



JUNE, 1903.

CONTENTS.

Directory	156	A Missionary at Home	159-160
Editorial Notes	157	Our Work Abroad	161-162
A Bird's Ministry	158	Our Work at Home	162-165
Interest in Missions	158	Youth's Department	166-168
Success of Missions	158	W. B. M. U.	168-170

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No. 10

UNFAILING PROMISES.

Spring has come upon us with all its beauty. "The great miracle of nature that still goes on in silence round us," reveals anew the working of those unseen forces which were latent during the rigor of winter. In the warm rays of the sun they put forth rich life and beauty, illustrating what Bryant says, "The work of God's creation finished, but renewed forever," reminding us of the Divine promise, "While the earth remaineth, seed-time and harvest . . . shall not cease." So in the spiritual world, God's promise is sure, "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Our missionaries have been sowing the good seed of the kingdom for years, sometimes with little apparent results, but the heaven has been silently working, and now God seems about to pour out His Spirit graciously upon our mission fields, numbers turning from their idols to serve the Living God. While the missionary staff is much reduced at present, and the Lord is shewing His power "to work by many or by few," still an urgent call comes to us for more workers and more money to gather in the ripening harvest. There are those ready and qualified to go, and only lack of funds prevents our sending them.

The Quarterly Meeting of the Board was held Friday, May 15th, at 2 p.m. Fifteen were present. Mrs. Booker presided, opening the meeting by reading 1 Cor. 13, followed by earnest prayer for guidance in our work. It was a great pleasure to have Miss Hatch and Miss McLaurin with us. A Program Committee was appointed to prepare for the Convention in November. The Board accepted with hearty thanks the offer of the St. George Circle to again contribute (\$25.00 extra) for Dr. Hulet's salary, to be paid between June 1st, 1903, and June 1st, 1904. The Treasurer stated that \$60 less than last year had been contributed by the

Circles, largely owing to the fact that twenty Circles had failed in the usual annual thank-offerings.

After very earnest discussion it was decided to appeal to the Circles through THE LINK for united efforts to raise the special estimate for Village Schools and Samulcotta Seminary, and more, if possible, to help the General Board in its present stringency.

An application was received from a young lady to go to India in the autumn of 1904, but no action could be taken owing to the financial position.

Interesting letters were read from Miss Baskerville and Miss Morrow, also one from Mrs. McLeod who is at present in B. C. After several prayers a very interesting meeting closed.

A. MOYLE,
Rec. Sec.

At the Women's Foreign Mission Board held May 15th, an application for service in India was received from a young lady, who seemed in every way suitable for the work. This led to a discussion as to the advisability of sending more lady missionaries at present, with financial need pressing upon the General Board and urgent demands for male missionaries in India, there being now only four on eight fields, two having come home on account of failing health sooner than they had intended. The Women's Board urge all the Christian women of our churches to make special prayer and effort to help the work at this most critical time of our missions in India. The Women's Work is for the Women and Children of Heathendom, and Village Schools and the Samalkota Seminary might well be counted in it. Indeed, we used to support much of this work, but let it drop in order to send more lady missionaries; we promised to take up some of it again this year if funds came in for the purpose. So far, we have not been able to do anything towards it. Will not those who love the Lord pray without ceasing and give of their means that the work in India, at this time, may not suffer.

A BIRD'S MINISTRY.

"It is good that a man should both hope and quietly wait for the salvation of the Lord."

"They that sow in tears shall reap in joy."

From his home in an Eastern bungalow
In sign of the everlasting snow
Of the grand Himalayas, row on row,
Thus wrote my friend: "I had traveled far,
From the African towers of Candahar,
Through the sand-white plains of Sindh-Sagar;
And once when the daily march was o'er,
As tired I sat in my tented door,
Hope failed me as it never failed before.
In swarming city, at wayside fane,
By the Indus bank, on the scorching plain,
I had taught; and my teaching had all seemed vain.
"No glimmer of light," I sighed, "appears:
The Moslem's fate and the Buddhist's fears
Have loomed their worship this thousand years.
For Christ and His truth I stand alone
In the midst of millions: a sand-grain blown
Against yon temple made of stone
As soon may level it!" Faith forsook
My soul, as I turned on the pile to look:
Then, rising, my saddened way I took
To its lofty roof in the cooler air.
I gazed and marvelled—how crumbled were
The walls I had deemed so firm and fair!
For, wedged in a rift of massive stone,
Most plainly reft by its roots alone,
A beautiful peepul-tree had grown,
Whose gradual stress would still expand
The crevice, and topple upon the sand
The temple; while o'er its wreck should stand
The tree in its living verdure. Who
Could compass the thought? The bird that flew
Hitherward, dropping a seed that grew
Did more to shiver this ancient wall
Than earthquake, war, simoon, or all
The centuries in their lapse and fall.
Then I knelt by the riven granite there,
And my soul shook off its weight of care,
As my voice rose clear in the tropic air:
"The living seeds I have dropped remain
In the cleft; Lord, quicken with dew and rain
Then temple and mosque shall be rent in twain."
—Helping.

INTEREST IN MISSIONS.

Interest in missions depends largely on one's knowledge of the need of missions, of their ability to meet that need, and of their certainty to do it. And this depends largely on one's faith in the Divine authenticity, the authority and truthfulness of the Scriptures.

Thus, when the desponding secretary of the American Baptist Missionary Union wrote to Judson, asking him what the missionary prospects were in India, he answered, "As bright as the promises of God." It took long years of toil and waiting, of hope deferred and much discouragement, followed with mighty displays of Divine power and grace in India to convince others of what Judson saw afar off by faith in the promises. To Judson it was enough that Christ commanded, "Go ye into all the world, and preach the Gospel to every creature," "Go, and make disciples of all the nations." For had not God said, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Henry Martyn once said, "If I ever see a Hindu a real believer in Jesus, I shall see something approaching the resurrection of a dead body." To-day 600,000 native Protestant Christians in India are witnesses of the power of the Gospel. What India will be depends largely on the believing obedience of God's people."

That was a beautiful saying of Mr. Scott, our missionary candidate, ordained at Bloor Street Church, May 7th, at his examination for the ministry: "I feel that God's call to me is to carry the Gospel, as far as Providence permits, to those who need it most."

The same thing was well illustrated by Mr. Chalmers, the missionary martyr of New Guinea. In referring to his "cannibal friends" in the Namau District, he says, "They killed eleven Maipians lately, and left nothing but their bones; we must get among them as soon as possible."

SUCCESS OF MISSIONS.

At the beginning of this century, four-fifths of the people were without the Bible in their language. To-day it is printed partially or entirely, in over 425 languages and dialects. More copies of the Scripture were printed in the year 1900 than were in existence in all the world in 1800. To-day, if nine-tenths of the people of the world could read, they would have access to God's word in their own tongue. No one can estimate what this means; what it has meant of hardship, toil, danger, energy, faith, love and perseverance on the part of hundreds of faithful language students, and what it has

meant and will yet mean of hope, joy, peace, yea life eternal, to thousands and millions in the mighty harvest of his Kingdom.—*B. M. Magazine.*

AFRICA.

The intense desire of the people of Uganda to secure Bibles has often been referred to. A recent letter reports the arrival from England of a consignment of Bibles and of the way in which they were received:

"The new Bibles have come and are selling like wildfire, and in spite of the almost prohibitive price, the first edition is almost entirely exhausted. The Muganda has a keen appreciation of good print and binding, and to see him handle his books or bandaging them with strips of calico when he has finished using them would delight a book lover. In order that the Bibles might get as quickly as possible into the hands of the teachers, who so sorely need them, the bishop determined to reduce the price of the cheapest to two months' wages for a slightly better quality. This would seem dear enough to Christians in England, but the very day the news was given out, a great crowd of teachers fairly danced down to Mr. Millar's house to have their names written down for a 'Holy Book,' shouting and singing with such beaming faces. They came as we were walking along from the prayer meeting, and crowded round the bishop, kneeling at his feet, crying, 'Joy! joy! God be praised!' Some of them quite broke down. It brought a lump to one's throat."—*Mission Herald.*

A most interesting fact is reported from South Africa, showing that among the Boer prisoners who were captured and sent to St. Helena, Ceylon, India, and the Bermudas, a work of grace has been going on, so that no less than 175 young men during their exile have formed a purpose to become missionaries to the heathen. This movement was fostered by some ministers of the Dutch Reformed Church, who found in the prison camps an unusual opportunity for spiritual work. It seems that some ministers became voluntarily exiles that they might seize this opportunity for Christian service. In the spiritual awakening which was the result, many of these young Boer prisoners were not only converted, but resolved to give their lives to Christ for service in the missionary enterprise. The 175 young men who have returned to South Africa pledged for this work are most of them under twenty-five years of

age. They have been placed in training where they can continue their education, and the various Dutch churches of South Africa have undertaken to provide for their support. One congregation adopted twenty-one of these students, involving an annual contribution of \$2,500. All betokens a new spirit in South Africa, and gives great promise for a speedy advance in the evangelization of that portion of the continent.—*The Missionary Monthly.*

A MISSIONARY AT HOME.

FROM the window where I sit writing I can see a peach tree in beautiful, rosy bloom, an apple tree which says "I'll be out in bloom to-morrow," a dandelion-spangled lawn, and over on another street some poplars in their fresh new green. Can you imagine how it all looks to one who has been away for eight springs in a land where such sights are unknown, where the seasons only three in number, follow one another without any such marked changes as we have here, where there is, indeed, a "spring," i.e., a "rainy season," when things begin to grow again after a rest during the "hot season," but a spring without robins and dandelions and blooming apple trees?

As year follows year in India, the exiled one's longing for home sights grows more and more intense, and when that longing is being satisfied by a spring at home, can you wonder that to one delighted soul at least it does not last half long enough, and that we wish there was some way of securing and keeping it for enjoyment in future.

But no—the spring must march on to summer and we to our field of battle, and all we shall have left is the memory of it. Thank God for that, for

That inward eye
Which is the bliss of solitude.

On many a "tour" in India, when on horseback under the burning sun, or lying awake in my tent some night, my heart will be sure to wander back here again, and I will be sure to see these trees and lawns and flowers again and thank God that somewhere in the world there is such a spring—and I saw it.

People ask—"Are you going back?" Friends say—"Won't it be hard to go back?"

What if it is hard to go back? Is that any reason for staying? Are we not, then, to endure hardness? Far away from these shaded streets

and green gardens are the villages of India with their hot, narrow, reeking streets. There are the huddled houses of the people, and there are the people themselves—so unattractive, so unlike our own. Oh, we have not forgotten what it is like. This time when we go we will know what we are going to—but that does not keep us back, it is rather a call to go. It may be hard to leave this for that, but God's call is in our hearts and we must go. And we cannot forget that Christ's lost ones are to be found somewhere in those choking-hot, evil-smelling lanes and by-ways. The Great Shepherd is there, too, seeking them, and in His patient love, and shall we not go with Him? Is the servant greater than his lord, that we should seek ease and softness while He is in the midst of the battle? No, we have been there once with Him. It was the consciousness of His presence made labor sweet and His companionship made "the wilderness a pool of water, and the dry land springs of water." And we must go again.

I ask no other sunshine than
The sunshine of His face.

And frequently there comes from the mission field news which calls us and makes us long to be back again in the work, such as this: "I must tell you about Shassamma in Valluru (Miss Selman writes), Miss Morrow and C. went to see her, while Mary and I went to another house. She recited to them the story of Christ, from His birth to His ascension. She had had the greater part of Luke read to her by the children."

Let me explain in order that you may get the full value of the incident. The fall before I left India Miss Morrow and I made a tour together and visited a town on the Vuyyura field which I had not been able to visit before. There we found the woman Shassamma, a caste woman, most intelligent and eager for the truth, but very deaf. She knew from the way the others listened that we were telling something good to hear, and I think she caught snatches of the hymns, enough to make her hungry for more, for after following us about from place to place she finally besought us to let Mary, the old Bible woman, sit close to her and tell her the message. Of course, we were only too glad, and so this woman overcame the caste prejudices sufficiently to let Mary sit very close to her, without actually touching her however, and so she listened. Afterwards she said, "I have heard, and it is the truth—I must know more of it. When shall I hear

again? When will you come again?" She could not read, but we told her we had some copies of parts of our Holy Scriptures which contained the record of His life and teaching and if she cared to buy it she could have it, and she might have it read to her. She enquired the price (it was half a cent for the Gospel of Luke) and that evening sent a small boy for it. Miss Selman visited her a year later and the extract quoted from her letter tells the result. The unread woman had the Word read to her and it had found an entrance into her heart. Can you wonder if I want to see that woman again and teach her more fully?

Again, "In the gudem (outcaste quarters) there are some eight new Christians. After a service with them we were asked into a house to remove the Potarzu (a household god). A crowd came too and saw it dug up." One more idol cast out to the moles and to the bats—one more house where Christ was installed as "household god."

Again, "Another old lady in Valluru told us a great deal of what you told her last year."

Again, Miss Selman writes that the caste women on the field (Vuyyuru) "seem to be getting a grip of the Gospel."

The Lord is honoring and blessing the work of our missionaries. From some of our fields come tidings of special blessing in the revival of spiritual life and power among Christians and native workers, of increased interest among the caste people—crowds of men coming night after night to listen to the preaching of the Word, illustrated by magic lantern views, in their streets, and buying scores of Scripture portions after these services—and numerous conversions among the outcastes. Pray for the caste people. It is hard for a rich man, and a proud one, to enter into the kingdom. Just now, when our staff is so depleted and our treasury so low, it would seem that the Lord is encouraging the missionaries at a most discouraging time by proofs of His miraculous power out there. He is giving them a harvest, and there are signs of a more abundant harvest—but everyone knows that the greater the harvest the more workers are needed. We need more workers to care for this harvest of souls.

Many of us are praying for and expecting a widespread revival in India which will include all India in its sweep. There are signs of its coming—it may be very near—it may be hastened by the prayers of God's people. We call you to prayer for this revival. It would seem as if we were in India on the eve of God's glorious awakening day—the day of His manifold power. "Thy people shall be willing in the day of Thy power."

Oh, that they might be!

K. L. McL.

Toronto, May 13, 1903.

Our Work Abroad.

A DAY AT THE SAMULCOTTA SEMINARY.

PERHAPS it may not be out of place to state that we really have four schools embraced in what we call the Seminary. The Theological school, from which the institution took its name at first, is the smallest of the four. At present there are only five young men and one young woman studying in its classes. Then we have the Training class for Primary teachers. This is only in its third year. We might call it the Normal school. Ten young men are being trained in its classes. Then there is the Boarding department, in which are found the boys who are in the Lower Secondary and Primary schools. There are over seventy boys in the Lower Secondary school and about twenty-five in the Primary, in all nearly 100 boarders.

As most of the boys pay nothing for their tuition and very little for their board, they are required to do some work out of school hours. At the beginning of each term they are divided into three companies, named the cooking company, the pounding or husking company, and the work-hour company. We first choose three older boys as commanders or captains, and then they choose a boy turn and turn about until all have been chosen. I should not say all, because we leave the very small boys out, and let them sweep the yard in front of the boys' dormitories. Then too a few boys are set apart to act as janitors and keep the class-rooms swept, and the chapel lamps trimmed. Some member of the cooking company have to begin work early. A kind of gruel is made with rice for the first meal, which must be ready by 6.30 at the latest. So the boys who prepare this have to be up about 4 o'clock. Then at 7 Mrs. Craig goes to the store-room and gives out the paddy, (which resembles oats), also rice and vegetables, and curry-powder, and salt, and oil, and sometimes dried fish. School is dismissed at 11. Then the boys of the pounding company get the paddy that was given out at 7 and pound it in large wooden mortars with long wooden pestles that are bound with iron at the end. Other boys have to grind in a small hand mill the ragi that forms their noon-meal on five days of the week. The ragi flour is made into a kind of porridge, which I believe the boys do not like, but it is good

for their health. Some members of the cooking company have to bring water and others look after the cooking of the noon meal, which is served about 12.30. The afternoon session of the school is from 2 to 4.10. At 4.30 the boys of the work hour company and the Theological students go to work, either cleaning up the compounds, or repairing mud walls, or digging in the boys' garden. Lately we have begun to have the boys' clothes washed in their compound, and some of them have an hour at this work five days in the week. I do not wish to say much about the hours spent in school, but must mention them in order to complete the day. From 7.30 to 8 is set apart for prayers and roll call, from 8 to 11 classes are in session with an intermission of ten minutes in the middle. I have already stated that the afternoon session is from 2 to 4.10. Then there are two study periods in the evening; that for the lower classes is from 6.30 to 7.45, and that for the higher classes from 8 to 9.30. On Thursday evening we have a prayer-meeting from 6.30 to 7.30, so the study hours are shortened; and on Friday evening there is no study, but from 8 to 9.30 on Saturday morning is set apart for study. Sometimes a missionary meeting, or a temperance meeting is held on Friday evening, but usually the boys enjoy it as a free time, and a moonlight Friday night or Saturday night is about as noisy in our boys' compound as it could be at a similar school in Canada. The noise usually subsides at 10 o'clock.

I should add that during April and till the school closes about May 15th, the heat is so great that most schools meet from 7 till 11 only. Our classes are held from 7 till 10 and from 3 to 5, so as to avoid the greatest heat, which of course comes in the middle of the day.

JOHN CRAIG.

Samalkot, India.

MR. CRAIG ON TOUR.

Lately I have had a taste of my old work as a touring missionary.

We went to visit the members of the Kandrakota church and the villages in which they live. The preacher lives in Kandrakota, a village on the Peddapuram field. This, being the leading village, gives its name to the church. The villages we

visited all lie near the river in whose sandy bed we walked on the way to our camping-place. We visited seven villages besides Kandrakota. Four of these are in pairs, two villages being just across the river from one another, about two miles to the west of our camp, and two more being situated similarly about a mile and a half to the east of the camp.

THE WORKERS.

Of course the preacher was with us. Beside him we had three theological students, all we have in our senior class this year. On the whole I thought these men spoke pretty well to the Hindu audiences we addressed. I was devouring Booker T. Washington's autobiography while in camp, so I gave my four helpers a taste of it. I think we might with advantage introduce the industrial department in our Samalkot school.

HOW WE WORKED.

The first morning we went to a village about a mile to the west. First, we addressed a few people in the Mala hamlet; then we went into the Shudra village. Several men were sitting on the veranda of Rama's temple. I sat down in the shade of a tree near by, and we sang a hymn about Jesus as the only Saviour. Those men, and many others, gathered round us, and we preached to them. We showed the picture of Jesus at Jacob's Well, and told them the story, emphasizing the fact that Jesus can satisfy the soul. A pilgrim, who visits Benares, wants to go to Ramesvaram next. This shows

that his visit to Benares has not satisfied his soul, but Jesus satisfies us just where we are. These men listened well, and bought a Luke and Acts and some tracts. In the evening we went to a village on the border of the grove in which the tent was pitched. Such a crowd of men and women and children gazed at the pictures and listened to the preaching and singing for a long time. On both occasions my helpers took a picture as a text and preached.

On another day we sold several portions and tracts at a school. As I was on my way to the tent that day several men left their work and hurried to the path in which I was walking, and asked what was the use of worshipping the village goddesses. We had an interesting talk, and one of the men seemed quite in earnest. Then, on the day when I came home, I was passing through the village where the jinricksha was to meet me, when I saw such a lot of men standing or sitting about that I said: "Here is an audience ready for us." I stopped to give away some handbills, but was invited to sit down on the veranda and talk; so I preached half an hour to an attentive audience of men. Nearly all these people who showed special interest were Shudras. As I rode home I thought over my experiences from day to day, and felt convinced that these were a few indications that God is beginning to answer the prayers of those who are looking to Him for a revival in India.—*Canadian Baptist*.

Our Work at Home.

ASSOCIATION NOTICES.

NORFOLK—The annual meeting of Circles and Bands will be at Goshen Church, June 9th. Program—10 a. m., Devotional Service, leader, Mrs. Swain, Langton; Roll call of Circles and Bands. Paper, "Our North-West Indian Work," Mrs. Frank Butler, Vittoria. Exercises, Langton Mission Band. Appointment of Nominating Committee.

2 p. m.—Hymn, Responsive Reading and Prayer, leader, Mrs. Fothergill, Simcoe. Address of welcome; Reply, and President's address, Mrs. Cohoe, Langton. Director's Report; addresses, "The Necessity and Importance of taking our papers, LINK and *Visitor*," Mrs. F. Alway, Waterford. "Our Band Work," Mrs. Spiddell, Boston. Discussion, led by Miss Grace Cohoe, Langton. Prayer service, led by President. Address, "Grande Ligne," by Representative. "Question Drawer,"

presided over by Mrs. Yates, Waterford. Address, "Our Lives as Followers of Christ," Mrs. A. T. Axford, Simcoe.

8 p. m.—Hymn, Scripture Reading, Miss Lena Shank, Rainham Centre. Prayer, Mrs. Oatman, Goshen. Addresses, "Home Missions," Mrs. Vining, Aylmer. "Foreign Missions," Miss McLaurin, India, and Mr. B. E. Smith, (missionary elect to India). Music by the Church Choir and others.

It is hoped each Circle and Band will be well represented. Goshen friends will try and make the gathering successful.

M. E. DAVIS,
Director.

OXFORD-BRANT—Annual meeting at Norwich, Wednesday, June 10th, at 2.30 p. m.. Prayer service, led by Mrs. D. K. Clarke, Woodstock.

Reports of Circles and Bands. Five-minute talks on "Concerning Circle and Band Work," summarized by Mrs. Farmer, of Brantford, and Mrs. Barber, of St. George.

At the evening session Mrs. Cowsett, of Brantford, will address the meeting on "Our Home Mission Work" and Miss Hatch, our beloved missionary, will tell of her work in India.

Will the secretaries of Circles and Bands be prepared to give one-minute reports in response to the Roll call; where impossible to be present kindly send to the Director in time for the meeting. It is hoped every Circle and Band will be represented. A cordial invitation is extended to churches where there is no organization.

LENNIE M. GRAY,
Director.

MRS. W. T. GRAHAM,
President.

CANADA CENTRAL.—The Women's Circles meet in Renfrew, on Wednesday, June 17th. In the morning, in addition to the regular business, there will be an interesting conference on such questions as "How can the children be taught to pray for Missions?" "What are the best ways and the best subjects to make the programme attractive and interesting?" "What is the best plan for giving all the members of a Circle something to do, thus getting their interest?" Miss Murray, missionary of our Convention, Mrs. J. A. K. Walker, returned missionary, and Mrs. W. W. McMaster, of Ottawa, will give addresses at the afternoon session. Every Circle and Band in the Association is asked to send delegates.

Director.

OTTAWA.—The annual meeting of Circles and Bands will be held with the Church at Buckingham, on June 18th, at 2 p.m. A good programme is being arranged. We trust that all Circles and Bands and churches where no Circles exist will send delegates.

EMILY C. MACDONALD,
Directress.

NORTHERN.—The annual meeting of the Mission Circles and Bands of this Association, will be held in North Bay, June 24th, afternoon and evening. We are planning to have both Home and Foreign Missions well represented. Will all the Circles and Bands send as many delegates as possible.

R. CUMMER,
Director.

WALKERTON.—The annual meeting of the Circles and Bands in this Association, will be held in Tiverton, Thursday afternoon, June 4th. Will Circles and Bands appoint delegates, and churches not having a Circle are requested to send representatives. We hope to have a good representation

from all the churches in the Association, also that delegates will come prepared to take part, that this meeting may be one of great interest and spiritual power.

ANNIE McDougall,
Director.

PETERBORO.—This Association of Circles and Bands will meet in Murray St. Church, Peterboro, on 17th June. Meetings will begin at ten o'clock. A very good program is being prepared. All churches in this Association are urgently requested to send representatives.

ANNIE WALTON,
Director.

TORONTO.—The annual meeting of the Mission Circles and Bands will be held with the Olivet Church, Toronto, on Tuesday, June 9th, at 10 a.m. Miss Hatch will address the meeting, and it is hoped that every member of the Circles will attend.

JULIA F. PEASE,
Director.

WHITRY AND LINDSAY.—The annual meeting of the Mission Circles and Bands in this Association, will be held in Claremont, Wednesday, June 17th, at 2 30 p.m. An interesting program is being prepared. Miss McLaurin will speak on the "Foreign Work," and a member of the Board on the "Home Work." We hope all Circles and Bands will send delegates.

S. E. RYLEY,
Director.

NEWS FROM CIRCLES.

HESPELER.—Our Circle held its annual meeting and election of officers on April 13th. The Treasurer's report shewed an increase of contributions over last year of \$17.82. We have raised this year for Foreign Missions \$28 15, for Home Missions \$38.11, other missionary objects \$1.61. Total, \$67.77. Of the amount sent to Home Missions, \$15 was special to make Miss Fannie Bigbie a life-member in the Women's Home Missionary Society. Our present membership is 20. In August we held an open meeting in the church, hoping thereby to create an interest in Missions in those who do not attend our Circle meetings. There are 47 women in the church, less than half of whom are members of the Circle. Our officers are:—Pres., Miss Starnaman; Vice-Pres., Mrs. Dickie; Sec., Mrs. Brownlee; Asst. Sec., Miss McGuire; Treasurer, Miss Bertha Kirschke.

A. BROWNLEE,
Secretary.

COLLINGWOOD.—Our Mission Circle held its annual Thank-offering meeting in the school-room of the church, on the evening of April 2nd, which

proved successful. Mrs. Staboy, our President, presided. After our devotional exercises the roll was called by the Secretary, 21 responded to their names. Our Treasurer then gave a very encouraging report for the year. Our programme consisted of readings, recitations, solos, and a short address by our Pastor, Mr. Grant, which was very helpful to us in our work. Our Thank-offering was then taken, which amounted to \$7, and was equally divided between Home and Foreign Missions. Tea was then served by the ladies and all spent an enjoyable time together. During the year our Circle has given to Home Missions \$19.50; Foreign Missions, \$11.50; furnishing a room in the new wing at Grande Ligne, \$35, and for Special Home Mission work, \$12; making a total in all, \$78. Our monthly meetings have been interesting and well attended. Our Circle has realized the guiding hand of our Heavenly Father during the past year, while we have become better acquainted with one another, and enjoyed the privilege of being co-workers together in our Master's Vineyard. Our membership is now 30.

MRS. STABOY,
Cor. Sec.

GUELPH, TRINITY.—The Annual Thank-offering meeting of Guelph Trinity Baptist Women's Mission Circle, was held on Wednesday evening, April 1st. Miss McLaurin was with us and gave a most interesting and instructive address descriptive of her work among the women of India. She was listened to with close attention and we believe her words will not be lost. The offering amounted to \$18.03. It was sent away as the first instalment towards a Life-membership in the Women's Foreign Society. The meeting was presided over by Mrs. Weeks, our President, while the Vice-President, Mrs. Hobson, assisted.

M. MATHESON,
Secretary.

MISSION BANDS.

BERLIN.—Our Mission Band, the "Cheerful Gleaners" meets each Saturday afternoon, average attendance 22. Although our attendance is not very large, still the interest shown by the children is encouraging, and the meetings are quite bright and instructive. Two afternoons each month the President gives a talk on our various missions and our missionary work. The chief feature of another meeting each month is a talk given by Mrs. S. B. Biehn, about the children of the Bible. At the last meeting of the month, the Secretary gives a talk, illustrated on the blackboard, about the trees and flowers spoken of in the Bible, other plants also, and lessons to be learned from them. These features, with exercises given by the children, make interesting programs; while the Pastor and Mrs. McEwen's frequent presence, and ready help, cheers and encourages the workers. Many of the

children earn their own pennies, some selling papers, and \$2 of the \$19 raised by the children during the last Associational year was made by growing and selling potatoes. Their interest in missionary work has greatly increased by the visits of Miss Priest, and Mr. Brown. One box was prepared and sent to Miss Priest for her work in her school in India, the Band also sent a quilt to Mrs. Peer, at New Liskeard. A very successful concert was held on May 8th. Officers: Hon. Pres., Rev. P. A. McEwan; Pres., Miss Alice Joyce; Sec. Treas., Miss Nellie Clarke; Organist, Miss Beatrice Potter.

Life-Members and Thank-offerings.

During the first half of the Convention year: from October 21st, 1902, to April 20th, 1903, 170 Circles, 64 Bands, and nine other organizations reported to the Treasurer. The following Life-members were added during that period: Mrs. James Bardwell, Hamilton; Miss Georgina Fitzgerald, Grenfell, N. W. T.; Miss Wilhelmina Brodie, Grimsby; Mrs. H. E. Stillwell, Vuyuru, India; Mrs. L. McKinnon, Port Elgin. The Band Life-members were increased by the following names: Miss Etta Bartlett and Miss Irene Fleming, Brampton; Mrs. G. K. Martin, Peterboro'. The beginning of our third quarter gives hopeful promise in this department. The above returns are only up to April 20th, but looking at the Thank-offerings received up to date, May 15th, we find 66 Circles and two Bands reporting \$563.27, while at the same date last year \$725.67 had been received; 80 Circles and five Bands having reported. Can we not hear even yet, from the twenty missing Circles?

WHY?

Why should we give money to save heathen abroad when there are heathen in our own country to save?

THERE ARE OTHER "WHY'S" EQUALLY LOGICAL.

Why should I give money to save those in other parts of this country when there are needy ones in my own state?

Why should I give for those in other parts of the state when there are needy in my own town?

Why should I give for the poor in the town when my own church needs money?

Why should I give to the church when my own family wants it?

Why should I spend on my family what I want myself?

Why? Because I am a Christian, not a heathen.

A. B. UPHAM.

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

Receipts from April 16th, 1903, to May 15th, 1903, inclusive.

GENERAL ACCOUNT.

FROM CIRCLES.—London, Adelaide St. (\$4.33 special coll.), \$20.88; Malahide and Bayham, \$12; Petrolea, \$9.50; Toronto, Century Ch. (\$5 for Dora, and \$2.35, Thank-offering from Dr. Smith), \$10.90; Toronto, Jarvis St (\$63.78, Thank-offering and \$3.50 for leper, Venkanna), \$101.64; Toronto, Kenilworth Ave., \$4.38; Toronto, Olivet Ch., \$7.86; Acton, \$3.30; Beamsville, \$6; Port Burwell, \$2.85; Woodstock, Oxford St., for 'Engala Nokamma, an extra girl, \$3; Delhi, \$3; Dundas, \$3; Brownsville, \$4; Brantford, Park Ch., \$18; Lakefield, \$6.35; Onondaga, First, \$3.80; Norwood, \$1.45; Strathroy, \$8; Scotland, additional Thank-offering, 75cts.; Guelph, First Ch., Thank-offering, \$9.02; Paris, \$6.75; Port Arthur \$10; Tilsonburg, \$4; Whitby, \$6; York Mills, \$3.75; Poplar Hill, Thank-offering, \$1.50; St. Catharines, Lyman St., \$5.25; Galt (\$7.35 Thank-offering), \$19.85; Burgoyne, \$3.50; Flesherton, \$1.50; Langton, \$4; Reaboro', \$10; St. Thomas (\$21.84 Thank-offering, on Life-membership account), \$32.54; Toronto, First Ave., \$8.25; Toronto, Immanuel Ch., \$10.40; Simcoe, \$6.50; Bloomsburg, \$4; Hamilton, Wentworth St., \$3.75; Pine Grove, \$1.35; Caistor, \$4; Simcoe, Y. L., \$4; Fenelon Falls, \$13.35; Orangeville, \$7; Oxford, East, \$2; Rat Portage, \$3; Kenilworth, \$3.70; Toronto, Walmer Rd., \$33.60; Brantford, First Ch., for Miss MacLeod, \$100; Lorne, West, \$1.25; Toronto, Parliament St., \$4.65; DeCewsville, \$4.50; Harrow, to make Mrs. Jas. Smither a Life-member, \$25; Hamilton, Victoria Ave., Thank-offering, \$3; Teeswater, \$2; Peterborough, Park St., \$5.25; Georgetown, \$4; Oshawa, \$3; Fullarton, \$5. Total, \$610.87.

FROM BANDS.—Chatham, for student, \$10.50; New Sarum, \$2.50; Durham, \$5; Forestville, \$3.80; Aylmer, \$5; St. Catharines, Lyman St., \$2.50; Denfield, \$2.50; Paris, \$2.50; St. Thomas, Centre St., \$4; Berlin, from pyramid mite-boxes, \$6; Ingersoll, \$2.65; Strathroy, \$3; Reaboro', \$7.20; East Toronto, \$4; Bloomsburg, \$8.50; Dixie, \$3; Selkirk, \$3; Toronto, Western Ch., to make Mrs. May, B. Edy, a Life-member of Bands, \$10; Dundas, \$4.50; Langton, \$7; Georgetown, \$5; Wallaceburg, for Matsa Martha, \$17; Fullarton, \$5; Hamilton, Victoria Ave. (Senior), for Bondru Sarah and Palli Sundramma, \$20; Hamilton, Victoria Ave. (Junior), \$2.50; Vittoria, for student, \$17; Woodstock, Oxford St., for Surla Chinna Achemma, \$18; Waterford (90 cts. Birthday-offering, for lepers) \$6.75; Brantford, First Ch., (\$7 for student), \$15; Toronto, Olivet Ch., \$1.75. Total, \$205.15.

FROM SUNDRIES.—Toronto, Western, Ch., Miss Edy's S. S. Class, for Gandham Rebecca, \$17; Mrs. J. C. Burt, Hillsburg, \$15; A friend, for Miss Corning's support, \$25; Mr. and Mrs. R. F. Howard, Glencoe, \$5; F. and A." for Sayamma, Biblewoman, \$10; Mrs. C. H. Kitchen, Waterford, in loving memory of Charles H. Kitchen, \$5; London, Talbot St., B. Y. P. U., \$5; Dividend from investment by the late Mrs. William Forbes, per Rev. D. M. Mihell, \$6.09; Anonymous, \$4; Toronto, Parliament St., Jr. C. E., for lepers, \$2; Burtch B.Y.P.U., for Chirra Lazarus, \$7.60; Mrs. W. D. Booker, for new missionaries fund, \$25; Special from a friend, per Mrs. Booker, \$50; for lepers, per Miss Hatch, Miss Silver, Shanghai, China, \$2; Mrs. Edward Topping, Woodstock, \$1; Miss Gardner, Woodstock, \$1; Mrs. Johnston, Topeka, Kansas, 25c.; Miss Jean Baird, West Leicester, Nova Scotia, 25cts. Total, \$181.18.

REFUND.—From Miss A. Grace Iler, re outfit money, \$10.

Total receipts during the month - - - \$1007.20

DISBURSEMENTS.—By General Treasurer on estimates, \$589.53. Extras: For Engala Nokamma, from Woodstock, Oxford St. Mission Circle, \$3. For lepers: Brantford, Calvary Ch., M. C., \$4.75; Toronto, Jarvis St. M. C. \$3.50;—\$8.25. For Bolivia: Sault Ste. Marie M. C., \$5. Total, 605.78.

EXPENSE ACCOUNT.—Postals and paper, for Miss Buchan, \$1.90

Total disbursements during the month - - - \$607.68

"MEDICAL LADY" FUND:

Receipts.—"One interested in Missions," - - - \$30.00
Disbursements.—By General Treasurer for Dr.

Gertrude Hulet - - - - - \$41.67

GENERAL ACCOUNT.

Total receipts since October 21, 1902 - - - \$4,818.68

Total disbursements since October 21, 1902 - \$4,884.52

"MEDICAL LADY" FUND.

Total receipts since October 21, 1902 - - - \$173.43

Total disbursements, since October 21st, 1902, \$291.69

CORRECTION.—In last month's list the total disbursements to date, in the General Account did not include the April remittance, though the money had been paid. They should have been quoted \$4,276.84, instead of \$3,660.56.

VIOLET ELLIOT,

Treasurer.

109 Pembroke St., Toronto.

"All things come of Thee, and of Thine own have we given Thee."—1 Chron. 29:14.

Youths' Department.

ALASKA.

WHO reads the newspapers, I wonder? How many of the boys and girls know about the "Alaskan Boundary" and those far-off regions of the Yukon River, where so many people have gone seeking for gold? The good President of our Mission Circle arranged a program for our last meeting on Alaska, and I enjoyed it so much that we took it up in the Mission Band last Sunday, arranging some questions and answers out of all the material we could find. Then yesterday one of the papers had a true story of a boy only sixteen years old in Alaska; last year he attended a Mission school long enough to learn about Jesus. The great love of the Saviour constrained him to give his heart's best love to Jesus. Then he went home, away up in the North of Alaska, to tell his own tribe about the good news. A "medicine man" was so angry that his gains would be less if people learned about the true God, that he told bad stories about this Christian boy, and he was *buried alive*, a martyr for Jesus Christ. Just think of this! It really happened in our own North America last year! The wicked medicine man's plans were not allowed to prosper long, however, and he was put out of his high place in the tribe because of the wicked murder of the Christian boy.

Now, shall I copy the questions and answers we used in our Band about this country, so near to our own Dominion of Canada? There is a little poem about the children of Alaska that some boy or girl might recite after the questions.

NO. I.

Where is Alaska?

Ans.—In the north-western corner of North America.

NO. II.

To what country does it belong?

Ans.—The United States purchased it from Russia in 1867, for \$7,200,000.

NO. III.

What is this country noted for?

Ans.—The Yukon River gold and many valuable forests, fisheries and furs.

NO. IV.

Has the fur trade been profitable to the United States?

Ans.—It has more than repaid the full sum paid to Russia.

NO. V.

What of Alaska's climate?

Ans.—Owing to a warm current from Japan, the climate is much milder than Greenland on the Atlantic Coast.

NO. VI.

What about the rainy weather?

Ans.—Some years there are only 100 bright days, out of the 365. An umbrella store would pay well in Alaska.

NO. VII.

How long are the days up there?

Ans.—In the summer months there is no night. The sun sinks below the mountains at nine o'clock. It is dusk for about an hour, then daylight begins.

NO. VIII.

Describe the people of Alaska?

Ans.—They are tall, have black eyes, brown hair, large mouths, thick lips and yellow skin. They are good-natured, fond of sports, are bold sailors and fishermen. They speak a common language, but with different accents in each part.

NO. IX.

What sort of houses have they?

Ans.—Circular mounds of earth covered with grass. The food is cooked over an open fire in the centre of the floor, and the smoke escapes through the roof. In front of each hut lies a canoe carefully covered with mats, and long rows of salmon are hanging on sticks drying in the sun.

NO. X.

What is the religious belief of the natives?

Ans.—They believe in a multitude of spirits, and in a power that rewards good and evil by sending them to different places after death. They believe in witchcraft. In some parts of the country all dead bodies are burned.

NO. XI.

Is property safe in Alaska?

Ans.—They never steal from a guest. An unguarded house is quite safe. A deer may be safely left fastened to a tree. Wood may be corded on the sea-shore or in the wilderness and no one will touch it.

NO. XII.

What missionaries have been sent here?

Ans.—Russia used to send teachers from the Greek Church.

NO. XIII.

Did they do any lasting good.

Ans.—No, because convicts and wicked people were also sent by Russia to teach the natives to farm their lands, and their bad example did more harm than the good done by the teachers.

NO. XIV.

Did the Russian teachers remain after Alaska was purchased by the United States?

Ans.—They were soon recalled to their own land, and for ten years the natives of Alaska sunk lower and lower into heathenism.

NO. XV.

Who was the first Christian missionary?

Ans.—Rev. Sheldon Jackson, who for seventeen years has preached about Jesus to them. He found them ignorant and superstitious. The old people were stoned or speared to get them out of the way, the women were slaves and sold for the price of a blanket, while the little children suffered greatly from cold and hunger.

NO. XVI.

What has been the result of Dr. Jackson's work?

Ans.—Schools and Missions have been planted all along the coast from British Columbia to the extreme north.

NO. XVII.

How are they supported?

Ans.—By the government and different religious denominations, such as the American Baptists, Presbyterians, Methodists and Episcopalians. Dr. Jackson tells us that a trader a thousand miles away read in a California paper that one of these schools was to be established at Kadiak, so he sent his wife and daughter to attend this school. They were so eager not to miss one day that they arrived six months before the teacher did.

NO. XVIII.

Where is the largest school?

Ans.—At Sitka, where 150 boys and girls are being taught to read and are trained in useful work. The school has sent out many workers who are a power for good to their fellow-country-men.

NO. XIX.

How long is the night at Point Barrow, the most northern mission?

Ans.—From November 19th to January 20th, lamps are needed constantly in the school-room.

NO. XX.

How often does the missionary here get letters or papers?

Ans.—Once a year, and then only if the Arctic ice will permit.

NO. XXI.

What do these missionaries hope for?

Ans.—That some of their converts in Alaska will carry the Gospel into Russia and Siberia.

NO. XXII.

How may we help in this work?

Ans.—By praying that God may bless the work done by these missionaries for the people of Alaska.

SISTER BELLE.

CRY OF THE ALASKAN CHILDREN.

Far from the islands of Bering's dark sea,
Comes the sad cry of the children to me,
Wandering, homeless and friendless, forlorn,
Lightens their darkness no ray of the morn.
Lambs that the Lord came from Heaven to save,
Hear their sad wailing from over the wave,
"Long is the darkness that over us lies,
When shall the dawn of the morning arise?"

"Once we had plenty, the seas were our store,
Seals and the walrus came thick to our shore;
Now they are going, we follow their fate,
Haste, lest your aid be forever too late,
Save our dark race from the grave of despair
Hear our entreaty, O, answer our prayer!
Low on the sand by the storm-beaten graves
Kneeling, we call to you over the waves.

"Pity the orphans whose land they have sold,
Fatherless, motherless, starving and cold,
Give to us only the crumbs you let fall,
Help, in the name of the Father of all.
Give to us, starving in body and soul,
Pity our poverty, grant us your dole.
Ye, whom our mines have enriched with their gold,
Ye, whom our furs cover warm from the cold.

"Out of our misery gather us in,
Give us a refuge from suffering and sin,
Lambs we are, lost from the Good Shepherd's fold,
Gather us in from the rain and the cold.
Tell us of Jesus, and teach us to pray,
Tell us of Heaven, and show us the way,
Then shall our song be heard over the waves,
Blessing and glory to Jesus who saves."

—Pres. F. M. Leaflet.

W. B. M. U.

Of The Maritime Provinces.

All Communications for this Department should be addressed to Mrs. A. J. Christie, Amherst, N.S.

MOTTO FOR THE YEAR: "WORKERS TOGETHER WITH HIM."

PRAYER TOPIC FOR JUNE.—*For Palcondah and out stations; that the Spirit's power may accompany the preaching of the word. That a great blessing may be experienced in all the Associational gatherings; and for the Home Mission fields of our Provinces, that many souls may be won for Christ.*

GLIMPSES AND GLEAMS.

BY MABEL E. ARCHIBALD.

Jan. 19, 1903. The carts are at the gate. The baggage is quickly packed, and off the bandies creekingly go. Six hours later Peerama and I follow in a carriage drawn by seven coolies. The air is beautiful! Oh that the burning winds would never blow and the wilting days would never come. The scenery is varied—stubby fields, stacks of paddy, luxuriant foliage, hills of tilted boulders and glimpses of a canal or river here and there. As we go along we play the concertina, talk about the work and pray that the Lord may bless our tour.

At the bungalow, twelve miles from Chicacole—a newly white washed house, two large rooms—"in clover" we are! Yes, the river is near and see the pretty hill and the villages all around. Would it not be better to have the cot in this corner and the trunks in that so as to make room for the daily Bible class. This board placed on that chair and lamp box will hold our books. See that cushion! Is it not fragrant?—"A whiff from the home-land forest." The bicycle we will put here and the provision box we will put there, now everything is arranged—parlor, dining, store, and bedroom all in one.

Yes, we will stay at the bungalow. Roads are on all sides; so we hope many visitors. Cannot get any milk you say? Here is a note to the Naidu; perhaps he will help us. "Ammma, one of the fowls, got out of the basket and is hid in the cactus hedge!"

Off to the village—crowds gather. Many listen with a real earnestness. The Naidu's wife tells of Miss Clark's visit two years ago and her son brings out the "Life of Christ" and a book on "Caste" for us to see.

We go two miles further on. See that huge pile of grain! Two men walk round and round the

same, making circular and vertical indents with a long stick. How solemn they look! Hush! let's see what they will do! Around and around they go. Finally a dust-pan full of grain is brought. A little is thrown on the indented heap; then, with palm touched hands, heads are bowed in worship. Now the something concealed in the dust-pan is placed in the centre of the heap, far down. "What was that you put there?" The men give a start. They had not known we were watching. "It was God," is the reply. "And did you not make it?" A long conversation followed. "O God, turn the hearts of the people from their idols to serve only Thee."

5.30 a.m.—The helpers, five women and four men are off to the villages. We follow later. A number of women going for water drop their brass vessels and say: "Get off your wheel and talk. You never came to see us!" We all move to the side of the road to make room for the buffalo carts. "And are you married?" Up goes the forefingers to the lips as much as to say: "Not married? How shocking!" They become interested as they hear of our leaving home and friends to tell them of the One who left His heavenly home that they might have life—eternal life.

The children are arranged along the side of the road. "Sit! stand! right arm up! down!"—thus the command is given without variation. We ask permission to teach some new exercises. An immense crowd gathers. Here is a good opportunity to sing a hymn and proclaim the love of God.

Here we are at the village. The people are beating the "Jonalu" with long sticks to thresh out the grain. The Bible-women have quite an audience. An old man seems to crave the living bread and he emphasises his request for us to come often by giving us some fruit. A silver-haired woman listened with all her soul. A "holy" woman, with

matted hair and sacred beads and ash-besmeared face, returns with us, apparently anxious to learn, but her last pathetic word is: "Our fathers taught us to worship Nelama, Asserama and Bolama and all the others. They did this way; how can we change and accept a new faith?" O God, our hope is in Thee. Let Thy light shine and save the people!

Look at the map—24 villages within four miles of this bungalow. Those the other side of the river we have not yet visited. Two of my strongest Bible-women say: "Come to-day, Missama; the river is low and we can carry you across!" I try to get them to make a chair with their hands like they do in Canada, but no—they want their own way. "You see," says one, "I will take hold of Mary's hand then you are to put your right knee in our palms." "What about my other foot?" "Oh you are to hold that up." Very well. So we start but for laughter my bearers make little headway and stop midstream. A little boy seeing my foot and skirt dragging in the water tried to hold them up. Not being balanced my head extends far in front and a funny picture we make. On my hasty return to the bungalow I find a number of men who have come from a village over the hill. They sit on the mat and listen for hours.

It is a zig-zag, stony, thorny path along and around the mountain. There is the village! Each house is surrounded by a high wall! How strange! In one yard we counted eighteen bejewelled faces. We go around the wall and enter. Lo! every face has disappeared and the door is shut. See, there they are the other side of the wall; but if we start to go they flee. And what exclamations do we hear? "What's that big white thing on her head? I don't like her white skin do you? She ought to rub some saffron on it and beautify her eyelids with lamp-black, and dye her finger nails a pretty red with henna. She don't know how to make herself look pretty. No, she has not a jewel! Oh! yes, there is a piece of gold near her neck. What an ugly dress, and see those black things on her feet! I think our bare feet with these silver toe rings and anklets are much prettier don't you?" It is all in vain. The strains of our concertina have no effect on these deer-like women and we pass on. In another street we have a good hearing. One says: "Yes, I have no doubt this is the true way, but you

see I'm an old man; if I confess Jesus, my folk will cast me off, then how will I live?"

On we go to another village across the muddy land and along the rough narrow ridges of the stubby rice fields. See the crowd awaiting our coming! I wonder if they will run away, no; they stay and stay. Fifty or more gather around—all women. They ask questions. The three Bible-women explain the pictures and we sing and talk for hours. These people have no nice jewels or pretty clothes. Their faces are careworn and their appearance unkempt: but was it not said in Jesus time: "The common people heard Him gladly." We return by another way. It is a long walk and the sun is full of power. See the two white temples artistically built half way up the mountain side and near at hand is the great pillared pandal for parading the gods: The women of the priest's family call us; we sit in the comfortable shade and seek to improve the opportunity of witnessing to the Truth.

"Oh how my soul warms! How it burns! How it even, as it were, dissolves in love to the poor perishing souls."

W.B.M.U. Financial Statement for Quarter Ending April 30th, 1903.

		Cr.			
Received from:—		F. M.	H. M.	Total	
W. M. A. S., Nova Scotia	\$937 83	\$317 03		\$1254	86
" New Brunswick	386 87	183 66		570	53
" P. E. Island	61 74	54 02		115	76
Donations	5 00	1 00		6	00
Tidings				12	73
Reports				6	16
Leaflets				6	08
M. B. Treas.	349 10	95 87		444	97
				\$2418	09
		Dr.			
Paid Treas. :—					
F. M. Board				\$2043	75
H. M. Nova Scotia and P. E. Island				235	00
" New Brunswick				116	00
N. W. Missions				109	00
" " Indian work				84	00
G. L. Missions				166	00
Expenses, booklets from India				19	08
Mission Band Supt., N. S.				4	26
Prov. Sec., New Brunswick				4	00
Printing Tidings				8	50
" Leaflets				3	30
Drafts, discounts, postage				6	11
				\$2889	00

MARY SMITH,
Treas. W. B. M. U.

Amherst, May 2nd, 1903.

GOD'S WORD ITS OWN ATTESTOR.

"The law of the Lord is perfect, converting the soul." Some 12 years ago a learned Coolin Brahman, who was then an ordained Presbyterian minister in India, paid a visit to the Bible House. In the course of a most instructive conversation, he was asked what first drew his attention to Christianity. He said that while waiting to see a gentleman at whose house he had called, he took up a book lying on the table, and turned to the opening page. The first words instantly arrested his attention: "In the beginning God created the heavens and the earth." Being familiar with the Hindu Cosmogony, so prolonged, abstruse, and wearisome, the brevity, dignity, and self-evident truth of this assertion so impressed him that he at once procured a Bible and read it carefully, with the ultimate result that he became a whole-hearted and avowed believer both in the Written and in the Living Word.—*Bible Society Reporter*.

"In a mountain village, near Broosa, a Turkish New Testament found its way to an apprentice. For some time he read it secretly. Being convinced of its truth, he followed it as best he could. Becoming aroused to the duty of sharing so precious a treasure with others, he began to preach it to his townsmen. Others became interested and convinced. Thus without foreign missionary or teachers a Protestant community was formed."

Whoever made that book made me. It knows all that is in my heart. It tells me what no one else except God knows about me. Whoever made me, wrote that book.—*Bishop Boone's Chinese assistant in the translation of the Bible before his conversion.*

The Bible Among the Japanese.

A prominent Japanese Buddhist newspaper, in a long article reviewing the present condition of the Buddhism in Japan, while defending that faith, has some trenchant criticisms upon its leaders and their methods of work. It declares that there is now far too much philosophy and too little religion in Buddhist teaching. Its most striking utterance concerns the difference between the use which Buddhists make of their scriptures and the use which Christians make of their Bible. This article says: "The use which the ordinary Buddhist

convert makes of his sacred books is something entirely different from that of the Christian. The latter reads and derives comfort and instruction from his Bible on all occasions. As he sits by the fire, or lies in his bed, in times of joy, or in times of sorrow, the earnest Christian may be seen poring over the sacred page. What he reads he seeks to understand and apply. But the Buddhist uses his Bible as a charm only. He does not seek to understand it. As he listens to the Scriptures being read, he says he is conscious of being blessed thereby, he knows not how. This savors of incantation, and is quite inferior to the intelligent appreciation of Biblical teaching found among devout Christians."—*Selected.*

JAPAN.

Already Christianity has given to Japan one Cabinet minister, two Judges of the Court of Cassation, two Speakers of the House of Commons (one elected twice), two or three assistant Cabinet Ministers, besides a number of chairmen of legislative committees, judges of the Appellate Courts, etc. In the present Parliament the Speaker and thirteen members are Christians; one of them was elected by a majority of five to one, to represent a strongly Buddhist district. In the navy the captains of the two largest men-of-war are Christians. Three of the great daily papers of Tokio are in the hands of Christians and in several others Christians are at the head of the various editorial departments. The best charitable institutions are under Christian directors.—*Church Missionary Society Report.*

CHINA.

Among our mission assets to-day we reckon not only the number we already have, but also the multitudes we are soon certain to have. Here in China, for example, it has been long work, and hard work, and up-hill work; but now the abundance of those Gentiles is beginning to come in. In one province alone—that of Fukkien, the applicants for admission in the past year amount to 20,000. Of these some 5000 have been accepted. A little while, yet a little while, and we shall see marvels of grace in China. And this is the word that comes to us to-day from so many missionary fields. They are whitening for the harvest on every hand. Where are the reapers? Dr. Ashmore in *The Baptist Missionary Magazine*.