

# The Canadian Missionary Link

ANANDA INDIA

The Gentiles Shall Come To Thy Light And Kings To The Brightness Of Thy Rising

MAY, 1902.

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IN THE INTERESTS OF  
The Baptist  
Foreign Missionary Societies  
.. of Canada..

## The Canadian Missionary Link

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T H E

# Canadian Missionary Link

PUBLISHED IN THE INTERESTS OF THE BAPTIST FOREIGN MISSIONARY SOCIETIES OF CANADA.

VOL. XXIV.

TORONTO, MAY, 1902.

No. 9

## Extracts of a Letter from an Indian Lady. Showing the Increasing Desire for Education Among the Women of India.

"I HOULD I say a few words to you on a very important subject, will my brothers condescend to spare me a few minutes? It is evident that the subject of female education is one that has a very important bearing on the future of India. Great progress has been made in the education of the men in our country, and the education of our women should have followed as a natural consequence. Is it right to selfishly limit the advantages of education to the men alone? Is it right to go on sinning against woman from her birth nearly to her death, to think her no better than 'household stuff, live chattels, laughing stocks of time, forever slaves at home and fools abroad?'

In ancient India, the position of Hindu women was far different to what it is now. It was a most honorable, nay, exalted one, for they appear to have been on a footing of perfect equality with their husbands. Without any social restrictions on their actions, they were allowed to do much as they pleased, to appear unreservedly in public, and even to choose their husbands from many suitors. The same education which was given to the men was given to them; and very often mention is made of women who were Rishis like the men, who composed hymns and took part in public discussions. Such was the honorable position of women in ancient times, but what a terrible falling-off from this high standpoint is presented by their condition now! Perhaps you will say the conditions are changed, and are no longer such as will make such relations between men and women possible. True, they have changed; but the worst was over long ago, and they are changing again now, but for the better. The old prejudice against female education has given way before the example of the Europeans and the philanthropic exertions of the Christian missionaries.

True education only expands and refines the intellect and gives a wider and a higher idea of life and its duties. This view has now gained general acceptance, and in accordance with it many public schools for girls have come into existence.

Of course it can be urged that one of the chief reasons for the low state of women in India is the want of co-operation from themselves. This is quite true, and we have ourselves to blame for it; but there are many other reasons for this deplorable state of things. And it cannot be denied that where the men have allowed them the women have taken the best advantage of their opportunities.

Help us then to fulfil our lives. Do not shut us out of the light of knowledge; do not dwarf our intellects; do not limit our mental scope; give us, in very justice, some of the privileges at least that you enjoy; and we will repay you to the full, by making your lives happier and more useful, your homes brighter and greater centres of light and influence."

SATYAVATI.—*In the Indian Ladies Mag.*

OWING to our change of publishers we regretted the unavoidable delay in our April issue; also the necessity for printing a new mailing list. If any mistakes have occurred we shall be glad to be informed of them.—*Editor.*

In our pages this month, we are giving considerable space to the life and work of that remarkable Hindu woman, Ramabai, of whom it might truly be said, "Thou art come to the kingdom for such a time as this." With a faith as strong as Muller's, she is carrying on as great a work in India as his in Bristol, presenting a convincing object-lesson of the love and power of the God whom she worships to those whose gods are only wood and stone. The book, "Ramabai, the Story of Her Life," can be obtained from Mrs. Dancy, Secretary of the Bureau of Literature, 159 Robert street, Toronto.

## A DAY AT MUKTI.

BY W. B. BOGGS, D.D.

**M**UKTI (pronounced Mookte) meaning salvation, is the name appropriately given to the place where Pundita Ramabai has gathered together a very large number of Hindu widows, deserted wives, famine orphan girls, and women rescued from a life of sin. This she has done to save them from the cruel miseries of Indian widowhood, many of them also from starvation, and from shame and ruin; while her great aim is to lead them to the mighty Saviour that they may be fitted for a life of usefulness on earth and for an eternal home in heaven. A great love, kindled and led by the love of Christ, first led her into this service years ago; and has since led her on to constantly widening plans and larger undertakings.

Mukti is quite near Kedgaon Station on the Great Indian Peninsula Railway, 153 miles from Bombay in the direction of Madras. Here between four and five years ago Ramabai bought a tract of ground. At that time the plague was raging in Poona, where her widows' home and school was situated, and she was obliged to seek a temporary refuge for the girls and women elsewhere. On the land which she had secured at Kedgaon some sheds were erected, and there the new and larger development of her work began. Then the severe famine of 1897 came on, and she began to gather in numbers of girls who were made orphans by the famine and who were wandering about in helpless misery. From the Central Provinces, from Guzerat, and various parts of the Bombay Presidency, orphan girls and unfortunate homeless ones were brought to Mukti, or came of their own accord. A large compound was laid out and substantial buildings began to be erected on a large scale, and the work grew and the numbers continued to increase.

And now what do we see! The day after the Christian Endeavor Convention closed in Bombay, Dec. 4th, 1901, in company with some friends, I visited Mukti. I had heard much about the great work here, but the half had not been told. Here are about two thousand girls and women, in this home of safety and purity and peace. Within these extensive grounds are well-ventilated, comfortable dormitories to accommodate all; here are dining rooms, each 132 feet long by 30 wide, kitchens, storehouses, grinding rooms where sixty hand mills are at work, oil room, bakery, hospital, school-rooms, rooms for industrial works of various kinds,

plain dwellings for the Pundita and her assistants, offices, guest rooms, and a great church. Nearly all the buildings are of stone with tiled roofs, well planned and well built. Most of the building stone was obtained from the large wells, of which there are five, with an abundant supply of pure water. Throughout the grounds are many beautiful young shade trees and fruit trees, and gardens producing large supplies of vegetables. And five years ago there was nothing here but an open field!

All the domestic work of this great settlement is done by the inmates. They wash their clothes, sweep all the buildings, keep their dormitories and bedding in order, grind the grain (not wheat, but a small grain called baira which makes very good flour), bake the chapatties (substitute for bread), carry the water, cook the curry and rice (nearly a ton of rice daily), keep the water pots and cooking vessels clean, and the brass dishes which they use in eating, attend to the lamps, besides working in the gardens, watering the trees and plants, etc.

And all attend school. The different parts of the domestic and industrial work are so arranged that all have time for their daily lessons. There are many classes, and various departments, and all have four hours daily in school and three hours in industrial work. They are taught to make those things for which there is ready sale in every Indian town and village.

Ramabai is assisted in this great work by her own daughter, Manorama, who studied for a time in England and America, by Miss Abrams, Miss McDonald, Mr. Gadre, the secretary, who is an elderly converted Brahmin, and by many others. There are fifty-two matrons, and about sixty teachers, and all have their special duties and departments.

The central aim of the whole work is to lead those who are gathered here to a personal trust in Christ and a true experience of His salvation. The Pundita and her assistants seek by personal conversation and instruction to lead each one to a definite faith in Christ. As a result of these efforts upwards of a thousand girls and women are now awaiting baptism; and none are encouraged to take this step until it is believed they have definitely and deliberately yielded their hearts and lives to God. The form of baptism here is immersion only.

The church, a plain but sightly and substantial structure, is designed to seat from four to five thousand people. On its foundation one of the

inscriptions is, "Not by might nor by power, but by my Spirit, saith the Lord." It is a rule with Ramabai that no debt shall be incurred. What the Lord provides by moving His people to send, that she thankfully receives and expends in the maintenance and enlargement of the work. Among the noticeable features of the place are its happiness, its discipline and order, and its sacredness.

Over the gates are the words in Mahrathi, "Thou shalt call thy walls Salvation, and thy gates Praise," and a stranger is at once impressed with the fact that everything here is for the Lord. He is first in all things; it is all His service and all His glory.

And now one of the most noteworthy facts in this remarkable achievement, and one to greatly rejoice over, is this, that the chief agent in it all is a daughter of India. It is not the work of a Missionary Society, or of European Missionaries, but an India widow, moved by the Spirit of God, is the human instrument in this mighty work. Herein is to be found great encouragement. It shows us something of the possibilities of Indian Christians. When hundreds more shall be actuated by the same spirit which moves her, and shall be led into similar undertakings for the welfare of the people, what may we not expect to see!—*Messenger and Visitor*. Ramapatam, India, Dec. 23rd, 1901.

## THE WORK ABROAD

### RAMAPATAM CONFERENCE.

DEAR LINK:—

WE HAVE lately returned from Conference at dear old Ramapatam. It was the largest ever held in this mission, one hundred adults (missionaries) being present, and twenty-seven children. The fine campus of over 100 acres, with its wide spreading banyan trees and graceful bamboos, afforded ample space and shade for the village of tents which had suddenly sprung up to shelter the guests. The boom of the restless surf on the beach at a little distance was ever in our ears, and we felt the breezes from the Bay as cool and refreshing as thirty years ago. The commodious hall of the Seminary furnished a splendid meeting place, while the presence and words of Dr. Barbour, our Foreign Secretary, meant to all more than I can tell of uplift and enrichment. To the missionaries gathered there, some from lonely and some from almost barren fields, spent and hungry, how sweet, in the devotional sessions especially, to feel the Master "in the midst," lifting burdens, revealing Himself afresh as the all sufficient Saviour for even heathen souls, and reminding us again of the "Rest that remaineth."

Most interesting reports from various stations showed that the work is growing. We heard of substantial progress along the line of self-support, of marked faithfulness on the part of Telugu workers left in charge of stations during the absence of missionaries at home on furlough, of the Sudras showing a keener interest in the Gospel message than ever before, and of Christian students doing

credit to our college in university examinations. Some salutary changes along well-studied lines were agreed upon. It was decided to open an Industrial School in Ongole, where the manufacture of aluminum-ware is to be a leading industry, and a Telugu Girls' High School to be opened at Nellore. The Telugus are to meet all expenses of this school, some of the building, and the support of the American lady in charge.

Dr. Barbour gave himself most completely and cordially to the Conference, counseling, admonishing, cheering, as occasion arose. He could scarcely, he said, find words to express his joy at being present, and would have to borrow the phrase of a native brother and say "I'm *immensely* glad to see you!" He appreciated profoundly the difficulty of problems pressing for solution, but more and more, he said, he was impressed with the genuineness of the work and the conviction that God is in it. His hand is on the plow here in this work for India, and He will not leave it until it is shot through with the perfection of His thought and purpose. After listening to the Telugu service on Sunday, Dr. Barbour remarked that there was only one word he recognized, "Yea-su" (Jesus). This word was familiar because he had heard it in Japan, China, Burma, and now on Telugu lips. It is becoming known in every land.

Urging that care be taken to train converts from the first, and the poorest as well as others to give, he said it pained him to hear self-support appealed for on the ground of relieving the church at home. They do not need relief, but it is part of God's

plan for all His children everywhere that they give—there is blessing in it, it is *vital* to life and growth, as vital as prayer—and the missionary was besought to beware lest in mistaken kindness he put himself between the little native church and its Lord, in this or any matter.

From Dr. Boggs, who had recently visited the work of Punditi Ramabai at Poona, we heard some very interesting things. Herself a most quiet, plain, unassuming woman, and so highly educated, she has shown marvellous faith, and no less marvellous power in originating, developing and controlling what has rapidly grown to be one of the greatest forces in India for Christianity.

We have often prayed for a Paul or a Peter of the soil, but lo, it is a humble Hindu *widow* that God has made the most marked figure in the noble list of indigenous Christian workers to-day.

M. B. McLAURIN.

COONOR, MAR. 10TH, 1902.

### VISITING MISSION STATIONS.

#### DEAR HOME FOLK:

In the first month of the new year I had visited nine different mission stations, addressed seven different mission conferences and had met one hundred and eighty different missionaries, besides their little ones, and a large number of native agents, school children and others connected with the work of six different missions in the Telugu country. This has been an altogether novel, delightful, highly instructive and most helpful experience to me, and I trust has not been without its effect on those whom I met.

Four of the gatherings were annual assemblies of our own mission. These included the conference of the missionaries which meets semi-annually here, and the conference of the United Canadian Missions, which meets annually and alternately, once here, and the other year on one of the fields of the Maritime Mission. The other meetings in our own mission were those of the two native associations; one of which met at Ramachandrapuram and the other at Vuyuru. At the United Canadian Conference I preached the annual sermon; at the Godaverri Association I was elected chairman of the Home Mission Society, and at Vuyuru I preached to the men one Sunday afternoon out under the trees for one hour and a half, and took a general interest in the workings of the Colair Association.

My visit to the other conferences and gatherings was in the interest of the two important inter-denominational enterprises at this place, of which I am manager; the Timpany School of Europeans and Eurasians; and the Telugu weekly newspaper, the *Ravi*. The former draws its pupils from all along the east coast and from all denominations of Protestant children. In a canvass for funds and pupils I was successful in securing about \$500 of the former, and many promises for the latter. The conviction grows upon me that the Timpany School has a future before it corresponding to its work. We must prepare to raise it to the rank of high-school teaching up to matriculation into the University of Madras, and to open a boarding department for boys, and lower the fees so as to compete with the convent schools and Catholic Boys' Schools. I have long felt the need of placing the school under the management of a trained missionary teacher and his wife, with a single lady to be the principal of the girls boarding department. The American Missionaries gave very generally for the work. The fact that Timpany, who had founded the theological seminary in which I made my appeal to their conference, had also founded this school, took a deep hold on their sympathies.

The *Ravi* too does not lack for support and sympathy. I hope that our list will rise to 1000 as a result of this visit. It has been, and still is a very great burden, and I feel its weight more as it grows in influence and effectiveness. Still it is an indispensable department of our work.

Besides our three Baptist missions, which I visited, I came in contact with the London Mission, the conference of which met for the first time in almost a hundred years at the old historic station of Vizagapatam, where Day first landed, and for a time studied the language. I addressed about thirteen missionaries there who labor in the Telugu area, in the interests of the *Ravi*. They gave very encouraging expressions of their interest in the *Ravi*.

The stations of the Church Mission Society which I visited were Masulpatam (the last port at which the historic Mayflower touched in her eventful and fated career), Bezvada, a great railway junction on the Kistna River, where three lines of railways meet, and Ellore, not far from our own station of Akidu. In the first and last of these places the Church people have the educational interests, and exert a very wide influence over

all the surrounding country. Their plant in Masulipatam covers over sixty-five acres of land, and includes a first-grade college teaching up to B. A., and a large number of branch schools. Their missionaries tour all over the district, and are live men full of spiritual power and push. I was greatly impressed with them and their work. There is a large government college, equipped and well established in our own district at Rajahmundry, that the government wish to give up to any missionary body that will undertake to carry it on.

At Guntur I met the missionaries of the Lutheran Evangelical Mission from America. They have a large second-grade college there, which teaches to the end of the second Matriculation, and has over 650 boys in attendance. Their hospital for women and children cost them a lac of rupees, and is one of the best in all of South India. There are two lady doctors and a trained American nurse with a competent staff in charge. Sixty patients are in the wards. They have a press, a bookstore, an Industrial School, and all the other undertakings that develop with this many-sided work.

I met there a man to whom I could take off my hat, for he has not seen his wife and daughter for twelve years. Another of their men was separated from his wife for five years, and is on a second term.

Yours very affectionately,  
Cocanada, India, 26-2, '02. H. F. LAFFLAMM.

#### Extracts of Letter to Mrs. Booker.

"MISS HATCH brought her beautiful boat to Cocanada and took five of us unmarried ladies to attend the Colair Association. We had a real nice time on the trip and during the three days spent there. The meetings were good and we were royally entertained by the Davies and Miss Hatch. The women's meetings were of course very interesting to us. All the Circles were represented, and they had raised above 40 rupees during the year, which they appropriated for the support of a Bible-woman on the Anakapelle field. The president and secretary are native women; only the treasurer is a missionary. It is pleasing to see how smart they are in voting, not losing as much time as we do as a rule."

## WORK AT HOME

### REPORT OF BOARD MEETING.

THE quarterly meeting of the Executive Board of the W. B. F. M. S. of E. O. and Q. was held in the parlors of the First Baptist Church, Montreal, on Friday, March 14th. Mrs. Claxton presided, a fair attendance being present.

The Treasurer's report was encouraging, quite a number of the Circles having responded to the appeal for a special offering for Miss Murray's passage. Mrs. Woodley, of the Rockland Circle, was elected a Life-member of the Society.

Mrs. Cole's report in connection with the Post Office Crusade, was very satisfactory. Both Circles and individuals are constantly sending remittances and asking for addresses of natives to whom to send papers.

Mrs. M. Dancy, 159 Robert St., Toronto, was appointed Superintendent of the Bureau of Literature, and it is hoped that the Circles will take note of her address and send to her when missionary information is required.

Very interesting reports were read from our zenana workers, Misses Gibson and Beggs.

Miss Murray writes that she expects to sail on April 6th, and Miss McLaurin's interesting letter brings the news that the caste people in Vuyuru are asking for a caste girls' school. This is a sign of great progress, as usually such a school is opened in the face of opposition. At the time of writing Miss McLaurin had no teacher fitted for the work in view. She asks us to pray that "the way may be made plain, all that is needed provided, and His will be done."

The meeting closed with prayer.

L. C. A., Cor. Sec.

### NEWS FROM CIRCLES.

ROCKLAND.—In presenting this, the fifteenth annual report of our work, it is fitting that we express our heartfelt thanks to our Heavenly Father for his goodness to us during another year. Twelve regular meetings have been held with an average attendance of thirteen members. One new name was added to our list; our Life-membership roll was also increased by one. Two very successful Thank-offerings were held with gratifying results. The

days of prayer were also observed we believe very profitably. Amount collected for Foreign Missions, \$72.29; for Home Missions, \$52.70. Total, \$124.99.

M. EDWARDS.

NEW SARUM.—The fourteenth anniversary of the Mission Circle was held in the church on Tuesday evening, March 25th, our President, Mrs. Spencer ably presiding. "All Hail the Power of Jesus Name" was sung by the congregation, after which Pastor Spencer read the Scripture lesson and offered prayer. The President made a few appropriate remarks and then introduced Mr. Vining, of Aylmer, who gave a very interesting address on the North-West, speaking particularly of the different nationalities that are there and are still pouring in from the old countries, their needs and our responsibilities in regard to their salvation. Miss Nellie Cohoon, of Calton, in a unique and pleasing manner, gave an historical sketch of Mission work in India from its inception. Rev. A. R. McDonald, of Bayham, in an earnest, practical address, spoke on "Woman as a Christianizer." All these addresses were thoroughly appreciated by the audience and we trust will do much good. The Secretary's report showed a membership of 22, average attendance at meetings, nine. Amount raised for Home Missions including \$1.10 for deficit, \$14.65; for Foreign Missions, \$11.45; for North-West, \$1.80. We also sent two bales of clothing to the North-West. Light refreshments were served at the close and a pleasant social time enjoyed. A collection of \$3.50 was taken, which will be equally divided between Home and Foreign Missions.

A. S. N., Sec.

GEORGETOWN.—The annual Thank-offering service of the Georgetown Mission Circle was held on Wednesday evening, March 5th. Our former pastor, Rev. W. E. Norton, Superintendent of Home Missions, gave an excellent address on "Women's Work in Missions." A written invitation to attend the meeting had been sent to each woman in the Church not a member of the Circle. Many of the offerings were placed in envelopes accompanied by a few suitable words or a verse of Scripture, the reading of which is always an interesting part of a program. The offerings amounted to \$14.00. Refreshments were served at the close of the meeting.

ST. THOMAS.—On March 4th the young ladies of Centre Street Baptist Church organized a Missionary Society with a membership of fifteen. The Society is known as The King's Herald. The officers are as follows:—President, Miss Porter; Vice-President, Miss Hill; Secretary, Sara J. Stewart; Foreign Treas., Miss Mowatt; Home Treas., Miss Winsor. The Society meets on the first and third Tuesday evenings of the month. The meetings have been well attended and eight new members received.

SARA J. STEWART, Sec.

BOSTON.—The annual re-organization of the Woman's Mission Circle was held in the Ladies Parlor on March 27th. There was a good attendance. Mrs. Alex. Nelles was elected President, and Mrs. L. C. Barber, Vice-President. A very interesting program was rendered. A letter from one of the missionaries was read, telling of his work. The Circle hopes to do much in the Master's service during the coming year.

ADA M. SPIDELL, Cor. Sec.

PERTH.—Our Woman's Foreign Missionary Society was organized on March 3rd, 1877. On March 3rd, this year, an open meeting was held in the church to celebrate the twenty-fifth birthday, or silver anniversary. The President, Mrs. McKinnon, presided. After the opening hymn, Mrs. J. R. McLaren led in prayer. Miss McNab gave a Bible reading on the Prodigal Son, giving us many helpful lessons from the companionship between the father and the elder son. Mrs. H. Robertson gave a sketch of the Societies and our own Circle from the time of their organization. Mrs. D. Robertson gave the history of the *Link*, showing a copy of the first number and one of this year's. Mrs. J. F. Kellock read the anniversary verses, "Five and Twenty Years," written by Mrs. C. J. Alloway, Montreal. Miss Hattie Kennedy read a letter from a Hindoo lady in India, on "The Life of Women in that Country," kindly loaned us by Mrs. Cole, Westmount, Montreal. Then followed the opening of the envelopes (suitable texts being enclosed), which were read by Mrs. McLaren and Mrs. C. A. Farmer. The offering in aid of Miss Murray's passage money amounted to \$13.00. After singing and prayer by Mrs. Irons, the meeting was closed. "Hitherto the Lord hath helped us."

AGNES A. ROBERTSON, Sec.



CHATHAM.—For some time the workers in the Mission Circle felt that the women of the Church did not give Missions the interest and attention which are their due. Thus the members of the Circle have been making a special effort to arouse general sympathy in the work. Since the annual meeting in November a personal canvas of all the women members of the church has been made, so that each one has been invited to attend the meetings and give some amount, great or small, to the funds. As a natural sequence the membership and contributions have been increased. Mrs. Ross, the pastor's wife, is a very earnest President, and we trust that her endeavors, seconded by those of her assistants, will develop a greater missionary spirit among the women. Each meeting is made attractive by musical selections and a paper or address on some phase of Mission work. From November 5th, 1901, to March 11th, 1902, the Treasurer has received \$41.07, and last quarter sent away \$26.19, leaving a balance of \$14.88 in the treasury.

GRACE McDONALD, *Cor. Sec.*

THE Women's Mission Circles of Niagara and Hamilton Associations will hold their annual meeting (D.V.) on Tuesday, June 3rd, at 2 p.m., in Victoria Ave. Baptist Church, Hamilton. Circles are urged to send delegates to this meeting.

MARY R. WALKER, *Director.*

#### OBITUARY.

WILMOT (Annapolis Co., N.S.), March 28th. Death has visited our W.M. Aid Society recently, in removing our beloved President, Mrs. Rosa Raymond. We feel that our loss cannot be over-estimated. She has been our President since our organization in 1896. Although in poor health a great deal of the time, she was an indefatigable worker and an acknowledged leader. We shall miss her greatly, as her post was never vacant unless from physical causes. Her cheerful countenance, encouraging word, and inspiring prayers did much to strengthen the mission cause in this place. We trust the memory of her life may be an incentive to each member to greater zeal and activity in the work.

BESSIE S. PLUMB, *Secretary W.M.A.S.*

THAMESVILLE.—It is with deep sorrow that this Circle has to report the death of their beloved and esteemed President, Mrs. W. H. Redman, who

died on the 9th February, at the early age of 28 years. She has not only left a husband to mourn her loss, but also a young baby not two years old. She took a great interest in all branches of church work, and was especially interested in the cause of Missions. Her beautiful life and joy in death will be an example to follow. The writer had the pleasure of meeting her at the Associational meetings last year at Florence and was much impressed with her sweet disposition.

T. RITCHIE,  
*Director Western Association.*

#### NEWS FROM BANDS.

BERLIN.—A Mission Band was organized in November from the meetings held for the children by Rev. Mr. Porter. The name of our Band is "Cheerful Gleaners;" our motto, "Try to win one." We have about thirty names on the roll and always a good attendance at our meetings. At our meetings held on Saturday afternoons, after our missionary program, the rest of the time is spent by the children in making a quilt. An old lady, a friend of the children, is also making quilts to aid the Band, two of which have been sold. We held our entertainment in the church on March 21st, which was well attended, the collection amounted to \$5.72. We intend sending our money to both Home and Foreign Missions. We believe the interest is increasing, which is very encouraging. We intend giving each of the children a number of potatoes for seed, from which to grow "missionary potatoes." These will be sold in the fall and the money will be given to the Band. We pray that God may richly bless our little Band and that He may be pleased to use our "mites" to advance His cause and honor His name, whose we are and whom we serve.

MRS. BAKER, *Pres.*

SPARTA.—A Mission Band has been organized and we are glad to report good interest in the work. We have at present a membership of twenty, which we hope soon to increase. The Rev. J. G. Brown, of Toronto, was present at our last meeting and gave a very interesting address on "India," which will do much to awaken the children's interest in missions.

ALL correspondence concerning Band work is to be addressed to Miss Tapscott, Teeswater, Ontario, until further notice.

## ASSOCIATION NOTICES.

MIDDLESEX AND LAMBTON.—The annual meetings of the Baptist Missionary Auxiliaries of Middlesex and Lambton Association will be held (D.V) on Tuesday, June 3rd, at Petrolia. The opening session will commence at 2 p.m. Will not those interested in the work pray earnestly that those who are preparing addresses and papers may be helped of God, and that the whole meetings may be seasons of refreshing from the presence of God.

E. PARKE, *Director*.

PETERBOROUGH.—The annual meeting of Circles and Bands of Peterborough Association will be held in Cobourg on the afternoon of Tuesday, June 17th, 1902. A good program is being prepared. All churches please send delegates

ANNIE DALTON, *Director*.

NORFOLK.—The annual meeting of Circles and Bands of Norfolk Association will be held in Delhi on June 10th. The morning session will open at 10 a. m. Delegates and visitors going by rail and not able to make connections in time for morning session will be met at the station by the Billeting Committee on the 9th and entertainment will be provided. A good program is being prepared and we hope for a large attendance.

MARY E. DAVIS, *Director*.

ELGIN.—The annual meeting of the Circles and Bands will be held in the church at New Sarum, on Wednesday, June 4th, commencing at 10.40. The Circles and Bands are requested to send delegates, and churches where no Circle exists are cordially invited to send representatives. A good program is being arranged.

M. LAIDLAW, *Director*.

TORONTO.—The meeting of the Women's Mission Circles will be held at King on Tuesday afternoon, June 10th, at 2 o'clock. City delegates may reach the place by a morning train and return that same evening. It is hoped that Miss Kate McLauren will be with us.

JULIA F. PEASE, *Director*.

OWEN SOUND.—The annual meetings of the Owen Sound Association of Mission Circles and Bands will be held at Strathavon, June 11th. The business meeting commencing at 10 a.m., and the

public meeting at 2 p.m. Miss Priest, our missionary on furlough, is expected to speak on "Foreign Missions," and Mrs. W. H. Gline, of Owen Sound, on the "Home Mission Work." The program will include a "Question Drawer," conducted by Mrs. W. L. Newton, of Durham. Will Circles and Bands please appoint delegates, and churches where there are no Circles are urged to send representatives. Program will be published in *Canadian Baptist* early in June.

MRS. JAS. WALKER, *Director*.

WILL the Circlers in the Ottawa Association kindly take notice that all reports, etc., for that Association must be sent to Mrs. Jean McL. Metcalfe, Thurso, Que.

OXFORD.—Brant Circles and Bands will meet at Drumbo, on Wednesday, June 11th. Program in *June Link* and *Visitor*. LENNIE M. GRAY.

### The Women's Baptist Foreign Missionary Society of Ontario (West).

*Receipts from March 16th to April 15th, 1902, inclusive.*

#### GENERAL ACCOUNT.

FROM CIRCLES.—Selkirk, \$1.50; Toronto, College St. (special collection), \$3.31; Hespeler (completing life-membership for Mrs. Elizabeth Wingfield), \$4.79; Tyneside, \$2.40; Paisley, \$3.25; Simcoe Circles (Thank-offering to be applied on life-membership), \$12.00; Toronto, Kenilworth Ave., \$3.80; Fort William, \$2.37; Teeswater, \$5.00; Bruce, North, \$1.10; Gladstone (\$1.85 special), \$4.80; Keady, \$1.83; Strathaven (formerly South Sydenham), \$4.00; Fingal, \$2.00; Onondago, First, \$3.50; Toronto, Sheridan Ave., \$3.53; Wyoming, Y.L., \$2.78; Beachville, \$4.00; Greenbank, \$2.31; Brooke, \$5.94; Brooke and Ennis-killen, \$1.36; Strathroy, \$10.30; Tara, \$2.15; Tilsonburg, \$5.00; Burgoyne, \$3.00; Kenilworth, \$7.00; Barrie (\$5.83, Thank-offering), \$12.56; Blenheim, \$5.00; Goodwood, \$1.70; Sarnia, \$8.52; Toronto, Dovernort Rd., \$7.22; Toronto, Walmer Rd., \$12.12; Tiverton, \$10.00; Warton, \$4.00; Brampton, \$4.30; London, Egerton St. Y.L., \$5.55; Port Elgin, \$2.50; Bobcaygeon, \$2.25; Calvary, \$9.50; Flesherton, \$2.75; Lindsay, \$11.30; Stouffville, \$3.80; Toronto, Ossington Ave., \$3.00; Wallaceburg, \$4.20; Burgessville, \$4.00; Toronto, Jarvis St., \$17.52; Woodstock, First Church (\$2.00 collection at annual meeting), \$16.00; Woodstock, Oxford St. (Thank-offering), \$6.05; Jaffa, \$1.55; Cramahe, \$2.00; Aurora, \$3.50; Markham, Second (\$2.18, Thank-offering), \$7.00; Owen Sound, \$7.00; Wilkesport, \$1.55; Hamilton, Herkimer St., \$3.00;

Hamilton, Victoria Ave., \$4.75; London, Maitland St., \$2.60; St. George, \$3.60; Gilmour Memorial Church, \$9.00; Guelph, First Church (additional Thankoffering, 50c.), \$2.94; St. Thomas, Centre St., \$9.05; Salford, \$2.00; St. Catharines, Queen St., \$7.30; Brantford, Calvary Church, \$12.00; Delhi, \$2.90; Hamilton, Wentworth St., \$4.00; Lake Shore Calvary (\$1.45 on Life-membership fee, and \$25.00 for D. Susi), \$39.90; Mount Forest (\$9.70 for lepers), \$14.23; Uxbridge, \$5.00; Chatham, \$13.96; Dutton, \$1.50; Norwich, \$7.25; Sparta, \$3.24; Toronto, Immanuel Church, \$16.65; Brantford, First Church (for Miss MacLeod), \$50.00; Dundas, \$3.00; Acton, \$2.75; Toronto, Bloor St. (\$1.00 additional Thank-offering), \$51.21; Wheatley, \$4.15; Fenelon Falls, \$13.00; Fonthill, \$4.00; Guelph, Trinity Church (\$5.30, Thankoffering), \$12.55; London, Adelaide St. (special collection, \$4.25), \$17.55; York Mills, \$7.00; Total, 609.54.

FROM BANDS.—Uxbridge (for Suria Pedda Achemma), \$17.00; Scotland, \$1.17; Belleville, \$3.88; Bridgen, \$2.75; Claremont (for Bonu Jennie), \$17.00; London, Egerton St., \$3.30; Owen Sound (for Ganta Shadrach), \$25.00; Sarnia, \$1.50; Binbrook (for Govadi Martha), \$17.00; London, Adelaide St. (Y.P. for Student Fund), \$2.50; Stouffville, \$5.62; Woodstock, First Church, \$10.00; Woodstock, Oxford Street (for Suria Chinna Achemma), \$5.00; Norwich, \$2.65; Norwood, \$1.50; St. George (for Suria Kannamma), \$6.00; Parry Sound, \$1.25; Brantford, Calvary Church (for Degala Karunamma), \$11.00; Wheatley, 75cts.; Oshawa, \$2.00; Total, \$136.87.

FROM SUNDRIES.—Toronto, Immanuel Church, Jr. C.E., \$3.00; Toronto, Moulton College, Y.W.C.A. (\$17.00 for Daria Chittamma), \$18.00; Mrs. Jas. Somerville, Princeton, \$1.00; Mrs. W. J. Robinson, Bobcaygeon (for lepers), \$1.00; Investment, Miss Nellie Davies' gift, \$10.00; Miss Maggie Boon, Bothwell (for lepers), \$5.00; Total, \$38.00.

Total receipts during the month, \$784.41.

DISBURSEMENTS.—By General Treasurer, for regular work, \$458.00. *Extra*, for lepers, Mrs. W. J. Robinson, Bobcaygeon, \$1.00. Special estimate, Miss Folsom's return passage to India, \$350.00. Total, \$809.00.

HOME EXPENSES.—Collection on cheque, 15cts. Total, 15cts.

Total disbursements during the month . . .	\$809.15
Total receipts since October 21, 1901 . . .	\$3,493.45
Total disbursements since October 21, 1901 . . .	\$3,591.33

#### "MEDICAL LADY" FUND.

Disbursement, by General Treasurer for Dr. Gertrude Hulet . . . . .	\$45.83
Total receipts since October 21, 1901 . . . . .	\$147.66
Total disbursements since October 21, 1901 . . . . .	\$266.89

VIOLET ELLIOT,

109 Pembroke St., Toronto.

Treasurer.

### "GOD'S CALL."

O say, can we close our eyes  
To the sins that souls degrade,  
Or turn away from the sighs  
Of the beings God hath made?

O say, can we shut our ears  
To the moans of sorrowing hearts,  
When by any deed that cheers,  
We can even ease their smarts?

O say, can we fold our hands  
In selfish ease at our side,  
While souls like the countless sands  
Are drifting down with the tide?

O sisters, attend the call  
Of our ever living Lord,  
For it comes to each and all  
In His own most blessed word.

E'en a cup of water cold,  
To the least disciple given,  
Or Christ's loving message told,  
Shall have its reward in heaven.

M. J. N.

ARGYLE HEAD, YARMOUTH, N.S.

## Young People's Department

With the Anakapelle Sunday Schools.

DEAR BOYS AND GIRLS.—Perhaps you would like to visit some of our Sunday Schools here, in Anakapelle. If you would, you must be astir bright and early. We are away by six o'clock if we would be in time for the opening hymn. The school meets on the verandah of the idol temple in the Kapu quarter. Uncombed, unwashed, and for the most part unclothed, they are a wild-looking crowd, and at the sight of a strange face, are ready to flee away; but a reassuring word and smile from the teacher calms their fear, and the singing begins, the prayer is offered, and the lesson for the day, from the picture roll, is taught, and the memory verse is repeated over and over scores of times before they have all mastered it. Lesson picture cards are distributed, a new verse of a hymn taught, salaams are said, and we are away—passed the sacred tree, round the trunk of which a high earthen platform has been built and white-washed, and where, yearly, a great festival is held and the tree worshipped; passed the railway station; passed the home of the blind man and his blind wife. They are both sitting on the doorstep in the early morning sunshine, and at the sound of our greeting

their faces light up and their sightless eyes are turned toward us, and the old man says, "The Lord has not called us yet, Amma."

This time our school is under a tree, and is attended by *girls only*. Mothers stand in the background, and we note the prompting word from one and another, giving as it does evidence that they too are learning the lesson with the children. We linger to exchange a word of greeting with the women, then hasten up the long bazaar street where all is noise and bustle, with no sign of Sunday rest. We pass the hospital and the municipal offices, and the police station, and reach the chapel in time for the school which meets at nine o'clock, and with its rows of benches, its superintendent, its teachers and its classes, is not unlike your own home Sunday Schools.

At ten o'clock the preaching service begins. The chapel faces close onto the main road, and comers and goers are attracted by the singing. They crowd round the doors, and getting interested come in and sit down. Some stay through the service, others, after listening a few minutes, hurry away.

After service comes breakfast and a little rest, but at two o'clock we are off to the large Mallapilly school, which is older than some of the other schools, and we are pleased to find some of the older girls with shining faces and smoothly combed hair, and only the very little tots are naked. As we review the quarter's lessons, we are delighted with the intelligent answers given. But we must waste not a moment. At half-past three o'clock we are due at the chapel. The school that awaits us is attended by *boys only*, and all educated boys; so we distribute hymn books, and the singing is very different to that in the schools where not a boy or girl knows one letter from another, and every verse has to be repeated until the children know it off. Here we open our bible to the lesson and ask one of the boys to read. The picture-roll is before us, and the picture-cards are distributed, and English Sunday School papers are given, for the boys all read English. This school has its ups and downs. When the attendance comes up above fifty some of the teachers in the day schools down town or some of the parents and friends get alarmed and the boys are forbidden to come, and for a week or so our school is very small, but it soon grows and the attendance gets to be sixty or eighty or a hundred, and one Sunday numbered one hundred and thirty-six.

At half-past five o'clock we are away again to the Sweeper petta near by, where the children gather round us in the open street; some one brings us a stool and we sit down, the children round us in a double half circle. These Sweeper folk have a language of their own, and it is difficult to get the children to learn the lesson in Telugu, but once learned they never seem to forget. There are children in that little school who can go back over the lessons of six quarters as we turn over the picture-rolls.

In all, we have fifteen Sunday Schools, and I would like to introduce you to every one of them, and also to those that meet on other days of the week. But my letter is already long, and I must say my salaams and close.

Yours sincerely,

FANNY S. McLEOD.

Anakapalle, India.

### THE LITTLE MISSIONARY.

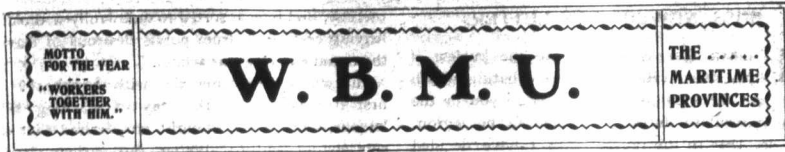
"Children are God's apostles, day by day  
sent forth to preach of love and hope and peace"  
—J. R. Lowell.

If I were only big enough,  
And mamma could go too,  
I'd like to visit India,  
And tell the poor Hindu  
That it is very, very wrong  
To treat girl-babies so,  
To throw them to the crocodiles;  
And then they'd stop, I know!

And next I'd go to China-land,  
And I would make folks take  
Those bindings off the children's feet,  
To stop the pain and ache.  
If they would not, I'd run so quick—  
Oh, wouldn't it be fun!  
To catch them all, and bring them home,  
Yes, every single one!

Then I would go to that dark land,  
The place they make folks slaves;  
I'd break the chains right off their feet,  
And tell them Jesus saves;  
And that He loves them all, and died  
For them as well as me—  
But they must give their hearts to Him  
If Jesus they would see.

It almost makes me cry sometimes,  
To think these things are so,  
And see big people stay at home!  
Why don't they want to go?  
But when I ask mamma, she says,  
"Oh, you're the oddest fairy!"  
But don't you think I'm big enough  
To be a missionary?—Selected.



*Prayer Topic for May: For Tekkahi, that the Spirit's power may come in great measure upon our missionaries and their helpers, and many souls be saved. For the North-West, Indian Work, and British Columbia.*

### How Shall we Increase the Interest of Our Sisters in Missions?

**A**SAD truth it is that many, yea, the majority of the ladies within our churches have no interest in missions. Some even confess that the idea of attending a missionary meeting is abhorrent to them, others say that the thought of joining a missionary circle never enters their minds, while still others say they suppose they ought to go, but that is the end of it. Now, is not this indeed a sad condition of affairs among professing Christians? To love the Lord Jesus Christ, and yet not care whether others love Him or not? To live in a land where woman takes an honored position, and not care whether our sisters, enslaved, degraded, hopeless, in the dark places of the earth, should know of Him who came to bind up the broken-hearted, and lift up the prisoners from the dungeon?

If this is so, and facts go to prove it, how can we who care, help to bring about a change? Let me suggest three ways of helping:

1. Become so thoroughly acquainted with missionary work, its needs, its workers, its possibilities, that we can at any time give these non-interested sisters facts which will make them think, which, with God's blessing, must arouse their interest.
2. Try by every possible means in our power to induce them to read missionary literature. The Christian woman who can sit down and carefully peruse the pages of the February *Link* and not care about missions, is the kind of Christian who needs to be converted on more subjects than missions. How much more then the chance of arousing and holding interest if each month's issue is carefully read. But I hear some Circle sister say, "But those church members will not even take the *Link*." Then, dear sisters, we must send it to

them, and through personal work, and "by way of the Throne," I believe we can induce them to read it. Our Father wants to give us of good gifts even more than we desire. Will He not grant us this if we are truly in earnest?

3. We must be willing to sacrifice more for the cause of missions. Outsiders should be able to say of us, "Behold how these Christians believe in missions. They count not their own personal ease, their time, or their money dear unto them, if they can but further the cause of Christ at home and abroad." My sisters, can any such words be applied to us now. We talk and dream of the time when we shall do great things for God. Meantime, "we must have that handsome piece of furniture for our home; or we cannot resist the temptation to add this pretty (?) trifle to our wardrobe; or again, we have not had a pleasure trip for a long time, and this is such an excellent opportunity." So the money goes. Are we, after all, much more consistent than the church member who has no care for missions. We profess to care, but we live as tho' we scarcely cared at all when it comes to real sacrifice. We enjoy attending the meetings and talking missions, giving an easily-spared dollar occasionally, but that is not sacrifice! Whether our missionary zeal is only a beautiful sentiment, or one of the great realities of our lives, let our future actions proclaim.

ANNA FILLMORE BULMER.

Truro, February 19th, 1902.

MISS MARTHA CLARK, who has labored for over seven years in India, left for home, via New Zealand, at her own expense, on the last of February. She expects to reach home, P. E. Island, early in June, and will doubtless have a hearty welcome.

## MISS NEWCOMBE'S LETTER.

**M**Y DEAR SISTERS:—These are the busiest of busy days. Have just been debating which is "the next thing"—a letter to you or the more immediate duties that seem to be legion. You see that in the present case I have decided that the duty farthest away lies nearest at hand. Does time really pass so quickly at home as it does here? When the program for *Tidings* came, my turn was months ahead and I laid it aside. The other evening I referred to it again, 'just to help me keep the date in mind so I might have my letter off in good season,' as I said to myself. Imagine my surprise to find the time past! The chances are against this letter reaching you, but I shall send it.

The school must be the subject of the letter, for during the past days it has monopolized my time and thought. I wonder if you understand about the school.

When Miss Gray returned to America, and her Girls' Boarding School was broken up, another was established for the benefit of the children of the Christian community, and thrown open to any in the town wishing to attend. It is well patronized. In May, '98, the number enrolled must have been at least seventy-five. At that time the first fruit of the Bible taught, was gathered—a shepherd boy from the school was baptized. Like leaves before an autumn wind our pupils were scattered. Parents suddenly realized that something other than secular knowledge was imparted in the mission school, and they feared the truth, for here was positive truth that it was calculated to rob them of their sons and turn the town upside-down. Gradually however, the pupils worked their way back and new ones entered, so that at the end of a year the attendance was larger than before. Opposition then arose from another quarter, and to the present time there has been almost incessant warfare. Notwithstanding many seeming repulses, the school has advanced until we feel we are correct when we say, that it so commends itself to the people of the town, that many are either indifferent to the Bible teaching that the pupils receive, or are willing for the sake of the secular to risk its effects upon their children. Whatever may be the cause, the fact remains that we frequently receive applications for admission from pupils attending the town schools, whose teachers are much discomfited

thereby, and have resorted to unlawfully withholding leaving certificates from pupils desirous of leaving them and entering our school.

But what of my connection with the school? At first it was only in the way of teaching Bible lessons, and I never thought nor desired that this step should lead to another, but various circumstances combined to make duty plain. As a central boarding school for the boys of our mission, it was advisable that the standard be raised from upper primary to lower secondary. The same was desirable that we might longer influence the town boys in attendance. A change in inspectors, giving us a Christian man to act for one year, in place of a bigoted Brahmin opposed to mission schools, indicated that the time was favorable for making application for recognition. But our teachers were not professionally qualified. Two must be sent for normal training, one of the two being Veeracharyulu, the head master. After much hesitation, prayer and thought, I offered if practicable, to throw myself into the breach, provided the work did not take all my time. My certificates were sent to the Director of Public Works and officially recognized. Easvar Rao, the second teacher, was sent for normal training. The requirements for recognition were met and application for the same made. We have had ample opportunity to grow in the grace of patience since the application was started on its way nine months ago, but we have been advised that it has passed through the hands of all the subordinates and reached the Director for decision. We feel confident it will meet his approval. Easvar Rao has just received notice that his last year's work was crowned with success, so he is now qualified for his position. Veeracharyulu is at normal school in Rajamundro. He will do faithful work in the school and be an epistle of Christ as well. On his return at the close of the year, our school will have its full quota of qualified teachers, and so far as secular work is concerned no help from the missionary will be necessary. Until then I am in control.

Yesterday we had a most interesting afternoon in the school. Because of my absence the Bible examinations did not take place before school closed last year, and were conducted the beginning of the present term. We had the results read and prizes distributed to those entitled to them. Mr. Gullison kindly took charge. Before the prize-giving he reviewed some of the work covered, with

very satisfactory results. As I listened to the answers given by the boys, and heard them express themselves so clearly regarding the atonement and the way of salvation, my soul was stirred by the thought—which am I to these boys, “a savor of life unto life” or of “death unto death?” At the judgment am I to see them condemned by what I am teaching them, or am I to have the great joy of knowing I had a part in giving them the truth that made them wise unto salvation? “A savor of life unto life” or of “death unto death.” Think of it, sisters. As I have already said, I shall devote part of my time this year to the school. An hour daily will be given to teaching the Bible. It will probably be the last year we shall have our advanced boys. They know the truth so well. The Holy Spirit, I believe, has been working in the hearts of some. I cannot bear to think of them leaving school without having given themselves to Christ. They already know enough to condemn or save them. Which will it be? Oh, sisters, how many of you will daily remember the work in the school this year, and pray, yes, plead, that not one of these boys may be lost?

I read this the other day:—“Spiritual triumphs are not looked for, and unbelief has closed the door against any signal display of God’s converting grace.” Is it true? Shall we allow it to be true this year?

“According to your faith be it unto you.”

Yours in common, happy service

IDA M. NEWCOMBE.

Bimlipatam, Feb. 4th, 1902.

### MISSION STUDIES FROM VIA CHRISTI.

WHAT a rare privilege those have enjoyed who have taken the course of study outlined in *Via Christi*. The very name is an inspiration to a lover of the Lord Jesus. “The way of Christ.” We have followed the path trodden by these brave, consecrated followers of the blessed Master. Through tangled forests, over stormy seas, thro’ densely populated countries, amid hostile tribes they have faithfully forged their way, often through floods and flame, frequently unto death. Some heroically struggling through a long life, like the famous Columba, passing into glory while praying for the people for whom he labored, others cut down after a few short years, like Brainard, probably yielding more fruit by his death, than many years of patient service could have done.

These studies include geography, history, biography, literature, and poetry. They demand careful planning and hard work, but the results are a clearer idea of the essential growth of Christianity, the continuity of Christian endeavor, the overruling Providence of God, and the unity of the faith under strange and frequently marvelous conditions. To assist in the study of these lessons, a few practical suggestions are offered, with the hope that they may be of service to many in town and country who may yet embrace the opportunity of taking this year’s course of study, as a foundation and preparation for future work.

1. Do not try to use *Via Christi* alone. This will insure certain failure. Secure one or two books as helps, viz. “Earliest Missions in all Lands,” and “Two Thousand Years Before Carey.” Have access to an encyclopedia, from which can be gleaned the information needed on the different characters mentioned in the lessons.

2. Always use a map, home manufacture much preferred. Be thoroughly acquainted with the locality of the places studied, and find out all possible concerning them during these centuries.

3. Use all the pictures you can obtain, as these attract the attention and give a clearer idea of the places and persons.

4. Study the lesson with some *great person* as a central figure. There is no better way to fix a period or movement in the mind, than to connect them with the life and character of some great man or woman. These mission studies are peculiarly adapted to such treatment, for in each period there was some prophet of the faith who was its heart and soul. The names of Columba, and John Knox in Scotland; Patrick in Ireland; Ulfilar and Boniface in Germany; Cyril and Methodius in Bulgaria; Bernard, Francis Egede, and Zinzendorf, are names that ought to be as familiar as our loved missionaries of this century. Each one of these should be assigned to a member of the class to prepare a paper upon their life and work; and then tell in a few minutes the information thus gained.

5. Music should have a prominent place in the meetings. A committee of musical women who will delight to study the hymns of each century, and gather around them those who can sing. It will be a revelation to know that some of our most familiar hymns were written in the early ages, and others attributed to that period are of great merit and beauty.

Certain it is that any person who will trace the march of Christianity through the pomp and glory of the Roman Empire, watch the irresistible tide of the barbarian invasion as it overwhelmed the Eternal City, trace the marvelous work accomplished in the early ages by the Roman Catholic Church through its devoted monks and God-fearing and Christ-loving men, see the progress sin made and the light going out in darkness, the work of evangelization passing into the hands of Protestants, behold the struggle between civilization and barbarism in the dark ages, follow the heroes of the faith as they thread the tangled forests and encounter fierce peoples with the message of the Cross, exult with the passion of the Moravian missionaries, and voyage with the great companies by which Christianity colonized the world, we will come back to our times and work with a deeper faith and a wider vision, a more profound enthusiasm for the triumphs of the faith once delivered to the saints. Let us fervently and gratefully thank God that He has counted us worthy to bear some little part in this great evangelizing work, reverently tread in the path of those sainted men and women who have preceded us, faithfully work, earnestly pray, and patiently wait for the fulfillment of the promise—

"The glory of the Lord shall cover the earth as the waters cover the sea."

S. J. MANNING.  
St. John, N.B.

#### THE "HANDFUL OF CORN."

WHERE did you get your seed wheat this spring? I asked my friend Mrs. Brien. I had just noticed their small field of wheat ripening in the August sun. It was the year that Mr. Leiter and the late Philip D. Armour had their great contention over wheat, which proved a source of much profit to the Northwest planters, but it was somewhat to the discomfiture of our own farmers for the time. A great many who had not raised wheat for years sowed some that spring, and all the seed wheat was bought up. That was why I asked Mrs. Brien where they got their seed. They do but little farming, and none of their neighbors raised wheat.

"I'll tell you" she said. "Ten, eleven year ago, dere was a gal from New Brunswick was visite at Frank Regan up here. Her folk use to live here, an' one day she come to see us. We was talk

'bout farmen', an' she tol' us w'at crop dey raise dat year, an' w'at fine crop w'eat."

"Annie, my gal, she say, 'I would like to see, some w'eat growin'.'"

"'Mis' Brien, de gal say, 'Didn't Annie never see no w'eat growin'?'"

"'No; we never raise no w'eat. W'ere'd Annie see w'eat growin'?'"

"'Den she say she was bring little w'eat in 'er trunk w'en she come, to show her frien' w'at fine grain dey raise to her place. She would bring some an' show us nex' tam she come.'"

"Well, w'en she come nex', she was bring two grain, all she could fin' leif o' w'at she bring, Annie, she put de two grain away in piece papper, an' de nex' spring, she plant dem. De bots o' dem come up. Dere was 'ree ear an' she got spoonful o' w'eat. She keep dat to de nex' year, an' she raise cupful from dat. De nex' year we raise bowlful, an' de nex' one pailful. De year after dat we raise five bushel; den we didn't raise no more for five year."

"But you didn't keep the seed of that wheat for five years?"

"'Yes! I hang pailful an' a half in a bag up stair, and dis year dat's what we sow.'"

The Briens lived on an exposed point of land putting into Cumberland Basin. The strong September gales tore off much of the small ends of the headed wheat, but I think they harvested eight bushels that year, and the years following of course as much as they wanted to raise, barring what the gales always claimed. Even that increased the strength of the seed wheat. The strongest kernels survived. The crop was a good help to these comparatively poor people.

I never think of that small patch of wheat, but I think of the "handful of corn in the earth upon the top of the mountains." Annie had not despised the day of small things.

H. J. R. C.

IN CONNECTION with the Baptist Churches of Carleton, Victoria and Madawaska counties, N.B., the women of the W.M.A.S. Societies held a session in Florenceville Baptist Church on March 1st, which was of more than usual interest. Mrs. D. Newman Estey welcomed the visitors and Mrs. W. S. Saunders responded. Papers of deep interest were read by Mrs. Freeman, Mrs. Fash, Mrs. Saunders, and Mrs. Ferguson MacLean. Mrs. Hartley, of East Florenceville, gave an address which was very much appreciated.