



JUNE, 1901.

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PRAYER CYCLE.

Miss McLaurin was the first who suggested the idea of a Prayer Cycle, she also assisted in its completion. Miss Morrow chose most of the texts. This explanation is given at Miss Hatch's request, as she has been given all the credit of it. The wish of these ladies that no name be mentioned in connection with the scheme was quite forgotten in the many months that elapsed before the Board decided to publish.

W. B. M. U.—We have waited this month hoping to receive the matter for this department, but it has not come.

ASSOCIATIONAL meetings that reach us after the 20th of June will be too late for publication.

WE MEASURE LOVE BY SACRIFICE.

How mother love its watch will keep
While all around are wrapped in sleep,
And when some danger hovers nigh
Be strong to suffer, dare, or die,
And in devotion such as this
Will show its love by sacrifice.

And One there was, who on the cross
Has borne all human pain and loss,
He laid His royal robes aside
And for our sakes He bled and died.
Was ever love so great as this,
If measured by its sacrifice?

What can we do to show our love
But count His work our own above,
And clasping close the pierced hand,
More swiftly at His least command,
To find His service highest bliss,
And prove our love by sacrifice.

—Mrs. Mary B. Wingate.

SUMMER DAYS.

The life of the Master is full of suggestion for summer days. His eyes were always open to the beauty and meaning of the world around Him. In His busy ministry how close His footsteps place

themselves beside our everyday life! Did he seek an illustration of the work to be done? "Behold a sower went forth to sow." Was a lesson of courage needed? "The kingdom of heaven is like to a grain of mustard seed" The barren fig tree stood as a symbol of fruitless lives, and the vine and branches are forever hallowed by His tender imagery.

"God's glory lies not out of reach,
The moss we crush beneath our feet,
The pebbles on the wet sea beach
Have solemn meanings strange and sweet."

Many of us are weary, and during the next few months, by sea shore and mountain side will be seeking rest. The Master, too, was weary and slept in the fisherman's boat undisturbed by the roar of wind and wave, and awakened to shew that He held the waters in the hollow of His hand. Possibly with some of us the weariness is not all of the body, but wearied and discouraged in spirit, we are asking, "Does the road wind up hill all the way?"

He, too, felt this burden, and "went apart into a mountain to pray," and thus gave a new and sweeter meaning to the words, "I will lift up mine eyes to the hills from whence cometh my help."

The pearls of the sea, the fish and the nets, the stones of the desert, the lilies of the field, the growing corn, the brambles and the tares, the wind that bloweth where it listeth, the fields white to the harvest, even the fluttering little sparrows, the Master saw them all, and was interested in all the life going on around Him.

In these long bright days of summer may our hearts be filled with the sunshine of His presence! May we look "from Nature up to Nature's God." May birds and leaves and blossoms speak to us of Him who made this earth so beautiful. May we hear His voice in the whisper of the winds, and the breaking of the waves. May our hands be strengthened, our hearts refreshed, our lives made richer and fuller by living with the King through another summer. May our work for His children make us more child-like in spirit, and may we all become more like Him who is

the "rose of Sharon the lily of the valley and the One altogether lovely."

"So much of joy the summer held for me—
The wondrous turquoise reaches of the sea,
The wave-tossed tinted shells upon the strand,
The pebbles glowing redly from the sand:
Sweet idle time to watch the curlews pass
Between the ranks of swaying salt-marsh grass,
Yet, somehow, at the summer's ending, when
I saw the lights of home shine out again,
I sent no backward yearning to the sea,
And all the joys the summer held for me.
Regretful tears were far away. Instead,
'The coming home is best of all' I said,
So let it be, dear Christ, when bye-and-bye,
My happy summer here is spent, that I
May take my way unsoftened toward the place
That needs no light but shining of Thy face.
Thy smile will be so loving, I shall say,
'My summer-time was glad and flew away
On wings that seemed too fast and fleet, and yet
I somehow feel no yearning, no regret,
No wish that summer landscape to recall,
For coming home is sweetest, after all.'"

ANNIE S. HARRIS.

HOW THE CIRCLES MAY HELP TO CELEBRATE THE SILVER ANNIVERSARY OF OUR F. M. C.

The announcement that Jarvis St. church has invited the Women's Convention when we celebrate the 25th Anniversary of the organizing of Circles, has given general satisfaction.

Already many are anticipating the good times we shall have on that auspicious occasion. The largest and most enthusiastic meeting the women have ever held will be the one to be held this Fall in Toronto, Jarvis St. church. And we shall all rejoice to hear how the tiny mustard seed planted there, has grown to a mighty tree, whose branches reach to the uttermost parts of the earth.

But only a few, comparatively speaking, will have the privilege of attending the Convention. So how those who stay at home may share in this celebration is the theme of this article.

An invitation to a Silver Anniversary means that, whether we go or not, we are expected to make a suitable gift.

All our Circles have invitations. What shall we send to the Treasurer to cheer her in the work, to encourage our Board, and perhaps help to reduce

that regular nightmare of a deficit—\$8000—staring the people in the face?

Surely, in all these years, there has never been a time we needed to pray, work and give, like the present.

Loud is the call for reinforcements, but no money to send any. If the facts of the case took hold of our hearts, and the women "had a mind to work," we could show our gratitude to God for His mercies to us as Christian women, and as a Society, by contributing enough money this year to send a new missionary to India.

I would like to suggest three ways of doing this, and hope others may give us their plans:

1st. Are there not some who have long wanted to make themselves Life Members? What more appropriate time? Why not do it this year?

2nd. If no one in your Circle can afford to give \$25 for this purpose, why not the Circle raise that amount and make some veteran worker a Life Member?

3rd. Let each Circle make a special effort to add to its membership all the new members possible, and our larger churches set before them the aim of at least 25 new members.

So all working together, all will have a share in the Harvest Home.

LILLIE. C. GRAHAM.

FOUR GREAT NEEDS.

REV. JOSEPH WESTON, HOLLEY, N. Y.

It is much easier to preach than to practise. It is much easier to find fault than to improve upon that which we criticise. Destruction is much easier than construction. We would much rather mention some things which are worthy of commendation than mention some things wherein we have reason for humiliation. But we must know where our defects are before we can remove them and we must find out or be told of our weaknesses before we can "lengthen our cords and strengthen our stakes." That were a very foolish soldier who would feel unkindly towards a friend who pointed out the weak places in the fortification. We are waging a bloodless war for King Immanuel, but if we are perfectly honest in our statements we are not having as many victories as we ought to have, and as we must have, if we are going to win the world for God.

Now what are some of the particulars in which we need to improve our methods of warfare and change our tactics in our conquests for Christ? What are

some of the great needs which are manifest to those whose spiritual vision has been clarified and who like "the men of Issacher have understanding of the times and who know what Israel ought to do"? There are a great many needs which might be mentioned, but Dr A. T. Pierson, it seems to us, puts the needs "in a nutshell," at least most of them, when he says: "We need more information, more obligation, more consecration, more supplication."

1. *We need more information.* We are not departing from the truth when we say that the great mass of our church members know little or nothing of missionary trial and triumph either in the home-land or in the regions beyond. Here and there you find a church where home and foreign missions are kept constantly to the front, but such churches are rare. They are "like angels' visits, few and far between." And it must be obvious that there can be no interest where there is no knowledge. How can people be interested in that of which they know little or nothing? "Facts are the figures of God which furnish fuel for missionary fires." Now where does the blame lie? Who is responsible for this alarming lack of knowledge?

1. Is it the fault of our missionary societies? Do they fail to print and publish the facts and figures relating to the work? Are they doing all that we can reasonably expect them to do in keeping the churches, the pastors and the people informed as to the progress and needs of the work? In answer to this question we may say that they are. During the past two or three years especially they have been doing grandly along this line. *The Baptist Missionary Magazine*, the *Home Mission Monthly* and *The Kingdom*, are publications that we as a denomination have reason to be very proud of. And these notable publications, together with the numberless tracts and booklets which are scattered broadcast and the excellent publications which are sent forth month by month by our various women's societies, such as the *Tidings*, the *Helping Hand* and other publications, make any censure of our missionary societies utterly out of place. Apparently our societies are only too glad to provide in attractive form and distribute with a generous hand missionary literature when it will be really appreciated and judiciously used.

2. Is it the fault of the missionaries on the home or foreign field in failing to send items of interest relating to the work and workers? No, it is not. Here and there there are lazy and indifferent missionaries as there are lazy and indifferent pastors nearer home, but in the main they are only too glad to write personal letters and descriptive notes when anybody is anxious to get such contributions. We must acquit the missionaries of blame.

3. Is the fault with ourselves? Yes, it is chiefly. We do not know because we are not interested enough in the world's redemption to take the trouble to inform ourselves. Of course I am not unmindful

of the constant pressure of daily duties. In most homes and churches and stores and factories there is more than enough to do. Some of us may sit and sing ourselves away to everlasting bliss in the next world, but we have very little chance to do it in this. Indeed we should be very glad of the opportunity to try at least for a few days or weeks, once in a while. But making full allowance for the multiplicity of our daily duties and the many calls of our church's work and the limitations of our physical and mental endurance, yet the fact remains that most of us could know much more than we do know about the progress of the kingdom. Yes, we'll take the blame in part at least and say that we ourselves are chiefly culpable. But we are not *wholly* to blame for this.

4. Our ignorance is due in part at least to the failure of our pastors to bring the matter before us more frequently. Some pastors rarely preach on missions and therein they do a great wrong to themselves, their churches and their Lord. The fact that there are "cranky" people in some of our churches who are not interested in missions and would not be even though the work might be presented by the apostle Paul; should not deter the pastor in doing for others what they so much need to have done for them; namely, have their interest aroused and their minds informed concerning the progress and the promise of the work which is being done and which ought to be done for those who are sitting in darkness and the shadow of death. But wherever the blame may lie, the fact is patent that we do need *more information*. But we need something more than this.

II. *We need more obligation.* It is not enough to know. Our knowledge must crystalize into action or it will condemn us at the bar of God. What right have we to say Lord, Lord, if we do not the things which he says? The old country proverb has it: "Pity without relief is like mustard without beef." To know well is good, but to do well is better. The reason why we should feel obligated to do our best for both home and foreign missions are very plain.

1. Common gratitude should prompt this. If we ourselves have really been renewed by God's spirit and adopted into God's family, then we ought to feel profoundly grateful. If the soul is infinitely valuable, as we believe it is, and if there is no other name under heaven given among men whereby we must be saved, except the name of Christ, and if we feel and know that we have been saved through this name and shall ultimately have an inheritance among the redeemed in heaven, then we must be ingrates indeed if we are not prompted to share with others the blessings which we enjoy.

"Shall we whose souls are lighted with wisdom from on high,
Shall we to men benighted the lamp of light deny?
Salvation, O Salvation, the joyful news proclaim,
Till earth's remotest nation has learnt Messiah's name."

2. Then the common brotherhood and sisterhood should make us missionaries to the very extent of our powers. God hath made of one blood all nations of men who dwell on the face of the earth. One has well said, "I am not only my brother's keeper, but I am my brother's brother." And shall we let our brothers and sisters stumble on in the darkness of death because we are not interested enough to give them the light of life? Shall we allow them to die of spiritual starvation when we might feed them with the bread of heaven? No, no, that would be utterly unworthy of us.

3. Once more we should recognize our obligations along this line, because the preservation of our local churches is a good deal more dependent upon this than we sometimes imagine. If we want to strengthen and perpetuate our own beloved Zion we cannot do this more truly and surely than by helping our missionary enterprises. "A church that is not a missionary church will one day be a missing church," was one of Dr. A. J. Gordon's striking sayings. The connection between the home field and the foreign field is most vital. We are all bound together in a bundle of life and we are all "nourished by the King's country."

A writer in the *Christian Endeavor World* beautifully expresses the thought when he says:

"It is a law of the spiritual world that all life that is centred upon itself, that exists for itself alone, withers and dies. Whosoever will save his life shall lose it.

"This law is as binding for a church as for an individual. A church that wishes to preserve its own life, and that desires to know the more abundant life which Jesus offers to His people, must be a church whose life and love unceasingly flow out to others, wherever men are found who know not God and the salvation which He has provided in Jesus Christ."

4. And then, of course, the great commission which Christ gave to his church through his apostles leaves us no alternative. There is the command as clear as the daylight at noontide, and if we neglect it or ignore it we do so at our peril. It is not so much the question as to whether the heathen, either at home or abroad, will be saved without the gospel as to whether we shall be saved if we do not give it to them. And this brings us to our third need, and that is.

III. *We need more consecration.* Of this there will be no question. If it is true that we are not our own and that we have been bought with a price, then it follows that we should present all that we have and are to God, for we are his, and this is our reasonable service. We owe Him our time, we owe Him our talents, we owe Him our money, we owe Him our all. We might enlarge on these things, but they are so plain that they should need no special emphasis. Some time ago, in one of our missionary papers, there was a brief article on the Order of the Iron Cross, and it may be appropriately quoted in this connection:

"More than seventy years ago the king of Prussia, Frederick William III., found himself in great trouble. He was carrying on expensive wars; he was trying to strengthen his country and make a great nation of the Prussian people, and he had not money enough to accomplish his plans. What should he do? If he stopped where he was the country would be over-run by the enemy, and that would mean terrible distress for everybody.

"Now the king knew that his people loved and trusted him, and he believed that they would be glad to help him. He therefore asked the women of Prussia, as many of them as wanted to help their king, to bring their jewelry of gold and silver, to be melted down into money for the use of their country. Many women brought all the jewelry they had, and for each ornament of gold or silver they received in exchange an ornament of bronze or iron precisely like the gold or silver ones, as a token of the king's gratitude. These iron and bronze ornaments all bore the inscription: 'I gave gold for iron, 1813.'

"No one will be surprised to learn that these ornaments became more highly prized than the gold and silver ones had been, for it was a proof that the woman had given up something for her king. It became very unfashionable to wear any jewelry, for any other would have been a token that the wearer was not loyal to her king and country. So the Order of the Iron Cross grew up, whose members wear no ornaments except a cross of iron on the breast, and give all their surplus money to the service of their fellow-men."

How gloriously prosperous some of our missionary societies would become if our people would only give their surplus jewelry and surplus money toward this God honoring work of this world's redemption!

IV. *The need of more supplication.* Some can go to our mission fields, more can give, and all can pray. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." We need more supplication, for prayer moves the arm that moves the world. "The sea sends its vapor up to heaven, not that it may drift in luxury against the blue sky, travelling leisurely over the lands, but that it may fall in refreshing showers upon the soil, that corn may grow and that flowers may deck the earth with beauty and fill it with gladness." And so our petitions should ascend to God's heaven, and if they do so ascend they will come down in gracious showers, making the wilderness and the solitary place glad and making the moral desert blossom like the rose. We need to pray and we ought to pray for the young recruits, for the old veterans, for the native churches and helpers and for the noble men and women who are at the head of these great enterprises at home. And notwithstanding the many difficulties and dangers and discouragements connected with the work of the world's evangelization, if we do our part, if we seek more information, feel more obligation, possess more consecration and crown all with more supplication, then the various departments of both home and foreign missionary endeavor will be revitalized and the work will doubtless go forward as bright as the sun and as clear as the moon and as powerful as an army with banners. Then, indeed, shall Zion awake and the daughters of Judah be glad.

Then shall we be hastening the golden prophecy of the golden day, when

"People and realms of every tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His name."

For this blessed consummation let us all study and give and work and pray, and then ours will be the blessedness and His will be the praise.—*Baptist Missionary Magazine*

GETTING, SAVING, GIVING.

By REV. EDWARD STORROW.

It is a cause for serious thought that whilst no country was ever so wealthy as our own, or so free from great calamities, the anxieties of life are not seriously diminished. This anxiety leads to—(a) Too high an estimate of the value of money; (b) Eager and inordinate saving; (c) Worry and discontent; (d) The neglect of Christian giving.

The relief from humiliation and care that money brings; the pleasure of its possession; the enjoyments to which it allures, and the estimation in which it is held, blind us to its deceitful and dangerous influence, and lead to a false estimate of the ends and aims of life, to envy and to discontent. How often, for instance, as men grow richer, they become less spiritual and holy, acquire a false estimate of men and things, a contempt for those who do not succeed in life as they have done, and a habit of judging all persons, and not by a moral standard, but the ability to get and keep money. It is irrational to speak contemptuously of money, seeing that it gives so much pleasure and confers so much power, and is so eagerly seized and so unwillingly parted with! but it is important to keep in mind its subordinate value, its limitations, its dangers and responsibilities, its corrupting influence; for how seldom with the increase of wealth is there "growth in grace," and of all dangers to the soul the Bible speaks more frequently and solemnly of this than of almost any other.

The love of money often lies concealed under the plausible guise of providing for old age, or the necessities of a family. It is right to make such provision whenever practicable, but how often under this plausible idea does there lurk a craving to hoard, or it grows to be a ruling passion after the original intention has been accomplished. The worry and solicitude of living are apt to make us discontented with our lot, envious of others, and distrustful of the care of God. When it is so, it is good for us to read some of those sweet and saintly hymns which sorely tried men have composed, or to meditate on the grand, strong words of God scattered through the Scriptures.

But the possession and use of money may have an objective and noble aspect, and happily in our day there are many who, regarding money as a solemn trust from God, give liberally to religious and benevolent uses; but there are yet more who give sparingly or not at all.

The opportunities for wise and beneficent giving were never so numerous and clamant as in this age. This should constrain us to live economically,

TO CHECK EXTRAVAGANCE AND WASTE,

and also the temptation to hoard; and to ask ourselves as a principle and policy of life, "Ought I not to give as well as to get? Is it not my duty, and ought it not to be esteemed my privilege and joy to aid as many good causes as I can?" and for many who do give, to ask, "Shall I not increase my giving, and how can I do so?" It is well to be on our guard against the excuse of not giving, or giving inadequately, on the plea that so many others do not give, or that the best and wisest use of funds is not always made, or that we cannot afford to give.

This may be the case, but in a world where heathenism, want, distress, and misery abound, is it not the duty of every one who claims to be a Christian, even in the lower middle rank of life, to be a stated, conscientious and willing giver to some one or more of these agencies? Does not much of the perplexity and difficulty of middle-class life, arise from beginning or drifting into too high a scale of expenditure? The desire to be respectable, and to rise in life, leads great numbers to begin domestic life, where after years of struggle and industry, their parents end. They seldom carefully estimate how much it will cost to live! They leave no margin for contingencies, nor do they usually resolve that God shall have His portion of whatever they possess. Thus it comes to pass that household expenses often come to more than was anticipated, leading to disappointment, anxiety, discontent, and a limited, if not entire, neglect of Christian giving. It is wise, therefore, to begin domestic life well within the limits of the income, and make God a sharer of it, whatever it is.

Not only is this not done, but when the income grows, personal and domestic expenditure is enlarged to the same extent, or the whole is invested and saved. To do either of these may be right in certain extreme cases, and up to a certain point, but would it not be wise in every case to consider ourselves as responsible to God for the use of our incomes, however large or small they may be, and make Him a sharer? This would surely sanctify, dignify, and bless common life, and secure it against the evils, worse even than poverty, into which prosperity is liable to fall. Would it not be wise for every person to give some share of their income to God, and increase it

IN PROPORTION AS THE INCOME GROWS?

And would it not in numbers of instances be right, meritorious, noble, and even saintly, not to save at all, or to cease saving, or to disburden themselves of some of their wealth whilst they live, or to continue, and give all that is gained to the cause of God?

Our Saviour commended this extreme and entire giving, in at least four instances, and is it not safe to say that such giving, inspired by love to Christ, and zeal for his cause, would bring an elation of being, and a joy millionaires seldom, or never, know?

There is in the too brief autobiography, "Early Days of My Life," by Mrs. Luke, a beautiful instance of this unselfishness. Mrs. Thompson, mother-in-law to Mrs. Luke, wrote to her mother, Lady Barham, with a request from her family that she would allow them to have her portrait painted, and that it would cost only £20. Here is her reply: "Since I returned home my time has been more than filled up with new-furnishing the chapel which, by contriving it myself, has saved many pounds for the Lord's cause, but it has very greatly fatigued me. Then my child, how can I think £20 a trifle to be spent in recording the features of such a poor worthless old tabernacle! Oh, do consider, my child, the number to whom £20 would be a treasure! I know many Independent ministers in Wales, excellent, godly, devoted men, that, with large families, have only £50 per annum, and two or three only £30, and shall £20 be spent on a portrait of me?"—*London Christian*.

RETROSPECT AND PROSPECT.

Continued.

PASTORS, TEACHERS, AND OTHERS.

In these missions it has been recognized from the beginning that the Telugus must be evangelized by converted Telugus. Every missionary has prayed for labourers. Every kind of school has been conducted largely with the hope that among those being educated God might have some chosen vessels to bear His name to this people. Nor have all these prayers and efforts been in vain. God gave us in the early days men of zeal, with little or no education, who went everywhere winning souls for Christ. And in these later years many earnest men of more or less education have helped to shepherd the sheep of Christ and have preached the gospel to those outside the fold.

In 1870 the entire force consisted of twenty-two preachers, five colporteurs and ten school teachers, total thirty-seven. The report for 1899 gives sixty-three ordained preachers, 308 unordained preachers, sixteen colporteurs and 137 Bible women; also 727 teachers in village schools, ninety-four in boarding

schools, and thirty in other schools, a total of 510 preachers and others and 850 teachers. Adding to these 157 preachers and others, and 109 teachers in the Canadian Missions we have a grand total of 667 preachers and others in place of the twenty-seven thirty years ago, and 959 teachers in place of the ten of those days.

CHURCHES AND SELF SUPPORT.

The 54,000 (53,790) members of the American Mission are organized in 114 churches and the 4,000 members of the Ontario and Quebec Mission are found in thirty-four churches. In the Maritime Provinces Mission there are 350 members in seven churches. The cash contributions of the 54,000 members in the American Missions in 1899, amounted to Rs. 5,750, and the estimated contributions in kind amounted to Rs. 23,250, making a total of Rs. 29,000, or nearly nine annas per member. The contributions of the 4,000 members in the Ontario and Quebec Mission came to about Rs. 4,000, or Re: one per member, and those of the 350 members in the Maritime Provinces Mission amounted to Rs. 450, or Rs. 1 4/2 per member. As a rule, the smaller the membership, the easier it is to secure regular contributions and hence a higher rate per member. It may be interesting to look at a few details. On the Akidu field of the Ontario and Quebec Mission where there are a good many cultivators in perhaps half of the churches, harvest festivals in the early months of the year have become a regular feature. A year ago nine of the ten churches held this festival. In one the small sum of Rs. six was given, but in the remaining eight with a membership of 1,550, the total given was almost Rs. 950. In most of these churches there are regular Sunday collections and in some monthly collections also. Then to take an illustration from the American Mission, I like to read Mr. Brock's enthusiastic reports about what his people are doing on the Kanigiri field. He writes, "We sometimes distress ourselves with the idea that before they became Christians, the people spent so very much for their idols and priests. But where the Pariahs may have had a dozen priests and miserable idols, there is on my field alone a mission staff of 146 supported largely by these people. They keep more than 1,000 children from work to attend school. In 1897 they built twelve schoolhouses at almost no cost to the mission. We have also a local Home Mission Society, supporting a family in a part of the field where there are no Christians."

This allusion to a local Home Mission Society reminds us that we have at least two societies that are not local. The churches connected with the Ontario and Quebec Mission organized a Home Mission Society as far back as January, 1888. The work undertaken at first was that of mutual help in securing sites and building schoolhouses or chapels.

It has been decided to register this society so that it may better hold the property that it possesses in the shape of schoolhouses and chapels and the land on which they stand. For many years this society has also supported one or two preachers on the Yellamanchili and adjacent fields. The Home Mission Society of the American Mission, though of more recent birth, has great vitality, and is doing good work among the Yanadies, the Chentsus and the Savaras.

EDUCATIONAL.

Believing that knowledge is power our missionaries from the beginning tried to interest their disciples in the work of education. When we remember how rare it was in former days to see a Punchama who could read, we can appreciate more highly the wonderful change that has already taken place among our Christian communities. It would be difficult to estimate how many have learned to read in our schools during the past thirty years. In 1899 there were about 12,000 pupils in Primary schools in the American Mission and 1,500 in the Canadian Missions. In Lower Secondary classes there were about 1,000 in the American Mission and fifty in the Canadian Missions, and in Upper Primary and College classes there were forty, chiefly of the former mission. In Theological classes there were fifty in the American Mission and ten in the Canadian Missions. So far as the Ontario and Quebec Mission is concerned, we seem to be just beginning to get on our feet in the matter of education. Several young men educated as teachers are coming to our help in our Lower Secondary school at Samalkot, and we seem to have in our classes a fair number of bright boys, whom we expect to see moving right along to the Lower Secondary examination and then on, though in lessened numbers, to Upper Secondary classes at Ongole. The work done in our Theological Seminaries at Ramapatam and Samalkot has been of untold value. Some of the men may have failed to shine after graduation, but on the other hand many have done and are doing good solid work. They show the result of their daily contact with the missionary and his assistants. The training schools at Nellore, Ongole and Bapatla have also been doing good work.

Our missions are almost destitute of industrial schools as yet. In the Ontario and Quebec Mission a class in carpentry has been carried on, first, at Samalkot, and afterwards at Cocanada for some years past, and the wage earning ability of many young men has been increased by the training they have received.

A review of the educational work undertaken would not be complete without a reference to the Timpany Memorial School, which has done for many years and is now doing a much needed work for European and Eurasian children. Of the many girls who have

received their education in this school, some are now teachers in the school and some are engaged in Zenana work. Many a mother has expressed to Miss Folsom her thankfulness for the good influence of the school on her girls.

SUNDAY SCHOOLS.

We have seen that the great growth in almost all departments of work has taken place chiefly during the past thirty years. This is very specially the case so far as Sunday Schools are concerned. Even in 1888 there were only fifty-four schools, ninety teachers and 1,500 scholars reported in the American Mission. The last report gives 344 schools, 550 teachers and 9,500 scholars. In the Canadian Missions only twelve schools, thirty-seven teachers and 377 scholars were reported in 1888. In 1899, 180 schools, 300 teachers, and 4,200 scholars were reported. In the Maritime Provinces Mission the scholars are twice as numerous as the church members; in the Ontario and Quebec Mission they are almost as numerous, while in the American Mission they number less than one fifth.

GENERAL.

This brief review of the past would not be complete without some mention of the Y. M. C. Associations and C. E. Societies that have been organized in some of our congregations. It is believed that the young people are stimulated to fresh endeavour through their union in these societies.

The *Baptist Missionary Review* has been doing a helpful work for several years and is full of life to day. The *Telugu Baptist* has continued as in the past to carry denominational and general news to many a little company of Christians. The closing year of the nineteenth century has witnessed the issue of a new *Telugu* weekly under the management of Mr. Laflamme, who is also editor. This paper should have our warmest support. It may be very helpful in opening a way for the gospel messenger in many places, and, moreover, every issue carries a gospel message.

The opening of an orphanage at Ongole, is another recent event worthy of notice. There is certainly need of an institution of this kind in connection with our missions. We may well rejoice also to know that an asylum for lepers has been opened at Ramachandrapuram. The Lord laid this burden on Miss Hatch, and he has provided the means for purchasing a good compound and erecting some suitable houses.

PROSPECTS.

I suppose we all believe that the prospects are bright for our work, because so much has been accomplished in the past in spite of the fact, that even the foundations were scarcely laid thirty years ago. We may well look for great things in the near future. But they will come only as we exercise great

faith in God and give ourselves with renewed consecration to the Lord and His work. Perhaps one of the lines of work that should be followed more keenly is that of the Sunday School. If the statistics are correct, there is evidently room for an extension of this agency both among our Christians and among non-Christians. The systematic teaching of God's word is needed by our members and their children quite as much as the Sunday sermon. A better knowledge of the Word of God would lead many to give up customs not in accordance with that Word.

In the matter of self-support I am inclined to agree with the views expressed by Mr. Stanton in the *June Review*. It would certainly be a step in the right direction if every company of Christians, whether as living in one village or as united in one church, could keep account of their contributions, so that we might know approximately at least what is really being done along the line of self-support. There would be a double gain. Optimists, like some of us, would rejoice all the more over the great body of Telugu brethren; and critics, who sometimes seem to me too sweeping in their criticisms, would be answered in the best possible way.

I think too we cannot afford to relax our efforts in education. Of course, we are only making a beginning in Industrial or Technical Education and that must be liberally dealt with. The proposed Technical School at Ongole will do a great work for education of this kind and we can only hope that it will soon become a reality. So far as primary education is concerned, we cannot make it too general; whether by inducing our people to support a school themselves, or by securing a Local Fund School for them, or by helping them where necessary with mission money. Then from this host of boys and girls let us carefully select some for a lower secondary course; and from these again, especially from the boys, we should select some for the upper secondary course; and of these again a chosen few should be given a college course. If we can find boys of ability and piety and sufficient ballast to profit by a good education, we know that other things being equal a theological student who has completed the lower secondary course is far superior to one of only primary standing, and a matriculate much more so. Men of the latter stamp may not be needed yet for most of our churches, but there is room for a good many of them; and probably it would be a great gain to the churches in general if the pastors were as a rule men who had taken the lower secondary course before their theological training.

But while the subjects already mentioned should engage our attention, the spiritual life of the churches is of first importance. I have sometimes thought that one missionary and two or three Telugu brethren might well be set apart to the work of visiting the various

churches and holding meetings for the deepening of their spiritual life. If this is impracticable at present, it would be well for missionaries to help one another in holding such meetings. This has been done already in some of the fields of the Canadian missions with good results. It would be comparatively easy to select two or three Telugu brethren for this work, but if even this cannot be done now, pastors should be encouraged to assist one another in such services, and men in other positions might be spared occasionally to help in this work.

Here at the close of one century and the opening of another we may well recall the unflinching faith of those men of God who laid the foundations of all this mission work. I like to think of Mr. Day holding on to the work with a firm grip and introducing Mr. Jewett to it before being compelled by failing health to leave it. And I like to think of Mr. Jewett and his beloved wife toiling on at Nellore all those years with little fruit, and praying and looking for a missionary for Ongole. Dr. Jewett was pre-eminently a man of faith and a man of prayer. In 1853 he wrote, "I devote my time wholly to the preaching department; I am earnestly looking for fruit; I feel in my soul that our labours will not be in vain." And in regard to the little church he wrote, "Doubtless it is the handful of seed corn, whence hundreds of sheaves shall be gathered." And again, "For the last few months I have felt more than ever, not only the importance of the mission, but the certainty of accomplishing in the Lord's good time a great and glorious work for this people. The promises of God's holy Word fill me with a faith that cannot be disappointed." It is a joy to remember that this man of faith was privileged to introduce Mr. Clough to Ongole and thus see an answer to his many prayers for that region. Another name that we may well remember to-day is that of Mr. Timpany, a man whose whole soul was given to God's service in the mission field. We sometimes talk of a higher spiritual life. But we must beware lest we think of it as higher than the life of those who have gone before us. Rather may we stimulate our weak faith and chide our slothfulness in prayer and work by the memory of their walk with God. Looking back we thank God above all for His grace bestowed upon them; looking forward we trust Him for the grace that He has promised us, and in that trust we go joyfully to the work of a new year and a new century.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever, Amen."—*Baptist Missionary Review*.

The Lord, He it is that doth go before thee, He will be with thee, He will not fail thee.—Deut. xxxi : 8.

Work Abroad.

EXTRACTS FROM LETTERS.

Extracts from some letters written for the Adelaide Street London Circle and furnished by request for THE LINK.

Miss Hatch writes, March 21st.—"We have just had the exceeding pleasure of a visit from Mr. John Jackson, Travelling Secretary for 'Missions to Lepers.' He has been all over India, seeing about 20 different asylums, so he could give us lots of help and advice. He was very pleased indeed with what he saw here of the beginning of things, and showed a willingness to give what help was needed. He is in hopes that the work will grow so that in another year or two we may have 200 or more. He proposes also a home for untainted children, and we are to try and secure a little more land. . . . *Fourteen of our poor lepers* have witnessed a good confession in baptism, and from the depths of our heart we thank the Lord for His manifest approval. 'The Lord hath done great things for us whereof we are glad' was a text running in my mind last Sunday."

"SAMALKOT, JAN. 21ST., 1901.

"When I can do so, I go out mornings in the town of Samalkot to carry our message to those who will hear. Have had some very happy times in doing so, but it is not as easy to get a hearing in this place as it has become in Peddapuram. However, we have never had to come home yet without having had at least one good hearing. It is a very dirty place, but the outward filth is nothing when compared with the inward foulness judging by the things I have seen and heard in its streets, to say nothing of the deeds that are done after 'I have blown the lights out.' As one man boldly said to us one day, 'Oh, my sisters, how infinite is the patience of our God that He bears with the follies of men who think it sufficient covering for their sins if they blow the lights out.' My afternoons are usually spent in Peddapuram two miles away. Here we have no difficulty in getting hearings. The difficulty is to satisfy the people by going to them often enough. It is so long since you came! Why do you not come oftener? are the questions and remarks that we hear on every side. Of course there are many who have not heard and apparently do not care to hear, but in a



MRS. A. W. WOODBURNE.

town of fifteen thousand inhabitants there are many who long to hear and eagerly listen to the word which we bring to them. More and more each day am I led to realize how necessary it is that we should be led in our goings, for if we go where He has not sent us of what avail is our going? I do so long to see them coming unto Him, and so, dear sisters, forget not to pray that He will direct all our goings, and use us as His messengers to bid them "come." Since writing thus far, we have had another privilege of bidding them "come." We started for Peddapuram about one o'clock and so reached their houses before two o'clock. We had not the privilege of choosing where we should go, for Sayamma, who had been out in the morning and had only just come home, begged us to go to one of the houses she had visited in the morning, said that the women had begged her to bring us. We went there and spent about two hours answering all sorts of questions concerning Christ, intelligent questions they were too, such questions as we must be taught of God to answer or we cannot do so. The last request was 'Teach us to pray.' 'We have not strength to give up the worship of idols, but teach us to pray.' Her thought seemed to be that He to whom we pray could give her the needed strength. My sisters, you who know how to pray, must use your gift for such as her and for me, that I may be taught of God to answer such questions aright. As we sat their talking to her and to her mother-in-law and a few others who came and went, two or three times a young lad came

to the door and asked us to go to another house near. That is a house which we often visit and the woman who lives there has learned hymn after hymn, and says that she is believing in Christ. I do not feel very sure about her. Her belief seems to me more a disbelief in idols and their power to do anything for anyone, than a belief in Him who has the power to cleanse from sin. However it be, she has a great desire to hear of Him, and that is much. She asked us to teach her to pray many days ago, and once when I was praying before her she rather disconcerted me in the midst of my prayer, by asking me to pray that her husband might be promoted in his work. It was a very practical request and yet it did not just satisfy me. The prayer we long to hear them pray is, that old request, 'God be merciful to me a sinner.' They very readily acknowledge that they have sinned and yet they do not seem to have any very deep conviction of sin. They so often excuse themselves on the plea of ignorance. We spent about an hour with her and then came back to Samalkot."

LOTTIE MACLEOD.

"COCANADA, JAN. 23RD, 1901.

"At home our public buildings are made beautiful with statues and pictures that indicate the nation's ideals of justice, bravery, victory, plenty, purity and righteousness. Here the temples are covered, without as well as within, with statues and pictures too vile to look at. It makes your heart ache with pity and loathing as you pass these wretched shrines of the Evil One, to see men, women and children crowding in—for what? To worship!! The noise of discordant bells, cymbals and horns fairly deafen you, and you turn your face to the fair, bright sky with a prayer to the God of all the earth who alone is able to overthrow all these mighty powers of evil.

"Perhaps I can give you an idea of the degradation to which the religion of these people drags them, by describing the festival held in the name of religion, which we witnessed only day before yesterday.

"Cocanada is situated on the Godavari, one of the twelve sacred rivers of India. The people gather from all the surrounding country to celebrate this annual festival, which this year, falling as it did on new moon and on Sunday, was especially auspicious. Long before daylight the night was made hideous

with the shouts of the gathering multitudes, and the wild, discordant music of their sacred bands; the sun rising suddenly above the palm trees, looked down on a countless throng of human beings, all in holiday attire and all hurrying to the mouth of the sacred stream to bathe in its filthy water.

"We joined the crowds to learn what we could of this strange custom. For three miles along the road to the river's mouth, the way was so obstructed with the throng on foot, in carriages and ox-carts, in palanquins and sedan chairs, as to make our progress very slow. On each side of the street, enterprising merchants had displayed their small wares on mats for sale, and professional beggars with the most doleful cries called upon us for alms. We frequently met groups of men leading in their midst a sacred bullock wreathed with garlands and decorated with bells, while a band of boys and men beat cymbals and sang.

"As we drew nearer to the bathing place, the road was lined on each side with people presenting the most loathsome sights. It seemed to us that if the land had been searched for the very most repulsive of its suffering humanity, there could not have been found a more pitiful collection, and all the ravages of their fearful diseases were displayed to the full, with a view to eliciting alms, whereas a Christian civilization prompts to mercifully conceal such horrors. Blind beggars, each with a large cloth spread out before them to receive the rice that the devout bathers threw to them; lepers with bodies almost dismembered; monstrosities and humpbacks carried in baskets; a man lying by the road with his head buried deeply in the dirt; another lying on a bed of thorns was doing some sort of penance for his sins. Arthur went to the very water's edge and saw the poor creatures pouring the water, thick with mud, over their heads while they muttered prayers to their deaf gods. Oh, the pity of it all! These people are searching for the Truth, many of them are seeking to find peace for their souls, but there are so few to point the way to Christ.

"The faces of the widows were especially pitiful. The Brahman widows can be easily distinguished for they wear their garment like the men and their shaven heads are covered with the end of their 'kwāka.' They looked so sad and lonely that my heart went out to them.

"We long to be able to deliver the message of good news that we come so far to bring, for we are more and more impressed every day with the terrible need. As we looked over that vast multitude, spread out as far as we could see and representing rich and poor, Brahmin and outcast, we realized our own weakness to accomplish anything of ourselves and we said, 'What are these among so many?' But the miracle that Christ wrought that day by the Sea of Galilee came to us with new meaning, and we were comforted with the memory that by *His* power, He made the 'five loaves and two small fishes' enough to avail for and satisfy 'five thousand' hungry souls."

MAUD LINCOLN WOODBURNE.

Miss McLaurin on tour, March 2nd, writes.—

"Thank you so much for sending me one of the Prayer Cycles. They supply a long felt need with me. I have mine pinned up on the wall of my tent already, and as to-day is the day of prayer for the Women's Boards it seems appropriate that I should be writing you on this date. I do pray indeed that the officers and members of the Boards may be abundantly blessed and all their efforts for the evangelization of women in this and other lands successfully forwarded. . . . I am visiting some new villages and am not having as good a time as usual, as this is the toddy season. The men in these parts seem to drink freely, women occasionally, and so both are apt to be noisy and rude and unreasonable. Not all castes drink, but the Kapu, who are the most plentiful about here, drink a good deal. Nevertheless we are having good audiences of women, and many are interested."

Mrs. Woodburne, of London, sends us by our request some extracts from private letters from her son and daughter, Dr. and Mrs. Woodburne.

In describing the festival Mrs. Woodburn says: "If the Christians at home could witness *one* of these sights there would not be so much difficulty in getting men to come and tell these poor people of the better way. The sight of this and other festivals which we witnessed are indelibly impressed on my memory. Maude will tell the Circle of one we saw a day or two ago, when a countless throng came from all the country around Cocanada to bathe in the sacred river.



A. W. WOODBURNE, M.D.

"I will never forget the faces of some of the worshippers, who with wild eyes and demoniacal expression, hurried along yelling their strange songs to the gods, and going through all sorts of incantations. The processions are often headed by a sacred bull, all bedecked with bells and besmeared with paint. With great difficulty I pushed my way through the dense throng to the water's edge. The banks of the stream for yards back from the shore were soft with mud from the multitude of bathers coming out with the water streaming from their bodies. After wading through the mud I reached a spot where I could see it all. They were packed in on one side of the river so closely that they had scarcely room to bathe. Mothers held their screaming, pleading babes and poured the mud, into which the water had been churned, over their heads, and into their eyes and mouths. Adults plunged boldly into deeper water and with folded hands would dip and pray and go through the different forms of worship. Proud Brahmins stood in midstream to receive the offerings of the devotees and offer prayers for them. I turned away sick at heart, unable longer to look upon a sight so loathsome, and so heart rending in its utter lack of common sense, or meaning, or virtue. When you consider that all over India just such things are taking place it will give you some conception of the awful condition of India's millions. I can scarcely talk of other things, the appalling need is so great. May God open the eyes, and the hearts,

and the pockets, of the Christians at home to send the glad light of the glorious gospel to those who are so vainly groping for light.

"O, the pity of it, that our Christian young men are not willing to give themselves and their all for such need, such dire need as this.

"Mother dear, in the face of all this awfulness, let no effort of yours be considered too great, or any sacrifice too much to make for the sake of helping to up-lift these poor deluded, degraded and neglected people. If you had twice as many boys, and they all wanted to come to India, even though you never saw them again the need would justify the sacrifice."

Dr. Woodburne writes: "Was up to the mission house on Saturday while Mr. Laflamme fed the beggars. He asked me to speak to them and I repeated the text, 'What must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved.' You cannot imagine what a joy it is to say even that much for Christ in this strange tongue. Even though the language is all new, it always thrills me to take upon my lips the words 'Our Lord Jesus Christ' because I feel I am bringing to their ears His Name if nothing else, and maybe they never heard it before.

"Let me tell you a little about how hard it is to treat disease in a heathen land. They usually come for us as a last resort after they have tried all the native quacks and failed, and then it is almost impossible to keep them from carrying on their superstitious practices at the same time as we are trying to help them. A man came for me one evening to go and see his child who was lying in convulsions. I tried to persuade him to take it to the hospital, but he had tried the hospital for twenty-four hours, and the child wasn't cured, and he had lost faith. So I went over and found the baby in convulsions and some native quack had been there and burned about a dozen places on the abdomen, each burn being about 2 or 3 inches long and deep down into the flesh. I told him the child would die from the burns, which it did next morning.

"We see great numbers of people with the scars of these abdominal burns, as well as burns on the foreheads, and all parts of the body. It is a common practice and most brutal.

"Another case was a woman with puerperal convulsions and lying then in a state of insensibility.

Maude went with me and administered chloroform, while I operated. We had strong hopes she would recover after the cause was removed. Well, the convulsions ceased, but she died a couple of days after, and we found that, contrary to my express orders, they had not given her a particle of nourishment until just before she died. Her forehead was plastered thick with cow-dung and we had to get it cleaned off before Maude could stand over her to give the chloroform.

"Miss Hatch has been wanting me to visit her Leper Hospital and diagnose some cases for her, so last week she sent her boat for us, and we, Miss Selman, Maude and I, went over to Ramachandrapuram. We started in the evening and arrived at ten o'clock next morning. After breakfasting with Mr. and Mrs. Davis we went over to the "Leper Home," and there under the shade of a great spreading mango tree, with the patients gathered in a semi-circle around us, I examined over 40 lepers.

"To-day's letter also contains some precious news about the work in the 'Timpany school.' He says, 'I must tell you of something that will gladden your hearts I know. A few days ago at noon, five of the school girls came to Maude, and told her they wanted to give their hearts to Christ. She went with them and told them again the simple plan of salvation, and prayed with them, and they *all* said they accepted Christ that day. Tears of joy filled her eyes as she called me into the room where they were and we talked together with them. She has a little prayer meeting and Bible lesson with them every noon hour since.' Dr. Hulet who has taken charge of the class, of Hindu college boys (which Maude started), reports continued interest and increased attendance. For all this we praise His dear Name. I am sure you will rejoice with us in these blessings. Pray that they may be but the drops before the shower. God is not limited to times and seasons. How tenderly He leads us. Last night as we came back from a delightful hour on the sea-beach with Bro. Laflamme, we sang together,

'Lord I would clasp my hand in Thine,
And never murmur nor repine,
Content whate'er my lot may be,
Since 'tis God's hand that leadeth me.'

"Pray that we may have grace to simply trust Him every day."



MR. AND MRS. MITCHELL.

CASILLA 10th.

Dear Link—For some time I have had it in my mind to tell you something about the queer religious customs which surround us—queer because observed, you must remember in the name of Christianity, for from a Catholic point of view, Bolivia is a Christian country, and our poor degraded Indian and Cholo neighbors are converts to Christianity.

When on our route to La Paz from the coast, last year, we were forced to delay some days in Arequipa—a half-way stopping point in Peru, and one of the most religiously fanatical places in South America.

Strolling up town one day, we were attracted by the sound of music to enter one of its cathedrals. Service was in progress, and accordingly we stood with respectful attention, when it gradually dawned on us that we created a decided sensation. Some of the worshippers whispered, others littered audibly, others frowned at us, and one, bolder than the rest—probably an official—started for us, gesticulating freely, talking volubly, and appointing apparently at my head. Not a word did we understand, but as his manner was decidedly threatening, and we scarcely in a position to argue the matter we did the only thing possible under the circumstances, beat a hasty retreat. Afterwards we learned that my inoffensive sailor was the offender—no one in Bolivia being allowed to enter the church with a hat on the head. I learned from the Scotch engineer in Lake Titicaca that his mother had her hat torn from her head, hat-pins and some hair, without preliminary warning of any sort, for committing the same offense.

We have just passed Holy Week, ending with Easter Sunday. Processions and saints were the order of the day. One of the most notable proces-

sions consists in carrying a huge waxen figure of the Saviour dressed in pure black, from one cathedral; another of the Virgin dressed similarly from a second. The two meet, are made to kiss, and side by side are taken to a third, there to visit for one week together before returning to their original places again. Crowds witness this display, bands play and the Cholos—the most fanatical class—are worked up to a pitch of enthusiasm hard to describe.

"Where does the Lord live?" said I one day to a young Chola. "Down at the Church of the Mercedes," was the answer, and so to them, at least, to many, these waxen figures are the limit; and with no communion or sweet fellowship with the real and loving Saviour they are taught a blind adoration of the dolls whom they reverently term the good "Senor" and the blessed "Virgin." For our own safety we avoid all these processions for with hats kept on both hats and heads are in serious danger, amidst the enthusiasm and fanaticism of the crowd.

From Good Friday until Sunday the Indians get an idea in their poor ignorant heads, that the Lord is dead, and so consider it safe to indulge in a high good time generally.

But the funniest custom, if one can see fun in the nonsense, is on Christmas eve. On this night is held what is known as the rooster mass and it certainly does remind one of a barn-yard game we youngsters used to be fond of playing at home. The child Jesus lies in the manger as in the Roman Catholic churches at home; and before midnight are collected about the door a noisy throng. At midnight these advance towards the image in the cradle, some bearing lambs, others sheep, others cocks, others young chickens and still others pots of freshly spring grass, or young plants. Naturally the noisy part of the offerings, at their unheard of surroundings; baa, crow, chick and quack vigorously, and this is considered adulation to the Prince of Peace!

In October there is a great celebration of three days in honor of All Saints, the last day of the three being devoted to the Pantheon or cemetery. The cake shops enjoy a brisk trade all day and at night besides flowers, huge supplies of cakes and sweets of various kinds are left on the graves, that the spirits of the departed may again return to earth and regal themselves with the good things provided by their thoughtful friends. Certain it is that the goods invariably disappear before morning, though their whereabouts can only be known to the hungry spirits or the priests who remain all night in the little church building on the grounds. Some one at any rate enjoys a big feast.

Carnival, though not a religious feast, is a most unpleasant one, consisting in throwing at the passers by, paper bags of flour, eggs full of scented water, colored papers, etc. Regular bands of young men often masked, walk the streets pelting each and all

with flour from head to foot. One does not even dare to look out a window, or leave a window open and sometimes it is unsafe to respond to a knock at the door unless one wishes their small stock of furniture ruined by flour and water.

I have described only parts of a few of the many foolish feasts, with their many foolish customs, that you may have a small idea of the ignorance which surrounds us like a mighty wall. God grant that wall may some day be broken.

LOTTIE M. MITCHELL.

La Paz, April 18th, 1901.

Work at Home.

ASSOCIATIONAL MEETINGS.

NORFOLK.—Associational meeting of Circles and Bands will be held with the Church at Tyrrell on June 11th, morning session at 10. Brief verbal reports from Circles and Bands will be given and a conference of Circle Presidents and Band Leaders. Among our speakers for the afternoon and evening will be Miss Trotter of Toronto. Miss Baskerville, our missionary from India, also a representative from Grand Ligne will address us.

M. E. DAVIS,
Director.

NORTHERN.—The Annual Meeting of Circles and Bands will be held at Stayner, June 27th, afternoon and evening. Please appoint delegates. We trust that each one appointed will endeavor to attend these meetings.

R. CUMMER, *Director.*

WHITBY AND LINDSAY.—The Annual Meeting of Circles and Bands of this Association will be held in Goodwood, June 19th, at 2.30 p.m.

S. E. RYLEY, *Director.*

PETERBORO'.—Associational Meeting will be held in Lakefield on the afternoon and evening of 19th June. Mrs. J. A. K. Walker will be present to give addresses on the work in India, and Mrs. Lillie will present the cause of Moulton College. All churches in the Association are requested to send delegates.

ANNIE WALTON.

WESTERN ASSOCIATION.—The Annual Meeting of the Women's Mission Circles will be held with the Church at Florence, on Wednesday the 12th June, commencing at 11 a.m., Mrs. M. Hatton, of Chatham, presiding. The program, in course of formation, will be of an interesting nature, bearing

ing on Nineteenth Century Missions. Mrs. John Lillie of Toronto, is expected to speak in the evening on Moulton College. All Circles and Bands are requested to send as many delegates as possible, with a full report of the year's work, and all churches where there are no Circles are likewise requested to send as many representatives as possible. Buses will be in waiting at Thamesville Station on the arrival of the 9 a.m. and 4 p.m. trains.

JANE RITCHIE, *Director.*

NEWS FROM CIRCLES.

BENTINCK.—We began the last year (1900) with ten members and two have since been added making our present membership twelve. Under the able leadership of our President, Mrs. Campbell, our meetings have been interesting and helpful. We are glad to be able to report an increase in contribution. We raised during 1900, for Foreign Missions \$9, for which we thank God and take courage.

On Wednesday evening, May 1st, we held our public meeting for May. The pastor, Rev. M. P. Campbell, occupied the chair. An excellent programme, consisting of singing, readings and recitations, was presented. The sum realized from mite-boxes and collection was \$12. We are meeting with splendid success and we hope this year to do better.

MISS K. MCKINNON,
Secretary.

RIVER HERBERT.—Our Society held a Thank-offering meeting this month and each member in a few words stated her cause for thankfulness and deposited her thank-offering in a jar provided for the purpose. We realized the sum of \$6.50, and one sister constituted herself a Life-Member. We had a grand meeting and each felt to me more in touch with India and our sisters over the seas.

Wishing you all success in your labor of love.

S. E. PARKER.

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

GENERAL ACCOUNT.

Receipts from April 16th to May 15th, 1901, Inclusive.

FROM CIRCLES.—Ayr, 50c.; Burgoyne, \$4; Beamsville, \$5.75; Brantford, Park Ch., \$14.03; Bruce, North, \$1.50; Brampton, towards Life-membership, \$4.25; Brantford, First Ch., for Miss MacLeod, \$25; Bloomsburg, \$4; Brooklin, \$2.25; Cramahe, \$2; Cobourg, \$4.90; Claremont, \$10; Collingwood, \$2; Cayuga, North, \$1; DeCewsville, \$6; Delhi, \$5.75; Dundas, \$4; Dutton, \$2; Elderslie, \$5; Fenelon Falls, \$10.10; Gravenhurst, \$5; Gilmorris, \$2.20; Galt (\$1.25, Thank-offering) \$6; Gladstone, \$6.55; George-

