



MAY, 1901.

CONTENTS.

About the Prayer Cycle.....	134	Work at Home.....	140-143
To the Circles in Eastern Ontario and Quebec.....	134	W. B. M. J. U.....	143-146
Retrospect and Prospect.....	135	Young People's Department.....	146-148
Work Abroad.....	137-140	Directory.....	148

CLERGY 22

**PUBLISHED**  
 IN THE INTERESTS OF THE  
**Baptist Foreign Mission Societies**  
 OF CANADA.

\*\*\*  
**DUDLEY & BURNS, PRINTERS**  
 TORONTO, ONT.

LX-3

# THE Canadian Missionary Link.

VOL. XXIII. |

TORONTO, MAY, 1901.

| No. 9

## ABOUT THE PRAYER CYCLE.

We indeed, in India were very glad to receive the lovely Prayer Cycles sent us and give many thanks to those who were so kind as to remember us in this way. Although the Cycle has the beginning of the century 1901 marked on the outside it is not for that year only as the subjects of prayer are only arranged for thirty one days, so it may be used month after month and year after year until so many changes in the mission would necessitate the bringing out of another. We hope indeed all the readers of THE LINK and *Baptist* will not fail to join in this Cycle of Prayer so that from this side of the globe and from that a united volume of prayer may ascend as sweet incense to the Most High and bring us such a blessing down from above on each of the objects prayed for that we would not be able to receive it.

This Prayer Cycle has a full directory of the addresses of all our Board Officers and of all our missionaries in India and Bolivia. The first five days are days of prayer for the different promoters of the Home department of Foreign Missions. From the 6th to the 26th the different stations in the order of their establishment in India and Bolivia are remembered and the last days are for the individual missionaries, the children, the volunteers for God's message in whatever form, for the gold and silver, and for one and each other who join this Prayer Union.

For each day condensed information is given regarding the work and also a precious part of God's Word to encourage the believing heart.

This beautiful Prayer Cycle, published by the Women's Board of Ontario and Quebec, may be had for twenty-five cents, postage free. Apply to Mrs. C. W. King, 80 Amelia Street, Toronto.

"Call on me and I will answer thee and show thee great and mighty things which thou knowest not."

S. I. HATCH.

An important feature in the work of our Society is the systematic forwarding of the funds raised by our

Circles and Bands. Even if the money has been given to the Lord and then divided it will not benefit Foreign Missions while it remains in the hands of the Circle treasurer. This was emphasized at the Directors' Conference at the last Convention, and the Directors were asked to urge it strongly in the different associations. It may be encouraging to note that to date in this Convention year 159 different Circles, 39 Bands, and 6 other organizations have reported.

We have not yet reached our goal of "quarterly returns wherever possible." This is surely worthy of our thought as we aim at "systematic giving." Will each Circle and Band that has not sent in any money at this date, forward a contribution before the time of the Association meetings? If the Circle treasurer is hampered by a rule that the Circle or Band must vote permission to forward amounts on hand, let the Circle see to it that authority is given at the next meeting.

## TO THE CIRCLES IN EASTERN ONTARIO AND QUEBEC.

The second quarterly meeting of the Executive Board of the W. B. F. M. S. of E. O. and Quebec was held on Friday, March 16th, in the parlours of the First Baptist Church, Montreal, the President in the chair.

After devotional exercises we entered upon the business for which such meetings are called.

The reports received from Misses McLaurin, Gibson and Beggs were of a very encouraging nature and we rejoice at the good being done by our representatives in India and in the development which has been made along the line of women's work since the formation of the women's societies nearly twenty-five years ago.

Our Treasurer, Mrs. F. B. Smith, who has done such good work for our society, leaves us to make her home in the United States, and it was with regret that we received her resignation. Mrs. Smith's business,

as Treasurer, was not only to receive money but to spread abroad missionary information and the glad tidings of salvation to a lost world.

We pray that her faithfulness to our foreign mission work may redound to God's glory and her soul's good.

Let me introduce to you our new Treasurer, Mrs. L. H. Packard, whom you will receive as a sister in the Lord. Let me assure you that Mrs. Packard will fill the place made vacant by Mrs. Smith, admirably and I ask for her a place in your hearts. Also, send her all the money you can gather this silver year so that she may not be discouraged for the lack of funds with which to pay our appropriations. Let me urge you to make a great effort to this end that we may glorify our Master and give fresh inspiration to our devoted missionaries in India who are toiling on and gathering in souls from among those who sit in darkness and under the shadow of death. Those who attended the Perth Convention will remember that the Post Office crusade was adopted and the Board appointed Mrs. Cole superintendent of this fresh departure of work. This has been endorsed by many of our missionaries and any information regarding it will be gladly given by Mrs. Cole.

So may we be partakers in the enlightenment of India's sons and daughters. May we each and all take up the work which comes to our hands to do and so work "until He comes."

When I was in Victoria, B.C., last summer, I was privileged to meet with the Circle of Immanuel Church, and found there fellow-workers and sisters in earnest for the spread of the Gospel in that province and in our Baptist missions.

Our Telugu Mission has also its share of interest as their money is sent for Miss McLeod or Mr. Davis' support. I was fortunate in listening to the reports from the Convention at New Westminster and was there enlightened regarding women's work in B. C. There is much to be done in this vast Dominion. Let the Baptist women arise and shine, giving forth light to the world until the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ.

Yours in service,

JANE CLAXTON,

*Pres. W. B. F. M. S. of E. O. and Que.*

## RETROSPECT AND PROSPECT.\*

BY REV. JOHN CRAIG, SAMALKOTA, INDIA.

Looking back sometimes results only in disaster; for the old Book tells us that Lot's wife looked back and became a pillar of salt. And the man who puts his hand to the plough and looks back is declared to be not fit for the kingdom of God. But as in most of our actions, so here also the motive beautifies or disfigures the deed.

We have met together at the beginning of a new century to look back over the way we have come and to look forward also, so far as that is possible for those whose horizon is so near. But we do not look back with the motive that brought destruction on Lot's wife, nor with the motive that would prevent the ploughman from making a straight furrow. Rather do we wish to be imitators of those prophets and sweet singers of Israel, who recounted again and again the mighty acts of the Lord, how he rescued his people from the bondage of Egypt and led them through the wilderness, and fed them with manna for forty years, and gave them water out of the rock, and subdued nations and kings before them, and caused them to possess the land that he had promised to Abraham, Isaac, and Jacob. These stories were repeated that the glorious acts of Jehovah might be made known, and that men might praise His name. So would we review the past to show forth the faithfulness of our God.

Looking back may be helpful too in this way. We are like men climbing a mountain whose summit pierces the clouds. Looking forward we are apparently as far from the top as ever. Looking backward we perceive that we have left the plains far behind. The work yet to be done in the regeneration of the Telugu people may loom up before us as an appalling task; but the work already accomplished is found to be of considerable magnitude, when we take time to look back over it. Isaiah saw as a prophet a glorious time when all nations would flow unto the mountain of the Lord's house, the law going forth out of Zion and the word of the Lord from Jerusalem. We long for the complete fulfilment of such prophecies. But consider how large a fulfilment has taken place, when viewed from Isaiah's standpoint. Then even Judah and Jerusalem were false to Isaiah's God. Then one little nation called God's people, and that nation utterly corrupt and destruction threatening it in consequence. Now many great nations confess that their greatness is due to the law that went forth out of Zion and to the word of the Lord that proceeded from Jerusalem.

MISSIONARIES.

Fifteen years ago the jubilee of the American Telugu Baptist Mission was celebrated; and the

\* A paper read at the Quinquennial Conference, Cocanada, January 16th, 1901.

Canadian Missions, being in a way daughters of that older work, had a share in the celebration. Then we looked back over a half century to the time when the pioneers, Mr. and Mrs. Day, reached India, and over the years since they began work at Nellore in 1840. Even twenty-five years later we find only Mr. Jewett, who had just returned to India, and Mr. Clough who had come for the first time; and in 1870, thirty years after the opening of Nellore station, there were only three more men in the country, Messrs. Timpany, McLaurin and Bullard. But during the second thirty years there has been a most gratifying increase in the staff of Missionaries. Of fifty-two men who have come out thirty-two are still in the work, while thirteen have retired after longer or shorter terms of service, and seven have entered into rest. Of the five here in 1870 we rejoice to see Messrs. Clough, McLaurin, and Bullard still with us.

During the earlier period there were no single ladies on the staff, but in the past thirty years thirty-three have come to work for the women and children, the pioneer being Miss Peabody, who has long been known to us as Mrs. Pearce. Four have been called to the service of heaven, but twenty-two are still in the work, and three have a share in the work of their husbands. The Missionaries of the two Canadian Missions have all entered the Telugu country within the last twenty-five years. Of twenty-eight men who have come, not including those already reckoned in the American Mission, seven have left for various causes and two have died; nineteen are still connected with the work, and of twenty-two single ladies who have come, four have left and one has died, leaving seventeen still in the work.

Taking the figures for our three Missions, we find that eighty men and fifty-five single women have entered the work during the past thirty years; and that of these fifty-one men and thirty-nine women are still connected with our missions. As three of the five men at work in 1870 are still with us, we have a total of fifty-four men and thirty-nine women as compared with the five men of thirty years ago. I need hardly add that this growth in the staff of missionaries is a cause for deep gratitude.

#### STATIONS.

The increase in the number of stations is also a cause of thankfulness. From 1840 to 1865 Nellore was the "Lone Star," but in 1866 Ongole was occupied, and in 1870 Ramapatam became the third station. Thus at the end of thirty years there were only three stations. Since then 21 more have been opened. The pioneer work involved in securing a compound and erecting necessary buildings often proves a great trial. Hence, when this work has been well done, it is a cause for rejoicing. Without entering into particulars concerning the cost of the compounds and bungalows that shelter the Missionaries, we may well rejoice and be thankful that the

Lord's people have made such provision for their representatives here. There is certainly a great contrast between the present state of things and that which led Mr. Jewett to appeal in 1858 for a second house in Nellore. He wrote, "We are in immediate want of another Mission house in order to double our influence among the Telugu people and to furnish proper accommodations for our families. We are in real distress for want of room. We have been waiting long in silence. We have waited till our faith has wavered for the fulfilment of a promise for the supply of our acknowledged want." The contrast between that time and this is very great. Now the "Lone Star" Station has not only its two sisters of 1870, but also twenty-one others in the American Mission and seventeen others in the Canadian Missions, making a total of forty-one centres of light for the Telugu country.

#### DISCIPLES BAPTIZED.

But after all the increase in the number of Mission Stations causes joy chiefly because they are the points from which the missionary goes forth to preach and make disciples. In the early years of the mission disciples were gathered in very slowly. In the report of the deputation that visited Nellore in January, 1853, it is stated that only three had been baptized since the mission was recommenced in 1849. In the year 1857 one was baptized. There was a change in 1858 when the brethren rejoiced over thirteen disciples following their Lord. Up to the end of 1863 only forty-one had been baptized since the mission was founded. By the end of 1870 the total had grown to about 1,480, and by the end of 1877 it had become more than 6,000 (6,031). As we all know, the year 1878 witnessed the baptism of fully 10,000 people. During the next seven years about 13,600 (13,596) were baptized, and during the next ten years 28,000 (28,084), and since then about 7,500 (7,448), making the total baptized in the American Mission from the beginning up to the end of 1899, 65,160. In the Canadian Missions the number of baptisms has been about 7,000, so that the grand total for the three missions is about 72,000. The number of members reported in the American Mission at the end of 1899 was 53,790, and in the Canadian Missions 4,270, making a total membership of 58,060. Nearly 2,500 have been baptized during 1900 in the American Mission, and about 370 in the Canadian Missions. Hence we may safely reckon the total membership to be about 60,000 now. The total number of baptisms will amount now to about 75,000.

*(To be continued.)*

For the sake of your children if for no other reason entertain missionaries in your home at every opportunity.





DR. G. HULET, M.D.



MISS MARY SELMAN.

## Work Abroad.

### LETTERS FROM INDIA.

#### EXTRACTS.

*Miss Priest writes, February 25th:* "As you may guess these are busy days. Am trying to see all the women we are in the habit of visiting, and as I think that this may be the last time I shall see some of them, there rises a great longing that the message may find a place in their hearts. Many receive me kindly, if only they would receive *Him!* . . . . You at home in the midst of so many privileges, in touch with so many whose heart-interests are the same as your own, I wonder if you can realize how we feel the strength of the evening at times. . . . Seven years of service in India! and what have they brought! Sometimes I feel as though I am only a beginner. But one thing is sure, the people here have a deeper, stronger hold of my heart than ever before, and to leave them for furlough is not easy. . . . Were it not that going home will mean renewed strength for better service, most gladly would I stay right on. . . . We sail on the *Caledonia*, leaving Bombay April 13th."

*Miss Selman writes, February 27th:* "I need not tell you that I am thankful to be able again to take up my work. God has dealt very graciously

with me. It was about the first hour of the New Year, I am told, that the crisis of my illness passed, and God gave life on earth a little longer. When I think of it it makes me feel the responsibility of living as never before. . . . The missionaries have been brothers and sisters indeed, no one could be cared for more lovingly than I was.

"Am once more, after two months, busy with Telugu. The Lord is helping me with it day by day.

"Dr. Smith was telling us how badly he needed a lady worker. He said that many caste homes were open, and the women had asked him to speak with them sometimes. Of course he cannot go into their homes, nor has he time to talk with them often. We are praying that this year many may lift their eyes unto the fields white unto harvest.

"Dr. Hulet is teaching a class in English on Sunday morning. I have no definite work yet, am going to try and go to the Sunday schools on Sunday afternoons. A large number can be gathered and better attention gained if a missionary attends the native teachers. There are many signs of blessings from these schools, between twenty and thirty schools are taught each Sunday. Many men and women will sometimes listen all through the session, and eagerly receive tracts at the close."

*Dr. Hulet writes, February 27th:* "We are so glad Miss Selman was spared to us, rather spared to the work. Every day we see the need of more

labourers, and we tremble to think of the many who could be reached. The way is not only open, but the people are longing to be taught who are passing away to a hopeless eternity. Miss Simpson has been so much encouraged by the eagerness of the village people to hear the message. They beg her to come oftener and stay longer, but if she should, then many more in other villages would never have the opportunity of hearing even for the first, and too often the only time. Oh, that the Lord of the harvest would thrust forth the labourers. If only the Christians at home knew the blessed privilege of surrendering their *all* they would never want to live another day to self. I believe that a missionary suffers in health far more from having to turn away from the crowds, than from the weariness of the actual day's physical labor. Your heart is sad within you all the time for this people. One's effort seems but the tiniest drop in this great ocean of humanity."

*Mrs. McLeod writes, January 30th*, and mentions having been laid aside with a rather severe attack of fever. "It was my first experience of Indian malaria, and for quite a month work was out of the question. I am, however, able to be at it again, as usual."

In speaking of three good packages of Sunday school papers received from a friend in Toronto, Mrs. McLeod says: "They are splendid, we are giving them to the boys who speak English."

"Almost opposite to us a new lot of offices have gone up and are occupied by the Zemindari people. Nearly all the clerks are young, and they come for papers and seem to enjoy the older (more advanced) papers among these packages.

"We, out here, are constant in prayer for you at home that you may be divinely led in your choice of workers. It is good to know that the thoughts and desires of so many are turned India-ward.

"Sunday schools are growing, a new one recently gathered together makes seven here in Anakapalle."

MY DEAR MRS. NEWMAN:

Just four months ago to-day, we arrived in Cocanada. The days have passed very quickly indeed, but every day has brought us blessing and joy and we have had to repeat over and over again how thankful we were to God that He brought us to this place. We watch with great interest the work of our fellow-

missionaries, and are amazed at the great amount of work which they are enabled to do each day. Were it not that we drew from the common source, we would certainly say we were unequal to the work. But I want to write you particularly of two incidents in the work that have come under our notice here in Cocanada. They have given us great cause to praise the Lord, strengthen our faith, and given fresh inspiration to prayer.

Just about two years ago Miss Simpson started a Sunday School in one of the outlying caste villages. The people of this village are employed in getting toddy, an intoxicating drink which is obtained by tapping a certain kind of palm tree. You can imagine how difficult a place it was in which to start work. Two workers were placed in charge, but soon had to give it up as they could get no one to attend the class. Miss Simpson then gave it over to her Boy Rungiah, and right in this connection it is interesting to know that this was the village in which Rungiah lived before he became a Christian, and was one with his associates in their drinking, etc. But praise be to God who raises up the feet out of the miry clay and places them upon the Rock, and makes that vessel unto His praise and honor. From that time on until now, with exception of a few Sundays, when it was impossible for him to be spared, and during an attack of fever, he has faithfully gone to this work, scarcely having more than one or two children and sometimes not any. Such importunity and faithfulness goes not unrewarded. God has graciously heard and answered. For the last month he has had an average attendance of twelve children and as many older people present. The lessons of the catechism have been well learned and he has a most respectful hearing. We believe that God will open up that whole Malapil and gather out jewels for His kingdom, Luke 11: 8. Who cannot long for the perseverance, determination, faithfulness which has characterized this Christian brother's importunity; that will not let go of God until he receive a blessing. The faith that will wait upon the Lord, Mic. 7: 7, that can trust in the dark as well as in the light. Leaders of mission circles, take heart. Teachers of Sunday School classes, be faithful. God does hear, and God does answer prayer.

The other incident is in regard to Miss Simpson's work, I think it is the general rule of the missionaries to

have prayer with all their servants, the hour of course being arranged at the convenience of each missionary, Miss Simpson has her reading and prayer at 8 o'clock in the morning. She has usually, I think, taken up the study of the Sunday School lesson, having each one in turn every morning repeat the Golden Text. In her prayer she remembers each one according to their needs, and especially does she remember *by name* each unsaved soul in her employ. A short time ago she had occasion to call a new cook to supply the place of the one who had asked leave to go to Rangoon for a time. It has been Miss Simpson's rule that when she employs anyone it is with the understanding that attending the morning prayers and Church services is a part of the agreement. For the opportunity of work, they are usually very willing to comply with her request. This new cook was an exception and very hesitatingly accepted, which was some surprise to Miss Simpson. The truth, as he confessed afterwards to Miss Simpson, was that some of his relatives, having been under Christian influences had become Christians, he feared that he would become one. So for two or three mornings he absented himself on the plea of having some work to do, but Miss Simpson told him that this was the work for him at that particular time. After attending a few mornings, he then came to Miss Simpson and begged that his name might not be mentioned in her prayers. Miss Simpson would not promise this, although she knew it was likely he would leave and she knew of no one to take his place. The next morning he didn't come, and she found out he did not intend to come any more. She sent for him to come for his pay and when he came she took the opportunity, putting aside the breakfast hour, of having a good long talk with him. He confessed since knowing that he was being remembered every morning in prayer and in special prayer that Miss Simpson and her Boy have every Sunday morning for the servants of the town, that he was very much troubled and could get no peace. Miss Simpson then asked permission to visit his home. A few days after she had the opportunity of visiting that Malappilla, found him all alone. He received her kindly. Thinking she for the present had said enough to him in regard to his soul, she very tactfully approached him from another quarter. She noticed he had been drinking so remarked that there was a bad smell. "Yes," he confessed, "that is one of the reasons why

I cannot become a Christian. I can't give it up." Miss Simpson then showed him that he could not, except he had the Divine strength to help him. We are praying that God will give that soul no peace till he finds it in Him. This is but one of the results of prayer among Miss Simpson's own servants, for God has graciously heard and answered prayer of many others. We are praising God for the workers who so live in fellowship with Him that those who come in contact with them cannot help but be brought to know God for themselves. Is not this a plea for the family altar! Would it not be a solution of the difficulty existing between employer and employee?

GERTRUDE HULET.

Cocanada, Mar. 6th, 1901.

---

#### COCANADA.

DEAR LINK :-

It is on my heart again to send through your pages a message to my friend in the homeland.

Again, God has come very near to us in the Cocanada Girls' Boarding School, and removed another from our midst. Last Tuesday evening a small kerosene lamp was upset in one of the dormitories, and the clothes of a little girl took fire. She unwisely ran out into the open air and was soon all ablaze. The other girls became panic-stricken and began to scream. Nearly seventy girls screaming at the tops of their voices soon attracted the attention of the neighborhood and soon people were hurrying from different directions to learn the cause. When I arrived on the scene the poor child was running about calling piteously for water, the brown skin on her little limbs hanging in tatters. Coconut oil and vaseline were applied until Dr. Hulet arrived and bandaged the burnt parts. As the doctor was putting a few stitches into the bandage an amused smile passed over the child's face and she remarked, "they are sewing me up."

The child, not having been in the school very many months, I really had not discovered how sweet she was until she was laid low. From a poor home and of illiterate parentage though she was, yet amid all her suffering she exhibited a thoughtfulness and politeness which would have done credit to any Canadian child. For example, upon hearing me ask the particulars of the case she interrupted with, "I

labourers, and we tremble to think of the many who could be reached. The way is not only open, but the people are longing to be taught who are passing away to a hopeless eternity. Miss Simpson has been so much encouraged by the eagerness of the village people to hear the message. They beg her to come oftener and stay longer, but if she should, then many more in other villages would never have the opportunity of hearing even for the first, and too often the only time. Oh, that the Lord of the harvest would thrust forth the labourers. If only the Christians at home knew the blessed privilege of surrendering their *all* they would never want to live another day to self. I believe that a missionary suffers in health far more from having to turn away from the crowds, than from the weariness of the actual day's physical labor. Your heart is sad within you all the time for this people. One's effort seems but the tiniest drop in this great ocean of humanity."

*Mrs. McLeod writes, January 30th,* and mentions having been laid aside with a rather severe attack of fever. "It was my first experience of Indian malaria, and for quite a month work was out of the question. I am, however, able to be at it again, as usual."

In speaking of three good packages of Sunday school papers received from a friend in Toronto, Mrs. McLeod says: "They are splendid, we are giving them to the boys who speak English."

"Almost opposite to us a new lot of offices have gone up and are occupied by the Zemindari people. Nearly all the clerks are young, and they come for papers and seem to enjoy the older (more advanced) papers among these packages.

"We, out here, are constant in prayer for you at home that you may be divinely led in your choice of workers. It is good to know that the thoughts and desires of so many are turned India-ward.

"Sunday schools are growing, a new one recently gathered together makes seven here in Anakapalle."

MY DEAR MRS. NEWMAN:

Just four months ago to-day, we arrived in Cocanada. The days have passed very quickly indeed, but every day has brought us blessing and joy and we have had to repeat over and over again how thankful we were to God that He brought us to this place. We watch with great interest the work of our fellow-

missionaries, and are amazed at the great amount of work which they are enabled to do each day. Were it not that we drew from the common source, we would certainly say we were unequal to the work. But I want to write you particularly of two incidents in the work that have come under our notice here in Cocanada. They have given us great cause to praise the Lord, strengthen our faith, and given fresh inspiration to prayer.

Just about two years ago Miss Simpson started a Sunday School in one of the outlying caste villages. The people of this village are employed in getting toddy, an intoxicating drink which is obtained by tapping a certain kind of palm tree. You can imagine how difficult a place it was in which to start work. Two workers were placed in charge, but soon had to give it up as they could get no one to attend the class. Miss Simpson then gave it over to her Boy Rungiah, and right in this connection it is interesting to know that this was the village in which Rungiah lived before he became a Christian, and was one with his associates in their drinking, etc. But praise be to God who raises up the feet out of the miry clay and places them upon the Rock, and makes that vessel unto His praise and honor. From that time on until now, with exception of a few Sundays, when it was impossible for him to be spared, and during an attack of fever, he has faithfully gone to this work, scarcely having more than one or two children and sometimes not any. Such importunity and faithfulness goes not unrewarded. God has graciously heard and answered. For the last month he has had an average attendance of twelve children and as many older people present. The lessons of the catechism have been well learned and he has a most respectful hearing. We believe that God will open up that whole Malapil and gather out jewels for His kingdom, Luke 11: 8. Who cannot long for the perseverance, determination, faithfulness which has characterized this Christian brother's importunity; that will not let go of God until he receive a blessing. The faith that will wait upon the Lord, Mic. 7: 7, that can trust in the dark as well as in the light. Leaders of mission circles, take heart. Teachers of Sunday School classes, be faithful. God does hear, and God does answer prayer.

The other incident is in regard to Miss Simpson's work, I think it is the general rule of the missionaries to

have prayer with all their servants, the hour of course being arranged at the convenience of each missionary, Miss Simpson has her reading and prayer at 8 o'clock in the morning. She has usually, I think, taken up the study of the Sunday School lesson, having each one in turn every morning repeat the Golden Text. In her prayer she remembers each one according to their needs, and especially does she remember *by name* each unsaved soul in her employ. A short time ago she had occasion to call a new cook to supply the place of the one who had asked leave to go to Rangoon for a time. It has been Miss Simpson's rule that when she employs anyone it is with the understanding that attending the morning prayers and Church services is a part of the agreement. For the opportunity of work, they are usually very willing to comply with her request. This new cook was an exception and very hesitatingly accepted, which was some surprise to Miss Simpson. The truth, as he confessed afterwards to Miss Simpson, was that some of his relatives, having been under Christian influences had become Christians, he feared that he would become one. So for two or three mornings he absented himself on the plea of having some work to do, but Miss Simpson told him that this was the work for him at that particular time. After attending a few mornings, he then came to Miss Simpson and begged that his name might not be mentioned in her prayers. Miss Simpson would not promise this, although she knew it was likely he would leave and she knew of no one to take his place. The next morning he didn't come, and she found out he did not intend to come any more. She sent for him to come for his pay and when he came she took the opportunity, putting aside the breakfast hour, of having a good long talk with him. He confessed since knowing that he was being remembered every morning in prayer and in special prayer that Miss Simpson and her Boy have every Sunday morning for the servants of the town, that he was very much troubled and could get no peace. Miss Simpson then asked permission to visit his home. A few days after she had the opportunity of visiting that Malapilla, found him all alone. He received her kindly. Thinking she for the present had said enough to him in regard to his soul, she very tactfully approached him from another quarter. She noticed he had been drinking so remarked that there was a bad smell. "Yes," he confessed, "that is one of the reasons why

I cannot become a Christian. I can't give it up." Miss Simpson then showed him that he could not, except he had the Divine strength to help him. We are praying that God will give that soul no peace till he finds it in Him. This is but one of the results of prayer among Miss Simpson's own servants, for God has graciously heard and answered prayer of many others. We are praising God for the workers who so live in fellowship with Him that those who come in contact with them cannot help but be brought to know God for themselves. Is not this a plea for the family altar! Would it not be a solution of the difficulty existing between employer and employee?

GERTRUDE HULET.

Cocanada, Mar. 6th, 1901.

---

COCANADA.

DEAR LINK;—

It is on my heart again to send through your pages a message to my friend in the homeland.

Again, God has come very near to us in the Cocanada Girls' Boarding School, and removed another from our midst. Last Tuesday evening a small kerosene lamp was upset in one of the dormitories, and the clothes of a little girl took fire. She unwisely ran out into the open air and was soon all ablaze. The other girls became panic-stricken and began to scream. Nearly seventy girls screaming at the tops of their voices soon attracted the attention of the neighborhood and soon people were hurrying from different directions to learn the cause. When I arrived on the scene the poor child was running about calling piteously for water, the brown skin on her little limbs hanging in tatters. Coconut oil and vaseline were applied until Dr. Hulet arrived and bandaged the burnt parts. As the doctor was putting a few stitches into the bandage an amused smile passed over the child's face and she remarked, "they are sewing me up."

The child, not having been in the school very many months, I really had not discovered how sweet she was until she was laid low. From a poor home and of illiterate parentage though she was, yet amid all her suffering she exhibited a thoughtfulness and politeness which would have done credit to any Canadian child. For example, upon hearing me ask the particulars of the case she interrupted with, "I

will tell." Then followed the details, in the recital of which she was so careful to shield from blame the girls who were near when the accident took place, saying repeatedly, "I cannot tell who upset the lamp." Later, as she was tossing about her hand came in contact with my face. She at once turned to me and said "Please forgive me."

It was late when the poor little sufferer at last fell into a restless sleep, which lasted until morning, when though much exhausted, she suffered no pain. When I entered the room she greeted me with a salaam and the words: "You have made me well." On Wednesday evening we moved her to the Municipal Hospital. On Thursday morning her parents were at her bedside, but she spoke so bravely that the father returned home full of hopes for her recovery, although I told him the doctor's opinion.

Longing to know whether she was ready to go, I said to her several times: "Mariamma, perhaps Jesus will call you to come to Him. Do you wish to go?" Each time she smiled so sweetly and said she would like to go. On Friday morning when I visited her she begged us to raise her. I said to her, "Mariamma, I think Jesus will send the angels, perhaps to-day, to lift and carry you away to a place where there will be no more pain." "Now, now," she answered, indicating her desire to go at once. Shortly after she passed away to be with Jesus, I am sure, which is far better. We robed her in white, laid her in a coffin covered with white, placed flowers about her head and on her breast and laid her away to rest in the cemetery at about five o'clock in the evening.

Later in the evening the hospital assistant, in speaking of her said, "She was a most precocious child. She talked of God to the last and said she saw groups of children, some in black robes and some in white, singing hymns."

Thus, though only about eight years old, Mariamma left a sweet little testimony, which evidently made an impression upon the heathen hospital assistant, who is no friend to Christianity, I am told.

While this child was lying in the hospital on Thursday morning word came of the death of a girl, Matsa Sundaramma, who had been a pupil in the Boarding School for some years, and who left us at Christmas. The girls, indeed we all were, much solemnized by this startling news, as she had been in

Cocanada only a few days before, and was seemingly perfectly well. Miss Simpson, Mr. Laflamme, Dr. Woodburne and I, with the head master and another native Christian, drove out to the village (two miles distant) and conducted the funeral service. She was the last of a family of five, all of whom have died within the past five or six years, all suddenly, and with the exception of this one, of cholera. As she was a Christian and all her dear ones had gone before, we can but thank God for His loving kindness in removing her from this evil world. "There has been a family reunion up there," remarked Miss Simpson as we drove home on the following Lord's Day. Mr. Laflamme improved the opportunity to speak from the text, "Prepare to meet thy God." Oh, that all these warnings may not be in vain! Will not all who read this just stop here and offer up a prayer that many, yes all, of the unconverted boarding girls may be led to Christ this year and that the teachers and professing Christians may be led to consider their ways.

Your representative at the front,  
ANNIE C. MURRAY.  
Godavery Dist., India, February 27th, 1901.

## Work at Home.

### ASSOCIATIONAL MEETINGS.

NIAGARA.—The annual meeting of the Woman's Mission Circles in this and Hamilton Association will be held on Tuesday afternoon and evening, June 4th, in the Church at Dundas.

MARY P. WALKER,  
*Director.*

GUELPH.—The annual meeting of Circles and Bands of this Association will be held in the afternoon and evening of Tuesday, June 4th, 1901, in Trinity Church, Guelph; the programme is in preparation. Miss Baakerville, returned missionary, will speak on "Foreign Missions," and Mrs. W. R. Henderson will speak on "Home Missions and the work of Moulton College." Circles and Bands are requested to send delegates, we would be pleased to have representatives from churches where no Circle exists.

B. C. WARREN, *Director.*

MIDDLESEX AND LAMBTON.—The annual meetings of the Missionary Auxiliaries of this Association will be held (D.V.) in the Talbot Street Church, London, on Tuesday, June 4th, commencing at 2 o'clock p.m. The evening lesson will open at 7.45 o'clock. Circles, Bands, and other organizations contributing to the funds of our Women's Home and



Foreign Missionary Societies are requested to send delegates furnished with accurate reports of the year's work ending March 31st, 1901. Churches in which no organization exists are urged to send representatives. Prayer is requested that these meetings may be seasons of spiritual refreshing.

MRS. E. PARK, *Director*.

OXFORD-BRANT ASSOCIATION.—The annual meeting will be held with the Church in Scotland on Wednesday, June 12th, afternoon session beginning with a prayer service at 2.30. Evening session at 8 o'clock. Will the delegates kindly come prepared to give brief reports of the year's work, in answer to the roll-call.

There will be a conference on "How the Circle has helped me," an address on our Home Mission work among the French, by Mrs. Graham, and a letter from Dr. Gertrude Hulet.

In the evening we hope to have with us, Miss Her, our missionary elect to India, and Mrs. Lillie who comes to represent "Moulton College," will speak on our Ontario and North-West mission work. A hearty invitation is extended by our Scotland sisters, for all who can to attend, but that many more may benefit by our annual meeting, I would suggest that Circles within easy driving distance from Scotland get a large carriage load, bring some of the Mission Band, and come picnic fashion. Come praying for and expecting a blessed time.

JENNIE GRAY.

OWEN SOUND ASSOCIATION.—The Annual Meeting of the Mission Circles and Bands of the Owen Sound Association, will meet at Port Elgin, June 12th. Will Circles and Bands please appoint delegates, and churches in which there are no Circles send representatives. Programme in full will be published in the *Baptist* early in June.

MRS. JAS. WALKER, *Director*.

### NEWS FROM CIRCLES.

ELGIN.—The seventeenth annual meeting of the Circles and Bands of this Association will be held (D.V.) at Carlton on Wednesday, June 5th, commencing at 10.30 a.m. We ask the earnest prayers and hearty co-operation of all who are interested, that we may have a meeting in point of programme and attendance, as good as the very excellent one last year at Aymer.

A. S. NEWCOMBE, *Dir.*

ALVINSTON Mission Circle had a public meeting, Jan'y 22nd, and had a most interesting address from Miss Baskerville. Collection \$7, sent to Foreign Missions.

ROCKLAND.—The ladies of the Rockland Mission Circle held their annual meeting on the afternoon of Feb. 9th. A goodly number of members were present. After the usual opening devotional exercises, business was proceeded with. The reports were read and listened to with much pleasure, as they all showed a year of progress—we must

specially mention the financial report. The foreign Secretary reported having received \$73.15 during the year, and the home Secretary \$46.20. After this the election of officers was proceeded with. At the close of the meeting refreshments were served and a social time spent.

N. W. D.

BRANTFORD.—A union meeting of the mission Circles of the three Baptist Churches was held on March 6th. Mrs. J. Hams, President of the Circles, took the chair. After singing a hymn and prayer by President, Mrs. Farmer gave a short Bible reading. Another hymn was sung and we were led in prayer by Mrs. Truss.

A paper on "Home Mission Work" was read by Mrs. S. G. Read of Park Church. Mrs. Graham of Calvary Church, gave an address on "French Canadian Work and the Darkness of Quebec." A quartette from the choir of Calvary Church, and a reading from Mrs. Tegart of Park Church.

Mrs. Weaver, a member of Calvary Church, who has been converted from Catholicism gave a very excellent address. After a solo by Mrs. Bell, of Park Church, Miss Baskerville gave a very interesting talk, showing many curiosities brought with her from India. Tea was served at six o'clock. An evening meeting was held at which Mrs. Read sang a solo which was much enjoyed and Miss Baskerville gave another talk on India. A large number attended the afternoon meeting, the papers and talks were of the very best.

STIRLING.—A Mission Circle was organized here on April 10th. We begin with a membership of ten, and others have promised to join with us. Our officers: President, Mrs. Pines; Vice-President, Mrs. Hatton; Secretary, Mrs. Laurence, and Treasurer, Mrs. J. Hubble. We are banded together in love and we are striving to work for our Master. Pray for us that our zeal in this cause may increase and that we may do all that lies in our power to help on the work of carrying the Gospel to the dark places of the earth.

J. P.

PERTH.—Our sisters who read the obituary notices in the *Canadian Baptist* of Apr. 11th, would observe the death of Miss Maude Ritchie, eldest daughter of Mr. and Mrs. John Ritchie. Miss Ritchie was the young lady who took charge of the Register book, when the Convention of Eastern Ontario and Quebec met in Perth, last October. Some of us regretted very much afterwards, that she had not been introduced to the Convention, as she was to sail from Boston for India the following Tuesday, along with her aunt, Mrs. Bullard, an American Baptist Missionary of Kasri, India.

Although Miss Ritchie was not sent out by the Board, yet her intention was to learn the Telugu language, and work in whatever way the Lord might see fit to use her. Maude had made some progress in studying the language, had become quite interested in the work and in the people. But "the Lord's ways are not our ways," and on the 16th Feb. Mr. Rock, our pastor, received a cablegram from Rev.

## THE CANADIAN MISSIONARY LINK.

Edwin Bullard, stating that Maude had passed suddenly away of heart trouble. It was a great shock to all her friends, particularly to her own loved ones. What weary days and weeks for the friends, until particulars came concerning her death. Her call was sudden and quite unexpected.

Her funeral was largely attended, not only by Christians, but by many of the natives who covered the coffin with flowers. The school children—"little Brownies" as Maude called them—felt her death, for they had learned to love her. Although in that far off heathen land only four months, yet her influence was being felt. But God, who never errs nor makes a mistake, said, "Come up higher."

AGNES ROBERTSON,  
Secretary.

## BUREAU OF MISSIONARY LITERATURE.

## THE EXCHANGE DRAWER

Consists of a number of papers (essays) on mission topics loaned free for one month. As there is but one copy of each paper, name several in ordering, in case your first choice is out.

Mission work in the Home: Individual Responsibility, Following Christ, A Programme on Giving (sufficient for one meeting), Ditto on Mexico, Ditto on our Work in India, The Opium Question, Japan, Sketches of the Lower Province Society, Madagascar, Mission Work in Africa, A Hot Day in India, Life of Keshuf Chender Sen (Hindu), Christ's Dominion, The Hermansburg Mission, China and her Mission fields, Missionary Colloquy, Weighed in the Balance, Telugu Wives, The Work of American Baptists in China.

The above are in at date of writing. Address orders to Mrs. C. W. King, 80 Amelia Street, Toronto.

## UNITED STUDY OF MISSIONS.

## FOURTH LESSON.

## "THE CENTURY IN JAPAN"

Keynote: "The Isles shall wait for His Law."—Isaiah 42:4.

Five-minute Papers on:

(a) The Peaceful Conquest of Japan by Commodore Perry, U. S. N.

In 1853, on the Lord's Day, he, with a squadron of seven ships-of-war, cast anchor in the Bay of Yeddo. Spreading the American flag over the capstan of his vessel, he laid thereon an open Bible, read the One Hundredth Psalm, and then, with his Christian crew, sang from Kethe's version:—

All people that on earth do dwell,

This Christian psalm echoed over the quiet waters, the signal of a peaceful conquest. Without firing a gun or shedding a drop of blood, Japan's ports were

thrown open to the commerce of the world and to the evangel of God:—*From Crisis of Missions, by Rev. A. T. Pierson.*

(b) Three Famous Missionaries: Bishop C. M. Williams, Dr. J. C. Hepburn, Dr. G. F. Verbeck.

(c) The Roman Catholics of Nagasaki.

(d) The Russo-Greek Church and Bishop Nicolai.

(e) Joseph Hardy Neesima and the Doshisha.

(f) United Presbyterian Societies.

(g) *Nippon Sei Kokwai.*

Twenty-minute Review—Educational, Medical and Evangelistic.

Ten-minute Paper on Japan in the Family of Nations.

## BOOKS OF REFERENCE.

1. "Japan and its Regeneration," by Otis Cary. Published by Student Volunteer Movement, New York.
  2. "Narrative of the Expedition under Commodore M. C. Perry," by F. L. Hawkes. Published by U. S. Government. In three volumes. Abridgment in one volume.
  3. "Life and Letters of Joseph Neesima," by A. S. Hardy. Published by Houghton, Mifflin & Co., Boston and New York.
  4. "Verbeck of Japan: a Citizen of no Country," by W. E. Griffin. Published by Fleming H. Revell, New York.
  5. "Japan and the Nippon Sei Kokwai," by Edward Abbot. For sale by E. S. Gorham, New York.
  6. "The Gist of Japan," by R. B. Perry. Published by Fleming H. Revell, New York.
  7. "An American Missionary in Japan," by M. L. Gordon. Published by Houghton, Mifflin & Co., Boston.
- The following books also bear on the subject, and can be had from the Circulating Library in care of Mrs. C. W. King, 80 Amelia Street, Toronto:
- Crisis of Missions*, by Pierson, The New Acts of the Apostles by Pierson, Neesima, Around the World Tour of Christian Missions, Baptist Missions in Japan, Missionary Sketches, Our Gold Mine. Any book loaned two months for 6c.

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

Receipts from March 16th, to April 15th, 1901, Inclusive.

## GENERAL ACCOUNT.

FROM CIRCLES.—Atwood, \$1.65; Ailsa Craig, \$2; Alvinston (\$3.38, meeting addressed by Miss Baskerville), \$6; Acton, \$2.20; Aylmer (\$16.77 to Life-membership fee), \$21.77; Brampton, \$3.70; Brooke (\$7 from meeting addressed by Miss Baskerville), \$14; Brooke and Enniakillen (\$13 for Bura Papamma), \$14.05; Barrie, \$4.59; Beachville, \$2.08; Boboyageon, \$2.65; Brantford, First Ch., for Miss MacLeod, \$50; do. Calvary Ch., \$9.50; Bethel, \$5; Burgessville, \$12; Colborne, Thank-offering, \$3; Calvary, \$7; Colchester, \$2; Dresden, \$7; Forest, \$1.30; Freeton, \$3.50; Fort William, \$2.50; Gilmour Memorial Ch., \$7; Green River, \$2.50; Hespeler, towards Life-membership, \$4.30;

Hamilton, Victoria Ave., \$4.25; do. Herkimer St., \$5; Houghton, First Ch., \$13; Ingersoll, \$4.60; Keady, \$1; London, South, \$9.80; do. Talbot St. (\$6.15 Union meeting and \$1.72 add'l Thank-offering), \$21.92; do. Egerton St. Y. L., \$7.35; do. South (\$1.20 Thank-offering), \$5.71; do. Adelaide St. Y. L. (\$2.60 Thank-offering, \$25; do. Maitland St., \$5.70; do. Adelaide St. (\$6.23 add'l Thank-offering and \$5.72 spec'l collection), \$25.30; Lakeshore, Calvary (\$25 for D. Susi), \$37.55; Listowel, 68c.; Lakefield, Thank-offering, \$3.35; do. \$7.90; Mount Forest (\$1 for lepers), \$9.50; New Sarum, \$2; Nissouri, West, \$3.50; Petrolia (\$3.23 Thank-offering), \$10.40; Port Elgin, \$2.50; Reaboro', \$7.28; Selkirk, 75c.; Sarnia, \$10.05; Stouffville, \$3.35; Strathroy, \$7.50; St. Thomas, Centre St., \$14.68; St. George, \$7; Simcoe (\$1.50 Thank-offering), \$3; Sault Ste. Marie, \$3; St. Catharines, Queen St., \$6.52; do. Lyman St. (\$5.17 Thank-offering), \$10.57; Salford, \$4; Toronto, Dovercourt Rd., \$11.03; do. Walmer Rd., \$25.03; do. Sheridan Ave., \$5.50; do. Western Ch., \$12.24; do. First Ave., \$8; do. Bloor St. (\$17. for extra girl), \$75.19; do. Y. W. Aux., \$3; do do. (Miss Buchan's Bible-class—an Easter Egg), \$4.60; do. Jarvis St., \$23.90; Wyoming, \$5.40; do. Y. L., \$1.25; Woodstock, First Ch., \$14; Whitevale, \$2; Woodstock, Oxford St. (\$9. for extra girl), \$14.50; Wilkesport, \$1.75; York Mills, \$3.75. Total, \$691.14.

FROM BANDS.—Bardville (a member) for Tatapudi Ram-  
awami, \$5; Dresden, \$1; Lakefield, \$3; London, South,  
for Degala John, \$5; do. Maitland St., Senior, \$10; do. do.  
Junior, \$1.65; do. Egerton St., \$2; do. Adelaide St. Y. P.,  
for student fund, \$11.50; do. Egerton St., \$1; Maple Grove,  
\$5.70; Norwich, \$3; Owen Sound, for Cheva Venkatachel-  
lan, \$25; Petrolia, \$5.30; Port Hope, add'l Thank-offering,  
\$5; Toronto, College St. Y. W., for Degala Mary, \$4; do.  
Bloor St., \$6.67. Total, \$94.82.

FROM SUNDRIES.—London, Talbot St. Y. P. S. C. E., \$1.70;  
Toronto, Moulton College Y. W. C. A., for Daria Chittamma,  
at Cocanada School, \$17.60; Investment, Miss Nellie Davies'  
gift, \$10. Total, \$29.30.

REFUND.—On account sales of "Prayer Cycle," credit to  
Expense account, \$29. Total receipts during the month,  
\$844.26.

DISBURSEMENTS.—By General Treasurer, for regular work,  
\$423.75; Special appropriation, Village schools, \$18; Extras:  
Famine relief, from Wyoming C., \$1; Extra girl, Cocanada,  
from Bloor St. C., \$17.

Total disbursements during the month, \$459.75.

Total receipts since October 21st, 1900, \$3023.08.

Total disbursements since October 21st, 1900, \$3653.92.

The above totals include \$542.46 reported as Thank-offer-  
ings from 71 Circles, 3 Bands, and one other organization.

They also furnish encouragement in the increased returns  
during the last month. We still require an additional sum  
of \$4,400 for the regular work before the Convention next  
fall.

#### "MEDICAL LADY" FUND.

Receipts.—Toronto, Bloor St. M. C. (Mrs. W. H. Porter's  
class), \$2.25.

Disbursements.—By General Treasurer, for Dr. Hulet-  
\$42.90.

Total receipts since October 21st, 1900, \$12.79.

Total disbursements since October 21st, 1900, \$205.22.

VIOLET ELLIOT,  
Treasurer.

109 Pembroke St., Toronto.

## W. B. M. U.

MOTTO FOR THE YEAR: "We are labourers together with  
God."

PRAYER TOPIC FOR MAY.—For Palcondah and its be-  
reaved missionary—for the church just organized, that the  
little one may become a thousand.

### "SO TIRED!"

As we stand in the crowded mart,  
Or sit in the close, stilt room,  
As we bend o'er the flying pen,  
Or labour with brush and broom;  
As we pass down the busy street,  
How oft we are heard to say—  
"How great is this sudden heat,"  
And, "I feel so tired to-day."

"So tired," yet we labour on,  
For we know when the hours are spent,  
Another day will have gone,  
To us in mercy lent.

So we "work while 'tis called to-day,"  
For the Master we love so well;  
How soon He may call away  
His workers, none can tell.

"So tired," yet with heart and hand  
We labour more and more  
When we think of the saintly band  
Who have all been tried before.  
And the Master was weary too,  
As He sat by the well-side stone;  
The labours of earth He knew  
And felt ere Time had flown.

We think of another rest—  
The rest which is yet to come  
For the dear redeem'd of God,  
When their earthly work is done.  
How light will that evening be  
(Though the shadows fall dark and deep)  
When He Himself shall bend  
And fondly kiss them to sleep.

God's sleep for His own belov'd,  
God's rest which shall still remain,  
God's cure for the fainting soul  
And the wasted heart and brain.  
Oh, calmer than twilight calm!  
Oh, sweeter than scent of flowers!  
We need not mind the toil  
If such at last be ours.

CAROLINE TICKNER.

## PALCONDIAH.

Est. 1892.

This field was set apart for a separate one at the  
same time as the Kimeri field. The town has a  
population of 10,000. The population of the field is  
212,365; there are 470 villages; three native  
helpers.

## "WE ARE HIS WITNESSES."

Acts v: 32.

It is ours to tell the story of God's free, abounding grace, Of His mercy and compassion, to our sorrowing, sinning race.

Ours to tell how He has sought us and redeemed us by His blood,  
But we've tasted of His goodness, and we've known the things of God.

It is ours to tell the story. If we're silent, who will tell  
How the Lord of life and glory died to rescue man from hell?

He has saved us; we can witness what His grace and power can do:

So in earnestness we ask you, oh! will you not trust Him, too?

It is ours to tell the story, for the many know it not,  
And it may be those who've heard it have so easily forgot;  
And the world so sorely needs Him—'twas for all mankind He died.

Quickly let us give the message of the Saviour crucified.

Give it to the hungry millions who in heathen lands to-day  
Famish for the great salvation, while we fail His word to obey;

Give it to our friends and neighbours, give it daily as we go,  
As the Spirit shall direct us; and the fruit sometime we'll know.

It is ours to tell the story. Some will mock, while some will hear.

Still, may we repeat it ever, that sweet story, old and dear;  
For 'tis ours to bear the tidings, while 'tis God's to bless the seed.

And no word is void of power which He speaks through us indeed.

A. E. R.—*Kingdom Tidings.*

Don't try to hold God's hand; let Him hold yours. Let Him do the holding and you do the trusting.—H. W. WEBB-PEPLOE.

## LETTERS FROM MISS CLARK AND MRS. GULLISON, WRITTEN FOR "TIDINGS."

DEAR SISTERS,—It is nearly two weeks since I arrived here and I have not even began the promised letter to *Tidings*. When I awoke this a.m. it dawned on me that for this out of the way place this was the last safe day for English mail if I would catch this week's boat. I had made arrangements to meet the helpers at a certain village so went and must in the little time that is left try to tell you something of our work. Twice a day and sometimes in the evening also visit among the people. As a rule we start very early in the morning to a distant village and get there by 10:30, in the afternoon we spend our time in the near villages or Jalmur itself, the people receive us gladly and listen with interest as their many questions show. How I wish you could get a glimpse into these homes and meet some of these bejeweled women. They are a lovable people, but their minds how dark.

One woman said as we finished speaking: "What

good words! I would like to accept them but fear results. To-day I am willing to give up everything, but by to-morrow that feeling will go." It is hard for them to throw aside the teaching of a lifetime, but we must pray that the Holy Spirit strive with them till they are willing to accept the Saviour unconditionally.

At the village beyond the "Hill" we found the people waiting for us with the only chair the village owned arranged for me in the most central place. A young man brought out his Bible and when asked what book it was said: "If I follow its teachings I will go to Heaven." He and the other young men of the village have been instructed in God's Word by their teacher, a smart young man who says he has been converted, but has not had the courage to confess Christ. The older people in the village did not like the teaching so the young man left. They then called a Brahmin teacher, he said "If I come here you must burn all the Christian books in the village," even the older people were not willing to go that far so the Brahmin left and they have invited the former man back. May we not hope that he may not only come, but become an out and out Christian and witness with power in that village.

A few days ago we visited the home of one of the Bible women. The mother had not seen her daughter for a long time, but she dare not come near for fear of defilement. The poor old father, who is very near the grave, lay there on his bed. We must keep at a respectable distance for if defiled he is too weak to go to the dirty tank to bathe.

The brother whom we were especially anxious to see was absent, he had not the courage to talk to us before his people. He had confessed conversion, but says he cannot come out as long as his father lives.

How my heart ached for Laxhama as she stood there with tears in her eyes and a heart too full to speak, we were invited to stay to dinner, but not into the house with them, no indeed, but we were shown to a place in the shade near a shed.

Rice and curry were placed on leaves on the floor, so down we sat and ate with our fingers while the wondering crowd looked on, it was a novelty to see a white person eat.

After our meal Laxhama's husband, Narayana, gathered up the leaves and threw them away outside the village. Then the ground where we sat had to be purified for fear someone unknowingly might sit down there.

From morning until night we talked and sang to the people who gathered around in crowds. Daily as we sow the seed our prayer goes up that the Lord of the harvest may speedily send us some fruit for your encouragement and ours.

Since coming here I have been able to visit, to me, five new villages besides the old ones seen before.

Often we have audiences of one hundred and fifty persons, they listen with respect and admit the superiority of Christianity.

The hospital work in Chicacole is, we feel, increasing in influence and many are being helped. There are two women here who I expect will go to Chicacole for treatment, so the work spreads.

Now I must close if this would reach *Tidings* for April, and may you all be strengthened in your department of the work.

Yours very sincerely.

MARTHA CLARK.

Jalmur, February 11th, 1901.

## BULLA GURANAH.

It is now more than three years since I first saw Bulla Guranah. We were at Chicacole. He came there from Palkonda with his son, Somashakaradu, a bright young lad who had lately accepted his father's God. With what joy the father presented him for baptism.

Let us go back about sixteen years, and we will see Bulla Guranah as a heathen. He belonged to the Weaver Caste. He had a most remarkable memory, and memorized a great many of the Hindu religious writings. He came to be regarded as a Holy man by those of his own caste, and was chosen by them as a kind of priest to conduct certain religious ceremonies. It is said that people of all castes would listen to him by the hour with great delight, and surprise, as he repeated the Hindu prayers and poetry.

One day a colporteur came to Bulla Guranah's house with a book to sell. He bought a little booklet which proved to be a portion of the Bible. Upon reading it, he found that it told of a religion radically different from the Hindu religion. The more he studied the little work and compared the two religions the more convinced he became that Hinduism was wrong and the other right. His wife and family, relatives and friends begged him not to read the book any more, but to no purpose. He became convicted of sin, and finally decided to accept our Saviour, as his Saviour and join the Christian church.

The first missionary he ever met was a Pedo-Baptist, of the London Mission. Bulla Guranah chose immersion as Christian baptism, and was baptized by Mr. Archibald into the membership of the Chicacole Baptist Church. An older son also accepted Christ, and was baptized at Ankalatempora a few months before his father. This son, Bussavana by name, has been for several years a preacher of the gospel on the Bobbili field.

It is about thirteen years since Bulla Guranah became a Christian. During this time he has untiringly preached the gospel on the Chicacole and Palkonda, fields. How delighted he was, when last December we moved to Palkonda, and he thought that, at last, this much neglected field was to have a missionary of its own! He was then working on the Chicacole field, but taking leave of the missionary there he came and presented himself to Mr. Gullison for work on the field nearest and dearest to him—his home.

While there I learned that shortly after Bulla Guranah became a Christian, his wife drowned herself in the village well. Why she did so, nobody knows. Some think it was because her husband became a Christian.

He asked me to come to his house to talk with his heathen daughter, for whose conversion he has been praying many years. One day I went, Bulla Guranah was not at home, but his youngest son Somashakaradu was there. He met me and placed a seat for me on the verandah. Soon his sister came and spoke to me. After talking with her a short time, she left me and went into the house. I could see her from where I was sitting, and quite unthinkingly, I arose and moved toward the door to continue our conversation. That instant she darted toward me, her arms out-stretched, exclaiming most excitedly: "Don't come, don't come in!" I stepped back somewhat amazed. A number of people who had gathered about the verandah began to laugh. Turning toward Somashakaradu, I noticed that he looked

very foolish, and to my questioning glance he uttered the one word "miela" meaning "unclean" which meant that the house would be defiled if I entered.

"But" I said "This is your father's house. May I not enter?"

He answered "no."

"Why?" I said "You and your father are Christians. May I not go in the house as well as you?"

His answer was: "We don't go in."

"Well where do you live?"

"Here on this verandah," was his reply.

"But do you cook, and eat, and sleep and live here?"

"Yes."

"How long has it been this way?"

"Ever since we became Christians."

"What! Do you mean to say that your father has never been in the house since he became a Christian?"

"He has only been in once, and that time he walked through with Mr. Archibald, and our relatives were very angry, and had to pay a large sum of money to get the house purified," was his answer.

What do you think of this, my young friends? Here was a man, who, when a heathen was looked upon as one of the purest, holiest and greatest men of the town. But as soon as he became a Christian he was cast out from home and loved ones. So impure is he, in their sight, that with the exception of his two Christian sons not one of his relatives will even touch him.

When I talked with the poor old man about my experience at his house, he seemed sorry that his daughter should treat me thus, but tried to apologize for her, saying she knew no better. He said he was still praying for her, and hoping that she would yet become a Christian.

So, dear boys and girls, when you pray, remember Bulla Guranah and his family. He is quite an old man now, yet he goes forth day by day, bearing the message of his Master with as much zeal as many a younger worker. Ask the Lord to bless these last years of his service, to the salvation of many of his countrymen; and to give him perfect peace and contentment in all his suffering for Christ till the time comes for him to exchange the Palkonda verandah, for the Heavenly mansion.

Yours in Him,

NETTIE C. GULLISON.

Bimlipatam, Aug. 28th, 1900.

## APRIL—MISSION BAND LESSON.

## PALCONDA.

- Q. When was Palkonda station founded?  
 A. At the same time as Kimeri, in 1892, Palkonda was set apart from Chicacole as a separate field.
- Q. Under what disadvantage has it labored?  
 A. For many years it was without a resident missionary.
- Q. What additional blow did it receive?  
 A. When Mr. and Mrs. Hardy had gone there to work for the Master, Mrs. Hardy was soon called away to the home above. We cannot understand, but God will use this loss of ours for His own glory.
- Q. Which lady missionary worked there?  
 A. Miss Wright did what she could for the women of this field.

Q. How large is the field?

A. The town has a population of 10,000. In the whole field are about 212,000 people scattered over 500 square miles, in 470 villages.

Q. Are there many Christians among them?

A. About half a dozen or so, who are members of the Chicacole Church.

Q. Are there many native helpers?

A. There is but one evangelist, one colporteur, and one Bible-woman.

Q. What sort of a picture does this field present?

A. A very black one indeed; a little light like a small ray appears, which we trust shall, ere long, send its rays of glorified light to every corner of this hitherto much neglected part of God's vineyard.

Q. Shall we not think and pray very earnestly for the darkened minds on this field? Shall we not give our prayers and our money from our abundance to do what we can for Palconda? Will you, boys and girls of the Bands of these Provinces, think about those dear children in Palconda and our other fields in India? Will you give your hearts to God who loves you so much, and will you each pray for some one boy or girl in India? Pray for some one most earnestly. Listen to Mrs. Gullison's letter and see what one man and his son have done for Jesus. The one who prepares your Mission Band lessons, as well as other persons, is praying very earnestly that God may reveal Himself to each one of you members, especially those of you who have not already given your hearts to Him, and that your work may be a great blessing during the next three months.

#### A MISSIONARY'S PRAYER.

Make me to share thy patient love, O Lord,  
That yearns to save the scattered sheep, abroad  
Unshepherded, far wandering in the night  
Midst perils dire, in helpless, hopeless plight.  
Oh! for the love to follow on their track,  
And to the Shepherd's arms to bring them back.

Too few the labourers, Lord, the work so vast,  
So great the issues, and so sad at last  
The loss of souls. E'en though I bless thy grace  
For those redeemed, yet Satan holds his place  
In cruel power, o'er multitudes enthralled—  
My heart sinks down, before his strength appalled.

Uphold thy servant, gracious Lord, do Thou  
Draw nigh: and unto victory my brow  
Shall crown, sustain my strength; yea, hear my prayer,  
Thrust others forth the strife and toil to share;  
Not for Thy sake, Thou hast not left me lone,  
But that "Thy Kingdom come, Thy will be done."

If thou wouldst hear Him speak to thee, be silent.

If thou wouldst have Him move thee, be still.

If thou wouldst have Him lead thee, forsake thine own desires.

If thou wouldst have Him impress thee, forsake thine own thoughts.

If thou wouldst have Him control thee, be slow to speak.

If thou wouldst have Him mend thee, accept His discipline.

## Young People's Department.

AH FAY.

(Condensed from "The Lady of the Lily Feet.")

Fay was only a laundry boy. He had been something better. He had for one whole year worked as janitor in the mission in Chinatown. He was pretty small to be a janitor, for he was only twelve years old, but he could sweep, and clean windows, and scrub as well as anybody. But his great joy was his Sunday usefulness. On that day, in his youthful imagination, he was the great factotum of the place. For it was Fay who stood at the door and gravely shook hands with every one that came in, and who ushered all to their places. It was Fay who looked out for strangers, who reserved the best seats for them, who hung up their hats, who found the hymns for them and pointed out the end at which to begin.

Certainly he was a model for sextons and janitors. But he not only attended to the mechanical part of his duties well, he was also the best exponent of the mission's work that any visitor ever saw, for Fay was a convert from heathenism of whom any church might have been proud.

But Ah Fay did not come to this state of perfection without difficulty. Indeed, no! At the outset, when the missionaries offered him the position of janitor, his uncles objected. Now Fay was only a little Chinese waif, whose father was dead and whose mother did not count in the reckoning of the Chinese mind masculine, and Ah Fay was therefore an orphan under control of his two uncles. They brought him to America at the age of nine, and he spent two precious years at the public schools. Then he went to work in a restaurant, where the pay was fairly large and the duties were larger. Being only eleven years old, Ah Fay could not endure it, and his health began to fail and his cheeks to sink in ominously. Then his uncles took him out and waited for him to get well.

Meanwhile the missionaries offered him a situation, being strongly attracted by the personality of this black-eyed Confucian. Fay wanted to go, but his uncles forbade him, and told him several facts attested by all the well-informed Chinamen of the colony, viz.:

"That association with the foreign people produced a peculiar madness on the part of the Chinese. That such Chinese invariably forsook the old customs of their ancestors, the true sons of heaven, and forgot their land, the empire of the sun and most favored of the nations of the earth. Moreover, these ignorant foreigners, as all Chinamen of learning knew, gave the Draught of Folly, a cup of foreign medicine, which caused every Chinese to imme-



diately believe all that the foreigner told him, so that he became his captive forever."

It was to save their son and nephew from such an abominable fate, that they refused to permit him to enter the foreign employ.

To which Ah Fay replied, that the work was very respectable, being connected with a school; that the duties were light; that he was a true son of Confucius and could not be influenced by the foreigners' ignorant ideas of religion; that he would never drink any foreign medicine. Thereupon Ah Fay broke the lock of custom and went to the mission.

He stayed a year, and, alas! for his Confucianism. It faded out like a mist before the shining sun. He drank in foreign ideas with an avidity which astonished the foreigners. He became a devout Christian, and his black eyes shone like great stars as he told of his beloved "Jesus-religion." Then came the change. His uncles would endure it no more, and Ah Fay was dragged off to their laundry. The missionaries came to see him and begged him to return, but with a grave, patient smile, he said:

"Me workee laundry littee while," and remained under the jurisdiction of his uncles.

Now the brightness left his eyes, and the happy, boyish, light-heartedness slowly died out. He sometimes talked with his uncles, long, quiet, earnest talks they were on his part, but angry and excited on theirs. An old Irish woman, who kept a fish market next door, one day saw them strike him with a hot iron, and she gave him some ointment to put on the burn, but he offered no resistance to the violence, and by and by he talked to them again. She often wondered what he found to talk about in that quiet way so long at a time, and why it made his uncles so angry, but he never told her, and not a word of Chinese did she understand.

The blows with the flat irons were not the only violence that Ah Fay had suffered at the hands of his uncles. When the laundry was closed late at night, and on the particular fast days, the two men stood in the back room and bowed down to their wooden god, and when Ah Fay would not worship with them, they dragged him and knocked him down, so that he fell before the idol and lay there for a time unconscious. When he would not place the incense, nor drink the wine, nor offer prayer before the house gods, nor bend in worship of his ancestors, they beat him, and one day they cut him with their knives. But he did not die, at least, not then.

He had been in the laundry nearly two years, when one day after he had been talking a long time to his uncles and their anger was at the highest pitch, he suddenly fell over his ironing table and the red blood gushed from his mouth.

After this he was violently ill. The old Irish woman came in once and told him to get the doctor,

but his uncles despised the American medicine and would have none of it. They brought him herbs from Chinatown and made a tea, but he was too sick to drink it. Then his mind began to wander, and their fear of evil spirits returned. Without more ado they took his case in hand. Wong Yo set off firecrackers in the front and rear of the house to frighten away any demons that might be lurking around, and Hop Hoy burned incense and said prayers to ward off the anger of the gods. When night came and Ah Fay's raving had not yet ceased, they shut the doors and stretched him on the ironing table and tried to find the hole where the demons got in him. Finding none, they determined to make one for them to get out. With a sharp knife they made an incision in his side, and ran in a hollow bamboo stick, as an outlet for the tormenting spirits. Poor Ah Fay tossed and groaned under his persecutors' hands, and then lay in a stupor until morning.

But with the morning his reason slowly returned. Summoning all his strength, while his uncles slept, he dragged himself to the door. With almost superhuman effort he boarded a passing street car, and sank into a corner where he quietly fainted away.

In the other end of the car a missionary sat, and he looked up just in time to see Ah Fay's head fall over and his eyes shut in that deadly faint. With a bound he was by his side, trying vainly to restore him. After a time Ah Fay opened his eyes and recognized his old friend.

"Me jus' go home mission to die," he said.

Up the stairs they bore him and laid him on his own white bed in the familiar room. They did all that human power and love and tenderness could do to bring back the ebbing strength, but it was too late. Day by day he slowly but surely neared the heavenly home, and as he drew near his tongue was loosed again.

"Me no want go laundry," he said. "But Holy Spirit say go. Many time me pray Jesus, God make me good missionary go back China countlee, but Holy Spirit all time say, 'Go laundry, tell the uncles.' Me no want go, but must go. So me go tell uncles. Me talk, talk evly day. Me too muchee talk, then they hittee me so bad. Me no care, talk jus' same. Now me come back mission littee while. No get well any more. Go home Jesus' house much better, me so glad."

They buried him among the Christian dead, and upon the white stone was written:

"Greater love hath no man than this, that a man lay down his life for his friends."

Three years later the mission sent out two notable converts as missionaries to China. They had been

redeemed from deepest heathenism, and as examples of men to whom much had been forgiven, they also loved and suffered much for Him they served. Their names were Wong Yo and Hop Hoy, and for many years their labors were known throughout the Christian world. But to them there is no memory so sacred as that of a green grave and a simple white headstone in a far-away land, commemorating the sacrifice of the faithful Christian boy, Ah Fay.—*Helping Hand.*

THE EFFECT OF THE FAMINE.—Bishop Welldon of Calcutta, has written a most fraternal letter to missionaries and other Christian workers of all denominations in the famine-stricken regions of India, in which, among other helpful things, he says, concerning the famine: "It has drawn Christians nearer to each other. It has made us think little, for the mite, of our speculative differences. It has made us think much of our common faith and duty. We have almost forgotten that we belong to this or that denomination. We have remembered that we are 'all one in Christ Jesus.' Yet again the suffering in India has, I think, drawn non-Christians nearer to Christ. While we have watched with admiring sympathy the patient endurance of the people of India in their long and painful affliction, they, too, have learnt something, that they knew not before, of the beauty and sanctity of our faith as inspiring Christian men and women in the love of Christ, to make great sacrifices, and, if need be, to lay down their lives for those who in race and religion and in moral ideas and social custom are widely separated from themselves. When the famine is past, the tie of sympathy will remain. The ministers and recipients of philanthropic aid cannot be strangers, still less can they be enemies, any more."—*Missionary Herald.*

PORT HOPE, ONT.—An "At Home," in aid of the Leper Mission, was held in the basement of the Church, on Friday evening, March 29th, which was a success in every way. The pastor presided, and after devotional exercises, gave a short address on the Origin and Growth of Leper Missions in India and the East. A solo by Miss Bickle, and a reading by Miss Campbell finished the first part of the programme. During the intermission which followed, refreshments were served, and every one had a social time generally. The second part of the programme included a solo by Miss Chislett, a reading by Mr. Craig, on "The Life and Death of the Queen," and a duet by Miss Edith Hume and Miss Richardson. The amount received during the evening was \$15 50.—*Sec.*

If thou wouldst have Him bless thee, see Him in all things.

If thou wouldst catch His whisper, shut thine ears to other sounds.

## ADDRESSES

## OF PRESIDENTS, SECRETARIES AND TREASURERS.

Of Ontario: Pres., Mrs. W. D. Booker, Aymer, Ontario; Sec., Miss Buchanan, 165 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Miss Tapscott, 105 Park Road, Toronto; Bureau of Information, Mrs. C. W. King, 80 Amelia St., Toronto.

W. B. F. M. S. Eastern Ont. and Que., 1900-1901: Pres., Mrs. T. J. Claxton, 353 Greene Ave., Westmount, Montreal, Que.; Cor. Sec., Mrs. H. Hibbard Ayer, 350 Oliver Ave., Westmount, Montreal, Que.; Treas., Mrs. L. H. Packard, 33 Rosemount Ave., Montreal, Que.; Sup. of Mission Bands, Miss Muir, 15 Bayle St., Montreal Que.; Bureau of Literature, Mrs. C. W. King, 80 Amelia St., Toronto.

Officers W.B.M.U. of the Mar. Prov.:—Pres., Mrs. J. W. Manning, St. John, N.B.; Treas., Mrs. Mary Smith, Amherst, N.S.; Treas., Mrs. Ida Crandall, Chipman, N. B.; Cor. Sec'y, Mrs. C. H. Martell, Upper Canard, N.S.; Sec'y Miss Amy Johnstone, Dartmouth, N.S.; Mrs. M. S. Cox, Chipman, N.B.; Mrs. J. E. Spurr, Pownal, P.E.I.; Supts. of Mission Bands:—Mrs. P. R. Foster, Berwick, N.S.; Mrs. A. F. Brown, North River, P.E.I.; Miss Flora Clark, Moncton, N.B.; Supt. Bureau of Literature, Miss Margaret Wood, Amherst, N.S.

## MISSIONARY DIRECTORY

## FOR ONTARIO AND QUEBEC.

IN INDIA—Aldis (Godavari).—Rev. J. E. Ohute, and Mrs. P. Chute M.D., Miss Sarah Morrow.  
Annapolis.—Rev. A. A. McLeod and Mrs. McLeod (formerly Miss Stovel).

Coanada.—Rev. H. F. Laflamme, and Misses Anna Murray, E. A. Folsom, and Miss S. A. Simpson, Dr. and Mrs. A. W. Woodbourse, Dr. Gertrude Hulet, Miss Mary Selman.

Pedaguram.—Miss L. McLeod, Rev. J. A. K. Walker.  
Rasachandrapuram.—Rev. John E. and Mrs. Davis and Miss S. I. Hatch.

Samielotta.—Rev. J. and Mrs. Craig.  
Tunk.—Rev. H. C. and Mrs. and Miss Ellen Priest.  
Tuyyuru.—Rev. H. E. and Mrs. Stillwell and Miss K. McLaurin.  
Yellamanchili.—Dr. E. G. Smith, M.B., and Mrs. Smith.  
IN SOUTH AMERICA.—Mr. A. B. Heekie, Mr. Archie and Mrs. Baker, Miss Bertha Gulle—Oruro—Bokiva.  
Mr. Roberts and Mrs. Rontledge, Mr. C. N. and Mrs. Mitchell, Casilla, 10 Boz La Paz, Bolivia, S.A.

IN CANADA—On Furlough.—Rev. J. R. and Mrs. Stillwell, Kinmount, Mrs. H. F. Laflamme, Wolfville, N. S., Mrs. J. A. K. Walker, Renfrew.  
(The salary of Rev. J. R. and Mrs. Davis is provided by the Manitoba and North-West Baptists, through their Woman's Board.)

## FOR MARITIME PROVINCES.

IN INDIA—Bimlipatam.—Rev. R. E. Gullison and wife, and Miss Ida Newcombe.

Chiacole.—Miss Martha Clark, and Miss Mabel Archibald.  
Bobbili.—Rev. G. Churchill and wife.  
Visianagram.—Rev. R. Sanford and wife, Miss Helens Blackader.  
Parla-Kinney.—Rev. H. Y. Corey, and wife, and Miss Maud Harrison.

Takkali.—Rev. W. V. Higgins.  
Palconda.—Rev. John Hardy.  
IN CANADA—On Furlough.—Rev. I. C. Archibald and wife, Rev. L. D. Morse and wife, and Mrs. W. V. Higgins.

## The Canadian Missionary Link.

## PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances, to be sent to Mrs. Mary A. Newman, 116 Yorkville Avenue, Toronto.  
Subscribers will find the dates when their subscriptions expire on the printed address labels of their papers.

## Subscription 25c. Per Annum, Strictly in Advance.

Subscribers failing to receive their papers will please make inquiry for them at their respective Post Offices, if not found notify the Editor at once, giving full name and address and duplicate copies will be forwarded at once.

Send Remittances by Post Office Order, when possible, payable at YORKVILLE Post Office, or by registered letter.  
Sample Copies will be furnished for distribution in canvassing or new subscribers.

Subscriptions to the LINK, changes of address, and notifications of failure to receive copies of the paper, should in all cases be sent directly to the Editor.