



JULY-AUGUST, 1901.

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ILLUSTR. BY

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**Editorial.**

A FAREWELL WORD.—As in the Providence of God, my home and work are to be henceforth in a far away city and in another land, it becomes necessary for me to sever my connection with the LINK, which has lasted for more than sixteen years, and with the Women's Foreign Mission Board of Ontario and Quebec, of which I have been a member for nearly twenty years. To me these have been years of great blessing and pleasure, and the friendships formed during these years in the performance of these duties are among the most precious of my life. time. I shall continue to take a deep interest in Canadian Baptist Foreign Missionary work and in the workers at home and abroad, and will remember the work and the workers in my prayers. I ask the Missionaries, the members of our Boards, and all readers of the LINK, to pray for me often that the blessing of God may rest upon my future efforts to serve Him.

MARY A. NEWMAN.

THE NEW EDITOR.—The Board has been peculiarly fortunate in securing as Editor of the LINK a sister so well known throughout the denomination, so deeply interested in our missionary work, and so well informed regarding the work of our Societies at home and abroad, as Mrs. W. H. Porter. As the paper serves the Society of the Maritime Provinces as well as those of Ontario and Quebec, it will no doubt be of interest to our Maritime readers to know (many of them know it already) that our sister is a native of that goodly region and still thinks of it as her home. Mrs. Porter has been for many years an active, interested and wise member of the Board, and enjoys in a very high degree the confidence and esteem of all its members. We bespeak for the new Editor and Business Manager all the kindly consideration that her predecessor has enjoyed. The task she has assumed is an onerous one and she will need the united and hearty support of the Board, the

Missionaries and the Circles. Prompt payment of subscriptions when they fall due, diligent effort to prevent old subscribers from falling off and to add new ones to the list, the sending in of condensed reports of all meetings of general interest, and (from the Missionaries on the field) frequent letters giving interesting details of the work, will make the work of the Editor a joy and save her from worry. We bespeak for her also the prayers of all who are interested in the work represented by the paper.

Correspondence and subscriptions may be sent to the present Editor till the middle of August. After that send to Mrs. L. L. Porter, 74 Bismarck Ave., Toronto.

**BOARD MEETINGS.**

THE meeting of the W. B. F. M. Board was held in the Board Room, Friday, May 31st, at 2 p.m., Mrs. Booker presiding.

The attendance was smaller than usual, owing no doubt to the very wet weather.

Mrs. H. H. Lloyd was appointed Cor. Sec. of the Home Department of our Foreign Mission Society, to relieve Miss Buchan.

The Treasurer's report stated that the amount of money required for this year exceeded the estimates by \$500.00; it was therefore impossible to make any further advance in our work, or to appoint another missionary.

A young lady was present who had applied to the Board to be sent out this year, but owing to the increased expenditure the appointment could not be made, neither could the Board hold out any hope of being able to do so in the near future.

Miss Buchan and Miss Elliot were appointed to make the necessary arrangements for Miss Baskerville and Miss Iler's going to India in the early autumn.

Owing to Mrs. Newman's removal to Texas, a change had to be made in the editorship and management of the LINK. The following committee were appointed:—

Mrs. Booker, President; Mrs. A. H. Newman, Bloor St. church; Mrs. S. S. Bates, College St. church; Mrs. Firstbrook, Jarvis St. church; Mrs. H. H. Lloyd, Walmer Rd. church; Miss Buchan, Cor. Sec.; Miss Moyle, Rec. Sec.

Very deep regret was expressed by the members of the Board at the loss sustained by Mrs. Newman's removal.

The meeting then closed with prayer.

A. MOYLE, *Rec. Sec.*

### ANNUAL MEETING.

The Twenty-fifth Annual Meeting of the W. B. F. M. S. of Eastern Ontario and Quebec will be held at Rockland, Wednesday, Oct. 2nd, 1901.

As Rockland is easy of access from all our Circles, it is strongly urged that a very large delegation be sent to the Convention, to celebrate the Silver Anniversary of the Society  
E. C. A.

### "GONE TO HIS REWARD."

How exceedingly appropriate these words are when applied to the servants of God who have used the gold and silver He has given them for the glory of His name and the spread of His kingdom in the earth! These were the words accompanying the first intimation I received that our old friend, Mr. Ignatius Cockshutt, had passed away, "gone to his reward." He was one who sought not praise from men, neither did he look for their commendation, so his reward as our Saviour says will be great. For this reason many of our people at home will scarcely know how much he has been a help to our mission work in India. He himself was not a Baptist and preferred apparently sending his gifts through those whom he knew, and for my grandmother's sake perhaps, whom he has told me, he esteemed very highly, he has chosen to send his opportune gifts through me, or rather through my mother and father to me.

Simply to enumerate the many ways in which his money has helped would take a long letter. He had great interest in the Seminary because the Bible was one of the principal text-books there, and there two rooms accommodating some ten or more students were built by him. On my dear mother's passing away, he sent my father \$100 to be used for my work. I was just coming home on furlough then and gave that towards the new dormitories for the girls in Cocanada. On writing him to tell him how I applied the money he sent me directly double that amount, namely \$200, which was applied to the same. He was intensely interested in the work, and one of my first visitors on my return from furlough was Mr. Cockshutt, who though quite feeble even then, was extremely anxious to know all about the work among the Telugus and about how the Gospel was spreading there, and so he took the trip from Brantford to Woodstock for that purpose.

The Third Quarterly Meeting of the W. B. F. M. S. East was held in the parlour of the First Baptist Church, Montreal, on Friday afternoon, June 7th, the President, Mrs. Claxton, in the chair.

After devotional exercises and minutes of the last meeting, the Treasurer's report was read. This was very encouraging, \$485.00 being on hand, which was appropriated to the work in India.

Mrs. Cole reported on the Post Office Crusade, which is receiving a great deal of interest. From all over the country, letters asking for information have been received, and this department promises to be a great work.

The principal feature of business was a resolution to the effect that we should invite Miss Murray home on furlough in the spring of 1902.

It was also decided, that as money for her passage must be raised in advance, plans for so doing should be laid before the Circles at the Convention to mark the Twenty fifth Anniversary in a special manner.

Interesting letters were read from Miss Murray and Miss McLaurin.

Three Life Members were elected, Mrs. Wm. E. Muir and Miss Cramp, of the Olivet Circle, Montreal, and Miss Kate McKillop of the Quebec Circle.

A Programme Committee was elected, consisting of the officers of the Society and Mesdames Bentley, Cole and Roe.

The letter for the Associations was read and met with the approval of the Board, and will be forwarded to the Directresses.

The meeting closed with prayer.

ETHEL CLAXTON AYER,  
*Cor. Sec.*

Since furlough, the Bible women on the Ramachandrapuram field have been supported by him, his munificence provided all the prizes given in all the village schools and the twenty prizes or so that are given for the Bible Prize Examination open to all the mission. Through him we had a women's training school for a short time and temporary buildings were put up for them. Some of these women are now making known the word in their different villages. We also distributed some 3,000 leaflets yearly and sold below cost many tracts, books and portions, owing to his donations.

His gifts at first were \$100 a year, but since the famine of '97-'98 he has given \$200 a year. Of the money sent for famine, some was sent to the most afflicted districts in the west and central provinces of India and some was used where the famine pinched on our own field.

Rupees one hundred have been given to help launch the "Ravi," and his last remittance was used in part in the purchase of the lot on which the "Cockshutt School for Girls" stands, a school I named in his honor, as he had done so much for our work. The building on this is only of mud and thatch and not very suitable for a school, but the site is excellent, and I was on the eve of writing Mr. Cockshutt, telling him how his last remittance had been used, when the word came that he had "gone to his reward."

Though he has lived many years, the news came as a shock to me, for the work had shared so much from his beneficence, and I had hoped that it would have been he who would have given the means for the building we hope some time to erect for the school, a two-storey building, the lower being used for a Gospel Hall and Reading room and the upper for school rooms for the caste girls in the town.

He has "gone to his reward," but the work must still go on, for it is the Lord's, and He will not suffer it to lack. "The memory of the just is blessed." "The righteous shall be had in everlasting remembrance."

S. I. HATCH.

#### MISSIONARIES INVITED BACK TO CHINA.

Inquiries are reaching us respecting the action of the governor of the province of Shan tung, China, and his invitation to the missionaries to return to that

province—the province in which the Boxer troubles last summer began. The new governor of the province is Yuan Shih-kai. This man was formerly, before the war with Japan, Chinese resident in Korea, and has long stood in close relation with Li Hung Chang. At the time of the *coup d'état* of the Empress Dowager he appeared to be in sympathy with her. He was given the governorship of the province of Shan-tung after the removal of his murderous predecessor, Yu Hsien. Yuan has suppressed the Boxers everywhere and since the fall of Peking he has continued the pacification of Shan-tung.

It seems that recently the representatives of the Southern American Baptists, the American Presbyterians and English Baptist missions sent a letter to the governor making inquiries concerning the attitude of the governor making inquiries concerning the attitude of the authorities respecting their own prospective status and that of the native Christians who had been ordered to recant, etc., whereupon governor Yuan sent to them the following letter, a letter so remarkable as to be characterized by one of the missionaries, Mr. R. C. Forsythe, who forwarded it to the *North China News*, as "the most extraordinary letter that has ever been issued by a responsible official of so high a rank as this governor, as the Magna Charta of Shan-tung."

The chief points in the letter are as follows:

"As there is now no disorder from international friction, it is the more important that former treaty engagements be looked up and carefully observed.

"All pledges of Christians to recant, whether given to officials or to persons acting as security to other, all voluntary pledges or promises of whatever kind to the same effect, are null and void and no further account is to be taken of them. I have, moreover, instructed my subordinates to put out proclamations for the public information, lest Christians be subjected to hindrance or annoyance in the matter.

"You, reverend sirs, have been preaching in China many years, and without exception exhort men concerning righteousness; your church customs are strict and correct and all your converts may well observe them. In establishing your custom you have been careful to see that Chinese law was observed. How then can it be said that there is disloyalty?

"To meet this sort of calumny I have instructed that proclamations be put out. I propose hereafter to have lasting peace. Church interests will then prosper and your idea of preaching righteousness I can promote.

"The present overturning is of a most extraordinary character. It forced you, reverend sirs, by land and water to go long journeys and subjected you to alarm and danger, causing me many qualms of conscience.

"Everywhere (in Shan-tung) it is now quiet and the missionaries of Germany and France and other nations have returned to the interior to preach as formerly. If you, reverend sirs, wish to return to the interior, I would beg you to first give me word, that I may most certainly order the military to carefully protect and escort you."

Quite apart from the cheering assurance this letter gives us of real protection, it is also, emanating from so able a statesman, an index of the direction which he expects China, with the Empress Dowager thrown into the background, will take in the near future, or as the *China Herald* says of "how he expects the cat to jump"—*The Bap. Miss. Mag.*

## THE CHRISTIAN COLLEGE AND MISSIONS IN INDIA.

BY THE REV. L. B. WOLF, GUNTUR, INDIA.

Principal of Arthur G. Watt's Memorial College, Evangelical Lutheran Mission

There is entire agreement among those who are engaged in missionary endeavor in India, that the school has a place, and a well-recognized one, in the development of the Church and in the evangelization of the millions whose gods neither hear, nor see, nor know, but whose devotion to them fill all with wonder and surprise.

The school, as an evangelizing agency, was recognized in the beginning of Protestant missions in India, and for low and high castes it has ever been a successful method for the spread of the Gospel and the advancement of the kingdom of our blessed Saviour. The thousands of children in mission schools of all grades up to the college, and for both sexes, furnish proof, if proof were needed, to show the regard and estimate placed upon this agency by those to whom the work has been entrusted. The work done in them among the children of the little congregations of outcastes, who bear different names in different parts of the Indian empire, has greatly improved, as more improved methods are being employed. The schools were originally started in many parts of the empire in the various missions to improve the condition of the poor outcaste, who for centuries had been ground under the heel of his betters, and for whom the Gospel brought hope and the promise of emancipation. Christianity and enlightenment to the poor outcastes mean, and have ever meant, the promise of the life that now is, and of the life to come. The little school in the village is the visible symbol of a new life, and is big with hope for those who have come to see its real power.

But among the higher classes of the community the school has become a recognized agency among missionaries. With slightly different plans you will discover, wherever you go in the great empire and into whatever mission you enter, that, especially among the girls of the better classes, those who cling most tenaciously to their customs and Hindu usages, the mission school has become, under the wise management of lady missionaries, a most popular and helpful auxiliary in breaking down Hindu opposition and teaching Christian truth. These schools for girls, and I especially refer to those in the Madras presidency, are the most powerful agency at work in the Indian empire, and are doing more to root out old hoary customs and Hindu notions than any other single agency employed.

All agree that these schools have been most useful in missionary effort; and very few there are among informed missionary workers who would think it

wise to close them. Now and then it seems to some that the money spent on them should be spent on more direct evangelistic effort; but the school can be made, and if the opportunity is seized, it will become the most direct evangelistic agency, preaching the Gospel and sowing the seeds of the kingdom in the most receptive soil, at a time when character is being formed and habits moulded. There are whole districts in South India in which the only work at present done among certain classes of the Hindu community is that of Christian schools. The volume of work done in the elementary schools among the different classes can not be estimated, but it is certain that no factor is so helpful and will prepare India for the coming of the King.

But the Christian college has also a place in the preparation of India for the Christ. Elementary education under Christian influence, with Christian instructors and systematic Bible lessons, has both prepared the ground and laid the foundations for the Christian college as an evangelizing agency. Space will not permit us, or we would give the development of this branch of mission work since the days of Dr. Duff, as well as the soil in which it has taken root.

Times have changed, it is true, since Dr. Duff laid down the great fundamentals on which the Christian college rests; but the state of India has not yet come into that condition of preparedness that his purpose can not now be subserved in the work of the college. The last fifty years have marked wonderful changes in the nation, and in no way has this new condition been hastened so rapidly or so remarkably as through the schools and colleges, the universities and professional schools under government, mission, and Hindu control. The character of the influence is, of course, mixed; it would be unfair to say that only those high-schools and colleges under mission control have exerted an influence for Christian thought and life, for none should forget that he who digs away the shifting sand of Brahmanism does a splendid service for Christianity. The non-interfering policy in matters religious of the government colleges and high-schools did a service, and a noble one, for Christianity, even though it is regarded as negative and destructive.

In such conditions as India furnished no influence from the West can be ignored, and the policy of the government has given the opportunity, which Christian missions needed, for transforming a negative and destructive agency into a positive and effective medium, through which Christian truth and thought could be brought to bear upon the educated students of the land.

It must not be overlooked that the educational policy of the British government not only gave this opportunity to the missionary societies but the same advantage wrought also in favor of Hinduism and Roman Catholicism, should they avail themselves of

the offer of the government. With such unanimity and clearness have all seen this advantage that all upper secondary educational institutions and high-schools, and most of the colleges, especially in the Madras presidency, have passed into the hands of Hindu, Roman Catholic, and Protestant missionary control, while the character of the work done depends to a great extent on the controlling agent.

The Hindu college and high-school is generally under the management of local Hindus, who, while not aggressive against Christianity, are not favorable to it, and who, when any marked interest is manifested in Christian thought in the rival mission college, do not fail to employ it to build up their own institution. The fees paid by the scholars must generally furnish the money to compensate the teachers. The government grants also aid in this particular, but few except those supported by native princes have any other source of income. Within the last twenty years these native Hindu high schools and colleges have rapidly increased, until they divide the field with the Christian missionary, Catholic and Protestant; and the work done at best can hardly be as friendly toward Christianity as that which was done in the purely non-interfering school of the government. It often happens that the native high-school or college furnishes the rallying ground for Hindu thought and life, and the masters and students enlist in active opposition and zealous warfare against the missionary institution which near by heralds a new faith—one which, embraced by the Hindu, will mean the overthrow of popular and philosophic Hinduism.

In the Madras presidency, with whose educational work I have been connected for the last seventeen years, there are one hundred and fifty-nine male and eighteen female high schools which prepare for college, and from which students enter or are matriculated into the university course. The grade and curriculum are the same. Of these, eighteen male and eight female are under Roman Catholic mission control; sixty-five male and ten female under Protestant; forty-eight male and one female under government and municipal; and forty-eight male and two female under Hindu and Mohammedan control. It is safe to say that half the young men preparing for college are reading in high-schools, whose aim, open and avowed, is to teach Christ. No work has been done for girls except that carried on by Christian agency. The two put down under Hindu control are carried on in the native state of Mysore, and are supported by reigning king and queen, who have, far in advance of their times, done splendid work in the field of female education, in a country where no interest can be awakened in her behalf.

There are fifty-three colleges connected with the Madras University, and of these six are controlled by the Roman Catholics, twenty by the Protestants, twenty-one by the Hindus, and six by the govern-

ment. Less than thirty years ago all, or nearly all, then existing were controlled by the government and missions. Men may well stop and ponder as they read these facts. Missionary leaders have held from the first that the Church must control and direct the college and make it more effective and more powerful for Christ. In view of these facts, with Hindu schools and colleges hostile and aggressive, increasing on every side, the missionary has set for him a plain duty if he wishes to meet and hold the rising tide of educated young men. Such rapid strides have been made by Hindu managers of schools and colleges, and such hostile forces enlisted, as to make it necessary for missionary societies to arouse themselves and set themselves to work with new zeal and energy, if they expect to hold their own in the contest. The advantages are pretty even; the Hindu can appeal to prejudice and loyalty to Hindu ideas; the missionary has the advantage of nationality and English manners and accent, which the Hindu can not gain in a native school and college.—*Missionary Review.*

#### A BLACKSMITH PREACHER.

The York Street Baptist Mission, Manchester, England, has as its pastor a blacksmith who worked at the forge week days and preached Sundays. Rev. Dr. Alex. MacLaren says he wishes there were a thousand more men like Mr. Jamison, who, because he was identified with the working class, could the more easily get at them.

Like Dr. MacLaren, we rejoice whenever any man, moved by love of the truth and of souls, without forsaking loom or anvil, plow or awl, does what Paul did: follows his trade while he preaches the Word. There is a manifest disadvantage under which any man labors, especially in his intercourse with common breadwinners, when they are able to fling at the preacher that taunt so hard to repel, that he is preaching eloquently because he is paid liberally. We do not admit the taunt to be just, but there is no doubt that the difficulty is a serious one, especially when the salaries paid preachers are so out of all proportion to the wages of even the skilled workman.

With all our boasted progress, may it not be a question whether the pastors of a century ago, who with small stipends were themselves often farmers who eked out a subsistence by the labor of their hands, were not more successful as soul-winners. Perhaps the decreased attendance of the working classes in the churches may have something to do with this loss of conscious contact and fellowship between the minister and the common people.

Dr. MacLaren never says anything that is not worth hearing, and the utterances of his later life seem to us more and more mellow with the ripe wisdom of the true sage and seer.

## PICTURES OF LIFE IN INDIA.

IN THE MIDNAPORE BAZAAR.

BY REV. E. B. STILES.

When you hear the word bazaar don't picture to yourself a church turned into a den of thieves. where fair ladies weary themselves in inducing a man to pay a dollar for a ten-cent pen-wiper that his own wife made from materials that she took from his store, for sweet charity's sake. The dwellers in the city here speak of going down town, when in India we speak of going to the bazaar. The bazaar, then, is the market place, and the business section of the town.

The bazaars of Midnapore are mostly at the south of the mission premises. Mount your wheel and come with me. It is evening, and we are going to School Bazaar to preach. You are surprised at the excellent roads, and wish that you had as good ones at home. We pass the club where the English residents meet every night to play tennis, badminton, or billiards; or where they may read the papers, play the piano, or converse over a glass of ginger ale or a tumbler of whisky. Across the road are the lockup, the police court, and the offices connected with the district collectorate. A half-mile farther on are the post and telegraph offices, and the Midnapore college, a government institution. Turn to the left please, and we will go to School Bazaar via Big Bazaar. Now we are passing the temple of Honnman, the monkey god; see his hideous image painted a bright red. The priests are busy preparing his evening meal, and soon you will hear a horrid din of gongs, bells, drums, and horns as the priests announce to him that his meal is ready.

Just beyond, on the right, is the house of a rich landlord. It is an imposing structure. Over the gateway that admits to the inner court, where is an elaborate temple, are two ridiculous lions, in relief made of stucco work. Never is the place neat and tidy. The year round there are piles of lime and lumber on the verandas, suggestive of perpetual repairs. The twelve temples across the street on two sides of a square are erected to the god Siva. Now we are beginning to find the stores. Here is a shoe store, where you can get a piece of sole-leather with a toe-strap to hold it on, or a pair of patent leather shoes with bright red or yellow laces. There is a Mohammedan tailor with many sorts of clothing, from the green silk coat for a small boy to the white *chapkan* for the three hundred pound babu, who waddles to his office each day, where he serves the government for a salary sufficient to enable him to "accumulate grease" while he smokes his pipe in peace. Just ahead is a confectioner's store, where you can get almost anything native in candies, all fearfully and wonderfully made of curds, of flour, of

sugar and cocoanut, of parched rice and molasses, many kinds fried in butter. See that old man buying a cent's worth. It is weighed out, put in a box (?) made of leaves, but before it is paid for the purchaser insists on his *phau*, a bit thrown in after the weighing. If the dealer demurs, there is a rumpus that would make the members of the Wall Street Stock Exchange green with envy.

Would you like to see some India silks? Step into that store on the right. There sit the dealers, cross-legged, doing business or waiting for a customer. They are generally busy, for they furnish many small dealers, who travel about the country selling cloth at the markets that sit somewhere every day. A strange little hole in the wall is this store, with two smaller holes running farther into the wall, but here you can get almost any kind of cloth, from a dish cloth to the finest silk, from coarse red flannel to broadcloth. The looms of Maine, of Cashmere, of England, and the rude hand-looms of the Bengal weaver have contributed to the supply. White and brown, clean and filthy, prince and pauper, are the customers. This store is an excellent place to study Hindu characteristics, but space forbids.

See that tall man across the street in his drug store. Now he lolls on his cushion, now takes a pull at his pipe, and now arouses himself to wait on a customer. His store too is an exposition of *multum in parvo*. He has all the drugs necessary to fill any ordinary prescription; he has patent medicines, from Ayer's Pills to Jayne's Sea-weed Tonic; he has tea and biscuit, Chicago canned meats and California fruits; dishes and lanterns, and "if you don't see what you want, ask for it."

Let us go on. Here is a book store; there is a store where brass dishes, bells, and idols are sold, all by the pound; just beyond is a dealer in English hardware, cutlery, locks, lanterns, glass, etc.; near him is a dealer in native grains and oils, including kerosene. As we go on the scenes described are duplicated and reduplicated. Now we turn sharp to the right, through a narrow lane that brings us into School Bazaar, where we get most of our fish, fruit, and vegetables. Fish big and little, smooth and scaly, good and bad; the parable of the drag net re-enacted, except the sorting process, which seems to have been overlooked. Oranges, lemons, bananas, jak fruit, guavas, mangoes—all in their season. Potatoes common and sweet, garlic and cabbage, leeks and onions, egg plant, greens galore, and noise more than galore.

At the southern end of this bazaar, under a *peepul* tree, is our preaching stand, where for more than thirty years our missionaries have preached with tolerable regularity. This is a sort of training school for our Bible school students. They are expected to go every night—all to distribute tracts and help in the singing, the older ones to try their hand at preaching.

Hark, they are singing now, "A prem je be nelo mukta holo ar nae upai," i.e., "Whoever accepts this Love becomes sived, there is no other way." The loungers come up to see what is going on; the traveler stops to listen; those men that were making a trade now stop to listen, then go on with their business. A motley crowd, clothed and naked, clean and filthy, sick and well; scoffers, indifferent, naked children playing tag, lepers begging, college students come to air their English, with here and there one that seems thoughtful and interested in the message of a Love that has provided a way of salvation for lost men. They come and go, so that one might repeat himself every fifteen minutes, as his congregation would change about that often. One after another has delivered his message; night has come on; the splendid eastern moon has risen over the thatched roofs, both revealing and concealing. It shows the road to perfection, outlines of houses, shops, and temples stand out but details are suppressed. As our wheels take us silently homeward, the star decked sky, that azure sea in which the pale moon floats, the rustling peepul and the graceful bamboo, and the soft wind that is like a mother's hand upon a fevered brow—these all speak of Him whose we are and whom we serve. This is our respite from the cares of a day that have at every turn reminded us of the vileness of man. See there in the bungalow! The children are playing on the veranda, the good wife smiles a welcome. Home! Here is our refuge. Here is our effective pulpit, whence we may show to a people whose language has not the word "home" the superiority of the Bible to the Vedas, of Christ to Krishna. Home! Where Jesus is, why, that is heaven. "I am the light of the world." "The Lamb is the light thereof." Here or there, with him, is home. But, O the homeless ones all about! "Them also must I bring," said our Lord. "Go ye," he also said. "The night is thine." We sleep, dear Lord, while the keeper of Israel keeps watch. If our eyes open to behold a new day we will gladly go forth to bear our sweet burdens, to perform our blessed tasks. "The day is thine," and lo, thou art with us by day as well as by night. We thank thee, dear Lord, for thy presence! We thank thee for the burdens! For as thou dost become our Burden-bearer we hold sweet converse with thee. We thank thee for the tears, for we learn how thou didst feel as thou didst weep over Jerusalem, and we become more tender toward those for whom thou didst die. We thank thee for everything, because "all things work together for good" to us. If such joy is given to us here, what will be the joy of thy presence! We hear thee say, "Surely I come quickly," and we respond, "Even so, come, Lord Jesus."—*Missionary Helper*.

I will never leave thee, nor forsake thee.—*Heb. XIII: 5.*

## Work Abroad.

### LIFE AND DEATH IN INDIA.

Nothing so impresses me with the sadness of India as the absence of old people. Last Sunday morning my heart melted in the service at the Telugu chapel when my eyes fell upon two venerable looking persons whose heads wore the white crown of old age. I looked about for others. The number of grizzled beards and iron grey heads is considerable, but the heads tipped with the white cloud of the dawn of that other world were not there. Life expectancy in this land of regrets is represented by the insignificantly small number of twenty five years. The tremendous struggle for existence is intensified by a large number of factors. The land yields an easy and abundant sustenance. The slightest scratching of the soil with ploughs that do no more effective work than a garden rake in the hands of a sturdy day laborer at home will yield three and sometimes four crops in the year. There are, as you well know, 640 acres in a square mile. In some of the richer river beds of India the population is packed to the number of over 1,200 to the square mile. In this very delta where the bulk of our population live there are close on to 500 to the square mile. Deducting the waste land, the water tanks, the roads and the river and canal beds, the village sites, and you can form some idea as to the fertility of a soil that will support so dense a population. The marvel of it is multiplied when we remember that the large bulk of them are supported by the soil. The agriculturalists in this part of India, as throughout the land, stand in the proportion of five out of every six people in the country. That is just one of our difficulties. All India's eggs are in one basket and when that falls through a failure of the rains the land is thrust into the dread clutches of a desolating famine without any hope of survival if outside help is not summoned by the clarion call of Christian charity. We realize the calamity of another extensive famine on the west side this year again. There is no adaptability, no elasticity in the life of the people. This I attribute to several causes. One and the chief is the caste system. That will suggest a large field of cause to your thought. Hand in hand with this and the Hindu system goes the fatalism of the people. Their endurance of physical hardship is amazing. A man will carry a load weighing seventy pounds 35 miles a day and not murmur and do that as his daily occupation through a long life, and yet some day when things do not go to suit him he will lie down by the side of his bundle and die just because he does not will to live. A ship's doctor informed me that when he was engaged in the West India coolie traffic he had men under him who would lie down and tell



him that on a certain day they would be dead and dead they would be despite his medicine, vigilance to keep poison from the man and his care. One of our twenty five Christian widows in the Telugu church here came in to see me one day this week. Her case is very pitiable indeed and she wept very copiously in going over some of her hardships to me. Five years ago she with her husband, five children, her husband's brother and his wife and four children lived together in a double house in a small village out a few miles from the town. The two men had a comfortable livelihood as mile coolies on the roads. The wives helped out the slender income by cutting and selling grass. There were thirteen of them in all. Now only six remain, the others have yielded in turn to the scourge of India, cholera and despair. This poor woman and her three little boys and daughter and only one little adopted child of the other family are all that are left. The eldest daughter of the other family had been for seven years a resident of the boarding school here. The time had come for her to leave the school as she had failed in two successive examinations. She had plenty to live on for I had handed over to her the bag of jewels left by her mother which would have kept her for a year or more. But she just laid down and died. I could not believe she was dead and felt so disturbed that I had Dr. Woodburne hold an autopsy. We could discover no sufficient cause for death. She was not fortified to live and so she had just laid down and passed away. You see the nature of the contest in which we are engaged. No power but the energizing Holy Ghost will do for these people.

Yours very hastily,

H. F. LaFLAMME.

## Work at Home.

### ASSOCIATIONAL MEETINGS.

MIDDLESEX AND LAMBTON.—Amongst the good things enjoyed at the meetings held in Talbot St. Church, London, may be mentioned fine weather, a cordial welcome, a good attendance, cheering reports, good addresses and much of the Master's presence. Mr. Wells, of Harding Hall, gave a bright talk on the N. W. India Mission, telling how she became interested in the welfare of the Indians and bringing her account of the work down to the present time. Mrs. Clarence Woodburne gave a very comprehensive paper on our Foreign Missionary work.

The Directress's report showed that \$662.89 had been raised for Foreign Missions for year ending April 5th, 1901. Mrs. Brown, of the city, sang a very sweet hymn entitled "Send the Light." Rev. L. Brown, M.A., of Petrolia, gave an interesting address, in the evening, on "Christendom's Debt to Heathendom." He showed in a most loving, tender

manner our great indebtedness to God for His wondrous redemption and that that obligation could never be fully discharged by us until the last of God's dear redeemed ones had been brought home. Mrs. Lillie spoke briefly in the interests of Moulton College.

The officers of last year were re-appointed. The collection taken amounted to \$851. Good music was furnished throughout by the choir and others.

E. PARK.

EASTERN ASSOCIATION.—The 14th annual meeting of this Association took place on the 11th. in the Baptist church at Moe's River Que., the President, Miss Chandler, presiding. She also read a most excellent paper on the subject of Clouds, the different aspects and varying degrees of brightness being referred to. The cloud of witnesses who encompass this earth watching the battle raging between the forces of good and evil, helping the right and fleeing from the dark clouds of sin. Attention was drawn to the ascension of our Lord in a cloud and the promise of a return in the same manner. Miss Parker, of Barnston, read an address on Mission Literature, and the meeting adopted a resolution furthering subscriptions for the LINK and Visitor.

SARAH BUCKLAND.

GUELPH.—The annual meeting of Circles and Bands of this Association met in Trinity Church on June 4th, with a most encouraging attendance of delegates and friends.

The afternoon session was opened with a devotional service, led by Mrs. N. H. Merry, the subject chosen being Prayer, and was a spiritually helpful talk. In her opening remarks the Pres., Mrs. Weeks, said that the Association had much cause for gratitude to God for the successful work of the past year and that while looking back on work accomplished, should also look forward to still greater and better things for the future. Miss Matheson followed with a few well chosen words of welcome, which were responded to by Mrs. Pringle, of Brampton. Reports were heard from 14 Circles and 4 Bands. These were very encouraging, but 3 bands failed to send reports. A new band has been organized at Orangeville, and one re-organized at Hillsburg. Mrs. W. R. Henderson read an intensely interesting paper on Home Missions, making an earnest appeal for greater effort on behalf of Home Missions, and strongly depicted the lives and needs of those the missionary society was endeavoring to reach. No part of the work can be neglected for a moment and from every quarter the cry is for more workers and more financial support.

Mrs. Henderson also spoke on behalf of Moulton College, setting forth very forcibly the advantages of the education gained there, also calling attention to the fact that funds were needed for a new gymnasium. A very practical paper on the subject, "Why should we educate the children in missions," was read by Miss Richards of St. Marys, in which she urged the great needs of the work, showing that the children of to-day would soon be the men and women of to-morrow.

The afternoon session was enlivened by the singing of two solos by Rev. J. J. Whyte of Hespeler, and was closed with prayer by Rev. C. E. Burrell of Orangeville.

In the evening two addresses were given, one by Miss Baskerville, who addressed the audience as a messenger from India, with a message to the women of Canada. The women of India have no social standing and are treated like dogs, they can only be reached by women missionaries and the Zenana work which is to-day the foot-hold for all female missionary work in India. Great need for more missionaries, as to-day every missionary is responsible for over 200,000 native women, to say nothing of men. Not only is work being done among heathen, but those who are christianized need to be looked after, and their children educated. Many reasons were given for the work amongst women in India being continued and increased. A solo was then sung by Rev. W. S. McAlpine, "They Shall Shine as Bright as the Stars," after which Professor E. S. Roy spoke on Mission Work in the Province of Quebec, stating that out of a million and a quarter of French Canadians there were only 20,000 Protestants and it is among the remainder, the Roman Catholics, that the work of the Grande Ligue Missionary. The lower classes in Quebec are in need of a higher education and this is being prevented by the religious leaders. The mission is doing successful work but at present the school is too small.

Mrs. E. L. Hill, of Guelph, was appointed President for ensuing year, with Miss Warren, Directress, and Miss C. Bessey, Assistant.

WESTERN ASSOCIATION.—Women's Circles and Bands of this Association met at Florence, on June 12th, 1901.

Meeting opened at 11 a.m. by devotional service which lasted for an hour. We then adjourned for dinner. The afternoon session opened at 2 by singing, followed by prayer and scripture reading by Mrs. Mellish. Next was the report of the nominating committee and the following officers were elected:—Pres., Mrs. Hattón, Chatham; Vice-Pres., Mrs. S. C. Walker, Chatham; Sec., Miss Eva Chamberlain, Wheatley; Director, Miss J. Ritchie, Amer. Mrs. Redman, of Thamesville, then gave the address of welcome which was replied to by Mrs. Davoy. Circles and Bands of the Association then reported. We then had a paper on "Nineteenth Century Missions," by Mrs. Oldershaw, Chatham, which dealt with the progress of missions in the different countries of the world. It was very instructive and gave us some thoughts which will never be effaced. A paper on "The Advantages of a Mission Band in a Church," was given by Miss Eva Chamberlain. We can see no possible reason why any Baptist Church should be without a Band. We then had "A Synopsis of our Work at Foreign Stations" by Mrs. Davey, Wheatley. She showed clearly that until the women of our Foreign lands are won that the battle is not half won. Our unmarried lady missionaries have possibly the hardest lot in the Foreign land. We have now ten mission stations in the Telugu land and all of our lady missionaries except one are supported by the Women's Foreign Mission Board. In the evening session the Director's report was not very

encouraging. A considerable falling behind was noted in the contribution for Foreign Missions both in the Circles and Bands. Extra effort during the next year is thoroughly needed. Singing and prayer then closed a very enjoyable day.

EVA CHAMBERLAIN, *Sec. pro tem.*

WALKERTON ASSOCIATION.—The Mission Circles and Bands of the Walkerton Association met in Mt. Forest, June 5th, 1901.

Meeting was opened at 2 p.m. by a prayer and praise service, led by Mrs. Peter Fisher, of Wingham. At 2.30 the President, Mrs. J. J. Cook, of Mt. Forest, took the chair.

After the singing of a hymn, Scripture reading and prayer, the Circle reports were given. We have 12 Circles and 7 Bands. 11 Circles reported and 4 Bands. They report having given to missions \$358.37, divided as follows: Circles, to H. M. \$153.95, to F. M. \$173.43; Bands, to H. M. \$13.52, to F. M. \$17.43.

Mrs. Emerson, of Mt. Forest, extended to the delegates and visitors a cordial welcome. It was replied to by Mrs. Hayward, of Palmerston. Greetings from the Presbyterian and Methodist sisters, also from the W. C. T. U. were conveyed by representatives, after which we listened to addresses on H. M., and Moulton College, Grande Ligne, and India, by Mrs. Lillie, Prof. Nicole and Mrs. Walker. A paper was read, prepared by Miss Cullen, of Toronto, on M. B. work. All the addresses, as well as the paper, were interesting, and we trust profitable, to all who heard them.

A collection, amounting to \$8.50, was taken, which will be equally divided between Home and Foreign Missions.

The officers for the coming year are:—President, Mrs. J. J. Cook, Mt. Forest; Vice-President, Mrs. Darroch, Kenilworth; Director, Mary McDougall, Tiverton.

After the singing of a hymn and prayer, a very interesting and helpful meeting was brought to a close.

MARY McDUGALL, *Director.*

NORFOLK.—Meeting opened at ten o'clock with devotional exercises led by Mrs. Seymore Culver, of Bloomsburg. Then Mrs. Barber, of Boston, took the chair. Verbal reports were given by the delegates from Circles and Bands. There were six Circles and four Bands which did not report. Mrs. Davis gave a talk on our "Indian work in the North-West." Two very interesting letters from Mr. Sharp were read.

At the afternoon meeting Mrs. Kitchen, of Waterford, gave a Bible Reading. The address of Welcome was given by Mrs. Silcox, of Waterford, responded to by the President. The officers for the coming year were elected as follows: Pres., Mrs. Barber, of Boston; Vice-Pres., Mrs. Cahoe, of Langton; Director, Mrs. Davis, of Simcoe. An address was given by Miss Trotter, of Toronto, in behalf of Moulton College. Collection amounted to \$5.58.

Evening meeting opened at eight o'clock. A very stirring address was given by Miss M. Rowland on Band work.

Then Miss Trotter presented Home Missions to us in her usual interesting style. Miss Baskerville, of Cocanada, India, gave us a very interesting talk on the Women and Children of India, showing us their customs and articles for use. How great seems the need in these lands. Collections amounted to \$10.27.

NELLIE F. BARBER, *Rec. Sec.*

TORONTO.—The meeting of the Circles and Bands of this Association was held with the ladies of the East Toronto Circle, on Friday, June 14th. The day was fine and the meeting largely attended, there being about two hundred ladies present. We were made very welcome in the pretty building and basement of the church. The programme was excellent including a talk by Miss Priest, whom we feel belongs especially to us. Mrs. Walker threw new light on the work among the Eurasians in India, and one of our young women, Mrs. Brechin, gave an excellent paper on New Ontario. The finances of the Board of Home Missions were presented by Mrs. McMaster in a way that called forth many responses from the delegates. We were sorry to accept the resignation of Mrs. T. M. Harris as President. Mrs. Bert Davies was elected President. Collection, \$22.00.

ELGIN.—The 17th Annual Meeting of the Home and Foreign Mission Circles and Bands of this Association was held at Calton, June 5th.

*Morning Session.*—The meeting opened with a prayer service led by Mrs. Spencer, of New Sarum, followed by the Scripture lesson by Mrs. McConnell, and prayer by Mrs. Chute. Reports from Circles and Bands were given. On the whole they were encouraging, although some reported a slight decrease in contributions.

*Afternoon Session.*—The result of elections was: Pres., Mrs. Doolittle, Sparta (re-elected); Vice-Pres., Mrs. Spencer, New Sarum; Director, Mrs. M. Laidlaw, Sparta; Asst. Dir., Miss McColl, St. Thomas (re-elected). The following resolutions were heartily endorsed by the meeting: "On our missionary papers the LINK and *Visitor*," "Hospitality," "Temperance," and "Condolence with Mrs. Mason on the loss of her husband."

On behalf of the Calton Circle, Mrs. Cahoon, of Calton, extended a kindly welcome, which was fittingly replied to by our president, Mrs. Doolittle, who expressed the pleasure all felt in meeting with the church which had given to missions the late Rev. A. V. Timpany, our first missionary to India. The President's message, was the thought that in Christ alone was strength for every day, and to each Christian is the commission to pass on to the burdened the story of Christ's unspeakable gift.

Following this was a Bible reading by Mrs. (Rev.) Cross, of Aylmer, on "Every Christian a Missionary," and was a very practical, heart-searching address to each Christian, to use every opportunity we have for service.

The report given by the Director, Mrs. Newcombe, showed that there are 14 Circles, 7 Bands, and 1 Junior Y. P. S. C. E., making a total contribution to missions of \$762.33, an in-

crease over last year of \$69.13. One new Circle and two new Bands were organized and two Circles re-organized during the year. Mrs. Rogers, of Sparta, gave an excellent map talk on the work being done by the Women's Home Missionary Society. Miss Minnie Pound, having spent two years in Alberta, gave her "Impressions of Alberta," showing the great needs and opportunities for missionary work in that territory.

Mrs. R. McConnell followed with a very spicy and interesting address on the "Appearance, Customs and Religion of the Galicians and Doukhobors." Having lived eight years in the North-West and meeting many of these people her talk was very instructive.

A Conference on Christian Stewardship consisted of three papers. The first, "Prevailing Prayer," by Mrs. Orchard, of Shedden, was a thoughtful paper on the blessings received from this means of grace that God has given us. The second, on "Motive and Method," by Mrs. Hartley, St. Thomas, urged us to establish first the ownership, and then right systems and methods in service will follow, being a fixed portion of our means given regularly and frequently. The third paper was "Woman's Influence in Developing the Spirit and Habit of Christian Stewardship," by Mrs. Klug, Port Burwell, and was a very forceful application of the old adage, that example is better than precept in training the young to give to the Lord's work. A collection of \$7.15 was taken and the meeting closed with prayer.

*Evening Session.*—Opened with singing, prayer by Mrs. Spencer. An excellent paper on "Mission Band Work," by Mrs. Porter, of St. Thomas, showed the need of missionary training for the children. Miss Iler, Ridgetown, gave a very thrilling address on "Foreign Missions," showing from God's Word the hopeless condition of the heathen, and our duty in giving them the Word of Life. Unless the Gospel is sent, the women of India will remain in their hopeless degradation. What are we, their sisters, doing to help them? An address on "Home Missions," by Mrs. D. K. Clarke, of Woodstock, was one of exceptional interest, and was listened to with great appreciation by the large audience. She pointed out the need of Home Missions and paid a glowing tribute to our devoted Home Missionaries. Mrs. Baker, of Sparta, gave a very practical address on giving, the motive being love to Christ and instanced the blessings we receive by giving liberally to God's work. Enjoyable music was rendered during the sessions by Mrs. and Miss Clarke, Miss Harmbidge, Misses Laidlaw and the Church Choir. Evening collection \$4.95. Prayer by Rev. J. J. Baker brought to a close one of the best and most helpful of our annual meetings.

MARGARET. M. LAIDLAW,  
*Director.*

OWEN SOUND.—The Annual Meeting of this Association of Circles and Bands, was held with the Church at Port Elgin, June 12th. At ten a.m. the Circles met for business. The minutes of last annual meeting were read by the newly elected Secretary, Mrs. (Rev.) John McKinnon, of Keady.

Two Circles have been re-organized during the year. Fourteen Circles reported having held helpful and interesting meetings, but with one or two exceptions, all showed a decrease in contributions. Quiet, subdued and earnest, each worker seemed to feel her responsibility as never before. The key-note given in the Scripture reading, "Lovest thou Me," touched each heart. Daywood is again the Banner Circle. Fourteen subscribers to the LINK have been added. Three Circles contributed to Medical Lady Fund. Two Circles only held Thank-offering meetings, but hope was expressed that next November this privilege would not be neglected. Three Mission Bands reported excellent work done, two students are supported and Owen Sound "Baby Band" contributes to Bolivia Missions.

This is but a brief mention of a very *useful* meeting, which closed with prayer by Mrs. M. P. Campbell, of Bentinck.

At two p.m. the Ladies' Public Meeting was held in the Town Hall, the Director presiding, when the published programme was carried out. The Scripture Reading by Mrs. Norton, Prayer by Mrs. C. P. Day, led us very near the mercy-seat, while our "Welcome" to Port Elgin was "assured" by the beautiful address by Mrs. (Rev.) L. McKinnon. Home Missions were ably represented by Mrs. Clements, of Paisley. A solo by Miss Struthers, duet by Misses Morrison and Irving, also a solo by Miss Eberle, were much enjoyed. The Director's report was brief and not so encouraging as last year, but hopeful. The address by Rev. J. R. Stillwell brought the "work of our lady missionaries" very near to each one. A collection amounting to \$9.33 was received and equally divided between Home and Foreign Missions.

MRS. JAS. WALKER,  
*Association Director.*

OXFORD-BRANT ASSOCIATION.—If numbers are any criterion of success, our meeting surpassed any we have had for a number of years; combined with a beautiful day, every convenience for our comfort, and an interesting programme, one was not surprised to hear frequent expressions of satisfaction at the meeting held in Scotland, June 12th.

The prayer-service, led by Mrs. Jas. Grant, was helpful. The address by the President, Mrs. D. K. Clarke, on "Our Kinship to Jesus," was inspiring and comforting. The hearty words of the Pastor's wife, Mrs. Cook, left no doubt as to our welcome.

The Director's report showed that 21 Circles and 13 Bands had given to the work this year. The Circles contributing \$650.92 to Home Missions and \$1,086.51 to Foreign Missions. The Bands gave \$51.05 to Home Missions and \$135.40 to Foreign Missions.

Seven boxes or barrels were sent to Home Mission fields or N. W. Indians.

One Life-membership was given in the Foreign Society. The Director also called the attention of the delegates to the promptness and care with which reports should be sent in, the quarterly sending of money to the respective treasurers, the LINK and Visitor Bureau of Information, Prayer Cycles, the Silver Anniversary, etc.

A conference on "How the Circle has Helped me," led by Mrs. White, Brantford, and participated in by a number of others, gave many reasons why women should attend the meetings and profit by their help.

Mrs. Graham, of Brantford, spoke of the need of giving the Gospel to the Romanists of Quebec. An interesting letter from Dr. Gertrude Hulet, of India, was read.

Mrs. Newton and Mrs. Cattel, of Norwich, contributed to the pleasure of the meeting by singing each a solo.

A pleasant time was spent at tea, kindly prepared in the basement.

During the evening session, Mrs. Lillie spoke of the aims and needs of Moulton College, also of our Home Mission work in New Ontario and the North-West.

Miss Brown, of Brownville, sang that beautiful prayer, "Just for To-day." Mrs. J. A. K. Walker, of India, told of the work among the Eurasians in Timpany Memorial School.

We are hoping and praying that much good may come from our annual gathering. Offering, \$11.40.

#### NEWS FROM CIRCLES.

STIRLING.—The Women's Mission Circle in connection with this church, held a public service Sunday night, May 26th. The President gave a short sketch of the W. F. M. S. from its organization to the present time. Miss Faulkner sang two solos and Mr. J. A. Faulkner, B.A., gave a very interesting address on the Baptist work in Bolivia. Twelve children had an exercise called "Mission Stars," and three of the children had a dialogue about the Telugu country, composed by Mrs. Archibald, Chicacole. We also had a recitation by Clifford Chard, entitled "The dot upon the i," and one by Ida Pineo, "Shine on Lone Star." The congregation joined with the choir in singing two or three good old missionary hymns. Collection, amounting to \$2 53, was for foreign missions.

MRS. W. E. SCOTT, *Sec.*

BURK'S FALLS.—We are glad to be able to report good Circle meetings, and we know the interest is deepening and each sister feels she would like to do more for the extension of Christ's kingdom. Our hearts have been made sad by the removal of our dear sister Mrs. George Whelpton, who passed away to her eternal rest, April 20th. We miss her very much from our Circle for she always had a word of cheer and encouragement. Our sister was president for some time, at the time of her death she was vice-pres. We only hope that we may be as great a help to others as she was to us. We sympathize with the ones she has left, for there is a vacant place that can never be filled.

MRS. BINGHAM, *Pres.*

OLIVET BAPTIST CHURCH, NEW WESTMINSTER, B. C.—Perhaps it might be interesting to some of the readers of the LINK to hear from their sisters in B. C. about our mission work. We hold our meetings the last Tuesday of the

month. Our meetings are not as well attended as we could wish, nine or ten ladies being present. We have pleasant gatherings, and the missionary spirit seems to be increasing. We used to have a missionary pitcher on the table to receive our offerings. For a few months back the members of the Mission Band have collected the money from all the ladies of the congregation. Our offerings are much larger, they used to be at each meeting about \$1.90 and \$2, now they are about \$7 or \$8, so by this way a greater interest is taken in mission work and all have the privilege of giving. We divide between Home and Foreign work.

**HARTFORD.**—The annual Thank-offering service conducted by the Women's Foreign Mission Circle of the Hartford Church was held on Thursday evening, May 23rd. The programme was well received by an attentive and appreciative audience. We were fortunate in having with us Mrs. Doctor Barber and Miss Stewart of St. George, who willingly gave us their services on this as on former occasions. All were delighted with the recitations given by Miss Stewart, and Mrs. Barber's concise survey of the Mission field abroad was especially interesting and helpful. Members of our own Mission Band and the Church Choir also assisted in the programme. The collection amounted to seven dollars and twelve cents. Of this sum four dollars were sent to Foreign Missions and the remainder to Home Missions. This annual service has become a permanent factor in the work of the Church, aiding much in quickening the interest and arousing responsibility in Mission work. The Church and the community are indebted to the ladies of the Mission Circle, who, though few in number, have displayed much zeal in their efforts in behalf of this work.

V. A. RAY.

**SHEDDEN.**—The Ladies' Mission Circle in connection with Shedden Baptist Church, held its annual open meeting on Friday evening, May 17th. Our President, Mrs. T. Orchard, occupied the chair. The programme consisted of a reading by Mrs. Mine, two papers on Mission work, one by Mrs. Nethercote, on "Reasons why we should be interested in Missions," which was very inspiring and helpful. The other by Mrs. W. L. Silcox, "Women of India, their need and our responsibility." We also had some very excellent music given by Miss McFadyen, Miss Timewell and Mrs. Adams Shedden. The year's reports were then read from both Circle and Band, after which the offering was taken, amounting to \$3.40.

MRS. JENNIE SILCOX, Sec.

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

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

GENERAL ACCOUNT.

FROM CIRCLES.—Binbrook, \$2.35; Burford, \$3.90; Belleville, \$4; Brantford, First Ch., for Miss Macleod, \$125;

Clinton, \$5; Chatham (\$25 to make Mrs. E. Mellish a Life member), \$28.50; Chesley, \$6.22; Cheltenham, \$2; Fonthill, \$6; Guelph, Trinity Ch. (4.75, Thank-offering), \$7.75; Do (25c. Thank-offering), 75c; Gilmour Memorial, \$3; Hillsburgh, \$2; Hartford, Thank-offering, \$4; Marchmont, \$4.14; Midland, \$2; Markham Second, \$5.50; Oshawa, \$4; Plympton, \$2; Port Rowan, \$1.50; Peterborough, Murray St., \$12.88; Sydenham South, \$5; St. Catharines, Queen St., \$4.65; St. Thomas, Centre St., Thank-offering, \$12.13; Stayner, \$2.06; Scotland, \$4.75; Stirling, \$5.58; Sarnia, \$6.50; Sparta, \$5.61; Sarnia Township (in two remittances), \$3.40; Tiverton, \$3; Toronto: Parliament St., \$6.00; College St., (\$3.57, spec. coll.), \$9.37; Jarvis St., \$15.55; Century Ch., \$2; Waterford, \$13.25; Windsor, \$5; Walkerton, \$5.12; Wallaceburg, \$2.72. Total, \$345.08

FROM BANUS.—Boston, for Pendurti Joseph, \$7; Bloomsburg, \$1.50; Burk's Falls for Revu Suramma, \$8; Brantford, Calvary Ch., for Degala Karunamma, \$7; Guelph, Trinity Ch., for Bolivia, \$6; Lindsay, for Bonu Krupavarti, \$17; Orangeville, \$1; Port Arthur, \$4.25; Paisley, for Kandala Esther, \$8.50; St. Mary's, for Govadi Appalamma, \$1.20; Sootland, \$1.70; St. Catharines, Queen St., for Penamata Venkanna, \$2.50; Toronto: First Ave. Junior, \$4.65; Walmer Road, \$4.70; Waterford, \$6.89; Westover, \$2; Walkerton, \$6.03. Total, \$89.92.

FROM SCENRIES.—Binbrook Ladies' Aid, \$3; Toronto, College St. B. Y. P. U., for Bolivia, \$8.75; Miss K. M. Holmes, for Krupavarti, \$10; Interest on deposit, \$17.73; E. F., \$25; Association collections: Niagara and Hamilton, \$2.58; Guelph, \$3.10; Toronto; \$11.00; Elgin, \$3.85; Oxford Branch, \$5.60. Total, \$90.61.

Refund, expense, from sale of "Prayer Cycles," \$14.50.

Total receipts during the month, \$540.11.

DISBURSEMENTS.—By General Treasurer for regular work, \$493.75; Special appropriation for Village Schools, \$18. Extras: Listowel M. C. for lepers, \$5.33; Assistants in Timpany Memorial School on account, \$50; For Bolivia; Guelph, Trinity Ch. M.B., \$6; Miss Iler, balance of advance to purchase outfit, \$50. Total disbursements during the month, \$623.08.

Total receipts since October 21, 1900, \$4,777.84

Total disbursements since October 21, 1900, \$5,184.90

NOTE.—The amount of a special balance credited in March Link to the Circle at St. Thomas should have been credited to the Circles of Elgin Association. This \$8.10 is now transferred in compliance with a request from the Circle Treasurer at St. Thomas.

SPECIAL ACCOUNT.—"Medical Lady," Fund.

Receipt—Interest on deposit in Bank of Commerce, \$4.86

Disbursement—By General Treasurer for Dr.

Gertrude Hulet, \$53.70

Total receipts since October 21, 1900, \$47.65

Total disbursements since October 21, 1900, \$301.82

VIOLET ELLIOT,

Treasurer.

109 Pembroke St., Toronto.

**THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.**
**March**

9.—Grace Ch., (Montreal).....	\$ 7 50
11.—4th Ave Ch., Ottawa Circle.....	5 00
14.—Thurso Circle.....	8 32
14.—Abbots' Corner Circle.....	18 00
14.—Algonquin Circle.....	10 00
21.—Lanark Circle.....	3 00
25.—Carleton Pl. Circle.....	3 50
25.—Renfrew Circle.....	10 00
27.—Delta Mission Band.....	4 00
29.—Lachute Mission Circle.....	10 00
29.—Otonook Circle.....	1 00
30.—Olivet Band.....	15 78
30.—Olivet Circle.....	13 65
30.—Grace Ch. Band, support Pallen Sarah.....	7 50
30.—" " " Denamara Akidu school.....	6 00
<b>April—Quebec Mission Band</b> .....	<b>20 00</b>
5.—Grenville Circle (Stonefield).....	6 00
13.—Allen's Mills.....	10 00
15.—Quebec Circle.....	5 00
15.—" Life Member, Miss McKillop.....	25 00
17.—Delta Mission Circle.....	10 00
22.—Brookville Circle.....	9 00
22.—Cheerful Gleaners Band, Ottawa.....	30 00
22.—1st Church, Ottawa Circle.....	20 00
22.—Lachute Circle.....	6 00
<b>May—Winchester Circle</b> .....	<b>5 00</b>
3.—McPhail Mission Band.....	17 00
5.—Phillipville Circle.....	6 00
10.—Westport Circle.....	4 00
10.—Kingston Circle.....	6 00
13.—Aulaville, donation Miss Fraser.....	1 00
15.—Grace Ch., Mission Circle.....	10 00
23.—Rockland Circle.....	15 00
23.—Winchester (Thank-offering).....	7 68
26.—Point St. Charles Mission Band.....	5 65
27.—Drummond Circle.....	7 00
28.—Smiths' Falls Circle.....	10 00
29.—1st Ch. Mission Circle, (Montreal).....	15 50
29.—" " Band, " ".....	7 90
<b>June—Mrs. E. B. Paine, personal donation</b> .....	<b>25 00</b>
3.—Almonte Circle.....	2 00
5.—Plum Hollow Circle.....	5 00
6.—Olivet Circle \$31.45, Band \$5.00.....	36 45
6.—Olivet, Miss Cramp, Life Member.....	25 00
6.—Clarence Circle.....	14 30
6.—Dominionville.....	9 50

\$499 23

Balance Miss Therrien (on gold piece)..... 25

\$499 48

MARY L. PACKARD, *Treas.*

33 Rosemount Ave.

**NEWS FROM BANDS.**

**BURK'S FALLS.**—Our Mission Band is doing good work, it is a new Band, but we feel sure God is blessing it. On May 12th, we held an open meeting, each member of the Band brought an offering with a text of Scripture, some had been using the Mite Boxes and this brought in a nice little sum. The members of the Band rendered a splendid programme all along the missionary line; the church was well filled. Offerings were taken up amounting to \$5.30. The offerings from the Band members was \$3 60, making in all \$9 10, which has been sent away toward the support of a student in Cocanada Girls' School, India. [ MRS. BINGHAM, ] *Pres.*

**Young People's Department.**
**OUR PICTURE BOOK.**

Have you seen it, all you members of our Mission Bands? If not, just look over my shoulder while I turn the pages slowly, and we will talk them over. First, on the cover is the picture of a little boat, sail hoisted, all aboard for a sail among the Telugus. What is the name of our boat? "Glad Tidings," printed in English on one side and in Telugu on the other. It was built in 1894, for the use of Miss Stovel, our missionary at Akidu at that time. Shall we go inside the boat? See the little cabin, with the camp-lounge that does duty for a bed at night, the writing-table on which so many interesting letters were written to the LINK, the dining-table and book shelves, such a bright, home like spot for our tired missionary when she is on tour among the many villages. The Bible woman has her room; the pantry, bath-room, cook-room, and berths for the boatmen are all convenient. Three days after the boat was finished, Miss Stovel took her first trip in it, and the very first Sunday she held a meeting for sixty-three little Telugu children, besides her services for the women. Would you not have enjoyed seeing their eager little faces, as they heard about Jesus? Let us all pray that this boat may long be used to carry the glad tidings of a Saviour from sin among the Telugus.

Here is the second picture, a family group, the mother in the centre surrounded by her four bright boys and the loving father at the back. See little Jonathan leaning on his mother's knee and her arm around him! The other three boys are named Josiah Samuel, Solomon Robert, and Alexander Titus. Whose boys are they? Our old friend, Amelia Kellar's, who visited Canada in 1877 with the Timpanys, and was married in 1880 to Jonathan Burder, the earnest, faithful pastor of the Cocanada church, who went home to God, August 31st, 1900, after serving Him faithfully for 18 years as pastor of this church. Let us remember to pray for the poor widow as she tries to train her sons to follow in their father's footsteps.

Picture No. 3 is a very sad one to me. A group of lepers from Ramachandrapuram. See their sad faces, for they know that life is only a living death

for them. No hope for a cure from this dreadful disease! Just to live and suffer for years, being shunned as "unclean" by the passers-by, not daring to mingle with other people, for fear they, too, would become victims to their dreadful disease.

Are you not glad that the dear Lord put it into our missionary's heart to make a special appeal on behalf of this sad people? Miss Hatch has been greatly blessed during the first year. Let us keep on praying for her work, and for the "Home for Lepers," opened in September, 1900, the only one on the coast between Madras and Calcutta. May the Great Physician heal many souls within its walls during 1901.

What is this strange looking building in our next picture? The hospital at our mission station of Yellamanchilli, where Dr. E. G. Smith has helped to cure so many sick people, and told to them the story of Jesus and His great love for their sin-sick souls.

Nearly 3,000 patients here last year, some who came more than 100 miles for an operation. Dr. Smith has also extracted about 1,400 teeth during the year, as dentists in India charge so much for this work that poor people cannot afford to get their teeth out when they ache. The hospital needs several more things before it is fully equipped. Let us pray that God will supply these needs through the Canadian Baptists this year.

The last three pictures are from the Maritime Provinces' mission, the Semi-jubilee group taken at Bimlipatam in 1900, where the faithful men and women who have laboured for God in this part of the vineyard are surrounded by happy native Christians. We join with them in praising God for past blessings, and taking courage for the future.

Then we have a picture of the hospital at Chica-cole, and another one of the hospital staff and patients. May the "Healer" continue to help and bless in this building!

What a nice little picture book! It is the annual report of our Canadian Telugu Mission.

SISTER BELLE.

Ottawa, June, 1901.

### CHILDREN IN INDIA.

The children in India enjoy a good meal as well as those in any other land. They eat off plates made of banyan leaves pinned together by straws.

Their food is rice with a little curry made pungent by red peppers. They use their hands to eat with, and all that remains for them to clear the table is to wash their hands and throw away the leafy plates where dogs will come and lick up the remains of food. The clothing they wear, a single cloth apiece and necklaces and bracelets for the girls, is the usual outfit of the majority of such small children, if, indeed, they wear anything at all. Some kind ladies in America once sent out for such little boys as this one a quantity of butterfly neckties to be buttoned at the neck. As children grow older the girls are occupied more and more in the houses, and the boys in the fields.

The young women go to the well with earthen or brass vessels, to bring water for cooking and bathing purposes, and often several girls will go together for company and for assistance in raising the heavy water jars to their heads. Sometimes one girl will carry two, and even three, pots of water on her head, one on top of the other. Certain castes have the custom of carrying the water jar on the hip instead of the head.

Another operation that requires much practice and skill is that of pounding the grain to be cooked. This is done in a solid mortar of wood or stone, by a long wooden pestle raised and brought down on end on the grain in the small hollow of the mortar. As the grain is driven out around the edge it is brought back by the hand of an assistant, or the bare foot of the one pounding. Two girls standing on opposite sides will pound alternately and avoid interference with each other's pestle most adroitly. One of the earliest amusements of little girls is pounding a little heap of sand with a smooth stick, as the older ones pound grain.

Boys have to do more outdoor work, following usually the occupations of their fathers. Much of the water is drawn out of wells. They have no pumps, so they plant a stout post in the ground near the well and place a long well-sweep across the top so that one end can be drawn down over the well. To this end a long bamboo pole is fastened, and by it a large wide bucket is lowered into the well and drawn up full of water. The man who works the bucket stands on two stone slabs projecting from the side of the well near the top. To help him bring up the weight of water in the bucket one man mounts to the middle of the well-sweep and, when the bucket end is down, walks to the other end to carry that down by his weight and thus bring the bucket up. This requires much steadiness and practice in balancing one's self on the sweep as it seesaws back and forth. It is usually learned in boyhood, and it is a common sight to see three or four men and boys rapidly moving back and forth on a well sweep and thus drawing out the water that flows along many channels to irrigate the fields of young grain. The moisture near the well encourages the growth of shrubs and trees, and many a well has a cluster of oleander bushes and cocoanut trees by its side.

Many boys are too poor to have the chance to learn this kind of work, and get a living by watching the grazing cattle. The cattle and buffaloes of a village are committed to them in the morning, and they drive them about over the fields wherever there is pasture until the evening, when they are brought back in herds to their owners.

One of the great games of the country is to turn loose excited bulls and oxen with cloths on their horns, and then try to pull off the cloths; and these cowboys often amuse themselves by seizing the tail of some frisky young animal and chasing it over the fields.

These children learn much evil from their superstitious and ignorant parents, but they are capable of learning that which is good and true.

One little boy in a heathen family attended a mission school and, with his secular lessons, learned the stories of the Bible and many of its beautiful verses. As he grew older he felt that the idols worshiped by his parents and all his people were not gods and could not save his soul. Several other young men felt just as he did, his younger brother among them, and finally they decided to become Christians. Immediately their friends began to persecute them so much that all went back except this young man and his brother. These two were faithful to Jesus and refused to go back to their heathen ways. So they were turned out of their home and went to a training school to become teachers. There they were baptized and admitted to the Christian Church. Since then, they have both become teachers, and the older one is now a valued and useful instructor in the theological school. He has a happy Christian home to live in, with furniture and books to make him comfortable and contented. But his father and mother live in a low house that looks more like a hut with mud walls and thatched roof, where cows and buffaloes go in at the front door and occupy one side of the square, while the family have their small rooms on the opposite side. For the house is a square enclosure open in the middle. The floors are bare except where they spread mats to sleep on at night. Sometimes in the hottest weather they sleep outside in the street on the bare ground.

The difference between this teacher in his civilized home and his relatives in their heathen houses is what Christ has done for him in his outward life. In his heart Christ has done a great deal more by giving him the blessed Spirit to teach him the truth and make him hate all sin and love God and his fellow-men. His heathen relatives, on other hand, not knowing the true Saviour, are full of fear about the anger of the gods they worship, and know nothing of the peace and joy of trusting in Jesus.—REV. JNO. S. CHANDLER, of Madura, in *Missionary Herald*.

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