

Mrs B. W. Merrill

# The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising Sun

APRIL, 1902.

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IN THE INTERESTS OF

The Baptist  
Foreign Missionary Societies  
.. of Canada ..

## THE CANADIAN MISSIONARY LINK

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T H E

# Canadian Missionary Link

PUBLISHED IN THE INTERESTS OF THE BAPTIST FOREIGN MISSIONARY SOCIETIES OF CANADA.

VOL. XXIV.

TORONTO, APRIL, 1902.

No. 8

## Interdenominational Conference of Women's Boards of Foreign Missions in U. S. and Canada.



THE Fifth Interdenominational Conference of Women's Boards of Foreign Missions in U. S. and Canada was held in the Metropolitan Church, Toronto, on Feb. 25th and 26th, Mrs. J. B. Willmot, of the Methodist Board, Toronto, being in the chair.

Delegates were present from twenty American Boards (representing almost as many denominations), and six Canadian. Three sessions were held; the main theme of the first was "How to

Develop the Mission Spirit in the Home Church," by means (a) of United Study, (b) Missionary Literature, (c) Deputation and Devotional Work. The first paper was by Mrs. J. T. Gracey (Meth. Pitt.), of Rochester, on "United Study." As proof of the efficiency of this means she cited the following facts:

1. United Study is taking greater hold of the women than anything before.
2. Ten missionary magazines publish the outlines of the study.
3. Secular as well as religious papers praise it.
4. The *Via Christi* (the text book), sells like a popular novel.

The second paper on "Missionary Literature," was by Mrs. Williamson (Ch. of Eng.), Toronto. She emphasized the need of constant, up-to-date information, one of the best means of acquiring such, being Missionary Literature. It rested with the Boards to circulate such literature, so as to reach the largest number possible.

The third paper, by Mrs. McQuesten (Pres.), of Hamilton, dealt with "Deputation and Devotional Work." She dwelt on the danger of expecting and

exactng too much from returned missionaries, for speaking, etc., and depending too little on ourselves.

On Wednesday morning a very full and interesting "Report of Conference on Young People and Missions" (held Dec., 1901), was read by Miss F. M. Smith (Bap.), of New York. She said that the churches were awaking now to the fact, that the children should be interested in Missions. Early impressions were always lasting, and they would retain the interest, aroused in their youth, in maturer years. She also dealt with the difficulties of successfully conducting Mission Bands and young Peoples' Societies. Her report is to be printed for circulation.

A paper on "Work among the Lepers and the Blind, in its Relation to the General Work," was given by Mrs. C. A. R. Jaudier (Pres.). In the discussion that followed, the general feeling seemed to be that it would be a pity to have this a separate mission. All missionaries do some work among the lepers. It was also mentioned that though there was as yet no mission hospital in Central India for lepers, the funds were now almost collected for one, and it would soon be in operation.

The last subject for this session, "Higher Education for Girls," was presented by Miss Fensham, who has been for years at the head of the Congregational Girls' College in Constantinople. Her talk was extremely interesting. Girlhood, she said, was a product of civilization and education. There was none in heathen countries. The Eastern girl is not inferior to her more fortunate sisters in intellectual power, and in her college they do splendid work. The religious training is the greatest problem. It is necessary to do away with all forms and ceremonies, as much as possible. They have a thorough course of Bible study, and a Missionary Society which meets once a month. She answered the question, "Do they go back and sink when they leave the college?" by a strong negative. On the contrary, the strongest characteristic of the girls,

when they go out, is to do something in the world, and literary work is among the most useful; translating good works into their own language, etc.

The closing session was chiefly occupied by papers on "Industrial, Boarding and Day Schools. Their Comparative Value and Relation to each other in Mission Fields." These were prepared by Mrs. J. A. K. Walker (Bap.), India; Miss Belton (Meth.), Japan; Miss Oliver, M.D. (Pres.), India. They all agreed that while day schools were good, boarding schools were better, as the work in them was extended to different districts. Children in them were taken away from their home environment. The Industrial School was also of great service.

The last paper on "The Spiritual Side of Mission Work," was given by Mrs. Nasmith (Cong.), of Toronto. She spoke of the danger there is just now of paying too much attention to methods and machinery. "Christ cares less for the amount of work done than for the quality of it." We must find time for communion with God in order to find out not only what He wants us to do, but the way He wants us to do it.

In such a brief report a very faint idea of these inspiring meetings can be given, but surely when women of so many different denominations, and from so many different parts of the continent meet to discuss one subject of common interest to them all, they cannot fail to go home with new ideas, and fresh incentives for future work.

### CHRISTIAN EVIDENCES AMONG THE TELUGUS.

REV. JOHN MACLAURIN, D.D., COONOR, SOUTH INDIA.  
A FAITHFUL WITNESS.

ONE day in 1870-71, the missionary in Ongole stood in a small village on that field preaching Jesus to the people. A small group of men and boys stood about him, while a fringe of women and girls stood outside. While preaching he scanned eagerly the faces of the crowd to see if any impression was being made, but nothing definite appeared. After a few words of counsel to the people he mounted his horse and rode on. Many other villages were visited and finally home was reached. Several days later, while writing in his office, the missionary was accosted by his servant, saying that a woman stood outside waiting to speak with him. Thinking she was one of many

idle persons who are always making requests to the missionary, he said, "Tell her to come again, I am very busy." "Oh, sir, she has come from far and wishes to speak with you about the new religion." "Let her come," he said. And she came, made her obeisance, and stood waiting. "Well, woman, what is your request?" "Sir, some days ago you came to ——village and told us about the God who can take away sin. I heard you. Your words were good, true words, and I want to hear more. My heart is hungry for those words." "Be seated," he said. She sat down upon the matted floor and heard the greatest story that human ears ever heard. Like a thirsty soul, as she was, she drank in the good news. After hearing the story of redemption, she asked how she must become a Christian. "Repent and be baptized, every one of you," was the answer. Long into the night she talked with the Christian women and men in the mission compound about the great Saviour and the great salvation. Next day she was baptized and received into the church. That evening she returned to her village with fear and great joy.

As she entered her village her mother met her and said, "Where have you been?" "I have been to Ongole." "Ongole! What business had you at Ongole?" "I went to see the missionary who came here some weeks ago." "Oh, you did. Have you descended then into the new religion?" "I have," she replied. Then in a loud voice this mother cursed her daughter in the name of her gods. "Go, you mis-begotten and unlucky out-cast, go and get your food where you got your religion, you will get none here." Then her father, husband and relations came and heaped all kinds of vile maledictions upon her head and sought to drive her away. But she replied, "I have done no wrong. I have only believed in the true God. I am ready to be a better wife, a better daughter and neighbor than before. I have a right to my food at this door step, and here I mean to stay," and she sat down beside the door of the house in which members of two or three generations lived—the Hindus have a superstitious fear of any one who invokes the protection of the gods against injustice and wrong. So the mother said, "Oh, sit where you like, but you will soon get tired of fasting there."

The long, lonely, hungry night soon began; some of the time she slept, but the shrill yelping bark of the jackal, and the blood-curdling laugh of

the hyena terrified her. The morning came, no food, no water; then the fierce glare of an Eastern sun, and doubts began to assail the new disciple. "Who, after all, is this new God of whom I heard only a few weeks ago? Only yesterday I heard of Him!" No sooner are these words uttered than she repents of them. "Oh, Saviour, if I must die, help me not to deny Thee when my sense has gone," she prayed. Day after day the fierce heat and the gnawing hunger were consuming her. Day by day her neighbors, some with jeers, others in pity, came to ask her why she was so stubborn and stupid. She told them of her Lord and His great love. Some mocked, while others wondered and feared. Towards the end of the fourth day, when heart and flesh were fast failing, the mother came and said to her, "Though you are accursed

of the gods I cannot see you die before my eyes. Come and eat."

Through this woman's testimony largely, many afterwards became Christians. She came for a couple of years to the Station Boarding School, learned rapidly, and for some years told her wonderful story of God's love in the surrounding villages. Finally she died in the Nellore Hospital, where Dr. and Mrs. Jewett visited her regularly, and where her testimony was heard by many. She always sang one of the Telugu hymns before they left. After the visit, her clear, sweet voice, penetrating to every corner of the building, she would silence every groan, hush every cry of pain, till not a sound was heard but her song of praise to Him who had so marvellously saved her. This was one of our *Christian Evidences*.—*Bapt. Miss'y Magazine*.

## ◆◆◆ WORK ABROAD ◆◆◆

### EXTRACTS OF LETTER TO MRS. FOX.

ANAKAPALLE, VIZAG. DIST.  
JAN. 14TH, 1902.

YOU will be surprised maybe at the heading of this letter. I am at present visiting Mr. and Mrs. McLeod, in the newest station of our mission. We have just finished our Conference in Cocanada, and I came here to spend the few intervening days before the next Conference begins; that is the Union Conference with the missionaries of the Maritime Provinces Board.

Our own Conference in Cocanada, though short, was very enjoyable. There seemed to be a good deal of business to be gone through with, but we had our usual devotional meetings, and one social evening at the close, when those who expected to leave shortly on furlough were given "God speed" by the Conference. Miss Baskerville, who has just returned from her furlough, gave us a short account of her interesting trip. All were glad to see her looking so well. Also at this Conference we welcomed to our ranks new missionaries, Mr. and Mrs. Madden. They have such a nice little boy, Sidney, who seems to be about eleven or twelve years old, and who is attending the Timpany Memorial School. As soon as the Conference is over I shall be obliged to hurry home to Vuyyuru to prepare for our Telugu Association which meets Jan. 24th. Miss Selman, who is to be my successor in the work at Vuyyuru,

will be with us, and also Miss Murray, who you remember was my predecessor. So the Christian women who attend will have the pleasure of meeting their former teacher and their future teacher. They all love Miss Murray so much and will be so glad to see her and hear her voice in their meetings again.

I had not seen Miss Selman until I met her at the Conference last week, for you may remember she was very ill at our Conference last January. I am sure she will be devoted to the work and do good service among the women in Vuyyuru. She will tour with me during February in order to see something of the field, and study during March, as she has still some examinations in Telugu to pass. In April she will return to Cocanada for the hot season. I ask you to pray for her. A new missionary coming after one who has been several years in charge of the work has sometimes a particularly trying time. As you have so long had an interest in the mission on the Vuyyuru field, I ask you to continue your interest toward her and your prayers too.

The work in Vuyyuru town has become most encouraging. Several women have become regular learners of Bible stories, hymns and verses. And now the caste people are asking for a caste girls' school, which shows how far prejudice has been broken down and how they are beginning to have confidence in us as teachers. I would like very

much to start such a school, for besides the precious opportunity of winning the children for Christ, it would, I am sure, gain us an entrance into many caste houses where we are now excluded. But there are so many hindrances in the way, that it may be impossible to open the school just now. But if the Lord is in it, we know He will open the way and supply all our needs and make it possible.

Anakapalle is such a new station that there is hardly any fruit yet apparent in conversions, but there is much evangelistic work being done among the heathen. There are twelve Sunday Schools in the town, all carried on by Mrs. McLeod and her helpers. Mrs. McLeod also visits the houses of the town with the Bible-women, and says the high caste women many of them hear her gladly. There were two outcast widows baptized lately in a village four miles away. They came to church on Sunday and seem so bright and happy. These are the first fruits of the work among the natives. The high caste men are very friendly and come often to see Mr. McLeod and talk with him. Being an important town, with some government officials residing here, there are many educated natives in the place who speak English, and are very friendly with the missionaries.

It is a pretty town, surrounded by gardens of palms and mango trees, and also surrounded by hills, which on close inspection prove to be very barren and uninteresting, but from a distance look very pretty, especially at evening when the setting sun throws many shaded lights upon them, and then as evening gathers they become a rich blue or purple, as the light dies. But this beauty only hides much of man's vileness, for Anakapalle with all its gardens, education and enterprise, has the name of being a very wicked town. Let us pray that the purifying streams of the Salvation may flow here abundantly and save Anakapalle for Christ.

Miss Hatch and I sail together from India, April 26th.

KATE S. McLAURIN.

#### INTERESTING EXTRACTS FROM BOLIVIA.

THE Bolivian Cholo is a halfbreed Indian, an Italian, Spanish, French, German or English, or a mixture of them all. Nor has the marriage relation much to do with his birth. That were too expensive and binding for so poor and free a life. The poor Indian has a much more exalted

sense of the sacredness of marriage, though attended with no ceremony.

The Cholo is extremely fanatical and religious, according to the Bolivian standard, though a more passionate, deceitful, lying, thieving, quarrelsome being it would be hard to find. But what wonder, when open immorality is taught to them even by their spiritual guides.

One of the perplexing, trying problems with us is our hired help. What would our worried sisters in the home-land think if each recurring feast day brought such nervous forboding as the following is suggestive of. In La Paz, the breakfast hour, which is 11 a.m. in Bolivia, and which six or seven hungry pupils and the family are anticipating, approaches. The servant girl has been sent for milk. School opens, and yet no Patrino; presently a smiling informant says that the girl has got into a fight with a companion on the street and thrown the milk at her, and is now locked up in the Palicia waiting for the Senor to come and pay \$2.00 for her release. Do you think she was sorry? not she. Her only grief seemed to be that the policeman had interfered and prevented her "pounding that old thing yet."

The passionate tempers of these Cholos you can scarcely imagine. They seem to render the beautiful nights hideous with their brawls, beginning with words, and coming to pulling of hair, striking with fists, throwing stones, and cutting with knives, till one fairly sickens at the sight.

The women's quarrels are sometimes almost like those of frenzied demons. Ear rings are torn from their mangled ears, and hair pulled out of their bleeding heads, while struggling policemen try almost in vain to stay or separate them. What makes matters worse is the extensive drinking of the intoxicant called chicha, and which people drink till they lose all self control and sense of decency.

But what a revolution would the gospel of Jesus bring to these Bolivians. How I long to see its first fruits among them. What a joy it was to see them bringing friends and families and crowding the room at those Oruro meetings, singing the hymns and listening so attentively to the gospel.

Oh, my brothers and sisters, pray for these poor sin-distorted, blinded Cholos, your brothers and sisters in Bolivia, for to Christ their souls are just as precious as our own.

LUIR M. MITCHELL.

## TEN LEPEES CLEANSED.

**W**ONDERFUL news to relate, ten lepers cleansed; not body cleansing, that must come by-and-by, but soul cleansing; and all returning and giving glory to God; nay, not ten only, but eleven, ten men and one woman. All gave what we felt was clear testimony, and though I impressed upon them that no difference would be made in our treatment of them whether they were Christians or not, they said again it was for spiritual redemption they were looking, not for temporal gain.

We felt very much impressed to think that ten men had all at one time confessed, and one woman besides. May it never be asked, "Where are the nine?" or even, "Where is the one?" May they all be found enjoying that which they, with their poor, broken, disfigured bodies, must often long for, the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for them."

Many of these with loud voices do glorify God here, but one poor man, whose throat is badly affected with the disease, could only speak in a whisper, "Oh, I can't speak the words, I am so hoarse, but I have them in my heart, yes, I have them in my heart." He was so lame, too, he could hardly walk, and had to have a stick in one hand and lean on a fellow leper with the other, who himself was also limping. It was a walk of over half a mile to the baptism, and I said to him as we were coming away, "you can hardly walk, can you?" "no, I can't, but God is leading me," he said. As he had put no clothes on his shoulders

when coming from the water, I said, "Are you not cold?" "Oh, no, I have God inside, and I am all warm."

Many may be sharers in these sheeves brought in. One dated his change of heart from Christmas. Mrs. Kellock had written letters, one for the Christian lepers and one for the heathen lepers, which reached them on Christmas day. This separation seemed to have impressed another very much. During the Association held here, we had two meetings, one for the organization of the church, and one on Sunday, when several of our missionaries and visiting brethren spoke very earnestly to them, and as many Christians saw these lepers for the first time then, there is no doubt that many prayers have been going up to God for them since. One sows, another reaps, but God gives the increase.

S. I. HATCH.

## NOTES FROM INDIA.

**RAMACHANDRAPURAM.**—During the last quarter of 1901, Bro. Davis baptized 74, making 82 for the year.

**VUYURU.**—Bro. H. E. Stillwell baptized 30 during the last quarter of 1901, making 105 for the year. He reports a total membership on the field of 1,159.

**PEDDAPURAM.**—Bro. Walker says that the last quarter of 1901 was the most blessed in work and results of any of the year; 14 were baptized, and the testimonies of some of them were among the best and most effective he had ever heard.—*Canadian Baptist*.

## ◆◆◆ WORK AT HOME ◆◆◆

## NEWS FROM CIRCLES.

VANCOUVER, B.C., FEB. 21, '02.

**DEAR LINK.**—The Women's Mission Circles of British Columbia sent greetings to the sister societies of the eastern provinces. We believe it is our duty and privilege to make ourselves known to you. We are co-workers in the Master's vineyard, and, though but young in the work, we are growing steadily in strength and experience, and hope soon to prove efficient helpers.

Would you like to tell your readers a little of our story. We are now in our fourth year's work as a Women's Missionary Society of British Columbia. Some Circles were organized in the churches before

the Baptist Convention of British Columbia was an independent organization. These Circles were part of the Woman's Society of Washington State. Since our independence, however, our work has grown very rapidly, this being a noticeable feature, that the organization of a new church is quickly followed by the organization of a Women's Mission Circle. This year, out of about twenty churches, there are thirteen with Circles. Last year we promised to return \$850 to Him for work in India and British Columbia; behold He gave us within a few dollars of \$1000. This year we have promised Him \$1,200. This is devoted to the support of a missionary in Fernie, and also towards the support of Rev.

A. A. McLeod and wife, of Anakapalle, India. Our missionary at Fernie is Rev. D. Holford; God is blessing him and answering our prayers, souls are being saved, and the Church is growing by additions from new arrivals. We have several Mission Bands, but in weak churches we find it wise not to multiply organizations, therefore we are striving to have the Sunday School devote part or the whole of its session at stated intervals to missions. A consecrated worker can sow many seeds in fifteen minutes, which will blossom among our own mountains, or on India's plains, Bolivia's valleys, or China's cities.

We have a literature department, and a column in the *Western Baptist*, the organ of British Columbia Baptists. The foregoing is our equipment and our field of operations. But we have something more, our watchword is the one given to Joshua, "Be strong and of a good courage; be not afraid, neither be thou dismayed." Therefore we have strength and courage from the throne on high, and without such we can do nothing.

Dear sisters, dearer than you think, for we have come from among you, pray for, think of, and learn about us. We will come again through these pages, and give you opportunities of learning. Then we know knowledge leads to action.

B. NORINE MACKEN,  
Sec. B. W. M. S. of B. C.

DOE LAKE.—We are sorry we cannot say that our Circle is growing, but the few that are trying to do their best are not discouraged but are hoping to gather in some of the young people very soon who will be a strength to us. The sisters who are members of this Circle live so far apart that it is sometimes impossible for all to meet. But if they cannot meet, they always give their money to help carry on the Lord's work. Sisters pray for us.

S. B.

SPRINGFORD.—On Wednesday, March 5th, we had the pleasure of organizing a Union Circle in connection with the Springfield Church. There was once a Foreign Circle there, but now they will take up all our work. Beginning with eight members they expect soon to double the number. A President was also appointed to re-organize the Mission Band, which for lack of a leader had been given up.

LENNIE M. GRAY, *Director*.

BURK'S FALLS.—Our Circle has not reported for some time, but not for lack of interest. Some of our sisters have to make great sacrifices to attend the meetings, but are always there if the weather and roads are not too unfavorable.

On February 18th, one of our sisters was taken home, Mrs. Walford Taylor. We miss her very much in the Circle and in all our work.

We held our Thank-offering meeting on February 9th, when Rev. J. G. Brown was with us. He gave us a very fine address on India, illustrated by the magic lantern. Our offering amounted to \$8.34.

S. B.

ST. MARY'S.—Our little Mission Circle held their annual Thank-offering meeting in the vestry on Tuesday evening, February 11th. Our President, Mrs. Wm. Richards, presiding. After opening with singing and prayer a very interesting program was given, consisting of a solo by Mr. R. J. Eades, and a paper entitled "Why should we Educate Children in Missions," by Miss Mattie Richards, which was both interesting and instructive. A duet by Rev. Mr. and Mrs. Chapman, was very highly appreciated. A Thank-offering collection was taken up which amounted to \$2.36, which was equally divided between Home and Foreign Missions. Our Pastor, Rev. Mr. Chapman gave a most interesting and impressive talk on India, describing its location, the different castes and their customs. Since our last annual meeting, God has called two of our workers to Himself. We feel the loss very keenly, we miss their presence and their counsel, but most of all their prayers. Yet it teaches us the great lesson—"Be ye also ready, for in such an hour as ye think not the Son of Man cometh." May we labor more zealously in the future, realizing that time is short and the fields are already white unto harvest, but the laborers are few. And when our labor on earth is ended, may we as a Circle be re-united in that upper and better kingdom, to sing praises unto our God throughout the endless ages of eternity.

MRS. W. J. TATE, *Sec.-Treas.*

SHEDDEN.—The Women's Home and Foreign Mission Circle held their annual Thanksgiving meeting at the home of Mrs. W. L. Silcox, on December 5th. After spending an hour in Christian fellowship, scripture reading, and topic taken by the President, a short program followed, which



was very interesting. Tea was served and a Thank-offering taken, which amounted to \$5.00, to be given to foreign work. At our January meeting, election of officers took place, which are as follows: Mrs. T. Orchard, Pres.; Mrs. Warner V. Prendry, Mrs. W. L. Silcox, Secy.-Treas.; Mrs. Mine, Solicitor for Visitor; Mrs. Silcox, Solicitor for Link. Our meetings during the past year have been very encouraging both in attendance and interest, and we are hoping for still better results in the future.

A box of clothing was sent to the North-West in the fall by our Circle and Band.

JENNIE SILCOX, Sec.

WESTOVER.—We are very few in numbers, only nine resident members, but we are united and working in harmony. Our Thank-offering meeting was held on December 2nd. Mrs. Geo. Shaver conducted the meeting. After devotional exercises and the roll-call, Mrs. R. Gilmour gave us a short, but very interesting paper on "Missions." In referring to the Convention she told us how her heart had been filled with a desire to do more for the Master. Two of our Mission Band girls then sang a hymn and two of the sisters gave reports of the Convention, one taking up Home Mission Day, the other Foreign. Our pastor, Mr. Frost, sang "My Precious Bible," which was much enjoyed by all. The offering, \$2.60, was divided between Home and Foreign missions. Our pastor spoke a few earnest words of encouragement to us which we will not soon forget. At the close of the meeting we were invited to the vestry where tea awaited us. After a half hour of pleasant conversation we turned our faces homeward, feeling that it is good to meet in Christian fellowship and give and receive words of encouragement and cheer.

Sec.

MOUNT FOREST.—Although we have not reported anything from our Circle and Band for some time, still we are going on in the work with unflinching interest, under the leadership of our able President, Mrs. Emerson. We have during the year held several open meetings, at all of which we try to interest those who attend by bringing on different mission work before them. At our open meeting for Foreign Missions, held in January at the home of Mrs. T. Stovel, the program was prepared by Mr. and Mrs. McLeod, on the work at Annaka-

palle, India, and was much enjoyed by all present. On the evening of Feb. 12th, we held a parlor meeting at the home of our former President, Mrs. J. T. Allen, in the interests of Leper Missions. Invitations were extended to other denominations, all of which responded. We trust an interest was quickened in this work. Collection amounted to \$10 for Miss Hatch's work.

Our Band is still doing good work. At Christmas they held their "Birthday Party," at which, under the direction of the leader, Miss Emma Bodley, they presented a very pleasing program, receiving in their little silken bags an offering of \$10. We trust our efforts may be blessed and His name glorified.

ANNIE COOK, Sec.

ST. CATHERINES (QUEEN STREET).—We are pleased to report our monthly meetings well attended and members alive to mission work. Every three months we appoint a program committee and find it very helpful and profitable.

Since we last reported God has seen fit to call home to Himself two of our members, Mrs. Riggins, mother of Mrs. Jas. Mills, and Miss Fanny Gadsby. Both sisters were not able to meet with us on account of bodily infirmities, but their spirits were with us, and we shall miss their prayers. In their deaths we are reminded of the call, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." May each one of us realize that time is short and the fields are white unto harvest, but the laborers are few. When our labors here are ended may we as one great Circle be united in that upper and better Kingdom to sing praises unto God throughout the endless ages of eternity.

F. E. WISMER, Sec.

## NEWS FROM BANDS.

PAISLEY.—We held our annual Thank-offering meeting on Dec. 3rd, 1901. The meeting took the form of a Mock Parliament, the subject under discussion being: Resolved, "That Missions are a failure, and that we recall our missionaries." After a lengthy and able debate the government withdrew the resolution. We consider it a success although the weather was very unfavorable. Our offering, which was enclosed in envelopes, amounted to \$15.50, to be equally divided between Home and Foreign missions.

MRS. JESSIE BUCHANAN, Sec.

**SHEDDEN.**—Our Mission Band held its Thank-offering service the first Sabbath of the New Year. A large number were present and enjoyed a short program given by the children. The barrels were then opened which had been given out in June, and amount received \$4.25, was forwarded to Foreign Missions. Our work during the past year has been very encouraging, and we hope and pray we may go forward.

*Pres.*

**INGERSOLL.**—The members of the "Win-One" Mission Band are taking a deep interest in our work. We have now a membership of 40. We meet once a month at the close of the school session. Recently one of our members has taken a public stand for Christ by uniting with the Church, this gives joy to our hearts.

Last month we held an open meeting and were greatly pleased in seeing so many present. The program was very interesting and profitable, those taking part being members of the Band who spoke earnestly and instructively of our work in India. A pleasing announcement was that \$4.18 had been collected by mite-boxes during the year. A few curiosities were on exhibition at the close of the meeting.

We are pleased to notice in last month's *Link*, that twice every month a meeting is held in Toronto, when all the Bands and their leaders are remembered and prayed for. This fact will certainly strengthen and encourage us in our work.

FRANK C. LEWIS, *Sec.*

**NORWICH.**—Having been asked by our Circle to take charge of our Mission Band, and wishing to begin at the beginning of our work, I thought an outline of two or three of our first meetings and how we began, might encourage some sister to undertake the work who has not had the courage to do so. We have always had better success in meeting on Sunday afternoon, and would recommend it wherever possible. The first program was as follows: Hymn; Scripture lesson—"The value of small things," Jno. 6, 1-13; Short prayers by older members; Election of Officers—Vice.-Pres., Sec., Treas., Organist, and Look-Out Committee to secure new members. Reading of Band Sec. (Miss Tapscott) letter in January *Visitor*; Hymn; Offering; Recitation by a small boy; An outline on the map of the trip taken by our missionaries going to India, with items of interest by the way; Hymn;

Closing Prayer. 2nd meeting: Hymn, Scripture lesson—selections from Isa. 40; Prayer, Minutes of last meeting by Sec.; new members received; Hymn, subject, "India, the Country, Climate, etc.," by an older member; "Its Government," by another; A Duet, by older girls; "Its People," by one of the larger and one of the smaller girls; Reading of a letter from our former President; Hymn and closing prayer.

We purpose taking up Home Mission work each alternate meeting, and are preparing a program for our next meeting on our French work in Quebec. We want to become thoroughly acquainted with our own fields before taking up anything else. The only difficulty we find, is in choosing what is best from so much material. If a new worker has not an abundance of old *Links* and *Visitors*, ask some of the Circle workers for them. To those who have never tried Band work, I can promise you you will receive much more than you give, though it takes much time, study and prayer.

L. M. GRAY.

**PETERBORO' (MURRAY STREET).**—On Friday January 24th, at 6 p.m., the ladies of the Mission Circle entertained our Band. There was a large gathering of the members, and after refreshments some games were played. Each member was given a little bag to bring their free-will offering in, and our collection was a very good one. At the close of the meeting a hearty vote of thanks was given by the Band to the ladies of the Mission Circle for their kind entertainment. We hold our meetings on the second Sunday in each month, at the close of the Sunday School, and have a good attendance. Our last meeting in February was a very interesting one. The subject was "Lepers and the good work that is being done for them." This was new and interesting to all who attended.

ADA BRADSHAW, *Sec.*

**BINBROOK.**—Our Band of "Willing Workers" was organized last August, with Miss Zaida Beaty as Pres.; Orman Bush, Sec.; Miss Orpha Ogilvie, Treas.; Miss Minnie Whitwell, agent for the *Visitor*, and Miss Artie Petit, Organist. Mrs. J. W. Gregory was appointed Leader by the Mission Circle. Beginning with about 10 members we have grown to 24. In October we sent \$3 to Home Missions and now have \$14 toward supporting a student in

India. At our last meeting we had an exceedingly interesting letter from one of our Bolivia missionaries, Rev. A. G. Baker. We hope for much future good from the training in missions which these children are receiving.

WINGHAM.—Two months ago we organized a Mission Band here and are glad to report 30 members and a most gratifying interest. We are arranging for a systematic study of our Mission Work as a denomination, and look forward to a happy season of work together. The children are quite business-like and capable, and as enthusiastic as bright young life can be.

ETHEL M. PATTERSON, *Pres.*

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

*Receipts from February 10th to March 15th, 1902, inclusive.*

#### GENERAL ACCOUNT.

FROM CIRCLES.—Norwich, Thank-offering, \$3.75; Hillsburgh, \$2.25; London, Adelaide St., Thank-offering \$21.15; St. Mary's (\$1.18 Thank-offering), \$3.26; Hamilton, Wentworth St. (\$1 special from Mrs. M. Smith) \$4; Toronto, Jarvis St., \$41.73; Wyoming, \$4; Ayr, \$1.45; Cheltenham, \$2.50; Denfield, \$16.80; Westover, \$1.30 Thank-offering, \$2; Whitby (\$1 for Bolivia), \$2; Stirling, \$3.38; Vittoria, \$6; Brantford, First Ch. for Miss MacLeod, \$25; Colchester, \$2; Oshawa, \$3; Port Colborne, \$6; Toronto, Century Ch. \$5 from a member for Bible-woman, \$11.67; Binbrook, \$3; Ingersoll, \$5.20; London, Talbot St. (5.26 coll. from union meeting), \$17.81; Scotland, \$3.25; Atwood, \$2.05; Georgetown, Thank-offering, \$7; Hamilton, James St. (\$8.60 Thank-offering), \$14.70; London, South (\$5.73 Thank-offering add.) \$14.13; Belleville, (Thank-offering \$8), \$10.50; Peterboro', Murray St. (\$3.85 coll. at annual meeting), \$18.03. Total, \$258.61.

FROM BANDS.—Aylmer, for student fund, \$10; Hamilton, Wentworth St., \$3.50; St. Catharines, Queen St. for Pennamata Venkana, \$5; Ingersoll, \$5; Port Arthur, for Yadida Ramaswanu, \$4.25; Cheapside, 70c. Total, \$28.45.

FROM SUNDRIES.—Ayr Ladies' Aid Society, 55 cts.; Mrs. Forbes, Grimsby, for Salome, \$25; Miss Rhoda Massecar, Springfield, Mass., Thank-offering, \$10. Total, \$35.55.

Total receipts during the month, \$322.61.

DISBURSEMENTS.—By General Treasurer, for regular work, \$458. *Extra*, for Bolivia: Geulph, Trinity Ch. M. B., \$4, Whitby, M.C., \$1, \$5.

Total disbursements during the month. . . \$463 00  
Total receipts since October 21, 1901. . . \$2709 04  
Total disbursements since October, 21, 1901 \$2782 18

These figures include Thank-offerings reported from 77 Circles, five Bands and two individuals, amounting to \$638.40.

#### "MEDICAL LADY" FUND.

Receipt, Peterboro', Murray St., M. C. . . . \$15 00  
Disbursement, By General Treasurer for Dr.

Hulet. . . . . 45 83

Total receipts since October 21, 1901 . . . \$147 66

Total disbursements since October 21, 1901. . . 221 06

NOTE.—The \$10 special from Brampton M. B. in last month's list was from L. Deeves to make Miss Jennie Spence a Life-member, but the gift is credited to the Band.

VIOLET ELLIOT,  
*Treasurer.*

109 Pembroke St., Toronto.

### The Women's Baptist Foreign Missionary Society, Eastern Ontario and Quebec.

*Report from December, 1901, to March, 1902.*

Winchester Circle, \$5.40; Olivet Circle, Montreal, \$15.45; Brockville Circle, \$6; St. Andrews East, Telegu Miss., \$2; Brockville Band, \$5; Lanark Circle, \$3; Perth Circle, \$23; Vankleek Hill Circle, \$29; Rockland Band, for Bova Martha's education, \$7; Grenville (collection at Osnabrock Convention), Circle, \$3; Nooes River Circle, \$3.50; Brockville Circle, \$20.60; Rockland Circle (\$5 for Miss Murray's ticket, and \$42 Life-Membership for Mrs. T. L. Woodley) \$47; Grace Ch., Montreal, Union Circle, \$5; Brockville Circle, 50 cts.; Roxboro' Band, \$2; Grenville, Circle, \$5; Grace Ch. Sunshine Band, \$8.75; Dixville Circle, \$10; Ottawa 1st Ch. Circle (\$30 Mrs. Wood, Peterboro' for student) \$15 Circle fees, \$45; Carleton Place Circle, \$2; Kingston 1st Ch. Circle (birthday party), \$18; Olivet Ch. Montreal, Circle, \$10; Kingston, 1st Ch. Circle, \$5.25; Winchester Circle (\$1.18 Miss Murray's ticket, \$2.35-Missions) \$3.53; Renfrew Circle, \$10; Perth, Young Helpers Band, \$17; Montreal, Tabernacle Circle, \$6; Algonquin Circle (birthday party) \$10; Brockville Circle (\$1 Miss Murray's ticket, \$6 Miss.) \$7; Kingston, Union St. Circle (Miss Murray's ticket) \$4.35; Donation from Mr. Mocton, Montreal, \$5; Vankleek Hill, Breadalbane Circle (for Miss Murray's ticket) \$3; North Talley, Osnabrock Circle \$3; Montreal, Olivet Circle, \$16.50. \$3.50 Circle. \$5.00 for Miss Golding. \$8.00 Band. Sum total received, \$366.83.

MARY L. PACKARD,  
*Treas.*

33 Rosemount Ave., Montreal  
March 17th, 1902.

## ◆◆◆ Young People's Department ◆◆◆

### THE SAVIOUR'S CHARGE.

ACTS 1-8.

A charge from that Saviour is heard  
Who never hath spoken in vain.  
To all who give heed to His word  
The message is urgent and plain.

Ye servants of Jesus arise  
And all His instructions obey :  
Be active and earnest and wise,  
And walk as true children of day.

Ye who in the Saviour believe,  
The tidings of mercy proclaim,  
That all men may surely receive.  
Salvation at once in His name.

Then serve Him with heart and with voice  
With reason and muscle and limb :  
In labors for Jesus rejoice,  
For you can do all things through Him.

Redeemed at an infinite cost,  
Constrained by an infinite love,  
Go bear to the erring and lost  
Glad tidings of life from above.

Then take the whole armor of God—  
The breastplate, the shield and the sword.  
Sustained by His staff and His rod,  
Be strong in the strength of the Lord.

Colborne, Ont.

T. WATSON.

### ANOTHER TRIP TO INDIA.

**H**OW many are ready to hear something more about Ramabai and her little widows? Sit still, then, and listen while you hear their stories. You can hardly imagine anything more dreadful, yet they are true. One little widow said she had three times made up her mind to kill herself, but was afraid she would be born over again as a woman. Another said, "I was only a baby when I was married, but they tell me I killed my husband so that nobody will ever love me." Another said, "My mother tells me I am a widow and must suffer for it all my life, I never saw my husband and do not know who he was, but they tell me I killed and swallowed him." Another had been sold to a man fifty years old for 100 rupees; when he died this little widow was only six years old, but she had to suffer very cruel punishment, for they said her sins had caused his death. Beaten, half-starved, clothed in rags or sack-cloth, all their jewels taken away, nobody daring to smile or say one kind word to them, but passing them quickly as if they were snakes or poisonous beasts, is it any wonder they

were glad to hear of a beautiful home where they could find shelter, love and happiness?

If we take the railway from Bombay and ride 153 miles in the direction of Madras, we can get off at a little station called Kedgaon. About five years ago when the plague was raging in Poona where Ramabai had a home for widows, she bought a large open field as a temporary refuge for her girls and women. A large compound, or mission grounds, was laid out, and suitable buildings erected. Then when the severe famine of 1897 came on she was able to receive many famine orphan girls who were wandering about in hopeless misery. Would you like to spend the day here? The rising bell rings at four o'clock in the morning. Half an hour later a meeting for Bible study and prayer is held in the church, which is attended by about 400 of the older girls. At six o'clock between 1300 and 1400 of the younger girls gather here for a similar meeting. The church when finished will hold nearly 5,000. The floor is made of teak wood so the ants cannot eat it. The walls are of dark grey stone. It was built, or at least the foundation stone was laid in September, 1899. We believe many souls have been born again within its walls. Besides the church there are well-ventilated comfortable buildings for sleeping rooms, large dining-rooms 132 feet long by 30 feet wide, kitchens and storehouses, grinding-rooms, where sixty hand-mills are at work, oil-room, bakery, hospital, school-rooms and work-shops, as well as plain dwelling for Ramabai and her helpers. There are over 100 native helpers all seeking to lead the little widows to Christ. The work is so divided that each one is able to attend school three or four hours every day. Many different trades are taught, such as lace-making, embroidery, weaving, needlework, making baskets, rope, cane chairs and door mats. Over the gate into the compound are these words: "Thou shalt call thy walls Salvation and thy gates Praise." So the name of this mission is called "Mukti," which means Salvation. How truly Ramabai has found her mission! A great life-work for this Indian widow, into which she was led directly by the Holy Spirit. All the expenses are paid by free-will offerings from Christians of every name. No debt is ever incurred by Ramabai, but as fast as the money comes in she enlarges her work for more of this hopeless uncared for class, the widows of India. Let us all pray for God's blessing on this noble woman and her helpers.

SISTER BELL.

Ottawa, March, 1902.

# The Canadian Missionary Link

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VOL. XXIV.

APRIL, 1902.

No. 8

## THE STUDENT VOLUNTEER CONVENTION.

**A** GREAT wave of missionary enthusiasm has passed over our city during the meetings of the Student Volunteer Convention, and the result is being seen in an increased zeal for missions and dedication to the work. It was inspiring to see such a large gathering of young people from the United States and Canada assembled together with one grand purpose in view, as well as to listen to the thrilling addresses. The number of registered delegates was nearly 3,000. Over three-fourths of these were students. Over 200 were professors and lecturers. Of the other delegates, over 100 were returned missionaries. The number of institutions represented was 465.

Mr. Mott, the President, stated that in the last four years 60 per cent. more volunteers had gone to the Foreign field than in the preceding four years, \$40,000 had been given to missions last year by the students, and the reflex influence upon the religious life of the colleges and seminaries was marked. The organization united students of all branches of the Church of Christ. It applied for nothing less than men. The ambition which it encouraged was to serve. It gave prayer a large part in its life. It sought to place itself in line with the great purposes of God. Over \$15,000 a year for four years was pledged at the Convention to sustain the movement.

MESSRS. Dudley & Burns, who were so long the printers of our paper, having sold out, we have now placed it in the office of The Endeavor Herald Company, and feel assured that the standard of the publication will be fully sustained, and we expect somewhat improved.

MISS SORABJI, a distinguished Parsee lady of Poona, India, is now visiting America. Her father was the first Parsee to accept Christianity, and suffered persecution because of his change of faith. The family of seven daughters have all become valued workers in various capacities; one as a bar-rister, having received her degree from Oxford University, one as a medical worker, and others as teachers. Miss Sorabji is a cultivated woman, a charming speaker and a devout Christian, a fine example of what the women of India may become under the influence of the Gospel.

### CONVERTED BY ONE VERSE.

Some twelve years ago, a learned Coolin Brahmin, who was then an ordained Presbyterian Minister in India, paid a visit to the Bible House. In the course of a most instructive conversation he was asked what first drew his attention to Christianity. He said that while waiting to see a gentleman at whose house he had called, he took up a book lying on the table and turned to be opening page. The first words instantly arrested his attention, "In the beginning God created the heaven and the earth." Being familiar with the Hindu cosmogony, so prolonged, abstruse, and wearisome, the brevity, dignity, and self-evident truth of this assertion so impressed him that he at once procured a Bible and read it carefully, with the ultimate result that he became a whole-hearted and avowed believer both in the written and in the living Word.—*Bible Society Reporter*.

### WILLIAM CAREY'S HISTORY OF THE GARO MISSION.

Rev. William Carey, grandson of Dr. William Carey, and a missionary of the same English Baptist Missionary Society with which his famous ancestor was connected, has become very much interested in our mission work in the Garo Hills of Assam, bordering, as they do, upon that part of Bengal in which he labors. Mr. Carey has undertaken to write a history of this mission, which our American Baptist Publication Society will bring out. It will be good reading, we feel sure, and its advent will be looked forward to with interest. We have taken great pleasure in placing at the disposal of Mr. Carey all the material for this work which we have in the Rooms. He is accomplishing his task while at home on furlough in England.—*Baptist Missionary Magazine*.

◆◆◆ W. B. M. U. ◆◆◆  
OF THE MARITIME PROVINCES

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

*Dear Girls and Boys.*—A glimpse of something in India I am to give you. Here is one I have just had for the first time.

We are twelve miles from the station. Our home for a month has been in this indigo factory. It is a rough place, but there is ample room for us all and we are very comfortable. Around us are hills; some extend in short ranges, others rise abruptly from the plain, somewhat like huge haystacks in a meadow. I look out of my door; far above the factory towers one of these haystack hills. Its summit glistens in the sun—a snow capped mount? Ah, no, a temple, crowned peak. The temple has recently been white-washed and the white chunma sparkles in the sunlight. At the foot of the hill stands another temple. Just over these is a large one where Gopalaswami is worshipped. Yonder beneath that wide spreading tree is the shrine of some village goddess. That big tree beyond shades another small temple. Thus we find them on every hand. How truly may we say of this people, "They also built them high places and images and groves on every high hill, and under green trees."

The most important temple in this part of the country is that perched on the hill-top. How many of you remember Mrs. Morse's letter about it? What, at this distance, appears to be a path up the hillside, is really a stone stairway, twelve feet wide. The evening Mr. and Mrs. Gillison and I visited the temple we counted the steps, relieving each other after each hundred or two hundred. A tiring climb it was. Again and again we were forced to stop and rest before going further. One hundred, two hundred, three hundred, four hundred,—we have already mounted more steps than are in the stairway leading up to the temple on Bimli hill,—five hundred, surely we must be more than half way up, six hundred, eight hundred, ten hundred, we are very tired, our heads throb, hearts beat rapidly and we are bathed in perspiration, eleven hundred, twelve hundred, twelve hundred and ninety! We are upon the top, tip-top of the hill, within the courtyard of the temple!

Of necessity the building is small and the outside is very plain. There, in the surrounding wall is a stone image, and in that niche in the temple is another. In this side is a recess entered by crawling through a square opening. The odor of the place is most offensive, for it is the home of bats, but fakirs visiting this temple actually stay in that dark, dank hole whilst they receive the poojah and alms of the people coming here to worship.

Since the doors are locked we cannot get even a glimpse within the sacred portals, but it is not at all probable that were the priests here we could gratify our curiosity. Among the common people there seems to be a vast amount of ignorance regarding the contents of this temple. We have

been surprised to find many living even in the shadow of the hill quite unable to tell us the form of the idol. But our Christian Kirnam tells me that even the sacred books do not agree regarding the legends connected with the gods. The people are taught to take things as they are, and that they must not try to account for the difference; to do so is sin.

I give you one story about this particular deity, Padmanabhamswami. This is one of the names by which Vishnu is known. The special incarnation of Vishnu supposed to be represented in this temple is that of the fish. At the time of the flood, the creator, Brahma, was lying asleep upon a banyan leaf floating on the water. A demon seized the opportunity to steal the sacred books from Brahma; whereupon Vishnu assumed the form of a fish and coming to earth recovered the books.

It is said that the special fish whose form Vishnu assumed must not be found in any water within sight of the temple, neither can a certain class of merchants who sell these fish live within the same limits.

I wish I might try to give you a glimpse of the enchanting view from this height, but my letter will be too long if I stay longer on the hilltop. Just think of these 1290 steps, what it has cost to build them, what it means to go up and down them, and all for what? Merit, Salvation, Heaven. During these four weeks, seldom have I looked up this stairway when I have not seen some poor deluded heathen going zigzag up the steps that he might worship at the shrine above. I do not wonder that these ignorant people can be made to believe that by so doing they are doing something towards their own salvation. A weary task it is! I never was so lame in my life as during the days following our visit to that temple. Before the soreness had left, I went one day into the station. Seeing me limp, Vuracharyulu enquired what had happened; when I told him we had climbed up to the temple of Padmanabhamswami, he replied, "I suppose you went up with your shoes on and in anger the god has punished you with lameness." It is easier to come down the hill than to go up it, but perhaps more painful. They say that when some one from exhaustion or through pretence sinks upon the steps, his comrades declare that the spirit of the god has come upon him, and carry him to the foot of the hill. Oh, what an idea of God! How far from the truth! We have been telling the people here that God "dwelleth not in temples made with hands," that "He giveth power to the faint," that salvation is not of works, but through Jesus Christ. Many have listened well. One evening between five and six hundred heard the story of Jesus.

You have heard of "Prayer-meeting Hill," near Ongole. The evening of our visit to the temple on Padmanabham hill we made of it a prayer-meeting

hill. In the very court-yard of that heathen temple eight of us—four of whom had turned from idols to serve the living and the true God—kneelt and praised God for His great grace while we prayed for the Christless thousands in the surrounding villages and hamlet. Will you take up that prayer and ask that this temple may change into one wherein He Himself shall be worshipped? God speed the day.

Very sincerely yours,

Padmanabham, India. IDA M. NEWCOMBE.

### FROM PANDUR TO CHICACOLE.

BY MABEL E. ARCHIBALD.

"Now cart men, come at 5 o'clock, sharp! We want to get off before dark. The roads may be bad."

We had intended to start last night but the rain descended and the floods came. How it rains this morning! We close all the shutters and doors, light the lantern and spend the time in Bible study, in playing on the concertina, and in writing letters.

We happen to look out. The rain has ceased somewhat. See, why are those men walking round and round that little hill. One bears in his hand a brass vessel, another a tray, and another some fuel cakes. How idiotic they look! Now they all kneel—then reverently lay their offerings here and there around the hill. Upon enquiry we learn that these respectable looking Hindus are worshipping the snakes which have their home in that ant hill!

It is 5 p.m. "Appana, have the cart men come? You know it's time we were off!" Seven, eight o'clock passes, and still the cart men do not appear! It is useless to get ruffled, but we did wish to catch the four a.m. train. However, we occupy the time, by re-reading and answering tender missives from the dear home-land.

10 p.m. "Now, see, cart men, is not this unjust? You promised to come at five, sharp!"

"Oh, amma you know there is a great festival to-day. We had to do much worship."

Soon we are off for the station two miles distant. With much ado the carts begin to move. (Ask Miss Clark when she comes home how the cart man drives the bullocks). Oh the mud—deep—deep—and the water rushing along the road. "Whoa-oo—whoa! Stop, see, there is a great breach and a perfect sea beyond. Turn the carts, quick!"

11 p.m. At the bungalow again. "Is there no way for me to reach the station?" we ask. In a short time the energetic preacher, Bro. Amruthalal, brings four stalwart men. They quickly tie long poles to a chair and say, "Now we're ready!"

"O-o-oh! oh!" I could not but exclaim when my bearers, six feet tall, raised the chair upon their shoulders. Again we start. The bearers soon begin to sing, "Ko—ho—ho." The music soothes my nerves yet I dare not move. On we go over stony paths—muddy ways, stopping every few minutes to find the right direction. Now we go along the slippery edges of steep tanks—the path is

only two feet wide—a false step would land me in the flowing tide. Now the bearers begin to wade. How the water foams and rushes and circles. From my elevated perch it seems that no advance is made. My head is in a whirl—I grip the chair, close my eyes and ask the help of the Lord.

It took us five hours to come the nine miles from the station to the Mission House. However, we reached home safely, and although we had travelled all night through many dangers no evil befell us and we praised God.

I would like to tell you a little about our tour in Pandur. The people had never seen a white woman before, and I know Tennyson, who was ever desirous of avoiding the empty stare of sightseers, would not have enjoyed being in my place. We found one village of intelligent farmers (my uncle had often visited them) who seemed to be hungering for the Bread of Life. They would leave their work and listen for hours to the reading and explanation of God's Word. The children readily learnt the hymns and the parents copied them from our hymn book.

Now my dear boys and girls may you be enabled to say with your whole hearts,—“Dear Father, I give my one life to Thee; accept me and use me! Bless all the stray lambs for whom Jesus suffered so. Bring them also to Thyself for Jesus sake, Amen.”

### MILLY'S MITE BOX.

"I did so want to have at least one dollar!" sighed Mildred Harlow, as she busied herself in putting her room in order, on the morning of the 23rd of December.

"There are just ten days before those mite-boxes are to be handed in," she continued. "October, November, December, and I have only saved fifty cents in all that time. I wish I had had a chance to earn more, but mamma has needed my help instead, and she cannot afford to pay me much, even if I do give it to missions. Guess I'll have to be content with giving fifty cents towards schooling little Ammabe, out in Bobbli, and giving myself to home missions as dear mamma calls my work for her."

By this time the room was in order, and Milly ran down stairs to assist her mother in some of the many preparations going on for Christmas Day. Bright, cherry, and helpful, not even the mother dreamed how disappointed was the sweet, winsome maid of fourteen.

Ever since she had given herself to Jesus, a year ago, she had been deeply interested in the work of the Mission Band. The little girl they are supporting in India had become very near and dear to her, and she longed to be of great help; but try as she would her mite-box savings only amounted to fifty cents. "Yes, it was too bad." Then came the thought, "The dear Saviour knows I have done what I could. Perhaps He can make that fifty cents go as far as many a dollar has gone."

That night when big brother Jack brought in the mail he called out to Milly,

"Here, little missionary, is a letter with a foreign stamp on it. Perhaps it's from your little heathen fondling," with a sly look at mother, for Jack was quite a tease.

Milly took the letter with a look of eager expectation on her face, which quickly changed to disappointment when she saw it was from Liverpool.

"It's from uncle John," she remarked quietly to her mother.

When she had opened the letter she gave a little cry of delight, but saying nothing more she turned at once to its contents.

"Oh, mamma," she exclaimed, when she had finished reading, "uncle John has sent me a dollar for Christmas, to spend just as I please. Now I can put fifty cents more in my mite-box! How glad and happy I am! Let me see, what shall I do with the other fifty cents? Oh, I know, a present for papa. I could not make him anything, but now I shall buy one of those pretty ties they are selling so cheaply at Oak Hall. Mamma, mamma, aren't we glad!"

"Yes, indeed, daughter, more than glad."

"Oh, mamma, I am thankful, too. How good God was to tell uncle John to send it to me."

That night, Mildred's dreams were very happy ones. A little dark-faced girl smiled and nodded to her from amidst numerous Christmas gifts, among which were a great many new, crisp dollar bills.

Next day, when the last preparations for the Christmas festival were complete, she said,

"Now, mamma, I think I had better go and get papa's tie."

"Very well, dear, but on your way just carry this basket down to Aunt Kizzie, and if you can take the time you had better offer to read a little to her. That is some of your mission work which I fear has been neglected this busy season."

Only too glad to be able to minister to dear old Aunt Kizzie's comfort, Mildred took the well-filled basket and hastened off.

Aunt Kizzie was an old widowed lady who lived in her own little house not far from the Harlow's. She was without a relative in the world, and supported herself chiefly by knitting. But in spite of all her poverty, she was so cheerful and motherly that for many years she had been "Aunt Kizzie" to all the children in the neighborhood. Now, no one thought of calling her anything else.

Milly had not been long in the house before she discovered that Aunt Kizzie was not so bright and cheerful as usual, but for quite a while she could not find out the cause. After chatting for some time, Milly asked if she had read all the last *Messenger and Visitor*.

"No, Miss Milly, I haven't, but I'll have lots of time to read that myself, as it will be many a long day before I get a new one to read."

"Why, Aunt Kizzie!" exclaimed Mildred, "you

surely are not going to stop taking the *Visitor*? Why you've been getting it every week now, for—sixteen years isn't it?"

"Yes, child, sixteen years next month, but I guess I'll have to give it up unless the Lord sends me the money especially. Broke my specs. last night, and it will cost a dollar to fix them. Times are hard this winter, and what with my rheumatism and all, I'll not be able to make up that dollar for a good while. Praise the Lord, I've got my Bible, and I'll read that more. Perhaps I set too much store by that *Visitor*," said the old lady wiping a tear out of her eye.

"But what's the matter with you child? You musn't take on so," for Milly's breath was coming and going, and a troubled startled look was in her eyes.

"I'm very sorry, Aunt Kizzie, but I must go now," she said hastily, and was out of the door in a moment, leaving Aunt Kizzie very much mystified by her agitated looks and abrupt departure.

Meantime Mildred was hastening, with trembling steps, in the direction of Oak Hall. "It's for Missions and papa!" she was repeating wildly to herself.

"Home missions," said another voice, which sounded like her mother's.

At last, when near the store, she halted. The words, "For even Christ pleased not Himself," had flashed through her mind. "And He could want to do nothing wrong. O Jesus, help me!" she murmured.

Turning, she swiftly retraced her steps, and in a few moments was again standing before Aunt Kizzie.

"Here it is Aunt Kizzie," she said, as she passed the dollar into her hand. "I think the Master must love you as much as the little girls in India. I hope you'll enjoy your paper more than ever next year. Good bye, and a Merry Christmas."

When the Mission Band met on the first Saturday in January, it was a very happy little girl who carried "only fifty cents" to swell the mite-box fund. For mamma had heartily approved of Milly's Christmas gift to Aunt Kizzie, and Milly's heart being full of love for the mission work, both at home and abroad, how could she fail of happiness?

"Tis not the gift we bring,  
Tho the gift be never so fair;  
But the love the dear Lord looketh for,  
Hidden with holy care  
In the heart of the gift so fair."

"Then to the Gentiles also hath God granted repentance unto life." "Be it known therefore unto you, that this salvation of God is sent unto the Gentiles, and they will hear it." Acts 11: 18; 28: 28.

For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. Rom. 10: 12.