

# The Canadian Missionary Link

CANADA INDIA

The Gentiles Shall Come To Thy Light  
And Kings To The Brightness Of Thy Rising

APRIL, 1903.

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.. of Canada ..

## THE Canadian Missionary Link

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# THE Canadian Missionary Link

Published in the interests of the Baptist Foreign Missionary Societies of Canada.

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TORONTO, APRIL, 1903.

No. 8

## THE STILL HOUR,

O, Father as we come to Thee,  
We think of those beyond the sea,  
We plead that they may feel the power  
Of Thine own grace in this "still hour."  
The human love that helps to live,  
O grant that we may freely give  
Till heart meets heart before the throne,  
And work and workers seem our own.

In this "still hour" we kneel to pray,  
(We in the home—they far away),  
That God would bless the seed we sow  
And let abundant harvests grow.  
Our spirits meet and sweetly blend,  
As messages of love we send;  
We cable swiftly by the throne  
And work and workers seem our own.

O sisters, do we heed the call  
That comes to one and comes to all,  
To leave awhile our daily care  
And spend an hour in praise and prayer.  
One sisterhood, a little band,  
And yet they compass sea and land;  
Coming in touch before the throne,  
How work and workers seem our own!

MRS. MARY B. WINGATE,  
in *Mission Helper*.

## ABOUT PRAYER.

A few gems collected about prayer I want to give you. "Want of prayer disturbs the plans of God." "Everything we have in this work hinges on prayer." "Doors will not swing open by discussion, but God swings them wide open in answer to prayer." "Louder than the cry of the missionary to come over and help, is the appeal, "Pray for us." "Ceasing to pray for them, we reduce their working force." "The greatest sin we can commit is to omit to pray." "What right have we to leave unappropriated or misapplied this greatest force?" *Woman's Evangel.*

## POWER OF PRAYER.

In the fall of 1882 and spring of 1883, a spirit of speculation and doubt of the vital doctrines of the gospel had come into school and was also among some of the pastors as well. The preaching was too much of the speculative, philosophical character. Doubts of the divinity of Christ, and especially of the reality of the Holy Spirit were rife in our school,

even among some of the teachers. I felt a great agony of prayer for this, as did some of my colleagues. When the Week of Prayer came, the first of January, it passed without any special results, and we held it over a second week, having a general meeting every evening to pray especially for the outpouring of God's spirit upon the school, but no result came. Then a little band of perhaps ten held on, daily praying for this object. The first part of February I felt prompted to write a letter stating the spiritual condition of the school and our need, and asking for special prayer for the outpouring of God's spirit upon the school. I made forty copies of it and sent them to most of our colleges and theological seminaries in the United States. The weeks wore on and there was no sign here. The little band of praying ones had decreased to half a dozen. On Sabbath, the 16th of March, 1883, in the afternoon and evening an invisible influence struck the school. None of the teachers knew it until the next morning. But of the about 150 young men then in the school, very few closed their eyes in sleep that night. Almost every room was filled with men crying to God for mercy. The professing Christians were at first under the deepest conviction of sin. This experience lasted a week, during which time there was no preaching. The whole movement was, to human eyes, spontaneous, and the only efforts almost which the teachers put forth were to restrain from excesses and guide the inquiring minds into the light. All but four or five who were in the school passed through this experience, and the work spread from our school to the churches in this part of Japan, and this revival changed the whole spirit of our school. There have been no doubts since that time of the existence and work of the Holy Spirit. About the middle of April answers to my letters came, and they told us that on March 12th, 13th, 24th, 15th, 16th, 17th, and on, companies were praying for the outpouring of the Spirit in the Doshisha, some of them saying that they were praying with strong crying and tears."—Dr. Davis, of Japan, in *Missionary Monthly*.

### THE RELIGIONS OF THE ORIENT.

Extracts of an address by Rev. Jacob Chamberlain, M.D. D.D., at Clifton Spring.

**T**HE distinguishing characteristic of the religion of Jesus, which differentiates it from all the other religions in the world, is found in that unique personality unveiled to us in the declarations of Holy Writ: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life;" "He was wounded for our transgressions: . . . the chastisement of our peace was upon Him; and with His stripes we are healed." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "And being made perfect, He became the author of eternal salvation unto all them that obey Him."

This is the key—this Son of God bearing our sin; this great High Priest touched with the feeling of infirmities; this God-man stretching his hand of love far down to us, to help us up. It is this that causes Christianity to stand out among the world's religions alone, without a peer or second.

The great religions of the world do agree in much. They all teach more or less distinctly that the Godhead is one, and that He is Holy, good and pure; that man is in a state of sin, not at peace with Holy God, and that man is in dire need of purity and holiness; that there can be no peace, no harmony between sinful man and Holy God until and unless sin is in some way expiated or expurgated; that this getting rid of sin and sin's consequences, this search for purity and holiness, this obtaining of conformity with God, is the greatest and most worthy end of man's existence. But not one of the religions of the world, save Christianity, the religion of Jesus, furnishes any help *outside of ourselves* for the accomplishment of this stupendous task.

Call the roll of the famed religions of the Orient, over some of which it is in certain circles now the fashion to go into ecstasies, vaunting them as the equals, or promising rivals of Christianity; call the roll, and see what is the highest and noblest they can teach us.

The Zend Avesta of the Parsis, dating back to almost prehistoric times, bids its adherents believe in Ormuzd, the spirit of good, and shun the machinations of Ahriman, the spirit of Evil, and bids

them prove their belief, not by words, but by actions—"avoiding [I quote from its S. S.] all arrogance and envy, all lying and slander, all unchastity, magic and vice of any kind." "Keep thyself pure," both body and soul, is its Christlike injunction. But for expulsion of the evil thoughts and passions which have entered the heart, and for the eradication of our sinful desires, it gives no other help than open confession to a priest of the sins committed and the evil desires entertained, with the proper fulfillment of such penances as he enjoins. "Thyself must expiate thine own sins" is the best cheer it can give the sin-burdened soul.

Confucius, born in the Province of Shantung, China, 551 B.C., was the founder of a system which still controls the lives and actions of nearly one-fourth of the human race. In the scriptures which he left, and which, after two and one-half millenniums, are still the guide of millions of Chinamen, one can find the most beautiful moral maxims, the choicest exhortations to purity and nobleness of life. Passages remind one of the sublime precepts of Moses, of the glowing exhortations of Paul. But, in seeking to attain to this excellence, he gave his disciples no hope of any superhuman aid; indeed he distinctly taught: "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them—this may be called wisdom." One must aim at purity and holiness and excellence, but must rely solely on his own unaided efforts to attain thereto—hopeless task for sin-fettered man.

Five years before Confucius, or 556 B.C., was Gautama, afterwards known as Sakya Muni, or The Buddha, born near Benares, India. The son of the King of Kapilavastu, delicately nourished and educated by Brahman preceptors, at twenty-nine years of age he left court and wife and kingly station, and repaired to the forest to live the life of an ascetic. For six years, accompanied by five disciples, he lived so austere that he was wasted to a shadow.

At last he announced that his desires were accomplished; that he had seen beatific visions; that all heavenly knowledge had been revealed to him. From that time he assumed the title of the Buddha—that is, The One Who Knows, the enlightened one—and began to promulgate the system known as Buddhism, which gained acceptance for a time over all India, and, propagated by its missionaries,

swept over Burma, Siam, Thibet, much of China, and on to Japan.

The scriptures compiled by Buddha's disciples, "The Tripitaka," in spite of their false conception of human existence and of the divine nature, do contain many true and noble sentiments, many choice maxims, many high aspirations, and many ennobling exhortations to uprightness and purity of life, but offers no aid to their attainment.

Why is it that they do not attain to the end to the which they are thus eloquently urged to aim? It is because they know of no help and seek no help *outside of themselves*. They have no Daysman, no divine Burden-Bearer, no sympathizing High Priest, no God-man reaching down to help them up.

The great religions all agree in the main as to man's having fallen into the pit of sin. But all, except Christianity, leave man in the pit, in vain struggling to help himself out. Christianity alone pictures the Lord of life, clothed in human form, coming by and looking down into that pit with eyes of compassion, and bending over and reaching a hand far down for each repentant sinner to clasp and be drawn out, that his feet may be fixed on heavenly ground. Nay, more: it is not sufficient that there should be simply an almighty being coming to the rescue. But, to reach our needs, it must be one endowed with our natures, suffering with us. It must be one "who can have compassion on the ignorant, and on them that are out of the way; for that He himself also [in the flesh] was compassed with infirmity." And such is our Jesus: for, "being made perfect, He became the author of eternal salvation unto all them that obey him."

Yes, the magnetic love of Jesus Christ does make an impact on that soul that cries to Him. That impact imparts power to spring out of Satan's thralldom into God's liberty. It makes us sons of God. It seals us for the kingdom of heaven.

Comrades, in this truth lies our power; not in the fierce denunciation of the errors of those systems which we are seeking to supplant; but, acknowledging whatever of truth they do contain, and using it as a help, our power lies in presenting in the most vivid light this higher truth, higher than they ever conceived of, even in their most rapturous dreams—Jesus, the divine, the sympathizing, the all-sufficient help-giver and burden-bearer, come to our aid. Yes, in this truth lies our power—our power for work in the home land, our power for

work at the ends of the earth. How it challenges to obedience; how it energizes us for the conflict in carrying out the Saviour's ascending behest, "Go evangelize all the nations!"

The key is furnished us, the incentive; the constraining love of Christ is limitless; the leverage is adequate. Come on, Immanuel's followers! Let us lift the world for Christ, *through Christ, to Christ.*

## PEACE AND WHAT MUST FOLLOW IN SOUTH AFRICA.

**T**HIS land is settling down to peace. It has been filled with destruction and devastation. Enormous piles of money have been spent. Great has been the sacrifice of life. Homes have been desolated, houses burnt, families scattered, many deported beyond the seas. Readjustments are now the order, but at best how slow and sad will be the process! The English have been magnanimous in the terms of settlement, and they and the Dutch will no doubt live amicably together, and the future for both will be far better than the past.

But the war between the English and the Dutch is a small matter, and of brief duration, as compared with the greater and longer struggle coming between whites and blacks throughout all Africa. There is mutual animosity, and it grows. The white man is in Africa for *gain*, and the African must help on that end, or stand aside. The generations of culture have given the white man every advantage in his civilized equipment. The native body is a torpid mass, as the white man finds it, but it has the advantage of immense numbers and is *awaking* into restless activity, feeling its way into the new life it begins to see before it. Each race seeks its own, and each fails to understand the other, much less to seek, in the spirit of self-sacrifice, to bless and build up the other.

Nothing but the principles of the Gospel in active exercise on both sides will avail to adjust the relations of black and white to each other. That there is a mission for the Africans to fulfil in the world none can doubt. God has not created these millions for naught. Possibly it is as it was concerning the house of Judah and the house of Israel, as set forth by Zechariah! "And it shall come to pass that, as ye were a curse among the nations, so will I save you, and ye shall be a blessing."—*Ex.*

## Our Work Abroad.

### LETTERS FROM TUNI.

*Dear Link:*

You have carried the reports of Convention and various gatherings into many homes. Hearts have been inspired as they have read how God has manifested His presence and interested hearts in the work that is so dear to Him. And in that work, the development of the Christian women of our land is no small part. Those of us who are on the field realize this very much.

The annual meeting of our S. S. S. S. in Yellamanchilli, was a joy to us. As many of you know, this is a society formed amongst the Christian women with the object of teaching them how women may be helpful in their homes, in the Church and to those about them.

These four S's stand for the name, which means, "Women's Society of equal helpers." This year, we met for a devotional meeting on Sunday afternoon and on Monday afternoon had a meeting to hear the reports from the various societies in the association, and elect officers for the new year, etc. There was a deeper spiritual interest manifested than usual. The attendance was not very large on account of Yellamanchilli not being central and the expense of getting there.

The contributions are brought to this annual meeting. There is enough to pay the Bible-woman for the year. The Society in the Godavery Association supports Salome, a woman who was converted under Mr. Barrow. She was educated in Cocanada and is now working amongst her own people on the Narsapatnam field. She gave her report, which was listened to with much interest. We hope any pray that she may be used of God to the salvation of many.

They were anxious to hear some news from our country and seemed pleased when I told about our Society, and where interested in hearing of our Conventions, etc. Some of them are learning the joy of helping, and are also learning to conduct their meetings nicely. On the whole, the conduct of the meeting did them credit. They elected their President and Secretary from among their own members, but seem to think it wiser to have one of us for Treasurer, so for this year the writer is to act in this capacity. The duties in connection with the

office are not very burdensome. It will be a joy to attend to them as I think of what this money represents, and that even though at times the progress seems slow, God is surely teaching these women to think and care for others. There is nothing in idolatry that inculcates this principle, and so it is not to be wondered at if they learn slowly.

Just a personal word to the many dear friends who were so kind to me in the home land. God has brought me back to the work in this dark land. Never did the darkness seem so dense and the power of the enemy so strong. Sisters, pray for me and for each of our band that day by day we may have a vision of the Christ, and the deep consciousness of His presence dwelling in us and working through us.

Your fellow worker in Him

ELLEN PRIEST.

#### WORK AMONG WOMEN AND CHILDREN VUYYURU

"And I, if I be lifted up will draw all men unto myself."  
"I am the bread of life," "Give ye them to eat."

During the hot season while I was studying, the Biblewoman visited and taught in their respective villages. The present staff consists of three Biblewomen and one in training.

*Touring.*—Have only yet been able to see a part of the field, and in this work I have begun to get acquainted with the people. Miss Morrow kindly invited me to make a tour with her on "Glad Tidings," in that way I was enabled to visit a number of villages along the canal which I could not otherwise have seen. In one village we were told by the native pastor that in the next village there were eight new Christians so we gladly went the next day to see them. At the close of a service held under a tree with the Christians on a mat before us and the heathen crowding about to see and hear, we were asked to come to the house of one of the Christians to see a god removed. Of course we went and gladly helped to dig up a piece of painted wood which had been worshiped for five years until three months before, when our *Living, Loving God*, opened their blind eyes to see and know Himself.

*The Caste Women.*—The Kamma women especially receive and welcome us gladly, when we leave they entreat us to come again *soon*, but there are so

many to see that it must be a year at least before we can come again. It is very encouraging that many who have heard before remember the message and can tell something of the life of Jesus. A series of Bible pictures has been a great help in this work, not only to me in explaining in Telegu, but to the women, for they like children need object lessons. In several different villages women who cannot read have bought gospel portions saying: "we will get some school boy to read to us." Oh, that the chains of caste and custom were broken, that these imprisoned women might be free to think, believe and act independently.

*Station Work.*—We had hoped to report the opening of a caste girls' school, as at one time every obstacle had been removed, but hindrances have again arisen. The Zennana pupils are being taught as often as a Bible woman can be spared to go to them. We have lately been admitted into three new Brahmin houses; if these shall continue to be open or not we cannot yet say. We are praying that the desire to hear the Word may become stronger.

*Christian Women.*—This part of the work has been a joy and at the same time a disappointment. Some of the women have learned the Scripture portions assigned, and one new Helpmeet Circle has been organized, but many of our Christian women have not a very great desire to hear and know the Word. From our Cooly Christian women to the Preachers' wives and Biblewomen one great need is a deeper heart experience of Jesus Christ and His power to cleanse and strengthen the daily life. If Christ be thus "lifted up" He will draw many unto Himself.

*Summary.*—Villages visited, 65; Children's services, 10; total services, 204; days on tour, 52.

MARY R. B. SELMAN.

### THE DECENNIAL MISSIONARY CONFERENCE.

**T**HIS Conference is held in one or other of a few of the chief cities, and is designed to discuss all questions of a non-denominational nature, which are of a practical nature, in mission work. It represents the whole of India including India proper, Burmah, Ceylon, and parts of Arabia.

These delegates were from all Protestant missions, in the above territory, in the proportion of

one delegate to every fifteen missionaries. Those working here before 1864 were honorary members. Our mission had two delegates.

The first of these Conferences was held in Allahabad in 1872, the second in Calcutta, the third in Bombay, and the fourth (this) in Madras, from Dec. 11th to 18th, 1902, inclusive.

The whole field of work to be covered was divided under the heads of the following committees, which, after preparing their work as far as possible by mail, came together, and for three days of most intensely earnest labor, perfected their resolutions as far as possible in committee before presenting them to the General Conference: 1, Evangelization; 2, Education; 3, Literature; 4, Comity; 5, Native Church; 6, Industrial; 7, Women's Work; and 8, Medical.

One principal of the Conference is, that no question of doctrine or ecclesiastical polity on which denominations differ shall be brought up.

Though this Conference represented all kinds of Protestant Christians from almost every land, there was the greatest harmony in its proceedings. It was not a harmony produced by an attempt at suppressing differences, but differences were scarcely thought of, so intense was the practical earnestness of all in waging this warfare against a common enemy in the spirit of one Master. Thus there is more real fellowship between Christians in heathen lands than in the so-called Christian. The Church at home has too much time to theorize and think about itself, and so becomes formal and selfish. The most ritualistic of the home churches is almost satisfactorily evangelistic in its missions.

Each session of the Conference was begun with a devotional address, and the day usually wound up with an address or addresses on a missionary topic. Dr. Torrey, who has helped in the great Australian revival, gave several evangelistic and devotional addresses during the time the Conference.

One of the most hopeful signs among the missionaries was manifested in the spirit of prayer and expectation of a great blessing about to come.

This seems to be general over the whole of this great country. It came in a large measure to the missionaries of South India last hot season when on the hills. There was a very real quickening of the spiritual life, and before the season was over there was initiated a band for united prayer for particular requests, which at first included about fifty, but has

now grown to about five hundred. A small sheet is printed monthly giving a record of blessings received in answer to special prayer, and a list of new requests for prayer during the month. These are sent to those who wish to join the circle of prayer at the beginning of the month. We have found this to be a blessing. Thus the spirit of prayer and expectation for special blessings is on the increase, and we were glad to feel it in this Conference. May this same spirit lay hold of the home churches.

P.S.—After attending the above Conference, and being more than ever convinced that we are not doing our duty to this generation, to come home under the prospects of finding our working staff nearly half depleted and ONE-THIRD of the USUAL allowance WITHDRAWN . . . is,—is too bad to name. Brothers, sisters, we cry to you for India and the Telugus of THIS generation.

J. E. CHUTE.

Akidu, Jan. 5th, 1903.

(Canadian Baptist.)

#### LETTER FROM RANGOON, BURMA.

Mrs. Armstrong writes:—I am specially thankful for the baptism of a young Brahmin, the first Brahmin so far as I know, that was ever baptized in Burma. His home was in Benares, the stronghold of Hinduism, and his mother is a priestess there. He belongs to one of the most sacred sects of the Brahmins, and knew nothing of Christianity before he came to Burma. But he is well educated and intelligent, and the Lord opened his heart to the truth. His attention was first attracted to the Gospel by some street preaching; what he heard interested him, and he wished to hear more. He found his way to our house and asked about the new doctrine. I gave him a Bible, and he has read it most diligently ever since. It was more than three years ago that he first came to us. As he read he believed, and the Lord has wonderfully revealed Himself to him. I think it is because with the faith of a little child he shows wonderful decision in doing what the Bible makes known to be our duty.

As soon as he learned the truth about baptism he went to Mr. Grigg of his own accord and asked to be baptized. He attends the English Church, as it is the only service he can understand. He has no knowledge of Telugu or Tamil.

We have an Undru department in our school,

and were very glad to call him as a teacher. Since he came his delight, both in the school, or on the street, or in his house, is to tell of his new-found Saviour. When he was baptized he took the name of Stephen, as his former name was that of a heathen goddess. I never knew a Hindu to so thoroughly reckon the reproach of Christ greater riches than all the treasure of this world. He has literally left all and followed Christ without a murmur, or any "looking back" as far as we can see. Of course his baptism has separated him from all his old companions, and it leaves him very much alone, but he studies his Bible and finds his comfort there. He sends money regularly to his mother, but she will not answer his letters. He wrote her before his baptism telling her what he was about to do, and doubtless she counts him as dead, as is their custom. His Brahmin friends here did all they could to hinder his baptism, but since that time seem to have left him alone. One young Brahmin, a stranger like himself, has attached himself to him, and listens to his Bible reading. Some others are reading Bibles that he has given them.

A young Sikh in our school is also very eager to search after truth, and seems to be truly converted but cannot be baptized while living in his father's house until his father's heart is made willing by the truth.

In Moulmein the school has made a brilliant record in its government examination. Everyone sent up to the examination passed, which is very unusual in any school in Burma. We hope to send some of our graduates, both from Moulmein and Rangoon, to the Baptist College to pursue their studies there.—*The Helping Hand.*

#### EDITOR'S CARD.

Thanks to those who have changed the date on their label address. Will others in arrears kindly do so and oblige the Editor before next month.



## Our Work at Home.

### MINUTES OF MEETING HELD IN JARVIS ST. CHURCH SCHOOL ROOM, FEB. 19th.

**A** MEETING of the Women's Baptist Home and Foreign Mission Union, of Toronto, was held on Thursday, February 19th. The devotional exercises were conducted by Mrs. Holman, after which, the President, Mrs. T. M. Harris, took the chair. A hymn was sung, a passage of Scripture read by Mrs. Lugsdin, and prayer followed led by Mrs. Joyce. After the reading of the Minutes came the Treasurers' Statements, which showed a slight decrease over the corresponding period of the previous year.

The following were elected officers for the ensuing year:—President, Mrs. W. E. Norton; Vice-Pres., Mrs. John Firstbrook; Secretary, Miss Emma Fox; Program Committee, Mrs. Freeman, Bloor Street Church and Mrs. Moore, of College Street Church. After singing a verse of a hymn, Mr. Sircar, a native of India, told in a most interesting manner of his conversion, this was followed by a solo, "The Good Shepherd," sung by Miss Teasdale. Mr. Cameron gave an address on "Home Missions," founding his remarks on the text, "And he brought him to Jesus." An interesting talk on "Foreign Missions" was given by Miss McLaurin, of India, the keynote of which was prayer. The collection taken amounted to \$36.60, equally divided between Home and Foreign Missions. Singing and prayer brought to a close a most interesting session, and the meeting adjourned to the Church Parlor where afternoon tea was served and a social time spent.

M. C. STARK,  
*Secretary.*

### NEWS FROM CIRCLES.

**MOUNT FOREST.**—On Wednesday, Feb. 11th, an open Mission Circle meeting in the interests of Foreign Missions was held in the home of Mrs. Dr. Brownlee. Our President, (Rev.) Mrs. Emerson conducted the usual business, after which, Mrs. Brownlee, Convener of Foreign Mission Committee, took the chair. A very nice programme was enjoyed by all present. A letter from (Rev.) Mrs. McLeod, was read by Miss Ethel Pickard; recitation by Miss Lillie Smith; a paper on "Hindu Life and Customs," by Miss Lois

Emerson: A very interesting letter from the Rev. J. A. K. Walker, was read by Miss Ruby Stovel, and a recitation on "Prayer," by Miss Stella Smith. Instead of taking up an offering at the meeting, it was thought advisable to ask each member of the Circle to give what she could before hand, so that if the night was stormy (as proved to be,) our society would not be the loser. We had a very good attendance considering the weather, the amount collected was \$7.50. We are trying to keep up the interest, and are praying for the extension of our Master's Kingdom.

MRS. J. T. ALLEN,  
*Cor. Sec.*

**SHEDDEN.**—The Mission Circle held its annual Thanksgiving meeting in the church, on Friday evening, Nov. 11th. The programme consisted of a very excellent paper on "Thanksgiving," prepared and read by our President, followed by readings and music. At the close of the program refreshments were served and a very pleasant evening was spent. A Thank-offering was taken during the evening, amounting to \$6.83 in aid of the foreign work.

Our annual business meeting was held on Jan. 8th. Officers re-elected: Mrs. T. Orchard, President; Mrs. W. L. Silcox, Sec.-Treas.; Mrs. Hainer, Solicitor for *Visitor*; Mrs. W. L. Silcox, for the LINK. Our Circle under the leadership of its excellent President, Mrs. Orchard, has had a very prosperous year. The monthly meetings have been full of interest and spiritual blessings. The annual report read by the Secretary showing that \$50.56 had been raised during the year from teas and sociables in aid of the work at home. Amount raised for Foreign Missions \$15.85, for Home Missions \$7; also a large box of clothing was sent to Mr. Sharp, by the aid of ladies of Fingal and Tena, for which we received a very appreciative and encouraging letter of acknowledgement. We have great reason to thank our Heavenly Father for all His goodness during the past year. Pray and hope that He will abundantly bless the labour of His children during the coming year. We have just received the sad news that our Pastor's wife, Mrs. McFadyen, has been called to her long rest after a lingering illness. She will be greatly missed both in her home and the Fingal Church.

MRS. W. L. SILCOX,  
*Sec.-Treas.*

**DURHAM.**—The Mission Circle has been taking a forward step during the past few months. A box of bedding valued at \$12.50, sent to Grande Ligne.

A barrel of clothing sent to the Indians on St. Peter's Reserve, valued at \$8.50. A window put in the new Church costing \$8, besides their regular offering, speak well for their zeal. Mrs. L. Newton, our Pastor's wife, has been an inspiration in all the work of the Circle, of which she is the President. Through her efforts a Mission Band has been organized which promises well for the future.

AUGUSTA H. E. STEWART.

PAISLEY.—We held our annual Thanksgiving meeting on Wednesday evening, Feb. 25th, at which Miss McLaurin gave an excellent address on her work in India. Envelopes containing reasons for thanksgiving were opened and read. The Choir also provided suitable music during the meeting. Amount of collection \$17, to be equally divided between Home and Foreign Missions; we also sent a barrel of clothing to Mr. Sharpe, of St. Peter's Reserve.

MRS. JESSIE BUCHANAN.

#### SOCIETY OF EASTERN ONTARIO AND QUEBEC.

**T**HE regular Quarterly Meeting of the Board of W. B. F. M. S. of East Ontario and Quebec, was held on Friday afternoon, March 6th. The financial statement was very satisfactory, two items mentioned by the Treasurer being of special interest. The first was a gift of twenty dollars (\$20), as an offering to be used towards the deficit. This was enclosed in a letter from Mrs. McCallum, of Vankleek Hill, which it was decided should be published in order to give the Circles an opportunity of contributing towards this object. The other special gift was that of one hundred dollars (\$100), from Mr. Wm. Scott, in memory of his wife so long an earnest member of the Board, and whose sudden death not long ago was most deeply regretted. With this amount his three daughters and daughter-in-law received Life-memberships in the Society. A motion was also carried to appoint Miss Scott to fill the vacancy caused by her mother's death.

A most interesting report of the Post Office Crusade was given by Mrs. Cole, and very encouraging in its account of increased interest taken by the Circles.

The first Thursday in April, the appointed day of prayer, was particularly urged before the meeting was brought to a close. Letters were received from Miss Murray and Miss Selman.

ETHELWYN M. CROSSLEY,

Rec. Sec.

#### TO THE CIRCLES IN EASTERN ONTARIO AND QUEBEC.

Dear Sisters :

At our last Quarterly Board meeting it was decided to insert the following letter in *THE LINK*, thinking that it would prove a more urgent plea than anything that could be written by us.

We shall be pleased to receive sums through our Treasurer as a special offering from the Circles, and we pray that you may give of your abundance that this deficit of the General Board may be wiped out.

Your Board are very grateful for the funds which have come in so promptly this year, so that we have been enabled to meet our appropriations to date, and it is felt that if we could do something extra to aid the General Board in their difficulty, we should be helping on the work in India and relieving the burden.

The sum of \$20 was enclosed from this sister who writes as follows :—

"As this is the beginning of another year it is my privilege to enclose this money as a gift to our Lord in His work. This seems to me a critical time in our foreign work. The debt is so heavy that I presume this is the cause of the cut, mentioned in the *LINK* lately, to native workers in India. It appears too bad that we fail in the financial part when we have those willing to make the sacrifices a missionary does. The debt of the Board is truly appalling. Can we women not do something to avert this drawback which seems inevitable? Do you think if you used this coin as a nest-egg and asked through the *LINK* for a special offering of all Circles, that we might not gather some hundreds of dollars? Our lives here are so short and eternity so long, it surely pays to lay up our treasures in Heaven. I trust this gift may speedily bring forth fruit a hundred fold."

The nest-egg is ready and waiting. Who will add to it?

On behalf of the Board,

ETHEL CLAXTON AYER,

Cor. Sec.

#### GROWTH AND NEED.

Growth and need, material and spiritual, keep pace with each other. Trees and animals require increased nourishment as they increase in size and usefulness. And so do educational, commercial and manufacturing institutions and enterprises. And so too do religions.

Hence our cause for gratitude when our Home and Foreign Missions are ever requiring increased expenditures.

**Woman's Baptist Foreign Missionary Society of Eastern Ont. and Que.**

*Receipts from December 6th, 1902, to March 6th, 1903, inclusive.*

GENERAL ACCOUNT.

FROM CIRCLES.—Smith's Falls, \$10; Lanark, \$2; Dominionville, \$3; Ottawa, First Church, \$20; Kingston, First Church, \$5; Montreal, Olivet, \$16.25; Montreal, Tabernacle, \$5; Point St. Charles, \$5; Winchester, \$2.76; Drummond, \$6; Brockville, \$11.40; Westmount, \$4; Phillipsville, \$5; Osgoode, \$11; Ottawa, McPhail Memorial, \$35; Perth, \$24; Rockland \$60; (Thank-offering \$43.57, \$25 of this amount to make Miss M. Edwards a Life-member), Kingston, First Church, \$4.10; Breadalbane \$30; (\$5 of this amount for Bolivia), Ottawa, First Church, Mrs. Woods annual subscription, \$30; Carleton Place, \$3; Arnprior, \$3; Cornwall, for Mr. Laflamme's paper, \$2; Olivet, Montreal, \$20; Westmount, \$5; Brockville, \$13.50; Montreal, First Church, \$8.50. Total, \$344.51.

FROM BANDS.—Kingston, Union St., \$3.60; Kingston, Young Ladies' Auxiliary, \$15.40; Westmount, \$5; Grande Ligne, \$9.75; Phillipsville, \$2; Perth, "Young Helper's," for support of M. Joseph, \$17; Total, \$52.75.

SPECIAL DONATIONS.—Mr. Morton, per Mrs. Claxton, \$5; Mr. and Mrs. McCallum, Vankleek Hill, \$20; Mr. Scott, per First Church, Montreal, \$100. Total, \$125.

From Circles.....	\$ 344 51
From Bands .....	52 75
Special Donations .....	125 00

Total ..... \$ 522 26

MARGARET E. RICKERT,  
*Treasurer.*

30 Stayner Ave., Westmount.

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

*Receipts from February 16th, 1903, to March 15th, 1903, inclusive.*

GENERAL ACCOUNT.

FROM CIRCLES.—Hamilton, Wentworth Street (\$1 special from Miss Smith), \$4.30; Chatham, \$14; Midland, \$3; Mount Forest, special, \$7.45; Port Hope, Thank-offering, \$20; Toronto, Jarvis St., (\$3.10 for leper "Venkanna" and \$1 special), \$29.26; Toronto, Western Ch. (\$12 Thank-offering), \$16.65; York Mills, \$4.20; Westover, Thank-offering, \$4.50; Palmerston, \$3.50; Boston, Thank-offering on Life-membership fee, \$10; Shedden, \$2.30; Toronto, Parliament St., \$1

add. Thank-offering), \$5.95; Aylmer, (\$25.15 making Mrs. H. E. Stillwell, of Vuyyuru, India, a Life-member), \$34.35; Brooklin, \$4.25; Port Arthur, \$7; Atwood, (\$2.45 Thank-offering), \$3.95; Belleville, \$4; London, Adelaide St., Thank-offering, \$19; London South, (\$7.35 Thank-offering), \$18; Pine Grove, \$1; Durham, \$5; Port Elgin, (\$25 from Mrs. Peter Nicholson, to make Mrs. L. McKinnon a Life-member), \$27.25; Waterford (\$8.65 Thank-offering), \$14.65; Ailsa Craig, \$3.90; Fort William, \$8.50; Toronto, Walmer Rd., special from a member, for "New Missionaries' Fund," \$100; Tiverton, \$8.25; Uxbridge, \$7.50; Markham, Second, \$4; Owen Sound, \$10; Sparta, \$2.85; Campbellford, \$3.50; Claremont, \$10; Wheatley, \$4.70; Toronto, Jarvis St., (\$1.45 for leper "Venkanna"), \$40.51. Total, \$467.27.

FROM BANDS.—Bewdley for Bolivia, \$2; Hartford, \$3; Port Hope, (\$7.21 Thank-offering), \$10.45; Brantford, Calvary Ch., for Degala Karunamma, \$6; Brooklin, \$1.75; Peterboro', Murray St., (\$15.80, for Tota Maryamma), \$18.60; St. Catharines, Lyman St., \$1; Burk's Falls, for Elpe Mary, \$4; Claremont, for Bonu Jennie, \$17; Cobourg, \$3.50; Belfountain, \$2. Total, \$69.30.

FROM SUNDRIES.—Collection Union Meeting of Toronto Circles, \$18.30; Miss M. Ellis, Port Rowan, \$1; Toronto, Immanuel Ch., Junior C. E. Society, \$5. Total, \$24.30.

Total receipts during the month - - - - \$560.87

DISBURSEMENTS.—By General Treasurer, on account of regular and special estimates, \$566.66. *Extras*—Yellamanchili field, for Pulaturo Peter and wife, from First Ave. Y. L. M. B., \$45; Lepers—Waterford M. B., \$170; Jarvis St. M. C., \$3.10; \$4.80. Bolivia—Bewdley, M. B., \$2.

Total by General Treasurer - - - - \$618 46

HOME EXPENSES.—700 receipt cards printed for Treasurer, \$8.50; Miss Buchan, for postage, \$3. Total, \$11.50.

Total disbursements during the month - - - \$629.96

"MEDICAL LADY" FUND:

Disbursements.—By General Treasurer for Dr. Gertrude Hulet - - - - \$41.67

GENERAL ACCOUNT.

Total receipts since October 21, 1902 - - - \$2,993.14  
Total disbursements since October 21, 1902 - \$3,660.56

"MEDICAL LADY" FUND.

Total receipts since October 21, 1902 - - - \$111.48  
Total disbursements, since October 21st, 1902, \$208.35

VIOLET ELLIOT,  
*Treasurer.*

109 Pembroke St., Toronto.

## Youths' Department.

### A JAPANESE IDEA OF HEAVEN.

Japan is now a very near neighbor to us, and travellers from our country, and from all lands, are constantly going there to see for themselves these interesting people and their beautiful country.

Christian people are doing much to give the gospel to the Japanese, and the churches and Sabbath schools are springing up all over the country.

The children in America are interested in learning all about these Japanese children, and here is a story that all will understand.

No country in the world does more to entertain its children than does Japan, says Miss White, a missionary lady who has spent some time in that country. Even on the street corners men stand, whose sole business it is to tell stories to the boys and girls. One day she joined a group of little folks who were eagerly listening, and this is what she heard.

"Once upon a time there was a peasant went to Heaven, and the first thing he saw was a long shelf with something very strange-looking upon it.

"What is that?" he asked; 'is that something to make soup of?'

"No," was the reply, 'those are *ears*. They belong to persons who, when they lived on earth, *heard* what they ought to do in order to be good, but they didn't pay any attention to it, so when they died their ears came to Heaven, but the rest of their bodies could not.'

"After awhile the peasant saw another shelf, with very queer things on it.

"What is that, he asked again; 'is that something to make soup of?'

"No," he was told, 'those are *tongues*. They once belonged to men in the world who *told* people how to live and how to be good, but they themselves never did as they told others to do; so, when they died, their *tongues* came to Heaven, but the rest of their bodies could not.'

This is only a heathen idea of the beautiful land on high, but God says in His word some things which are very much like the morals of this Japanese story. The difference between hearing the word of God and doing it is told us in the words of our Lord Jesus Christ in the story of the man who built his house on the sand, and the other who built his upon

a rock. Read it for yourselves, in the seventh chapter of Matthew.—*Foreign Missionary Journal*.

### MISSIONARY GARDENS.

Last year a goodly number of our Band children had missionary gardens, while others had competitions in raising potatoes, and with the approach of Spring no doubt many are planning what they can do this summer. A certain contribution aroused my interest and upon inquiry these facts were gleaned, perhaps they may encourage others to similar efforts.

A little boy named Harold, aged four years, lives in a place where there is no Mission Band, but a story was read to him from his Sunday school paper about a missionary pumpkin. After hearing it, he asked: "Mamma, can I have a missionary pumpkin, too?" His mother readily consented and gave him a little plot of ground. Here he decided to have cucumbers and a pumpkin. The hills were arranged, he put in the seed, and helped to weed the ground and to pick the cucumbers all the summer, and how he watched those vegetables!

One day when he was picking cucumbers, he said: "How am I going to send these and my missionary pumpkin to the heathen children?" and his mother answered: "My darling, we cannot send these very vegetables, but we shall sell them and then use the money to help to send some one to tell the poor heathen children about Jesus." That question led to many others, but happily his mother had knowledge so that she could reply to his enquiries.

The cucumbers were sold at the market at good prices, but the pumpkin would test any little boy's patience, for it is the nature of the pumpkin to take a long time to grow. This one turned out the largest in the garden, and his grandmother gave him twenty-five cents for it. This, and the sale of the cucumbers, made his contribution fifty cents.

It would not be wise for all the children to grow cucumbers and pumpkins for there would not be people enough to buy them, but all can cultivate in their heart-gardens the devotion, patience and love shown by little Harold, while they are working in various ways to help "to let some heathen children know about Jesus."

V. E.

# W. B. M. U.

## Of The Maritime Provinces.

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

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

PRAYER TOPIC FOR APRIL.—*For manifestation of the Spirit's Power upon Tekkali, its Missionaries; that a large number of the Savaras may be brought to Christ; that the communications from our Mission Band Superintendents may be greatly blessed, and large numbers be added to our Mission Bands.*

### Notes from Provincial Secretary for Nova Scotia.

Dear Sisters:—

When you read this report of the work done during the past three months, by some of the officers of our Union, do not forget, please, to think of the many, many things which never get reported.

Shall we commence this time with the farthest corner of our field and let Cape Breton speak the first word of cheer? A meeting of the W. M. A. Societies was held in connection with the Quarterly Conference on Feb. 10th, in Pitt Street Church, Sydney. Miss Ida Lewis, our District President, took charge of the program which was very interesting and helpful.

Delegates from four Societies were present, and written reports were received from most of the others.

Miss Lewis gave a very instructive address on Mission Band work. Its great importance was strongly emphasized. Suggestions were also given as to the best means of increasing the interest. As many as possible should be given a share in the work. There should be good music, Map Exercises and the Mission Band Lessons, are helpful. Leaders should make themselves familiar with manners and customs in heathen lands; should have their hearts full of love to Christ and do this work for His sake; should be full of enthusiasm and also of love and patience with the children. One of the great hindrances, indeed, we might say the greatest, is lack of interest in the homes.

The County Secretary, Miss Sadie Harrington, gave a shot talk on the need of faithfulness in all our work.

Miss Grant, of North Sydney, read a paper on the work in the North West, bringing the needs of the 200,000 foreigners there, and telling something of what has been done for them, only a beginning,

for so much remains to be done. Before the meeting closed a number of the sisters led in prayer, claiming a blessing for ourselves and others, and remembering some for whom special prayer had been asked. A solo by one of the sister's and a duet by two others, added much to the interest of the meeting. All regretted that the beloved President of the Pitt Street Society, Mrs. Crawley, was prevented by illness from being present.

Reports from all Societies encouraging. Interest growing each month. A collection for Home Missions is taken at each meeting.

A class has just been formed for the study of "Lux Christi."

Bethany Society has a membership of sixteen and the meetings are well sustained.

North Sydney with a membership of fifty, reports good progress through the year.

Bras'dor is full of courage, although some of its most active members have moved away.

Hawkesbury got the promise of four new members on Crusade Day.

Gabarus, the members would not miss a meeting for anything.

Fourchi is still holding the fort. The President, Mrs. Henry Severance, has been passing through deep sorrow, for on Christmas Day God called her baby boy, the only child, to Himself.

Mira sent a special offering for Christmas, and is planning for a public meeting next month.

Homeville misses very much their former President, Mrs. Kinlay, but are trying to keep up the meetings.

Margaree and Mabou were not heard from. Probably they are not able to hold their meetings, in winter, on account of the members being so scattered.

Glance Bay. Our Society meets regularly and are doing well financially. Our numbers are increasing and we have very good meetings.

Mrs. Robinson, of Antigonish, reports steadfast growth in their small Society, receiving much encouragement from the fact they stood second on the list for the largest average, per contributor. Much regret is felt over the absence of their loved President, Mrs. Brough, who through illness has not been able to meet with the Society for some time. The loss of Mrs. C. B. Whidden for a period, has cast a gloom over all, and much prayer is offered that the Guiding Hand will lead her back in the near future.

The October meeting was one of special interest, when a certificate of Life-membership was presented to Miss Livinia Bigelow, the oldest member of the Aid. It is customary in this Society for the members to pay their *annual* dues during the *1st quarter*, and the Mite-boxes are opened semi-annually.

The first Sunday evening in each quarter, when the church collection for denominational work is taken, is always a missionary service.

Mrs. Quick, Associational Director, has had her own trials and disappointments over unfulfilled plans. Bad weather, long drives and freezing cold are very much against missionary meetings. Good work is being done, however. Crusade day was remembered by the Guysboro' Aid Society with much success. A tour of the county is arranged for some time in the early spring.

The County Secretary for *Colchester*, writes: We have fifteen W. M. A. Societies where women meet once a month, whenever possible, to pray and praise and plan. To pray for the extension of Christ's Kingdom, to praise God for salvation through Jesus Christ, and to plan how best to carry out our Lord's last command "Go teach all nations," etc.

As nearly as can be ascertained we have in our Baptist churches 552 women, of whom 252 are contributors to our Aids, and who gave last year, a total to both Home and Foreign Missions of \$544.16. Had the balance of the 552 women given in proportion as the 252, we would have raised \$1191.86 instead of \$544.16. Where is the Lord's money? Is it being used in such a way that God is robbed and immortal souls neglected, while going down to eternal ruin? There is much cause for thankfulness even amidst discouragement. The offerings are larger, there is a growing interest among our sisters, and more are praying earnestly to the God of missions.

*Great Village* Aid Society is working well. It include nearly all the women in the church. Mrs. C. H. Martell and her co-workers have been carrying the message to shut-in sisters and those who cannot attend the meetings. On these occasions they have a basket-tea, and thus combine the social and intellectual. There has been a ready response to the Xmas appeals for Home Missions. A noble band of workers are at *Debert*. Indeed the same may be said of all the Societies throughout the county. Illness on the part of the Secretary has prevented her from making a tour of the whole district. Immanuel Church, Truro, was visited and a deep spiritual blessing followed the prayers and words of these devoted sisters.

A very joyful privilege was given our sister, Mrs. Gunn, in that she was able to attend the Dedication Services at the opening of the New Wing of Feller Institute at Grande Ligne, Oct. 21st, 1902. It would require pages to describe the beautiful situation, the magnificent building, the cultured, genial, worthy Christian men and women, who are imparting knowledge, temporal and spiritual, to so many intelligent boys and girls who assemble from year to year in this Institution at Grande Ligne, where the Lord began the work, and is carrying it on by His own power. God bless them.

Mrs. Porter, of Bear River, our new County Secretary for Digby, has written each Society in her district, and is trying in this way to get some necessary information.

The work in the local church is doing well. Raised more money last year than ever before. A Home Mission Treasurer looks after that branch of the work. The meetings are deeply spiritual, often every sister taking part in prayer. The Mission Band is also doing splendidly. What better record could any Society have than to be *deeply spiritual*?

Mrs. Webb, of *Lunenburg*, writes: The sisters representing the Aid Societies of this county, held their regular quarterly meeting in connection with the District meeting, on the afternoon of December 29th. County Secretary in the chair. Sisters from Bridgewater and New Canada, offered earnest prayer to God, that the members might become more consecrated in the Master's service. Mrs. C. R. Freeman, of Bridgewater, read a paper on "Hindu Women and their Sufferings." Addresses were given by Miss Alice Veinol, and Mrs. Webb. The Lunenburg Society had not met regularly for

some time past, but through the influence of the visiting sisters they were helped to start anew.

Reports from Aids and Bands were encouraging. The pastors of this county are in sympathy with our work. They help by their presence and kind words. Two of them are members.

Miss Favia Allen, of Yarmouth, has been trying to get hold of the work and acquainted with the workers throughout the county

Over one hundred miles has been travelled by bicycle and train. Sent out 38 letters and twenty postal cards. Held five public meetings and made nine visits. Re-organized one Mission Band.

Much time, thought, and care, is needed in this county. Earnest prayer is requested that wisdom, tact, and boundless patience may be given the Secretary. Only God is sufficient for these things and can supply all the need.

Had all the plans matured that were in mind when first this work was undertaken, quite an interesting report might be given, but as Whittier says :

"The wind-harp chooses not the tone  
That thro' its trembling threads is blown ;  
The patient organ cannot guess  
What hand its passive keys shall press.

Thro' wish, resolve, and act, our will  
Is moved by undreamed forces still ;  
And no man measures in advance  
His strength with untried circumstance.

As streams take hue from shade and sun,  
As run the life, the song must run ;  
But glad, or sad, to His good end  
God grant the varying notes may tend."

Mrs. Coldwell, of *Shelburne* county reports a new Society formed at Woods Harbor, on October 31st, 1902, with a membership of six. Their beginning is small but they seem very hopeful, and think that much interest will be taken in the work. May God grant His rich blessing.

Mrs. Blackadar, Associational Director for the Western Counties, promised to send items from her dear one's last letter, but they have not arrived, and we fear she is in deep sorrow over the sad news that came last week. May God in His infinite wisdom and mercy sustain both parents and child through their great trial.

Very earnest prayer went up to God at the quarterly meeting, held in Tabernacle Church, Halifax, on Tuesday, February 10th, that our loving Heavenly Father would spare the life of this dear worker. He doeth all things well, and loves just as much

when He withholds as when he bestows. Lord give us faith to trust *always* where we cannot see.

We were greatly strengthened by the presence of our loved sister Hall, who, though recently bereaved, yet quietly and willingly fulfilled God's will, in the midst of grief, and took up the broken threads of life as though a new voice had joined the heavenly choir, and it was therefore mete that His children here below should sing praise. O the glories that are to be revealed some day !

*Halifax* Societies are growing in spiritual life. The power of prayer seemed to pervade the minds of all present. A very interesting class in the study of "Lux Christi" has been started since the new year. It is a united class from all the Churches and will no doubt be instrumental in arousing much intelligent missionary research.

Miss Crooker, writes an encouraging note from *Queens County*:—Several flourishing Mission Bands are in existence. One new Aid is in prospect. The financial outlook for the year is hopeful.

Mrs. McQuarrie, one of the new *Cor.* Secretaries for *Cumberland*, sends the following account of her work:—written 25 letters and several postals; attended the quarterly meeting at *Winchester* in October. Mrs. Steeves who is Mrs. McQuarrie's fellow worker in this large county, sent an interesting report. Mrs. Bates read a paper. Arranged for and led the quarterly meeting at *Springhill* in January. Three very helpful papers were read. Subjects:—"Women's Work," "Zenanna Work," and "How we stand in Missions."

The news from the Societies was encouraging and helped to inspire those present with renewed zeal. Six new members were added to the *Parrsboro* Aid and a new Mission Band was organized with a membership of 25. A new Band at *Springhill* is in prospect. For some reason, at present unknown, *Hants* and *Kings* have not been heard from through the County Secretary, or Association Director. Good work is being accomplished however by individual societies, and we trust those in charge have not been prevented through illness, from sending us a line.

"The hope of the world lies in the children." Work, then, Ye Mission Band leaders with all the energy of which ye are capable. "A little child shall lead them," is just as true to-day as when uttered by the great lover of children.

The "Mission Band Lessons" are doing very

much to stir the hearts, and awaken the minds of little ones, as well as the older members of the Aid Societies. Do not forget to pray that God's blessing may rest in rich abundance upon this branch of our work, for, "More things are wrought by prayer than this old world dreams of."

QUARTERLY FINANCIAL STATEMENT,  
W. B. M. U., JAN. 31st, 1903.

Received from W. M. A. S.—			
	F. M.	H. M.	Total.
Nova Scotia .....	\$847 92	\$368 50	\$1216 42
New Brunswick .....	410 05	102 14	512 19
P. E. Island .....	156 85	81 53	238 38
<i>Tidings</i> .....			9 77
Annual Reports .....			8 85
<i>Leaflets</i> .....			6 39
M. B. Treas .....	305 65	32 00	337 65
			\$2329 69
Dr.			
Paid Treas. F. M. Board .....			\$2043 75
" " G. L. Mission .....			182 50
" " N. W. Mission .....			219 00
" " Indian Work .....			73 00
" " N. S. and P. E. I. Home Mis'ns .....			255 50
" " N. B. Home Mission .....			13 50
" Provincial Secretary N. B. .....			3 00
" " " N. S. .....			5 00
" Corresponding Secretary .....			3 03
" Expressage, Annual Report .....			2 30
" Printing <i>Tidings</i> .....			15 25
" Printing <i>Leaflets</i> .....			6 00
" Postage M. B. <i>Leaflets</i> .....			4 50
" Drafts, discounts, postage .....			7 75
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MARY SMITH, Treas. W. B. M. U.			
Jan. 31st, 1903.			

NOTES FROM THE CORESPONDING  
SECRETARY W. B. M. U.

The quarterly letters received from our lady missionaries are of special interest.

The good seed of the kingdom is not germinating with the rapidity we desire, but it is of a sure character, and we have faith to believe in due season an abundant harvest will be gathered.

Miss Archibald's letter has already appeared in the LINK, giving an account of their most inspiring Conference at Vizianagram. Miss Newcomb is encouraged with her boys' school, and is kept more than busy all the time. Miss H. is enjoying her work on the field. Miss Clark is through her examinations, with most satisfactory results, and is impatient for such command over the Telugu as will enable her to show those entrusted to her the way of life through Jesus Christ.

Dear Miss Blackadar is being led in a most mysterious experience. The latest word encourages us to hope for her permanent recovery.

"Rarest gems bear hardest grinding."

Miss Harrison wrote immediately after returning from tour. She says:—"We first went to Rayagada, almost straight north on the river fork and about ten miles from Uppalada (on the Kimeri field, not the Bobbili Rayagada). This is a grand centre for Savara work. The country is magnificent with its fertile valleys and bold hill (mountains) on which the Savaras dwell. The people all speak Oriya, and I made use of all I own which is not an abundant supply, but yet it was sufficient to enable me to carry on quite a conversation. Subadramma, my Bible-woman, speaks that language beautifully, and for ten days we were happy in delivering our wonderful message. We also sold more than a hundred Scripture portions, besides many other books, on religious subjects. I rejoice over this. May God richly bless the reading of His Word. Then we came to Uppalada.

After a week's absence attending Conference, etc., she says:—"I rejoined my helpers—in the meantime Rayagada fever had attacked most of the number and for about a week I had to work single-handed. I tried to do a little too much, and I too, had to give up a few days—that was at Maladenpuram. Next we went to Gurabanda, and as we were all quite restored to health we rejoiced in service. I fear I have not learned to rejoice when we are all down with fever. Lastly, we came to Nelyaputi, and after six days there we returned to Kimeri to prepare for Christmas.

"The first of August, Mr. Corey gave me one of his young men to help me in starting evangelistic schools, such as Miss Archibald has in Chicacole. The work has been going on prosperously and so we had to 'make a Christmas,' as we say, for them. About a hundred and twenty-five Hindu children were present, and we congratulated ourselves on the success of the day. We saw room for improvement and with the help of our Master we hope for greater and better things a year hence. This morning I have been engaging new helpers, and the prospect is bright for extending and improving this most interesting and promising part of our service."

May the Holy Spirit call the two lady missionaries, needed so much on our staff, and voted for by the Conference. We ask for the united prayers of all our co-workers.

Yours in His service,

A. C. MARTELL,  
Cor. Sec. W. B. M. U.

Great Village, N. S.