

# The Canadian Missionary Link

CANADA INDIA

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

SEPTEMBER, 1901.

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THE

# Canadian Missionary Link.

VOL. XXIV. |

TORONTO, SEPTEMBER, 1901.

| No. 1

## Editorial.

A GENERAL feeling of regret would pervade the minds of our sisters who are specially interested in our Foreign Mission work, as they learned of the removal of our beloved sister, Mrs. Newman, to Texas, and her consequent relinquishment of her position as editor of the LINK. Her name has been a household word for nearly 17 years, and the zeal and ability with which she conducted our paper made it, as one well qualified to judge said, "second to none of its kind." It is not only as editor of the LINK that Mrs. Newman will be missed, but as a member of our Foreign Mission Board, her keen insight and judicious council were invaluable, and her general interest in the Society seem to make her going an irreparable loss. Many prayers will follow her in her new sphere where she and her husband realize the Divine Call to another field of mission labor.

L. L. P.

WITH the present number the LINK enters upon a new era of its history. In assuming the Editorship I do so with a deep sense of responsibility in consideration of my inexperience and the importance of the work. It has been undertaken with much hesitation lest it should fail to maintain its high standard of efficiency and thus continue to promote a deepening interest in our work. Mrs. Newman's sudden removal necessitated prompt action and few women being available for the position, when the Board after much prayer for guidance, appointed me so unexpectedly, it seemed that it might be the will of the Master that I should undertake it, looking for strength and wisdom to aid and direct in its management. I desire to thank my many sisters for their kind words of encouragement and assurance of their sympathy and co-operation. I would earnestly ask them all to pray that I may be so guided that our paper may ever be a help and inspiration in our work.

TO OUR READERS.—In gratefully accepting the services of Mrs. Porter to fill the position occupied by Mrs. Newman with such loving faithfulness for over sixteen years—a position entailing great responsibility and much anxious care—the Board again desire to bespeak for the new Editor the hearty co-operation and earnest sympathy of every sister who is trying to obey the last command of our Risen Lord and to whose care have been entrusted the women and children on our Mission field in India. By enlarging the circulation of the LINK and promptly renewing all subscriptions we shall greatly encourage the editor and increase the usefulness of the paper. Will each present subscriber therefore try to obtain at least one more and so be a helper in the work.

M. FREELAND,  
*Vice-Pres. W. B. F. M. Soc., Ont.*

A WORD of welcome and greeting to our new Editor, Mrs. W. H. Porter. We are glad Mrs. Porter has undertaken this important work. She brings with her many qualifications, which especially fit her for this important position. Having long been an active, useful and respected member of the Women's Foreign Mission Board, she is well qualified for her new duties as editor. It is no small care to edit and manage even this little paper, which has a circulation of nearly five thousand. Let us all help by being prompt with our own subscriptions and encourage others to be the same, thus sharing the burden and responsibility. But while welcoming our new editor, we all regret that our tried and faithful Mrs. Newman has left us. Not only have we lost her from the LINK, but from the Board meetings, where her quiet, wise and judicious advice was always appreciated. Her going is a great loss to us, but we know she will be appreciated in her new home in Texas. Let us remember her request to "pray" for her, as we will also for the new editor who needs

our sympathy, support and encouragement in the discharge of her new duties.

J. T. BOOKER,  
Pres. W.F.M.B.

#### CONVENTION, 1901.

The ladies of the Toronto Mission Circles wish to remind their sisters in other Circles, that this year the Convention of the Woman's Baptist Home and Foreign Missionary Societies of Ontario West, meets with them in the Jarvis Street Church, and also to assure them of the warm welcome awaiting those who attend. It will be the Seventeenth Anniversary of the Home Mission Society, and Superintendent Norton is expected to give an address on the evening of November 13th. Special interest centres in Foreign Mission Day, as it will be the Silver Anniversary of the Society, it having been organized twenty-five years ago in the Jarvis Street Church.

THE Twenty-fifth Annual Meeting of the W.B.F.M. Society of Ontario draws very near. Are we, the women of the churches, remembering and preparing to celebrate it as suggested in the January and June issues of the LINK by bringing *extra* gifts into the treasury, with renewed consecration of ourselves to the service of the Risen Lord? It was the desire to obey His last command that caused us to band ourselves into Circles and Societies. He graciously accepted our service, and to our special care committed the women and children on our Mission fields in India. Have we been—are we—as earnest and faithful to this trust as we might be? "Give unto the Lord the glory due unto His Name; bring an offering and come into His Courts."

M. F.

IN our columns this month we have to record the death of two valued workers in our Foreign Missionary Society, Miss Green of Montreal, and Miss Johnstone of Halifax. We tender our heartfelt sympathy to our Sister Societies in the loss which they have sustained and pray that others of like spirit will be raised up to fill the vacant places.

MISS ILER—Early in the present year Miss Anna

Grace Iler, B.A., offered herself to the W. B. F. M. S. for service in India. She was gladly accepted and appointed to the Principalship of the Timpany Memorial School during Miss Folsom's absence on furlough. Preparations for her outgoing have been nearly completed and it was confidently expected that in a few weeks she would start on the long voyage to India. Within the last few days, it has been found that Miss Iler's strength is hardly equal to the demand such a responsible position will make on it, and therefore after competent medical advice, to the deep regret of Miss Iler and of all interested in the work, it has been thought advisable to defer her outgoing.

J. B.

#### MRS LLOYD'S APPOINTMENT AS HOME SECRETARY.

With the growth of the W. B. F. M. S., the correspondence has so increased as to make it advisable to divide the work. It was therefore with very great pleasure and confidence that the Board at its semi-annual meeting appointed Mrs Lloyd as Cor. Secretary of the Home Department. Mrs. Lloyd has for many years been intimately connected with the work of the Society and her talents always cheerfully used in its service. Will all interested please note that in future all correspondence relating to *Associations, Circles*, etc., should be addressed to MRS. LLOYD, 386 Brunswick Ave., Toronto, and all relating to *Foreign*, that is India, should be addressed as formerly to MISS BUCHAN, 165 Bloor St. E., Toronto.

JANE BUCHAN,

*Foreign Secretary.*

FAITH COMETH BY HEARING.—It was after long study of the world's condition and God's Word concerning it that Carey said, "I'll go down into the well if you'll hold the rope." It is by learning of Missions that men and women become interested in them, so as to pray and labor and give their money and themselves to the work. This is noticeable in the earnest anxiety of those engaged in them. According to their knowledge does their interest increase. This being so, shall we not strive to make our "LINK" a medium of the most inspiring missionary intelligence to the greatest number possible.

## OPPORTUNITIES AND POSSIBILITIES OF MISSIONS.

BY REV. HENRY ZEHR, GENEVA, IND.

At a crisis in His ministry Jesus said to His disciples, "Lift up your eyes, and look on the fields, for they are already white unto harvest."

Standing at the threshold of the first century the view of the apostles was limited to the land of Palestine and to the people of Israel. As we face the opening of the twentieth century our outlook is worldwide. In whatever part of the globe we may look we can see the white fields ready for harvest. Never before were there such opportunities and possibilities for missionary work. As we take a careful survey of the different fields the conviction must be forced upon us that the opportunities are as great as the world, and the possibilities as great as God.

Let us glance rapidly at the different mission fields and see what the present opportunities are.

## SOUTH AMERICA.

Look at South America, our sister continent, with about 37,000,000 people, and only three hundred missionaries, or 123,000 souls to each missionary. There the most degraded form of Romanism exists. Many European and American Roman Catholics will not recognize it as their religion, but prefer to attend the Protestant churches. In all these papal lands there is to-day, among the intelligent thinking population, a virtual falling away from Romanism. A proof of this is the small attendance of men to be seen at Roman Catholic churches during service hours. At present there are still over 7,000,000 people in South America who cling more or less openly, to the superstition of their ancestors.

A missionary relates the following incident of the readiness of the people to accept the Gospel: "A little over two years ago, we rented in the city of Buenos Ayres, the largest hall we could get at the time, and in a few weeks the hall was crowded with men and women who knew absolutely nothing of Jesus, or of the love of God, and thought the news too good to be true. We took a larger hall and they crowded it; and at last we were driven to build a larger place, and it is now crowded." Truly, this continent is open to the Gospel.

## CENTRAL AMERICA.

Three days' sail from New Orleans is Central America with its 5,500,000 population, and with its doors wide open for missionary work. There are many large cities, and a great number of small towns, where the Gospel has never been proclaimed. Last year the president of Honduras invited missionaries into the interior, while other presidents have given similar invitations in behalf of their states. Shall

these people ask in vain for missionaries? Then there are the islands, Cuba, Porto Rico, and the Philippines, with their 10,000,000 of immortal souls. These islands from the beginning of their history have been shut out from the Gospel of Christ, but are now open and accessible. Many of the people are disgusted with the abuses of Romanism, and are waiting to accept the simple story of the cross. Already a few missionaries have gone forth, but their letters tell us repeatedly that they are, by far, too few to meet the need; and they are making strong appeals for more laborers.

The field is ready. Where are the workers?

## AFRICA.

Fifty years ago the interior of Africa was entirely unexplored, while the worst forms of heathenism and superstition existed everywhere. Livingstone and Stanley in the regions of the Congo, and the British in the Soudan, have done much to open the heart of Africa to commerce and the Gospel. The same distance that took Stanley weeks and months to travel on foot and in boats, can now be covered in a short time over the Congo Railroad.

When the missionaries went out there was no written language of any kind; to-day the Bible, in whole or in part, is translated into a number of different dialects. Scattered throughout the continent are thousands of native Christians. Of a truth Ethiopia's millions are "stretching out their hands unto God."

Shall they be left to perish in their sins?

## INDIA.

Suffering India, too, stands wide open to the ambassador of the cross of Christ. The philanthropy of Christian nations, during these years of judgment, has created a deep desire in many hearts to know the God of the missionaries. The faith of all India in its ancient religious system is shaken. The several hundred missionaries laboring there are far too few to meet the great need. Shall India be won for Christ? If so, the Church must at once send large reinforcements.

## ARABIA.

Arabia with 6,000,000 souls for whom Christ died, and who are his cousins in the flesh, presents opportunities as never in the past. Until six years ago, suspicion, hatred, and distrust were real obstacles to the Gospel. Schools and preaching were forbidden; only the privilege of distributing the Word of God was given. To-day the glad tidings can be preached in many places, and there are always a few hearts glad to receive it.

## KOREA

Within the last quarter century Korea has been opened to the proclamation of the story of Jesus as

no other country since the apostolic period. There are at present several thousand Christians; and village after village sends delegations to the missionaries imploring that the Gospel may be preached to them. What an opportunity! And there are only forty missionaries, or one missionary to every 300,000 inhabitants.

## JAPAN.

The report of the General Missionary Conference held last October in Japan, states that: "The work of Christianising Japan has only just begun. The opposition and difficulties that existed in former years have passed away, and the opportunities are greater than ever before." Time would fail us to tell of China, Siberia, Siam, Anam, and of many smaller states, and islands of the sea. Opportunities are such as they have never been before. But with every God-given opportunity their comes a glorious possibility.

The possibilities are three-fold; namely, liberality, faith and prayer.

Never before has there been such wealth in the hands of Christians as there is to day. The aggregate wealth of the Protestant church members of the United States alone, is said to be over \$13,000,000,000. Their annual increase is about \$500,000,000. Of this amount a little over one per cent., or about \$5,500,000, is given for foreign missions, making an average of about 37 cents for each member. If Christians gave ten per cent. of their annual income, which they should do, it would raise the missionary funds of the United States to \$50,000,000 annually. With this amount, allowing \$500 for one missionary, 100,000 missionaries could be placed on the field at once.

Men of the world, by their liberality, are putting the Church of God to shame. An illustration of this is Mr. Andrew Carnegie, of New York City, who has recently given \$5,200,000 for sixty five branch libraries to be placed all over Greater New York. Yet Mr. Carnegie says he has just begun to give. There are two popular sayings of his. The one: "No wealthy man has a right to die rich." The other: "I do not want anything on my tombstone relating to what I have given, but rather a list of names of those I have induced to give."

If education calls forth such liberality in men of the world, how much more should the cause of missions appeal to the hearts of Christian men!

And then the greatness of the possibilities of believing prayer! Not a century ago Christians were praying for open doors; to day they are open everywhere. Then they were praying for more missionaries, to-day there are thousands of volunteers ready to go. They have been praying for an open Bible; to-day it is printed in whole or in part, in over four hundred different languages and dialects. There are no limits

to the possibilities of prayer, except as we make them by our unbelief. With God all things are possible, and to him that believeth nothing shall be impossible. Oh, for men and women of strong, unwavering faith, and of unceasing, prevailing prayer, who can enter the hand that moves the world, in this grand enterprise!—*The Missionary and Christian Alliance.*

## CHENNIAH, THE PRIEST.

REV. W. A. STANTON, KURNOL, SOUTH INDIA.

I first saw him out in Gudur as I was preaching one Sunday morning. I was impressed with his face at once. He was evidently a man of more than ordinary intelligence. How he listened to the truth! He was simply absorbed in it and utterly oblivious to all else. After the service was over, I asked who he was. "Oh, that is Desari Chenniah," they said. He was a Madiga priest and was highly revered by all the people. He was well versed in the Hindu religion and had long been a bitter enemy of Christianity. But lately a change had come over him, and that Sunday morning found him inside a Christian chapel listening intently to the truth he had just now so bitterly opposed. Again I came to Gudur and again I stood up in the same place to preach the unsearchable riches of Christ. There he sat as on the first occasion, only more intent, more absorbed than before and with that wistful soul look as of one hungry for something he vain would have. After service I sought him out and spoke a word of encouragement. He did not say much, only looked so sad. I saw he was under the burden of a great struggle and sent up a silent prayer on his behalf.

At noon as I sat in my tent, suddenly a man stood before the door. I looked up and saw Chenniah. I asked him to come in and sit down, and we had a long talk together. He opened his heart to me freely and fully. He had lost all faith in the old gods that he once worshipped; they no longer satisfied him; he saw that the religion of his fathers was vain and empty, and in place of it all he held Christ. He bowed before Him as the holy and perfect incarnation of the living God—the one and only Saviour of sinful men. It needed no argument. He had thought it all out, and there was the flush of victory on his face as he spoke. And yet he hesitated and a look of sadness came over his face. I saw that there was something more away deep down beneath the surface. Finally he told me he was a priest. He had always lived, as was the custom of priests, by the gifts of others. He had gone from village to village, singing the songs in glorification of the Hindu gods, and in return the people had given him in abundance. If he became a Christian he must give up all this. His old occupation would be gone. He knew no trade. He had never worked with his hands. His

wife and children and aged father and mother all depended upon him. What could he do? It was a hard question. I could offer him no inducements. That might jeopardize his soul. He must come, if come at all, in absolute trust in God. In face of such a problem, I could not speak any word of mine. I took my Bible and read to him from the sixth chapter of Matthew those beautiful words of Jesus, so full of heavenly peace and calm: "Be not therefore anxious, saying, what shall we eat and what shall we drink and wherewithal shall we be clothed. For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." He listened to those wonderful words as to the voice of God and in silence he made his *salaam* and went out.

Some months after we were holding our *nelasary* or monthly meeting for our native workers in Kurnool. As we were examining candidates for baptism, suddenly out from the throng stepped Chenniah. He seemed like another man. The old mark of heathenism on his forehead was gone; the tuft of hair on his head was cut off; a clean and simple dress had taken the place of the beads and charms and gaudy robe of the Hindu priest. He stood before me with a look of triumphant joy on his face. Without a word he stretched out his hand and gave me the family idol which he and his fathers had worshipped for generations—the most sacred treasure of a devout Hindu. And then with a voice trembling with emotion, he said, "*I have come for baptism.*" That was all he said, but that was enough. It had the ring of victory. It was the utterance of a soul that had fought and struggled and come out more than conqueror.

He became a preacher—a witness of that which he had seen and heard in his own soul. No Brahman could stand before him. He knew them and their system from centre to circumference. He had no learning of the schools. He spoke with that native eloquence and with that deep insight into the common heart of man that so delights and moves the Telugus. What an inspiration, yea, more, what a revelation it was to hear him preach Christ. It was the fresh and living declaration of one who spoke "not in words of man's wisdom, but in demonstration of the Spirit and of power," and it was clothed in the beautiful garb of the Orient, revealing anew the marvellous adaptability of the religion of Jesus to the Eastern mind.

One day he looked at his hand, and as he looked a shudder ran through his frame. The cold sweat stood out on his forehead. There was the unmistakable mark of leprosy. He saw it and knew that he was doomed. He is a leper now. Slowly, but unceasingly, the dread disease is fastening its hold

upon him and the days of his sojourn here are numbered. But his faith fails not and his hope is as an anchor reaching within the veil. Think of these two men—the priest and the leper. Who would not rather be Chenniah the Christian leper than Chenniah the heathen priest.—*Baptist Missionary Magazine.*

#### ZENANA WORK AT NAGERCOIL.

By MISS DUTHIE.

On January 11th we had a very interesting Women's New Century Meeting in the Nagercoil Church, at which about four hundred women were present. Two of the Bible-women, Sandhai and Mariamie, spoke, the one taking "The Past," the other "The Present," as her subject. The following are a few extracts from Sandhai's address:—

"Before zenana work was begun here, the women round Nagercoil were in a state of great ignorance and superstition, given over entirely to idol and demon worship, and with a firm belief that all diseases and every misfortune were the work of evil spirits. Every house had its own pagoda; and pilgrimages to sacred places were frequently, and often with much cost and trouble, undertaken. In 1872, zenana work was begun near Nagercoil by Mr. Devadasan, the first native pastor here. For six months a Bible-woman was employed teaching in the house of a rich Sudra, who was favorably inclined to Christianity. Then two women were sent, and the work began to spread in spite of great difficulties. Caste feeling did not allow of the Bible women being admitted to the houses, so they had to sit in the cow-shed or on the ground in the front of the house; and, when giving the lesson, they were not permitted to touch the books, but had to point to the letters with a stick. The place on which they sat was carefully washed as soon as they left. Sometimes on their way to and from their work they would be threatened with a beating, or their clothes and umbrellas torn. Stones were thrown at them, and sand poured on their heads. Some, to whom tracts were given, tore them into pieces and made them into garlands, which they mockingly threw over the Bible-women's heads; while others made crowns out of the torn pieces, saying: 'Your Jesus wore a crown of thorns, and you shall have crowns of paper.'

"The women who were bold enough to wish to learn had also much to endure, sometimes from the other women of the household, sometimes from their own husbands. Then there were obstacles with the learners themselves, the chief being the difficulty of convincing them that they were sinners. 'We are high-caste people,' they said; 'we are rich, and we have children and property. It is only the poor, the blind, the lame, who have sinned.' Six years after the commencement of zenana work, the

two Bible-women had on their list about fifty women. Then Mrs. Duthie took it up and the work spread rapidly, both among the Sudra women, where it had been begun, and also amongst the silk weavers and Mohammedans. Amongst the silk weavers the difficulties seemed almost insurmountable, and again and again work had to be given up. The Mohammedans also are, as a class, very averse to Christianity, and when the Bible-women first went amongst them, their books were burnt and they were forbidden to enter the streets. But now all that is changed."

Regarding the state of things in "The Present," Mariamie spoke as follows:

"As you have just heard, the result of the first six years' work was that fifty women were learning to read. At the present time, including those who have died or removed to other places, more than 2,000 women have been taught to read the Bible and about 644 are learning. Formerly there was much opposition; now doors are opened in every direction, and no objection is made to our speaking of Christ and His salvation. Instead of having to sit in the cowshed, we are invited to the verandahs of the houses, and sit down with the women while we give our lesson. The men who broke our umbrellas and tore our clothes, will now pity us for having to walk in the hot sun, and tell us to wear shoes! When we are teaching in the houses, men in high official positions will sometimes come in, and after saying 'salaam' kindly and respectfully to us, will stay and listen to what we are saying."

After giving some particulars about the work amongst the silk weavers, Mariamie went on to say: "The commencement of zenana work amongst the Mohammedans is very interesting. For some days the Bible-women walked up and down their streets without speaking a single word about religion or distributing a single tract. But one day one of their priests invited them to come into his house and teach his wife, urging upon them, however, that it must be done quite secretly. Gradually the knowledge that one woman was learning leaked out, and others wished to follow her example. Soon a hundred women were being taught. The work went on well for some years, but the distribution of a tract against Mohammedanism so incensed some of the leading men that it had to be entirely stopped. Mrs. Duthie is, however, hoping soon to begin again, and is only waiting for a suitable opportunity and a suitable worker."

"The change wrought in many of the women who have learnt under us is very striking. Instead of spending their time in quarrelling and foolish talk, many of them will now, in their leisure hours, read good and useful books. Many know the story of Christ from His birth to His resurrection, and are also very fond of singing our Christian lyrics. Many who used to say to a stock: 'Thou art my father,' and to a stone: 'Thou has brought us forth,' have

now learnt to say: 'Our Father which art in heaven'; and some will even pray in their own words.

"During the last two years there has been an important development of the work in the more remote villages. Two of the Bible women are sent out from time to time on itinerating tours to speak about Christ and to sell portions of Scripture amongst the people. Many of them are in utter darkness, and not able even to understand what we say to them. When we speak about their souls, they will sometimes ask: 'What is a soul? Can we buy it in the Bazaar?' Some are not able to pronounce the name of Jesus. Several have heard of Christianity for the first time, and already we see results from our visits. They listen attentively and ask us to come often. Some have been induced to go to the nearest chapel on Sundays, and learn there, and some have been baptized. We praise God for all encouragement given, knowing that though we sow in tears we shall reap in joy."—*The Chronicle of the London Missionary Society.*

#### THE BANNER CHURCH IN GIVING.

REV. WILLIAM ASHMORE, D.D.

Here in the capital city of the Sandwich Islands I have found the banner church of Christians for missionary giving. Just think of finding it here in these islands so recently heathen instead of in New England so long Christian.

We got here about 4 o'clock. It was prayer meeting night and we thought we would go. So away we went, two Baptists and two Presbyterians. We were surprised at the size of the audience, though that can be surpassed in many places at home. A great room of itself, big enough for a church; and for many a city church, too, was filled with people all out for a prayer meeting.

It was an inspiring and a sympathetic audience, as we discerned at once. We found at the reception after the meeting, when our hand-shaking with the crowd began, the church had a heavy infusion of the descendants of the old missionaries who had evangelized Hawaii; the Judds, the Bingham, the Gulicks and others. To our surprise and delight, we found also the daughter of that honored and sainted missionary in Siam, Dr. Bradley. She is now a mother in Israel. When we knew her in Siam she was a child up to her mother's knees in height, and we have seen her pulling herself up with her two little hands to get her eyes high enough up to see what was on the table.

Well, here is a missionary church. They are carrying on a Mission of their own in the Gilbert Islands; sending money to the American boards also. Last year they gave forty thousand dollars to carry on their Board Mission. You see, I write out the sum, for if I put it in figures you might say I had

got an "ought" too much. I asked the pastor over and over, to make sure of it. "Yes, forty thousand dollars for this our Hawaiian Mission." This year they have already sent one thousand dollars of Uncle Sam's yellow gold on to Boston, and the second and third thousand are to follow soon, and that does not include private gifts of individuals whom the Lord has prospered. The expenses of the Church are all paid by private subscriptions, and the Sunday collections, every red penny of them. These collections have been sometimes astonishing in size. On one Sunday they raised fourteen thousand dollars, on another by special appeal they amounted to thirty-four thousand. Such giving as that would take the breath away of the Baptists of a whole State with us. Not long ago when the Old Mother Board was in a pinch, they sent on nine thousand dollars at a clip—a good flock surely that can yield such a wool clip as that. As was said of Abou Ben Adhem, "May their tribute increase."

Of course such a Church is prosperous in itself. They recently put up a new meeting house, costing, with the organ and all, one hundred and fifty thousand dollars, and dedicated it without a cent of debt. They have it "chock full" every Sunday, and now they have got to enlarge it by putting in galleries to seat about four hundred more. The pastor of the Union Church is Rev. W. M. Kinkaid, D.D., once connected with us Baptists. I must not omit to mention another feat. The pastor said the average of contribution per member, "man, woman and child," was over ninety dollars: "We do you to wit," sisters, and brothers, too, of the liberality of this Church in a heathen land.

Honolulu, April 25, 1961.

#### OVER-RULED.

IN MEMORIAM, PAUTING-FU. AUG. 31, 1900.

They wished them ill, the foe in blinded mood,  
Who rushed with fagot, knife and bloody brand  
On that unweaponed, long-enduring band  
'Neath alien skies, blameless of aught save good.

When lo, an angel, panoplied in light,  
Thrusts in each murderous hand a martyr's crown,  
And all unwittingly who smote them down  
Crown them immortal in a wide world's sight.

—LOUISE MANNING HODGKINS, in the *Congregationalist*.

It is only where the Gospel, with its revelation of the ideal, yet true manhood, comes, that a man is made "more precious than gold, yea, than the golden wedge of Ophir."

THE W. F. M. S. has raised, during the thirty-one years of its existence, \$5,500,000, and has \$737,000 worth in foreign lands.

## Work Abroad.

### EXTRACTS FROM LETTERS.

ANAKAPALLE, VIZAGAPATAM DIST., INDIA.

*My dear Miss Buchan.*—We, out here, have been rejoicing over Miss Iler's appointment and are hoping you will be able to send Miss Finch too, if you can. The day may not be so very distant when Anakapalle will have its lady missionary too. Being the newest station it is the last in order and cannot claim a lady worker until the other stations are supplied.

I thank you for finding out about the donor of the S. S. papers. I wrote to Miss Hatch for the next mail. The papers have been in great demand, and are much appreciated in the Reading Rooms of which Anakapalle boasts two. The demand for them, here at the door, was so great that at last I had to set Wednesdays and Sundays as paper days. I made Sundays one of the days because many of the boys were attending our afternoon Sunday School in the chapel, and I distribute the papers to all English readers at the close of the Sunday School. We have been making an extra effort for the children and have now nineteen little Sunday Schools—nine in town and ten in near villages. It means a lot of work these hot days, to keep them up to the mark. This week we have four Biblewomen going out twice a day. One is Salome from the Biblewoman's Training Class, Cocanada. She is here for her holidays. She has one more year of study in the Training Class.

Martha, an old experienced worker from the Turri field, volunteered a month's help here, and has come in fulfillment of her promise. The third, is old Rachel from the Ramachandrapuram field. She gave us a month last year and has promised two months this year. She is old and grey and stooped and uneducated, but has a clear, bright, happy experience, and is all the time telling what the Saviour has done for her, and what her Lord is to her. The fourth is Ruth, the wife of a school teacher in town. Their little boy died recently and she is free for regular work. With such a band going out daily, I feel that I can afford to sit back for a breathing spell before the touring begins again.

All four Biblewomen are paid by the Telugu Woman's Helpmeet Society.

Last year there was our trip to the hills and the husband's long illness, then the touring, so that the town really had very little attention and we both felt that we ought to stay at home this season. The husband has been devoting himself to the town and I to the Sunday School work and house to house visiting. Very few days so far, have been too hot to get out at least once.



Yesterday the husband sent four men out on a singing tour. The Telugus are very fond of singing and all the histories and stories of their gods and goddesses are in verse. The plan is for these four to sing the Life of Christ in the villages nights. After the evening meal everyone—men and women—will gather and will sit for hours listening to singing. All four have good voices and sing well together. I wish you could hear them!

May 21, 1901.

F. S. McLEOD.

Substance of a letter from Rev. H. F. Leflamme, Cocanada, India.

*Dear home folk.*—Last week we had a visitation of locusts in such vast swarms as to hide the sun and to cover everything they settled upon from sight. They were of all sizes up to four inches in length, and were of four colors, reddish, yellow, blackish and the color of half ripe wheat. They made little noise and remained only half an hour and then pushed on to the north from whence we have heard of them in newspaper reports ever since. They had reached a place 300 miles north of here when last heard from, having started from a place at least 100 miles to the south, so that they are making a transcontinental tour and having a high time of it. It seems that these pests visit parts of India at intervals. For months we have had newspaper reports of vast swarms of them in Baluchistan and about Simla, the summer capital. Their ravages are very extensive and their destruction a matter of years. The India Government, which in many things is right up to date, has a man detailed to report on these visitations and the best means of getting rid of them.

On the 10th the town was visited by three conflagrations that carried away the homes of some six or seven hundred families. The numbers of houses and huts burned was not more than 210, but the places attacked by the fire fiend were the greatly overcrowded parts where the poor are densely packed and live in the most unsanitary conditions. Smallpox has raged in those huts, and every leaf and rafter in each was hanging full of clusters of the deadly microbe which a merciful providence has taken this means of ridding. There is no stopping the fire when it once gets caught in these little leaf roofs. The first one took just half an hour to tear through 80 houses, some of which accommodated ten or fifteen families. In parts of the town the erection of these leaf roofed huts is prohibited. But large numbers of the people are so poor that a house costing over five dollars or a monthly rental of eight cents is away beyond their means, and so these pest holes are continued. They are however being gradually driven to the outskirts, and their places taken by tiled houses. In Bombay and Calcutta the housing of the

poor has reached such an acute stage, and the plague has made such terrible ravages on even rich and poor, and incidentally on trade, that large schemes are on hand in these cities for the erection of model tenement houses. In fact Bombay is rebuilding a great part of its poorer quarters at a tremendous expense.

Just now Calcutta is suffering from a carters' strike which has paralyzed the movement of freight and brought their extensive shipping to a stand still. The men want higher rates and other conditions that will improve their lot. You see that human nature in Calcutta is not unlike human nature in any other part of the world. Where selfishness oppresses there will be a struggle and a redemption.

The heat seems to have subsided and the rains are setting in but with nothing of the old time certainty when it came down in a businesslike way. All trade in all parts of India is feeling the depression that inevitably follows famine, and there are general complaints from all quarters of the dulness of the times.

The *Arya Patrika*, an anti-Christian paper, bears the following testimony of the work of Christian Missions in India: "The Mission enterprise in this country is not without its noble features. There is a whole host of men and women, very noble and philanthropic, who are engaged in ministering to the intellectual requirements of our people. The missionary schools and colleges are the best managed and most efficient in the entire land, and the spirit of self sacrifice and devotion to duty which characterizes the workers in the cause of Christ in these seminaries is well worthy of imitation by other propagandists. The enormous amount of good done by the Medical Missions is too potent to require any mention at our hands. We have seen and known some of the missionary ladies engaged in this department of activity. The desire to alleviate the sufferings of mankind is sincere and genuine; they have no hesitation in mixing with the poor and indigent, grovelling in the mire of wretchedness and misery, and in extending them a helping hand in their efforts to rise superior to their circumstances. Nor are they afraid of entering the dens where poverty and disease hold a perpetual sway, and where there is a constant danger of falling a prey to malignant maladies. The cheerfulness, complacency, and passive resignation with which these ladies risk their own lives for the rescue of the weak and the fallen is something really very heroic."  
—*Baptist Missionary Magazine*.

The total income for missions last year was something over \$17,000,000, and the total number of missionaries and married women, 13,607.

## Work at Home.

### CONVENTION NOTICES.

The Annual Convention of the Woman's Baptist Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be held at Rockland, Ont. on Tuesday and Wednesday, Oct. 1st and 2nd, 1901. The Twenty fifth Annual Meeting of the Foreign Society will be held on Wednesday, Oct. 2nd.

A union platform meeting will be held on Tuesday evening, at which Miss Ellen Priest, returned missionary from India, will give an address.

#### DELEGATES.

Each Circle is entitled to two delegates for a membership of twenty or less, for each additional twenty, one delegate. These delegates must be full members of the Society, that is, either Life members or contributors of at least one dollar a year.

Each Band has the right to send one delegate over fifteen years of age. All are invited to attend the meetings, and may take part in the discussions, but only delegates and the officers who are members of regular Baptist churches are entitled to vote.

As this annual meeting will mark the Silver Anniversary of the Society, a very hearty invitation is extended to the Circles to send their full number of delegates, so that this may be a red letter Convention in the history of our Society. For further particulars see the *Canadian Baptist*.

#### PROGRAMME.

ROCKLAND, OCT. 2ND, 1901.

##### Morning Session.

9.30-10.00—Prayer Service, led by Mrs. S. Sheldon, Montreal.

10.00—Hymn, Scripture, Prayer.

Minutes of last Annual Meeting.

Roll Call.

Hymn.

Appointment of Committees on Appropriation and Nomination.

President's Address, Mrs. Claxton, Montreal.

Annual Reports:

Recording Secretary, Miss Leslie, Montreal.

Treasurer, Mrs. L. H. Packard, Montreal.

Post Office Crusade, Mrs. Cole, Montreal.

LINK.

Report of Committees on Appropriations and Nominations.

Election of Officers of Executive Board.

Hymn.

Prayer.

Adjournment.

##### Afternoon Session, 2 p.m.

2.00—Memorial Service for the late Miss Nannie E. Green.

2.30—Hymn.

Minutes of Morning Session.

Annual Report of Corresponding Secretary, Mrs. H. H. Ayer.

Hymn.

Address, "Ourselves in Our Work," Mrs. Halkett, Ottawa.

Discussion.

Exercise by Members of the Thurso and Rockland Bands.

Anniversary Verses, Mrs. C. J. Alloway, Montreal.

Address, Miss Ellen Priest, India.

Greetings from Sister Societies.

Question Drawer, Mrs. W. W. McMaster.

Report of Committee on Resolutions.

Collection.

Doxology. Adjournment.

ETHEL C. AYER, Cor. Sec.

**BILLETING.**—The Billeting Committee at Rockland, ask that all Circles send in the names of their delegates at an early date to Mrs. W. G. Draper, Rockland, Ont.

This Committee will meet delegates arriving at the Canada Atlantic Railway Station, also those by boat at the wharf, where they will be directed to their billets.

### NEWS FROM CIRCLES.

**HAMILTON.**—On the evening of August 8th, at the home of Mrs. Robertson, 183 Victoria Ave. N., the Baptist ladies of Hamilton gathered for a farewell visit to Miss Baskerville, before her return to India. Miss Baskerville has held a high and honored place in the love and estimation of the sisters here, many of whom knew her before she first went to India, and who have followed her career as a missionary with great satisfaction, while being greatly benefited and encouraged in the work, by her strong and hopeful letters, published from time to time in the LINK. Miss Baskerville gave an address on the customs and habits of the people of India, illustrating her remarks by the many articles and photographs she had brought to Canada with her. Then through a series of interesting and spirited questions, we learned what constituted a day's work in the schools, some of the things our missionaries have to endure, encouraging accounts of individual members of the native churches, their simple, child-like, yet strong faith, all about the new bungalow, etc. We also became more intimately acquainted with

our different missionaries and their respective works. A few volumes of devotional works were presented to Miss Baskerville as a memento of her Hamilton visit. May she be very precious in the eyes of our Lord, and may His richest blessings follow her all the days of her life. Refreshment served, closing a very social and profitably spent evening.

Com.

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

GENERAL ACCOUNT.

*Receipts from June 16th to July 15th, 1901, Inclusive.*

FROM CIRCLES.—Ailsa Craig, \$3 50; Atwood, \$1 40; Bentinck, \$6; Barrie (\$2 64 Thank-offering) \$6 43; Brantford, Calvary Church (\$3 60 special) \$13 60; Bethel, \$4 80; Claremont, \$10; Cramahe, \$2; Colchester, \$5 63; Cullingwood, \$2; Hamilton, Herkimer St., \$4 50; Hamilton, Victoria Ave., \$2 05; Hespler (\$1 15 special and \$10 10 from meeting addressed by Miss Baskerville, both applied on Life-membership fee) \$16 73; Ingersoll, \$2 71; Listowel, \$2 70; Lakeshore, Calvary, \$17 65; London, Adelaide St., \$16 30; Malahide and Bayham, \$6; Mount Forest, \$4 84; New Sarum, \$3; Owen Sound, \$10; Paisley, \$3 25; Port Hope, \$16 35; Park Hill, \$1 25; Selwyn, \$1 50; St. Thomas, Centre St., \$16 48; St. George, \$2; Stratford, \$5; Tara, \$1 15; Toronto: Walmer Road (\$25 for Native Preacher) \$73 40; Bloor Street (\$20 special) \$15 68; Bloor Street Thank-offering, addition 50c.; Jarvis Street (Girls) \$1 26; Ossington Ave., \$6 57; Jarvis Street (\$50 for Bible-women) \$75 12; Westera Church, \$7 56; Century Church, \$3 28; Immanuel Church, \$10 25. Wilkesport, \$1 80; Wheatley, \$4 37. Total, \$428 52.

FROM BANDS.—Barrie, \$1 24; Farewell, \$2; New Sarum, for student support, \$17 50; Pine Grove, \$1 50; Toronto, Bloor Street, \$2 09; Wilkesport, for Bellapu Martha, \$17. Total, \$41 33.

FROM SUNDRIES.—Toronto, Bloor Street, Miss Buchanan S. S. Class, special, \$5; Toronto, Moulton College Y. W. C. A., \$20; A friend, special for extras, \$25; Miss Rhoda Massecar, Springfield, Mass., to make her mother a Life-member (Mrs. Edwin Massecar, Waterford), \$25; Mrs. R. W. Elliot, special for Miss Baskerville re Cocanada School Building, \$50; Investment, Miss Nellie Davies' gift, \$10. Association Collections: Norfolk, \$1 85; Northern, \$2 67; Owen Sound, \$4 66; Peterborough, \$3 65; Walkerton, \$4 25; Western, \$5 17; Whitby and Lindsay, \$4 67. Total, \$386 92.

Total receipts during the month, \$856 77.

DISBURSEMENTS.—By General Treasurer for regular work, \$473 75; special appropriation for Village Schools, \$18. Extras: Assistants Timpany Memorial School, on account, \$50; Native preacher, Walmer Road M. C., \$25; Bolivia, College Street B. Y. P. U., \$8 75; Miss Baskerville re

Cocanada School Building, special, \$50. Total, \$625 50

HOME EXPENSES.—Dudley & Burns, forms for Associations, \$2 00; Dudley & Burns, 700 receipt postals (printed) \$3 00; Collection on cheque, 15 cents; expenses of speakers for Associations, not paid otherwise, \$20 00; Director of Guelph Association, \$1 80; Director of Northern Association, \$2 50. Total, \$34 45.

Total disbursements during the month, \$659 95  
Total receipts since October 21st, 1901, \$5634 61  
Total disbursements " " " " \$5844 85

SPECIAL ACCOUNT.—"Medical Lady" Fund,  
Receipts: Toronto, Bloor St. M. C. (Miss

Tapscott's Class), \$3 25  
Disbursements—By General Treasurer for Dr. Gertrude Hulet, \$42 90  
Total receipts since October 21st, 1901, \$50 90  
Total disbursements " " " " \$344 72

GENERAL ACCOUNT.

*Receipts from July 16th to Aug. 15th, 1901, Inclusive.*

FROM CIRCLES.—Aylmer (\$6 00 on Life-membership fees), \$15; Brantford, Park Ch., \$5 25; Burford, \$4; Boston, \$10; Cobourg, \$4 85; Daywood, \$5; Dutton, \$3; Dresden, \$5; Erin, \$2; Glammis, \$2 55; Guelph, First Ch., \$4 10; Gladstone (\$2 towards Life-membership), \$8; Gladstone, \$3 20; Grimby, \$5; Hamilton, Wentworth St., \$3 50; London, Maitland St., \$7; Petrolia, \$8 69; Paris (\$13 01, Thank-offering and \$25 from Mrs. Edgar Muma for Life-membership), \$40 76; Salford, \$3; St. Mary's, \$1 15; St. Catherine's, Queen St., \$4 45; Stayner, \$4 13; Teeswater, \$5; Toronto: Kenilworth Ave., \$3 10; Dovecourt Rd., \$12 95; Parliament St. (\$25 In Memoriam Mrs. C. Ward, by her daughter Miss S. Ward), \$32 70; Beverley St., \$7 35; Wallaceburg, \$1 90; Westover (\$16 for Biblewoman on Paddapuram field and \$25 to make Mrs. Catherine Carrick a Life-member), \$41; Woodstock, First Ch., \$13; York Mills, \$4 85. Total, \$274 48.

FROM BANDS.—Brigden, \$5; Brampton, Kakileti Santams, \$17; Dutton, \$3; Hartford, \$5; London, Adelaide St. Boys', \$1 25; Peterboro', Murray St. (\$15 25 for Tota Maryamma), \$17 55; Port Arthur, completing Life-membership fee for Mrs. I. L. Matthews, \$5 75; Toronto, Christie St. (Boys) for Yadda Benjamin, \$17 50; Vittoria, \$4. Total, \$76 05.

FROM SUNDRIES.—Middlesex and Lambton Association Collection, \$4 26; Mrs. R. W. Elliot, special for extras, \$100; Miss M. Senior, Peesabun, Ont., \$5; Mr. R. M. Melville, 40 Toronto St., \$5; Mrs. E. M. Southworth, Theford, \$1. Total \$115 26

Total receipts during the month, \$465 79.

DISBURSEMENTS.—By General Treasurer: Regular work, \$473 75; Special appropriation for Village Schools, \$18;

Extra Assistants in Timpany Memorial School, \$30; Passage Allowances, \$700. Total \$1241.75

Total disbursements during the month. . . . .	\$1241 75
Total receipts since October 21st, 1900. . . . .	7086 60
Total disbursements " " " " " " " " " " " " " " " "	6100 40
SPECIAL ACCOUNT.—“Medical Lady” Fund, Receipts: Toronto, Parliament St. M. C. . . . .	1 00
Disbursement—By General Treasurer for Dr. Hulet . . . . .	42 90
Total receipts since October 21st, 1900. . . . .	51 90
Total disbursements " " " " " " " " " " " " " " " "	387 62

VIOLET ELLIOT,  
*Treasurer.*

109 Pembroke St., Toronto.

### HEART TO HEART.

Rev. John Steele, an English Missionary in Swatow, China heard sounds of bitter weeping by the wayside one night. Looking for its source, he found a heathen woman bowed over a child's grave, upon which, according to the local custom, lay an overturned cradle. Told by Rev. Jas. C. Cunningham, D.D., Delegate to the Ecumenical Conference, 1900.

A heathen baby,—that is all;—  
And woman's lips that wildly plead;  
Poor lips that never learned to call  
On Christ in woman's time of need!

Poor lips, that never did repeat  
Through quiet tears, “Thy will be done!”  
That never knew the story sweet  
Of Mary and the Infant Son.

An emptied cradle, and a grave;—  
A little grave—cut through the sod;  
O Jesus, pitiful to save,  
Make known to her the mother's God!

O Spirit of the heavenly Love,  
Stir some dear heart at home to day  
An earnest thought to lift above  
For mother-hearts so far away,

That all may know the mercy mild  
Of Him who did the nurselings bless;  
The heathen and the home-born child  
Are one in the great Tenderness!

Clara A. Lindsay, in *The Helping Hand*.

### THE WORTH OF A SOUL.

Did you ever ask, and mean it, that you might get a glimpse of the worth of a human soul. Don't do it unless you are willing to give up ease and selfish ambitions and pleasure, for life will be a different thing after that revelation.—*Mrs. J. K. Barney, in The Baptist Visitor.*

### W. B. M. U.

We are sorry not to have had our usual communications from the Maritime Provinces lately, owing to the illness and death of their esteemed correspondent Miss Johnstoné. We hope at the B.W.M.U. Convention arrangements will be made to continue this department in which we are mutually interested and strengthen the LINK that binds our hearts together in common effort to give the Gospel to our Telugu sisters.

MISS AMY E. JOHNSTONE was the daughter of the late Judge Johnstone of Dartmouth, N.S. In the quietness of home the beauty of her character was manifested, while her talents found wider scope in more extended if not more important fields of Christian activity. “Converted at an early age, her talents, her means, all she possessed were given to the Master, her only regret being that she had not more to give Him,” her life thenceforth showing how complete the consecration had been. She united with the Granville Street Church, but soon saw there was work nearer home in the little Church at Dartmouth. Here she, with two other young girls, organized a Sunday School and she had the joy of seeing many of her scholars give their hearts to Jesus. Later on she became teacher of the Woman's Bible class, till illness obliged her to lay aside her loved work. The poor, the sick, the sorrowing, were the objects of her tender care, and like her Master, she truly “went about doing good.” From the organization of our Foreign Missionary Societies, Miss Johnstone took the deepest interest in the work, filling important positions, as Mission Band Leader, Circle President, and since 1887 Provincial Secretary, of B. W. M. U., where the benefit of her work cannot be estimated. To many of us she has been known for years as Maritime Correspondent for the LINK, and we miss her name and valued contributions to our little paper.

“For several months Miss Johnstone's health had been a source of much anxiety to her nearest friends, but her own hopefulness, and at times her apparent strength, gave them courage to believe after a period of rest she would recuperate and enjoy many years

with fair health. But God's ways are not as our ways, her case developed rapidly and became most perplexing. Being too ill to realize her condition she sank imperceptibly to herself, until the release came, after three weeks of extreme suffering—then "she was not, for God took her."

#### IN LOVING MEMORY OF MISS AMY E. JOHNSTONE.

Called Home June 25th, 1901.

We met last year in sorrow. God had called,  
And far away in India, two of those,  
Who, strong in love, and faith, and sacrifice,  
Had gone to tell the story of the Christ,  
Looked up, and answered gladly, "Here am I,"  
And left the burning heat, the toil, the sin,  
For cooling streams, and rest, and songs of joy,  
Where, in His presence, they are satisfied.

We meet to-day in sorrow. All our hearts  
Are bowed within us, and the tears will start.  
Again God's voice has called, and one we loved,  
As few, perhaps, are loved, laid down her work,  
And went to be with Jesus, in that land  
Where there is no more death, and no more pain

We miss her so. Her ready sympathy  
With our success or failure; her bright words  
Of cheer and hope when disappointments came;  
The inspiration of her own strong faith  
And earnest purpose; all these meant to us,  
None but the one whose voice has called her Home  
Can fully know. Our hearts are desolate:  
We cannot seem to rise above the cloud;  
And can but bow in silence, till the Lord  
Shall comfort us, and speak His word of peace.

We miss her so; and we are but a part  
Of those whose hearts are mourning for her now.  
The poor, the sick, the sad, the lonely ones,  
To whom she ministered in Christ's dear name,  
Have felt the world grow darker since she left;  
The workers on our far-off Mission field  
Will miss her messages of love and cheer;  
Her tender farewell words, as they go forth  
To carry life and light to heathen homes;  
Her glad, sweet welcome when they come again,—  
Weary and worn perchance with years of toil,—  
To seek new vigor in the dear homeland.  
Ah me! the coming will not be so glad,  
With her face missing, and with her voice still.

And shall we grudge her this? After these years  
Of loving, patient ministry to Him,  
And those for whom He died? After these months  
Of grief, and loss, and pain, through which she passed?  
Let us be glad that she has entered in  
To the eternal city of our God.  
Rejoice that she is now with those she loved  
Who had passed on before her. Now she rests,  
"Safe in the arms of Jesus," evermore;  
And higher, holier service shall be hers,  
Where there is no more weariness or pain

Then turning back from bidding her farewell,  
With something of the light of that fair land  
Where she has gone, still shining in our face,  
Let us take up the work our Master gives,—  
The work she loved,—and labor earnestly,  
With faith, and hope, and courage, till all last,  
We, too, shall hear with joy the welcome call,  
"Come home, my child, come home, thy work is done"

#### DEATH OF MISS GREEN.

The many friends of the Baptist denomination, and more especially of the Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec, will deeply regret the death of Miss Green, which occurred at St. Lambert, Que., on Saturday, the 20th of July.

Our beloved sister had been ailing for some time and was removed to her sister's, Mrs. Goodchild's, in hope that the change might restore her, but all though the change did her good for a few days, it became evident that she was growing weaker, and she spoke of it as being her last illness. On the 9th she was seized with a paralytic stroke; on Wednesday followed another attack, when she became unconscious, and on Saturday she breathed her last, passing peacefully away into the presence of the King.

Miss Green was a noble, faithful worker, and had the Foreign Mission work at heart; and Grande Ligne and church work held a place in her affections. The Lord's work was hers. It can truly be said of Nannie Green, "She hath done what she could." I ask for her aged father, the Rev. James Green, your sympathy and prayers, and also for the sisters of our Board and Society. "Be ye also ready, for in an hour when ye think not the Son of Man cometh"

JANE CLAXTON,

*Pres. F.M.S.*

At a meeting of the Executive Committee of the Foreign Mission Board, held on Wednesday, the 31st of August, the following resolution was unanimously adopted:—"That this Committee would express its sense of the great loss the work of Foreign Missions has sustained in the removal by death of Miss Nannie E. Green, of Montreal, and its deep sympathy with the Women's Board of East Ontario and Quebec, who have thus been deprived of one who for many years was the faithful and efficient Corresponding Secretary, and more recently the President of their Society. The loss also extends to the Women's Board of Ontario (West), for during all these years they 'have taken sweet counsel together,' and harmoniously worked in sending the glad message of Eternal Life through Jesus Christ our Lord to the Telugu women and children of India. Truly of Miss Green it may be said, 'Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit,

that they may rest from their labours, and their works do follow them.'"

## Young People's Department.

### BEING SICK.

It is not a very happy condition even here in Canada. Many of our boys and girls have proved this during the very hot days in July. But your beds were in cool rooms with loving friends ready to do all in their power to make you more comfortable. Brothers and sisters walked lightly through the halls, and closed the doors softly as they came in or went out, for the least noise seemed to go through and through your poor head. Then the doctor came every day bringing the medicine you needed, which was not always easy to take, or pleasant to the taste, but which relieved your pain and made mother very thankful for the colleges where these good doctors learn how to cure people. Then you would hear her calling Jesus Christ, the Great Physician, to come and add His blessing to all the means used for your recovery. So you would find some comfort even while you were sick.

How very different it would have been had you been a little child in lands where nobody knows about Jesus! Such awful ways the heathen have for treating their sick people! Priests from the idol temples would come with all the noise-making instruments you ever heard of to make a great racket in front of your door to frighten away the illness. Witch doctors and medicine men would be called in with their dreadful faces, and more to be dreaded remedies. Native doctors who believe every sickness should be burned out with red-hot irons applied to each sore spot would come to do their share. You would be closely confined in some hot dark place, with no fresh air or cool water. No clean clothes or refreshing bath, just to lie there and bear all that came until you would long for death to end all.

Our medical missionaries tell us such sad stories about sick children and women in India, China, Africa, and other heathen countries are just as bad. Are you not glad that we have sent two doctors to India among our faithful workers there? Let us pray for them in their little hospitals, that not only the sufferers may be healed in body, but their souls made whole by Jesus Christ. Then let us thank God for our homes in this Christian land, and remember to give *freely* as we have received.

In this way our Mission Bands may be helpers in the great work of caring for poor, sick people in heathen lands.

SISTER BELLE

### NEWS FROM BANDS.

**DUTTON.**—A Mission Band was organized in Dutton on January 11th, 1901, with thirty members. Already these young people have proved their interest in the work by sending a contribution of three dollars to Foreign Missions. The Secretary, Miss Luura McKee, writes that they are getting on finely and feeling much encouraged.

**OSHAWA.**—We are pleased to say we have organized a Mission Band in connection with our Sunday School. We have held two meetings and have a membership of 26. We hold our meeting at 3.30 each alternate Sunday afternoon. Our officers are as follows:—Miss Wills, President; Miss M. Hall, Vice-President; Miss E. Stacey, Secretary and Treasurer; Mrs. Pierce, Organist; Mrs. Dell, Miss Alice King and Miss A. Gaul, Directors. The interest taken by the children is very good. Our first collection amounted to 62 cents; this is very well considering that the large majority of the members are small children and that each one is supposed to earn their own money. We have commenced a study of the North-West Missions and hope to arouse a general interest in all Missions.

EDITH STACEY, Secretary.

**OTTAWA.**—The Cheerful Gleaners' Mission Band of the First Baptist Church of Ottawa, held their last meeting, Sunday afternoon, June 30th. Instead of the general review of the International Lesson, the meeting was a union one with the Sunday School.

Our President, Miss Teakles, being away, the Vice-President, Mrs. Blair, took the chair. She proposed that any wishing to help in missionary work among the Indians could make quilts and blankets out of castaway clothes and send them to the North-West, for such things would be very acceptable to the Indians there. She also proposed that those interested in the Post Office Crusade should save up all old magazines and papers during the summer, and in the fall they would be sent all together to the Missionaries. A very interesting programme was executed, consisting of a song, "We are Happy Little Gleaners," by five of the smaller members of the Band. A motto song and recitation, "Workers for Jesus," was given by fifteen little "Gleaners." Miss Clara Walker sang "Nothing to Pay" with a great deal of feeling. Mr. Charlie Miller, President of the Mission Band of the McPhail Memorial Church, talked very interestingly on his knowledge and experience in Band work. Our Mission Band is going to furnish one of the small rooms in the new wing of the Brandon College, so the collection taken in aid of that fund was divided with the Band. There being no business to transact, Mr. Blair closed with prayer.

NELLIE ABBOTT, Secretary.



THE HUT IN WHICH LIVINGSTONE DIED.

#### THE HEART OF DAVID LIVINGSTONE.

There are many people living to day who can remember when very little was known of Africa. *Terra Incognita* described a large portion of its interior on the map. This was supposed to be an uninhabited desert. But some people seem to be born with a curious, enquiring mind. They want to know about things, and so they ask questions and read and travel.

Such a boy was David Livingstone. Thus when he grew to be a man, he wanted to find out about the great unexplored regions of Africa. And so he went to see for himself what kind of a country that *Terra Incognita*, that unknown land, was.

But David Livingstone was a doctor, and he knew how ignorant and barbarous people must suffer for want of a doctor who could understand and cure their diseases and wounds. And so he wanted to help and alleviate those poor people in Africa whom no body else seemed to care for.

But more than that, he was a Christian, and he longed for the poor unknown natives of Africa to learn of that Saviour whom he so loved, and who gave him such hope and joy.

Thus Livingstone became an explorer, a physician and a missionary to Africa.

There he spent his life, discovering new regions, lakes, rivers and tribes of people, healing diseases and teaching the ignorant and idolatrous people of Jesus the Saviour of souls.

His was a wondrous life of discovery and adventure, but more especially of missionary labor and usefulness. It is said that he so loved the poor Africans that many of them loved him and learned to love his Saviour too.

At last, after long years of travel, and toil, and suffering, he sickened and died away in the heart of Africa that he loved, and his dying prayer was for her people. After his death his body was borne lovingly by his negro followers away to the coast to be shipped to England, where it reposes now under a black marble monument in Westminster, among England's great and honored dead. But he wanted his heart to be in Africa. So after his death it was taken from his body and buried under a tree at Bangwelolo, and on that tree is a bronze tablet with this inscription:

Livingstone died here. Itala, May 1st, 1873.

WEST CENTRAL AFRICA MISSION.—The story of the year shows healthful growth along nearly every line of work. The churches are gaining in numbers and in true devotion, the schools in regularity of attendance and spiritual attainments, the native evangelists in confidence and power of service, and the whole enterprise in breadth and force and influence.

The aim of this mission to secure self-support for churches and schools from the outset, as far as possible, has been realized in good degree, and is steadily pursued in all new plans and measures. No grant is asked of the Board for the support of the churches of the mission, and the expenditure in the support of evangelistic work is exceeding small when measured by the breadth of territory occupied and the number of laborers engaged in this form of work.—*The Missionary Herald*.

## A MARTYR'S PRAYER.

"Oh, Lord, we rejoice in persecution, as Thou has taught us; and as thou knowest it is harder to live a martyr life than to die a martyr death, grant us grace to offer this smaller service acceptably when Thou shalt call upon us. Should any, like Peter, deny Thee in the hour of trial, oh, Lord, wilt Thou turn and look upon him, and by that look call him into the life of witness with the power with which thy disciple of old was called."

[EDITOR'S NOTE.—Six weeks after this prayer was offered at a public meeting, the petitioner died for his faith in the recent massacres of native Christians in North China.

—*Woman's Missionary Friend.*

**HINDUISM**—What a strange religion it is which leads men to be so indifferent to the welfare and even the life of human beings, and yet so scrupulous in their care of dumb animals. In Hinduism animals are more sacred than men. A correspondent, himself a Hindu, tells the following story in the *Madras Mail*: "The wife of a Brahman youth died of fever. Her parents and other relations would not so much as approach her or touch her in the last moments. None of her relations would consent to convey the body to the place of cremation! and had it not been for the timely help rendered by a member of the Social Reform Association, and a few others, the poor husband would have been put to the worst inconvenience imaginable in the matter of his wife's funeral. If we turned our eyes at that moment in another direction, we should have beheld another spectacle—the funeral procession of a dead sacred bull. While the human corpse was comparatively—shall I not say shamefully?—neglected, hundreds of people might be seen flocking round the cart laden with the remains of the bull. The previous night, on the other side of the main canal, the sacred bull was run over by a train and killed on the spot. So, from early morning, preparations were made to give his holiness—the bull—an honorable burial, and in due time a big procession with the necessary accompaniments of tom-toms, etc., conducted his body to the grave.—*The Missionary Herald*

**RELATIVE GROWTH OF CHRISTIANITY.**—Sir Charles Elliott, at one time lieutenant-governor of Bengal, in a recent address in England, says:—"While the general population has grown by twenty per cent., and the number of Christians of all denominations by sixty per cent., the increase of Protestant Christians has been one hundred and forty-five per cent." Such a statement from so eminent an official ought to silence detractors who talk of "the fruitlessness of foreign missions."—*The Missionary.*

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