

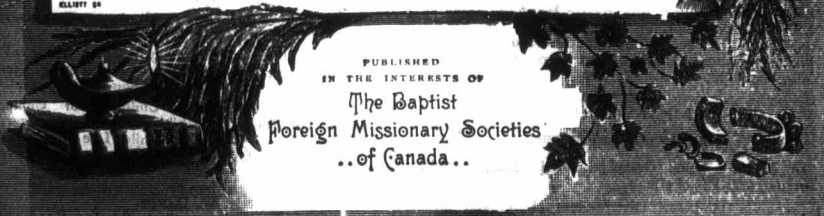
JULY--AUGUST, 1903.

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THE Canadian Missionary Link

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TORONTO, JULY-AUGUST, 1903.

No. 11-12

VACATION NOTICE.

According to custom there will be no publication of the LINK in August, as it is vacation time. Many will be going away for rest and the work of our Mission Circles in many places will be suspended. But let us not forget to pray for our missionaries with their increased burdens, extensive fields and depleted workers. Also for those returning this Fall, and especially that the Lord will put it into the hearts of His people to give, so that brother and sister Scott may be able to join Mr. Smith and so increase the staff of workers where so many are needed.

I am convinced that while our work needs reinforcing, while we need more funds to carry it on, all these needs are secondary. There is one primary need, and that is prayer. This work is not merely that of impressing upon the Chinese the intellectual superiority of the faith that we profess; not merely showing that the morality of Christianity is higher than the morality of Confucianism and Buddhism, or any other of these faiths. We go out to fight against the great enemies of God and mankind, against the powers of darkness and spiritual wickedness in high places; and for that service, for that warfare, if we are to be strong, it must be you at home who will make us strong. As long as your hearts and hands are uplifted to God in earnest supplication, just so long will victory be ours.—*F. Howard Taylor, Review of Missions.*

Mrs. Bishop in "The Yangtzu Valley and Beyond," says: "While making careful inquiries into mission work, both from the workers and from outsiders, and comparing the present status and conduct of Chinese converts with what they were when I was in China twenty years ago, I formed certain opinions on Protestant Missions in

China. At this time missions constitute so important a factor in the awakening of the empire, that no sensible or thoughtful person can ignore them without sacrificing his reputation for both sense and thoughtfulness. If I venture to write at all in connection with this subject, it is but to say, that I am not an enthusiast regarding the subject, but soberly believe that to 'teach all nations' is the path of duty and of hope."

PHOTOGRAPHS.

The supporters of students in the Samulcotta Seminary will be glad to learn that a number of photographs of the different standards have recently arrived from Mr. Craig and can be obtained for twenty cents each from the Secretary of Bands, Miss Tapscott, Teeswater, P.O.

We have been pleased to know of the safe return home of our missionaries, Rev. H. C. and Mrs. Priest, and Rev. J. E. Chute and wife; later, Rev. Mr. McLeod, and his wife whom we all knew and loved as Miss Stovel. It was the privilege of a few friends to meet with them for a short time in passing through Toronto, and were much pleased to see Mrs. McLeod looking so well after her long term of service. We hope they will all recruit speedily in their native land and be able to return to their loved work.

Several Associational Notices came too late for this number and must lay over till September. Brevity is desirable as space is precious.

"As the blossom cannot tell what becomes of the odor which is wafted away, so no man knows the limit of that influence which constantly escapes from the daily life and out far beyond his conscious knowledge, or remotest thought."

Condensed Letter from Miss Kate Armstrong, Rangoon.

To Dr. H. E. Eaton, Toronto :—

IT is a long time since I have been able to write to any of my friends owing to the many extra duties placed upon our shoulders this year in order to make the schools under our charge more efficient.

Indeed, often when meeting at 10 or 11 o'clock at night to recount the day's doings, we have marvelled how we have managed to get through with all we have, till we have thought of the promise ; "as thy day is so shall thy strength be."

In looking over the names of those who should have been written to long before this, most of whom remembered me at Christmas time, I can truly say, my neglect has not been through forgetfulness, but want of time. Sitting up through the night to write, as I sometimes did last year, seems hardly right when there is so much work to do, needing so much strength to do it. So, with the hopeless task before me of answering all these letters, I have decided to sit down and just write a few things about our school work, and duplicate a number of copies for my several friends, as a substitute for personal letters.

Perhaps I can do no better than to take you through the scenes of the last few days, in connection with our school, and especially in the Kindergarten, which is my special work.

Well, let us start with Friday, and I would like to add Saturday and Sunday, as no two days are alike.

I rise at 4 a.m. to prepare for my bigger boys their promised Bible examination papers. My mother has given me all the bigger Tamil and Hindustani boys in the school for Bible study, from 9 to 10 a.m. this year. I am trying to take them through the Bible in the year, giving them a general knowledge of it, rather than to go more thoroughly into any one book, and they seem to be quite interested. We have just finished Genesis and the boys gave written answers to questions which were very satisfactory.

After preparing the questions, I started out on my rounds at 7 a.m. with the K. G. gharry (which we have long needed, but have only had for the last few months) to collect the children. I nearly always go myself, as it gives me a better chance to get acquainted with the parents and children and



Rev. and Mrs. W. F. Armstrong and family, per favor of "The American Baptist Missionary Magazine."

their circumstances. I wish you could accompany me some morning. I think you would be interested. I go up one street and down the next in the native quarter, and witness some scenes that are very amusing, while others would almost make one's blood run cold ; as, for instance, a man beating his wife, which I saw yesterday. I call at some 23 homes each morning, when we reach the school and empty our load, and the man and gharry go for more. At 9 a.m. I give my Bible lesson to the big boys. At 10 a.m. my Kindergarten work begins, lasting till 12 o'clock, when we have a half hour's recess. Mother and Fred generally breakfast with me at the school, as it saves them the hurry of going home for it. My children also eat a little lunch, resuming their studies at 12.30 and continuing till 2.30, which completes the four hours a day required by government.

Our first half-hour is taken up with Bible stories given consecutively, one year with the life of Christ chronologically, and the next with Old Testament stories to the crossing of the Jordan. The remainder of the Old Testament is left till they enter the First Standard. Intelligent answers are given to these Bible questions by children from three to six years of age. We have the children with us two years, so that by the time they leave they have been over both the Old and New Testaments to some extent.

But the Bible is not the only subject taught by any means. Among other things is English conversation, in which no other Kindergarten has yet been able to excel us. Last year the Government

Inspector offered a prize for English conversation, and I sent up six of my Kindergarten Infant Department, who carried off the 1st prize of 18 rupees. Our children also do considerable in Zoology, Botany and Geography, and are able to talk quite intelligently on these and kindred topics. 12.30 to 1.15 is occupied in reading and writing in English and the Venacular; 1.15 to 1.45 in singing and games; 1.45 to 2.20 in various exercises; 2.20 to 2.30 with the closing exercises for the Kindergarten. Then from 3.15 to 3.45 I took Tonic Solfa with the Higher Standard for mother, as she was not able to take it that day. At four we went home, Fred and I to return at six for Tamil Prayer Meeting, after which we had Native Choir practice from seven to eight. This closed our Friday's work, though Fred had also another meeting at the Y.M.C.A., where he plays the organ.

This letter has lain by for a month waiting to be duplicated, but as we closed school on Saturday for the hot season, I got up at three this a. m. to get it off before leaving. Please excuse haste,

Your far away friend,

KATE ARMSTRONG.

POONA AND ITS TWO FAMOUS EDUCATORS.

By Mrs. Joseph Cook.

POONA is situated on a wide-stretching, treeless plain, surrounded by hills. The mid-day heat is intense though dry, but the freshness of the early morning on the Deccan is cool and delicious. Poona, with its elevated position and comparatively fine atmosphere, was chosen by the Marathi chiefs as their capital in 1750.

When their power began to wane and the city came into the hands of the English they made it a military station, and schools for engineering as well as Government English schools and a Sanskrit college were established.

With a population of about one hundred thousand, the line drawn between the native quarter and the English portion of the community is as rigid as in our own Southern States. Large grounds and luxuriant gardens mark the residences of the rulers of the land here as elsewhere throughout India, while the native city is closely packed and divided into seven quarters, which are named after the days of the week.

While there are mission schools in Poona, founded and carried on by the Church of England, Scotch Presbyterian and American Methodist missionaries, all doing excellent work, yet the two names which make Poona famous as an educational center are the names of women—Mrs. Sorabji, who founded the Victoria High School for Girls in 1876, and Pundita Ramabai, who removed her school for high-caste Hindu widows to Poona in 1892, started in Bombay in 1889. Of Mrs. Sorabji's seven children six were girls, and as she herself is a woman of unusual intellectual power and force of character, it is not surprising that with this equipment, and the fact that she had the interests of six girls to provide for in a country where a woman's chance is small, she should be a pioneer in the cause of higher education for girls. It is not a common thing among even advanced American women for a mother of seven children to undertake any large scheme of educational work outside her own home.

But this is exactly what Mrs. Sorabji did. One of the daughters says, "It seems to my mother that the great question of how to bring the nations in India together could best be solved by making them learn together as children." So the Victoria High School was founded, where Europeans, Parsees, Brahmins, Jews and Mohammedans are successfully taught together, and the range of instruction is from the kindergarten to a department in which older girls are prepared for the matriculation examination of the University of Bombay. The Zenana Bible and Medical Mission, a British society which has recently been represented in this country by the Hon. Emily Kinnaird and Miss Edge, makes a grant toward this work, and the school is conducted in buildings belonging to this society. At the celebration of the twenty-fifth anniversary of the founding of the school the Governor of Bombay presided, and spoke in the highest terms of the work of Mrs. Sorabji and her gifted daughters. It is an encouraging sign of the times that both the Viceroy, Lord Curzon, and the Governor of Bombay publicly emphasize the great importance of education for the women of India. The Bishop of Bombay speaks of the school as "one of the most valuable educational institutions in the Presidency." Three other schools are also carried on by these ladies. One is for Parsees exclusively, where a nominal fee is charged; another is intended for young Mohammedan girls of good family, who

are not allowed to attend mixed schools; and the third undertakes the task of training teachers, and is almost the only institution of the kind in the Bombay Presidency.

At one time in the history of these schools Mrs. Sorabji was assisted by four of her daughters. To quote again from the Bishop of Bombay, he says: "These schools are carried on in the Christian spirit, the intention being not only to educate, but to build up character, to develop all that is good, to set up Christian ideals. Christian beliefs and ideas are instilled into the minds of these little children with patience, tenderness, love and success." Two of Mrs. Sorabji's daughters have visited America. At the time of the Parliament of Religions, in connection with the Columbian Fair at Chicago, in 1893, Miss Jean Sorabji appeared on the platform of that notable gathering as the representative of the Christian women of India. The annual meeting of the Woman's Board of Missions held in Pittsfield in 1901 was addressed by Miss Susie Sorabji, who was on a mission to this country and Great Britain in behalf of these same Poona schools. She was also present at the Conference of Young Women held at Silver Bay, Lake George, in June of 1902. She has a most attractive personality, and speaks with both grace and force. Her mission ended, she has returned to her work in Poona.

It is not extravagant to assert that the Pundita Ramabai stands in the foremost rank of reformers and educators among Hindu women. Probably there is no native woman of that country who could compare for a moment with Ramabai in such a combination of intellectual endowment, reformatory and philanthropic zeal, and a consecrated, Christian spirit.

The outline of her wonderful career is well known to most of our readers, and to whoever wishes to become better acquainted with her, let me recommend the *Story of Ramaba's Life*, as told by Helen S. Dyer, and the last edition of Ramabai's own book, *The High-Caste Hindu Women*. A widow herself, and knowing what the high-caste widow of India has to suffer when left to endure the barbarous customs of her country, Ramabai's benevolent heart was stirred to open a school for this despised class so that they might be fitted by an education for possible usefulness in the future.

Her school named *Sharada Sadan*, meaning Abode of Wisdom, began in Bombay with two

pupils, the alphabet being taught in three languages, Marathi, English and Sanskrit. One of these forlorn little widows had three times attempted to take her own life, but the fear of being re-born a woman kept her from the fatal deed. She is now the educated wife of a professor in Poona College, and a happy mother. Considerations of health and other reasons caused Ramabai to move the school to Poona in 1892, and it occupies a commodious bungalow standing in about two acres of ground. The attendance has steadily increased. While the school was started on a strictly secular basis, as Ramabai's own spiritual life deepened the atmosphere of the *Sharada Sadan* became more and more permeated by Christianity. For several years Ramabai felt that it was due both to her Hindu and American friends to keep the school as secular as our own public schools in America, where it is still a question whether the reading of the Bible is permissible.

But within the last year she has decided that rather than keep the school non-Christian she would resign the presidency. However, the American Association, now her chief supporter, has re-appointed her head of the school, with the widest liberty to follow her judgment in all matters of administration.

Ramabai's daughter, Manorama, after graduating at a private school in this country, relinquished her desire for a college course in order to return to Poona and assist her mother. She is now a happy and successful vice-principal of the *Sharada Sadan*.—*Light and Life for Women*.

The work of the Church Missionary Society in Uganda, Africa, is in many respects one of the most remarkable in the annals of missionary work in any country. Truly in this is being fulfilled the prophecy that Ethiopia should stretch out her hands to God. Bishop Tucker, of Uganda, makes the following remarkable statements in regard to self-support: "Two thousand native evangelists and twenty-seven native clergymen, are maintained by the native Church. Nor is that all. The churches and schools in this country—some seven hundred in number—are built, repaired and maintained by the natives themselves. In one word, the whole work of the native church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one half-penny English money is employed in its maintenance."—*Chinese Recorder*.

Our Work Abroad.

INDIA.

Extracts from Letters from Dr. Gertrude Hulet, Miss Morrow, and Miss Priest.

Feb. 24th—After coming back from Conference I spent some time in getting started, then went off on tour to the villages where our oldest Bible-woman Sarah is working. In her own town nearly every home is open to the Word. We spent two days there, the day time spending among the caste women, the evenings 8-11 p.m. among the Christians. We could have spent many more days there, as we saw only part of the houses. So in every one of her villages the interest was good.

The other day two women came from Vadiamur. As I talked to them about God one said "why how can I know?" but on further enquiry she said "I do not know this new way perfectly, but there are ten of our people who do, and they are praying to the true God." This was exceedingly cheery news as we had thought there were only two of them.

March 10th.—Have just come in from seeing the mother of one of our school girls, she sent word for me to come—we are exceedingly pleased to go when they invite us. She is one Miss Hatch has often visited and is praying for. You know I am not a fluent speaker in English and naturally enough not in Telugu. I can present the way of Salvation in a simple way only, and sometimes am tempted to think the word has been in vain; but to-day I was so encouraged by this woman saying, "From the time you came before I have given up all idol worship, and placed my faith in the one True God." We then sang a hymn, a prayer for the Holy Spirit's guidance into truth, to take away sin and cleanse the heart. You may be sure I came away with a very thankful heart and a prayer that God would forgive my lack of faith. Was regretting very much the advice of the older missionaries as to the necessity of going to the hills, but an attack of fever, though it was not severe, decided me. I shall go and get just as strong as I can so as to be able to fight in this great warfare against spiritual darkness in high places.

G. H.

Akidu, April 13th.—Miss Selman is here. She came the morning they (the Chutes) left, so I was not left entirely alone. Miss Selman is housekeeper for us, and I am housekeeper for the boys

and girls. I have forty-seven to cater to, quite a large family after having only myself on the boat.

We have more or less medical work to do every day because, although the hospital has been closed, nominally, people still come. I pulled three teeth to-day and Miss Selman one.

I take two classes in the school, English and Bible fourth class and Miss Selman takes the third class Bible. Then we have a woman's Bible Class twice a week, and evenings are trying to improve our Telugu and help our preacher with his English.

Pentacot, April 28. One thing I am glad to have had furlough for, is, that I renewed my acquaintance with our lovely Canadian weather. I had almost forgotten how beautiful it was . . . It is very nice to have Miss Pratt to keep me company now that my dear ones have gone. . . .

Just now the Cross's, Miss Pratt and I are out at Pentacot. We did not want to go to the hills this year, so came out here to escape the heat, it is 10 degrees cooler than in Tuni. The sea breeze blows into our room most of the time . . . I am going into the fishing village near by every day. May is too hot to go out, so I have been trying to visit each section of the village before the intense heat. Perhaps you will wonder at my saying it was cooler here, and then speaking of the intense heat. This old building in which we camp, is built on a very high foundation, and when I come back from the village, is like coming into another climate. There is no obstruction between it and the sea, and so we get the full benefit of the breeze. . . .

Give my love to the dear friends when you meet for prayer. How I love to think of those meetings. . . . I often remember that last prayer-meeting, (Bloor Street church) and the conference on Sunday School work, with the assurance that you would pray for us out here, as we endeavor to sow the little seeds of Gospel truth in the hearts of the boys and girls here.

E. P.

None seem to be more sanguine as to the triumph of missions than those who are engaged in them. To them the difficulties are most manifestly appalling, and yet they have evidences, as others do not, of the power and efficacy of the Gospel. And so their influence on the Church at large is to strengthen its faith in the power of the Gospel.

Our Work at Home.

A MESSAGE TO THE VOLUNTEERS.

I am glad to report that there are now volunteers for the Home Contingent of our Foreign work in five places. Although we do not see one another, our united prayers are daily ascending to God, that He will move people to send in money to clear off the deficit of the General Board, and make it possible for Mr. Scott to go to India. This is one of our first duties. Let us say to ourselves every day "Have faith in God." He can touch men's hearts, we cannot, we are only the medium He sometimes uses. A great honor, a blessed privilege it is to be so used. But do not let us forget the second part of our pledge, to collect all we can and give all we can spare ourselves. So much can be done by personal influence and if our minds are full of the wonderful things God has wrought among the Telugus, we can tell of them to others. Each volunteer ought to get the report of 1903, called "Among the Telugus." Mr. Brown has them for sale at 12cts.

Are there not others who would like to enlist in this movement and have the joy of being definitely consecrated to Foreign work for six months. I am sending a list of the volunteers to our missionaries, so they may know the members of the Home Contingent.

A. MUIR.

2440 St. Catherine St., Montreal.

ASSOCIATION REPORTS.

OXFORD-BRANT.—Our annual meeting is again a thing of the past, and to those who attended, it was we believe, an enjoyable and profitable gathering. If the delegates impart some of the information and inspiration to their respective Circles and Bands, the time spent will not have been vain.

Mrs. G. B. Davis, of Woodstock, led us in the opening exercises of Bible-reading and prayer. Mrs. W. T. Graham—presiding—gave Mrs. Cameron an opportunity on behalf of Norwich Circle, to welcome most cordially the visitors. In addressing the meeting the President emphasized "Our responsibility to God," for the right use of all our powers of body and mind. The one-minute reports of Circles and Bands gave words of cheer and encouragement. Some practical information was given on the work of the Circles, by Mrs. Rinch, of Currie's; Mrs. Houlding, Burtch; and Mrs. Hazelton, Brantford. The discussion also

included a well-written paper by Mrs. Barber, of St. George, on "How can we keep the Circle in touch with the Band," read by Mrs. Patten. Mrs. Reeves, of St. George, very ably summed up the whole discussion, emphasizing the best points and adding new ones. In a very interesting way Miss Thrall, of Toronto, told us of the advantages of Moulton College. We hope our mothers will not be slow to avail themselves of this Christian school for their daughters. Mrs. Lundy, of Brantford; Miss Hallaam, Woodstock; and Miss Apps, of Paris; gave helpful suggestions, as to the best way of conducting Mission Bands; Mrs. Farmer, of Brantford, closing the discussion and adding to the information given.

The Director's report elicited the fact that though there were fewer special offerings in Life-memberships, the regular giving had reached a higher standard. 12 Circles and 7 Bands had given more to Home Missions. 10 Circles and 9 Bands have given more to Foreign Missions. 12 boxes or bbls were sent out, varying in value from \$8 to \$45. Circles contributed for Home Missions, \$758.26, increase \$113.93. Amount given by Circles to Foreign Missions \$1,167.44, a decrease of \$10.97. One new Band at Burgessville, has begun work very auspiciously. The Bands have done excellent work making large advance over the previous year. They report for Home Missions \$90.66, over \$37 more than last year. For Foreign Missions \$158.96, over \$51 increase. Total from Circles and Bands, \$2,175.32, increase \$179.48.

Mrs. Cowser, of Brantford, gave us a resumé of our Home Mission work in Ontario, Quebec, and the North-West, placing before us very concisely the condition of each field, and closing with an earnest appeal on behalf of all these people. Miss Hatch drew a very vivid picture of some of India's Christian women, telling us of the transformation in their lives from degraded outcasts to intelligent, earnest workers for Christ, comparing them to diamonds polished by the lapidary. Mrs. Cattel and Miss McColl rendered a duet, and Miss Mihell, of Brantford, a solo, during the evening. It is hoped that before next year's meeting at Jerseyville, arrangements with the railways will be completed for reduced rates. L. G.

The Secretary of Norwich Circle has a few large photos of Miss Hatch, Dr. Hulet, and a number of native Christian women, which she would be glad to send to anyone forwarding 50 cents. Size, 13x11.

Address

Mrs. E. D. NETHERCOTT,
Norwich, Ont.

TORONTO.—The Women's meeting of the Toronto Association was one of great blessing and enjoy-

ment. It was a pleasure to gather in the new house of worship of the Olivet Church and the large number of ladies present felt that it was a good place for a good meeting. After the opening exercises Mrs. Harris, of Olivet Church, welcomed the ladies most cordially, and Mrs. T. M. Harris, President, responded, giving some texts which were very helpful. The reports of the treasurers of the Circles showed an increase in contributions in almost every case. The Director reported a total increase of over \$300. Mrs. T. M. Harris was re-elected President, and Mrs. C. G. Pease, Director. Our new Circle in Eglinton reported. We all felt that it was an inspiration and encouragement to have a young lady of Miss J. Norton's ability and enthusiasm to represent the Home Mission Society, and it kindled a new hope in our hearts to feel that our young women were ready to fill our places when they shall become vacant. Mrs. Brechin lifted our hearts in worship by her beautiful solo. The Literature Department is becoming a great power for good. It will be a long time before any one who heard Miss Hatch will forget her eloquence, as she pictured the diamonds which our missionaries are finding in India, and her urging us at home to become the lapidaries of these precious souls. After the close of the meeting the ladies gathered in the airy basement of the Church, where was served a dainty appetizing lunch and all felt that a meeting of unusual interest had been added to the long list of Associational gatherings. Collection, \$22.50. Number of ladies present, 170.

J. F. PEASE, *Director*.

GUELPH.—The annual meeting of the Association was held in Georgetown, on Tuesday, June 2nd, at 2 p.m. A prayer service was led by Mrs. E. W. Booth, Guelph, after which the President, Mrs. E. L. Hill, B. A., Guelph, conducted the opening exercises. Then a cordial welcome was extended by Miss McAlpine, to which Mrs. J. Bairnes, Guelph, responded. Greeting was also given by the Presbyterian Auxiliary, Georgetown. Encouraging reports of Circles and Bands followed, the former having contributed \$567.46, and the latter, \$173.40, to missions. Mrs. S. Powell, Guelph, led in prayer. A most interesting feature was a Question Drawer on Band Work, presided over by Mrs. H. H. Lloyd, Toronto, who ably solved many difficulties. Miss Norton, B.A., Toronto, gave an interesting Map Exercise on New Ontario, showing the extent and needs of that field. A solo by Miss Bessey, was sweetly sung. Miss Hatch then read extracts from letters from the native doctor, in charge of the leper work.

At 7.45 p.m. a song service was conducted by Rev. W. S. McAlpine, followed by Scripture reading and prayer, by Rev. W. C. Weir, Cheltenham. In her address the President spoke of the need of specific prayer and definite purpose in all Christian work. Owing to the unavoidable absence of Mrs.

C. J. Holman, the address of Miss Hatch was transferred to the evening. The speaker referred to the native Christian women of India as diamonds, discovered, and now shining in the service of their Master. Some of these women have done noble work among their neighbors, and are an inspiration to those around them. Miss Hatch emphasized the importance of work among the Telugus and appealed for liberal giving, that more missionaries may be put in the field. During the evening special music was rendered by the choir, Miss Bessey and Mrs. Warren, and the Male Quartette. Collections amounted to \$14.83 and will be entirely devoted to missions, as our expenses are met by a special contribution from the Circles for that purpose. This contribution amounted to \$11; paid for expenses, \$7. The remaining four will go in with our regular collection to our Home and Foreign Mission treasurers, making a total of \$18.83. The same officers were elected: President, Mrs. E. L. Hill, Guelph; Director, Miss Warren, Acton; Assistant Director, Miss A. M. Evans, Guelph.

ALICE M. EVANS, *Asst. Director*.

NIAGARA AND HAMILTON.—The annual meeting of the Women's Mission Circles and Bands of Niagara and Hamilton Association, were held in the church at Port Colborne, in the afternoon and evening of June 2nd. Mrs. Mullock, the Director, being unable to be present, Mrs. Hewson, of St. Catharines, occupied the chair. Mrs. Turnbull, President of Port Colborne Circle, read the Scripture and spoke of the self-sacrifice that should characterize us in our lives and gifts. Two sisters led in earnest prayer. Mrs. D. M. Walker was elected Associational Secretary for the day.

The Director's report urged to more faithful and earnest work. The amount raised by Circles and Bands for Missions was \$465.61. The address of welcome was given by Miss Cross, of Port Colborne, and the response by Mrs. Hendry, of Hamilton. Reports were received from fourteen Circles and eleven Bands. Two papers of exceptional interest and merit were read. One by Mrs. Ross of St. Catharines, on "Methods of Conducting Circle Work to Insure Success." The other by Mrs. Rogers, also of St. Catharines, on "Band Work." Mrs. Mullock's description of Grande Ligne, her visit to the Institution and "Our Share in its Work," was read by the Secretary. We were glad to have Mrs. Wells with us to tell us of Moulton College, of its Mission Circle and of the deep interest most of the students had in Missions. It was regretted that Mrs. Mullock was not able to be present, or to resume the duties of Director. We are sure, however, that in Mrs. J. H. Hendry, of Hamilton, we will have an earnest and faithful successor. Mrs. W. H. Hewson, of St. Catharines, was elected President.

In the evening we had a full and interesting program. Mrs. Wells, by request, spoke briefly on

our "Indian Work." Miss. K. McLaurin gave a most earnest address on "Mission Work in Telugu Land," and Mr. Cameron, with his interesting pictures on canvas, told us about our "Home Work." Miss Beemer, of Port Colborne, sang a solo, and the Church Choir gave several selections. The collection amounted to \$11.30, to be equally divided between Home and Foreign Missions, less necessary expenses.

MARY P. WALKER, *Sec. pro tem.*

NEWS FROM CIRCLES.

ST. CATHARINES, June 6th, 1903.

Dear Sisters in Christ.—"The song of thanksgiving should fill our hearts and find expression on our lips, as we recount the way the Lord has led us during the year. Through clouds and darkness He has made His light to shine and His presence felt. It is truly wonderful how He can supply every need and fill the vacant places. We are glad to report a deepened interest in our Circle work. The meetings are well attended and love of Missions and faithfulness seems to be growing among our sisters. The programs for each meeting are planned and carried out with care and enthusiasm. Our Circle now numbers 40 members, 5 having joined during the year. During the year sentence prayers have been introduced into our meetings, and many who never took part before take part in this way. Our offerings to Foreign Missions amounted to \$75.38, and to Home Missions \$59.67. We have 35 subscribers to the *Visitor* and 30 to the *LINK*. We thank God for His evident presence and blessing, and go on towards the work of another year with renewed faith and courage. In our missionary efforts we are like travellers journeying early in the morning over a high mountain; as they near the top they see below the valley hidden in mist, but as they listen they hear the sounds of awakening birds and men. Looking above they see the rising sun struggling now, but they know ere long it will shine forth and dispel the mists, and flood the valley with light, so to-day we look into the future and all seems dark, but missionaries tell us of awakening souls and hungry children crying for the Bread of Life. And even now the dawn appears, and if we wait and work and watch and pray, we will see the whole world flooded with the glorious light of the Sun of Righteousness."

F. E. WISNER,

Sec. Queen St. Circle.

BENTINCK.—The Mission Circle held a public meeting on Wednesday evening, June 3rd, in the church. The Pastor, Rev. C. O. Pineo, in the chair. After devotional exercises our President Mrs. Pineo, gave a short sketch of the W. F. M. S.

from its organization to the present time. A very pleasant and profitable time was spent in readings, dialogue, recitations and singing. We trust that it will be an incentive to more earnest work for the cause of missions in the future. Mite Boxes \$3.40; collection \$3.95, for Foreign Missions.

KATE MCKINNON, *Sec.*

WINCHESTER.—In looking back over the past year, our hearts go out in gratitude to God for casting our lot in a land of Gospel privileges. These monthly Circle meetings have been a great blessing to many. As we have been laboring for the spread of the Gospel, our own souls have been refreshed and strengthened for the duties of life. We might make special mention of our Bible readings, which is gotten up each month by one of the members. We have a membership of 18, and our average for the past year was 14. Amount raised during the year for Home Missions \$31.11, for Foreign Missions \$33.03. We made our esteemed President, Mrs. Chambers, a Life-member of the Home Society. In the evening of May 8th, a good number of ladies and gentleman gathered at Mrs. Armstrong's home for our annual public Thank-offering meeting. After tea was served our President took the chair and called the meeting to order. We sang the hymn "All Hail the Power of Jesus' Name," after which Rev. C. E. MacLeod, of Ormond, led in prayer. The President then gave a short address, welcoming those present, and also spoke of the work and aim of our Society. Then a full and concise report of the year's work was read. An excellent account of the work done among the Indians of the North-West was given. This paper was followed by the reading of a very interesting letter from Mr. Sharpe, of St. Peter's Reserve. Rev. C. E. MacLeod spoke for a short time on "The Great Need of Missions"; the sterling quality of our missionaries, and our responsibility to those who know not Jesus. Our Pastor, Rev. J. M. Cornwall, followed on the "Greatness of the Work and the Need of Individual Effort to help to extend Christ's Kingdom." Our own two missionaries names, Miss Frith and Mr. Laflamme, were responded to by Mrs. Johnston and Mrs. E. G. Frith, each reported success in the work. The offering was taken and a very interesting part of the program was the reading of the verse of Scripture, or the greetings which accompanied many of the gifts. We were much pleased to hear from a number who could not meet with us. The offering amounted to \$24.65. Special mention might be made of one, made up of special thank-offerings, covering a period of five years. It was true thanksgiving to God for special mercies. The older members of the Mission Band gave four suitable choruses and one duet during the evening. Meeting closed by singing the doxology and prayer.

MISSION BANDS.

PETERBOROUGH, CRAMAHE CHURCH.—Some of the ladies met on May 9th for the purpose of organizing a Mission Band. While the attendance was not large, a number became interested and a Band was organized, called "The Cheerful Givers." Our minister's wife, Mrs. Whitman, was elected President. We hope for more to join soon and what little we may do may be for the Lord Jesus Christ, who has done so much for us.

IDA MCKAGUE.

Will Treasurers of Circles and Bands when sending money kindly use Post Office or Express Orders, as in the event of these going astray the money could be recovered. Also when signing letters, state whether Mrs. or Miss.

MARGARET C. RICKERT,

Treasurer.

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

Monies received from March 6th, to June 6th.

FROM CIRCLES.—Montreal, Olivet, \$27.25; Renfrew, \$10; Ottawa, First Ch., (\$15 of this amount special contribution for support of student), \$22; Quebec, (Sardi Raghuel), \$25; Thurso, \$10.59; Brockville, \$7; Winchester, \$5.40; Carleton Place, \$9.50; Abbott's Corners, \$15; Cornwall, (\$3 of this amount for Mr. Laflamme's paper), \$11.50; Lachute, \$9; Buckingham, \$8; Arnprior, \$5.40; Montreal, Olivet, \$23; Kingston, First Ch., for deficit, \$5.50; Quebec, (Foreign \$20, Bolivia \$7), \$27; Kingston, First Ch., \$5.25; Abbott's Corners, \$15; Brockville, \$7; Coaticooke, \$15; Pembroke, \$3; Renfrew, \$5; Algonquin (\$25 of this amount to make Mrs. Rufus Throop, Prescott, a Life-member), \$30; Thurso, \$6.44; Phillipsville, \$10; Winchester (\$9.28 Thank-offering), \$11.03; Rockland, \$10; Kingston, First Ch., \$5; Ottawa, Fourth Ave., \$5; Dixville, \$2.62; Montreal, Tabernacle, \$6; Almonte, \$3; Lanard, \$6; Stonefield, \$7; Maxville, \$3; Kingston, First Ch., \$15; Montreal, Olivet, \$20; Delta, \$7. Total, \$418.48.

FROM BANDS.—Ottawa, First Ch., \$18; Rockland, \$7; Kingston, First Ch., \$17; Delta, \$6; Westmount, "Pallem Sarah," \$10; Allan's Mills, "Willing Workers," \$10. Quebec, "Willing Workers," \$15; Clarence, \$3.45; Roxboro', \$5; Phillipsville, 70c.; Quebec, for Leper Mission, \$10. Total, \$102.15.

FROM SUNDRIES.—Mrs. J. B. Halkett, Ottawa, for deficit, \$2; Anonymous, \$1; Collection taken at Union Meeting of Circles held in Olivet Ch., Montreal, \$6.50; A Friend, Valleyfield, for deficit, \$10; Thank-offering, for deficit, \$4; Miss Marjorie Muir, for deficit, 75c.; Gordon Gilbert, Kingston, Thank-offering, \$1; Mrs.

A. Fraser, Sandringham, \$1; Mrs. J. A. Fraser, Sandringham, \$1; A Volunteer, for deficit, \$2.70; Mrs. Ernest Muir, Montreal, \$7.50. Total, \$37.45. From Circles, \$418.48. From Bands, \$102.15. From Sundries, \$37.45. Total, \$558.08.

MARGARET C. RICKERT,
Treasurer.

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

Receipts from May 16th, 1903, to June 15th, 1903, inclusive.

GENERAL ACCOUNT.

FROM CIRCLES.—Houghton, First, \$7; Toronto, Jarvis St. (\$7.50 add. Thank-offering and \$1.70 for leper), \$34.67; Nissouri, East, \$5; Markham, Second, \$5; St. Mary's, \$2.70; Pickering, \$2.10; Clinton, \$5; Gilmour Memorial Ch., \$2; Ailsa Craig, \$3.90; Burford (\$25 from Mrs. F. W. Elliot, Cathcart P.O., to make herself a Life-member), \$25.75; Owen Sound, \$10; East Toronto, \$3; Walkerton, \$4.32; Waterloo, \$17; Petrolea, "A friend of Missions," for Miss Pratt's support, \$50; Peterboro' Murray St., (\$1.56 from mile-boxes), \$12.06; Toronto, College St., \$33.20; Ingersoll, \$4; Rentinck, \$7; Boston, (\$5 on Life membership), \$10; Palmerston, \$3; Burk's Falls, \$6. Total, \$252.70.

FROM BANDS.—Townsend Centre, for Pendurti Davidu, \$8.50; Boston, for Degala Paul, \$6; Chatham, for Boddapati Elizabeth, \$1; Thamesville, \$1.25; Caistor, \$4; Harrow, \$2; Port Rowan, \$2.12; Toronto, Memorial Ch., \$5; Fenelon Falls, for Engala Appalamma \$13; Baddow, \$6; Midland, \$3.65; Hillsburg, for Bolivia, \$1. Total, \$53.52.

FROM SUNDRIES.—Toronto, Moulton College, Y. W. C.A., (\$17 for Darla Chittemma), \$19; Interest on deposit, \$25.51. Association Collections: Niagara and Hamilton, \$4.35; Toronto, \$11.25; Guelph, 9.42; Owen Sound, \$4.80. Total, 74.33.

Total receipts during the month - - - - - \$380 55

DISBURSEMENTS.—By General Treasurer on account estimates, \$541.61. Extras—Lepers, Waterloo Mission M. B., 90 cents; Toronto Jarvis St. M. C. \$1.70; Toronto Parliament St., Jr. C.E., \$2; Friends, per Miss Hatch, \$4.50, (\$9.10); Bolivia—Hillsburg, M. C., \$1. Total, 551.71.

HOME EXPENSES.—Director of Guelph Association, \$2.

Total Disbursements during the month - - - \$553 71

"MEDICAL LADY" FUND:

Receipts—Interest on deposit, \$2.38; Peterboro' Murray St. M. C., \$25. Total, \$27.38.

Disbursements—By General Treasurer, for Dr. Gertrude Hulet - - - - - \$41 67

GENERAL ACCOUNT.

Total receipts since October 21, 1902 - - - \$5,199.23
Total disbursements since October 21, 1902 - \$5,461.28

"MEDICAL LADY" FUND.

Total receipts since October 21, 1902 - - - \$200.81
Total disbursements, since October 21st, 1902, \$333.36

VIOLET ELLIOT,
Treasurer.

109 Pembroke St., Toronto.

Youths' Department.

HOW INDIA WAS OPENED TO MISSIONS.

In 1761 a little boy named William Carey was born in Paulerspury, a small English village. His father was a school-master, so he taught his little son himself, but he was so poor that it was necessary for William when he was fourteen years old to work to help support the family.

He dearly loved to draw and paint birds and animals, and his room was filled with insects whose movements he never tired of studying. It is said of him that whatever he began he finished, and he was never discouraged by difficulties. Although he had to stop school so young, at the same time that he was learning the shoemaker's trade he found time to study by himself. By the time he was a young man he was able to read his Bible in seven different languages. Carey began to preach when he was about twenty years old, but he had to make shoes at the same time to support himself and his wife.

One day Carey went to a meeting where he heard about the need of preaching the gospel to the people of India. He offered to go if his friends would raise the money. At last this was accomplished and he was ready to go.

There was much trouble in finding a ship that would carry him and his family, for the East India Company, a trading company which owned most of the ships going to India, did not want missionary work done there. Finally a Dutch sailing vessel took them, and they began the long voyage of five months.

But their troubles had only begun when they reached Bengal, one of the large cities of India, for through some mistake of a friend, Mr. Carey found himself with his wife, his sister-in-law and a family of young children under burning skies without money or friends. He managed to earn a few dollars and then took his family into the jungles where there were tigers and alligators, but where he also found plenty of heathen. Here he hunted his daily food and taught the people until an invitation came to go to Malta to take charge of an indigo factory. This was just what Carey wanted, for he could earn enough money to take care of himself and his family, and he would be in position to reach a great many more people. For five years

he managed the factory and went on studying the language and was able during that time to translate the Gospel into the native tongue.

The indigo factory did not prove to be very successful in a money way and Carey, after a time, went to Serampore, where a mission had been started by two Englishmen.

In the year 1800, Carey baptized the first Hindoo, Krishna Pal, in the sacred river Ganges. For forty years William Carey worked and prayed for the people of India, and died one of the most honored men of his time.

We have been hearing about the first Englishmen to go to India and now let us know something about Adoniram Judson, one of the first Americans to take the message of the Gospel to that far away land.

Judson as a child was remarkably bright, and as he grew older he continued to enjoy study. After he graduated from college he became interested in a little book, "The Star of the East," which was a plea for foreign missions. Soon after this he and four of his friends decided to give their lives to missionary work, and Judson felt an especial desire to go to India. After much the same trouble with the East India Company as Carey had experienced, he and his wife found their way to Rangoon, Burmah. The natives were half wild and there were many fierce animals and poisonous serpents in the thickets.

The ruler of Burmah was not in sympathy with the missionaries and it was six years before a single native was converted. There was a change in the government about this time and Mr. Judson was thrown into prison. Here he suffered horribly and it was twenty-one months before he was finally set free. He had been terribly ill during the time and Mrs. Judson, who had followed him when he was taken from one prison to another, soon died. Mr. Judson was such a strong, brave man that he went right on with his work of preaching and teaching, although his life was full of loneliness.

There is not time to tell all the wonderful work he was able to accomplish in India, but he translated and wrote many books and told the love of Christ to thousands of people.

Dr. Carey and Dr. Judson are only two among many who gave their lives to India and made it possible to establish the different mission stations which are now doing such wonderful work in that land.—Miss Alice Keep Clark in *Mission Studies*.

W. B. M. U.

Of The Maritime Provinces.

All Communications for this Department should be addressed to Mrs. A. J. Christie, Amherst, N.S.

MOTTO FOR THE YEAR: "WORKERS TOGETHER WITH HIM."

PRAYER TOPIC FOR JULY AND AUGUST.—*For Bobbili and its out stations, missionaries, helpers, schools; and that all under communication may see Christ as the Living Way; also for the blessing of God upon Grande Ligne Mission, and upon the French Mission of Nova Scotia.*

DO THEY ALL KNOW IT?

Have they all heard the story of Jesus' dear love?
Have they all learned the way to the mansions above?
Have I done as He bids "Into all the world go,"
That "every creature" of Jesus may know?

Have the nations of India, of China, Japan,
The Isles of the sea and Africa's dark land,
Have they all heard the story of a Saviour divine?
That Saviour whom I, in this land claim as mine.

Have I done all I can this blest Gospel to give
To those dwelling in darkness, that they too may live;
If not—Christ forgive me—and may the Word go
Till every creature our Saviour shall know.

Does the world fill the place in my heart which should
be
Consecrated my Saviour, more fully to Thee?
While millions are dying in darkness and night,
Just waiting and crying to us for the Light.

God have mercy on us who the name of Christ bear,
And make us more ready our blessings to share
With those who have never the Word of Christ heard,
With those who know nothing of God or His Word.

Make us willing to go to send, or be sent,
Make us willing for anything Jesus may want;
Then the Light so long hidden shall flash clear and
bright
Into lands lying now in the darkness of night.

EINNA.

A DAY AT POLEPILLY.

Do you know where Polepilly is? Those who read Mr. Morse's "Sights and Sounds in India," published in the *Messenger and Visitor*, will perhaps remember that he wrote about the first goldsmith convert in the Bimli field. His name was Somalingam, and his home was in a village about seven miles from the Mission House. The name of that village is Polepilly.

About a month ago Somalingam sent a messenger asking that Miss Newcomb and I come to Polepilly the following week. "Please tell Mrs. Gullison to bring her organ with her." And why? There was to be a big festival. Hundreds and perhaps thousands of people would be there, and Somalingam thought it would be a suitable time to do evangelistic work in his village.

We went. The organ and violin went also. All was quiet in the village when we passed through it on our way to Somalingam's house about 9 a.m.; but the fruit stands and sweet meat stalls on the road side told us that something unusual was about to happen.

About 2 p.m. the hum of voices in the street attracted our attention. An hour later, the village was alive with people, and between four and six o'clock it was simply packed. Such a sea of humanity. I never witnessed, and truly their voices were like the "sound of many waters." The crowd was densest about half a furlong from Somalingam's house. "What are they gathering there for?" I asked. "Oh, the cars will start from that place," was the answer. "What cars?" We shall see.

A man bearing a large basket comes rushing through the street, closely followed by men, women and children, all thoroughly excited. They, and all the devout ones throw flowers and fruit into the basket as it is carried past, and then stand momentarily worshipful. Just in front of Somalingam's house the basket bearer pauses. Immediately he is surrounded and compelled to place his burden down. This was the signal for a new form of worship, for in addition to the showers of flowers and fruit, many new clothes were thrown, and passed on from one to another in the direction of the basket. Now, what are they doing? Something is taken from the basket which they are careful

to conceal from the missionaries' view. The people crazily crowd about it. One by one the clothes are made to touch it, then handed back to the owner, and now that all the clothes have thus been dealt with, and a blessing thereby assured to the owners, the man raises his burden and passes on amidst the shouts of the people and another storm of flowers and fruit.

But what is there about the common basket that makes it the centre of so much attraction, and the object of such worship? You will perhaps be surprised to learn that it contains nothing less than the village goddess, in whose honor this great festival is being made. The worshippers who are so careful to keep their goddess hidden from the unbelievers' (Christians sigh, little suspect that the missionaries are in possession of the very idol which in a previous year was actually worshipped by them. But such is a fact. It is made of the same material and has precisely the same form as that lifeless thing they are now worshipping. And what is that? An unsightly spear-shaped bit of iron about four inches in length. This is the goddess whose anger must be appeased by their continual offerings, and yearly feasts, lest their crops fail, or small-pox, cholera, or some other terrible disease be sent them in punishment for their sins.

"See," said Veerahamma, Somalingam's wife, "there is a man with a woman's dress on." Why, is that," I ask. "Oh, he and others seated on a large car, drawn through the street, are going to receive offerings on behalf of the goddess." We hear much about those wonderful cars; and in due time they appear—one—two—three—four of them! What queer looking things! They are the common country bullock carts on which is built a high wooden frame supposed to be the representative of an elephant, with the part representing the face and the trunk gaudily decorated with paint and red and yellow powder. On top of the frame work sit four or five men, to all appearances enjoying very much their ride through the street. The carts are drawn by men, and as they pass along what shouts and discords rend the air! "None of these is the car," Somalingam says. But there it comes in the distance! Just see the fruit and grain and flowers being thrown towards it! The men on top of it are making good use of the woman's dress. There are four of them facing North, South, East and West, and each has his dress spread to catch what

ever comes near. When their laps get too full they throw the fruit back to the people and in eating the fruit thus offered to the goddess they believe they receive her blessing.

Mr. Gullison and his helpers who were in tent at a touring centre not far distant arrived about four o'clock. We saw that it was useless for us to think of giving the people the Gospel message while they were so intoxicated with their excitement, so we waited quietly until there were signs of the crowd dispersing. Then, with the little organ to attract attention, we went out into the street and began to sing. The music had the desired effect, and soon we were surrounded by a number of people. Immediately the music stopped, the preaching of the Word began. Some among the number listened very attentively. But darkness fell upon us and we had to return to the house.

Our dinner of rice and curry was awaiting us, and together with our native brethren we sat down in the open air and partook of our repast in true native style. No table or chairs, table linen or cutlery, were necessary. A large pail of warm water stood near at hand with which we might wash our hands before and after our meal.

After dinner we gathered on the verandah in front of the house. The little organ and violin and some good strong voices were soon ringing out upon the night air. Again people began to collect, and after a quarter of an hour or so, we had quite an audience.

As the music ceased a man with a flaming torch in one hand and a cruise of oil in the other, came forward and stood on the steps near by us. We knew what this meant, for Somalingam had told us before that he was planning to tell the people about the wise and foolish virgins. He was not strong enough to speak to the people himself so he asked Appalanarasayya to tell the story which he did in a masterful way. As he spoke the man with the torch kept renewing the flame every few minutes by pouring on more oil. At last the oil was exhausted and the torch light vanished. And yet the people stayed and listened. As soon as they showed any signs of restlessness the music began again, and immediately quiet was restored the music ceased, and thus one after another Mr. Gullison and his helpers did their work.

But the time came when *we* must go home.

Miss Newcomb had returned to Bimili in the early evening. Instead of going back to camp that night, Mr. Gullison accompanied me home. The old moon arose and smiled on us as we left Polepilly about 11 o'clock. But she could not smile away the headache the sun had given me in the afternoon, so I did not enjoy my bike ride. The town clock struck twelve as we arrived at the Mission House.

But I will not soon forget that day at Polepilly. Oh that the Gospel seed sown there that night may yet bear fruit! Sisters pray for us.

Yours very sincerely,
NETTIE C. GULLISON.

Bimlipatam, April 18, 1903.

The Bimlipatam Boarding School.

I have been asked to write a letter on "Boy Life in India." This subject is far too large for me to treat very fully in one short letter, so I have changed it you see, and will try to tell you a little about some of India's boys.

For the past two years I have had more to do with boys, than with any other class of people. You all know that we have a boy's school in Bimlipatam. More than two years ago, at our Missionary Conference, it was decided to establish a Boarding department in connection with this school, so that missionaries from all over the Mission field might send boys here to have them educated as far as Lower Secondary.

Our boarding school opened with three boys from Mr. Corey's field, sons of poor Christians at Aukalatorpora. A short time after their arrival I was called to my husband's study one day, and introduced to a stranger sitting there with my three boarders—a study, sober-looking lad, perhaps 13 years of age.

"What is your name?" I asked. "My name is Lutцена."

"Where have you come from?" "Aukalatorpora."

"But why have you come here?" "To study."

"Who sent you, Mr. Corey?" "No, I asked him again and again to allow me to go to College with the other boys, and he always said 'I'll see about it,' till I got tired of waiting, so I came without his leave."

"How did you come?" "I walked."

"Do your parents know you came?" My father does not, but my mother does. She gave me a little money for food on the road."

What were we to do? Here was a boy who had walked 70 miles or more with the hope of being permitted to go to college." We felt that such pluck ought to be rewarded. In a short time we learned that Mr. Corey and Lutцена's people were perfectly willing for us to send him to school. Thus the "college" days began. About a year ago the Mission Band at Argyle Head wanted a boy to support. We trust ere long, as their representative, he will be telling the Gospel story to those who "sit in darkness."

Gradually the boys have been coming in until now we have 19 representing the Vizianagram, Palkonda, Tekkali, Parlakimedi and Bimili fields. The first business of these boys is to go to school and make the very best of their opportunity to get an education. Out of school hours they have their lessons to prepare just as all other school boys. As a rule school boys have mothers or sisters in their homes to attend to their comforts. Not so with our Bimili boarders. They themselves have to tidy their rooms, cook their food, wash their dishes and pots, keep their yard clean, etc. Their busiest day is Saturday, when they prepare their rice and flour for the week. I wish you could visit the boarding department with me on that day. In one room you would find the smallest boys sitting around two or three stone mills. In baskets placed near them you would see something which looks very much like turnip seed. It is an Indian grain called raggee. Handful by handful is put in the mill and ground into flour, with this flour they make a porridge which forms their midday meals.

In a large room, and on two verandahs you would find three more groups of boys—the strongest and largest among the 19. Each of these boys has a stick about 5 feet long and 8 inches round in his hands. With these sticks they pound their paddy, a process by which the husk is detached from the kernel of rice. This is very hard, tedious work. After it is all thoroughly pounded once it has to be winnowed—this too is done by hand and then pounded again. When all this work is finished, they go to the shore for a good salt water bath.

Saturday afternoon they are supposed to have a sewing class, but this often gets interrupted,

They are learning to make their own shirts and patch their own clothes. Murdy and Lux, whom some of you are acquainted with, sew very nicely, and frequently make use of my sewing machine in making their clothes.

But "all work and no play makes Jack a dull boy." So these boys have their time for play as well as work. Mr. Gullison presented the school with a foot-ball last Christmas, and no champion team at Acadia ever loved their foot ball more than these boys. Last Saturday they sent their missionaries and the teachers in the school, written invitations to come and witness a game!

Like all boys they have their disputes and quarrels. As I am "Mother Superior" I hear all complaints, but strange to say I hear very few confessions! At first I was quite worried by the continual expression of their wants and grievances. Then we struck upon the happy plan of having a weekly meeting to arrange all works, listen to all requests, settle all disputes, etc. A society was formed which they named "The Mutual Improvement Society." I wish you could be present at some of the meetings, especially when the "Look out" Committee's report is read. Here is an example:

1. "The pots were not washed well this week.
2. The sweeper did not do his work properly.
3. Two pots broken.
4. David and Sanyasi quarrelled."

These reports are considered "clause by clause," and the offender is punished or forgiven according to the merits of the case.

The youngest member of the boarding family is about five years old, but has as much mischief as any child I know. The older boys get out of patience with him, and the result is that poor little Appudu has an occasional crying spell. A week or two ago the "Lookout" Committee reported this fact. After consideration it was decided that the offenders should be punished. Would they ask the Superintendent to punish them. No! it was decided that Appudu should do the punishing himself. Accordingly as soon as meeting was over, a rattan was placed in his hand and he was instructed to give each boy who had abused him four blows on their hands and with all his baby strength he applied the rod, and has had no more trouble.

With this introduction to our Bimili Boarding Boys' I will close.

Yours very sincerely,
NETTIE C. GULLISON.

"God does not send strange flowers every year
When the spring winds blow o'er the pleasant places,
The same dear things lift up the same dear faces,
The violet is here!

It all comes back the odor, grace and hue,
Each sweet relation of its life repeated.
No blank is left, no looking-for is cheated,
It is the thing we knew.

So after the death winter it must be,
God will not put strange signs in heavenly places
The old love shall look out from the old faces
Veilchen! I shall have thee."

THE FOOT-PATH OF PEACE.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations, rather than by disgusts; to covet nothing that is your neighbors except his kindness of heart, and gentleness of manner, to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors, these are little guide posts on the foot-path to peace.
—Henry Van Dyke.

"It is not every one who can be trusted to suffer greatly. Some are refined like gold in the furnace; others, like chaff are consumed by it."

If we are sure that the Christ we possess is a great good, then we will give Him to the world. If Christ means nothing to us, we will not go to the trouble of taking Him to the world. Christianity asserts that Christ means everything to the believer; and surely, if He does, the believer will be constrained to make Him known to others. The missionary enterprise in this light is the surest evidence of the esteem in which Christ is held. The Church that is doing nothing to extend His knowledge to the heathen world is furnishing such proof that Christ means little to it as no amount of verbal worship or protestation of devotion can annul. The fundamental question in connection with missions is this: Is Christ of any worth? That is the fundamental question of Christianity. If He is of worth to us, He is of worth to all men, and must be made known to all men.—*Review of Missions.*

"He shall speak Peace to the Heathen."



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