

The Canadian Missionary Link

CANADA INDIA

The Gentiles Shall Come To Thy Light
And Kings To The Brightness Of Thy Face.

FEBRUARY, 1903.

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THE Canadian Missionary Link

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TORONTO, FEBRUARY, 1903.

No. 6

PRAYER FOR MISSIONARIES.

We plead for those in distant lands,
In shady groves, or burning sands,
Or on the stormy sea ;
Constrained by love divine they went,
And all their energies are spent
To lead the lost to Thee.

They left their friends and homes behind,
And at Thy call went forth to find
Rich treasures for their God :
In youthful beauty fresh and fair
They chose that path of toil and prayer,
Which Christ their Saviour trod.

For them and for their work we plead ;
Do Thou supply their every need
And still their strength renew ;
Our hearts with theirs do thou unite
And let us in Thy sacred fight
The great commission view.

Grant them, we pray, increased success ;
Them with Thy conscious presence bless ;
To them Thy will reveal ;
And when they ever feel depressed,
Grant comfort, guidance, peace and rest,
And all their sickness heal.

And if at times they sadly grieve
For those whom they were called to leave,
To whom kind words they pen,
Or if amid the Christless throng
For home and friends they sorely long,
Do Thou sustain them then.

And if upon the mission field,
Their witness must at last be sealed
By lives for Christ laid down,
May they through Thy sustaining power,
Be victors in life's latest hour,
And gain the promised crown.

T. WATSON.

Colborne, Ont., Dec., 1902.

Thinking of the efficiency of agencies leads me with sympathy to enter a plea for more prayer for missionaries. I have met in my travels nearly 1000, representing about 100 organizations, and they pre-

sented to me an unbroken appeal for more prayer on the part of home Christians. Louder than their cry, "Brethren come over and help us!" was the cry, "Brethren pray for us!" Let us therefore be faithful in praying for them, for without our prayers they cannot do their best work.—*John M. Mott in World Wide Evangelization.*

ARRIVED.

Last evening we had the pleasure of greeting Miss Priest, Miss Pratt and Mr. and Mrs. Cross. Mr. Priest and Dr. Woodburne had come from Tunj and Mr. Laflamme had come from Cocanada. Miss McLeod and Mr. Madden were there from Peddapuram, and Mrs. Craig and I represented Samalkot itself when we met the travellers at the station here. It was good to see them. There is a freshness in the appearance of new-comers that soon fades away in the heat of the tropics. We thank God and the churches of Christ for these new gifts to the Telugus.

Dec, 10th, 1902.

JOHN CRAIG,
in Canadian Baptist.

MR. AND MRS. A. A. McLEOD expect to leave India about the middle of February, coming via Vancouver, reaching there about the 1st of March; they hope to remain about a month in B. C. visiting the churches, and then to come on to Ontario.

NOTICE.

A meeting of the Womens' Baptist Home and Foreign Mission Union of Toronto will be held in the school room of Jarvis St., Church on Thursday, February, 19th, at 3 o'clock. Miss McLaurin will speak on Foreign Missions and Mr. Cameron for Home Missions. The election of Officers will take place. The Women of the Circles and Churches are cordially invited.

M. C. STARK, Sec'y.

All communications for the Link should be sent to the Editor by the 15th of the month to insure publication.

Our Work Abroad.

LETTER FROM EDNA CONING.

Timpany Memorial Hall,
Cocanada, India,

My Dear Miss Buchan :

Nov. 11, 1902.

I am proving a bad correspondent, but can hardly be blamed, for I found sufficient work waiting for me here to fill every moment. Miss Folsom has told you of the condition in which we found the school and the decision of the committee—that I should give all my time to the work for the remainder of the year. I was sorry to give up the language, as I had gotten quite a start in it under Miss Dannstadt's care on our voyage out, but there was really nothing else to do, and they promise to secure a teacher for the new year and allow me time for study. I am getting so interested in the work already that I shall be sorry to drop even a part of it, and yet there are so many opportunities for reaching the natives while one is engaged here that a knowledge of the language is really necessary for the highest usefulness—there is so much to do on every side. We are hoping for an increase in our attendance and brighter days for the school in every way. Miss Folsom was needed here, and it was very pleasant for me to see the royal welcome she received. I am delighted with my new home. The school building looks very pretty in the picture but the reality is really much prettier. Everything is looking its best now after the rain, and our compound is beautiful. I have experienced a N. E. Monsoon. It simply poured day after day for a week. We were kept busy moving ourselves and belongings into dry spots. Our bedroom had to be vacated entirely and we shared the girls' dormitory. Then we passed through the mouldy stage—books, clothing and boots, everything shared alike, until we were glad to have the sun come out and dry us off. This week the weather has been perfect. One morning the glass in our dining room was down to 70, but it is getting warmer again and we are warned that another storm is at hand. I have found the life outside our compound very interesting. The dear little native children are more attractive to me than anything else I have seen since leaving home. We saw one little fellow out playing one cool evening; he was entirely naked except his head, that was covered with a thick

woolen hood tied closely under his chin. I suppose he felt warm and comfortable. One longs to take the poor little tots out of their miserable surroundings and give them a chance both for this life and the life to come. I have not been able to visit Miss Baskerville's school or attend any service in the native church so far, but am very anxious to see that part of the work. I cannot tell you how much I enjoyed the voyage out. I was not sick at all and enjoyed every moment on the water, except, perhaps, the Red Sea, where it was very hot. One girl died of sunstroke and a number were prostrated, but heat and I seem to be friendly. I have felt no bad effects from any I have encountered so far. Our trip across the continent was delightful. Although our time was short we managed quite a good deal of sight-seeing.

Port Said and Aden prepared me in a measure for the sights and sounds of India. I think the journey here is a real blessing in preparing us for the life here. We came into it by degrees, so the change is not so great as it would be otherwise. Everything is as different from life at home as it can well be. Some things are far more pleasant and agreeable than I expected to find them, others not so much so, but I am thanking God every day for bringing me here and asking Him to use me as pleases Him. It is a comfort to know that so many at home are praying for us here. Your farewell message failed to reach me. My sister wrote that she had forwarded it, but it has never come. I have been very fortunate in receiving my home mail. During the six years I was in Boston my home letter came regularly every Monday morning and it is the same here. It is hard to realize sometimes that I am so far away. Have been writing while superintending the children during study hours and have had many interruptions, as I am afraid my letter shows.

Yours in Christian love,

EDNA CONING.

LETTER FROM GERTRUDE HULET.

Ramachandrapuram,
October 26th, 1902.

I have just been listening to the troubles of one of our Christians, poor in this world's goods but how rich towards God. She is one who has

had many trials, yet the trials have ripened her Christian experience and strengthened her faith in a way that is really wonderful. First she lost her husband, then children, except one girl. This girl was educated in the boarding school, Cocanada, and is now the wife of one of Mr. Davis' workers at Velluru. After this girl was married a near relative died leaving three helpless children, one not a month old. Although Miriamma was very poor, yet she took the children, but she hardly knew how she was going to raise this small baby. Milk is a very expensive article here. Well she had a few pigs so she sold these, then went off to a distant town to purchase a cow. This necessitated her coming home at midnight alone. This is a wonderful thing for these people to do. They have so much fear, especially a woman, but she said God took away the fear from her heart. In answer to her prayer, this cow gave a good quality of milk. It was like the woman's handful of meal. So she was enabled to get along nicely. But a while afterward her house caught fire and everything was burned. The neighbors said, "Oh, you have trusted in God, but see how He has repaid you. What is the use of your faith?" In many ways they thus tried to turn her aside. At the time of this fire she had great difficulty in saving the youngest child, but when it was rescued she said God put the desire in her heart that this boy might grow up and become a preacher of the Gospel, and from that time she says she has loved that child even more than her own child because God through this child has taught her so many lessons. Once the child was very ill. She prayed and God spared the life.

Last year cholera raged in the Malapilla where she was but without fear she went in and out among the people, helping and encouraging them and telling them to leave idol worship. This year she went to her daughter's while cholera was raging. She and Thomas, the daughter's husband, prayed all one night, and the cholera from that time spread no more. She also saved a person's life, who was laid out as dead. It was through prayer, as all she gave internally was some hot gruel and some lemon juice. But as she gave this while many were looking on, she said, now I am going to pray. So she did, and when the villagers saw the miracle of healing they could not help but confess that our God is the true God. While there are many dis-

couragements in the work, yet these things cheer our hearts. How can we estimate the work of one human soul.

The work is growing. When I went out with Miss Hatch, last November, there was not the readiness to hear as there is now. Why, in one village I think we could have gone to each house if there had been time. But you see if we stay too long in one place there would be places we would not be able to see at all.

Oh, there is such a splendid Bible-woman on this field, Maramma. She is really filled with the Spirit and God is doing a great work through her. It is such a joy to have her in the work. She says she has no peace if she is not preaching the Word. Oh, she loves the work.

Just as I was writing, two men from a near village came. They both asked about Miss Hatch, said how she used to come and talk to them, but I had never come. I asked them what she told them. They said, "Oh, you must believe in the true God." But, I said, "you are still worshipping idols. What is the use of my coming, if they had not believed by Miss Hatch telling them. Would they by me?" But they said, "We need to hear over and over again." Then the words "Faith cometh by hearing and hearing by the word of God," came to my mind. Surely these people need to be told many times, because their conception of God is so different to ours. How I am enjoying the work, especially now that I can make myself understood by the people.

GERTRUDE HULET.

GOOD NEWS FROM INDIA.

Extracts of Letters from Rev. J. E. Davis in the
"North West Baptistist."

Dear Sisters:—

"You will rejoice with me over souls coming to Jesus. We have had the joy of baptising thirty-two this month, and eleven others are anxious. I stayed in a village called Tepeshwam a week ago last Saturday night, intending to preach there in the morning and move on to a larger village for Sunday evening. But when I began to preach on Sunday morning, the Holy Spirit seemed to pervade the whole atmosphere, and I was filled to overflowing. Words seemed to come like fire blazing, and before I had finished, the few Chris-

tians there were all in tears and some were weeping out loud and mourning over their sins and the awful condition of their heathen relatives and I called on them to pray, and while three of them prayed in broken sobs of grief, the Spirit seemed to say to me "tarry here, I have souls to save." The devil said, "it is harvest, and you can't get any one to listen." But God said, "my harvest has come, put in the sickle and reap." So at it we went, preaching at night from 8 to 10, and holding prayer meetings at 5 o'clock in the morning while the stars were still shining. At the close of nine days, twenty witnessed a good confession for Christ and were baptized, while eleven others are seeking for peace. Backsliders too were reclaimed, causing great joy."

In a later note Bro. Davis writes:—

"I am conducting meetings in a village called Anaputi, and already nineteen have found Christ, and I baptized them to-day. Others are anxious, and some have asked for baptism, and I expect to baptise again on Sunday. The Holy Spirit is working for us, and it is wonderful how the people are turning to Jesus. Already ninety-one have been baptised this year. I hope to continue these meetings up till Christmas if I can stand the strain. This is what I have hoped and prayed for all these years. Oh, how precious Jesus is; if souls are coming in this way, I think I shall fast and pray all Christmas. Ask all the Circles to pray for us and for God's work here. I was in great sorrow of soul and weak in body before God heard my cry and began this gracious work. He just saw I was distressed and weighed down with grief over the sins of the Christians as well as the heathen, and on Sunday morning, the 19th of October, I trembled from head to foot while preaching. I did not know what had happened to me, but it was the Holy Spirit filling me, and I wept as I spoke, and yet it was not from sorrow, it was a breaking up of all the fallow ground of my heart. It was the cry of the Spirit within me for souls; and the Christians were soon down with their faces on the ground, weeping before the Lord over their own sins and the sins of their relatives. The Spirit said to me, "tarry here, for I have a work for you to do." So I remained twenty days, and night by night men and women came to Jesus. On Sunday 26th, six more have been baptised, making twenty-five this month, and thirty-two last, a total of fifty-

seven since October, and of ninety-seven for the year.

I see by the *North-West Baptist* that the churches were requested to pray for mission work over the whole field on October 19th. You will see by my letter that it was on the 19th that God began to shake his people here. Pray, sisters, pray, till God shakes down the walls of these heathen villages."

VILLAGE SCHOOLS ON THE COCANADA FIELD, INDIA.

The village schools are doing such an important work for the furtherance of the Gospel in this our field of labor in India that you will be interested to know more about them. There are five of them on this field under my care. The most primitive is that at Sarpavaram, conducted by the paralytic, Vinaketi Appana, and the most advanced and best equipped is that right here in the compound taught by a convert from Brahmanism, Mr. Mandapaka Ramabadrarao. Old Appanna came from this field originally and was one of the men of Timpany's day and was here as a colporteur when I came to the country fifteen years ago. He then drifted off into the Peddapuram field under Mr. Walker, when he took over that section, till then known as the North Cocanada field, and under him became a preacher of the Gospel and continued in that service till he was compelled to retire from the work owing to a stroke of paralysis that partly affected his speech and unfitted him for the work of a street preacher, in which, above all, one must be ready with the tongue. He then reverted to this village, where his elder brother Big Appans lives, and sat down once again under the old roof-tree, which was really not the same roof-tree, for these roof-trees burn down once in three years or more, and they have had two on since my taking charge here five years ago, and we now have a subscription list out amongst the Christians for a new one, as the old one was again swept away in fire a week ago that took with it all their houses and a number of others, and a little child that got mixed up and lost and was found burned to a crisp in the ashes afterwards.

I traded off an old widow, with a large family, that the church here had been partly supporting, with Mr. Walker, for this man, and the church took him on instead. They were able to give him only two rupees a month, and as he had gathered

a little school together on his verandah and was doing something for them, I added the sum of two rupees more and now he works away on that, having his wife to help him and his brothers near by to do for him in his need. These people do not forget their own flesh and they do not fail in the family bond, and that is the great redeeming feature amongst them. The undivided family system has helped that on and the caste system has had something to do with the strengthening of the bond.

His children do not number more than eight, of whom three are little girls, and for a Mala suburb of a large village, and a suburb that is not very large itself, that is a good intellectual showing. These Malas are the surf of India, and to educate them is a sin according to the Brahmin idea, and that has got so thoroughly ingrained into them that it is with difficulty that they are persuaded to come to the school at all. Then, too, the struggle for a living is so intense to the vast majority that each member of the family from the time that member can toddle home with a few sticks on its head or engage in the fight for the dung dropped by the cattle of the farmers on their way to and from the field with the other children of the village, is put out and has to engage with the others in the long and ceaseless and often hopeless struggle to keep the wolf from the door. The margin of living is so narrow that the factories act would mean starvation if its principles were applied to India and the children were kept from that hard and strenuous toil that prematurely ages and weakens the man.

Well, Appanna has his little flock about him and any time he has school on you can hear the little ones going through the "Akaram" and the "Kakaram" of the musical Telugu alphabet with a peculiar imitation of his thickened speech, which is the result of the partial paralysis of his mouth, and that keeps me on the verge of a smile every time I examine the school. Two little girls from that school are now in the Boarding school here, and one of the boys is now in the seminary at Samalkota. These schools exist primarily for the children of native Christians, but the Hindu and Mohamedan children are encouraged to come, and do come. But our idea in opening them is to enable every child of God to learn to read the Word of God in his own tongue and to know enough to raise him above the scandalous impositions only possible upon an utterly illiterate people.

The gilt edge school of this field has been down at the village of Coringa, the old home of the Gibson family, of whom two or three have been engaged in the work here in Cocanada with us for years. That was the great port before the river filled up and the trade all stopped at the growing rival, Cocanada. You will find that place on all the old maps where Cocanada does not appear at all. It is of special interest to all Canadian Baptists as the place at which Timpany drank the fated glass of milk that is believed to have given him cholera, from which he died the day after.

There are no English people there now, and from the last of the palatial houses that sheltered them when that was a thriving port, we purchased the teak timber that helped build the Rest House, the Zenana House and the Matron's House in this compound and the Tuni Mission House. On the edge of the new village there, for there is a still older across the river, and quite near the washermen's part, is our little school of fourteen children presided over by one of the nicest little women on the field. She is the wife of our preacher, Uba Appalawami, and her name is Atchamma. She has the nicest little school there is, and has done a good work amongst them. They have always done best in the annual examinations in proportion to their advantages and are the best behaved and most lovable lot of all our little ones. Only one of them is a Christian. The others are all from the low caste Hindus. There are one or two Mohamedan children.

One of the three schools in the town is in a Mala suburb, another in a Madiga suburb and the third is in the compound. The Malas and Madigas are both outcaste classes and are great rivals, each considering the other lower than themselves, and each striving in a way to better themselves, since the advent of a new power enables a change in their hitherto hopeless degradation possible. The Reshupetta school amongst the Malas has a powerful rival under municipal control, and yet it attracts some forty children from the lowest class of people I have seen in India. Some of the Malas are a very respectable lot, such for instance, that community from which the Karri family came, the very first convert to this mission. But these Reshupetta people are from the East and are a very rude and rough lot. Still since the advent of our school there a great change has taken place, and they

have now two reading rooms and two rival factions competing for the first place in the new order of things. These are all moves in the right direction but there have been no converts from among them as yet though some of my own house servants come from down there.

From the school in Jagganaikapur have come some of the best Christians in the Church to-day. The school was taught for years by the late pastor, the Rev. Jonathan Burder, when he was a lad, and his work then was so true that long years afterward when his pupils had grown to be men and he became the pastor of this church, they came out in response to his earnest appeals and are now pillars in the church here. The school has had many vicissitudes since his day and is now only opening again after a holiday of six months, with a son of Appanna, the paralytic, as teacher, his name is Ujiya, and in the Madiga suburb. The place is a shed. We used to have it in the verandah of the English church there, but the school fell off so that we were compelled to move it to save it, and now it is really a school for the Madigas. But as they are the first down there to accept Christ they deserve it and will benefit by it. Those men are a rather better class of Madigas than the ordinary, as their work is in making English styles of boots and shoes, and in trimming carriages and making harness. Their contact even in this humble way with their rulers has refined them to an extent that is not so apparent in the other classes, many of whom are confirmed carrion eaters. The children who gather in the school are full of promise and are a bright and hopeful lot. To hear them sing would satisfy you that they can learn, but need to very badly.

The compound school we are very anxious to raise to a higher standard as soon as possible, and will give it a lift some time next year.

Pray for our schools that in them, the Word which is so faithfully taught and the prayers offered and the life and influence of the teachers, may tell on the young life of the little ones, and bring them to know the Friend and Saviour of the children.

Yours very truly and affectionately
in this work of Christ,

H. F. LAFLAMME.

There are now in Sweden 568 Baptist churches, 40,011 members, 251 ministers, 513 lay preachers, 960 Sunday schools, 3,850 teachers, 50,078 Sunday school scholars. Last year 2,208 persons were baptized.

NORWAY.

Despite the constant emigration, Norway has 35 Baptist churches to-day, with 2,700 members. Sixteen ministers give their whole time, and quite a number part of their time to preaching, etc.

Early this year there were several glorious revivals, and the outlook, on the whole, seems promising.

The most northern Baptist church in the world is in Vardo, and the most northern Baptist meeting house in Hammerfest, Norway. In Christiana, the capital, the Baptist church, organized in 1884, with 12 members, now has 289, and is the largest church in the country. And so the Sun of righteousness is slowly dissipating the darkness of the "Land of the Midnight Sun."—Condensed from Prof. H. Gundersen, M.A., B.D., Morgan Park, Ill., in *The Baptist Missionary Magazine*.

DENMARK.

Copenhagen, the capital of Denmark, contains one fifth of its entire population. Though very beautiful, the city is noted for its irreligiousness and dissipation. Only a small proportion of its people attend religious service anywhere. Hence the slow progress of Baptist, or any other really Christian mission. Over 60 years ago the Danish Baptist mission began work there. Through much persecution and trial three churches have been gathered, numbering in all 800 members. The Baptists were the first to have Sunday schools in Denmark. They have Sunday school missionary, supported by the churches, giving all his time to the children and young people.—*Baptist Missionary Magazine*.

All power is given unto Him. Not to us, for we could neither receive it nor use it. But to Him for us. For "all things are for your sakes." Joined to Him by faith we change our weakness into strength, for His power flows into us, and rests upon us. It is not that our weakness is made a little stronger, but that His strength is made perfect in our weakness. The power of the Head energizes the feeblest member.

But our Master makes no barren statements of unresultful positions. "All power is given unto Me." What then? "Go ye therefore." Who will take Him at His word, and, relying upon Jesus as our great Depositary of power, say, "I will go in the strength of the Lord."—F. R. H.

Our Work at Home.

Beautiful toiler, thy work all done,
 Beautiful soul into glory gone,
 Beautiful life with its crown now won,
 God giveth thee rest.
 Rest from all sorrows, and watching, and fears,
 Rest from all possible sighing and tears,
 Rest through God's endless, wonderful years—
 At home with the blest.

MARY T. LATHROP.

MISSION CIRCLES.

LONDON.—The Eighth Annual Thank-offering service of the Talbot St. Mission Circle was held on the evening of Nov. 19th. The meeting took the form of a Birthday party, and printed invitations were sent to every member of the Church and congregation. "Remember the words of our Lord Jesus how He Himself said, 'It is more blessed to give than to receive,'" was printed on the little envelopes that were tied with white ribbon to the invitations. The attendance, interest and offering exceeded our expectations. Mrs. Dr. Sowerby, the President, presided and conveyed the welcome of the Circle. The Scriptures were read by Mrs. J. J. Baker, of Harding Hall, and prayer offered by Mrs. J. B. Campbell. Mrs. A. E. Brown then sang a solo with a violin obligato by Miss Sowerby. The Address of the evening by Mrs. Cowsett, of Brantford, on "Three Reasons for being Interested in Missions," was clear and forcible, and all seemed deeply interested and awakened to a deeper earnestness in sending the Gospel to the Christless and perishing. Miss Sowerby followed with a solo "Why Stand Ye Idle." The offering was then received, refreshments served, and a very social and profitable meeting was closed with prayer. The offering amounted to \$91, divided equally between Home and Foreign Missions. Miss G. Fitzgerald, one of our members, though living in Grenfell, Assa., N.W.T., sends us each year a liberal mission offering. In a recent letter she says, "these poor bodies are only here for a short time and we have the assurance of life eternal, surely we can deny ourselves a little here to send the message of love to those who do not have this hope but are without a knowledge of our Saviour." This year we have made this dear sister a Life-member of the Foreign Society; Mrs. Griffiths and Mrs. Beardsall, Life-members of the Home Society. And thus, in work and fellowship,

"Though sundered far, by faith we meet
 Around one common mercy seat."

A. L. O.

COLBORNE.—The Home Mission Circle here takes a deep interest in the Foreign Mission work.

On Wednesday, December 10th the Circle met at 4 o'clock in the basement of the church. After the regular meeting tea was served, and the social meal was much enjoyed by the members and their friends. In the evening an interesting programme was rendered. A Thank-offering was received for Foreign Missions amounting to \$2.50. The very unfavorable weather greatly diminished the attendance, but those present felt the meeting to be one of instruction and profit, and all united in earnest prayer for the Father's blessing to rest upon all who are seeking to extend the Redeemer's Kingdom.

M. A. WATSON.

GEORGETOWN.—The Mission Circle held its Annual Thank-offering meeting on the evening of Dec. 10th. Miss McAlpine presiding. Opening exercises, singing, Scripture reading, and prayer. Acrostic by the Mission Band, followed by music by the Church Choir, recitation, reading, and singing by a quartette. We had a very interesting and instructive address by Rev. Dr. Smith, a returned missionary from India, which was very instructive and much enjoyed by the audience. Dr. Smith also sang two hymns in Telegu, and the envelopes were opened with appropriate texts of Scripture and \$18. Meeting closed with singing and prayer.

MRS. H. WHITESELL,
Sec. of Mission Circle.

BROOKE CIRCLE.—In July last our dear sister, Mrs. Risk, was called to her reward. We miss her in our meetings, but rejoice that there is another ready to take up the work she has laid down.

E. V. Z.

RENFREW.—The Annual public meeting of the Renfrew Baptist Mission Circle was held Monday evening Nov 24th. Our Mission Band which was organized in September assisted with the program, giving dialogues, recitations and choruses. The choir also assisted giving several selections of music. Rev. Mr. Russell occupied the chair and gave a short address on Home Missions. The Secretary read an encouraging report. Our Circle is increasing in numbers and interest. Rev. J. A. K. Walker, returned Missionary from India, who is now our pastor, gave an address on work in India which stirred our hearts with a desire to do more for that dark land. Mrs. Walker in Hindu costume told us of the lives of the Indian women, helping us to realize the condition as only one who has dwelt among them can. The meeting was well attended and much interest manifested. Collection

\$10.47.

ANNIE C. HILLIKER, Sec'y.

MISSION BANDS.

BOTHWELL.—We have organized a Mission Band here with a membership of fifteen. We call it the "Willing Workers." Our officers are: Pres., Mrs. W. P. Campbell; Vice-Pres., Jennie Kelly; Treas., Mrs. Dancy; Sec., John Kelly; Organist, Elva Patterson. On Monday evening, Dec. 29th, we gave an entertainment "The Home Missionary Locomotive." It was very successful. We hope and pray that we may do much for the great cause this year, in His Name.

MRS. M. P. CAMPBELL.

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

Receipts from December 16th, 1902, to January 15th, 1903, inclusive.

GENERAL ACCOUNT.

FROM CIRCLES.—Colborne, Thank-offering, \$2.50; Beachville, \$2.35; Peterboro', Murray St. (\$14, Thank-offering), \$22.85; St. Mary's, \$1.50; East Toronto, \$7; Toronto Junction, \$5.12; Sarnia (\$7.55, Thank-offering), \$12.80; Paisley, \$1.65; Onondaga, Second, \$1; Toronto, Jarvis St. (\$1 for lepers, and \$2.90 for other special), \$32.77; London, Talbot St. (45.59 Thank-offering, making Miss G. Fitzgerald, of Grenfell, a Life-member), \$61.22; Markham, Second (\$3.70 Thank-offering), \$8; Toronto, College St., \$15; Gilmour Memorial Ch., Thank-offering, \$5.50; from the late Mrs. William Forbes, by Grimsby Mission Circle to make Miss Wilhelmina Brodie a Life-member, \$25; Shedden, \$5.55; Gladstone (\$2.35, Thank-offering and \$1.65 special collection), \$10.22; Hespeler, (\$2.75, Thank-offering), \$13.71; Selkirk (\$2.50 Thank-offering), \$5.60; Hillsburgh, \$3; Woodstock, First Church, \$10; Toronto, Bloor St. (\$51, Thank-offering), \$86.88; Y. W. Aux., Thank-offering, \$3.08. Bruce, North (\$2.30, Thank-offering), \$3.50; Brooke and Ennis-killen (\$1.32 Thank-offering), \$2.62; Burgoyne, Thank-offering, \$3.65; Pine Grove, \$2; Woodstock, Oxford St. (\$6.15, Thank-offering), \$10.15; Stayner, \$5; Brooke, Thank-offering, \$2.12; Colchester, \$2.50; Atwood, \$1.25; Listowel (\$3.50 Thank-offering), \$7.65; Poplar Hill, \$5; Toronto, Western Church, \$12.87; Windsor, \$4; Brantford, First Ch., for Miss MacLeod, \$50; Wilkesport, \$1.70; Guelph, First Ch., \$6.05; London, Adelaide St., \$13.30; Bethel (\$4.18, Thank-

offering), \$8; Brantford, Calvary Ch. (\$2, Thank-offering), \$14.75; Hamilton, Victoria Ave., \$6.35; Ingersoll, \$4.90; St. George, \$4; Toronto, Ossington Ave. (\$2.11, thank-offering), \$6; Burford, \$1; Cramahe, \$1.60. Total, \$522.26.

FROM BANDS.—St. Catharines, Lyman St., partly Thank-offering, \$2; Collingwood, \$3; Brampton, to make Miss Etta Bartlett and Miss Irene Fleming, Life-members, \$20; St. Catharines, Queen St., for Appikatla Anandarao, \$2; Toronto, Western Ch., for Nakka Mary, \$17; Port Arthur, for Matti Samuel, \$4.25; Sault Ste. Marie for Bolivia, \$3.20; Boston, for Dedala Paul, \$3.50; Toronto, College St., \$2.70; St. George, for Surla Kannamma, \$8.50; Bardonia, for Karre Daniel, \$7. Total, \$73.21.

FROM SUNDRIES.—Essex Ladies' Aid Society, \$2.25; Investment, Miss Nellie Davies' gift, \$10; From the late Mrs. Wm. Forbes, towards return passage of Dr. Pearl Chute, \$100; Mrs. R. W. Elliot, towards support of new missionaries, \$100. Total, \$212.25.
Total receipts during the month - - - - - \$807.72

DISBURSEMENTS.—By General Treasurer. On estimates, including support of new missionaries, \$389.53. Balance required for Mrs. A. A. McLeod's passage, \$162.50. *Extras:* For Dr. Pearl Chute's passage, by Mrs. Forbes' gift, \$100. For lepers, (Dixie M. B., \$2; Toronto, Jarvis St. C. for woman, \$1) \$3. Total, \$855.03.

HOME EXPENSES.—Collection on Hamilton cheque, 15 cents.

Total disbursements during the month - - - \$855.18
Total receipts since October 21, 1902 - - - \$1,756.68
Total disbursements since October 21, 1902 - \$2,398.81

"MEDICAL LADY" FUND:

Receipts.—St. George C. from Thank-offering \$ 9.95
Mrs. R. W. Elliot - - - - - 100.00
Total receipts during the month - - - - - \$109.95

DISBURSEMENTS.—By General Treasurer for Dr. Gertrude Hulet for March, in India - \$41.67
Total receipts since October 21, 1902 - - - \$111.48
Total disbursements, since October 21st, 1902, \$125.10

Adding the General Account and the "Medical Lady" Fund, the receipts to date are \$1,868.16; while disbursements total \$2,523.82. These figures include \$270.47 from Thank-offerings, reported by 34 Circles and one Band.

VIOLET ELLIOT,
Treasurer.

109 Pembroke St., Toronto.

Youths' Department.

STORIES OF JAPANESE CHILDREN.

MISS GRACE WESTON.

Once upon a time, and not so very long ago, there were two little sisters who had no father and mother. They lived with their uncle in a tiny straw hut. This was all the furniture they had: a piece of matting for the floor, a thin quilt to put over them while they slept, a kettle in which they cooked their only food, a little rice, and two or three bowls and chopsticks. Each day the little girls started out early for a match factory, where they worked hard all day. They had to pick up tiny splints of wood and put them one by one into a frame, then the sulphur is put on at one end and the match is made. They earned five cents a day, but their uncle used to take it all away from them, so they never had enough to eat or wear.

One day a friend of the children heard of Mr. Ishii, who had just opened a home for poor and homeless children at Okayama. He gladly took them in, and they became two of the best girls in the Asylum. At the time of the great earthquake many children were made homeless, and when Kino, the younger sister, heard of these poor friendless little ones, she gave eight and one-half cents of her small earnings to help them. This was the beginning of a large sum which was raised in the city. She is now in the Girls' School in Kobe studying and working, so that when she is older she may help others just as the kind Christian friends helped her.

My other story is about another little bright-faced girl. Whenever the missionary invited her to come to school, she would say "I'll come afterwards," which meant, as she said years later, that she would not come at all, but she did not think it polite to say so. After she was asked to come again and again, she was ashamed not to go at all, so occasionally she would go with the other children. After a long time she became interested in going to school regularly, and learning of Jesus' love for little children, and one day she gave her heart to Him and resolved to be a Christian. But this was not an easy thing for her. She lived with her father and sister in a little house with only one room about a third as large as an ordinary schoolroom. Here they all ate and slept. How do you suppose she could pray each day? When she washed her face

every morning she took a long time to wipe it, and with her face buried in the towel she used to pray. As she grew older she went to the training school in Kobe, and is now a successful nurse, caring for sick and telling them of Jesus' love.

These were brave girls, were they not? And there are many others whom we are helping in our schools to be just as Christ-like as they.

THE MISSIONARY RABBITS.

"Hallo! here you are," cried Uncle Ben, looking into one of the stalls and seeing Harry feeding a pair of rabbits.

"See how they love this cabbage leaf, uncle," said Harry, setting himself comfortably in the clear hay that was spread on the floor. "I do love my bunnies; I have six, and two of them are as white as snow. These are my speckled ones, and the next are my silver sprigs; they are the best of all."

"How long have you had them?" asked Uncle Ben.

"O, I have kept rabbits for two years, and sold twenty of them at 50 cents apiece."

"Twenty! So you have earned \$10. What have you done with it?"

"I paid \$2 a couple of months ago for the silver sprigs and their little ones, and have spent \$1 for feed and repairs."

"That leaves you \$7. Did you buy books with it?"

"No, sir. my father buys my books."

"Well, then, you don't pay for your schooling. Did you buy playthings or sweetpeats?"

"No, uncle, these have always been my missionary rabbits. I got them for that. All the money I make on them goes for the missionaries. I wish it were twice as much. You can't imagine the good it does me to know that I am helping to send the Bible to people that don't know about Jesus."—Our Little Ones.

A missionary in Japan tells of a little heathen girl who went to Sunday school twice, and going home, said to her heathen grandmother: "The God in the Sunday school is very different from my god, but this God they have in Sunday school you can pray to when you are all warm in bed, or most any time, and he can hear you just as well. But there is one thing I don't like: he can see you all the time everywhere, and sometimes I should think that would be quite inconvenient."—*Selected.*

A WALK IN INDIA.

NOT in the part of that land where our Telugus live. Away up in the centre of India is a town called Mhow where a great many soldiers are stationed. Here the Presbyterians of Canada have a very successful mission. Last night one of their workers invited a young people's meeting to imagine they were taking a walk with her through Mhow.

The streets are not wide and beautiful as in our Canada, but only narrow pathways, with mud huts or houses on both sides. Though the heathen of India do not build hospitals for their poor sick people, you will see buildings here where cows with broken legs, sick ponies, snakes that have been hurt, and even insects that are unable to fly, are cared for as the Hindu thinks it an act of merit to save such lives. See the crowd of people gathered before that mud house! They are beating drums, blowing trumpets and horns, ringing bells and trying to show their joy by making as much noise as they can. What is the reason? They will tell you a baby boy is born and the proud father praises the happy mother while his friends come to wish him joy. But go down another street and see a different crowd weeping, groaning, making all the signs of grief possible. What can be the matter? Let us go in and see for ourselves. In a far-away corner of the hut lies a poor weeping woman. A baby girl has just been sent to her and every one is so angry. Her husband says to her, "What dreadful sin did you commit that this disgrace is come upon our home? What have you done to deserve such a fate? "And the women present slap her in the face, tear her hair, and join in reproaching her for having become the mother of a little girl. See those priests coming near the house! They have thought of a way to escape part of the disgrace. They say to the father, "Perhaps your daughter will make a good thief by and by. You may be able to sell her very soon to some man who wants a wife for his little son. Bring us a board and we will try her for you." So they bring a big board and cut a hole in it large enough to pass the baby through. A plate is set down on one side of the board while all the people are watching. The priest puts a few grains of rice on one side of the plate, and a piece of India money

on the other; then he takes the little baby puts her through the hole in the board saying, "Be a thief! Be a thief! Be a thief!" If the baby's little hand touches the rice they say to the father, "You will get a good price for this child. Even if famine comes, her home will not suffer for she will steal plenty of grain for her husband." Sure enough! there come some men bidding for her and the father sells her for so much grain or so many pieces of money, and rejoices to get her off his hands. She may stay with her mother until she is seven or eight years old then will be carried away to her husband's home and be a little slave to his mother and the older sons' wives who generally all live together in closed up zenannas. She may cry for her home and mother but will only get a beating if she does. Suppose her baby hand touches the money on the plate? Why, then, her father can sell her for a much better price for she will be a thief who will steal plenty of gold for her husband. But if the baby's hand only touches the empty part of the plate, nobody will buy her, no one wants such a useless creature, and if it was not now forbidden by the government her father would see her strangled at once, and feel that he was rid of a great burden.

Then the Missionary told us of the great famine India had passed through while she was there, of the many little orphans' who were picked up in a starving condition and brought to their mission. Many hundreds of the boys and girls are learning to love Jesus now. I would like to tell you about the Zenannas she visited with us last night in this mind-journey to India, but must wait until next month.

Let us all thank God that we were born in a Christian land where little girl babies are as dearly loved and tenderly cared for as their brothers.

SISTER BELLE.

Ottawa, December, 1902.

In Samva a Girls' School was built by the natives, costing \$10,000. One Island where their income was \$3,000, they actually gave \$2,000 towards the building. Think of having an income of £600 and giving £400 of it to build a Girls' School.—*William Edgar Gell.*

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 FEBRUARY.—*For Bimlipatam; its Missionaries, its Native Christians; that the Boys' School and teachers may learn the way of Christ, the only way of Salvation, and that consecrated Bible-women may be called to this field. For the officers of the W. B. M. U. Society.*

I PLACE IT IN THY HAND.

I place it in Thy Hand—

This unknown coming year,
For all its hidden mysteries
Before Thine eyes are clear.
The way that is so dark to me
Is all illumined, Lord, to Thee.

I place them in Thy Hand—

The joys that daily come
To fill my heart with thankfulness
As I am travelling Home.
Thy love prepares them *each* for me,
Oh, may I always thankful be!

I place them in Thy Hand—

The sorrows that will come,
And all the griefs I daily meet
As I am travelling Home,
Nothing can hurt me, Lord, I know—
No tiny thorn, or deepest woe,—
Unless Thy love hath ordered so.

I place within Thy Hand

The partings in store for me;
For Thou canst fill each void
With Thine own constancy.
Whatever changes Time may bring—
Thou *changeest not*, my Saviour King.

I place them in Thy Hand—

These idols I have loved;
Too often they, alas!
My faithlessness have proved.
"Take these things hence"—That I may be
A holy temple, meet for Thee.

I place them in Thy Hand—

The sins that soil my soul;
Saviour, I need Thy healing touch,
For Thou canst make me whole.
Lord, take me "in Thy Hands," I pray,
And keep me near Thee every day.

NOTES FROM P. E. I.

THE work on the Island is progressing favorably. Some of our societies are putting forth extra efforts to interest and instruct those who are seemingly unconcerned about our mission work.

I had a very encouraging letter from Mrs. Browne, of North River. Among other things she says: "Our Thank-offering this year was a meeting of unusual interest and the collection was \$30, the largest we have ever had. The sisters are making Home Missions a special interest this year. They intend to give more to that object, without lessening their contributions to Foreign Missions. We are making Mrs. Peter Warren a Life-member. We began in October, a series of missionary prayer meetings. These are held monthly on the usual church prayer meeting night. The two we have had were most interesting. The latest letters and missionary news were read, also papers on appropriate subjects. The collections are for the various missionary interests of the church."

The Alexandra Society, under the faithful leadership of Mrs. T. K. Wood, is doing good work. The meetings are well attended and are seasons of spiritual uplift. The proceeds of the sewing goes to Home Missions. There are not more than two or three sisters in the church, whose names are not on the roll.

Bonshaw, as usual, is wide awake. The Secretary writes: "We expect to present our sister, Mrs. Barrett, with a certificate of Life-membership, at our next meeting. On October 5th we held a very interesting Thank-offering service. Miss Clark, our missionary, was with us. Her excellent address was enjoyed by all. The collection amounted to \$28.70."

Clyde River is working hopefully. An ice cream festival was held in August. Preparations are now being made for a missionary concert.

The Bedeque Society held their November meeting at the home of the Secretary, Mrs. Albert Schurman. It was largely attended and of more than ordinary interest. Miss Clark was present and gave a very vivid description of her work, which we hope, may result in greater earnestness and more self-sacrifice, on the part of the sisters. Pastors Whiteman (Methodist) and Calder were also present and added much to the interest of the meeting, by their earnest words. On August 24th one of their eldest and much-loved members, Mrs. Helen Bagnall, was called home. She was a Life-member of the Union.

At Hazelbrook we have a faithful band of workers. The storm must be very severe, if there is no meeting. The devotional hour is greatly enjoyed. They have more women in the Society than in the Church. They expect to have a public meeting later.

Tryon is holding steadily on its way. Just now the sisters there, are preparing for their annual public meeting; a good programme has been arranged. Miss Martha Clark is also expected to address the meeting. These sisters are thoroughly alive to the importance of the work in which we are engaged.

The Kingsboro' Society is making excellent progress under the leadership of the Pastor's wife Mrs. Gardner. Public missionary services were held at Kingsboro' and Souris, at which Mrs. Gardner gave interesting addresses. The enthusiasm aroused was evidenced by liberal collections. The Mite Society is also progressing favorably.

We are very glad to hear that Summerside is taking on new life and holding regular meetings. They held a public meeting a few evenings ago. Mrs. Clark, of Tryon, Vice-Pres., of W. B. M. U., and Miss Clark, were both present and gave excellent addresses. A very pleasing feature of the meeting was the singing in Telugu, by some young girls, dressed in native costume, who had been taught by Miss Clark.

The faithful band of workers at Long Creel, report progress. New names have been added to the list. They held a missionary concert this fall

and are looking forward to a visit from Miss Clark, when they hope to have a public meeting.

Although the weather was very unfavorable, we had an enjoyable meeting at Cavendish, in connection with the P. E. I. Conference. This is one of the oldest societies, organized in 1870. During all these years the sisters have been faithfully working, never forgetting the obligation to give the Gospel to the heathen.

The Society at Charlottetown sends the following report: Our W. M. A. S., having closed the most successful year in its history, feel grateful to God for the past; and looking to Him for renewed consecration and continued help, we hopefully take up the work of another year. Our Society was organized thirty years ago with eight members. Of these, four are still with us, one of whom, Mrs. James Desbrisay, was the first President, and but for a short interval she has filled that office faithfully ever since. She is still our honored head, the Society at its annual meeting electing her by acclamation, though she is prevented by declining years from meeting with us as often as we would wish. In her absence we are led by our efficient and faithful Vice-Pres., Mrs. G. T. Raymond. The Society last year showed their appreciation of Mrs. Raymond's services by making her a Life-member. Our Provincial Secretary, Mrs. Spurr, was with us at our September meeting, and gave a practical and inspiring address. It is her desire that our little Province increase its W. M. A. and M. Band offerings this year to \$1000, which is the salary of one missionary to the Telugus. "May we so run that we may attain."

Our annual Thank-offering was held in October, and was a success from every standpoint. Our beloved missionary, Miss Martha Clark, was with us, and gave an earnest address. By her graphic description of the heathen, and especially the women as they really are, we trust both the "work" and the "workers" were brought nearer to us and will have a larger place in our hearts than before. A very large audience was present and an offering of \$26 was taken, which goes to the Foreign Mission. At the beginning of last year, we acted on the suggestion of the W. B. M. U. President and appointed a Home Mission Treasurer; it has proved most beneficial to the Society, our funds being very materially increased thereby.

We hope to report the work of other Societies

later. Would we have success this year! There let no one think of difficulties or discouragements, or of laying off the armor for the winter. Our great Leader would have each earnest and faithful through all the months of the year.

MRS. J. C. SPURR,
Prov. Sec., P. E. I.

A TIME OF TRIAL.

My Dear Sisters:

Away from the Plains and the heat, away to the cool Hills for strength and vigor for Christian fellowship and spiritual help. Such is the thought of your missionaries, when they go away in April or May for two or three months, now and then, for the hottest weather. Some have had strength to stay on year after year and have laboured through all the heat with earnestness and zeal, often with great weariness. Octacamund, the highest hill station in South India is one of the most beautiful spots it has been my privilege to see. It is situated in the crater of a long extinct volcano. In the lowest dip of the hollow, lies a picturesque little lake, from which the hills rise on every side; to the West and South beautiful Downs; to the North and East rough rugged mountains, often cloud capped and mist crowned. The flowers over the hills and valleys at certain seasons are a delight, especially the orchids and arum (calla) lillies. For six months of the year Octacamund is the seat of Government for the Madras Presidency. Beautiful gardens have been laid out in which flowers of every clime grow side by side, trees from Australia near Norway Pines, Cedars from North America beside the tree fern of India.

When I went there last April my heart was full of hope for renewed strength, for the work so abundant in Vizianagram. God had different plans for me. He leads us in strange ways sometimes, ways we cannot understand. Well for us then if we can feel His hand tightly grasping ours in the darkness and know His will is best!

One day after I had been ill about two weeks and I was beginning to think it was very long then, little dreaming of the days that were ahead, the doctor came in and being dissatisfied with my progress, said I must go to the hospital, what troublesome words they were to me.

There is always something to make the darkest

time light; this time my sunshine came in the person of Miss Churchill who happened (?) along just in time to help me off in the ambulance. Other friends came and stayed until the strangeness of the new surroundings and new faces wore off, as much as it could wear off in a lonely hospital in a far country. Next night an ayah had been installed as caretaker. As she went about the room I began to talk to her, asking her if she was used to hospital work. "Oh, yes, missie," was the reply, "I have been here many times. The last time I was in this room with my dear Mrs X. who died on *that very bed*, missie. And oh, how pretty she looked with the flowers all about her!"

But poor Ayah was not always such a Job's Comforter. One day a visitor came to see the patient in the next ward. "As she went away—I heard him say "Goodby, mother, come again." How it brought to my mind the thought, never far away, of the home so far across the seas. The dear name and the thought of my own mother who could not come to me, were too much. I turned my face to the wall—oh mother, mother! Ayah heard the cry and she said, "Don't grieve, missie, God you (r) mother. God you father, God you all."

And God was my all in those days. Week after week, month after month, of pain, weakness and waiting.

"I cannot say
Beneath the pressure of life's cares to-day
I joy in these:
But I can say
That I would rather walk this rugged way,
If *Him* it please.

I do not see
Why God should e'en permit some things to be
When He is love:
But then I know
God lives and loves. Can say since it is so
Thy will be done."

One day, one of the darkest I have known, the doctor said, "You don't seem to be improving at all. If this *continues* we must think of sending you to Canada!" Leave this land and the work which I came to do, all undone? How can it be right! was my heart's cry. That week I had been reading a missionary biography. During the day I picked it up and continued reading from the place I had marked. In a little while I came upon this sentence "missionary work should be life work. If God calls us to it we should wait till He calls us from it before giving it up." Somehow after read-

ing that I felt God knew all my care and would show me clearly all His will.

Next week I began to improve. I cannot tell you of the many thoughts that have come to me—of the longing to work when waiting was my portion—or how God taught me bit by bit, that we are most pleasing to Him when we are "striving less to serve Him much than to please Him perfectly."

And when we turn to His word He gives us the key to all the anguish that sometimes comes to wring our hearts, the disappointments and crosses, and losses. He answers the oft returning why, why: "who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble with the comfort wherewith we ourselves have been comforted of God." 11 Cor. 1 : 4.

"Do I need here to say
More than these few words following up the text,
The vine from every living limb bleeds wine:
Is it the poorer for that spirit shed?
Measure thy life by loss instead of gain.
Not by the wine drunk but the wine poured forth,
For love's strength is in love's sacrifice
And whoso suffers most hath most to give."

Very sincerely yours

M. HELEN BLACKADAR.

Vizianagram,
India, Nov. 19, 1902.

A WORD ABOUT THE HOME MISSION COMMITTEE.

FROM all parts of the Maritime Provinces comes a note of rejoicing regarding the work accomplished by the W. B. M. U., during the past year. When we read the record of what the Aid Societies and Bands, no matter how small, are doing, we cannot but be thankful that, in these provinces by the sea, God has so many earnest workers. Yet, there ought to be many more and we believe that God's blessing is so vesting upon this work that the time will soon come when that number will be multiplied many times. But God works by means.

Perhaps one of the least, but certainly one of the agencies He is using for the furtherance of this work, is that little band of workers which met in Prince Street Baptist Church several times last year and is known as the Home Mission Committee. Few in numbers, but faithful, working with high resolves and definite aims, they arranged and planned and executed, they wrote and pleaded and

From the results achieved in our Aid Societies and Bands, we believe their efforts have been crowned with a measure of success, sufficient at least, to spur to greater endeavour in the year now almost half over.

Sitting with said Committee for the first time, when it met in the early part of November last, I was much impressed with the spirit of devotion and unity which characterized its proceedings. The Bible reading conducted by Mrs. Martell, and prayers, each sister in turn leading, brought us very close to the Master. Then, calmly and earnestly, plans were discussed and measures resolved upon, which we cannot doubt will, under God, have an influence more lasting than time and potent to fight the forces of evil. "The greatest things in quiet places grow."

Our Corresponding Secretary was, as usual, brimful of suggestions for this year's campaign. We talked of what must be done this quarter and of what we shall aim to do in the next.

From the Secretary, Mrs. King, you have heard of the request for a Christian offering of ten cents, which the Committee resolved to ask for. Should this meet the eye of any sister who has not responded to the call, will you not do so now? There is yet time for it to go towards this quarter's payments. Let us try to much more than make up the deficit of last quarter.

Much to the regret of members present, Mrs. Gunn, who had attended the Montreal Convention and visited Feller Institute, was unable to be with us. Mrs. Martell, however, had seen and talked with her and in this way the Committee learned much of the workings and wants of that grand Institution. The Committee resolved, with the help of Aid Societies and Bands to send a box to Grande Ligne, the first of April. The call for plain substantial bedding is urgent. Any dainty little articles to make the rooms pretty and homelike will be thankfully received. Here is an opportunity for the young girls of our Bands. Surely each of them can find time to make one pretty article for the girls at Grande Ligne, and what mother so hampered that she cannot send a towel, or share in some larger gift?

"The time is short,
If thou would'st work for God,
It must be now:
If thou would'st win His laurels
For thy brow,
Redeem the time."

From the quiet hour's influence, methinks each member present went out thrilled with the grand possibilities for work; and stronger not only to accomplish her part in this department of church work, but better fitted to meet the daily trials of life.

A. F. B.