

The Canadian Missionary Link

ANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

FEBRUARY, 1902.

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| No. 6

Editorial.

THE reports from the circles are encouraging for the New Year. Many have acknowledged their indebtedness to God for the blessings of a Christian land in their Thank-offering meeting, others have still the privilege of doing so. We are encouraged in our paper by the addition of many new subscribers to our work and regret that those whose names did not come in till after the printing of the January number cannot be supplied as we have run short of copies. The editor has had copies of the Historical Sketch of the Society printed and will send to those who desire them.

WE would extend our sympathy to Mr. Garside in the loss of his beloved wife, who with him spent several years in India as our missionaries.

OUR readers will all be rejoiced to know of Mrs. Laffamme's safe arrival in India and her re-union with her husband, after three years of separation. We will unite in praying that they may long be spared to labor together in the cause for which they have endured so much for Christ's sake.

THE Fourth Great International Student Missionary Volunteer Convention will meet in Toronto, Feb. 26th to March 2nd. The last one, which was in Cleveland, in 1898, was attended by 2,200 delegates, and Toronto is expected to entertain as many at this. 500 institutions in Canada and the States will probably be represented. Speakers are to be present of highest eminence and widest repute, and the great impulse to missions that has attended the previous conventions is looked for and will be prayed for at this.

PRESS NOTICE.—The Fifth Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada will be held in

Toronto, Canada, at the Metropolitan Church, corner Church and Queen Street East, on Tuesday and Wednesday, February 25th and 26th, 1902. The Conference opening at 2 p.m. on Tuesday and closing at 5 p.m. on Wednesday. The executive officers and two delegates from each Board are invited to take part in the deliberations of the Conference. The main theme will be interdenominational policy. How to develop the Mission Spirit in the Home Church—Educational work, and work amongst the lepers and blind in its relation to general mission work will be discussed in relation to it. The Committee of Arrangements are making every effort that this Conference will be of practical value to the Boards represented.

PRAYER CYCLE.—As a number of the Prayer Cycles, prepared by Misses Hatch and McLaurin, and published by the Board, still remain unsold, the committee in charge have decided to offer them at fifteen cents each. This will enable every woman in the Circles to obtain a copy and join in the prayer union. Prayer Cycles may be obtained from Mrs. Maggie W. Dancy, 159 Robert Street, Toronto.

M. FREELAND, *Vice. Pres.*

BUREAU OF MISSIONARY INFORMATION.—At a meeting of the ex-committee held Dec. 26th, 1901, Mrs. Dancy was unanimously appointed to succeed Mrs. King in the management of the Bureau of Missionary Information. We bespeak for the new manager the same hearty co-operation from the Circles which has been extended to Mrs. King. Will they also exercise a little forethought and patience as it takes time for a new worker to become thoroughly conversant with her duties and mistakes will occur. All communications should be addressed to Mrs. Maggie W. Dancy, 159 Robert Street, Toronto.

A. MOYLE, *Rec. Sec.*

WE would like to call the attention of our readers to a book intended to unite all Women's Boards of

Missions in the United States and Canada in a more thorough study of missions. It is "Via Christi," an introduction to the study of missions, from the Apostolic Age to the beginning of the Nineteenth Century. It can be procured at the Baptist Book Room, 9 Richmond Street West, Toronto. 55 cents cloth, 35 cents paper. We would recommend all our circles to get it.

WE are indebted to Miss Hatch for a report of the work for lepers in the "Dr. Kellock Home," at Ramachandrapuram, and rejoice with her that the Lord has permitted her to do so noble a work. There are now sixty-three inmates and more continually coming. They were much cheered by the visit of Mr. Jackson, General Secretary, through whose efforts the sum of £127 14s. 9d. was donated for the erection of a home for the untainted children of lepers, to be called the "Dr. Phillip's Memorial Home" in the name of the noble missionary who gave his life for India's children, and was supported by the Sunday School children in England and Scotland. During the year twenty-two have confessed Christ and been baptized. Miss Hatch writes, "The testimonies given by these made one realize more than ever before, what a blessed gospel ours was, to these poor 'living dead.' With nothing on earth to hope for, they look with greater joy to that beyond where there is no more pain, no more disease, no more death. They learn with wonder that God's grace, through Jesus Christ, can save even a poor leper. Truly the Lord hath done great things for us whereof we are glad." We would like to give larger extracts from this interesting report did space permit.

GOD'S WAY, NOT OURS.

I.

The tears would come. Poor Mary could not help it. Here lay a complete wreck of all her long-cherished hopes and plans. "I may be a fool for crying," she went on talking to herself, "but I've counted so much on that convention. Father always wished I could go like other women," and her voice grew tender, "but I never had the heart to leave the dear sufferer. Now he's better off; I thought I could go since I have no longer either home loves or home cares. But there, grumbler, is not silence golden? Are not your times in His hands? Perhaps God wants the money instead for

the heathen!" Then lonely Mary Ellis lay back on the sofa nursing her grievances and her sprained ankle. The sprained ankle, well, it would take more than the whole of convention week to cure that, but the blessed Comforter Himself came in to take away the grievances. "Why, dear me, I'm not the only person who cannot do what I want to. Others long for a glance at real missionaries' faces; others long for companionship with the workers from other places, and they cannot go." Mary even smiled as she thought of the busy women about her, whose tied hands made a convention as foreign to their thoughts as a visit to Mars. At last the smile burst into a laugh as she said: "I know what I'll do. My convention money is almost sacred with the work and hopes and prayers it represents. I shall send somebody else to the convention, so I shall! and the day she goes all the women shall come to my room. I'll sympathise with them and they shall sympathise with me. If we want to cry because we cannot go, we'll do it, and if we want to laugh because someone else can, we'll do that, and we'll have an informal convention here all to ourselves. We'll finish off with some of Susie's lemonade and cake." The action which followed showed Mary's thought to be decisive.

Life as lived at the parsonage was not an uncommon story among village pastors. There was a small salary and a large family, a constant struggle to clothe, feed and educate the fast-growing girls and boys. Nellie was deeply disappointed when she felt compelled to give up her college course to help in the home work which was all too heavy for the delicate mother. In the church she was devoted to the Mission Band which she led with great efficiency. It was to Nellie that the funniest little note found its way and knit her brow in puzzled wrinkles: "Look, father, isn't this queer? Mary Ellis has sprained her ankle severely, yet she invites me to become herself for a few days. I do not envy her her present position, I'm sure. However, I'm to go right over to find out all about it." So it came to pass that the little box of "convention savings" was emptied into Nellie's lap, and she started on an eventful five-hundred mile journey with Mary's billet in her pocket. On that same day a group of stay-at-home women met about Mary's arm-chair. They were earnest women; they talked of the great world field and its needs, they chatted about their church work, and they prayed—prayed for the convention in the distant city, and prayed for the bright young girl who was their delegate. They prayed until Mary's face shone with an inward peace and the assurance "none of his steps shall slide" came to her with new sweetness. "It must be the Father's way," she said, "my girlhood days have long since gone and Nellie may serve my Lord years after I lie asleep." How little she knew what this meeting meant to Nellie's life! The girl's heart burned within her as she listened to

missionaries telling the story of India's suffering womanhood, of China's burdened lives, of the teeming shepherdless multitudes in all lands. Yes, she had worked to make her Band a success, she liked to push things; she loved the bright, young faces that looked up into hers. But in very shame she bowed before the Christ who died for her. He had been forgotten in the midst of life's cares and ambitions, and even in the work she called for Him. She consecrated herself anew to God, and marvellous was the change wrought in her life when the love of Christ became the all constraining motive. That alone makes service a true success. In the farewell meeting she told the women of her longing to work in future only for her Lord. She did not know then that an old friend had stolen into the meeting and was saying to himself as he heard her earnest words, "If it please God, Nellie, we will serve Him together."

II.

The church was gaily decorated with gorgeous summer flowers, and woman's skill had made the set tables temptingly beautiful. The young pastor had just returned with his bride, and in this western town there was a hearty welcome and a grand reception for the young couple. Nellie Murray in those seven years had developed into a noble womanhood, and she entered upon her duties as pastor's wife with the same energy which had characterized her girlhood days. She had come to these people with a heart full of love for men. Was it not the flock her husband tended, and was she not his helpmeet? When formal introductions were over and set speeches had all been made, men and women gathered in little social groups. Mrs. West took occasion to ask concerning woman's work in the church, and especially when and where the Woman's Mission Circle met. The answer was not pleasant to hear: "Oh, the Circle meets supposedly every month, but in reality it holds a meeting whenever enough are present." Mrs. West entered the Circle meeting on the first Thursday of the month, she found the lady of the house and one visitor discussing the finest recipes for strawberry shortcake. Various household topics occupied their attention for half an hour then the president said: "Shall we have a meeting? Our Circle has been going at such a poor dying rate that I think we had better disband altogether. Only four pay fees and only two ever come." Mrs. West spoke quickly: "May I not join? I can count one. Let us have a meeting to-day: the Lord is here." The president read a chapter, they prayed, and parted. Nellie took time to think the situation over, then she resolved that something must be done. Two such meetings were enough. Three months later the three were again together when Nellie spoke abruptly: "I have something on my mind, can I let it out?"—"We certainly need some new ideas. We

shall be glad to hear from our pastor's wife," they said—"Now my heart aches, doesn't yours? A church of over one hundred women, 500,000,000 heathen women in the world and only three who care. And Jesus died for all! It rests upon us to wake the others up."

"What can we do? We've tried. Years ago we had a good Circle but somehow it's all gone to pieces and I'm discouraged. I used to ask women to come, but they are all too busy. They say our meetings are dull and missions are dry. To be sure, there is not much to come to now. Besides, we have a struggle to make ends meet in the church, and the Ladies' Aid is all they can attend."

"Missions dry! Then we'll have to get some moisture in somewhere. We have been praying; let us work now. This is what I've been thinking. Let us send dainty little invitations to every woman in the church inviting them to spend an afternoon with us. We will need two weeks to get ready. We shall give them a fine missionary programme, then we will spring this Mission Circle question on them and make a new organization. Let us call this Circle dead. What think you?" It took three heads with three tongues to get their ideas "under way." In a few days the prettily written invitations were mailed. All were asked to be present in the church parlors to aid in attending to a matter of necessary and important business. Strange for women, they were curious to know what was up! About sixty answered the summons. A committee welcomed them at the door. Fresh flowers perfumed the room. What meant the new mottoes on the wall? "The King's business requireth haste," "The women who publish the tidings are a great host," "Go ye into all the world."

"There, I warrant you're in a missionary meeting, I do declare!" exclaimed Mrs. R., who always did believe so heartily in home missions. Mrs. S., who heard the loud whisper, spoke her fears: "The minister will come off short for salary if the people get to giving so much money away. We have hard times now." But hush, the meeting is about to begin. Heartily they sang grand old Coronation. The president of the defunct Circle caught an inspiration from the song and discouragement fled as she looked into the faces of sixty women. A season of prayer led them to the very throne of the Mighty One. Then a Bible reading on the women of the New Testament was given by the secretary of that defunct Circle. Hearts were touched anew by the thought of the Canaanitish woman's great faith, of the widow's gift of her all, of the love of those who followed Jesus even to the cross and to the sepulchre, of Dorcas's busy needle, of Paul's helpers, of the mother who trained Timothy in the Scriptures. What an inspiring host of helping women the world has known! "What are we all but what the Gospel has made us? Look at the condition of heathen women and see in them a picture of ourselves except for the grace of God."

After these words a sweet singer from a neighboring church gave a solo ; the earnest tones pleaded with women to tell out the tidings, good tidings for the lost. One recited Dr. Guinness' poem on "A Million a Month in China are Dying Without God." Readings were given on "Personal Responsibility" and "The Needs of the Hour." Mrs. West came forward with an album of missionaries' photographs. She told the story of their lives, of their work in distant lands, of the separation of mothers from their children. That tale of heartaches and disappointment, sickness and struggle, yes, and the triumphs of our own workers, was new to most of the listeners. Especially were the mothers' hearts touched as they clasped their little ones closer. Mrs. West closed with her own experience in years gone by when one woman's consecrated convention money sent her to a meeting where her life became so blessed, not alone because she had met many of these toilers, but because the Master had brought her face to face with Himself. "Oh sisters," she urged, "what we need is to gaze at the cross of Calvary. We need to sit at Jesus' feet. There alone shall we gain enthusiasm to labor without growing weary. We want Him with us always, but do not forget the promise is wedded to the command, "Go ye."

The results of that meeting eternity alone can reveal for it blessed lives on both sides of the sea. Twenty members joined the Circle, others promised to think about it. How were the uninterested to be reached? Four collectors were chosen, the town was divided into four beats, and a list given each. Several nights they studied missions together, filling their heads with facts, while Christ filled their hearts with compassion. Then they called on every woman, gave them interesting truths and asked them to join in work for women. In the third year, everyone gave something, even the poorest. The Circle grew in numbers and influence. No longer were the meetings dull nor missions dry. Even Mrs. R. learned to love the cause of foreign missions, and Mrs. S. found that the minister's salary was more readily paid than before. The Circle found the need of a missionary library and a few choice books helped them wonderfully. Growth was not easy ; it was a gradual growth and represented the hard work of years. It is always easier to float with the current of popular carelessness, than to stem the tide of prejudice and indifference.

Who can attempt to measure the influence of one life? None dwell alone.

"Daily our shadows fall we know not where,
And every glance and tone their influence bear."

For fifteen years Nellie and her husband went in and out among these people and they were greatly beloved. Sorrow filled all hearts when this wife and mother, helper and friend, was laid away from their sight forever. Mary Ellis in her distant home is old

and feeble now. In her grief she tries to comfort Nellie's stricken father: "Surely, God knows where to place His own, to leave them in His vineyard or take them to His heaven. He led us all the way. He brought great results from little deeds. Truly wonderful are all His ways and His paths past finding out. Nellie lives still ; some day we'll look upon her face."

The years hurry by. While one of this Circle's members works under Africa's burning sun, the women hold steadily to their task and the dear Master of us all gives blessing here and there and His approving smile makes the heart's joy full. Nellie's children live to call her blessed, they never forget mother's missionary stories, nor the little foreign mission box she left on the pantry shelf, nor the home mission box on her bureau. "She being dead yet speaketh."

"Then sow for the hours are fleeting
And the seed must fall to-day,
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day."

—S. M. Barber.

St. George, Ont.

Work Abroad.

MISS BASKERVILLE'S WELCOME TO COCANADA.

Miss Baskerville arrived at Calcutta on or about the 4th of November and went directly from the steamer to the train. On reaching Cuttack next day she was rejoiced to see Mr. White, formerly of Cocanada, at the station with whose family she spent the five hours of waiting for the next train. Another pleasant surprise awaited her the next morning at Vizianagram where Mrs. Archibald, Mrs. Gullison and Miss Newcombe boarded the same train. The following extract from Miss Baskerville's letter may be of interest :

"At Anakapelle Miss Selman came on, and I had a glimpse of Mr. and Mrs. McLeod. There were a number of friends at the station in Samalkot to welcome me. Mr. and Mrs. Craig came down, and Misses Simpson, Gibson and Murray were up from Cocanada. Mr. Davis and Mr. Laffamme met us at the station in Cocanada ; Mr. Keravarao also went to Samalkot. But there were friends all along way from the station to the bungalow, and we drove under triumphal arches, the most triumphal of which was over the gate into the compound. A gigantic motto, white letters on a scarlet ground, "May God bless Miss A. E. Baskerville," in English. The bungalow was decorated with palm leaves, plants, flowers and chains of many colored tissue-paper, on the punkah in the sitting-room were the words "Wel-

come Home" in large letters covered with silver tinsel; these had done duty for Mrs. Laflamme's welcome a week or so before.

We had quite a family gathering at dinner. Miss MacLeod came down with us, Mr. Davis, the Laflammes, the Woodburns, and Miss Gibson joined the party, and it was a very pleasant hour. They were having special meetings in Jagganadkapuram so we could not have the evening together.

Last night (Dec. 9th) there was a welcome meeting for all this year's arrivals in the Telugu church, Mrs. Laflamme, Mr. and Mrs. Madden and myself. It was sad to think of the vacant places, but it makes one realize how much is depending on those who are left. Jonathan and Amelia were always familiar figures at such gatherings. They were not there and many others are gone in the little time since I left.

There were hymns composed in honor of each, in fact there were *two* for me, one of which ended up with "Welcome, Mother Salaam" in English. It sounded very comical coming at the end of the Telugu. I had my two from the school girls on Saturday morning however, so I was somewhat prepared. The girls were out the day I arrived and sang a welcome hymn as we passed, then by taking a short cut they were ready for us at the gate.

It all seems very natural, even the new bungalow does not seem strange to me; it is really like coming home; as I look about I ask myself, "Is it all a dream, have I really been in Canada at all?"

NEWS FROM THE FOREIGN FIELD.

Akidu. "After touring with Miss McLaurin on the Vuyuru Field seventeen days we came on to the Akidu Field and Miss McLaurin helped me for eleven days. We had a good time. Some new villages heard the Gospel and many say they are believing in one God and that the idols are not gods at all. Altogether I was away on this just five weeks. One morning there was a carpet snake, which is supposed to be very poisonous, found on my boat, and on a former trip while we were out in a village there was a large cobra coiled up near the head of my cot. I had not slept on the boat that night as I had gone to a distant village and wanted to spend two days there so stayed in the chapel to save a long walk. That was the only night I slept off the boat. How good God is in protecting us thus.

"I suppose you have heard there is prospect of good harvests in this region and the poor people are looking forward with expectation to having the price of rice lowered shortly.

"I have taken two Bible women on salary but they are not those who can tour with me except in villages near their own for they have husbands and children."

Anakapalle, Camp Kondakarla. Two women whom I mentioned in the Anakapalle report have

been baptized. You can imagine our joy over those who break away from the old life of heathenism and all that that means and come out boldly on the Lord's side.

Your plan to have all the presidents and old workers take part in the annual meeting is splendid. I suppose you will be having a quarter century review. May the meetings be a grand success! We here will be in prayer for you those days, and will look eagerly for report of the sayings and doings. To hear of the meetings is the next best thing to being there oneself.

You will notice that we are in camp, we have been here a week. The Bible women are with me and we are having such good hearings. The women of the villages hereabouts listen so eagerly. Yesterday I was working in a Brahmin house; a lot of women were about me, and when I finished, an intelligent, middle aged widow who had giving close attention all afternoon, said: "Amena, what you have read to us and told us is good, and we are persuaded that you are in the right and we are in the wrong, and if you would stay six months and teach us daily, we would understand fully this new way and we would accept it; but you come once in a year, and can you blame us if the memory of your words grows dim and we cling to our old customs and the religion of our fathers, when we know so little of the new."

As I walked home I wondered how the average Christian in Canada would get along on one sermon a year.

FROM LETTER BY REV. J. E. DAVIS TO A BRANTFORD BROTHER.

I am on the boat and it is Sunday night. To-day I preached in Murumanda and the church was pretty well filled up. We welcomed twelve new converts to the Lord's table who had been recently baptised. The first two years since my return to India I spent a portion of the time excluding members from this church and I was in great sorrow over their spiritual condition, but last year I was led to spend a week with them preaching twice a day in the power of the spirit, and one night while we were praying two men who had been enemies in the church for fifteen years ran across the church, shook hands and forgave each other while tears fell freely from their eyes. Then began a series of confessions of sin. The little flock who had backsliden have been reclaimed and there is joy in this little church and joy among the angels in heaven. I used to dread my visits to this church, it was so dead, but to-day I shed tears of joy over them. I believe there will still be a great harvest through the Christians in this church. This village is fourteen miles from Ramachandrapuram and is only one of five churches that I am striving to care for. On the other side of us about nine miles is the Nalbun

church. This year it has been under a cloud. I spent the first week of October there preaching and the whole church was moved. One after another they began to confess their sins and asked for prayer. The first two weeks of November I spent with Bro. Chute on the Akidu field. We sought in the power of the Spirit to revive the Gunanapudi church, which is the oldest in the mission and has been rent by constant quarrels. After preaching some days gradually the Spirit worked so that about thirty-four made confessions and asked for prayers. They are low down spiritually, but we knew by the response that they were really Christians. Now I must tell you we have had a joyful time all the year, for one by one seventy-nine souls have been born into the kingdom on our Ramachandrapuram field, and a number of others are asking to be received. I have been invited to preach in a caste man's house every Sunday in Ramachandrapuram itself. I never was invited to preach in a caste man's house before; I am often invited to preach on their verandahs, but not inside. But in this case we are invited inside and forty or fifty gather there to listen to us. I regret that I have to be away so much and cannot preach in this house oftener than once or twice a month. I hope to so lift up Jesus that they will either receive Him or drive me out. I am full of joy the Lord has opened up in me a fountain that did not exist before and I have great joy in preaching to these people. I no longer do it as a duty. I rejoice in the privilege. All around us on every hand souls are waking to life, but when I heard of the deficit at home I felt sad. My estimates for this field are \$25.00 lower than they were four years ago when I took charge and work has opened up in eight new villages. I hope I wont have to dismiss any of my native preachers. However if it be God's will I will do it and praise him for the sorrow he sends me.

POMEGRANITE BEGGAR, HOSPITAL MATRON AND BIBLE WOMAN.

By Dr Anna K. Scott, A. B. M. N.

About two years after the opening of my Woman's Hospital in Swatow, there was brought to me a poor beggar woman who had been bitten by a mad dog. She was suffering from malarial fever and imagined that all her sufferings were due to the bite of the dog. She did not develop hydrophobia, however, and soon recovered from the fever. This woman had heard the Gospel from one of our Bible women, and had believed to the saving of her soul. While begging from door to door she had told of a crucified and risen Saviour, and many hearing her words, had become Christians. While in the hospital our dear Sister Speed, whose history you will find in "Pagoda Shadows," (Miss Field) had taught her to read the Colloquial New Testament, and she committed many

chapters to memory. She could repeat nearly the whole of John's Gospel, and used to draw her Bible talks very largely from this source.

In course of time I took her with me to Kit-Yong and she acted as hospital matron there. She was deeply interested in the spiritual welfare of the patients and prayed and worked for their conversion.

For five years past she has been on the regular force of Bible women. She unbound her feet that she might more easily go from village to village with the message of life. She is regarded by all as a most reliable and earnest worker. We have never known her to evade telling the whole truth, even though the telling of it might work greatly to her own disadvantage. The same can be said of her eldest son who is a deacon in our church.

Her husband has for years been an opium smoker, and Pomegranite never rose in our devotional meetings without asking the prayers of the Church for him. Four years ago he came to the hospital and was cured of this dreadful habit and has never touched the drug since. Pomegranite fully believes that prayer will be further answered and he will yet become a Christian. Her second son is a deaf-mute. He gave a most unique and satisfactory religious experience when he united with the Church. He set up an idol and with great scorn threw it down and knelt with his face and hands extended toward the heavens, thus saying that idols are an abomination to the Father of life and truth. He made a cross and showed by many looks and motions that his whole trust and glory were in the cross of Christ.

It is said that Pomegranite has been the means of leading more Chinese women to Christ than any one woman in our mission. As this beggar woman has been owned and blessed of the Master in her service for Him, I am sure she will by and bye hear His words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Pray for her, pray that her husband may become a Christian.

Work at Home.

BOARD MEETING—EASTERN ONTARIO AND QUEBEC.

The first quarterly meeting of the Executive Board of the Woman's Foreign Mission Society of Eastern Ontario and Quebec was held in the First Baptist Church, Montreal, Dec. 6th, 1901, Mrs. Claxton, President, in the chair.

After the opening exercises, Miss Crosby, our new Recording Secretary, was introduced and read the minutes. The Treasurer reported \$320.00 on hand. It was resolved that the deficit should be paid off, and the remainder be sent towards Miss Murray's passage and salary while in India.

THE CANADIAN MISSIONARY LINK.

The Corresponding Secretary was instructed to ask Mrs. Vaux, of Toronto, one of our life members, to represent the Board at the Fifth International Conference of Woman's Boards of Foreign Missions to be held in Toronto in February 1902.

It was decided to accept the kind invitations of the Brockville ladies and hold our next convention in that place.

The sisters are urged to send all money on hand to Mrs. Packard, our Treasurer, as Miss Murray's passage must be paid in advance, and in a recent letter our missionary states that she expects to sail on April 5th. We ask your prayers on her behalf that she may be strengthened and sustained during the remaining months in India and on the long voyage home.

Will Treasurers kindly *specify distinctly* to which Circle the money sent is to be credited, as our Treasurer finds some difficulty when the post office differs from the name of the Circle and only the former is given.

G. C. A., *Cor. Sec.*

NEWS FROM CIRCLES.

NORFOLK ASSOCIATION.—Will the Circles in this Association who have not already held their annual Thank-offering meeting, please arrange to do so at as early a date as possible and divide its proceeds between Home and Foreign Missions? Let no Circle forget this important part of their work.

MARY E. DAVIS, *Director.*

SCOTLAND, JAN. 10TH, 1902.—The ladies of our Mission Circle held their annual Thank-offering meeting in the afternoon, Oct. 3rd, 1901. The most interesting item on the programme was an address given by Mrs. Cowser, of Brantford. The envelopes, as a whole, contained many beautiful texts and \$28.75 to be equally divided between Home and Foreign Missions. At the close of the meeting tea was served in the basement of the church.

ALICE MERRITT, *Sec.*

AULTSVILLE, JAN. 3RD, 1902.—I wish all readers of the LINK a bright and happy New Year. Especially to our esteemed Editor, do I wish joy and blessing in her loving work which is of so much value and interest to us all. May the God of all love and wisdom be her guide and strength in every deliberation and may every edition of our LINK contain such a feast of good things as does the January number. I trust that we sisters will faithfully and heartily endeavor to do our part toward fulfilling all your requirements.

H. C. G. F.

NEW LISKEARD.—On Nov. 26th, 1901, there was a Baptist church organized in this place. After the

meeting was dismissed the sisters tarried and organized a Woman's Home and Foreign Mission Circle, with nine members, every sister in the church becoming a member of the Circle. Three of those live seven and fourteen miles out in the country, and all except three are old Circle workers. The officers are as follows: President, Mrs. (Rev.) W. Peer; 1st Vice-President, Mrs. J. Newton; Secretary and Treasurer, Mrs. J. W. Simpson; Collectors, Miss Gertie Bunton and Miss Hattie Newton.

A. N. P.

TORONTO.—Bloor Street Church Mission Circle held their annual Thank-offering meeting on the 5th of December. A large gathering of ladies showed the interest taken in the work. Miss Rogers presided, and after Scripture reading and remarks Mrs. Freeland led in prayer. Miss Priest gave a very interesting talk on the offerings of heathen women to their gods, and the difference in the motive which prompted them, fear in their case and love in ours. A solo was rendered by Miss Senior, which was much appreciated. Mr. Watson told us of his work at Blue Mountain during the summer holidays. The offering amounted to \$80.80. Meeting closed with prayer, after which refreshments were served and a social season enjoyed.

WATERFORD.—Our Circle held their Annual Thank-offering service on the evening of Nov. 20th in the lecture room of the church. A very pleasant evening was spent, interspersed with selections of music and readings, also the pastor gave an exceedingly interesting address on Missions. Refreshments were served, and a social time spent. The amount realized from envelopes was \$25.00 to be equally divided between Home and Foreign Missions. We feel much encouraged in our work here, and can report a life-member, Mrs. Wm. Lutes, for the Foreign Mission Circle who is also our President. The monthly meetings are interesting and prove very helpful to those who attend. New members are joining the Circle.

DORA McMICHAEL, *Sec.*

PETERBORO'.—The Woman's Mission Circle of Park Street Baptist Church, Peterboro', held their annual Thank-offering meeting on Tuesday evening, Nov. 26th. The members of the Murray Street Mission Circle were asked to provide the programme, which they kindly did. Mr. George Mathews gave a good report of Foreign day of the convention. Mrs. (Rev.) Baston, gave a very full and interesting report of Home Mission day. Mrs. Goheen sang a very appropriate solo. Pastor Hanna in his remarks stated the fact that every year thirty-six million heathens go down to a Christless eternity, and that it was his firm belief that the Christian church was as

yet, only playing at missions. The offering at the door, together with the mite-boxes, amounted to \$10. Refreshments were served at the close, and a social time spent together.

M. MANN, Sec.

NORTH BRUCE.—The North Bruce Mission Circle held their first Thank-offering meeting on the evening of Nov. 6th and was most interesting and successful. Miss McLean, Vice-President, occupied the chair, and after devotional exercises, gave a paper on Grande Ligne Mission. Miss Cameron contributed a paper on our Foreign Mission, and Mrs. Minto one on our Home Mission work. Miss Richardson, a visiting lady, presented general missions. A solo by Miss Struthers and selections by the choir were rendered during the evening. The collection and contribution enclosed in thank-offering envelopes amounted to \$9.85, which was equally divided between Home and Foreign Missions. Much of the work of the North Bruce Circle is done by the young ladies of the church, who most energetically and faithfully support the President, Mrs. Minto. They intend to hold the Circle meetings at the homes of the members during the winter and hope for a blessing on their work. The officers for the ensuing year are: President, Mrs. Minto; Vice-President, Mrs. McLean; Sec.-Treasurer, Miss Kate Cameron, Box 8, Underwood P.O.; Agent for LINK, Miss Cameron.

WALMER ROAD, TORONTO.—The Mission Circle in connection with the Walmer Road Baptist Church, Toronto, held their annual thank-offering meeting on Thursday, the 12th of December. The weather being all that could be desired the attendance was most gratifying including some who are not members of the Circle, but we hope soon will be. After singing and devotional exercises, Mrs. Robt. Kilgour gave a very helpful Bible-reading on Thanksgiving, one striking thought being our needs and not our wants that God supplied. A solo was then sung by Mrs. Crawford. Mrs. T. M. Harris, President of the Dominion Y.W.C.A., gave a talk on "European Work Among Women," giving incidents of the work in many different countries. In Germany the motto for their Y.W.C.A. was very striking, reading thus: "I promise to say nothing discouraging about the work and nothing disparaging about the workers."

There are a thousand branches of this Society in London doing a most noble work. The envelopes were then opened and the texts read. Mrs. Lloyd presided and closed the meeting with prayer. Refreshments were then served. The offering amounted to \$50.00. A. H. A.

HAMILTON.—The Annual Thank-offering meeting of the Mission Circle of Victoria Avenue Baptist Church, was held on Tuesday evening, November

19th. The President, Mrs. W. E. Bradford, presided. Mrs. A. W. Waters gave a very helpful Bible reading, from first ten verses of 15th chapter of John. We were highly privileged, to have Miss Priest, of Toronto, one of our returned missionaries, who gave a very earnest and faithful address. She told us of her work in India, how we should be encouraged to do all we can to help send the Gospel. It is the grandest work we can be engaged in, to be fellow-workers with the Lord. Our prayer is, that our dear sister will gain the strength she needs to enable her in due time to return to India. The musical part of the programme consisted of appropriate solos, by Mrs. H. E. Sherk, and Miss Bradt. Mrs. (Dr.) Mulock, of Binbrook, Assistant Directress of Circles for this Association, gave a very bright and instructive address. It was the first time the Circle had the pleasure of hearing her. We could not but think how we all can help in this grand work of Missions. Let us do it for Jesus' sake. We, like Mary, have a commission to go and tell about Jesus. She was the first to tell that Jesus had arisen.

The Thank-offering was \$10, to be divided between Home and Foreign Missions. The hymn "Far, far away" was sung, and prayer by the President. The meeting was a very profitable one.

The officers of Circle are as follows: Pres., Mrs. W. E. Bradford; Vice-Pres., Mrs. J. H. Saunders; Treas., Miss Carruthers; Sec., H. D. Macphee; Agent for LINK and Visitor, Mrs. H. F. Stenabaugh.

Secretary.

OWEN SOUND.—Our Mission Circle held their Annual Thank-offering meeting on the evening of Dec. 3rd, and was attended by a large number of the sisters of the Church. Scripture reading, prayer and praise all combined to give expression to the gratitude to God which each heart felt, and in each of these exercises all heartily joined.

As this was also the monthly business meeting a short time was devoted to this, and then followed a very full and interesting account of the Convention, arranged by our delegates, Mrs. Cline and Miss Showell, in the form of "Convention Echoes." This was to us a new form of report and proved very interesting, while giving many a part in the report instead of one or two. The "echoes" were very helpful, very impressive, and we believe carried to us the real spirit of that long to be-remembered Convention, which marked the twenty-fifth anniversary of our mission work together as Baptist women. A solo by Miss Brignell, was followed by the collection and opening of the thank-offering envelopes with the reading of the texts enclosed, by the committee, Mrs. J. Budd and Miss Eberle. These were all devout expressions of gratitude to God and praise for His many mercies throughout the year. Is it not a great triumph of grace that even hearts bowed down with trouble

and sorrow can yet find a note of praise and thanksgiving in the midst of the gloom? We know there are those of us here whose texts of praise have been read, while their hearts are sad and down cast from perhaps a hidden grief—God has given them a song in the night. The announcement was then made by the President, Mrs. Coram, that the offering amounted to \$15, a somewhat smaller sum than usual which we much regret but cannot explain. We hope it may yet be increased.

Our Circle feels highly honored in having two of its members on the Board, our loved and honored ex-President, Mrs. Norton, and also Mrs. Cline, whose words and work among us are winning a firm hold in our hearts.

ALICE P. MORRISON, *Cor. Sec.*

NEWS FROM BANDS.

HARTFORD—Sunday, November 17th, was the session set aside as "Leper Mission Day" by the Hartford Mission Band. A special programme had been provided with a view of directing the attention of all, both old and young, to the very needy condition of the lepers. An unusually large number were present at the service. Some had been for years interested supporters of Leper Mission work; others were there to learn, for perhaps the first time, of the very great needs of those so terribly afflicted. Each number on the programme had been carefully selected and well prepared. The various songs and recitations by the children were well rendered. A short talk was given on "Lepers and Leprosy," including a description of the disease and the portrayal of the life of a typical leper. This was followed by an epitome of the life and labors of Miss Mary Reed. The call to missionary work in the East, the setting apart for special labor among the lepers, and the subsequent devotion to her life work were clearly outlined. The offering for this special work amounted to six dollars and thirteen cents. The presence of so many parents and their expressions of appreciation for the character of work done in the Mission Band were very encouraging to those in charge.

V. A. RAY.

WESTMOUNT.—On Saturday afternoon, December 14th, there were assembled in the parlor of Grace Baptist Church, Westmount, some forty happy children who had been invited by the Superintendent of the Sunshine Mission Band, Mrs. (Rev.) S. Sheldon, and her assistant, Miss Steacy, to attend a birthday party. After the usual opening exercises, the election of officers, and other business had been completed, a programme of music and recitations was proceeded with, the kindergarten songs by Miss Myrtle Lalanne, and Masters Ernest Walford and Jamie Lalanne being especially amusing to the little

guests. The next item of interest was the collection of tiny bags containing the number of cents answering to the age of each member present, and amounting in all to \$4.50, which sum will be used for the mission work of the Band. In the unavoidable absence of the Secretary, Mrs. Sheldon read a report of the past year's work, which was very encouraging and indicative of the interest taken by "the lambs of the flock" in the extension of their Master's kingdom. The Sunshine Band contributed in all, during 1901, the sum of \$30.55 for the cause of missions, this being \$4.05 more than in the previous year, when not taking into account the amount granted by one family for the support of a student in India, and which amount has now been withdrawn. After a happy hour spent in playing games and the disposal of a substantial tea of cake and coffee, the little ones returned to their homes pleased at having a share in the good work of missions. J. W.

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

Receipts from December 16th, 1901, to January 15th, 1902, Inclusive.

GENERAL ACCOUNT.

FROM CIRCLES—Hamilton, Victoria Ave., Thank offering, \$5; Fort William, \$5; Paisley, Thank-offering, \$7.75; Pine Grove, (\$1.60 Thank offering), \$2.25; Claremont, \$10; Markham, Second, \$4.50; London, Maitland St., Thank-offering, \$8; London, Maitland Street, \$4; Brooke and Ennisville, (\$1.80 Thank-offering), \$3.15; London, South, (\$5.07 Thank-offering), \$13.07; Sarnia Township, \$5; Toronto, Bloor Street, \$36.60; Toronto, Bloor St., Thank-offering, \$40.30; Brooke, Thank-offering, \$1.05; Walkerton, (\$11.35 Thank-offering), \$12.85; Hespeler, (\$1.30 Thank-offering, and \$3.36 special to be applied on Life-membership), \$9.91; Owen Sound, Thank-offering, \$8; Scotland, (\$13.70 Thank-offering), \$16.20; Toronto, Walmer Rd., Thank-offering, \$25; Toronto, Immanuel Church, Thank-offering, \$9.41; Uxbridge, \$3.67; Bruce, North, (\$4.85 Thank-offering), \$8.65; Bethel, (\$4.18 Thank-offering), \$7.90; Poplar Hill, (\$1.50 Thank-offering), \$6.50; Port Arthur, completing Life-membership fee for Mrs. G. H. Slipper, \$9; Iugersoll, \$2.20; Stratford, (\$6 Thank-offering), \$10; Toronto, Sheridan Ave., (\$2.25 Thank-offering), \$4.27; London, Talbot St., \$17; Toronto, Dovercourt Rd., \$10.23; Listowel, (\$1 special), \$3.25; Cramahe, \$2; Erin, \$2; Georgetown, \$2.50; Toronto, Ossington Ave., (\$2.40 Thank-offering), \$7.50; Wallaceburg, Thank-offering, \$5; Wilkesport, \$2.30; Burgoyne, Thank-offering, \$2.35; Colchester, \$3; Park Hill, \$2; Windsor, Bruce Ave., \$5; Burgessville, \$15; Brantford, First Church, for Miss McLeod, \$100; Guelph First Church, \$7.05; Gravenhurst, \$5; Brantford, Park Church, Thank-offering, \$12.72; Collingwood, \$2; Durham, \$5; London, Adelaide St., \$14.60; Norwich, from Messrs. Samuel Marsh and James F. Scott to support a Bible woman, \$18; Plympton, (\$4 Thank-offering), \$6.50; Peterboro', Murray St., \$13.15; Toronto, Jarvis St., (\$6.05 additional, Thank-offering), \$28.40; Toronto, Berkeley St., (\$17 for Pandurist John) \$23.63; Toronto, Parliament St., (\$6.65 Thank-offering), \$17.26; Toronto, Western Church, \$12. Total, \$623.70.

FROM BANDS.—Reaboro', \$7; London, Maitland St. Senior, \$5; Bardville, for Karre Daniel, \$3.50; Cheapside,

62; St. Catharines, Queen St., for Pennamata Venkanna, \$9.50; Hamilton, Victoria Ave. (\$17 for Bondru Sarah and \$9 for Pall Sundramma), \$28; Langton, \$8; Sarnia, Thank-offering for Bolivia, \$8; Bewdley (\$2.50 for Bolivia), \$11; Stratford, Boys' (amount raised in 1901), \$9; Toronto, College St. Y. W., for Degala Mary, \$4.50; Gilmour Memorial Church for Lydia, \$7; Petrola (a member to make Miss L. Pratt a Life-member of Bands), \$10. Total, \$110.50.

FROM SUNDRIES.—Toronto, Immanuel Church, Junior C. E., \$4; Toronto, Western Church, Miss Edy's S. S. Class for Bokke Jimema, \$17; Investment, Miss Nellie Davies' gift, \$10; Hamilton, James St. Jr. C. E. for Mungamuri Karunamma, \$12; Mrs. E. B. Selman, Hickey, Mich., Thank-offering, \$1; Convention held Nov. 13th and 14th, half surplus from Luncheon Committee, \$11.90. Total, \$55.90.

Total receipts during the month, \$790.10.

DISBURSEMENTS.—By General Treasurer for regular work, \$649.66; Extras: Bolivia, from Bewdley M. B., \$2.50, and from Sarnia M. B., \$8, \$10.50 Total, \$660.16.

EXPENSE ACCOUNT.—Collection on cheque from New York, 15c.

Total disbursements during the month, \$660.31.

Total receipts since October 21st, 1901, \$1,786.81.

Total disbursements since October 21st, 1901, \$1,844.93.

Thank-offerings have been received from fifty-four Circles, three Bands, and one individual, amounting to \$446.12. The total given above includes these Thank-offerings.

"MEDICAL LADY" FUND.

FROM CIRCLES.—Peterboro', Murray St., \$15.

FROM INDIVIDUALS.—Mrs. R. W. Elliot, \$100.00; Miss Dayfoot, \$8. Total, \$123.

DISBURSEMENTS.—By General Treasurer for Dr. Gertrude Hulet, \$45.83.

Total receipts since October 21st, 1901, \$125.66.

Total disbursements since October 21st, 1901, \$129.44.

VIOLET ELLIOT,
Treasurer.

109 Pembroke St., Toronto.

Young People's Department.

PITY THE CHILDREN ACROSS THE SEA!

Pity the children across the sea,
Who never the name of Christ have heard;
Dumb idols they worship on bended knee,
Which see not, and hear not a single word.

Pity the children across the sea,
The Master proclaims in a voice of love;
"Suffer the children to come to me—
Of such is the kingdom of God above."

Pity the children across the sea,
Give them your pennies and prayers to-day;
And God's richest blessings from heaven should be
Poured on your hearts when Him you obey.
—*Christian Observer.*

MISSION BAND CONCERTS.

Many of our Mission Band leaders are probably wondering what new action songs can be found for their Annual Entertainment. Two years ago I wrote about several that I had found attractive, and as these were used by a great many, I hope that the two I am going to describe now may be of help also. One is called *Toadstools*, for little children. The words are:—

A lot of little toadstools all in a row,
Where did we come from? We don't know.
Reckon we came in the shower last night.
How old are we? We don't know quite.
What are we good for? Let me see,—
Why just to be cunning as we be!
How long can we stay? Not very long
We've just come to sing a little song.

Small parasols are covered with white wadding, which the little girls carry. At the words we *don't know*, second line, they shake their heads. The words, *let me see*, fifth line, are said very slowly, their heads leaning on the left hand. After a short pause they lift their heads quickly and toss them back and say the next line brightly. The piece concludes with any simple song or hymn.

The other piece is called, "Hymn of the Empire," and has this advantage, that as many members of the Band as wish can take part in it. Both words and music are good, and as it has only lately been published, will be quite new. The words of the first verse are:—

Guide our great Empire, O, Father above
In pathways of virtue and justice and love,
Grant king and people Thy strength from on high,
Ruler and ruled on Thy mercy rely.
Dauntless in valor, the sons of our soil,
Face danger with firmness, with laughter face toil.
For king and for country, let all do and dare,
Britain forever and Canada fair.

Each member of the chorus carries a flag, and waves it at the refrain which ends each verse, "For King and for country let all do and dare, Britain for ever and Canada fair." This hymn is published in an inexpensive form.

AMELIA MUIR.

15 Baile St., Montreal.

WHAT THEY DO IN CHINA.

Dear mamma, I've been to the Mission Band, and what do you think I have heard?
Such a queer, queer people, in such a queer land! I'm sure you'll agree 'tis absurd.
Why, mamma, they say, "How old are you?" when they mean "How do you do?"
And they whiten their shoes with the greatest care,
And the men wear down their backs long braids of hair.
Their visiting cards are all painted red,
And are four feet long, our teacher said.
Their dresses for mourning are all in white;
At funerals they feast to their heart's delight.
They shake their own hands when a friend they meet,
And bugs and snails are the things they eat.
Their houses they build from the roof to the ground,
And turn their screws the wrong way round.
They shave their eyebrows to aid their sight,
And have their fireworks in broad daylight.
Their compass needle points south, they say,
And the boys look on while the old men play;
But of Christ, our Lord, they have never heard,
And, mamma, I want to send them word.

—*Life and Light.*

W. B. M. U., Maritime Provinces.

MOTTO FOR THE YEAR: "Workers together with Him."

PRAYER TOPIC FOR FEBRUARY:—For Vizianagram, that the seeds patiently sown may yield an abundant harvest, and the hearts of our missionaries greatly cheered by seeing many souls saved. For our Mission Bands and their leaders.

The following paper was written by Miss Alice Logan, of Stanley, N. S., and read before the Ministerial Conference at Westbrook, Cumberland Co., N. S., October, 1901.

"PUT YOURSELF IN HIS PLACE."

Very often we hear of the degradation and sorrow, the sin and suffering of the people in other lands than our own. We listen and perhaps for the moment are stirred to pity, but soon forget all about it; there seems oftentimes such a vague unreality in our minds concerning the inhabitants who, "far, far away in heathen darkness dwelling," are suffering and dying. During the recent famine in India the needs of its people have been brought before Christian America, and from both Canada and the United States much help has been sent,—thousands of bushels of corn have gone to feed the starving thousands.

From China, too, has come the call for help, and she, too, is remembered by the Christian nations whose representatives, not long since, were forced to seek protection from her Boxer bands.

To a certain extent we are learning to put ourselves in their place when it is the *physical* needs of our brother man that are presented and kept before us day after day. When we can scarcely read a newspaper without seeing accounts of the needs of sufferers from famine or fire, we are not, as a people, slow to give of our means that this suffering may be lessened.

But there are many countries where our brothers and sisters are starving for the Bread of Life, dying by thousands without even knowing of the living water of which, if a man drink, he shall have everlasting life. Let us take India alone, for though there are other places just as needy, here is our special interest, for here is our one foreign mission situated. Let us then for a short time put ourselves in the place of the people of India:—First, as a heathen people; secondly, as women and widows; thirdly, as converts, and, lastly, let us try to imagine ourselves in the position occupied by our missionaries among the Telugus.

(1st) First, then, let us look into the life of the people of India. India is second only to China in being the most populous country of the world; here are found nearly 300,000,000 people, considerably more than half of whom are males, for, though infanticide is contrary to the law of the land, yet there are still hundreds of little girl babies quietly drowned

or strangled at birth, or allowed to starve. A baby girl is considered a curse in a family, as a proof of crime in some other state of existence, of the unhappy mother, perhaps, or as a result of anger of some of their gods. In this land are to be found 30,000,000 gods.

Hinduism is the prevailing religion. In the first stages of Hinduism there were only three deities:—Brahma, the creator; Vishnu, the preserver, and Siva, the destroyer. This religion had its origin in a selfish desire for mere material good without the least reference to morals, and to-day it is corruption in all its branches, being the most immoral and vicious of any of the great religions of heathenism. Brahma, the creator, receives now no worship; Vishnu, the preserver, occupies but a subordinate place; while Siva, the destroyer, and Kali, his wife, the bloody goddess, are the great deities of Hinduism. A separate god is thought to rule the rain, the crops, the sun, sickness, marriage, in fact everything. The river Ganges is worshipped, and any white animal is considered sacred. The taking of life is forbidden by their religion, for they are taught that in any living creature, even down to fleas and lizards, may be found a departed soul of some of their dead friends. Hospitals are maintained for the care of sick dogs and cats, but none are established by the people themselves for the care of their fellowmen. Thousands may die of disease or starvation, as was the case during the recent famines, and a Hindu will never lift a finger to save them: in fact many grow rich on the misery of others. The exorbitant prices paid for food put thousands into their coffins. On the other hand, among the native Christians, there were many instances of noble self-sacrifice, in order to save food or money for those who, in less favored districts, were dying for lack of food.

Not only does Hinduism induce selfishness and positive cruelty to suffering humanity, it also encourages vice.

It is said that there is not one of the 30,000,000 gods of Hinduism to which is given a good moral character. One popular god is represented as stealing butter from his mother's churn; others are worshipped by the most licentious practices. The idea of a God of love and pity is unknown to the heathen; their gods must be propitiated with offerings and ceremonies in order to appease their wrath.

Miss Harrison, in a recent letter, speaks of a visit she paid to the village of Nevagaun, while on tour last year; here there is a pilgrimage each year. "It took place while we were there, and we were allowed to go in and see the idol, Ellama; it was a gaudily painted image, about a foot high, and was inside a common mud house. There were so many people that they could not possibly get in to see it, so they came near the building, threw a few bananas or a handful of rice upon the low roof of the house, placed the palms of their hands together, and, putting their

thumbs to their foreheads, bowed in worship and went away laughing. For doing this they hope to be freed from fever and the itch for one year, when they will come and worship again. The bananas thrown upon the roof tumbled down and were greedily devoured by any who succeeded in grabbing them. Worship?"

Is there anything of comfort or joy for this life to be found in Hinduism? And the other religions of India have nothing better to offer. Would we be willing to change places with these people?

Would we not, in their place, welcome the news of salvation, as they do when they understand it! Listen to what one man said to a missionary: "Do you know why we have so opposed Christianity? Just because we did not know it; now that we find it a religion of love, we can no longer war against it." For the life to come these millions can have no hope, yet they are our brothers and sisters: "For God hath made of one blood, all nations, for to dwell upon the face of the earth."

(2nd) Now, my sisters, let us look into the lives of the women of India and compare our lot with theirs, and see if we would be willing, for *one day*, to exchange places with them. We have seen, how they are unwelcomed at birth, and we find that they are, in most cases, unloved and uncared for through life and unwept at death.

They are no better than slaves, or, at the best, playthings; are not credited with having brain or soul, in many cases. The sacred books teach that all their tendencies are toward evil, that they must be eternally watched and guarded, lest their evil nature cause them to throw off all restraint. When they are older their lives are more tolerable; as mothers of grown sons, they exert considerable influence and have a certain amount of power in the family life.

Education is becoming more and more general in India; among the upper classes, boys and girls are now usually well educated; the courses of study in their colleges are long and severe, but until recent years *nothing* was done toward female education.

Comparatively few, as yet, of the girls and women of India are able to read; there are still twenty times more males than females receiving education. Yet public opinion is changing; old customs in India are fast giving way, and along with other signs of progress is to be found this: that opposition to female education is growing beautifully less.

As women, the lives of our Indian sisters are not to be envied, for they are not, as we are, looked upon as the equals of their husbands and brothers; but as widows, their lives are shrouded in the blackness of misery and despair. Here are 22,000,000 of widows, 64,000 of whom are under nine years of age. If the husband die, though the wife may never have seen him, but has been betrothed to him by her father—perhaps in her infancy—she must be considered his widow; he may have been an old man, may have

other wives, yet she is looked upon as causing his death, because of some sin committed, perhaps, in a former state of existence. As soon as the husband dies, his widow is pounced upon, her jewels torn off, her head shaved, then, when her husband's body is to be burned, she must remain in the river, where she has been pushed, until the ceremonies are over; then she is pulled out and must remain for thirteen days in the same clothes.

Only once each day is she allowed food, and then only bread and water. Woe to the wife on whom her shadow may chance to fall,—she would soon be a widow, too. All are warned to keep out of the way of the accursed thing; the drudgery of the household is put upon her; she is cruelly treated, even her parents consider themselves disgraced, and say: "Unhappy creature, I wish she had never been born!" What wonder that many of them put an end to their lives, or enter upon a life of sin far worse than death!

Fifty years ago, the sum of one thousand pounds was offered to any respectable Hindu who would marry a widow, but no one took up the offer. In 1856 the Indian Government passed an Act removing all legal obstacles to such marriage, and thirty years later only sixty re-marriages had taken place in all India.

Sisters, are we doing all in our power to send out women (for they can only reach women) to teach those 22,000,000 of downtrodden ones of happiness and peace, such as they never dreamed of, to be had here, and of a heaven beyond where He, who has known their griefs and carried their sorrows, waits to welcome them? Let us put ourselves in their place.

(3rd) And now let us put ourselves in the place of the native Christian and see some of the obstacles that might hinder us (were we in his place) from confessing Christ. If he be the first in the home to wish to be a Christian, he must meet a most bitter opposition; he is often turned away from home and his business forfeited; he must literally give up all for Christ's sake. He is coaxed, threatened, drugged, beaten, sometimes slowly poisoned. What wonder if he is for months, even years, almost persuaded to be a Christian, and sometimes fails even to confess Christ openly. But God's grace triumphs in most cases and the native Christian dares risk the loss of all things to gain Christ. Here is an instance reported by a missionary among the Telugus: J. Naidu had heard a word while a lad, forty five years ago, but the cares of the world, the deceitfulness of riches and the lusts of other things entering in, had prevented him from surrendering to the Lord. At last, however, his will was broken and he came, saying: "I dare not longer delay, I must confess Christ cost it what it may. He is my Lord and Saviour!" We baptized him and persecutions began; his wife was counselled by her friends to throw herself into a well and thus flee the disgrace he had put upon them all. She compromised, by refusing to eat with him.

His restaurant, formerly very prosperous, was boycotted till not a traveller came near it; his few creditors presented their claims almost simultaneously, and his neighbors trespassed upon his land and tried to oust him from his property.

Through nine months of persecution he has conducted himself quietly yet firmly, and has proclaimed the love of Christ by word and deed to his family and neighbors. His wife and sister have ceased opposition and are listening eagerly to the message of love.

Here is another instance: "A young man of the goldsmith caste, Krishnamurty by name, became interested in his soul's salvation. Nothing more was needed to change friendship into open enmity; the preacher was warned to have nothing more to do with Krishnamurty. They threatened to beat him if he continued to preach the gospel, but David, willing to obey God rather than man, ceased not to preach Christ the only Saviour of the world. One morning as he was returning from street preaching, the goldsmiths met him, and, true to their threats, flogged him severely. Already it is evident that this little persecution has redounded to the glory of God."

Brothers and sisters, how can we best help these our fellow Christians? The shortest, surest route to these people in India is by the way of the throne of God. The Word says, in Col. iv. 12: "Epaphras, who is one of you, a servant of Christ, salutes you, *always laboring fervently for you in prayers*, that ye may stand perfect and complete in all the will of God."

There are other place in the writings of Paul where he asks those to whom he writes, for their prayers for himself or others in, order that they all may be *laborers together* with God.

When the books are opened up yonder I think we will find that many souls were saved and blest as the result of earnest believing prayers on the part of some unknown, unlettered child of God. Let us put ourselves in the place of these our tempted brothers and sisters in far-off heathen lands.

(4th) And now in the *fourth* place let us try to imagine ourselves as missionaries among the Telugus of India. These are as a people more refined and religiously inclined than many of the races of India; they number nearly twenty millions and out of this number *two millions* are ours to win for Christ. The Baptists of these Maritime Provinces have become solely responsible for the evangelization of this number.

Are we ready to leave home and loved ones if God call us, and take this tedious journey to a far-off Eastern land? The sights and sounds that will greet us will make the whole head sick and the heart faint. Then, though the climate is trying, the language must be learned before we can reach the people with the message of salvation thro' Christ. The work is

often disheartening, it seems as tho' little progress is made, yet the interest grows and there have been great triumphs of God's grace. Sunday and day-schools are opened, the children are taught about God and much Scripture is memorized, hymns too are learned and the children repeat in their homes the lessons taught at school. The older people hear the Word preached in the chapel and on the streets, Scriptures and hymns are distributed, the lives of the native Christians about them are helpful and by and bye the fruit appears, it may be after months and years of patient seed sowing.

The results are really wonderful when we consider the obstacles in the way, for we have now *eight* churches with a total membership of about four hundred and twenty. Here is what our newest missionary writes of her first year's experience:—"Disappointment, certainly not in missions, for heathenism is far denser and more degraded than ever tongue had described or pen had written. The more one learns of idolatry and its firm hold upon the very vitals of Hindu life, the more wonderful it seems that the missionary has been able to accomplish so much, that there is a native church with true, devoted men and women among its membership."

Here is what lack of funds means to our workers on the field, "We had hoped to report more time given to this most important work of touring among the villages on our field, but lack of funds kept us at home the two best months of the year."

Miss Harrison writes of promising work done on tour in a village where suntha or market day was held weekly. She said; "I suppose that three thousand to five thousand gathered there each Tuesday. We went early and took our stand in a shady place, and for three or four hours we talked to the listeners of Christ, of sin, of Judgment and of salvation. Of course many came and only saw and then passed on to their buying and selling, but it makes them think. Everywhere I overheard, "They are Christians." The people all seem to know that we stand against idolatry and teach the worship of the one true God. The last Tuesday we were there the people listened more attentively than before, many stayed standing for an hour at a time. *We* had to stand all the time or lean against a tree."

Miss H—— says, later on—"Usually the people will not touch us but at a suntha or feast there are so many caste and out-caste people present that it is impossible not to touch, so all touch and then bathe. It is not enough for them to plunge into the water but their clothes and hair must all be wet too. At my last visit to Savarakota almost every noon as the men and children went to the tanks for their daily bathe, they stopped at my tent, came inside and took possession of me generally. On their way back they would not touch a rope of my tent but dried their hair and clothes as they came." Thus in schools, by

preaching, on tour and their medical work in the homes and in the hospital the people are reached and won for Christ. Though the climate is trying the work sometimes disheartening, yet there is a very bright side to it all.

One missionary writes—"What is the surpassing joy? It is that of pointing responsive souls to the Saviour whose arms were nailed wide on the cross to forever receive all who will come."

Can we be sharers in this grand work, in this surpassing joy? Yes, surely, for we can all *help go* by our gifts, and be laborers together with those who actually *go* by our prayers for them. Yes, we certainly can put ourselves in their places through prayer. Our returned missionaries at the recent Convention told how in several instances they had unusual power with God and power in service; they often remarked to each other that they had such freedom and joy in their work. Later on they found, what they had not known at the time, that the prayer topic for that month had been for them and the work at their station.

"Prayer is as necessary as action," Let us put ourselves, dear friends, in the places of those of whom we have spoken, but better still let us allow ourselves to be placed in such near relations to Christ, our Great Example, that we shall see things as He sees them and realize with Him the true value of souls.

"He was not willing that any should perish;
Am I His follower, and can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?
Perishing, perishing!
Thou was't not willing;
Master, forgive and inspire us anew,
Banish our worldliness, help us to ever
Live with Eternity's values in view."

During the grand Union Missionary meeting held in the Methodist Church, in Amherst, N.S., on Friday evening, Jan. 9th—the last meeting of week of prayer—pastor Hockin called on those present to name the mission countries which they most frequently prayed for, the fields in which, as individuals, they were most interested. Quickly came the responses, "pray for China," "remember Japan," "pray for Chicacole," "for Bobbili," "for Bimlipatam," etc., etc., till many lands were named. When these had been borne to the throne of grace in fervent, earnest petitions, the names of *missionaries* were asked for. Very tenderly were many names given, among them several of our own dear missionaries, and fervently our hearts united in the prayers that followed—prayers for an abundant outpouring of the Holy Spirit on those who are doing so much "for Christ's sake and the gospel's."

PERSONAL RESPONSIBILITY IN MISSIONS.

It is remarkable that the greatest enterprise of which we have any conception, should command so little interest at the present time. Whether we regard the subject of Home or Foreign Missions, the apathy is the same. Our home churches are fitted for service, often in great style. Changes are made to suit the various inclinations of the people, but they are, in many cases, simply flowery beds of ease, and the vast majority of church members are quite indifferent to the large number of perishing souls who reside within sound of the church bells. The fishermen, along our shores, having prepared their tackle, do not wait for the fish to come towards them, but rather launch out into the deep. Christ has called us to be fishers of men. Shall we not then see our duty and obey the call? The cause of the non-success of which we complain, and the slow progress made, is very much the non-recognition of individual responsibility. Too many of us are acting the part of Cain, who said, "Am I my brother's keeper?" Let us rather say with the greatest of missionaries, "Lord, what wilt thou have me to do?" And perceiving our opportunity, commence at the first thing that comes to hand, and persevere till we attain the prize.

Truro, N.S.

EVELYN J. BOOL.

REPORT OF HOME MISSION COMMITTEE.

The newly appointed Home Mission Committee of W.B.M.U., met in Prince St. Baptist Church, Truro, Dec. 16th, 1901, Mrs. Martell presiding. This committee is composed of Mrs. C. H. Martell, Mrs. L. C. Layton, Great Village, Mrs. D. Gunn, Belmont, Mrs. F. S. Johnson, Acadia Mines, Mrs. M. A. McLean, Mrs. W. D. McCallum, Mrs. L. J. Walker, Mrs. W. P. King, Miss Emmie Stuart, Miss Evelyn Bool, Truro. Meeting opened with scripture reading by the president, followed by a season of prayer for more unity in the work among the members of our churches. Mrs. W. P. King was appointed secretary. It was resolved that she communicate with the secretaries of Home Mission Boards for information as to the special needs of the work, and also with the Provincial Superintendents of Mission Bands, urging them to awaken more interest among the Junior Societies.

It was thought advisable to have a special collector for Home Missions in every society, and that an effort be made to get twenty-five cents a year, from each member of the church, for that purpose. Committees were appointed to prepare articles for the *LINK* and *Tidings*. After further discussion as to the best way of carrying on the work, the meeting closed with prayer by Mrs. Martell.

EVELYN J. BOOL.

Truro, N.S.

LIVING WATERS.

In some wild Eastern legend the story has been told,
Of a fair and wondrous fountain, that flowed in times of old;
Cold and crystalline its waters, brightly glancing in the ray,
Of the summer moon at night, or the sun at height of day.

And a good angel, resting there, once in a favoured hour
Infused into the limpid depths a strange, mysterious power;
A hidden principle of life, to rise and gush again,
Where but some drops were scattered on the dry and barren plain.

So the traveller might journey, not now in fear and haste,
Far through the mountain-desert, far o'er the sandy waste,
If but he sought this fountain first, and, from its wondrous store,
The secret of unfailling springs along with him he bore.

Wild and fanciful the legend—yet may not meanings high,
Visions of better things to come, within its shadow lie?
Type of a better fountain, to mortals now unsealed,
The full and free salvation in Christ our Lord revealed!

Beneath the Cross those waters rise, and he who finds them there,
All through the wilderaess of life the living stream may bear:
And blessing follow in his steps, until, where'er he goes,
The moral wastes begin to bud and blossom as the rose.

Ho! every one that thirsteth, come to this fountain side!
Drink freely of its waters, drink, and so be satisfied!
Yet linger not, but hasten on, and bear to all around
Glad tidings of the love, and peace, and mercy thou hast found!

To Africa's pathless desert, to Greenland's frozen shore—
Where din of mighty cities sounds, or savage monsters roar—
Wherever man may wander with his heritage of woe,
To tell of brighter things above,—go, brothers, gladly go!

Then, as of old, in vision seen before the prophet's eyes,
Broader and deeper on its course the stream of life shall rise;
And everywhere, as on it flows, shall carry light and love,
Peace and good-will to man on earth, glory to God above!

KROO BOYS.—The Kroos are one of the most remarkable people on the globe. They are distinguished from other natives by a broad blue streak extending from the top of the forehead to the end of the nose. I was informed that this mark is put there by the mother, and is intended to be a pledge that they will die before they will submit to slavery. During my residence in Africa I failed to meet any one who had ever seen a Kroo slave. For a living they follow the sea only. Few ships trading along the coast can afford to do without them, and there are few places on the west coast where they are not settled, though all return to Palmas periodically.—
Rev. R. H. Stone in the Missionary Monthly.

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