

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

Baptist Foreign Missions

OF CANADA



INDIA

APRIL, 1904.

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REFUNDED.

"Ben Adam had a golden coin,
Which he put out to interest with a Jew,
Year after year awaiting him it lay,
Until the single coin two pieces grew;
And these two, four, so on, till people said,
How rich Ben Adam is, and bowed the servile head.
Ben Selim had a golden coin,
Which to a beggar asking alms he gave,
Who went rejoicing on his unknown way.
Ben Selim died too poor to own a grave;
But when his spirit went to heaven angels with pride,
Showed him the wealth to which his coin had multiplied."

TWO THOUSAND CASTES IN ONE SMALL TOWN.

The author of a valuable book on Gujarat, Rao Bahadur Bhimbhai Kirparan, gives the number of castes in the small town of Surat at over 2,000! And these minute divisions of one and the same group of humanity have to live and die apart from one another, as if each were absolutely and irrevocably cut off from itself by some subtle force not to be recognized by mortal eyes. Well may the *Voice of India* exclaim: "Is it not idle to talk of a nationality in the presence of the most irrational exclusiveness?" The Arya Samaj and the Brahmo Samaj are setting an example in the way of bringing the scattered forces of our social existence into a focus. And the example is being followed by some of the more sensible castes among the community.

THE quality and efficiency of the religious work of the church have always been determined by the degree and progressiveness of the missionary enterprise. The Church of the Apostles was an entirely missionary church. The New Testament is the bound volume of the missionary magazines of the first half-century. St. Paul's method of governing his churches was to be always planting new ones. He knew well the one condition on which the religion of the Gospel can succeed, strange that with the New Testament in our hands we can ever forget it!—*Missionary Review*.

SPRING IS A GOOD TIME TO RENEW.

Kindly look at the DATE of your ADDRESS LABEL. If it is not beyond May '04, please send the amount due and give the Editor the pleasure of changing it to '05.

CHRISTIAN ENDEAVOR IN INDIA.

The Christian Endeavor Convention held in Ahmednagar last autumn was probably the largest Christian convention ever held in Western India. Nearly 2,000 Christians went in a procession through the streets and held a mass-meeting in the Indian theater, it being the largest building in the city. Something like 1,800 people crowded into this building while others stood outside. The conduct of this meeting was Indian; the audience was Indian, with the exception of perhaps a dozen foreigners—visitors and missionaries; the language was Marathi; the hymns in Marathi, the translations of Western hymns with familiar music, led by three of our missionaries; prayer was offered by Marathi clergymen and laymen, and three converted Brahmans addressed the gathering. All of the addresses, with one exception, were delivered in Marathi, a large proportion of the speakers being Indian Christian leaders and pastors from different parts of the presidency. The small number of missionary speakers was remarkable.—*Missionary Herald*.

It is thought that the cause of missions might be promoted by calling attention to *The Missionary Review of the World*.

For a general survey of world-wide missions, and the promotion of broader and deeper interest in them, this magazine contains the cream of many. The February and March numbers have some admirable articles, one of which we give in this issue. Published monthly by Funk and Waznells Company, 30 Lafayette Place, N.Y., \$2.50 a year.

SIMILARITY AND CONTRAST—CHINA, JAPAN, KOREA.

BY REV. GEORGE HEBER JONES, SEOUL KOREA.
Methodist Episcopal Mission, 1887.

EAST Asia presents to the Christian Church a mission field second in importance to no other. China, with four hundred and ix millions, Japan, with fifty millions, and Korea, with ten millions of people, give us a grand total embracing about one-third of the human race. To put this fact in another way; every third babe that opens its eyes in this world looks up into the face of a yellow mother and toddles about in a heathen home. Every third grave on earth is dug in yellow soil, while yellow men gather about it to grieve and lament over a soul that has gone out into a future unlit with a single ray of Christian light and hope.

This vast field, continental in extent, possesses some things in common. The people are one in race, origin, history, civilization, and religion. In a large sense the principles underlying the varied conditions confronting Christian missions are the same; that is, we find certain prevailing race characteristics, in spite of very pronounced dissimilarity in many things. It is impossible to write accurately the history of any one of these three empires without frequent reference to the other two. They cherish in common the principle of filial piety as the corner-stone of their civilization. Confucius, Gautama, and the nameless myriads of priests and priestesses of Shamanite spiritism have been their religious instructors. Throughout this great area the position of woman, reduced to its final analysis, is much the same. The spirit which animates law and custom speaks in the same tone, and the philosophy of life which controls individual conduct is the same. The hopes, fears, and aspirations of the people are projected out in the same general direction morally. The great yellow race is ill with one malady, and it will find recovery through only one remedy—the Gospel of our Lord Jesus Christ.

Now, while this is true as a general proposition, at the same time the individuality of the three empires is so pronounced and developed that they stand as distinctly aloof from each other as England, France, and Russia do in Europe. Note the contrast in the respective governments. In China it is patriarchal in form, with the family as the model, and the action of the sovereign in the empire can not be controlled by written laws any more than it would be possible

to regulate the authority of a father over his family by a written constitution in that family. Among the people the idea of equality, based on brotherhood and modified by the elements of education and native talent, is held so that the humblest Chinese boy—born, it may be, in a coolie's mud hut, or cradled in a house-boat on the Yang-tse or the Min—may rise, in spite of these, to be a Minister of State or a Viceroy. This is not true in Korea. While the Chinese model dominates, the Koreans have added the idea of caste to their governmental system, so that the ruling class and their families enjoy privileges and powers not held by the corresponding class in China, and which are subversive of the common people's right to life and property. Japan stands to-day in sharp contrast to the political organization of her neighbors. Her government is a copy of constitutional monarchy as it prevails among white nations, and her people enjoy that peace and security which come from law equitably administered in the empire.

Another contrast is found in the general spirit of the people. The Chinese from the dawn of history have been commercial and industrial in their character. They have been manufacturers, to supply the needs of the vast continental hordes under, or adjacent to the dynastic rule. They have been inventors of curious implements and labor-saving devices. They have been traders, carrying out of China its products and returning with the wealth of other peoples. The cast of mind is commercial. They are a nation of merchants. On the other hand, Japan has ever adored the sword. It is the soul of the Samurai. Their history is a record of battle. The greatest national heroes are Yoritomo, a Japanese Charlemagne, and Hideyoshi, a Japanese Napoleon, albeit both paused short of the imperial yellow. The national sports are martial. Modern Japan, in the midst of its abounding and increasing development, preserves the graces, the spirit, and the impulses of Japanese knighthood. They are a nation of warriors. Korea is neither the merchant nor the warrior. Secure in her hills and valleys, just bending her energies sufficiently to produce enough to eat and wear, she has remained a sort of recluse. Study and meditation, the poetic frame of mind—these specially charm her. The national ideal is the scholar. The civil or literary nobility take precedence over the military nobles, and both are far above the merchant class. The Koreans

are a nation of students. Doubtless when these peoples shall have become welded into one, it will be for China to produce and conserve the vast wealth of the East, Japan to protect and defend Oriental prestige, and Korea to preserve its literature and literary traditions.

It is to be expected that this diversity will show itself in the history of missionary propaganda in these empires. In China the Church has had to meet the conditions growing out of patriarchal customs complicated with intense materialism. In Japan one of the controlling factors in the situation is that *esprit de corps* inseparable from militarism. In Korea the prevailing characteristic proves an element of strength in the native Church. Two hundred and fifty thousand Chinese converts, under the banner of evangelical Christianity, presage the final conversion of the empire; and if I might assume the role of a prophet, it would be to say that China redeemed will yet lay on the altars of Christ the largest offering of material wealth, the most magnificent gift that history will ever know. In Korea the progress of evangelical Christianity has been rapid. In fifteen years the Church has grown from a handful of about one hundred souls to a host of thirty thousand converts. Several things have contributed to this more rapid growth in Korea than in the neighboring empires. The success of Christ in China and Japan were not without their effect in establishing the prestige of our religion in the eyes of the Koreans. The Korean Empire is smaller in bulk than either of her neighbors, and has, therefore, gotten in motion Christward earlier. There has been an absence of all competition in the way of taking on the outward garb of Western civilization to the exclusion of imbibing its spirit, so that the only thing to challenge attention in Korea has been Christ and His Gospel. Christianity is the only living thing in sight. In the midst of hopeless despair there has burst into view the star of hope. To the Korean, lost in the cold, dark, arctic night of heathenism, it has come as the dawning day; therefore, he has thronged the doorways of the Church, first single individuals, then in groups, and soon in throngs.

The work already done in Japan is of a lasting character. It possesses length, breadth, and depth, and is at once a presage and a preparation for the final victory. In estimating the movement of Christian forces in Japan, the solidarity of the Japanese nation should be

reckoned with. The Japanese in great crucial tests like to move as a nation. There is a wonderful power of unanimity among them which puts them into contrast with the Koreans. One of these days Japan, as a nation, will deliberately take the final step Christward and accept His truth as her religious faith. China awaits a Chinese Constantine, and when God's purposes shall have ripened He will appear and fill China's laws, institutions, and customs with the spirit of evangelical Christianity.

ONE BIBLE FOR TELUGUS.

An Important Meeting.

The meeting of the General Committee of the Madras Auxiliary Bible Society, held in the Memorial Hall on Monday, the 25th instant, was of extraordinary importance and will pass into history as having terminated a controversy of many years standing and as having removed the reproach and hinderance presented to Christian unity and progress by two conflicting versions of the New Testament amongst the Telugus. With one exception, all the leading denominations interested in the Telugu Missions were fairly and evenly represented.

The Secretary stated the special character of the meeting, as being called together for the consideration of the important question of the proposed union between the M.A.B.S. and the American and two Canadian Baptist Telugu Missions for the issue of one version of the Telugu New Testament. The matter in hand is urgent, as the first edition of the revised New Testament must be carried through the Press by the Rev. J. R. Bacon before his departure to England on the 11th April next.

1. Resolution of the Parent Society's Editorial Sub-Committee, dated 29th October, 1902. "Resolved to recommend . . . that in view of the incalculable importance of removing a stumbling block to Indian converts and inquirers, the Committee of the M.A.B.S. be encouraged to make a fresh effort to reach one version of the New Testament for all Missions to Telugus. The Parent Committee suggest that a conciliatory but strong appeal be made to the Baptist Missions to accept the proposal in respect to the terms for *baptise*, etc., made in 1886 by the late Rev. N. M. Waterbury (American Baptist) with the further option of *gnanasnamu* for baptism as in the Tamil version."

In a letter received on the 24th ultimo from

Dr. Barbour, Foreign Secretary of the Board of the American Baptist Missionary Union, Boston, U. S. A., he instructs the Committee of the Telugu Conference in India, having to do with a common version of the Telugu New Testament, that the Executive Committee (Boston) will sanction the proposal of the M.A.B.S., made in December, 1902, which provides for the transliteration of *baptizo* and its cognates in the text, with the use of the word *immerse* in the margin in all editions; and that they are unable to authorise the acceptance of any one of the later propositions submitted by the Madras Society. You will notice that the word "or" is omitted before the word "immerse" in the proposed marginal reading. At the Annual Conference on the 31st ultimo and after these Resolutions were fully discussed and the Bible Revision Committee unanimously instructed to cable the Committee in America asking them to allow the word "or" to remain along with "immerse" in the margin, leaving the 4th December, 1902, arrangement intact, I am glad to say that a cable from Boston to-day says—"Agree to the proposition provided it is renewed."

After a careful consideration in all its bearings of the important question before them, the M.A.B.S. Editorial Sub-Committee unanimously carried the following Resolution.

"The Sub-Committee agree to recommend to the General Committee the adoption of the proposals made by the United Conference of the M.A.B.S. Editorial Sub-Committee and the Representatives of the American and Canadian Baptist Telugu Missions on the 18th December, 1902, which has since been accepted by the Baptist Societies in India and America as *per* Dr. McLaurin's letter of the 16th instant."

When the above proceedings of the Sub-Committee had been read to the General Committee in the meeting of the 25th instant, the General Committee unanimously confirmed the proceedings and endorsed the recommendations, and expressed their thankfulness to Almighty God that this long standing question has been brought to a satisfactory settlement.

The Baptist Missionaries present then placed an order with the Bible Society for 5,000 copies of the new revised version in Telugu for use in their Missions. They have for about 20 years published a separate New Testament and Gospel Portions in Telugu by translating the Greek word for baptize instead of transliterating it as in English. The last edition of 10,000 New Testa-

ments published in 1892 was exhausted over two years ago. Since when they have not published a new edition as there was a prospect of securing a union version.

This achievement is one worthy of the centenary year of the Bible Society's existence.—*Madras Mail*, 30th January, 1904.

I found in Singapore a Chinese Christian who has made a sacrifice for Christianity and for Christian work which is in advance of anything I have yet met. He was converted some years ago, and has suffered much trial and persecution, but he secured an education and went into business as shipping clerk in a European firm. He had been industrious and frugal, and has laid by enough to produce an income that will support himself and family. Goh Cheng Lim offered his services to the mission, with the understanding that he would support himself upon the interest of the money he has earned. He resigned a salary of eighty dollars (Mexican) a month, and without salary has given his time to the work of the Lord and received an appointment as a Christian worker at the session of the Malaysia Conference.—*Bishop Warne*.

Only seven years have passed since Bishop Tucker of the English Church Missionary Society began work in Uganda, and to-day there is a Christian community there of 3000. Touching the northwest corner of Lake Victoria, Nyanza, Uganda is in communication with the east coast of Africa, by water and railway; and with the west coast all the distance save a few hundred miles. From the north to the south of Africa one-half of the distance is now covered by steam travel, and there is a possibility of connection being made the remainder of the way. Thus when steam travel crosses Uganda from north to south and from east to west, it will find this Christian community ready to influence the whole of that vast and dark continent.

"Between six and seven hundred miles north-east of Cape Town, in South Africa, and some eighty miles from the Indian Ocean, is the noted mission station of Lovedale, where sixty years an industrial training-school has been in operation, in which between three and four thousand students have received mental and manual training, and from which they have gone forth to Christian service in many parts of Africa."—*Our Missionary Work*.

Our Work Abroad.

EXTRACTS FROM LETTERS.

"*Glad Tidings*, near the Godaveri River, Jan. 20, 1904. It is a perfectly lovely morning and we are having a beautiful boat ride on the way home from Conference. A very happy thought to me, is that just behind my boat is the old *T. S. Shenstone* carrying our new Akidu missionaries, Dr. and Mrs. Woodburne. We are near the Godaveri, and while we are crossing which is two or three hours journey, I will get on their boat and have breakfast with them. . . . I did have a happy Christmas, although I only had my school children and native friends with me. I think it was a happier one than I ever spent before. I did not mind being alone, for the Saviour was very near all the time. But I am so glad for the works sake that we are going to have a missionary. Another thing that makes me glad is, that God has heard our prayers for a touring Bible woman, and I believe at the end of this month I will have a nice congenial, gentle widow to come with me.—S. E. M."

"*Boat Elizabeth*, Samalkota Canal, Jan. 26. You will have heard by this time that we have to lose Dr. Hulet from R. after the middle of March. We were very sorry, but Vuyuru has the two boarding schools without a missionary's wife to care for them and they are absolutely without medical aid, . . . Miss Selman must of course take Miss MacLeod's place and I am left alone again. . . . We have our good Dr. Joshee, who is winning good opinions from all. . . . It is a grand thing to have Dr. Hulet for so long as March, for she is taking full charge of the work at the station; while I am free to tour. I hope to be out six weeks.

"Every day seems so full now, I have spent two days in one village and two and a half days in another and we have had very encouraging hearings. On Sunday we had service under a thatch of leaves through which the sun shone pretty hotly. There were 23 Christians gathered together, all but three or four of whom have been baptized since I was here, so I have seen some of the fruits of the revival. I had prayed in the different mud huts afterwards. I had to bend almost double to get into many of their doorways. I had to name some of their new babies

and have special prayer over a few who were sick. They all sang together, hymn after hymn of praise, though only the children can read. Boas, the chief one among them, after the teacher, is such a nice looking man, with his face shining forth the grace within. . . . Boas preaches a great deal. He took charge of the collection and was very careful to see that each one gave his copper. . . . I did a good two weeks work in R. before our Conference met. Got through all the welcome meetings and Christmas entertainments for lepers and school children, and other meetings. Visited several Sunday Schools and may houses. Every one was so glad to get back. I was specially pleased to see Dr. Joshee's work. He has the spirit of consecration and may prove the means of great blessing to rich and poor alike.—S. I. H."

"Miss Simpson in writing from Cocanada, Feb. 17, speaks of a great sorrow she has experienced in the death of her boy, Josiah Burder, (son of Amelia), and says, 'the Lord for some mysterious reason which we cannot understand and at which we must not complain, has called him to Himself.' He seemed to be so necessary in the home, in the work, in the church, every where and in every thing. He had been a father to the boys and was so much to his dear young wife. The end was sudden—at church on Sunday, but not well—led the school workers, preaching in the afternoon and sending the workers out to the schools. Was very ill that evening, better next day; on Tuesday in his place teaching; on Tuesday evening very ill, that night suffered agony until about 11 a.m. on Wednesday, when the Master called him home. They all miss him, especially Miss Simpson, who loved him as a son. Not naturally of a pleasing disposition 'the grace of God had transformed him into a loving, humble, obedient boy, and made his life so pure and good that he was an example for any one to follow.' To Miss Simpson he said the night before he died, 'I think I have finished my course and the work that God gave me to do. It was not a very great work, but I have been faithful in it to the best of my ability and I know that my Lord will receive me.'"

MISSIONARY CONFERENCE AT COCANADA.

THE twenty-sixth meeting of the Canadian Baptist Missionary Conference was held in Cocanada, from Jan. 9th to 12th, 1904. One had almost written the words "annual meeting" by reason of long usage, but the fact is that the further existence of this Conference is somewhat uncertain and its meetings have not been annual for the last three or four years. Some have advocated its discontinuance, arguing that the necessity for gathering once a year for fellowship and helpful exchange of ideas has been done away with by increased railway communication which permits the missionaries of the two Boards to visit and help one another more frequently than was formerly the case. But this year's Conference would seem to indicate that there is still sufficient ground for its existence, for there was a large representation, every one of the Ontario and Quebec Board's missionaries being present. And the success of our meeting was such, that it was decided by a majority vote to accept the invitation from Vizianagram, to meet there next year. The burning question brought up for discussion this year, had to do with the existence of this Conference. It was the question of the union of the two Baptist Foreign Mission Boards in Canada for work out here. "If we do not unite in our work out here, why continue these Conferences?" was asked. The older missionaries tell us that this question of union used often to be raised in the past, but was always dropped for lack of support. But "times are changed," we are told that "union is in the air," and the spirit of union is drawing various religious bodies together; and certain it is that the idea of union in our work out here seemed to meet with rather general favor, for after many eloquent speeches had been made *pro* and *con*—chiefly *pro*—it was decided to bring the question before our separate home Boards for their favorable consideration. We would seem to have arrived at the turning point of our history as a Baptist mission in India in this regard. Shall we unite and present an undivided front to the forces we meet here, be known as one large mission instead of two small ones, and enlarge our resources for the various branches of our work here—or shall we separate still further and discontinue our union Conferences as it seems to some we must do if union is not effected? "Question!" Think about it and pray about it.

This Conference was one of the best we ever had. The devotional hours with which every session began were especially helpful and inspiring. Surely every one who was present must have felt the benediction of the Master's presence, for His promise to be with those who gather in His name, was most amply fulfilled as we met *with Him*.

Immediately after the opening prayer meeting our retiring President, Mr. Craig, gave us his address, which was full of practical help and stimulating thought. Mr. Churchill was elected to the chair and shortly after had the great pleasure of welcoming to the Conference the new missionaries, who had joined us since last we met. When we saw these new men and women, whom God had given us, His direct gift to the work, and the visible answer to our prayers, no wonder the doxology burst from our hearts in thanksgiving to Him!

That evening an informal reception to the new and returning missionaries was held in the Mission House, when the new comers spoke to us words of cheer and earnest purpose, and fur-lough experiences were shared by those who had just returned from the ever-loved Homeland.

The papers read before the Conference were of a high order. Mr. Stillwell's paper on "How to make the Missionary's Meetings with his Workers more Profitable," was full of practical suggestions which had been thrashed out of seven or eight years experience. And Miss Archibald's bright and enthusiastic address on "Work Among Heathen Children," brought before us as never before the claims of these little ones and how much can be done for them, and through them for India. This paper was most heartily received and is to be printed and circulated at home for the benefit of Sunday School workers and scholars; Mr. Hardy's thoughtful and spiritual paper on "Soul Winning," should stir us all up to more earnest endeavor.

The Industrial School, the publication of Telugu Christian literature, the *Ravi* and the Timpany School came in for their share of attention and discussion. All of the mission enterprises are doing good work for the Kingdom. The Industrial furnishes the young men of one mission with a manual training and a good and respectable means of livelihood at the same time. If manual training is important and valuable at home it is ten times more so here, where the

dignity of manual labor is not believed in. The publication of Telugu Baptist literature goes on apace. The demands for religious literature and Scripture is increasing and the work of the Publication Society is encouraging and much appreciated.

The *Ravi*, our Telugu newspaper, has done noble service and deserves more hearty support. Its only cry is—"More subscribers!" One evening was spent at the Timpany school, hearing the year's reports and planning for coming years. The school has brightened up wonderfully since Miss Folsom's return, and as for Miss Corning—she has already become indispensable and we wonder now how the school ever got on without her.

The beautiful spirit of our meetings was in no small degree enhanced by the presence amongst us of our former missionary, Miss M. J. Frith, who is now working amongst the hill tribes of Assam. Her old friends, both native and Canadian, were glad to see her again, and she made many new friends who were glad to hear about her work. She had much to tell us. She has suffered from severe illness and privation, but her joy is very evident, and her earnest words and stirring appeals will not be forgotten. As an expression of our joy at having her once more

with us and our sympathy with her in her work she was presented with a life membership in the Timpany School Society and a further sum which is to be used towards the purchase of her passage to Canada, for we hear she takes her furlough this spring—and if not, to be used in her work.

On Sunday, the Telugu Sunday School and Church services in the morning, a Bible-reading by D. Woodburne in the afternoon, and the Conference sermon in English by Mr. Glendenning in the little English Baptist Church, filled the day up with good things. This Conference sermon was delivered in the evening, and directed our attention to the foundations of all missionary activity, the holiness of our God, the truth of our message and the assurance of the sufficiency of God to carry on to a successful and triumphant finish the work which He has begun.

The conference ended with an hour of praise and prayer and a social meeting in the evening to farewell the Stillwells and Miss McLeod and Mrs. Gullison, who all proceed on furlough this spring. Welcome them home and listen to their message.

All through Conference the weather was delightful, our sojourn together was most helpful and we said to one another, "It has been good for us to be here."

K. S. McLAURIN.

Our Work at Home.

EASTERN CONVENTION.

A FEW words from the President of the Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec.

Dear Sisters in the Lord,—When I received the LINK, I looked for some reports from Circles and Bands, and I regret that so few take advantage of these columns and in this way let us know what is being done in the East.

Now that we have held our second quarterly Board meeting and half our year has passed, I am anxious that our funds should increase and thus enable us to carry out what we have promised, viz.: To give one thousand dollars towards the bungalow at Vuyuru for our single lady missionaries. This the Board has promised to do in two years, over and above our regular appropriations.

Let me entreat of you to "Be not weary in well doing," but be diligent and use every effort and influence to gather in the silver and the gold, so that when we meet in Convention

next October, with the Westmount Baptist Church, we shall "Praise God from whom all blessings flow," for the efforts and zeal of our sisters of our Eastern Churches, as in the past.

So I plead with you now, to continue in well-doing. Make all the Life-members you can, work up the Mission Bands, and let the young people share in giving the Gospel to the heathen. What golden opportunities we are losing, by having so little interest in this Canadian Baptist Foreign Mission Field! Help the dear missionaries by your united prayers, and as the Lord has prospered, give of your substance.

What a privilege to be co-workers with Christ, who has called us out of darkness into the marvelous light of the Gospel! And shall we withhold that which Christ Himself left us to do? The command is "Go ye into all the world and preach the Gospel to every creature." Are we carrying out His commission, and are we giving that light which we possess to the women of India? Are we trying to arrest the wrongs of

the women of India, and by our representatives, the missionaries, exalt the name of Jesus and set the captives free?'

Yours in work for Jesus,

JANE CLAXTON,
Pres. W.B.F.M.S., E. O. and Q.

IMPORTANT NOTICE.

As Mrs. Rickert, Treasurer of the W. B. F. M. S., East, will be absent until June 1st, Miss E. M. Crossley, 239 Metcalfe, Ave., Westmount, P. Q., has been appointed to receive all money for the Society until that date.

As Thursday, April 7th, is one of the days of prayer, set aside by the united Boards of our Home and Foreign Missionary Societies (East), the Circles are requested to observe it, with special prayers for our missionaries at home and abroad.

UNION MEETING.

The February Union Meeting of Toronto Baptist Mission Circles was held in Parliament St. Church, on the 18th of the month, the President, Mrs. Norton presiding. All the officers were re-elected, they with Mrs. Freeman and Mrs. Bates forming the new Programme Committee. Both Treasurers reported a balance on hand, but the special "Medical Lady Fund" is slightly over drawn. Mrs. Eva York in a talk on "Obedience" urged obedience to three commands of love found in Acts 3: 19, Rev. 3: 20, 2 Cor. 6: 17. Mrs. Holman gave items of interest about some of the fields under the Womens' Board, calling special attention to the encouraging outlook in Alberta, where after only four years work among the Scandinavians we have 4 missionaries, 1 evangelist, 5 churches, and 20 preaching stations. The speaker also pleaded for more personal work. A solo "Jesus Lover of my Soul" by Miss Moodie, was followed by an address by Dr. Pearl Chute who emphasized the need of more bungalows in India, and the inconveniences suffered by the missionaries owing to lack of proper accommodation. A collection of \$15 was equally divided between Home and Foreign Missions.

E. Fox, *Secretary.*

LONDON.—On Friday evening last, the members of the Young Ladies Mission Circle in connection with the Adelaide Street Baptist Church, held their annual re-union at the residence of their President, Mrs. G. F. Robertson, 835 Dundas Street. After a season of pleasant social intercourse the business of the evening was taken up. Mrs. Robertson expressed her deep regret at having to announce, on account of

change of residence, her resignation as President of the Circle, which position she has filled since its organization eighteen years ago. On behalf of the Circle Mrs. A. E. Pierce read the following address:—

"Mrs. G. F. Robertson,
President Young Ladies' Mission Circle,
Adelaide Street Baptist Church.

Dear Mrs. Robertson,—It is now just eighteen years since, upon your invitation, a number of the young ladies of Adelaide St. Church met and organized as a Young Ladies' Mission Circle with you as their President, in which office you have continued to lead us with much acceptance until the present. That you have with but two exceptions presided at every meeting of the Circle since its inception, we consider a remarkable record and one which bears decided testimony to your devotion to duty and zeal for the Mission cause, also we regard it as a mark of Divine favor that you have been permitted to so guide us in our efforts at well-doing during such a lengthy period.

We feel that whatever has been accomplished by our Circle for the Master during the years that are gone is in a great measure due to your untiring efforts, and that whatever of missionary activity has been developed in many of our members is also due to your most worthy example.

That existing circumstances render it necessary for you to sever this pleasant connection is a source of deep regret to each and every member, and we feel it hard to reconcile ourselves to a loss which is simply irreparable. That our loving Master overrules all things for good is our one consolation.

We trust that you may long be spared for yet more effective service in the cause of the Master you love, and request your acceptance of the accompanying clock and knives as a slight token of our esteem, as well as a memento of the eighteen years spent as President of the Young Ladies' Mission Circle of the Adelaide Street Church.

On behalf of the Circle,

JEAN WATSON
LILLA PIERCE
MARGARET MORAN."
London, Ontario,
March 8th, 1904.

Mrs. Robertson replied in a few well chosen words expressing her appreciation of the action of the members and gave a short resume of the progress of the Circle. During its existence between seven and eight hundred dollars has been contributed to mission causes, while one of its members and two honorary members are now on the foreign field. Mr. Adkins on behalf of the honorary members expressed their appreciation of the retiring President.

The Young Ladies' Mission Circle of the Adelaide Street Church is in a decidedly flourishing condition, having a present membership of fifty-one. Its success is largely due to the great zeal and energy of Mrs. Robertson.

LILLY M. FEWINGS,
Secretary.

OTTAWA, FIRST CHURCH.—On January 18th., under the auspices of our Foreign Circle, Mrs. Nicholls, of Lanark, Ont., formerly a missionary in Central Africa, addressed our Mission Band in the afternoon, and a public meeting in the evening when she told us of her work in Central

Africa. Mrs. Nicholls exhibited a large number of curios, among which were articles of clothing, food, samples of native women's handiwork. During the evening Miss Cole sang a solo, "Sometime, Somewhere," and Miss Audrey Frith very pleasingly rendered a piano solo. Early in the evening tea was served by the ladies and an opportunity given to become acquainted with Mrs. Nicholls. Our Circle has been much encouraged this winter. Several new members have been added to our roll which now numbers 72; and a number who have been members for years, are helping to make our meetings interesting. Our meetings are held monthly, and this winter, being anxious to increase the attendance, we decided to meet in the evening, once every three months. The result has been very encouraging. The afternoon attendance still remains about the same, while at the evening meetings the number has been about doubled. On Friday evening March 11th, the second of these evening meetings was held. After a short prayer service led by our President, Mrs. R. A. Sproule, the routine business was transacted, and an instructive programme was given. A paper on the life of "Carey" was read by Mrs. P. McDonald, and a letter, addressed to our Circle, from Rev. H. C. Priest, was read by Mrs. J. A. MacDonald. A piano solo by Miss Fowler and a vocal solo "I'll go where you want me to go, dear Lord" by Mrs. F. R. Edwards, contributed very much to our enjoyment.

(MRS.) IDA M. BLAIR,
Secretary.

TORONTO.—March 9th, 1904 The Ladies Mission Circle of the Ossington Ave. Baptist Church held an open meeting on the 26th of February, when Miss Hopkins a returned missionary from Burma, spoke to us on her work. She was dressed in her Burmese dress and also sang in Burmese. The choir of the church sang two very pretty selections, after which a special collection for Missions was taken. The whole evening proved to be very instructive and interesting. Light refreshments were served at the close.

S. SKELCHER,
Secretary.

GUELPH.—The Woman's Mission Circle of the First Baptist Church held their Annual Thank-offering meeting on Thursday evening, February 4th. The attendance was not very large on account of so many of our members being ill, and the night so cold and stormy. The President, Mrs. Clarke, conducted the meeting. A good programme of music and readings was rendered. The Thank-offerings were accompanied with texts of Scripture. Our pastor, Mr. Thomas, gave a short address on Missions. A very profitable and interesting meeting was closed with prayer. Refreshments were served and a short time was spent in social intercourse.

(MRS.) G. HOWARD,
Secretary.

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

Receipts from Feb. 16th, 1904, to Mar. 15th, 1904, inclusive.

GENERAL ACCOUNT.

FROM CIRCLES.—Toronto, Bloor St., \$12.76; East Toronto, (towards Mr. Chute's new boat), \$10; Toronto Junction, \$2.95; Midland, Thank-offering, \$5; Toronto, Jarvis St. (\$5 for Bungalow Fund), \$39.96; Rat Portage, \$4.17; St. Thomas (\$12.50 towards Life-membership), \$23.50; Grimsby, \$6; Hamilton, Herkimer St., \$5; Paisley, \$3.50; Hamilton, Wentworth St., \$4; Port Hope, Thank-offering, \$20.40; Gladstone (\$17 Thank-offering), \$24.55; Oshawa, \$3; Toronto, Eilm M. C. (for leper "Venkamma"), \$4; East Toronto, \$3; Toronto, Walmer Rd., \$10.55; Woodstock, First Ch., (Bungalow Fund), \$6; Cheltenham (for Bible-woman Rebecca), \$5; Harrow, \$5; Chatham, William St., \$8.50; Toronto, Western, \$13.63; Toronto, Bloor St., \$26; Toronto, Jarvis St., \$20.45; New Sarum, \$4.30; Green River, \$3. Total, \$283.22.

FROM BANDS.—Brantford, Calvary, (for "Degala Karunamma") \$5; Bardsville (for "Karre Daniel"), \$14; Hamilton, Wentworth St., (for "Kodali Sara"), \$5. Total, \$24.

FROM SUNDRIES.—A friend (to make Mrs. Thos. Woodburne, of London, a Life-member), \$25; Miss Mary Alway, (for Life-membership), \$25; Collection, Union Meeting, of Toronto Circles, \$7.50; Mrs. Geo. Winter, (Bungalow Fund), \$5; Miss Annie Winter, (Bungalow Fund), \$5; Mrs. E. Trinder, (Bungalow Fund), \$1; Miss Edy's S. S. Class, Western Ch., Toronto, (for "Gandham Rebecca"), \$17; Mrs. A. Menhennick; (Bungalow Fund), \$2. Total, \$87.50.

DISBURSEMENTS.—By General Treasurer, on estimates, \$569.66. Extras, for Bolivia, from Port Arthur, M.B., \$5; for Mr. Chute's new boat, from East Toronto M. C., \$10; for Miss McLeod's passage, \$300. Total, \$884.66.

EXPENSE ACCOUNT.—By Brown and Hendershot, for printing "Association forms," \$1.25; by D. Moore, for printing 1000 letter heads, \$3.25; Mrs. H. H. Lloyd, Secretary's postage, \$2. Total, \$6.50.

Total receipts during the month - - - \$394 72
Total disbursements during the month - \$891 16

"MEDICAL LADY" FUND.

Receipts.—Mrs. R. W. Elliot, \$100; Mrs. W. H. Robinson, \$1. Total, \$101.

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

GENERAL ACCOUNT.

Total receipts since Oct. 21, 1903 - - - \$3,531 92
Total disbursements since Oct. 21, 1903 \$4,595 86

"MEDICAL LADY" FUND.

Total receipts since Oct. 21, 1903 - - - \$108 20
Total disbursements since Oct. 21, 1903 - \$208 35

EVA NASMITH,
Treasurer pro tem.

14 Maitland St., Toronto.

Youths' Department.

SELF-DENIAL WEEK.

If there be first a willing mind, *it is* accepted according to that one hath, and not according to that he hath not.

Self-Denial Week, in the Mission Band,
As of course you readily understand,
Was planned for the purpose of giving a lift
To the Mission Cause, by an extra gift.

"Oh, dear," cried Bessie, "Oh my! Oh my!
I don't see how I can self-deny.
I've nothing to do it with, at all,
I've scarcely a penny my own to call,
Whatever I save must be very small."
"I wonder, I wonder," cried Tom and Lou,
"What, in all the world, we can ever do.
Not a cent is ours, to spend or give,
'Tis as much as we all can do to live.
If we earned a little, 'twould be so small
It wouldn't be worth our giving at all."

So the children talked, but they talked in vain,
For the leader hastened to make it plain
That the "doing without" for the Saviour's sake,
And the little sacrifice each could make
Were the very things they all should seek,
Just a day at a time, self-denial week.
You might never guess how it came about,
But each one found something to do without,
For their hearts in earnest they really gave,
And their best endeavors to earn, and save.

Not a single member of that bright band
Had a chance to do something great and grand,
But little things by the many wrought,
Exceeded all they had hoped or thought,
And the gifts of their hands went far and wide
That the bread of life might not be denied,
But that hungry souls might be satisfied.
If you add the littles, and multiply,
You will find that they count up, by and by.
It is *keeping on*, after all, that counts,
And that brings to the treasury large amounts.

—*Julia H. Johnston, in Over Sea and Land.*

AFRAID TO BE A GIRL.

ONE day a thin, hungry, but bright-faced boy of twelve came to our native preacher's house in Chapra and begged for food. Starvation had taken the pride out of the lordly little Brahmin, and he was ready to eat from the hand of a Christian. He was a skeleton almost, and could scarcely crawl. After a few days the preacher brought the supposed boy to our school at Muzaffarpur. The boys took a great dislike to the child. They said he was too proud to play with them. Always moping to himself and only speaking when asked a question, how could they like him?

One day, when Sunday school was just over in the big veranda of the mission house (for we have no church here as yet), the little Brahmin came up to the preacher and said he had some-

thing to tell. To the great surprise of the preacher, the supposed boy confessed to being a girl.

The ayah, or nurse, who looks after the health of the girls, was given charge of Tara, as she said her name was, and the child soon appeared, clothed as a girl, but with the short hair of a boy.

Then she told her sad story. In a town in this district she and her relatives lived when that awful disease, the plague, came. One after another of Tara's people died, father, mother, brothers, sisters, uncles, aunts, and cousins, until the little girl was the only one living out of forty persons. As each one was dying, he or she would request that a feast be given to the Brahmins of the town. Every devout Hindu believes it to be necessary for salvation that he should do good to Brahmins—that is, feed them.

Each one of these people before passing away would give the little savings of rupees to a relative in order that a dinner be given to the Brahmins in his name.

The plague claimed one after another until all were gone but one little girl of twelve, and in her hands were two hundred rupees, or about sixty-five dollars. According to her relatives' wishes, she gave a little dinner in memory of each one. Then the poor child thought she would be cared for, but kindness is rarely found, except where people have learned to love Jesus, and not one would help her. Very often they would say, "You are only a girl, why should we help you?" At last the idea came to the desolate, hungry child, who had wandered far, that if she were only a boy she would get help. She begged some one to cut her hair like a boy's, leaving a little tuft on top; and putting on boy's clothes, she started out to beg. Her disguise was a success, for a number of high-caste people were afraid of offending a boy who might one day be a powerful Brahmin, so they gave him a little money or a little food.

When Tara told me the story she said, "If they had known that I was a girl, I should long ago have been lying dead by the roadside."

Even as a boy she fared badly enough, and was glad to come to Christians for help.

Long exposure has injured her health very much, but we are caring for her, giving her plenty of milk and a warm place to sleep these cool nights; and we hope some day she may be what her name means, "a star,"—a star in the Master's crown. Is it not beautiful for Christian children to help such forlorn little ones as Tara?
—*Children's Missionary Friend.*

W. B. M. U.

Of The Maritime Provinces.

Communications for this Department should be addressed to Mrs. J. I. Bates, Amherst, N.S.

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

PRAYER TOPIC FOR APRIL.—*Special prayer for the work among the native women and that many consecrated Bible-women may be raised for the work. That a blessing may rest upon the Board of the North-West Baptist.*

THEY WENT AND TOLD JESUS.

Matt. 14 : 22.

When thou wakest in the morning,
Ere thou tread the untried way
Of the lot that lies before thee
Through the coming busy day ;
Whether sunbeams promise brightness,
Whether dim forebodings fall,
Be thy dawning glad or gloomy,
Go to Jesus—tell Him all.

In the calm of sweet communion,
Let thy daily work be done ;
In the peace of soul out-pouring,
Care be banished, patience won ;
And if earth with its enchantments,
Seek thy spirit to enlure ;
Ere thou listen, 'ere thou answer—
Turn to Jesus—tell Him all.

Then as hour by hour glides by thee,
Thou wilt blessed guidance know,
Thine own burdens being lightened,
Thou canst bear another's woe :
Thou canst help the weak ones onward,
Thou canst raise up those that fall,
But, remember, while thou servest,
Still tell Jesus—tell Him all

And if weariness creep o'er thee,
As the day wears to its close,
Or if sudden, fierce temptation
Bring thee face to face with foes—
In thy weakness, in thy peril,
Raise to heaven a truthful call ;
Strength and calm for every crisis
Come—in telling Jesus all.

—GEORGINA M. TAYLOR.

NOTES FROM NEW BRUNSWICK.

TIME passes relentlessly, if the days be sad or glad, stormy or mellow with sunshine, the clock ticks our moments off, one by one. The last one will come some day, perhaps "nearer now than I think."

If we have faithfully done our Lord's work, it

The subjects for Bible-reading suggested in programmes for March and April as given in *Tidings* are "Prevailing Prayer" and "Answered Prayer." This poem is especially appropriate in its relation to these subjects.

will not matter to us how soon the last minute comes ; if we have not been faithful it becomes us to arouse from our dullness and remember that the night cometh when no man can work.

The W.M.A.S. work in this province has been hindered by the severity of the weather and the frequent storms.

The worker's especially in the county districts, are hoping for better days with the coming of spring.

The County Secretaries, all who have written, regret that so little could be done on account of bad roads, etc.

Miss Stuart, of Queens, hopes to organize several new aids and re-organize others, that have ceased working. Mrs. Swim, Northumberland, also hopes that old workers, resting now, will again resume their labors. Mrs. Swim organized one Aid Society in August.

Miss Tingley, Westmoreland, reports a good degree of interest in her country, and also organized one new Society since Convention.

Mrs. Saunders, Carleton, also reports one new Society.

In St. John city the interest has been greatly increased. All Societies and all demoninations join in the Rex Christus mission studies. Many ladies bring the education and culture of years to bear on these studies with advantage to themselves and others. The Mission Studies are taken up in other places too, a list of all is not at hand.

More Societies have reported a profitable observation of Crusade Day than at any past time.

Taking up the work by countries one finds the light and dark intermingled.

Charlotte County still needs a County Secretary. Is there no sister who could do this work for the Master ?

In the Eastern counties we find that the zeal of the workers has been much increased since three of their own members are in India.

Those Societies seem to do better work finan-

cially who have set a certain sum before them and are working up to their estimate.

The County Secretary for Albert has been writing to the Societies in that county and finds the usual alternations of light and shade. They have had an addition to the working force of that county in Mrs. J. W. Brown who brings to the work much zeal and executive ability. The four Societies in the Hopewell field over which her husband, Dr. Brown, is pastor, will surely be helped.

Fredericton expects to raise two dollars per member.

Last year Gibson led financially with more than four dollars per member. Pt. deBute made about three dollars per member.

We need much in New Brunswick. We need more of the spirit of Christ which is the spirit of missions. We need more County Secretaries. We need very especially a sense of individual responsibility, so that every member of every Society and Mission Band may work and pray and give as if the success of the year lay in their individual hands. And we need a strong faith that takes hold of the promise "Lo I am with you always" and will trust as firm as a rock that "God, who bringeth light out of darkness" may so overrule the inclement weather that good work may yet be done this year.

But the time ticks on, the moments are flying, "work while it is called to-day."

Dear sisters, if we let the solemn thought sink into our hearts and become a part of our mental being that we began this work for Christ, that He is watching to see how we do it, and is saying as of old "if ye have done it unto the least of these my brethren—ye did it unto Me.

Oh! loving powerful hands of Jesus! Lift us out of self-satisfaction, and ease "unto the high calling of God" unto work that shall not make the worker ashamed in the great day.

M. S. Cox.

THE YANADIES.

ABOUT Ramapatam, and in various other villages and towns in the Nellore and Krishna Districts in Southern India, a tribe of people is found, called Yanadies. The meaning of the word in Telugu is those without a beginning or origin. It probably came to be applied to these people because their origin and race connection have been so completely lost. They are a problem ethnologically. In

various respects they differ from the ordinary Hindus among whom they live. Their bushy and partly woolly hair has led some to think that they are related to the negritos of the Andaman and Nicobar Islands. They themselves say that they are a branch from the hill tribes of Nulla Mulla Hills in Southern India. Wherever their ancestors may have come from, and whatever they may have been centuries ago, they are now the lowest, poorest and most ignorant, the most squalid and uncivilized of all the depressed classes in that part of India. Strange to say, they are recognized by the Hindu caste system as having some slight caste standing, as being somewhat superior socially to the Malas and Madegas, the depressed non-caste classes from which the great majority of Christian converts in the Telugu Missions have come. They are permitted to draw water from certain wells belonging to some caste people a privilege from which Malas and Madegas are rigidly excluded. But in their condition and manner of life they are much lower and more pitiable than those classes. Usually they are almost destitute of clothing, and their hovels are only a little better than dens. Their poverty is almost beyond description. Often they subsist on rats and bats, and on such other things as they can find in the jungle, such as berries and roots. The men are skillful as trackers in hunting, and are not unfrequently employed as night watchmen of grain fields etc. But they get no fair remuneration for their work. A little grain is given to them according to the stinginess of the employer. They are generally cheated and oppressed, and often most unjustly treated. For example, they are forced to spend days in bringing firewood, and game such as hares and partridge, for the police constables, and no remuneration whatever is given them for these things, and they cannot claim anything, for the police would at once intimidate them by bringing some false charge of theft against them. Truly the poor Yanadies are "they who have no helper." Being so often counted as thieves it would be strange if they were not dishonest, and yet they are not any more so than their Hindu neighbors all around them. They are generally a good-natured people, and suffer their destitution without complaining. When Dr. Ashmore, of China, visited us in India some years ago I took him to see the poor Yanadies in their miserable huts, and their nakedness and hunger. After looking at them for some time,

he said, with tears in his eyes, "Bro. Boggs, I have never seen humanity as low as this in any land."

But now we turn to a brighter part of the story of the Yanadies. Truly in their case the predictions in the 72nd Psalm are being fulfilled:

"For He will deliver the needy when he crieth,
And the poor that hath no helper;
And will have pity on the poor and needy,
And the souls of the needy He will save."

Many of them have been brought under the influence of the Gospel of Christ, and quite a number have believed it and received the Saviour whom it makes known, and are now His professed followers. It is only in connection with their evangelization that any uplift has come to them. Twenty or thirty years ago a few of them were converted, and some of their children were taken into the mission schools. But some twelve or fourteen years ago Mrs. Boggs became deeply interested in these most neglected and helpless of all the people; and ever since then her special work has been for them; getting their children into school, finding out and caring for orphans and waifs among them, visiting their poor huts to talk to them of the Saviour, supervising and directing a preacher and teachers among them, and teaching the women and others. And these efforts have been rewarded by encouraging results. There is not very much to be done with the present generation of adults, since many of them are so almost hopelessly dull to apprehend religious truth, and all desire and ambition to rise and improve has been so nearly crushed out of them by oppression. To this, however, there are some happy exceptions. But the children are capable of remarkable improvement. A good many of them have been gathered into school, and have learned just as well as other children. Some of them have passed into High School at Ongole; some have studied in the Theological Seminary at Ramapatam, and are now faithfully preaching and teaching the Truth which their people need so much. Benjamin, the principal preacher among them, is an earnest faithful man, who truly loves and serves the Lord, and patiently and lovingly toils in the evangelization of his poor ignorant down-trodden people.

Just before leaving India last year we had the privilege of seeing the opening of a new settlement for the Yanadies, and the addition of a school-house-chapel in the midst of them. In

this new place they are building their huts in regular lines, and of a much better kind than before. We trust that this will be the scene of much blessing.

W. B. Boggs,

Wolfville, N.S.
Feb. 3rd, 1904.

EXTRACT OF LETTER FROM MISS HARRISON.

I HAVE been watching the last bright tints of day fade gradually away in the west, and before I came in, the moon was flooding all the land with her light. Away off to the North is Devagiri, where our first missionary died. It looks so lonely and dreary to me, although there are many hills all about, apparently almost as high. Away off to the West, the hills are more distant, and so the fertile valley is visible for miles. Over at the North at the foot of the hills, in the other dark shadows, a bright light burned up for a few moments, and then seemed to die, and again flushed up and then grew dimmer, and finally seemed to die. It made me think of our little mission stations in the shade of the dark mountains of Hinduism; and oh, how I longed for the day when the Sun of Righteousness should flood the land with His light; and the tears streamed down as I tried to pray for our tiny light houses at Bobbili, Bimli, Kimesi, etc. A little later, that which had been trying to burn seemed to become more steady, and it cheered me. But again discordant sounds came from a village not far away, and I thought of the many, many such sounds coming up from this plain, and from the many other plains beyond these hills. Oh, what a babel it must be to our Lord who hears it all!

I thought of the tiny little shrine I saw to-day. The idol's name was Pothanna: There was just an ordinary looking little stone projecting two or three inches above the ground on one side, and sloping away on the other side. The thing was irregular, and the entire exposed surface could not have been more than one square foot. On one side was a row of dots of rouge powder. Quite near were two little posts of wood, one shorter than the other, and just a little farther away was another, apparently the baby post, only a few inches high. Along one side of the shrine, which was only about six feet square, were seven or eight more wooden posts leaning against the wall. All had evidently been worshipped this morning as the saffron and rouge

looked fresh, as did the marigolds, one of which decorated the top of each post, while several were on the stone. . . . The roof of this shrine at the highest point was not beyond my reach, and it was made of rice straw.

It seems so foolish, this worship, I thought of the holy words: "My glory, I shall not give to another." Again I prayed, "Hallowed be Thy name!" Oh, for the time when all these hills and valleys shall be thronged with worshippers, who worship "in spirit and in truth." These little shrines abound, and this year when God has so manifestly granted this whole land an abundant harvest, on all sides, these foolish people are offering more than usual homage and reverence to their dumb idols.

The words of Israel came into my mind. "Who hath believed our report, and revealed?" Then again as there came to me a sense of our weakness, and the utter inequality (from a human standpoint) of our force to the need, I recalled our verse for the day (memorized at prayers in the morning) "When I am weak then I am strong." Yes, His grace is sufficient, and, it seemed as if Christ came close to me with the assurance. "Lo, I am with you all the day." If so, our "labor is not in vain," because "in the Lord." But yet the heart yearns for souls. Sometimes I feel so ashamed when the Hindus say: "You travel around all these villages in the heat, but who has believed?" It does seem that the Lord has withdrawn His arm of Salvation from these people, and yet I believe, and feel that our work is accomplishing something,—what, I cannot say; but an intangible something. The day is coming when Jesus shall reign over these three hills and villages, where Satan now seems supreme.

MAUDE HARRISON.

Parla-Kimidi.

This letter was not written for publication, but in view of its interest to our readers, we take the liberty of publishing the portion given above. Shall not our prayers unite with our dear sister's that God's call to these needy ones may be heeded by them.

At the recent Conference in Kimidi it was decided to undertake work at Ragadda where there is a promising opening. While rejoicing at the lengthening of the cords "let us not be unmindful of the greater obligation thereby imposed upon us. Every advance abroad means enlarged opportunity at home. We need to

heed the bugle call given by the Provincial Secretary for Nova Scotia in a recent circular letter. "The greatest need of the Foreign field is a revived re-consecrated, and united Home church.

Dr. and Mrs. Boggs, who are making Wolfville their home during their furlough, have been "abundant in labors" among us. The communication from Dr. Boggs in the present issue will be read with interest.

CRUSADE SOCIAL.

A crusade social, under the auspices of the Woman's Aid Society of the Upper Point de Bute Baptist Church, was held at the residence of Mr. and Mrs. Thomas Brownell, Jolicure, last Friday night. An interesting and enjoyable program was carried out as follows:—Solo, Mr. Alexander Tingley; chorus by the choir; readings, Miss Janie Tingley and Mrs. Robert Dobson; instrumental music, Misses Pearl Tingley and Lizzie Wells. Refreshments were provided by the members of the society and the evening passed very pleasantly. Two names were added to the roll of membership and the sum of \$26 was taken as a result of the social.—Feb. 4th.

THE CROWNING VICTORY.

Our is a kingdom great and strong. In its service there are burdens to bear, losses to encounter, delays to endure, but never defeat, never despair. Dangers do not dismay; checks, and disasters do not overwhelm; "the gates of hell shall not prevail against it." It has won in every great encounter; it will win everywhere and forever. It is the Eternal City, of which Horace vainly sung and the Romans dreamed, with which the Scriptures are filled and the Christian centuries resound, and on which the ages wait.—REV. JUDSON SMITH, D.D.

THE Missionary enterprise waits for the day when the Holy Spirit shall prevade and dominate the Church of Christ, and the Holy Spirit waits for the day when the Church shall be willing.—ROBERT E. SPEER.

One cannot give anything, with the same passion with which he gives himself. All other forms of consecration, however valuable, are but secondary. No generation, therefore, can show its full faith in Christianity which does not offer its best.—William J. Tucker.