

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

Baptist Foreign Missions
OF CANADA



INDIA

JANUARY 1906.

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THE OLD YEAR AND THE NEW

The old year's gone with all its hopes and fears.

Its joys and sorrows and its smiles and tears.
On many a home abundance has been poured,
And hunger gaunt has sat at many a board

The reign of peace has favored many a land,
While some have felt war's devastating hand
On some the gospel beams have poured their light,

While others have been wrapped in rayless night.

The old year's work is done until that day
When all that now appears shall pass away.
The new year comes with choices still to make
Of good or ill, with hearts to heal or break

O God of all the past, our Saviour now,
Help us to plight and pay to Thee our vow,
And in the coming year, through good or ill,
Our duty to mankind for Thee fulfil

W. H. P.

We would draw special attention to the paper on "Bungalow Homes in India" in this paper, as it brings before us again the need of these homes for our single lady missionaries. The Vuyura Bungalow is nearing completion, but the Akidu is still to be built, and as our Sisters in the East loaned us money for Vuyura, it is now our duty to pay it back as soon as possible. In Miss Alexander's report the matter was fully explained, and we would advise our sisters to read it over again that our responsibility may be fully realized and special efforts made to meet our liabilities.

We would remind our readers that on the resignation of Miss Nasmith, Miss Webster was appointed our Foreign Mission Treasurer. All money should now be sent to Miss Webster, 324 Gerrard St. East.

Any one having a spare copy of November, 1899, "Link" would confer a favor by sending it to the Editor, as it is needed to complete a set.

The Editor of "The Link" extends to all its readers a hearty New Year's greeting, wishing them a truly prosperous and happy year. Our earnest thanks are conveyed to the many friends who have so generously assisted us, not only by their prompt remittances and securing new subscribers, but for the words of kindly appreciation which have cheered and encouraged us in our work. In view of the Maritime Sisters issuing a paper of their own and the consequent withdrawal of very many of our subscribers from those Provinces, it is most desirable that greater effort be made to sustain "The Link," both by prompt payment and increasing its circulation in our own Provinces.

PREACHING CHRIST IN TIBET.

An Eurasian named Macdonald, who is an elder in the Presbyterian Church at Darjiling, North India, went with the Younghusband expedition to Lhassa as interpreter. He was able there to preach Christ to several small groups of Tibetans and to explain Christianity to the present Prime Minister and Regent of Tibet, who was very anxious to learn about "the White Man's Religion." He gave three Gospels in Tibetan to this august inquirer, and distributed quite a number of Gospels among both Lamas and laymen in Lhassa. Mr. Macdonald spoke the first words of Jesus Christ ever heard in the Lhassa region from an Evangelical Christian.

Paulu, one of the Moravian native preachers on the western border of Tibet, has recently returned from a daring raid into the forbidden territory. He crossed the border from Spiti to Kyurig, where all the villagers came together to hear him preach. Then he went on to Tsuruh, where a Governor appeared in his path. "What do you want?" was the question. "Nothing," said Paulu, "but to proclaim God's word." "We are forbidden on pain of death to allow Englishmen and suspicious persons to cross the frontier. Outwardly you seem like a real Tibetan, but inwardly you are evidently filled with the English religion. You must wait until I talk over the matter in the village." Still, he let Paulu pass the night in the village and preach there. The next morning he was quite friendly, but immovable in forcing Paulu to recross the frontier. Tibet is not yet opened, but Christians are actively using all the cracks in the wall.

RESCUE WORK AMONG TEMPLE CHILDREN.

By Amy Wilson-Carmichael.

Author of "Things As They Are."

I have been asked to tell the story of the beginning of the work among Temple children. It is a very simple story.

On March 7th, 1901, our first Temple child was given to us. Before that, we knew there were Temple children, for we often saw them playing about the Temple women's houses. But we knew nothing more. After Pearl-eyes came she told us much about Temple life, and the desire to reach these little ones grew strong in us. We enquired among Christians and Hindus as to the best way to do something for them, but we were always told nothing had been done, or could be done. The Temple women, sometimes the children's own mothers, oftener their adopted mothers, valued them far too highly to part with them. We found this true. Several times in our itinerating work we came across such children and tried hard to save them, but always in vain.

In the Autumn of 1903 my comrades, Mr. and Mrs. Walker, had to go to England, as Mrs. Walker had broken down. After this I was much alone with the Lord Jesus, and a sense of His great beauty grew upon me so that I did not know how to bear the thought that so many see no beauty that they should desire in Him. "Oh pity that Fairness hath so few lovers!" This sense of the loveliness of Jesus, His reality, His nearness, Hisself, became so vivid that it was as if the veil between grew very thin, and one could enter a little into His thought about things. And it was then that the burden of the little Temple children pressed so heavily that one could not bear it any longer.—Lord, what wilt Thou have me to do? And the answer came quite distinctly "Search for those little lost lambs with Me." So the work began.

At first the difficulties seemed insurmountable. Very few were interested in the Temple children—nobody thought it possible to save them. No one knew how to set about it. I did not know either, but step by step the way has opened before us. The first encouragement was the quickened interest shown by one of our evangelists. He had been itinerating in North Tinnevely, and when he returned I told him what the Lord Jesus had said to me. He looked very much surprised, and told me how for the first time in his life he had seen Temple women and children out in the streets at night; how it had stirred his heart; and how he and the pastor who was travelling with him had felt the shame of it, and the sin. "The sight penetrated us, it pierced us," he said. By comparing dates I found that the week of my waiting upon God was the week when the pastor and evangelist saw this sorrowful sight. I had asked him to lay the burden upon our Indian fellow-workers, without whom one could not hope to do much; and He had done it. The evangelist wrote at once to the pastor, whose letter by return of post told us of a baby, who when she was only four

months old, was taken to a Temple known to him. He set to work to save that little one, and soon had the joy of sending her to us.

OUR FIRST TEMPLE BABY.

But still some of us were uncertain as to whether we were meant to give ourselves largely to this sort of work, and as I wanted all to be sure, I asked for a sign. Just about that time we heard of a little Temple girl who could be redeemed for Rs. 100. More than that had been spent upon her, and we had to choose between paying down that Rs. 100 or seeing her absorbed into the Temple service. The circumstances, as is usual in such cases, were such that nothing could be done through legal proceedings. We could not refuse to redeem her, and we paid the Rs. 100. This was a very large sum to us, and to pay it away like that was a test of faith. I looked over my account book and found I had never once received Rs. 100, neither more nor less, and I felt it would confirm the word that had come to me, in such a way that my dear Indian fellow-workers would understand, if that sum exactly were sent to us. So I asked for it. A few days afterward it came, that sum exactly. I wrote asking the giver how it was that she had sent exactly that. She answered that she had sat down to write a different sum, but had felt impelled to write the cheque for exactly Rs. 100. We always call that cheque

OUR GIDDEON'S FLEECE.

We found as we got further and further into the work that the trade in children is very extensive. An experienced American missionary, the only missionary I have so far found who is conversant with the facts at all, told me that little infants are constantly adopted by Temple women, and that if we are to save them we must be willing to take the trouble and expense involved in mothering such tiny things. A baby, I find, costs quite twice as much as a grown up person, and is much more than twice as much trouble! But God has given our Indian fellow-workers such love and patience and pity for these little ones, that they are willing to bear the weariness of broken nights, and the constant demands upon time and strength, and I think they do love these little ones "according to the love of the Lord." No other love is any use.

We find that sometimes children are dedicated to the Temple because of some vow. For instance, the father is ill. The mother vows that if he recovers she will give one of her children to the god. He recovers, and the child is given. Sometimes the gift is hereditary. A certain child in a certain family all down the generations is regarded as belonging to the god. Sometimes a child is given in order to escape from some entanglement. A man marries out of caste and is out-casted, he soon tires of the inconvenience, gets rid of his wife, dedicates his child, is reincasted and marries again. Sometimes a poor widow, or a deserted wife, is faced by the impossibility of marrying her child suitably. She "marries her to the god." The service is recruited in other

ways; wherever a little child is without its proper protectors, there, if the child is attractive, or shows promise of being afterwards attractive, you have a little child in danger. All over S. India, so far as we have gone, there are men and women on the watch for such children. Any price from Rs. 28 upwards may be paid. Each case is decided upon its own merits. The sale of a child for such a purpose is illegal, but money is not passed in public. The necessary proof is unobtainable. The woman who buys the child calls her her own daughter, and can easily get witnesses to prove the relationship. As the Indian Penal Code stands, we can do little through it. It is impossible as a rule to prove that the owner's purpose is evil. You cannot prove an intent. In a recent case where the evidence was morally conclusive, the Judge said action was impossible because of the impossibility of getting the necessary proof. It is not an easy question for Government to touch, but we believe that something more than is provided at present is needed, and that when our Government does move, it will find itself backed up by the best men in India. The nation has a conscience, and surely an appeal to it, such as would be created by an amendment of the Penal Code, would find a response somewhere. But whether it would or not, God would be behind us in this matter, and would, we believe, carry us through.

In the meantime there is much to do. It is true that until pressure is brought to bear upon those responsible (the priests and the Temple women) pressure, either from outside or from inside, the trade in little children will go on. Pressure from outside, caused by a new and very carefully enforced law, seems distant. How would such a law be enforced if it were passed to-morrow? Pressure from inside, caused by a quickened national conscience, also seems distant. The reform movement moves but slowly in the villages. But it cannot be that this whole generation of Temple children must pass unreached. There are 12,000 Temple women in S. India. Most of these women have adopted at least one child; many have adopted two. A child much over ten years old who has been for long under Temple influence is usually too old in Temple life to be counted a little child at all. She cannot be put among ordinary children, unless she is an exceptionally simple-minded child. So that the next ten years must see a whole generation of little Temple children pass into Temple girls, (and that means, humanly speaking, passing out of reach in a very real and awful way) unless within the next ten years we reach them while they are children, innocent little babies and innocent little girls. How are they to be reached?

I shall be very grateful to any one who can suggest ways of reaching them. The path is all untracked. Any suggestions will be welcome. At the outset we have to face strong opposition. If Satan can hold on to these little ones for a few more years, he knows he probably has them in a special sense for his own possession. Our plan, in so far as we

have one, is to tell everyone we can get to listen about the Temple children, and about our readiness to take them if they can be found. We tell our Christians, pastors, school-masters, Bible women, workers of all sorts, our servants, fellow-travellers in trains, or on the road, anyone who will listen. We tell our Hindu friends, men and women, pressing upon them the wrong of the whole matter. We try to get at their hearts about it. Several of our children were brought to us through the intervention of Hindus.

We find that though it does not do to seem in a hurry, there should be no delay in getting the child, and carrying her out of reach of her people as soon as ever we have the chance. A day's delay, even a few hours' delay, may mean losing the child altogether. There is no opportunity which needs to be more promptly bought up out of the hand of the evil one than the opportunity to redeem a little child from this particular kind of destruction.

But behind all, and through all, we pray. When we hear of a child we hold on to her by prayer. We are holding on for twelve little ones now, who seem absolutely out of reach. Three of them have been already "married to the god." Will all who feel moved to do it pray earnestly with us for the fate of these young children—such dear little children often, that one wonders any one could have the heart to hurt them.

Our hope is that eventually each language area will have its own Temple children's nursery, if it is found that in that particular district such children exist. These little ones require a special sort of mothering. When their back ground is considered, the reason is obvious. Till such nurseries are opened, we will welcome any little child, and adopt her into our family, if the missionary interested in her is sure there is a real need to save her from danger. Sometimes, even where there are no large temples, it will be found that little children are obtained for wrong purposes. In North India the Society for the Protection of Children is at work, but in South India nothing is being done on a large scale, and there is room for all who love little children to do something for them. Some can perhaps adopt such children themselves. Those who are unable to give the personal care involved in that can help to find them and send them to those to whom this special work has been given; and all can pray and help by that sort of sympathy which is help indeed—"Baptist Mission Review."

"THE HOMES OF OUR LADY MISSIONARIES IN INDIA."

The lights were burning in the church, the people flocked up the steps, and as they entered talked in loud tones to each other, as people do who are deeply in earnest.

This was the night that three missionaries were to be set apart for work in India. Many went to the meeting with thankful hearts.

Had they not been praying that one of their number might be sent to preach the gospel to the women and children of heathendom as their special representative? God had answered their prayers; money enough was in the treasury, a suitable missionary was willing to be sent, and now the farewell meeting had come. It was a large and enthusiastic gathering, missionary addresses were made, fervent prayers offered and the three missionaries were solemnly set apart, received the home benediction, left their native land and their dear ones to go as ambassadors of Christ, not with the pomp and display of an earthly potentate, but with joy and hope; they went forth under the banner of the King of Kings.

It is to be feared that none at that solemn meeting, not even the missionaries themselves, realized aught of the life they must lead in the far country. They had heard the call to preach the gospel to the heathen, a door had been opened in India, and in loving response to that call they had gone forth. The faithful at home prayed for them, the work was greatly blessed, word of conversions among the heathen was received with great joy, more missionaries were sent, more money raised. Now there arose in India great discomfort to the workers, not that the heathen were less responsive, not that the missionaries were less thoughtful and loving to each other, indeed, they had great need to be more patient and loving, for they were sadly crowded. Houses that had been built for a missionary and his wife had to do duty for an extra missionary and often for two. In some of the homes the presence of dear little children, who could not play out of doors for many hours of the day, as Canadian children, and the heat of the climate rendered the physical and sanitary conditions anything but what they should be, and far from what those at home would have wisend, had they only known. The conditions were not known, for the missionaries, feeling the great spiritual need, were diffident about urging their own bodily comfort, fearing the gifts for spiritual work would be lessened. Little by little those at home found out the true state of affairs and set themselves about to provide suitable homes for their lady missionaries. A fund was started called "the Bungalow Fund," and many a sister felt joy in contributing something for the comfort of those who had been sent to far-off India to carry the Gospel of Peace.

Let us take a glance at one of our missionaries as she goes about her daily work, we must not look at her through the cool, crisp air of our Canadian autumn, when life and energy seem to pulsate in every breath of wind that throbs in Canada, this land of our heart's devotion, but we must look at her through the close, feverish air of India. In warm climates the day begins very early, at four o'clock the Bible women are on the verandah waiting for the missionaries to go to the market places to preach the word to a restless throng. In the early dawn there they stand, Bibles in hand, ready to tell how

"God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." By and by a crowd gathers, eager to see or hear anything new. Very few accept Christ when first they hear, but again and again they come, first from curiosity and then because God's Word is powerful, and they must come, and by and by they see the great Light. A Brahman on the outside of the crowd asks a question and tries to draw the missionary into an argument; she is wise, however, and merely answers his question and goes on preaching Christ. By this time the sun has arisen in all its glory and also in his power, the missionary hastens to the bungalow from the fury of its rays.

After breakfast she has classes for her Bible women, they need to be taught many things, have they not just come out of heathendom?

After the class is over the missionary must visit the village schools or she may have to talk to an enquirer or visit some poor woman who is dying. When at last she is free for a little time, she would like to be alone to write to the home land or quietly study, but there is not a place that she can call her own. Her companion is using their one room for her Biblewomen; indeed it is with difficulty she can find a vacant corner to sit in, for this room contains two beds, chairs, desks and tables, and is used all day and slept in all night. In these crowded quarters our missionary tries to rest and compose herself, but it is impossible under these conditions to get all the good she should from her quiet hour.

In the afternoon, when the fury of the sun has somewhat abated, her native helpers come again, and they start off once more on a preaching tour. At this time of day the crowd is more noisy and restless; heathen processions with dust and clatter are on the highways. Here a crowd stands aside as a ragged fakir passes with clanking chains. There a party of Coolie women, clad in bright colors with bundles on their heads, pass by. Sometimes they will pause as a hymn is being sung, sometimes ask a question, but for the most part the seething, turbulent crowd passes on. However, where the seed is cast part takes root in good soil. When the evening shadows fall some timid enquirers may come, like Nicodemus of old, to hear more of this new life.

The preaching of the day is over, our missionary, tired and often discouraged, longs for a place of her very own, to bathe and rest after her day's work, but this cannot be, as rooms are scarce. In cool climates crowding is bad enough, but in India, with its fevers, its heat, its smells, with its many horrible sights of lepers and indecent festivals, how much worse!

Can we at home not say it is in our power to make our missionaries as comfortable as possible in that enervating climate, and by God's help we will?

If all our women would make a point of

giving something towards the Bungalow Fund the homes of our missionaries would not be long in lifting their roofs to glowing India skies and proclaim to all that far away in Northern Canada are women who pray.

work and give that the dusky sisters of the South might hear the glad news of God's glorious Gospel.

Paper read at the Convention by Miss Ada Firstbrooke

Our Work Abroad.



SEMINARY STUDENTS, SAMALKOTA, INDIA.

THE SAMILCOT SEMINARY.

There is nothing very fresh to report about this school. The chief source of variety is the outgoing of some who have completed the course in any one of the departments and the incoming of others. The boys who come into the first form from the Board-Secondary department come from the Boarding Schools at Vuyyura and Akidu and Tuni, and from day schools at Cocanada and Gunnapudi, and from the Primary department of this school. Apart from their great differences in their knowledge of various subjects in Telugu, they all want to study English, and their attainments in this subject differ even more widely. This year several were told to drop the study of English, as they were not at all able to keep up with the rest of the class. The only reason for allowing most of them to study English is that they may be able to teach the rudiments of that language in the little village schools to which they may be appointed later.

Mrs. Craig teaches English in the higher forms, and also examines the lower classes in this subject occasionally. She also has a class in sewing for the wives of theological and normal students and the little girls in their families and the families of teachers. Some years ago she taught a blind man to read. Jonah was the only book available then. Now she has obtained a copy of John's Gospel, and has begun with her pupil on that. We hope that he may sit by the wayside and read the gospel, and have many hearers. His work may become very fruitful in this way.

Lately I have been reading "Quiet Talks on Prayer," by S. D. Gordon. This writer says that it is possible to spend half an hour for India or China just as really as though one was in one of those countries. Such intercession on behalf of this school may save us or our boys from the evil that the tempter seeks to do us. Although the boys and young men behave pretty well as a rule, yet troubles do arise at times and hinder the Lord's work. Therefore, I ask our sisters at home to use the privilege of intercession on behalf of this school.

JOHN CRAIG

MADURA TEMPLES.

Madura is one of the large cities of S. India. Missionaries from America have been at work there for 70 years. It is a great stronghold of Hinduism on account of its famous temples, of which two of the many towers are covered with gold.

We arrived in Madura at noon, and after a short rest, Miss Swift suggested that we go and see the temples, kindly offering to show us around. After a short drive we came to what I thought was a bazaar. But this large place, full of various merchandise, was one entrance to the temple. As we went farther along, men were sitting on the floor stringing jessamine flowers into garlands to sell to the worshippers, and on either side were the big temple elephants. A woman going through to the inner court could fit herself out with bangles and jewelry of many kinds, could buy cloths, baskets and, oh, so many things. The merchants were seated on the floor in the middle of their wares.

The roofs were high, supported by many pillars, filthy with the grease and dirt of years. As we passed through one porch after another, I wondered if the temple at Jerusalem looked anything like this when Jesus drove out the buyers and sellers.

We came to a large brass archway, in which there are thousands of small receptacles to hold oil. This, when lighted, must be very imposing. It was given by an Englishman as a sort of conciliatory gift. In front of it, enclosed, is a large stone bull, to which a number of women were bowing. A great crowd were in the porch beyond this arch, and we hesitated as to whether we might go through or not. As we stood there amongst the many coming out was an old man who addressed us in good English. He informed us that the next day the marriage of their gods was to take place. Some of their ministers would personate them for the ceremony, and they had been reading a lot about marriage. We knew it was nothing about the sacredness of it, just the reverse, and all in the name of religion.

He piloted us through into the inner court. In the centre of this square vernadah was a tank, the water of which was green. A number were on the steps leading down to it, washing themselves, washing out their mouths and then swallowing some of this filthy stuff. Great merit comes thus, and also—cholera.

We walked through this labyrinth of porches, and now came to the shrines. Some of them were locked up, as it was not the hour to worship them. After going through a very dark passage, we came into another long, dark one, in which is an immense idol. There used to be absolutely no light in this corridor, but they have cut two or three small openings above, so some rays of light penetrate. Miss Swift remarked that when the day came to give their idols to the moles and the

bats, they would not have far to go, for this corridor was swarming with them.

A short distance from here were a number of images to represent the sun, moon and stars, enclosed within a railing. A number of women and little girls were walking round and round this in single file, and every now and then would stop, and, after bowing themselves several times, would prostrate themselves and bump their heads on the stone floor several times.

The smell of old grease was almost unbearable, especially as we passed a kind of reservoir, the use of which seems almost too filthy to imagine. In an inside room an idol made of or cast in butter, oil, etc. As this is kept, which is washed at certain times with is poured over the idol it runs off and through a hole in the wall into this reservoir. To eat some of this brings much merit!

Many of the pillars in these temples are carved, and families choose one as their family god, and, by paying the priests a good sum, they perform the ceremony that sets this apart. The most hideous of all was a very large image of Kabi, with a big patch of red smeared on the forehead to represent her thirst for blood. Before this a Brahmin widow was bowing in a most devout way.

One part was called the temple of the 1000 pillars. It is used largely for storing things now, but has been very famous. The pillars are so arranged that they form corridors at certain angles. Some of the images carved on these pillars, and that have been objects of worship, cannot be described.

Before leaving we went into a large building, devoted wholly to merchandise. Cloth merchants had their gay cloths well displayed and the tailors were sitting on the floor along one side, with their Singer sewing machines (hand) busy at their trade. Those who sold brassware had many things to tempt visitors to buy.

All this big place was used as a temple, but is now given up to this use only once a year; the merchants remove their wares and the place is cleaned, for the goddess wants it for a few days. As we came away, one sentence kept repeating itself in my heart: "Gross darkness hath covered the people." And I felt as though I had been for awhile in the midst of the darkness that could be felt. And also this: "Who hath made thee to differ?"

Dear sisters, whose lives are full of the sunshine of God's love, do you realize as deeply as possible that all that makes your lives to differ, comes to you as the gift of His love, and that we are debtors to these, our sisters, who are in the dark!

May God help us to pay our debts of prayer and love and money, and thus hasten the day when the light of His glorious gospel shall dispel the darkness.

Your fellow-worker,
ELLEN PRIEST.

LETTER FROM MISS McLAURIN.

Vuyuru, Oct. 18, 1905

To the readers of The Link—

Dear Friends—It is a "perfect age" since I wrote you I know—over a year. Many a time I have thought of doing so, but have been hindered in various ways until now. And now I feel moved to write and tell you something about the work.

First, let me tell you that revival is in the air here and has already begun in India. Away up in the Khassia hills in Assam, it broke out first in a Welsh Mission, with the same "signs and wonders" as in Wales; then at Ra-ra-ai's Home, and they have formed themselves into praying bands for all mission work in India. They send us letters asking for names for prayer, and you can imagine we were glad to send them. And now the last news is that in many other places a wonderful work has begun. All evangelical missionaries are invited in this great prayer for a revival. I don't think they were ever so united on anything before. This year up in Coomoo, the usual annual convention for the "deepening of spiritual life" was held, and, to me, it was different from any former convention I had ever attended. All doctrine and "fads" were dropped, overwhelmed in the great wave of desire for a revival, and the great and united prayer for it. There seemed, along with the desire, a quick and persevering faith that it would come. We knew we couldn't work it up, but we were willing to wait God's time and surely He who said "Open thy mouth wide and I will fill it," will fill it. Surely the desire is born of His Spirit and He will not, cannot, mock us by sending us "empty away." Yes, we can wait. He is faithful.

Tracts and little booklets on the revival in Wales, Assam and Mukti have been published in the various languages of India, and we have distributed them amongst our workers and have discussed them in meetings until now our workers are all athirst too.

We need it so much in India. Surely if need constitutes any reason for sending a revival in God's sight, India pleads her cause eloquently. There are still the ranks of heathenism drawn up against us. Or to change the figure, and to put it in a way that appeals to me, India seems to have fallen into a deep sleep of drunkenness; drunk with sin and ignorance; a death-like sleep—dead in trespasses and in sins. Oh, when will she awake, and see her Light! And there are yet the native churches, weak in many cases, too weak to throw off their besetting sins. We have talked, we have preached, we have disciplined, we have worked, wept, prayed. And sometimes we feel so powerless to change things. Now we long for the outstretched arm of the Holy One of Israel to work in our midst. His arm has been with us in the past, all these years, but we long to have Jehovah make bare His holy arm in the eyes of all the nations. We long for more manifestion of His power. Many of the Chris-

tians are bright witnesses for Him, but we long to see Zion in India put on her strength, her beautiful garments, and arise to witness for Him as she was meant to do.

Now, I am sure some of you want to know about the work here in Vuyuru. I am very much encouraged to-day. I heard good news from the Caste Girls' School. I did not go this morning, as I went to a village about a mile and a half distant to visit the Caste women. But Amelia, who teaches Bible in the school, told me all the children had come this morning. This includes a little girl who stopped coming some weeks ago, because the teacher made her stand in a corner for being late! She is a tiny slip of a thing, but neither her father nor mother could make her come. I've had interviews with them all, separately and together, and at last Her Royal Highness condescended to return! I am so glad. She is a wise, dear little thing, but being an only child, badly spoiled. Two others had also been staying away for various flimsy reasons, and as both were promising pupils, I rather disheartened me. Of course their parents were called upon, and the girls came this morning. There are now nineteen on the roll, and the attendance is very good. There are two more little girls in Sococo I have my eye on. I have called at their houses and taught the women who made me welcome and listened well to the Gospel message. They promised to send their girls, but promises from Hindus are a very uncertain quantity and we never count on them much until we see them being fulfilled. One mother said: "We shall send the little girl in two months from now, as she will then be seven." I asked why they couldn't send her now, and they said, "The sixth is not a good year with us." They meant it wasn't a propitious year of the child's life! I tried to show her that that was nonsense and at last she said, "Well, I'll ask her father and see what he says." "I've found out, too, that some will not send their girls to school on Tuesday—poor Tuesday is a "bad day" to begin school on!"

Amelia is teaching the children a metrical version of the life of Christ. It contains one hundred lines, and they have learned by heart up to the eighty-second line. It just fills every heart with joy to hear them sing it, and most of them understand it, too, for she explains it to them as they go along. They answer the questions in the Catechism very well indeed, and can sing many hymns. In Sunday school they have learned the Commandments and several incidents of the life of Christ, which some of the girls can relate as soon as we show them the corresponding pictures—we have the large colored primary pictures. By the way, some unknown, but very kind friend, has been having the rolls sent me straight from the American Baptist Publishing Society's office in Philadelphia. Perhaps that friend is a reader of The Link, and I can take this opportunity of thanking them very very much for those rolls. We have the pictures separated, mounted on un-

bleached mull and used in Gospel work, in the Caste Girls' School, Sunday schools, and preaching services all over the field. I take them on tour and use them chiefly in meetings with Christian women. Sometimes I have what I call an "examination" in these meetings, and show them picture after picture without any comment, not picture after picture to tell what incident they represent. Some can pass a very creditable examination. Some of course are very ignorant, and can hardly tell any.

But to return to the Caste Girls' School. I have started a sewing class lately, for the girls in the first book, seven in number. You would have laughed, I am afraid, if you had known what a "solemn occasion" it was to me and how nervous and apprehensive I was over it. Perhaps you remember that in the very beginning of our school work the Caste people had made trouble because they believed a false rumor that we were giving the children water to drink from our own hands and thus spoiling their caste. I was afraid that some of them might make trouble about the sewing, because Amelia would be obliged to touch them when teaching how to sew. But still I was pretty sure the parents and guardians of the first book girls would not object, because I knew they wanted their girls to learn sewing, and were not quite so pre-

judiced as some. They were my oldest and best friends in the village, too. I presided over the first two lessons myself, and spent a very hot and moist hour teaching the little grimy, sticky hands how to guide and hold the needle. They, the girls, took to it eagerly, and are really doing very well—and nothing has been said, no trouble, so I breathe freely once more and thank our Father that He is making the crooked paths straight and the rough places plain. I really believe our school is established now, and the people are beginning to appreciate a little the opportunity for their girls. I was talking to one of my Caste friends the other day about the school, and saying, "There are so many little girls in Vuyyuru—why don't they come to school?" And she said, "Why, Anna, don't you know you are working in a jungle? You wouldn't expect to clear it all up in one day, would you? One tree at a time will clear it all up at last." Good common sense, wasn't it?

Do pray for the school that more children may come and that they may all give their hearts to Jesus. It is my great desire that these children should come to love and trust Him in their youth, before the evil days come.

KATE S. McLAURIN.

Our Work at Home.

MISSION BAND REPORT.

Never has the importance of the child been as clearly recognized as it is to-day. We have come to see that the early years are the important years, the early impressions are the lasting impressions. In the S. S. this has led to increased interest and recognition of responsibility. Because the work done by the Mission Band is work with boys and girls, it ought to command our warmest sympathies. The churches in the future will be recruited from the Sunday schools of our land, and if the members of these churches are to take an intelligent interest in the great work of missions, it will be because that interest has been awakened in the Band.

In view of this it is to be regretted that we have, of the older Bands in our Association, nine Bands less to report than last year. Ten new bands have been formed.

In nearly every case where a Band has ceased to exist it has been because they have yielded to discouraging conditions and because of the lack of efficient leaders. Some of the directors from the different associations deplore the lack of interest in Band work by older people.

That Bands will respond to this interest is seen in the case of the Peterborough Murray street Band, which has grown so large that it has recently been divided and a circle formed for the larger girls. The director reports that this increased interest is owing

to the fact that a number of the older members of the church, men and women, have taken a very deep interest in the Band.

The amount raised by the Bands is slightly different from last year.

One hundred and nineteen Bands contributed to foreign missions, against 128 of last year. Total amount being \$1,536.26 for all purposes, \$15.37 less than last year (the bands have given \$120 less than last year, but have made it up \$114.63 in extras—lepers Bolivia Mission and \$72.60 toward Bungalow Fund, so that for all purposes the offering is only \$15.37 less than last year.

Seven Bands have made life members for Foreign Missions.

For Home Missions total amount has been \$852.82, an increase of \$1.70 over last year, making a total raised for Home and Foreign Missions of \$2,389.08. Number of life members for Home Missions is 12.

Special mention ought to be made of the Delhi Band in the Norfolk Association, which contributed \$75 to Foreign and \$45 to Home Missions; also \$43.64 to Foreign and \$40.50 to Home Missions.

Then Daywood Band, in the Owen Sound Association, membership six, contributed nearly \$13 for missions, more in proportion than perhaps some of our larger bands.

Several Bands have sent boxes of clothing to needy places. Herkimer street Band,

Hamilton, sent supplies to the value of \$90. They are as busy as bees there.

Most of the Bands are doing nobly, and systematic work is being done in some that will surely tell in the future of mission work.

In regard to the lack of leaders, it is certain that if there were a wider recognition of the importance of interesting the boys and girls along lines of mission work, in view of their after relations with the church, there would be more volunteers for work among the older people and fewer churches without Bands.

Laura E. Hawkings,
Secretary, pro tem.

CIRCLE REPORTS.

TALBOT STREET, LONDON.—The eleventh annual thankoffering service of the Circles was held on Thursday evening, November 16th. Invitations were sent to every member of the church. The programme was carried out as arranged. After the Scriptures, read by Mrs. Owens, and prayer by Mrs. Wyatt, our President, Mrs. Ross, spoke brief welcome to all present. Miss Southam and Mrs. Brown sang. Four boys from the Mission Band sang and the speaker of the evening, Dr. J. Ross, pastor of St. Andrew's Presbyterian Church, was introduced. The Doctor showed that mission work was necessary to growth, not only in the church, but in the individual. With examples from history the points were proved most clearly. All felt that the address was not only highly educative, but most entertaining and encouraging to those engaged in mission work. Another selection by Miss Southam and the offering was received, which amounted to over \$75. The meeting was closed with prayer by our pastor.

A. I. O.

PETERBORO, MURRAY STREET.—At a meeting held after Sunday school on October 22nd, it was decided to organize a Young Ladies' Mission Circle, to be known as the "Willing Workers." The following officers were elected:

President—Miss Ivah Fisher.
Vice-President—Mrs. (Rev.) Scott.
Secretary—Lila Webber.
Treasurer—Annie Hardill.
Organist—Janet Quinn.

We hold our meetings on the first Tuesday evening of each month in the Ladies' Parlor, our first meeting being held on November 7th. The subject studied was "Japan," and two very interesting papers were given by Miss Hazel Kidd and Miss Edna Yelland. An appropriate solo was given by Miss Annie Hardill. At the meeting we decided to dress some dolls for the "Sick Children's Hospital" in Toronto, to be sent at Christmas.

We expect our December meeting will prove very interesting, as well as helpful. We are going to learn how Christmas is observed in the various foreign countries—

India, China, Japan, Russia, Mexico, Africa and Australia. Special music is also being prepared, which will add to the enjoyment.

We have 28 names on our roll and expect several more will join in December, and we hope and pray that through this society much good may be accomplished and that we may all become enthusiastic in mission work.

Lila Webber,
Secretary.

PETERBORO.—A good congregation met on Tuesday evening, December 5th, at Park Street Baptist Church, for the annual thank-offering of the Circle. The President, Miss Mann, in the chair. The opening address was a "Call to Thanksgiving." Two duets were admirably rendered. A very interesting address was given by Mrs. Marron on "Chinese Reminiscences," showing a thorough acquaintance with her subject, having spent a number of years in Chinatown, Victoria, B.C. She gave details of the rescue work and the manner in which the Chinese are taught, giving some amusing examples of first attempts to speak the language.

PARK STREET.—The monthly meeting of the Mission Band was held on October 1st, at the close of the Sunday School. The President, Miss Mann, in the chair. It was "Judson Day." After the opening exercises, a progressive exercise was given, the leader asking the questions, and one of the Band answering. Pastor Bruce then gave a short sketch of Dr. Judson's life, how he was called to go as a missionary and how he labored seven long years without a convert, closing with a short account of his imprisonment and sufferings. The meetings are well attended and interesting. Mr. Mann also spoke of the Chinese diet, manner and customs. An address by Rev. A. H. Bruce upon "Objects and Methods" followed. The object of the Christian world to-day is to carry the gospel to every nation and tribe in this generation. The "methods" employed were prayer, preaching the gospel and personal sacrifice. He dealt briefly with the results in the Mission Field, at home and abroad, and described it in one word, Fabulous. The offering was \$6, to be equally divided between Home and Foreign Missions.

W. M.

St. CATHARINES.—The annual thank-offering service of the Queen Street Mission Circle was held November 16th, in the school room. The President, Mrs. D. M. Walker, ably presided. The Secretary's report showed a steady increase during the year, \$104.78 being raised for missions, also a box of clothing sent to a needy mission field. Miss Wismer and Mr. Hunter sang a duet, entitled "He Knows," which was very much enjoyed. Miss Cunningham sang a very pleasing solo, "Shepherds of Israel." Two little girls, members of the Mission Band, Bessie and Grace Legg, sang "I would Be a Sunbeam," and Leta Hooker, also a member of the Mission

Band, gave a recitation, entitled "Thanksgiving." Mrs. Dr. Mulock gave an exceedingly interesting and full report of the convention recently held at Waterford. The pastor, Rev. Mr. Coltman, gave a very helpful and instructive address on missions. He spoke of the rapid progress Christianity had made in the world, truly we can thank God that we have such brave, true missionaries, and for the rapid spread of the gospel, nearly every country in the world having opened to the missionary.

F. E. WISMER,
Secretary.

CHELSEHAM.—Our Circle held their annual thank offering meeting on the evening of September 14th. Invitations were sent to all the members of the church, and a large number responded.

The meeting opened at 8 o'clock and all joined heartily in singing "All Hail the Power of Jesus' Name." Our pastor, Mr. Bridgman, gave a short address, after which readings were given by Miss Maggie McKechnie and Mrs. Bridgman. The choir ably assisted, and a duet, "The Glory Song," was sung by Misses Lottie Wilson and Ida Haines. Recitations were given by Miss Verna Wiggins, Bella Frank and Beulah Bridgman. The collection was \$26.50, and equally divided between Home and Foreign Missions. Tea followed in the basement, which was beautifully decorated by the young ladies for the occasion.

MRS. GEORGE WILSON,
Secretary.

DUNNVILLE.—Mission Circle held their annual Thanksgiving meeting September 13th. In the absence of the president, Mrs. Forester, the vice-president presided. Our pastor, Mr. McDonald, conducting the devotional exercises. After a short programme, Mr. Lebean, of the Grande Ligne Mission, gave a very interesting account of the work done among the Roman Catholics of Quebec. The offering amounted to \$9.10, which will be divided between Home and Foreign Missions. Refreshments were then served. Our meetings have been held every month, and the programmes have been very interesting. In August Rev. Mr. H. Stillwell, of India, was with us, and gave an excellent talk to the ladies in the afternoon and addressed a public meeting in the evening. Three new members have been added to the Circle during the year.

MRS. A. CAMEL FORD,
Secretary.

HAILEYBURY.—On August 28th a Woman's Home and Foreign Mission Circle was organized, with nine members, since increased to 15. Officers: President, Mrs. Peer; first vice-president, Mrs. Mitchell; secretary, Miss Mabel Berry; treasurer, Miss Esther Mitchell; collector, Mrs. Mandly. The fee is 10 cents a month, to be equally divided between Home and Foreign work. The Circle will meet

the second Thursday of each month. We are expecting great things from the Haileybury Church. More than half of the Circle are not members of the church, but attend regularly; and are becoming much interested. Circle work, they call our work. We will meet in their homes through the winter. At our last meeting four offered their houses for the next. We ask the prayers of our sisters in Circle work for a great outpouring of the Holy Spirit upon the mission work in Haileybury.

MRS. W. PEER

MOUNT FOREST.—Our Circle held their annual Thankoffering meeting on the evening of November 14th. After the usual routine of business had been disposed of the children of the "Mission Band," under the direction of the leader, Mrs. (Rev.) Stobo, gave several recitations, etc., which were very suitable and interesting. This part of the programme brought out the mothers of little ones taking part, to the meeting, who do not usually attend; thereby, we trust, deepening their interest in the work. We then were pleased to listen to reports of our delegates to the convention at Waterford. Mrs. Dr. Brownlee, our President, reported "Home," and Miss R. Stovel "Foreign Mission" day. These reports were both interesting and inspiring to those of us who were "keepers at home." They brought us much encouragement, and when we hear how our sisters who bear the heavy end of the burden and give so lovingly time and talents in forwarding the work of Christ in all lands, it stimulates us on to greater earnestness in that work, so that we may also share in the blessing. He surely will give. Our offerings were brought in envelopes containing many expressions of thankfulness to Him who has done so much for us "whereof we are glad." As usual the offering is equally divided between "Home" and "Foreign" work.

MRS. J. J. COOK,
Corresponding Secretary

TORONTO.—The annual meeting of the Dovercourt Road Circle was held October 31. The following officers were elected for the ensuing year: President, Mrs. Jessie Gibson; 1st vice, Mrs. Alexander; 2nd vice, Mrs. Snellgrove; secretary, Mrs. H. Breathwaite; financial secretary, Mrs. J. J. Skelly; treasurer, Mrs. J. Alexander.

E. BREATHWAITE,
Secretary

The Walmer Road Circle held their Thanks offering meeting this month, which proved one of the largest as well as one of the most interesting meetings in the record of the Circle. Mrs. Laird gave one of her delightful Bible readings, emphasizing that Christ should be the central figure in the life. It was a spiritual treat to hear Mr. Laflamme, who has been but a few months home from India, tell us of the varied needs of that vast country as they came under his personal observation, particularly of those crying evils, child-marriage,

treatment of widows, and Hindu Temples. The Thank-offering amounted to \$64. After the meeting tea was served, and a most pleasant social hour enjoyed.

NORA A. SHENSTONE,
Secretary

PRESTON.—The Mission Circle recently held their annual thank-offering. The occasion was one of great interest and inspiration to this small church. In response to our invitation, ladies from Berlin, Galt and Hespeler came and brought cheer and goodfellowship. Mrs. Marshall, of Berlin, gave a helpful talk on "Simple Living." The collection was good. At the close the visiting friends went to see our new church building in course of erection. Bless the Lord, O my soul and forget not all His benefits.

L. G.

BENTINCK.—The Mission Circle held its quarterly meeting in the church on September 6th. The devotional exercises were led by the chairman, Pastor C. O. Pineo. A good programme was given. Mrs. (Rev.) M. Campbell, our former president, added much to the programme by her kind and encouraging words to the Circle, and by singing two solos. Her daughter, Miss Amy Campbell, sang two solos, accompanied by her auto-harp, which were much enjoyed. The mitre boxes were opened and contained \$3.98. The offering was \$5.86 for Home Missions.

K. MCKINNON,
Secretary

BAND REPORT

MOUNT FOREST.—Our Mission Band held its annual thank-offering meeting November 4th. After devotional exercises and business were over, a very interesting programme was given of recitations, dialogues, choruses and a missionary zinz, led by our leader and closed by the Band prayers. The children then brought in their barrels, the offering amounting to \$3.30, divided between Home and Foreign Missions. Light refreshments were then served and a social time was spent.

Our meetings are fairly well attended, and under the leadership of Mrs. Stobo are interesting and helpful.

LILY SMITH,
Secretary

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

Receipts from Oct. 16th, to Oct. 20th, 1905,
(inclusive).

GENERAL ACCOUNT.

FROM CIRCLES.—Toronto, Dovern Court Rd., \$8.70; Lobo, \$2; St. Marys, \$3.63; London, South, \$10.85; Peterboro', Park St., \$7.60; Iona, for bungalow, \$2.25; Parry Sound, \$2.35; Pine Grove, \$1.50; Wyoming, \$4.60; Port Burwell, \$3.40; Springford,

\$8.50; Port Perry, \$6; Toronto, Jarvis St., (\$35 for bungalow), \$75.90; Toronto, Ossington Ave., \$8; Paris, (\$1 Thank-offering), \$10; Grimsby for Bungalow, \$8; Aylmer (\$30 for bungalow, \$26.50 Life membership), \$74.80; Fonthill, \$2.75; Midland, \$5; Teeswater, \$3; Boston, \$9; Onondaga, First, \$2.90; Toronto, Beverley St., \$9.77; Stouffville, \$5.50; Simcoe, Y. L., \$5.25; Georgetown, \$4; Toronto, Walmer Rd., \$25.75; Toronto, Immanuel, \$13.40; Norwich, (\$6.30 Thank-offering, \$2 for Bible-woman, \$1.50 for bungalow), \$19.80; Arkona, (\$7.50 Thank-offering), \$10; Hamilton, James St., (\$15 for bungalow), \$39.80; Waterford, (\$5.81 Thank-offering, \$6.17 to complete Life-membership of Mrs. Alway), \$21.05; Ingersoll, (\$5 for bungalow), \$14.07; Courtland, \$3; Owen Sound, (\$5 on Life-membership), \$10; Milberta, \$1.50; Villa Nova, \$4; East Oxford, \$6; Houghton, First, (\$1 Thank-offering), \$7; Simcoe, \$7; Brantford, Park, \$36.50; Strathroy, \$4.50; Hagersville, \$2.50; Fullarton, (\$4.30 Thank-offering), \$9.30; Tillsonburg, \$5; Dundas, \$5; Greenbank, \$2.50; Sparta, \$3.46; Gladstone, (\$5.47 special), \$10.12; London Adelaide St., Y. L., (\$2.20 for bungalow), \$28.20; Toronto, Immanuel, Y. L., \$3.45; Brantford, First, for Miss McLeod, \$25; Brooklin, \$4.50; Bloomsburg, \$5; Decewsville, \$2.50. Total, \$615.15.

FROM BANDS.—Ingersoll, \$2.75; Brantford, First, for student, \$17; Delhi, for "Medical Fund," \$25; Lakefield, \$3; Springford, \$2.41; Paris, \$2.50; Hamilton, Wentworth St., Baby Band, for leper's children, \$2.86; Burk's Falls, for "Elpe Mary" \$17; Daywood, \$6.65; Stouffville, \$3.30; Pine Grove, \$3.31; Toronto, Immanuel, \$4.60; Fingal, \$2; Peterboro' Murray St., (\$1.05 from Baby B.), \$4.99; Norwich, \$5; Arkona, 25c.; Vittoria for "Palli Ranthamma," \$3.50; Waterford, (25c. for lepers), \$3.95; Lindsay, \$2; Simcoe, on Life-membership, \$12; Strathroy, \$3.63; Cobourg, \$1.25; Whitby, \$1.25; Georgetown, \$4.25; Gladstone, 50c.; Boston, (\$4.50 for "Degala Paul"), \$5; Brooklin, \$8.18. Total, \$148.13.

SUNDRIES.—A friend, for bungalow, \$5; Miss E. Raleigh, for "J. Subbamma" \$10; "From one who helps to hold the ropes," for Miss McLeod's passage, \$25. Total, \$40.

Total receipts during these five days . . . \$803.28

DISBURSEMENTS.—By General Treasurer, for Extras—"Satyavedam" from Beamsville, M. C., \$8; Native Preacher, from London, Adelaide St., \$30; Bolivia, from Guelph, Trinity, Sr. M. B., \$3.50; Lepers, \$5.37.

Total disbursements \$46.87

Total receipts since Oct. 21st, 1904, to Oct. 20th, 1905 \$11,357.64

Total disbursements since Oct. 21st, 1904, to Oct. 20th, 1905 \$12,362.45

BEGINNING NEW CONVENTION YEAR.

Receipts from Oct. 21st, 1905, to Nov. 15th, 1905.

FROM CIRCLES.—Brantford, Park, \$2.50; London, Adelaide St., (\$8 for bungalow), \$23.75; Campbellford, \$10.61; Grimsby, \$12.50; Tyneside, \$1.80; Toronto, Olivet, \$5.23; Calton, \$13; Toronto, Walmer Rd., \$13.74; Arkona, \$1.25; East Toronto, (\$11.21, Thank-offering), \$17.21; Guelph, Trinity, \$2.50; Toronto, College St., (\$14.32 Thank-offering), \$24.27; Petrolea, Thank-offering, \$7.25; Brooklin, Thank-offering, \$12; Ailsa Craig, \$4.70; Sarnia Township, Thank-offering, \$15.90; Glamis (\$3.68, Thank-offering), \$5; Toronto, Jarvis St., (\$26 for lepers, \$80 for bungalow), \$172.33. Total, \$345.54.

FROM BANDS.—Guelph, First, \$12.75; Hagersville, \$5; St. Marys, for student, \$1.50; London, Egerton St., \$7.20. Total, \$26.45.

FROM SUNDRIES.—"F. & A" for Sayamma, \$10; "A friend," \$5; Hamilton, Herkimer, Primary Class for children of lepers, \$3; Mrs. R. W. Elliot, "special" (to avoid a cut in the regular work), \$200; Mrs. T. M. Harris, (to avoid cut in regular work), \$57; Waterford, Convention Collection, (\$76.50 for bungalow), \$166.22; "Special offering), \$172.82; Mrs. John Firstbrook, special for home expenses, \$10. Total, \$557.82.

Total receipts from Oct. 21, 1905, to Nov.

15, 1905 - - - - - \$29 81

DISBURSEMENTS.—By General Treasurer—On regular estimates, \$666.67.

EXPENSE ACCOUNT.—*Directors' Expenses.*—Northern Association, \$4; Western Asso., \$4.50; Oxford-Brant Asso., \$1.75; Guelph Asso., \$1.70; Middlesex and Lambton Asso., \$3.20; Norfolk Asso., \$1.25; Whitby and Lindsay, Asso., \$3; Convention speaker, Rev. H. F. Laflamme, \$10; printing 300 reports of Secretary and Treasurer, \$4.50; One half cost of stamp for Convention Certificate, 98c. Total, \$34.88.

Total disbursements from Oct. 20, 1905, to

Nov 15, 1905 - - - - - \$701 55

Receipts from Nov. 16th, 1905, to Dec. 15th, 1905. (inclusive.)

FROM CIRCLES.—Walkerton, Thank-offg, \$12.77; Harrow, \$10; Toronto, Parliament St., \$17.90; Collingwood, \$2; Villa Nove, for bungalow, \$31.30; Kenora, \$4; Burford, \$4.75; Westover, for bungalow, \$1.45; London, Talbot St., Thank-offering, \$43; Peterboro', Murray St., (\$13.50 Thank-offering, \$1.75 for bungalow), \$15.25; Gravenhurst,

(\$4 Thank-offering), \$9; York Mills, Thank-offering, \$9.12; Woodstock, First Ch., Thank-offering, \$5; Bothwell, Thank-offering, \$2.50; Wallaceburg, Thank-offering from Mrs. N. J. McDonald, \$5; Eglinton, \$5; Hamilton, Herkimer, \$8; Daywood, \$4; Mount Forest, Thank-offering, \$3; Owen Sound, Thank-offering, \$10; Denfield, Thank-offering, \$6.; Tupperville Union, for "Medical Fund," \$6.25; New Sarum, \$3.50; Burlington M. C., \$1.20; Scotland, Thank-offering, \$18.25; Binbrooke, \$7; Eberts, \$4; Lindsay, Thank-offering, \$7; Toronto, Western, (\$11.36 Thank-offering), \$20.41; Markham, Second, \$3.50. Total, \$280.15.

FROM BANDS.—Glamis, \$7; Delhi, (to make Miss Mabel Birdsall a life-member), \$10; East Toronto, for "Nakki Yakubu," \$7; London, Adelaide St., Jr. Girls, \$1.35; Mount Forest, \$2; Port Arthur for "Yaldi David," \$4.25; Woodstock, First, for "Pallipati Samuel, \$17; Aylmer, Life-memberships, for Mrs. A. J. Anderson, and Mrs. M. Kidd, \$20; Bewdley, \$6; Markham, Second, \$11. Total, \$85.60.

FROM SUNDRIES.—Mrs. G. Luty, (\$5 for lepers), \$6; Mrs. T. Boon, (\$2 for lepers), \$3, Miss M. Boon, (\$5 for lepers), \$10; Miss Alice E. Steer, for "Sayamma," \$10; Mrs. Annie Alexander, for bungalow, \$5; Mrs. Thorpe's Bible Class for Martha, \$6.25; "Mary Shenstone Fund," for three students at Cocanada, \$50. Total, \$90.25.

Total receipts from Nov. 16, to Dec. 15, '05, \$356 00

DISBURSEMENTS.—General Treasurer, on regular estimates, \$683.23. *Extras*—for lepers, \$41. Total to General Treasurer, \$724.23.

EXPENSE ACCOUNT.—P. R. Wilson Printing Co. for 4 extra pages in LINK, (Treasurer's report) \$18.50.

Total disbursements from Nov. 16th, to

Dec. 15th, 1905 - - - - - \$742 73

Total receipts from Oct. 21st, to Dec.

15th, 1905 - - - - - \$1,385 81

Total disbursements from Oct. 21st, to

Dec. 15th, 1905 - - - - - \$1,444 28

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. E., Toronto.

"If we at home expect missionaries, as our representatives in missionary fields, to conduct their warfare with heroism, surely they may reasonably expect us, as their representatives at home, to support them generously. We hope to participate in the triumph, let us therefore take an honorable part in the burden."

Youth's Department.

A CHILD-MARRIAGE.

One day about four years ago, and old Christian woman named "Martha" brought her grandson to our Mission Boarding School. She said his parents were both dead, but that she would pay his fees if we could receive him.

"Bathu Yohou," as he was called (or in plain English, John Duck), was a bright lad about fourteen years old, and could read a little, so he was taken in.

Two years later old Martha came again with a little girl about ten years old and said, "This is 'Jemima,' she is to be Yohou's wife; she has left her heathen parents and is living with me, and I want to have her educated too." So Jemima was also received into the Boarding School.

Shortly afterwards the missionary's wife discovered that the head teacher had registered Jemima as "Bathu Jemima," which meant that she was "Mrs. Duck;" and that the rest of the boys and girls were having quite a little fun about "John and his wife."

Now the missionary's wife, not knowing the law of the land, and thinking that there had only been a betrothal while they were heathen, was provoked, and told the teacher to give Jemima her parents' surname and announced to the school that she hoped there would be no more nonsense.

John was told that when the time came for him to marry he could *choose* a wife and needn't ask Jemima unless he wanted her, and Jemima was told that she could say, "Yes" or "No," just as she pleased, if John should ask for her. He would never think of asking *her herself*, but he would get a friend to ask her parents.

Two years more have gone by—John having passed his examination has a teacher's certificate (not equal to our High School entrance), so he thinks he would like to settle down and take unto himself a wife. Jemima is only a girl of twelve, and he does not want to wait for her.

Jemima's heathen parents hear of this and hasten in to see the missionary. They tell him that six or seven years ago when John's relatives were heathen their daughter was *really married* to John, and that since then they have not claimed Jemima, but have allowed her to live with John's grandmother.

The missionary makes enquiries and finds that it was not a betrothal as his wife had supposed, but a real marriage according to the heathen ceremony as performed by the out castes of this

district. Old Martha had given rupees ten, *i.e.*, about \$3.00, to the girl's parents and rupees three to the Mala priest who tied on the wedding token which takes the place of a ring; then the boy aged twelve and the girl of six went for a ride together around the village on a scraggy old horse, and finally the wedding guests dined sumptuously on pig meat and quenched their thirst with an abundance of *toddy*, *i.e.*, the sap of the palmyra palm, somewhat like beer. Therefore, according to the law of India, John and Jemima, who now are Christians, are held by a *heathen ceremony performed when they were little children to be as man and wife*.

But John says, "I don't want Jemima, I want to marry now and I will not wait for her." The old grandmother says, "I don't want Jemima either," but on close questioning we find that she has turned against the girl because John has threatened to run away to Rangoon if she doesn't take his part.

The missionaries sympathize with Jemima. She has always been one of the most faithful and sensible girls in the school. They call her and ask her mind in the matter. With her usual good sense she replies, "John may go if he wishes, but I will hold him responsible for my clothes and fees until I have passed by Lower Secondary examination; for if he goes inside without a reason it will be a stain on my name; but if I pass my examination I can support myself, or readily get a good husband."

Then the missionary tells John he has no alternative, he must either take Jemima, or give her a bill of divorcement and a promise of support until she received her education. All of which will cost him at least \$50.00.

A week goes by and a man returning from John's village brings in a nice quaka (native dress) and some cakes "for Jemima from John." A few days more and Martha, the old grandmother, comes in to see Jemima and brings her all kinds of good things. The missionary's wife says, "Well, has John gone to consult his lawyer?" The old woman's face breaks out in smiles and she says, "No, he didn't go, we are going to keep *our* Jemima."

Sunday Jemima wears her new dress to church and looks quite happy and contented.

May God bless John and Jemima and in the days that are to come may their home be one of the bright spots in this dark land.

AKIDU.

LITTLE GIRLS OF INDIA.

"Why, Sister Belle, we know all about them!" says our "Mission Band" girl. Well, see how many things you can tell me of these poor, wee maidens.

"Nobody wants them to be born. A mother thinks it is a great disgrace if her baby is a girl. Many a baby is killed by the father's orders just because she is not a boy. Little girls often wear rings and bracelets before they wear any clothes. They have to get married so young, and if the husband dies the little widow never has a good time any more. Someone told me that there are one hundred thousand widows under nine years old in India. One little girl over there said the first thing she could remember was not being treated like any other girl. Nobody loved her, or cared whether she lived or died, and it was just because her husband died when she was only three years old. Fashions do not change in India. The girls just get some yards of cloth, and wind it about their bodies and up over their shoulders and head. Then they are all dressed for the whole year. It must be nice not to get dresses fitted like we have to in Canada. I forgot to tell you that they wear rings on their toes as well as on their fingers, and in their noses as well as their ears. If they cannot get good jewelry, glass or tin, or iron, or brass, will do. The poor little girls never get rice enough to satisfy their hunger, and the rich ones are shut of in the darkest, poorest part of the house, with no carpets, or books, or pictures, or toys. They cannot even look out of the windows, for they are away up near the roof. If they did have books, very few could read or write. Then they all pray to idols of some kind. Our missionary said she saw a whole family worshipping a pain-killer bottle because that medicine had cured them when they were sick. I guess that's all I know about little girls in India." Pretty good for one girl to remember so much she has learned at the Band. The sad part of it is that these things are all true, and your heathen sisters in India have no happy Christmas time to look forward to, for they have no Jesus Christ to worship. If a husband dies they tell the little widow it is all her fault, that she is a great sinner and the gods have punished her. Then they all abuse her, too, for fear if they smile or speak kindly to her their husbands might die. How good

to know that our dear lady missionaries visit these little girls of India with the good news of a Saviour who loves each of them! You have heard of the schools begun for them, and how happy they are if allowed to go. They learn to sing about Jesus, and to love Him because He loves them. "Do they find it hard to be good?" asks our wee girl. Yes, indeed they do, for they have been taught to lie and steal and use bad words ever since they can remember. They have seen people quarreling and fighting over such little things all their lives, and it is very hard to forget all the bad, and only remember the good. But our missionaries have so much love and patience with them. They teach the same truths over and over again until the little heathen heart takes it in and tries to do what Jesus wants her to do. By and by, when we all get "Home" in the beautiful place Jesus is preparing for those who love Him, there will be thousands of little girls from India there, many of them who would never have heard about Jesus if it had not been for your "Mission Band."

Do you think all the little girls in Canada are expecting a home in Heaven? Are you asking Jesus to take you there?

SISTER BELLE

Ottawa, December, 1905

THE SNOWBIRD'S CHRISTMAS.

A tiny little snowbird
 Was shivering in the cold,
 When Flossie at the window
 Shook her bright curls of gold,
 And said, "Just see this birdie!
 I don't believe it knows
 That this is merry Christmas:
 I'm 'fraid it's almost froze.
 It hasn't any stockings
 To hang up, I most know,
 And didn't get a present,
 All barefoot in the snow!"
 She opened wide the window,
 And scattered crumbs and seed
 Upon the frosty pavement,
 To meet the snowbirds need.
 And when it came to get them,
 She clapped her hands in glee,
 And cried, "Come, barefoot birdie,
 Keep Christmas Day with me."

--Laurene Highfala