl grows up with her brother, and lives very much as boys do. Afterward she has usually a hard life. If she is bright and graceful, and her parents are poor, they will probably sell her to the owner of a theatre, to be trained as an actress; or if they are people of higher rank, they will present her to the king, and she will be confined in the palace among the king's wives until she is grown up. Here she will be as safe as anywhere else, but she must be the servant of the women of the harem, and her life is far from happy. It is impossible to explain to the Siamese children what we mean by the words "home" and "family." They have no word in their language to express either idea.

I know a young prince who was asked by an American lady how many brothers and sisters he had, and he said he did not know. She inquired if he had fifty, and he replied that he supposed so, but really could not tell. The late king had nearly ninety sons and daughters and many of the nobles have families almost as large. Often the wives live in different places, in order to keep peace with the family, and the children grow up as strangers to one another.

Thus, you see, many of the blessings which are so familiar to boys and girls at home that they forget to be thankful for them, are altogether unknown to the children of Siam.—The Missionary Messenger.