

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

Baptist Foreign Missions
OF CANADA



INDIA

JULY--AUGUST 1905.

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VACATION NUMBER.

AFTER the winter's cold, and the coming of summer's heat, many are planning for their holidays. According to custom there will be no LINK published in August, and the Editor will be away from home for a month. In the cities the Circle meetings are postponed till September as so many go away. In smaller places faithful workers perseveringly continue to assemble. But whether engaged in active work at home, or resting, the work in India goes on and needs our constant prayers and continued support, so do not let us forget it.

I would remind our subscribers that there is only a few months before our Convention and it is very desirable that subscriptions due should be paid before then, so that the Editor may be spared the necessity of reporting arrearages.

In order that the Associational reports be printed in the September LINK, will the Directors kindly make them as brief as possible.

Hoping that we may return from our holidays better prepared for our work, we wish you all a pleasant summer.

WANTED—For the Industrial Evangelistic Mission of Northern India, men of the MacKay, of Uganda, type—a carpenter, saw and planing mill experts, a cabinet maker, brick maker, confectioner, tinsmith, printer, and two shoemakers, etc. Must be consecrated Christians, ready to go for Christ's glory alone, and not for personal gain, to teach the native Christians of India how to work, and so become self-supporting. Published by request of Industrial Mission in the hope that some Christian men of required ability may see it and be ready to devote their lives to this branch of Christian missions. All information can be obtained at Industrial Evangelistic Mission, 76 Hayter St., Toronto.

How many additional subscribers for the LINK can be secured and sent in before the Convention meets? Who that reads this will send us one or more?—EDITOR.

DEATH OF REV. J. HUDSON TAYLOR.

AT the news of the death of Rev. Dr. J. Hudson Taylor Christians everywhere feel somewhat as David did when He said, "Know ye not that there is a prince and a great man fallen this day in Israel?" Though heaven is richer, the world is poorer for the loss of a man of great faith and large heart and fervent love for the souls of men.

The proportions to which the China Inland Mission which he founded, first, like Abraham, with the sacrifice of his own son, has grown, indicate the vital energy of that faith which has so blessed China, and so largely affected the Christian Church and the destiny of multitudes:—how many, only eternity will reveal.

Since Mr. Taylor's attack of apoplexy just after the Ecumenical Conference in 1900, his end has been regarded as more or less probable at any time. But it seemed as though for one who so delighted in the Lord, the desire of his heart could not be denied him, and so he was permitted to see once more the land for which he had prayed and labored so devotedly, and to lay his weary head, as he had desired, upon the bosom of his beloved China.

Strange that his death should occur in the last city opened to the Gospel in Inland China, Chang-sha, in Hu-nan Province. Thus at the age of 73 passed away one of the most heroic lives that has blessed our century.

"Hezekiah trusted in the Lord God; so that after him was none like him among all the kings of Judah, nor any that were before him."

When will the Christian Church, let alone the world learn, that "All things are possible to him that believeth."

When Bishop Thorburn went to India, thirty-eight years ago a European gentleman pointed out to him a brick pillar, and said: "You might as well try to make a Christian out of that brick pillar as out of one of these people." To-day there are in India about three million native Christians, and among them are doctors, lawyers, judges, editors, teachers, and business men.

A MISSIONARY CORNER.

I WENT over to take tea with Aunt Phyllie the other evening. It was so good to see her again. She has changed but little, except to grow more beautiful; and her warm mother-heart is still the refuge of love it used to be. She had seen me coming up the path, and was standing in the doorway to greet me.

After I had taken off my hat and gloves we went into the sitting-room and drew our chairs into the bay-window overlooking the lawn and the road, but we had so much to talk about that we were little concerned for what was going on outside. There is always so much that does not find its way into letters that, almost unconsciously, we attempted to review the intervening years with disjointed notes and comments—a high light here, a touch of shadow there, trying to complete the picture that the letters had begun.

I don't know how long we sat there, but after a while Uncle Osburn came in, and then we had tea. Uncle Osburn and I talked newspaper and politics and crops, as we used to do, and by the time we had reached the public school system, the berries had been served and tea was over.

Uncle went to the orchard, and Aunt Phyllie and I to the dining-room porch to enjoy the refreshing breeze that was stirring the honey-suckle bloom and sending a wealth of fragrance in to invite us out.

The Sunday school was having their anniversary to-night, and the street was alive with little white figures, fluttering with ribbons and roses and expectation. Somehow, the children gave a new turn to our thoughts, and we fell to talking of young people and their place in the church. Aunt Phyllie wanted to know what kind of missionary work our young women at home were doing, but I had to confess that I did not know much about it, having taken little part in it, and I said, by way of explanation, that I was not much interested in missions, especially "foreign missions"; they seemed so far away. Such a sad look came into the dear face when I had said this, that I regretted having expressed myself on the subject, and I hastened on to tell her of that in which I was interested—the local, home work.

"My work is in the sewing-school," I said; "I love that. I went into it, naturally, because my friends were there. I do not know anyone in the other societies, except a few of mother's

friends, and Sue Martin and Rebecca James, but those two girls seem so different from the rest of us, somehow one expects them to belong."

"But," said Aunt Phyllie, "the fact that none of your friends are in the other societies shows the largeness of your opportunity for seeking new members; it is, indeed, a strong argument for your taking up the general missionary work. It is not enough that some should have part in it—all of us need a share in it. It is the trust our Lord left us with his peace. I am glad you are in the sewing room, my work; it is a fine work, and will do you good, and it will give you an opportunity for the personal touch, which is so needful for us all. Keep on with the sewing school, by all means, but why not come into the other work, too?"

"Oh, I suppose I should become interested if I were in it," I said. "Of course I am interested now in a general way, but it was so easy to go into the sewing-school, and the other work seemed so much more of an undertaking."

"Try a missionary corner," said Aunt Phyllie, "perhaps that will help you."

"A missionary corner?" I said "I do not know just what you mean. Do you mean for me to take some particular corner of the world, and become interested in that?"

"No, that is exactly what I do not mean. I mean for you to take the whole world, every bit of it, and put it into a corner somewhere, and think about it, and pray for it, and plan for it, and work for it, and love it with all your heart, and you will find that you are interested in missions. If you are not tired I should like to show you my corner—it is in my own room."

Of course I was glad to see it, so I followed her up stairs and into the room across the hall.

"There it is," she said, pointing toward the west window. "It is only a bit of wall and a table and a bookshelf, but it is large enough for all the world and for my whole heart."

As she spoke, I saw, indeed, the world a globe-map of it, standing on the top of the bookshelf; and over it hung a print of the "Wise Men on the way to Bethlem."

"The corner doesn't cost anything, she said. "You use just what you have, and you'll be surprised to see how many things you have for it when you begin to look for them."

"Let us begin with the table. Here is my Bible—that is my commission and my inspiration and my guide. Then here are my mite-boxes, where I put my broken bits of treasure

that might be swept away in the dust of the world's work. Have a mite-box by all means. If it is filled with love and gratitude you will find it full of help and opportunity. Here are our mission study text-books, "Via Christi," "Dux Christi," "Rex Christus," and "Dux Christus," and here are the latest numbers of our missionary magazines, and hanging just above is our prayer calendar. You have to buy these of course, but you do not buy them for the corner, you buy them for the help they give, and put them into the corner afterwards. Those pictures on the wall are prints cut from magazines book-catalogues and missionary circulars. There is a Bible-woman of India, and there is a missionary of Africa, there is a Chinese orphan, and there is one of the Southern industrial homes of our Missionary Society; and over here is one of our nurse deaconesses, bending over her little patient; and here is a picture of our own "Country Home for Invalid Children"—you can see the cupola from the dining-room window. There are all sorts of missions here, because the corner stands for the whole world, of which our village is one little part, so I put up the picture of the Children's Home, for it is true missionary work—many a little heart has there been taught to love Him who blesses the children, and many an aching limb, many a tired head, has there been rested and comforted. Here, on the book-shelf, are the rest of my missionary books and magazines, with a few little souvenirs and curios below—most of the latter, gifts from missionary friends. This is the little Chinese shoe that Anne Marshall gave me, years ago—the captain used to bring her such beautiful things from China. How my heart aches for the poor little foot that had to be bound and beaten to fit such a shoe as this. Here is the piece of Benares brass that uncle Bob brought me from the World's Fair with this Japanese ivory paper-cutter. Here are a couple of Japanese fans, to help the effect, and here is a piece of Mexican pottery. Perhaps these do not seem to have much to do with missions, but they are what the people make with their hands and brains, and so are a real part of themselves. I love to have these things here where I can lay my own hands on them; it is something like shaking hands with those who made them and then praying for them; and giving to them is like looking into their faces and saying, "God loves you."

"I tell you, Margaret, missionary work is a real thing and a beautiful thing, it is making

new friendships and making new love in the heart. They are not far away, these non-Christian people, they are very near to us—bought with the same blood, cared for by the same Love, called to the same home, wanting the same Bread of Life. Think of it!—they are looking at us with dying eyes, and saying, 'It is so dark, there is no light, there is no bread, there is no hope!' And you and I are just across the room from them, hiding the light and the bread, the very gift God has sent to their need."

There were tears in Aunt Phyllie's eyes, as, turning to me, she laid her hand gently on my arm, and said with a solemn, persuasive tenderness. "Margaret, before you say again that you are not much interested in missions, go down on your knees before God and see if you feel like saying it to Him. Not to believe in missions is not to believe in Jesus Christ; and not to want to do His way is not to really love Him. I know you do not mean that, dear, but that is what the words mean, and we must be careful about our words, they can do so much harm. You will never say it again, will you? You do not mean it, do not say it."

"Oh, does it really mean that awful thing? I do believe in Christ, and I thought I loved Him."

"Yes, you do love Him, and down in your heart you believe in missions too, but you have never opened the door wide enough to let the light of your thought shine full into your heart. Sometimes we stand trembling before that closed door, fearing to open it lest the light should reveal a cross, forgetting that the cross is God's opportunity for resurrection life. I did not mean to preach you a sermon, but Aunt Phyllis loves you so dearly that her love could not keep back the word. Be a missionary woman, loving the whole world, such a woman as God can trust with the glorious news of a world-wide redemption."

There may have been other things in the missionary corner, but the word of love that could not be kept back had burned its way into my heart and let in the light. What right had I to limit the loving provision of God, to criticise His plans, to deny the world a present knowledge of Him? What claim had I to His blessing and His peace more than another soul? Not to believe in missions was to deny Jesus as a present world Saviour, and that was to deny Him as the Saviour of my own soul. The missionary

corner had become, indeed, a whole world to me, and that whole world was pressing upon my heart—such a little heart, could it ever grow so large with love that it should echo the divine symphony of Redemption, and the burden become a song.

Aunt Phyllis said something about gathering some roses for my mother, and, half hearing, I followed her down into the garden.

While she busied herself with the roses, I dropped behind and knelt before a bed of pansies. Not that I cared for the pansies just then, but I wanted to be low down somewhere—the Lord was in His garden, and I had something to say to Him.

After a while, when Aunt Phyllis came over to put her harvest with mine, she gave a little start of surprise as I helplessly handed her the three lone little blooms that I had caught at the last moment.

"Why didn't—?" But the words died away on her lips—one look at my face was enough—the dew of the garden was in my eyes. Stooping, she kissed the outstretched hand, as it held out the three pansies, and then turned to leave me alone. "Do not go," I said, "I have something to tell you. I am going to be a missionary woman. I have received my commission here in the garden, as did Mary of old, and I, too, want to run to bring the disciples word. I want to tell them what you have told me to-night, that not to believe in missions is not to believe in Jesus Christ. I am sure that they have not thought of it that way, but it is true. Not to believe in missions is not to believe in His last commandment, and not to believe in His last commandment is to deny His Lordship. I cannot afford to do that, for I do love Him and want to do His will."

I turned to the bed of pansies again, gathering quite a handful now, and they looked up at me with earnest faces through the gathering darkness of that twilight calm, as if they understood. Ah, how that garden was breathing with the infinite presence of God!

Then I heard Dick's whistle at the gate, and knew that he had brought the carriage.—*Henrietta W. Storer, in Woman's Missionary Friend.*

The Japanese government in Formosa has decreed the abolition of foot-binding in the island. A fine of £20 will be imposed for every breach of the law; and Chinese girls under six years of age whose feet have been bound must now have their feet unbound.—*Ex.*

LONDON MISSION AND GIRLS' BOARDING AND HIGH SCHOOL, VEPEERY.

The friends of education among Indian women, will be glad to learn that Miss Devanasam Yesudyan, the daughter of Rev. G. Yesudyan, of Nangur, and a student of the above school, secures the Krupabhai Sathianathan gold medal of the University of Madras, for this year, standing first in English among the women candidates who passed in the Matriculation examination held last December. The Principal, Miss Williams, and her staff deserve congratulations for this and also for the splendid results achieved by the school at the various examinations. All the five girls who appeared for the Matriculation examination passed, and thus achieved cent per cent result notwithstanding the general slaughter throughout the Presidency and especially in the town of Madras. Out of the 11 girls who appeared for the Lower Secondary examination nine passed, and in the Peter Cator Scripture examination all the 12 who appeared were successful and one obtained a money prize. Results such as these and those of former years show that good and solid work is being done in the school. Among the former Matriculates from the school, Miss Dora Lazarus, the daughter of Rev. J. Lazarus, is studying for B.A. in the Presidency College, five are in F. A. classes, and two are in the Medical College for the Apothecary grade. One of these, Miss Charlotte James, will, it is hoped, finish her course in a few days and be appointed to the Maternity Hospital, Palamcottah, where she will have ample opportunities for exerting her Christian influence among women. The other Matriculates are teachers in the various Mission schools in and out of Madras. The L. M. school has at present on its rolls more than 250 students of whom 120 are day scholars. The enlargement of the school building at a cost of about Rs. 6,000 has just been commenced to meet the pressing necessities and growing demands of the school.

JAPAN TO LEAD CHINA—The Colleges of Japan now have some 5,000 Chinese students who are receiving an up-to-date education. They will return to China as missionaries of Japanese civilization. Since Japanese civilization is not yet quite the same as Christian civilization, the present is a most critical moment for China and calls for greatest efforts to make Christ lead both in Japan and in China.

Our Work Abroad.

COCANADA, GODAVARI, INDIA,
MARCH 22ND, 1905.

To the Readers of the Link :

DEAR FRIENDS :—I feel somewhat strange in addressing you, but hope that after this first meeting we may grow to know each other better, and feel more strongly the bond of sympathy ever existing among those united in work for the Master.

I have been commissioned to write you an account of an interesting event which took place on Saturday, March 11th, viz., the laying of the corner-stone of the new hospital at Pithapuram.

Pithapuram is a thriving town of about 13,000 population, eight miles north of Samalkotta, on the main line of railway between Calcutta and Madras. It is a Taluk town, has a large weekly market, is the seat of a Rajah of considerable importance, and moreover has no Government hospital, as many of the large towns have. Hence it is a most suitable place for the establishment of a mission hospital.

Last July, at the laying of the corner-stone of the English speaking church home in Cocanada, we felt that an event of historical importance to our mission was upon us. True, medical work has for years been carried on in Akidu and in Yellamanchilli, and for some little time in Ramachandrapuram, but with very limited accommodation in each case; but in the new building at Pithapuram we are to have a real hospital of considerable size, and fully equipped.

Those from outside who were able to accept the generous hospitality of Dr. and Mrs. Smith for the occasion were Mrs. Craig, Misses Folsom, Hatch, Simpson, Selman, Corning and Robinson, and Messrs. Craig, Scott, R. E. Smith, and Dr. Joshee, of the Leper Home in Ramachandrapuram. Arriving at the station about eleven o'clock, we made quite a procession, consisting of several bicycles, a carriage, and an ox-cart, and proceeded on our way through the long, narrow, main street of the town to the mission compound. This we found to be high land, pleasantly situated, bordering on a good road. We were taken to the small, one-roomed, leaf-covered bungalow, built in the time of Mr. Davis' oversight of the field, and as yet the only building in the town owned by the mission.

Here a bountiful repast was spread, and though the proverbially unlucky thirteen sat down together, a most pleasant time was spent.

After a short rest, the day being very hot, we gathered under a margosa tree near the important corner of the already completed foundation. Work was suspended for the time, the coolies sitting quietly about on the stones. A number of people came from the town and gave good attention throughout. Several mission workers also were present.

The service was opened by the good old hymn, "How Firm a Foundation," followed by Scripture reading by Mr. Scott, selections from Isaiah and Matthew (in English). Then followed prayer in English by Mr. R. E. Smith, after which Mr. Craig spoke, first in English and afterwards in Telugu, showing the love of Christ to mankind. He showed that only since the time of Christ, and through the influence of Christian religion, has the world known the existence and benefit of institutions for the relief of suffering. He voiced the hope and prayer of all by saying that this institution would stand as a symbol of the love of Christ, whence might go forth healing to sick bodies and also to sin-sick souls. Next came a Telugu hymn on "The Love of God in Christ" (*devuni prema idigo*). Dr. Smith then explained in both languages the nature of the work to be carried on in the hospital, told of the unknown friends in Canada whose beneficence was designed to provide healing for many, and showed the bottle to be deposited beneath the corner-stone. It may be interesting to some to know that this bottle contained a paper giving the names of the donors of the funds for the building, and the name of the hospital—to be announced later, a copy of the "*Canadian Baptist*," and a copy of the "*Ravi*" (Sun) a Telugu weekly, published in Cocanada under mission auspices.

Mrs. Craig, wife of our senior missionary, then came forward, trowel in hand, and after a few skillful strokes, declared the stone "well and truly laid." She then contrasted the condition of our mission work to-day with that of the time when she had first arrived in India. Then she was welcomed to the land of her adoption by all the missionaries, viz., Mr. and Mrs. McLaurin, Mr. Currie, Miss Frith and Miss Folsom. Now

we were thirty in India. Then, we had no hospitals, Ravi, Industrial School, or Caste Girls' Schools. Now, we have all these, with great development in other departments then in their infancy. Just thirty-one years ago the following day, March 12th, was the birthday of our Canadian Baptist Mission work in India, Dr. McLaurin having that day arrived in Cocanada.

The benediction was pronounced by Dr. Smith, after which we adjourned to the bungalow, partook hurriedly of the good things again provided, and hastened to the station.

Yours sincerely,
JANET F. ROBINSON.

COCANADA CASTE GIRLS' SCHOOL REPORT FOR 1904.

Our work in the school during the past year has been one of trial and discouragement. Our average attendance of 48 for 1903 dropped to 30 for 1904. This is partly, though not altogether to be attributed to the death of our good and faithful master Joshiah Burder on February 3rd, 1904. By the middle of March the school had become so small that the services of our third teacher were dispensed with. Since February we have had two different teachers for a few months each, and naturally the school has suffered from the changes in the staff. The services of Mr. M. Kesava Rao have recently been secured and we are hoping for improvement in every department this year.

There are three girls reading in the Fourth Standard, four girls reading in the Third Standard, four girls reading in the Second Standard and eight girls reading in the First Standard, and the remaining fifty are in the two Infant Standards. There are sixty-nine at present on the roll. The attendance of a great many of the girls has been very irregular, and the result of the examination was anything but satisfactory, very few promotions being made at the end of the year. A number of girls were promoted in October from the First Standard to the Second Standard which made our results appear to be a little worse than they really were.

Though the work has been trying, and in many ways very unsatisfactory, yet we are encouraged by the knowledge that the word is taking hold of the girls and some of them have even been beaten for the persistency with which they have refused to participate in worshipping their idols, and they have only consented to take

part in that worship when threatened with withdrawal from the School. The good old story of the Cross brings the tears to the eyes of the thoughtful ones, and we know that the spirit of God is doing His work in the hearts of some of them, and through them in the hearts of the people in the homes. The spirit of Christ as manifested in the lives of some of our little girls is one of the causes for the removal of so many of our girls after they have made a fair beginning in the school. We want you to help us by your prayers to hold the girls in the more advanced classes, and to pray that they may be rooted and grounded in the word, and that they may know the love of Christ which passes knowledge.

SARAH A. SIMPSON.
Cocanada, March 6th, 1905.

REPORT OF THE CASTE GIRLS' S. S.

This school has been carried on throughout the year, although I had not superintended it for eight months out of the twelve, partly because of circumstances which prevented me, and partly because I had become somewhat discouraged over the girls who were attending at that time. Being careless and undisciplined I thought I would let them go without their usual treat and prize giving at Christmas, and reorganize the school from the 1st of January, which plan I find has worked satisfactorily in a measure, the girls being much improved in their conduct and it is more encouraging now. The teacher of the day school has carried on the Sunday school during my absence. The International Lesson is being taught and the school is comprised of only two classes, the average attendance for the first four months of the year, (of which I have a record) was 40, with 51 names on the roll. The present number on the roll is 54. Almost all the older girls have left coming out, the younger ones who have taken their places are as bright and promising as any. These girls are hearing the great truths of the Gospel, which, we exhort them to repeat in their homes. They also learn to sing the Gospel hymns which their elders are delighted to hear, and we inevitably find a greater interest manifested in those homes from which the girls come. Sometimes we are invited to a house because the girl attends school, and we know from experience that many of the girls are being prejudiced against idol worship, and know the way of life if they would choose to walk therein.

Asking for continued interest in your prayers I conclude this brief report.

C. I. GIBSON.

Our Work at Home.

ASSOCIATIONAL NOTICES

TORONTO.—The meeting for 1905 was held at York Mills on the morning of June 9th at 10.30 o'clock. There was a very large attendance. In the absence of the President, Mrs. Holman took the chair. After the opening exercises, in which Misses Duncan and Bathgate led, Mrs. McEwen, the pastor's wife, gave the delegates a very cordial welcome, which was followed by the kindest of hospitality on the part of the ladies of the York Mills Church. There were 97 delegates present. The report showed an increase in collections from all sources of \$886.08. One band and one circle have been formed during the past year. The receipts for the year were as follows—From Circles and Bands (Bands alone gave the sum of \$221.59) for Foreign Missions \$2660.76; Home Missions, \$1689.31; Bungalow, \$301.94; Indian Work \$363.64; Total \$5115.65 Mrs. Laird spoke of the Alberta field, where we have six missionaries among the Scandinavians, Galicians and Germans who have settled in large numbers in this district. Mrs. Stillwell spoke most interestingly, giving an account of one of her own days spent in India. The meeting was closed with the benediction by Dr. Stewart. Mrs. Lloyd was elected president, Mrs. H. L. Stark, vice, and Mrs. Shenstone, director.

OXFORD—BRANT.—Though the rain may have interfered somewhat with the attendance of our annual meeting, it did not dampen the spirits of the delegates who gathered in the first church, Woodstock, on Wednesday, June 7th.

We were assured of a cordial welcome by Mrs. Clarke on behalf of the Circle of which she is President. Mrs. S. J. Farmer presided over the sessions with grace and in her address appealed earnestly to the Circles to "Go Forward" in our work. Mrs. J. A. Stingham, Woodstock, very ably presented the topic "Motives for Service" warning us against serving for reward or self-aggrandisement, showing us that our motives must be pure to "touch our talents and give them life," and giving us incentives to true service. The verbal reports from the Circles proved an interesting exercise and revealed an encouraging state of affairs in most Circles and Bands. The Circles have contributed \$842.95 to Home Missions and \$1311.76 to Foreign. The Bands gave \$160.51 to Home Missions and \$206.03 to Foreign. A Circle has lately been organized at Otterville and a Band at Jerseyville. Eleven boxes were sent to Home Mission fields. Miss Dryden spoke on behalf of Moulton College. Mrs. J. A. Cameron, Norwich, spoke on "The Simple Life and Its Relation to Missions." "The Simple Life is one of entire surrender to God, a life with one absorbing purpose, the glory of God. In the evening, Mrs. Walker of Bur-

gessville, in an eloquent address, told us of the "Lacks of India." The love that never faileth. The love of God in Christ will supply every lack of India. Our Home Mission work was very thoroughly presented by Mrs. Graham of Brantford, particularly our north west work among the foreigners. An earnest appeal was made for increased interest in this work.

The report of the nominating committee was adopted and officers elected for the year:—Pres. Mrs. P. C. Cameron, Paris; Vice Pres. Mrs. Stingham, Woodstock; Director of Circles, Mrs. C. F. Gray, Norwich; Director of Bands, Miss Annie Winter, Brantford. Mrs. Downs, Woodstock and Mrs. Batty, Norwich, contributed solos. An offering of \$13.52 was taken.

LENNIE M. GRAY.

MIDDLESEX AND LAMETON.—The annual meeting of Circles and Bands was held at Sarnia, on June 6th, 1905. Afternoon session opened by singing. Scripture lesson by Mrs. Burrell, of Forest, and prayer by Mrs. Wilkinson, of Sarnia. Mrs. Barber, of Sarnia, gracefully welcomed the delegates, and Mrs. Carew, of London, gratefully replied.

The minutes of the last year being read and adopted, a Committee on Nominations was appointed of Mrs. Haines, Wyoming; Mrs. Spidell, Denfield; Mrs. Ovens, London, and Mrs. Barber, Sarnia. Mrs. Haines, of Wyoming, represented the LINK and *Visitor*, warmly commending them and pleading for them a wider circulation. A discussion on "Methods of Circle Work," was led by Mrs. Ross, of London. She said, every Mission Circle worker should be inspired by the Holy Spirit. The organization should be the best possible; programs should be carefully prepared; officers should be punctual; a season of prayer should be observed, the Circle should seek to disseminate knowledge about missions. Mesdames Carew, Ovens and Bridgman, made valuable suggestions on carrying on "Circle Work."

Mrs. Spidell, of Denfield, opened an interesting discussion with a bright, helpful paper on "The Importance of Band Work." Short, interesting papers on the subject were also given by Misses Moran and Moody and Mrs. Campbell. The Sarnia Mission Band sang at the close of the discussion. Greetings were received from the sister societies of the Church of England, Presbyterian and Methodist Churches. The following were appointed officers for the coming year: Pres., Mrs. G. Samis, Sarnia; Vice-Pres., Mrs. J. J. Ross, London; Director, Mrs. D. Dack, Strathroy. The session closed with the benediction by Rev. D. Dack, of Strathroy.

Evening Session.—Notwithstanding a heavy electric storm a large audience assembled at 8

o'clock. The session was opened by singing "From Greenland's Icy Mountains." The Scripture was read by Mrs. Charlesworth, of Sarnia Township, and Mrs. Ross, of London, led in prayer. The minutes of the afternoon session were read and adopted. Owing to the lengthy program, the President gave the time of her address to the speakers of the evening. The Annual Report of the Director showed an advance all along the line, the Circles and Bands having contributed \$1,682.48, \$210 over last year. Three Circles and one Band were organized. Mrs. Ovens, of London, led us in an interesting address, over the home mission fields helped by the Circles, calling on our missionaries and learning much of the greatness of their work. Our returned missionary, Miss McLeod, gave an intensely interesting address on "Foreign Missions," telling us of her call to the work and relating many of her experiences in India. The collection amounted to \$9.58.

We were much indebted to the Sarnia choir, who, with delightful solos, quartets and anthems, furnished music for the sessions. The benediction by Rev. C. E. Burrell, of Forest, closed a most successful and profitable meeting of the Middlesex and Lambton Association.

ANNIE P. DACK.

NEWS FROM CIRCLES.

EAST WILLIAMS.—A Mission Circle has been organized in connection with our East Williams Church, by Mrs. E. J. Bridgeman, wife of our pastor. We had our first meeting on May 17th, with twelve members on the rolls. The officers are: Hon. Pres., Mrs. E. J. Bridgeman; Pres., Miss Clara Trehorne; Vice-Pres., Mrs. W. Clappitt; Sec., Miss Hannah Daniel; Treas. Mrs. J. Currie.

HANNAH DANIEL.

COLLINGWOOD.—This Circle held its annual thank-offering meeting on the evening of May 4th, in the school room of the church. As our President was not able to be with us, through illness, our Vice-President, Mrs. John Shaw, ably filled the chair. After the opening exercises a good program was rendered, consisting of singing, recitations and readings. A very interesting feature of the program was an address by Rev. Mr. Strong, on "Foreign Mission Work in British Columbia, which was very interesting and much appreciated by all present. Our meeting was well attended. The offering amounted to \$8.52, which was equally divided between Home and Foreign Missions. Refreshments were served at the close and a social time spent.

MRS. JOHN STABOY,
Cor. Sec.

FAISLEY.—We held our regular thank-offering meeting in the church on the evening of February 25, our President in the chair. A goodly

number were present in response to invitations sent them, asking them to be present and to bring their Thank-offering in the envelopes which were furnished. After the regular devotional exercises, our former Pastor, Mr. Vansickle, who was present, gave us an address which we all greatly enjoyed. Suitable music was provided by ladies of the Circle and choir. At the close of the program a delicious lunch was served by the ladies. The Thank-offering amounted to \$19.80, to be equally divided between Home and Foreign missions. Our Pastor closed with prayer.

(MRS.) JESSIE BUCHANAN,
Secretary.

NEWS FROM BANDS.

DURHAM.—Our Mission Band has been doing faithful work the past year. The meetings have been kept up in interest, very often the whole Sabbath School staying. Our President gives thoughtful and inspiring addresses at each meeting, on our mission work and emphasizes voluntary offerings from the Band. Eighteen dollars was thus given by collections and mite boxes last year. We are much interested in a large class of boys just growing into manhood, who often take part in the meeting, and we are hoping that some of them in the future may be missionaries for Christ. Although all who stay do not give, we thank God for their presence and attention and leave results with Him.

LILLIAN B. WALKER,
Secretary.

FENELON FALLS.—A very pleasing and instructive entertainment was given by our Mission Band Friday evening, June 2nd. The program was rendered entirely by the juveniles, and reflected great credit upon the President, Miss Flossie Graham, for her careful and skilful training. The object of the Band is to support and educate Virigira Sundramma, a native Christian girl in India. The amount received from the entertainment offering, and from the mite boxes, was over \$22. Under Miss Graham's efficient oversight we are hoping still better things from our Band in the future. In the absence of the Pastor, the entertainment was presided over by Mr. Harry C. Mann, B.A.

A MEMBER.

TORONTO, BEVERLY ST.—Perhaps a word from our Band may be interesting to some of the LINK readers. Since re-organizing a year ago we have been encouraged by the interest of the members, and more especially by the finances. From mite boxes (held by members of the Band) \$5 has been sent toward the extra support of school boys and girls in India. Of the general offering, at our regular semi-monthly meetings, \$5 has been given to Home and Foreign work, the balance of which will be sent toward the end of this month for the same purpose. By a concert and curio exhibit, \$11.50 was raised for the

Bungalow Fund. In all a little over \$25 has been contributed by the members and friends in the past twelve or thirteen months.

Regular week-day meetings have been discontinued for the summer months, but we are having very interesting missionary meetings, the first Sunday of each month, in conjunction with the Sunday School Session. Thus we hope to give our scholars general instruction in the Baptist Mission fields and create a greater interest in the work.

R. M. HOLMES.

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

Receipts from May 16th, 1905, to June 15th, 1905, (inclusive.)

GENERAL ACCOUNT.

FROM CIRCLES.—Toronto, Jarvis St., (\$1 for bungalow), \$54.07; Boston, \$9; Hamilton, James St., \$13.75; St. Marys, \$1.90; Reaboro', \$7; Toronto, Jarvis St., special Thank-offering for bungalow, \$50; East Toronto, \$4; Decewsville, \$2.50; Burford, \$6.95; Binbrooke, \$4; Springford, \$10; Aurora, \$3; Villa Nova, \$17.50; Harrow, \$2.50; Pine Grove, \$2; Orillia, \$8; Walkerton (\$1 Thank-offering), \$4.15; St. Thomas, toward Life-membership, \$13.35; Waterford, (\$9.45 for bungalow, \$2.32 for lepers), \$32.45; Wallaceburg, \$2.65; Toronto, Walmer Rd, for bungalow, \$166.95; Gilmour Memorial, \$3; Chester, \$2; Second Markham, \$5; Toronto, Walmer Rd., \$46.18; Cobourg, \$3.20; Scotland (\$5 for bungalow), \$8.30; Gravenhurst, \$5; Grimsby, \$9; Toronto, Kenilworth Ave., (Thank-offering, \$1.90 for bungalow), \$6.25; Durham, for bungalow, \$5. Total, \$508.65.

FROM BANDS.—Cobourg, \$4.75; Claremont, for Dokubarra Rathnamma, \$17; Reaboro', \$4.25; Binbrooke, for Nakka Mary, \$5; Aylmer, to make Miss Mabel Hutchinson and Miss Bessie Augustine, Life-members, \$20; Port Hope, \$3; Waterford, (20 cts. for lepers), \$2.85; Eden, \$1.50; Whitby, \$2.20; Toronto, Christie St., M. B. for Bible-woman, "P. Maryamma," \$25; Peterboro', Park St., \$5.50; Green River, \$6.40; Fenelon Falls for "Vernagiri Sundramma," \$3; London, Talbot St., \$5; Port Arthur, (\$4.25 for "Yaldi David"), \$8.25. Total, \$113.70.

FROM SUNDRIES.—Mrs. H.W. Culham, for Akidu, \$1; Mrs. George Burke, \$2; Mrs. Wm. King, for lepers, \$15; A friend, \$10 for bungalow, \$25 for Miss Corning, \$35; Mrs. W. T. Tait, \$2.50; Mrs. Jas. Wood, for Dr. G. Hulet, \$30; "An Aged Widow," \$2; Mrs. Thorpe's Bible Class, Western S.S., for Martha, \$6.25. Association Collections: Western, \$7.10; Toronto, \$11.84; Niagara and

Hamilton, \$3.36; Oxford-Brant, \$6.68. Total, \$122.73.

DISBURSEMENTS.—By General Treasurer, on regular estimates, \$650. Extras: Lepers, \$50.52; Akidu "Special," \$1. Total, \$671.52.

Total receipts since Oct. 21st, 1904, - \$6,690 26

Total disbursements since Oct. 21st, 1904 \$7,939 73

CORRECTION.—In last month's account the sum of \$18.70 should have been credited to Waterford "Band" instead of the "Circle."

BUNGALOW FUND.—Total receipts since Oct. 21st, 1904, \$672.99. To make up our appropriation of \$1,600 for this year \$927.01 is still required.

EVA NASMITH,

Treasurer.

14 Maitland St., Toronto.

TREASURER'S REPORT, W. B. F. M. SOCIETY, ONTARIO EAST.

Receipts from March 10th to June 2nd, inclusive.

FROM CIRCLES.—Montreal, Olivet, \$6; Thurso, \$6.04; Dalesville, \$4; Quebec, \$25; Cornwall, \$6.39; Lachute, \$15; Carleton Place, \$3.50 Winchester, \$3.30; Ottawa, 1st Church, (\$13 between Akidu Girl's School and Miss Murray's tent), \$24; Kingston, 1st Church, \$5; Quebec. (Foreign \$20, Bolivia \$5; Bungalow, \$5 Tent \$2), \$32; Drummond, \$4; Ottawa, McPhail Memorial, \$30; Brockville, \$10.30; Point St. Charles, \$5; Montreal, Olivet, (\$15 from Mrs. Hodge, Sr., for student) \$27.90; Grenville, \$7; Phillipsville, \$4; Renfrew, \$10; Brockville, \$4.70; Vankleek Hill, \$7.25; Montreal, 1st Church, \$26.32; Almonte, \$4; Smith's Falls, \$22; Montreal, Olivet, \$10; Westmount per Mrs. Cole, "Tent cards," \$1; Plum Hollow, \$5; Delta, \$6; Rockland, \$15; Lanark, \$3; Maxville, \$5; Arnprior, Bungalow Fund, \$2. Total, \$339.70.

FROM BANDS.—Allan's Mills \$10; Westport, \$1; Clarence \$3; Westmount \$5; Quebec, "Willing Workers, (Foreign, \$15, Lepers, \$5, bungalow, \$5), \$25; Arnprior, \$3; Carleton Place, \$4.70; Ottawa, 4th Ave., \$8.50; Smith's Falls "Tent cards" \$7; Kingston, Union St., Young Woman's Auxiliary, \$5. Total, \$72.20.

FROM SUNDRIES.—Mr. Morton, per Mrs. Claxton, \$5; Elim Circle for Blandinammi, \$10. Total, \$15.

From Circles	\$339.70
From Bands	72 20
From Sundries	15 00
	\$426 90

MARGARET. C. RICKERT,

Treasurer.

Youth's Department.

A MARRIAGE IN INDIA.

MY DEAR YOUNG FRIENDS:

It is a long time since I wrote you. I may have had several excuses: one, that our work during the past year has been very various and taxing, and another, that we have not had anything that we thought would be specially interesting. But yesterday while on tour we happened at a wealthy Temindar's Mansion just while a wedding was going on. We thought from the commotion that something was going on, for when we sent in word for the dignified lady of the house, a Brahmin widow, to receive us, it was some time before we had an answer, and many well-dressed women and girls were passing in and out. At last a chair was given us in the porch and we could watch proceedings. A small stool and two chairs were placed in the inside court. On the stool was placed a blue damask cover, and in this a quantity of betel nut with areca leaves, bunches of flowers and a silver wine cup. The place was then swept out and servants and some others were ordered out. People were moving to and fro continually and we had no idea what it was all about till music began, when all eyes were turned towards the door on the other side of the court. We looked that way and there was a little girl, a sweet, pretty child, but with such a sad face, led by the hand by a boy of about eighteen, and we knew at once they were bride and bridegroom, followed by a motley crowd of men, women and children, but the children predominated. You at home would have thought that this was a big children's party and that these two were to take part in some special game or play. You would never have thought of it as being a wedding party, a real one, not a play one. The two came and sat in these chairs opposite each other. The boy's face was away from me so I couldn't see his expression, but although all the other little girls were gay and flitting about like butterflies in their gay colored robes, the grave look of this tiny bride never changed, and she was so beautiful. Presently our Brahmin hostess appeared and explained to us, that as this wedding was going on she would not be able to hear our teaching. These were near relatives of hers and she was giving them the wedding. This was the third day, she said, and it would last five days altogether. Some of her other relatives were being married at the same time in another town and so many were not there, she said.

I rose to go, but she begged me to stay and hear the music and watch the ball-play and so on. I didn't know what she ment by ball-play, but I watched and soon the bride and bridegroom began throwing flowers at each other tied up in bunches. They kept this up ever so long, throwing them back and forth, and in the meantime the players tried to play the vinas, but the children were making such a noise they could scarcely be heard. The mother of the bride was going about with a little silver rouge case and dotting the forehead of each woman and girl with a dot of bright red paint. Another woman with some saffron in a brass plate was rubbing this over the feet of each guest and on the arms of some of them. This was yellow, banded over with red. There was a little lull in the noise and confusion while one of the guests, a little Brahmin girl, sang some hymns of praise to their different gods, Saraswati and Rama and so on. Sandal-wood powder made into paste was given to the bride and she was told to rub it on the groom, which she did very meekly, then sprinkled him with some other fragrant powders and anointed him with rose-water. Then some of the guests were anointed with the Sandal-wood and the betel-nut was handed around to all. Presently the bride's chair was brought near her husband and he anointed her as she had done him, the only difference being that he sat down while anointing her and she had stood up for him.

Presently some sort of incense was burned in a brass plate and the fumes wafted on the face of the groom and the plate laid on the stool and left burning for some time.

All the time, tapers of frank-incense had been burning and filling the room with fragrance. Hurrying about in this gay flutter of bright girls and jeweled women were several sombre widows with their shaved heads and single, course, cotten clothes, but though among them they were not of them, for not for them were the decorations, the sprinkling of rose-water on the gifts. Even the benevolent hostess herself could partake of none of these. There was another lull and the bride and groom rose and were conducted to a room near by to worship at the feet of their elders, so we then took leave. We could have enjoyed it all so much if it had been only a children's party, but it was a marriage, and the sober face of the little girl victim haunted us. Her way has been chosen for her, and in that way she must walk, no matter how she may revolt against it. She will not complain, she will only say, "It has been written so."

S. I. HATCH.

W. B. M. U.

Of The Maritime Provinces.

Communications for this Department should be addressed to Mrs. J.C. Redding, Yarmouth, N.S.

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

PRAYER TOPIC FOR JULY AND AUGUST—*Prayers for Sunday School work, for patience and perseverance in difficult fields at home. Prayers for God's guidance and wisdom at the coming Convention.*

PERSONALS.

IN behalf of the W. B. M. U. we wish to extend to Miss Archibald a hearty welcome to the homeland, hoping the beneficial results of her furlough may far exceed her anticipations.

Miss Blackadar writes, April 11th, 1905:

"Well the cold season has gone weeks ago—the last remnant of it, and we are where the scorching winds blow from eleven a.m. till four p.m. and we are obliged to shut out the heat and stay under the punkah, and even the punkah breeze is not I believe we are going to have better times in India. The spiritual tone this year in our Telugu Association was on a higher key—the prayers more earnest—more longing for souls than I ever heard before. Many have been praying for a rich harvest in South India, these prayers must be heard and answered."

In a letter from Miss Harrison, dated April 4th, she says: "At the Conference at Vizianagram furloughs for three missionaries were voted to be requested of the Board for next year. It will be delightful to be in the homeland, a Christian land I am sure; but do you know I do not feel at all enthusiastic over it. How I have changed since I came to India in 1896! During '97 how many times I longed for the time to come when I could go home! Now I find myself regretting I must go. I enjoy being with the Telugus in many ways and they appear to become very much attached to us."

Miss Martha Clark sent the following while out touring, dating—Travellers' Bungalow, Nanpada, April 13th, 1905: "I went to Nandada to see Mr. and Mrs. Archibald and Miss Harrison pass through on their way to Dargeeling in the North. They are going on a two months' trip to the hills. I stood the hot season

last year and am feeling so well I think I will get through all right this year."

THE GREAT REVIVAL.

MY DEAR SISTERS:—

Mrs. Redding has asked for some news from our Telugu field, for the July LINK, but instead I want to tell you a little about a wonderful revival that is in progress on the Khassia Hills, about three hundred miles north-east of Calcutta, and I believe that the story of what the Lord has begun in one part of India may stimulate your faith and prayers for a similar blessing in our own Telugu land.

Two of our household have received communications from the heart of the revival, and as I cannot do better I shall send you some selections from these letters:—

"For two years some few faithful men have been praying for a general revival of religion, and their prayers have been answered for eighty persons have joined the church in this place since the prayer meetings commenced. When they heard of the Revival in Wales—in their mother church (as the Khassias consider the churches of Wales whence their missionaries have come), they felt more of a desire than ever for the Spirit, and prayer-meetings were held almost every evening and proved to be very refreshing. The Christians were revived, new voices were heard in prayer, and sometimes two or three would pray at the same time. In March it was felt that the Spirit was coming with power. When reading about the Spirit of God in the Sunday School, all seemed to feel their need and when one began to pray the Spirit came in such a mighty way that everybody was moved. Since that day everything has been changed, men are daily seeking the Saviour, the leaders in the church have become very active, and men who never worked for Christ before, are now full of enthusiasm. Some have seen wonderful visions and

these have made great impressions on their minds."

In another village after several meetings of unusual fervor "On Sunday the chapel was full and the feeling was very intense, and so it was again at the communion service. This was marked by an overwhelming stillness. The people then sang so softly as if they feared to put their voices out, and all were in tears. It was throughout a beautiful meeting. Then after this meeting came the one in which the Spirit of God was felt so powerfully, it came as a rushing wind clearing everything before it. A girl got up to pray, a number had got up before her. She began praying and asking God to save her uncles, and, oh, the anguish in that girl's soul for her uncles! Then all the people began to scream and cry for pardon. I cannot describe what followed, it was awful—grand I ought to say—but it was awful in its gloriousness, in its love. Nothing would pacify the people: One started one hymn, another, another, but it only made them worse. Scores were crying for forgiveness; confessing sins against themselves. Some were in one corner trying to sing one hymn, others in another trying to sing another—no order, yet all order. While this went on the heathen came running in and then ran out then in again, not understanding what had taken place."

From another village: "We had a meeting last night that was passing wonderful. Some dancing in their new born joy in the assurance of sins forgiven, almost beside themselves with joy. Others who had a new view of their own sinfulness were in terrible anguish. Their words were enough to make our hearts bleed, but after hours of excruciating anguish what a joy to find peace."

And again, comes a report from still another village: "Some used to go secretly to the church to pray every day for the Spirit and on Sunday, (March 5th), when the people had gathered together for Sunday School, the opening hymn was given out,

'Great Redeemer, Friend of sinners,
Thou hast wondrous power to save.'

The Spirit came, and the people sang and sang, forgetting everything until one old man cried out asking some one to explain the hymn, which was done by one of the Christians. Then the people began to sing it again until the whole place was full of weeping—weeping tears of joy because they had such a wonderful Saviour.

"A few days afterwards a number of these and some other Christians together went over a hill to attend a Presbytery. They had four meetings on the road, or as one described it, 'They took rest on the way four times for the purpose of praying,' and they felt that they were 'holding sweet communion with Christ on the mount.' Some of them heard beautiful singing—singing that no man could describe. They thought at first that it was another party going to the Presbytery, but there was no one near and yet the music went on. After the Presbytery the people of the village had a most glorious Communion Service, which continued until after midnight; and some remained in the chapel after that praising God, and as one Khassi described them, 'They became drunk with the love of God,' and a passion for saving souls took possession of them, and some went to carry the good news to the other villages."

The fruit of righteousness is abundant, as for instance; "Men's feelings are softened, they are ready now to forgive and to ask for forgiveness." . . . "Some confess their sins—one had stolen and wished to make a clean breast of it—another went to a shopkeeper to speak about a debt that she owed years ago, and, which had been crossed out as a bad debt long ago. She had brought a little money as a first instalment and said she would little by little pay all. Young Christians are at it all day trying to bring people to the Saviour, speaking to the Coolies on the road and singing and praying with others."

One beautiful phase of the revival is the part taken by little children. "In one village a little boy between nine and ten years of age seems to be the leader, and God has used him to bring several people to the Saviour."

Again, "There is a great awakening among the children. It commenced on the night of the 21st of March. After the usual meeting when the adults had gone home, a few little children returned to the chapel, relit the lamps and had a prayer-meeting to themselves. One child writing about it said, 'We were only little children, but we felt that God was very near.' Since then they have had prayer-meeting every night attended by a large number of children, and their prayers and testimonies are wonderful. Many of the little boys and girls are entirely changed, and the children are found in the chapel at all hours. Many of them seem to be deeply convinced of sin, but most of them seem to have accepted the Spirit trustfully, joyfully, as little

children. The last few nights a large number of people, fathers and mothers, have been drawn to the meeting, unable to keep away; but the little ones take the lead and the effect is marvellous."

Much more could be added, but there is not space. Have you thought? This wonderful manifestation of God's presence is on the field occupied by Welsh missionaries. First the home church received the blessing and then it overflowed and was prayed over to her missionaries. See, how closely we out here and you at home are bound together! God grant that you too may receive a glorious visitation from His Spirit, and then pray the same over to us!

Your fellow servant,

MAUD HARRISON.

Darjeeling, India,

May 6th, 1905.

GOD'S POWER.

DEAR SISTERS,—When asked to write a letter for the LINK my first query was, "What shall I take for a subject?"

Many times since coming home I have been asked to tell what difference Christianity makes in the life of the Indian women. In the brief space at my disposal, perhaps I could not do better than cite one or two examples of real changes that I have noticed in the lives of some of the women in our own field, Bimlipatam.

During the first year we spent in India, I visited the missionaries at Bimlipatam on several occasions and with them went about among the Christians, getting acquainted with them in their own homes. In one of these homes there was a woman whose face was very repulsive to me. She was of Goldsmith Caste and lived with her nephew and family. This nephew had just been baptized. His family broke caste with him, but still remained heathen. In order to continue in this family, where she had been living for some time, the "aunt" also broke caste. I inquired into her history somewhat, and found that she had been married when a child, and while still a child became a widow. As is the case in so many instances of enforced child widowhood, she fell into sin and for years lived a life of shame.

But there came a change. Shortly after we took charge of the work at this place we were compelled to go to the hills. On our return, Miss Newcombe told us of some of the encourage-

ments she had had in the work during our absence, and said she would not be much surprised if some of the women requested baptism, and so it proved. One evening not long after, while sitting out on the verandah, I saw two women approaching, one went to Miss Newcombe's room, the other came along and sat down beside me. It was "the aunt." Very tremblingly the poor woman told me of her life of sin and of her conversion and desire to live a pure life. Said she, "Amma, I am going to pray to Jesus every day and ask Him to keep me from falling into temptation." Then she requested me to tell my husband that she desired baptism. I called him and together we talked with her and finding in her such a humble spirit, such a lack of confidence in herself and such a strong faith in Christ, we encouraged her to offer herself to the church for baptism and church membership. The result was that she, with four others, was shortly after baptized and for over four years this dear woman has lived an exemplary, consistent Christian life. I used to take her touring with me, and although unable to read or sing, in her humble way she did what she could, testifying to the power of the Gospel to save sinners, even sinners like herself.

Among those baptized at that time was a woman from the outcaste, our cook's wife. She was a typical *Mala* woman, uncombed hair, filthy dress and altogether as disgusting in appearance that the missionary's wife forbade her to enter the cook-house where her husband worked.

But when Christ came into her life there was a change. They were poor, but an effort was made toward cleanliness. Her voice was not so often heard in angry scolding. We all felt that Mongamma was doing the best she could. Although ignorant herself, she desired that the children be educated and was willing to do all she could to give them the privilege of going to school. I needed someone to assist the boarding boys in their cooking, so told Mongamma if she would help them with their work in the morning, I would take one of her boys into the boarding department and send him to school. This she gladly consented to do and no fault was ever found with her work.

Later, there came a time when she was taken seriously ill, all that we could do was done to save her life, for she had endeared herself to us all. She could not speak above a whisper, but time after time as the glass con-

taining medicine was placed in her hand, we saw her lips moving in prayer before she drunk it. But the "Master" had need of her and He called her to higher service. Sincerely did the boys in the boarding department mourn her death and sweet were the words spoken by many of the Christians concerning the help dear Mongamma had been to them. I felt that I had truly lost a friend and helper.

Thus the Gospel manifests itself in the lives of our women in India, whether caste or non-caste. I would like to tell of many other changes Christianity makes in the lives of women and girls of that dark land, but limited space forbids. Who will go to tell more of them about our Saviour? The call is so urgent! We need at least two young ladies to go out this autumn. Who will be the first to say, "Here am I, send me"? Our Board is waiting so anxiously for consecrated, educated willing workers to offer themselves for service. What is to hinder you from going my sister?

Cordially yours,
NETTIE C. GULLISON.

A MESSAGE.

Through the LINK I wish to give a message to the Aid Societies and Bands. My message will be found in the Exodus 14:15—"And the Lord said unto Moses, wherefore criest thou unto me? speak unto the children of Israel, that they go forward." "Go forward" is the message which I bring to you at this time, forward spiritually, intellectually and financially.

"Forward" spiritually is the great need to-day, gaining by constant close connection with the Father, that which Whittier calls "the clear vision." Those who "go forward" spiritually should also "go forward" intellectually.

In our "United Mission Studies" we have a grand opportunity of becoming acquainted with world-wide missions. Are the Societies and Senior Bands grasping the opportunity of a wide and comprehensive knowledge of missionary topics? Our denominational literature keeps us in touch with our own special work, but we need a broader view, which may be obtained through this course of study. The text books which have already been presented to us, are proving grand guides. "Via Christi," or Christ the Way for all nations, "Lux Christi," or Christ the Light of India; "Christus," or Christ the King of China; "Dux Christus," or Christ the Leader of Japan, and the text book which will be ready in July. "Christus Liberator," or Christ the Liberator of Africa, form a grand series, and aid to us in the intellectual grasp of

the missionary subject. Are we doing our best in the "forward march"?

Are we going forward financially? Our convention year closes July 31st, are we helping to close the books without a deficit? Last year the Aid Societies and Bands of Yarmouth County raised \$646.71. Will this year show improvement and advance in giving, are we "going forward"?

There were great difficulties before Moses as he received that command to "go forward," the Red Sea before him, the pursuing Egyptians behind, but in the sixteenth verse we learn of the way in which he became conqueror. "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it. Simply the act of obedience through faith in Him who gave the command, for we find as we read on through the chapter that Moses did as the Lord commanded him. He used the simple means which was in his hand, and thus the Israelites were saved. Are we willing to follow the example of Moses, and use what is in our hand, the time, influences, ability, money which God has given. It may seem to many of us that there is not much in our hands to use, but no sister is denied the privilege of giving to others a cheery presence, a loving smile, a tender word, the warm hand clasp, full of the sympathy for which so many hearts are hungering and thirsting. The loving deeds of helpfulness, which makes smoother and brighter the pathway of those who are members of the King's household, are not in vain, not forgetting that even to our enemies we should show forth this same love. These little acts, small though they may seem to those who do not look deeper than the surface of things, may prove to be "the rod in thine hand" of helping in the "forward march."

If we are to help in making Christ the Way, Light, King, Leader, Liberator of the nations, we must decide to be obedient to our Master's command, and use what is in our hand, whether it be great or small. Whittier says:

"Who calls the glorious service hard?
Who deems it not its own reward?
Who for its trials, counts it less
A cause of praise and thankfulness?"

It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear on summer eves,
The reaper's song among the sheaves.

Yet where our duty's task is wrought
In union with God's great thought,
The near and future blend in one,
And whatsoever is willed, is done!

And ours the grateful service whence
Comes day by day, the recompense;
The hope, the trust, the purpose stayed,
The fountain and the woonday shade."

June 5th, 1905.
FAVIA ALLEN,
County Secretary.