



MARCH, 1902.

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# THE Canadian Missionary Link.

VOL. XXIV. |

TORONTO, MARCH, 1902.

| No. 7

We again desire to notify subscribers to the Link that Mrs. Newman, has removed to Texas, and is no longer Editor of our paper. All correspondence and subscriptions should be addressed to the present Editor, Mrs. Lizzie L. Porter, 74 Bismarck Ave., Toronto.

## REPORT OF BOARD MEETING.

The quarterly meeting of the Board was held Friday, Feb. 14th, at 2 p.m. Thirteen members were present. In the absence of Mrs. Booker, Mrs. Freedland presided.

The Treasurer's report was very satisfactory, and the Board takes this opportunity of thanking the treasurers of the Circles for their promptness in remitting funds on hand.

Invitations have been received from Hamilton and Aylmer for the next Convention. As Hamilton had favored us with an invitation two years in succession it was decided to meet there this year, while the hope was expressed that we might have the pleasure of meeting with the Aylmer church in 1903.

Owing to Miss Priest's ill-health the Board have decided not to allow her to speak at any more meetings for some time.

Permission was given for Miss McLeod to go to Cocanada to assist Miss Baskerville in educational work, by taking charge of the Telugu school until Miss Folsom returns to India.

The meeting closed with a number of very earnest prayers by members of the Board.

A. MOYLE, *Rec. Sec.*

DURING the first quarter of this Convention year (that is, from Oct. 21, 1901, to January 20, 1902) money enough has come into the treasury to meet all payments for that period. The extra gifts for the Silver Anniversary and the large collections at the Convention helped to provide the unusually heavy remittances due in India at this time. One hundred different Circles have sent in contributions, four of

them not having reported at all last year, and thirty-five Bands were heard from, including twelve which did not send in any money last year, though these are not all new organizations. The following have been added to the life-membership roll during this first quarter:—Mrs. C. B. Spohn, St. Thomas, Centre St.; Mrs. James Grant, Ingersoll; Mrs. James Mills, St. Catharines, Queen St.; Mrs. William Craig, Port Hope; Miss Charlotte Jeffery, London, Talbot St.; Mrs. John Hume, Port Hope; Mrs. Andrew Dale, London, Talbot St.; Mrs. G. H. Slipper, Port Arthur. All but the two last named were constituted life members from special gifts to commemorate our Silver Anniversary, and two were made life-members of Bands, Miss Lizzie May Shaver, by her mother—to be credited to Westover, M.B., and Miss L. Pratt, by a member of Petrolia M.B.

VIOLET ELLIOT.

NOTICE TO TORONTO CIRCLES.—Owing to the large number of missionary meetings held during February, it has been decided to omit the usual meeting of the Women's Baptist Home and Foreign Mission Union of Toronto.

MABEL C. STARK, *Sec'y.*

NOTICE.—Circles are urged to observe the first Thursday in April (the 3rd) as a day of special prayer for our Home and Foreign Missionaries and their work. The days of prayer were appointed at the Convention by the Home and Foreign Missionary Societies of Eastern Ontario and Quebec.

E. C. A., *Cor. Sec.*

As we go to press the fifth Conference of the Women's Boards of Foreign Missions of the U. S. and Canada is being held in the Metropolitan Church, Toronto. The opening session, Tuesday, the 25th February was a most inspiring one.

## "THE MASTER CALLETH FOR THEE."

Beneath a glowing Eastern sky  
A vineyard ripened fair,  
The grapes hung blue and crimson red,  
In the golden, scented air,  
Hard by, the presses waited,  
To run with ruddy wine,  
Heart-offerings to the master,  
From the sun-empurpled vine.

As by the gate we journeyed,  
There came the Lord's sweet call,  
"Come work ye in my vineyard,  
There is room to serve for all."  
We thought of the hours of labor,  
Of our hands stained red with toil,  
Of heavy burdens we must bear,  
O'er the sun-baked, thorny soil.

Of the slow ingathering, bunch by bunch,  
From the leagues of trellised vine,  
And tho' we wrought the long days thro',  
Others would quaff the wine,  
We thought of the shade so cool and sweet,  
Where fronded palm trees wave,  
Of running waters calling us,  
Our pilgrim feet to lave.

Of shadowing rocks, and mosses green,  
Where trickling fountains fall,  
And ripening pomegranates hang,  
On many a sunlit wall.  
Of gardens sweet with spices, where  
We fain would lingering stray,  
Of tinkling lutes and shepherd pipes  
In song and roundelay.

Of dalliance soft in lily fields  
To catch the wood-dove's note,  
Of moonlight seas 'neath shining sails,  
In calm content to float,  
Unbinding our sandals, dusty and worn  
To rest in the noontide ray,  
Again we heard the Master's call,  
"I need thee, come work to-day."

Thro' days and nights as we travelled on,  
Still came that pleading tone:  
"If ye love me, will ye leave me thus,  
The wine-press to tread alone?"  
Then we bound our girdles up afresh,  
And sought out duty's path,  
We journeyed back to the open door,  
And knocked with our pilgrim staff.

We noted the hand that held the latch  
Was marked with a blood-red stain,  
That traces of thorn-thrusts seamed the brow  
That bore the lines of pain.

That His locks were wet with the dews of night,  
His garments crimson dyed,  
And as He smiled and welcomed us  
We saw His pierced side.

Then with grateful hearts we thanked Him,  
That with patient, tender word,  
He had called us back some work to do,  
In the vineyard of our Lord.  
Thro' many waving summers,  
We have striven to prune and twine,  
Have helped in the Master's vintage  
To garner the precious wine.

Sometimes we have grown a-weary,  
Of'times the yield seemed scant,  
Dark rain-clouds sweeping by have broke,  
Full many a tendriled plant.—  
Some who entered the door that day,  
Still work with earnest hand,  
And some have earned a well-earned rest  
In yon fair Summerland.

At times the fruitage of our toil,  
The enemy sought by stealth,  
Or lured us to give up our task,  
With dreams of ease and wealth.  
Has said that our Master's work was hard  
And our toil had ill requite,  
That out beyond the vineyard walls,  
Was many a rare delight.

But a look at the patient, pain-scarred face,  
A glance at the widening fields,  
And we knew the world no guerdon held,  
Like the joy His service yields,  
And of hearing His loving words of praise,  
When some eve at set of sun,  
He will say:—"Come rest each striving one,  
Thou hast faithful been,—well done."

Then mayhap the fruit of some vine that here  
We trained on a thankless sod,  
Will be the wine we shall drink anew,  
In the Kingdom of our God.  
When with sandals loosed, and staff laid down,  
And bearing the victor's palm,  
In heaven's sweet joy we'll sup with Him,  
At the marriage feast of the Lamb.

—Mary W. Alloway.

"I OFTEN think if I were in England *how I would plead* with Christian men and women to leave the fashions of the world, with the terrible expense which compliance with these involves, and consent to spend and be spent in saving a lost world!"—ALEXANDER MACKAY, Central Africa, in "*The Presbyterian Record*."

## CONVERSIONS TO CHRISTIANITY.

(TWO HINDU FAMILIES RECEIVED INTO THE CHRISTIAN FOLD.)

There was joy in heaven above, we believe, as was certainly the case here on earth when Sunday, the 24th instant, God's people poured forth their lays of praise and thanksgiving over two remarkable baptisms that took place in Madras—one in connection with the United Free Church of Scotland Mission and the other with the C. M. S.

At 8.30 a.m., the College Church was full to overflowing with Christian and non-Christian people. A very large number of students, chiefly of the Christian College, were present to witness the ceremony of baptism of Mr. Audinarayana Iyah, B.A., B.L., District Munsiff of Shiyali, and his family. Mr. Audinarayana Iyah being himself an old student of the Christian College, the present students flocked largely to witness the ceremony, and were silent, reverent, though astonished spectators, of the unique event. In the course of the usual morning service, after the sermon by the Rev. P. B. Ragaviah, the pastor of the church, the Rev. Dr. Miller delivered a most touching address, in which he gave expression to some stirring thoughts which left a deep impression on his hearers. He said that that large gathering had met together to witness the open profession of the Christian faith of the heads of a family who had long ago given their hearts to Christ. The change of faith had been brought about by honest search after truth and in God's own time they had been led to make this open confession. God had not left the nations of the world without any witness. We are making a sad mistake if we think that one religion alone contains all the truths revealed by God. There are gleams of truth in every religion and there are witnesses to God's mercy and truth even outside the pale of Christianity; but it is nevertheless a fact that in the crucified and risen Christ we find the central source of all truth and those who recognize this fact in all its fullness are bound to make open confession of Christ. He spoke to the recipients of baptism, earnestly asking them to look up to Christ and not to the Church and its dogmas for their guidance and their salvation. After the exhortation Mr. P. Audinarayana Iyah with his eldest son was baptized by Dr. Miller.

Mrs. Audinarayana Iyah was then baptized by Mr. Ragaviah, who explained to her in Tamil what baptism meant and took from her the usual promises of loyalty and duty to the Master and to His Church. Then the parents, Mr. and Mrs. Audinarayana Iyah, presented their little ones, boys and girls, for baptism and they were all baptized by Mr. Ragaviah. Though severely simple, the service throughout was most impressive and the sight witnessed by those who were privileged to do so that morning, will not be forgotten for many a long day in Madras.

This unique event cannot fail to produce its results in God's own time. It is but the beginning of the realization of Dr. Miller's hopeful dreams, the first fruits as it were of the large harvest of souls in India, which his faith's eye saw years ago when he laid the foundation of the Christian College, and it is no wonder then that he was so deeply moved as he addressed his old boy.

Mr. Audinarayana Iyah has solved one of the most difficult problems that confronts some of the would-be converts to Christianity by waiting patiently for his wife and leading her also to Christ and many an old convert present on the occasion must have felt that they, in their day, had not the same privilege and pleasure of leading their families with them into the Christian fold. The service ended as usual with the benediction pronounced by Mr. Ragaviah.

The same day, at 4 p.m., the Zion Church, Chintadripett, witnessed another interesting ceremonial of baptism. This service was also crowded. The candidate for baptism was Mr. T. J. Kadirvel Nayanar with his wife and two children. After a processional hymn, the usual evening service was gone through, in which and in the baptismal service that followed the Rev. Messrs. J. S. Peter, V. Guanamuttu, J. Sathianadhan, M. D. Clarke and E. Sell took part. Before the baptism Mr. Nayanar gave a short account of the way in which he was led to seek Christ. It may interest our readers to know that the example of Mr. Audinarayana Iyah and family had been greatly helpful to Mr. Nayanar and his wife and hence the arrangement made for the baptism of these two families on the very same day. The sermon on the occasion was preached by the Rev. E. Sell, from the text—"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It was a most practical sermon and was translated into Tamil by Mr. Clarke for the benefit of those who did not know English.

STATEMENTS BY MR. AUDINARAYANA IYAH, B.A., B.L., AND MR. KADIRVEL NAYANAR.

At a meeting which was held in the Saththianadhan Memorial Hall on Sunday evening last at 6 p.m., Mr. Audinarayana Iyah, B.A., B.L., and Mr. T. J. Kadirvel Nayanar gave interesting accounts of their religious history. The Hall was crowded with Christian friends from all congregations and there was also a large number of Hindus. Mr. Audinarayana Iyah, who was received with enthusiastic cheers, said that he was not prepared to make a long speech, but he felt it his duty to say something about the steps that had led him to search the truth according to his own light, which consummated in being admitted that morning into the Christian fold along with his wife and children. He belonged to one of the most orthodox and oldest Brahmin families in Southern



India and so also did his wife. From an early age he had been of a religious turn of mind, but somehow,—he could not account for it,—from his twelfth year he had taken the deepest aversion to idolatry. There was something repugnant in the idea of the great God, the Creator of the universe, being symbolised in the form of stones and idols. This was of course a negative phase of his religious experience which never altered from his boyhood, and even to this day, underlying all his other convictions, there lay this deep aversion to idolatry. His parents were bent upon giving him the highest education within their reach and his collegiate education he received in the Christian College. It was while he was a student in that College that his mind turned seriously to religious questions and he owed a great deal to the teachings he received from the Professors in the College. His acceptance of Christ as his Divine Saviour was however not a matter of any abrupt sentimental change in him. Through the best of his ability he had thought out for himself, step by step, his religious beliefs and no one dare charge him with precipitancy in the step he had taken; for though he had decided to confess Christ openly only a few weeks ago still he had been a Christian at heart and, with God's help, in his practice, for years together. He would tell his audience in as few words as possible the line of thought that had engaged his attention. He would remind them in the first instance that he dearly loved his country; his patriotism was as deep and as enthusiastic as that of any of his countrymen and this rupture from Hindu society was not effected without the deepest struggle and the most anxious thought. It may be said that he had not studied his own religion. He could not claim to be a profound scholar of Hinduism; but to the best of his ability he had read Hindu works of theology and had compared its teachings carefully with that of Christianity. What is more he had been all his life time a careful student of the practical effects of Hinduism and Christianity. Now to a true patriot, to one who has his eyes open, who sees Hindu society as it really is—what is it that is most distressing? He did not wish to hurt the feelings of his Hindu brethren, but he must give expression to his most honest convictions. His careful study of Hindu society left him with one and only one impression and that was there was something radically wrong in it, and that was the want of moral power. He asked his Hindu friends earnestly to consider the matter. Talk of political and social emancipation, how can these take place unless there is a vital power in Hindu society that makes for purity and righteousness and social order? And this moral power again if we examine it carefully has its root in religion. He did not say that education and civilization had not done much for Western nations; but a careful and impartial study of History bears evidence to one thing, viz., that Christianity has been the greatest factor in the progress of Western nations. Sin and impurity and

unrighteousness no doubt existed in Christian countries, but there was also at the same time a vital power at work in those countries to counteract these evils, and hence the social and even political progress of Western nations. He did not believe in the intrinsic incapacity of tropical nations for social progress, but he did believe in the theory that political progress depends upon the moral power at work in nations. But they may say what about Japan? He was not quite sure whether the progress of Japan was solid and stable. He had his doubts about it. He took no pride in exposing the evils of Hindu society, but no true patriot could shut his eyes to the existing evils. He would beg of his countrymen to be honest in their convictions and not be blinded by a false patriotism. He felt that his countrymen were wanting in moral stamina and moral backbone and so long as Hindu religion is what it is, much cannot be expected in the way of imparting a new moral power to Hindu society. He made bold to make this statement;—there was not a single philanthropic movement in the West, that has for its object the promotion of the welfare of humanity, which has not been, either directly or indirectly, influenced by the personal example of Christ.

He would not like his hearers to go away with the impression that the ethical excellence of Christianity alone had led him to embrace that religion. That was only one aspect of his religious conviction. There was a deeper and more solid reason for his accepting Christ. He had been an earnest reader of the Bible for years together, and he found—and here he was giving expression to his personal experience—that the teachings it contained were of the greatest help to him in his every-day life. Whenever he had any difficulties, whenever he had any troubles, he placed them all before Christ and he was helped in a wonderful way each time. In following Christ and accepting him as Saviour he found that he had been given a new power to withstand temptations. It was not the Christ of history, but the Christ of conscience that he had sought and found. Just as Christianity has the power of regenerating nations morally and socially, so it has the power of regenerating individuals. In order to realize the efficacy of Christianity, you must first realize the sinfulness of sin. He had a word to say to his Indian Christian brethren whom he and his family had joined. People outside were ready to criticise the community and point out defects in individual members. He was himself aware of the imperfections of Indian Christians, but at the same time he would beg of his Indian Christian brethren to manifest in their lives the power of Christ and not be a stumbling block in the way of those who are in search of the light. The ideal of a pure and holy life which Christianity expects of its followers, it is possible for every Christian to attain with God's help, and that should be the one main object of every true Christian.

How are we to bring others outside to a knowledge of Christ? Preaching is good, he was not going to say anything against it, but it is consistent living that will be most effective. The reason why he did not make an open confession of Christ so long was because there were many difficulties in the way—aged parents whose feelings had to be respected, domestic and social difficulties. But through God's help all the difficulties had been removed one after another. He was happy in the thought that his wife had resolved to follow Christ as well and felt never so happy at any period of his life as on this day when he had the privilege of openly confessing his faith in Christ—a faith, however, which had been his for several years past.

Mr. T. J. Kathirvel Nayanar spoke in Tamil. He said that the seed in his case was also first sown in a mission college. It was while he was a pupil in the C. M. S. College under the Rev. H. Schaffter that he was led to study Christianity. Even before that, like Mr. Audinarayana Iyah, the evils of Hindu society had exercised his mind considerably. The ways in which the temples were managed, the utter powerlessness of present day Hinduism to influence the morality of the people, the corruptions of the priests, these and other things every true Hindu cannot be blind to. An impartial study of Christian countries led him to inquire into the causes at work there which led to such magnificent works of benevolence. In this country charity was not unknown, but the motive that prompts such charity will not bear investigation. From the time he came under the influence of Mr. Schaffter and other Christian teachers he had been studying the Bible carefully, and he too had given up his heart to Christ years ago. But the great difficulty in his case was the unwillingness of his wife to follow him. He used to argue with her about the comparative merits of different religions and try to impress upon her the Divine claims of Christianity, but all was in vain. One of her great objections was due to caste. Being a vegetarian, the very idea of mixing with those who were not vegetarians was repugnant to her feelings, and even apart from this the social difficulties resulting from excommunication weighed greatly on her. But he was determined to bring her with him into Christ's fold and so he took her to Tinnevely, Trichinopoly and other places to enable her to see for herself Christians. It was only when last year they visited Madras, and she came under the influence of some earnest Christian families that she was led to see that making an open profession of Christ was an imperative duty. He was anxious to be baptised in Tanjore as a witness to his numerous relations, but there were considerable difficulties in the way and he thanked God that now all those difficulties had vanished and the desire of his heart for the last twenty years had been fulfilled. He and his wife and children wanted strength to live up to the high

ideal which the religion of Christ demanded of its followers and he felt sure that in the examples of his Christian brethren and the ordinances of grace of the Christian Church he would find that strength and stimulus.—*Christian Patriot, Madras.*

#### LEAVES FROM MY MEMORY.

Mrs. M. B. Ingalls, Thongze, Burma.

I sit down to turn the leaves of my memory. The new missionary did not come, the grass had not grown over the grave of my beloved husband, but the Burman Christians of Rangoon had said, "Stay with us, and we will listen and work with you," and so I accepted the position and took up the work.

The five Christians baptized by my husband in Rangoon had preached the new religion to their friends in Thongze, and the promise of a visit from the teacher had pleased the heathen, and they had gathered material and built a small bamboo house for us there; and now the Christians had come with a boat to take us to their place, but the teacher had gone to his heavenly home. After so many promises and hopes of various kinds, the Christians did not dare to return alone. They said that the heathen had not yet learned that Jesus Christ's people were truthful, and the converts were sure the people would say there was a deception, and the tracts and books would be destroyed, and their words received as idle tales. So I called some preachers, and with my little girl we came to Thongze, which was five days in the crooked stream, and three miles over the paddy field, where we arrived with blistered feet, and for three or four days were obliged to remain in our curtained quarters. We were objects of great curiosity, as they had never seen white faces, but we made friends with the people in various ways. I could talk and read, and my little girl found companions with the Burman girls, especially with the youngest daughter of the first Christian man of the place. They admired her complexion, but hinted that her education was not complete, and gave her lessons in cigar smoking and betel nut, and told her she should not use the knife and fork, and it would be more genteel to twist her feet under her, and sit on them, and she in her own way showed them that idols should only be play toys, like her doll.

As I could not go out at first the priest of the place humbled himself and came and paid me a visit of curiosity. He was well disposed, and when I went to his monastery he ignored their customs, and I went in with my shoes, and carried my umbrella in the sacred grounds. A few years afterwards I removed to this place, and rejoiced over the ingathering of the Christians. The priest was a kind man, and when he was ill I gave him suitable food and medicine, and persuaded some of the Christians to nurse him as a brother man, and when he recovered

he in return sent me choice fruits from his garden. But as years passed he took in his changed position. The idols were not gods, and he was only a *man*, with shaven head and the yellow garments. One day he came and said before the people, "A priest must not make offerings, but my students and people have become your disciples, or lost confidence in me, and I wish to speak in the presence of these elders. I am going to seek a home where the people are strong Buddhists; and that garden, this ground, and the trees and the tanks and monastery are yours, and the pagoda, too, for I made it, and put idols down in the pit." This was understood by the Burmans, and the place was mine. I knew it was a Buddhist sin to tear down a sacred building. I could not expose the Christians to anger, so I tore off the first boards and we built out of the timber a small house for the poor, and a water *zayat* and made roads of the brick, and as I had no use for the garden I gave it to a preacher. But, although it was only about one mile from the village, the preacher was so troubled with tigers, snakes and thieves that he did not dare to make it his residence, and with my permission he sold it to a young Burman, who had just returned from England, and had married the young lady friend of my daughter. His English education brought him in contact with courts, and from their charts he imagined a railroad would pass before his garden, and soon it was a fact. He enlarged his garden, built a fine house, planted trees and dug trenches, and soon was, by various speculations, a rich man. His wife and all her friends were of our people, but he was an S. P. G. man (adherent of the High Church missionary society of the Church of England.—EDITOR), and when they had several children, the missionary came up and baptized the young children, and a few years ago he died. After one of the boys had passed his fourth standard in the boys' school at Thongze, the boys were sent to Rangoon and the girls were educated in Miss Evans' girls' school. When they came to years of discretion they were converted, and wished to receive a *believer's* baptism, but the S. P. G. missionary gave a reproof, and we only received one child, who was born after her sisters were baptized.

I turn another leaf to answer a question of inquiry. The priest was not happy in his new home. The truth had touched his heart and he came back to this place, cast off his sacred robes and made his home with a niece. He read the Bible and was ready to join us, but sickness came upon him, and he died before he was baptized. Turn another leaf. Years passed, and those girls have taken their places in Sabbath services and prayer meetings and ranked with our Christian girls in all but the Lord's Supper; but the great day came last Sabbath morning, when the four grown-up daughters were baptized in one of the tanks of that garden. And these were the daugh-

ters of my child's playmate. While they sang my heart was not with the music, for it was filled with scenes unknown to all but myself, and I bowed my head in wonder and praise to God. This family are the élite of Thongze, but the baptism has not caused much talk, as they have long mixed with us and had been called Christians.

The Tharrawadi Association was held this year at Thongze. We had a good attendance, and Miss Evans and I were glad to have Miss Stark and her staff of Christian school teachers, who are earnestly engaged in the evangelistic work of the districts. After the Association an ex-priest was baptized and three applicants were put off, for baptism in their own village. A few days after a Chinese man and his wife joined us and we have many who are trying to understand our way, but we sorrow over some who seem to be of the Judas kind, and we record new names with a trembling hand. It is joy and sorrow, and I can only look up to Jesus, who is the burden bearer. My love to all of those who pray for me and cheer me by letters.—Thongze, Burma, April, 1901.

## Work Abroad.

### COCANADA, INDIA.

Extracts of letter from Mr. Laflamme.

The missionaries are now in at the semi-annual meeting of our conference, and will be here till Thursday, or for three days in all, to attend to the business that necessarily arises in the six months. I was in at the opening of the meetings. The time was taken up with the reading of long letters about the proposed cut; and of others about the fact that it had been averted, for which we are all most devoutly thankful. I tell you this was good news to all of us. On the first night of the New Year we all met for the watch-night service in the Telegu Church; and to welcome the new pastor, who had arrived that day. We had three great causes for thanksgiving, first and greatest, that of the averting of the great cut that would have so awfully crippled our work, then the coming of the new pastor, Mr. A. P. Virasvami, from the American Baptists, and his wife, who speaks English as well as her husband, and who was educated in the States; and lastly the coming of Mrs. Laflamme, who had arrived only the month before. My cup is full, and that night as we began the new year it seemed to me that I never had so much to thank the Lord for.

We have had the annual meeting of the Timpany-Memorial School to night and the committee met and finished up the work of the past year. Miss Baskerville has moved down and will take up full work when the school commences in a few weeks. We opened the year with thirty-seven pupils on the

rolls and closed with forty, of whom fifteen were boarders. Five went up for each of the government examinations this year, and in the junior, or what they call the primary exams., two passed, and we have good hopes that out of the five for the other all will pass. One of the latter will be the first Brahmin lady in this part of the Telegu country to appear for her exam., and we do hope she has passed. Her name is P. Venkatamme Subbamma, the daughter of my dear friend, the late P. Venkatappaya, who was a good man, a true friend of all good movements. She is a sweet and modest girl and will make a grand woman. She called to see Mrs. Laflamme and brought her a fan of peacock feathers. Among the gifts to the school last year was a dog cart from Miss McLeod, 80 Rps., a fine kindergarten set, and some pictures from Dr. and Mrs. Smith, and a promise to furnish a room by Mr. Hardy in memory of his late wife.

[Through a mistake in last LINK the time of separation of our beloved missionaries, Mr. and Mrs. Laflamme, was limited to three instead of five years. We rejoice that the separation is over and wish them much happiness in their re-union.—Ed.]

ADVICES from Japan by letter more than corroborate the statement by cablegram made last month of Mr. Mott's remarkable meetings among the young men of the Orient. At Sendai 140 young men declared their purpose to become Christians during the three days' meetings held there. At Tokyo, 450. At Kyoto, the head centre of Buddhism, 173; at Osaka, 275; at Okayama, 260; at Kumamoto, 211. In all the meetings held, over 1,000 students and 500 other young men have been led to this decision. This exceeds any previous experience of Mr. Mott in evangelistic work in colleges and universities. Mr. Mott's purpose and work, however, have not been confined to evangelistic services. Special conferences have also been held on Association work in the educational institutions in Japan, and he has more thoroughly acquainted himself with the conditions affecting our work among young men. He seems to have reached Japan when the field was "ripe," at the providential time. Many years of seed sowing and subsoiling by consecrated workers had preceded. There had also been great preparations for these meetings by the Association secretaries and members on the field. For months our members in Japan, and hosts of men in this country, have been praying for Mr. Mott. In every place the meeting halls have been overcrowded. Following these services an aggressive evangelistic campaign of two weeks by the students themselves was carried on in the institutions visited. The fruits of the labors of missionaries and Christian men in this Sunrise Kingdom for many

years were reaped in this harvest. From Japan Mr. Mott has gone to China, where he will be accompanied by the prayers of his fellow-laborers.—*Association Men.*

[Mr. and Mrs. Grigg have many friends who will be pleased to hear of their work.—Ed.]

"Some months ago Rev. E. Grigg asked his missionary associates to offer special prayer for the Chin work at Thayetmyo, then apparently passing under a cloud. This is his report of the answers to prayer as given in the November *News*.—"It gives me great pleasure to report the baptism of eighteen happy believers in the Chin village of Pat le-kyi. None of these had heard the gospel message before April of this year. They received Jesus into their hearts to love, worship and serve Him, as soon as they comprehended what he had done in their behalf. They gave up liquor, feasts, feeding the priests, and at once began to keep the Sabbath and conform to the Christian faith, as far as they understood its privileges and requirements. During four months they continued to give satisfactory evidence, and after careful examination we were convinced they had been regenerated, and on Lord's day, October 20th, the eleven women and seven men of ages varying up to fifty three years, received Christian baptism at the hand of Sya Aung Baw. Fourteen others have applied for baptism. We desire to go slowly. Good work was done here in the early years of the work which greatly helps us now."—*Baptist Missionary Magazine.*

In a circular letter just issued, signed by the President, the Countess Roberts, the following statement appears: "Fifty years ago there were no zenanas open to Englishwomen. To-day the missionaries of this society alone visit 3,754 zenanas. Fifty years ago there was practically no education for the girls of India. To-day this society supports sixty-seven schools for girls, and has three institutions in which native Christian women are trained to be teachers. Fifty years ago there was no intelligent medical assistance possible to the Indian woman. To-day this society maintains three hospitals and several dispensaries, in which about 24,000 patients receive medical aid and gospel teaching, the dispensary visits averaging upward of 60,000 annually."—*Missionary Review of the World.*

"OUR doctor is just bandaging up a leper. He is a terrible object; only stumps in place of hands and feet. But on his face, there is no sadness; it lights up as soon as you speak to him. The secret is, he is a Christian."

## Work at Home.

### NEWS FROM CIRCLES.

INGERSOLL.—Our Circle has not been heard of in your columns for some time, but we are able to report a measure of success in our work. Last year we increased our subscriptions to both Home and Foreign Missions and a deeper interest is being shown by the ladies of the church in missions. At a recent meeting of our Circle the ladies presented our president, Mrs. Jas. Grant, with a life membership certificate for the Women's Foreign Missionary Society. This is the second life member this year, one for Home and one for Foreign. We are deeply thankful to God for His goodness, and pray we may be enabled to do still more for Him.—JESSIE READER, *Secretary*.

EAST TORONTO.—We are glad to report that although our Circle is not yet a year old, we have good reason for thankfulness and encouragement. We have a membership of eighteen, and have through our collectors and thank-offering given \$16.75 to missions. We have nine subscribers to the LINK, and hope soon to increase the list. Our thank offering meeting, held on the evening of Dec. 11th, was a bright and helpful service, and was well attended. Mr. Bryant, from McMaster, sang the Gospel in his own sweet way, and Miss Florence White and Miss Lugsdin helped to make our meeting pleasant and profitable. The offerings amounted to \$10.70. We believe our work is of God and, therefore, cannot be overthrown, and we are glad of the privilege of doing what we can to help spread the glorious Gospel of our Lord Jesus Christ.—ETHEL HOWELL, *Secretary*.

GUELPH.—The annual Thank offering of the W. M. Circle of the First Baptist Church was held at the home of Mrs. J. H. Simpson with a very good attendance. After devotional exercises a very good programme was rendered. Several good readings were given. A letter from Mrs. Grigg was read, telling of her work among the heathen. The amount given in thank-offerings was \$13.65. Refreshments were served at the close of the meeting, and a short social time was spent. The ladies felt that they had spent one more afternoon in the Master's service, and looked hopefully forward to another year's work in the Master's vineyard.—MRS. G. HOWARD, *Secretary*.

BROWNSVILLE.—A missionary tea was given by the Mission Circle of Brownsville Church at the home of

Mrs. Ira Harris last month. The attendance was good. An interesting programme was given, consisting of readings, music and one paper, also a recitation by Earl Harris, a member of the Mission Band. A pleasant and profitable evening was spent by all present. Amount of offerings, \$5.50, to be given in aid of missions. The Mission Circle purpose holding their gatherings once a quarter.—MRS. A. C. BROWN.

KINGSTON.—The ladies of the Mission Circle of First Baptist Church, Kingston, held a birthday party on the evening of Jan. 30th in aid of the fund providing for Miss Murray's return from India. Our pastor, Rev. D. Laine, presided. A large number responded to the invitations. The offering amounting to \$18.00. A short programme of readings and music followed by refreshments brought a pleasant evening to a close.—I. W. B., *Secretary*.

NORWICH.—Our Mission Circle held their annual meeting on Oct. 30th. Election of officers was as follows:—Mrs. S. Marsh, Pres.; Mrs. W. A. Miller, Vice-Pres.; Mrs. E. D. Nethercott, Sec. Treas.; Mrs. C. F. Gray, Agent for *Visitor* and LINK. We have given \$25 to missions in the past year, \$12.50 each to Home and Foreign. On the afternoon of Jan. 29th, 1902, we held our annual Thank offering meeting. Invitations had been sent out to all the sisters of the Church and quite a number were present. Our president, Mrs. Marsh, occupied the chair. After devotional exercises the following programme was given: Excellent readings were given by Miss Muir and Mrs. H. Dickson, a well-rendered solo by Mrs. Cattel. A very helpful and encouraging letter from Mrs. Newton, our former pastor's wife, was read by Mrs. Hanmer and was much appreciated by the Circle. Mrs. Cameron, our present pastor's wife, also gave a very interesting talk on the work among the Roman Catholics in Montreal, followed by a recitation by Ada Marsh. A thank-offering was then taken which amounted to \$7.50. The sum of \$18 had also been donated by two brethren of the Church for the support of a Bible woman (G. Martha) in India. Five new members were added with the promises of several more. Our present membership is nineteen. Several have moved away during the past year, and it has pleased the All-wise Father to call one of our sisters, Mrs. Presse, to higher services. The meeting was closed with prayer after which refreshments were served and a social time spent together. We felt it was an afternoon well spent, and with the Master's help we hope to work with greater zeal this coming year.—MRS. E. D. NETHERCOTT, *Secretary*.

## NEWS FROM BANDS.

WATERFORD.—Our "I'll Try" Mission Band, since last reported, has met once a month with an average attendance of forty-five. Our membership has increased considerably, and the children are taking an active interest in the Band work. This month we have suffered a severe loss Miss Roland, our very competent president and leader, having moved from our midst. A new president will be appointed at our next meeting. At Xmas we sent a box to West Selkirk Indians valued at \$25.00. Also a box to Grande Ligne, valued at \$8.50. We held our annual thank-offering meeting in November, contributions from this amounting to \$5.00, an increase of \$2.00 over last year. Since last June we have sent \$9.74 to Home Missions, \$9.74 to Foreign Missions, and \$9.61 to Grande Ligne. We feel that we have every reason to be encouraged.—LULA DUNCOMBE, *Secretary*.

## OUR BANDS ARE LOOKING UP.

The Treasurers of both the Home and Foreign Societies are being made happy by the way the money is coming in, and almost daily the Secretary receives word from some Band worker bringing hope and cheer. We had counted on this; just as we can always count on God to answer prayer.

Dear boys and girls of our Mission Bands, you are not working alone. In Toronto on the last Thursday and the first Monday of each month, at three o'clock, a number of women belonging to the Home and Foreign Mission Societies, meet for prayer. At these meetings our Bands and their leaders are always remembered and prayed for. Will you remember this when you go to your Band meeting in future? "Twice every month a meeting is held in Toronto, when we are prayed for." This fact may help to strengthen and encourage you when the interest seems to flag, and you are tempted to take a holiday from Band work.

God is answering prayer. A number of young people in different places are giving themselves to Christ, and best of all, they are beginning early to work for Him. In one Church where our S. S. Missionary, Mr. Porter, held meetings lately, and where a number of the Sunday School scholars accepted Christ, they have decided to organize a Band for the training and development of these young Christians.

It is so natural for a heart that loves Jesus to want to work for Him, and a Mission Band gives such grand opportunities for service. One leader of a Band of thirty says, "I love the work, and long to do more. When I think of the dear Master leaving the pleasures of His beautiful home, I feel that all that we can do is not enough." Another says, "I never realized the importance of this work as I have done this fall and winter."

The President of a Young Ladies' Band in the city writes: "We were very pleased to receive your letter and the report of our student Dr. M., and especially to note the improvement in her spiritual growth, studies and manners. We also appreciate Miss Murray's kindness in furnishing the information."

One enthusiastic Band leader tells of a "Maple Cream Social" held in her own home. "Each girl who could, made a pound of candy, (about twenty in all.) Ninety-five little tissue paper bags of different colors, and fringed around, were made, and a piece of cream candy put in each. The programme consisted of a lesson on India (well prepared), showing the parents what is being done in the Band. Violet Flemming gave a description in fine style of the student we are supporting in India, with the story of her life. Edith Jones gave a paper on 'Giving' and asked for a collection of \$10.00. We got \$10.50. Everybody seemed to enjoy our entertainment, and said it was good."

The "Sunshine" Band of Petrolia has made up an acrostic on the word, each sentence telling what our members should be and do, as Shining for Jesus. Not forgetting to pray. Saving our pennies. Help to spread the Gospel, etc. The President is trying to teach the boys and girls that giving of their pennies is not all, that the giving of their hearts, their love, and obedience must be first, and then service.

Thanking my young friends for the many kind letters received from them since Convention.

Your loving Secretary,

A. M. TAPSCOTT.

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

Receipts from January 10th to February 15th, 1902, inclusive.

## GENERAL ACCOUNT.

FROM CIRCLES.—Hamilton, Victoria Ave., \$4.15; Owen Sound, \$7; Wheatley, \$2.14; Toronto, College St., \$8.40; Toronto, College St., special, to make Mrs. S. S. Bates a life member, \$25; Toronto, Immanuel Church, \$9.65; Stayner, \$2.17; Brantford, Calvary Church, \$20; Brantford, Park Church, \$12; Dresden, \$6; St. George, \$6; Waterford, \$4.50; St. Catharines, Queen St., \$3.80; Stroud, \$3; Port Hope, \$14; York Mills, \$4; Chatham, \$9.90; St. Thomas, Centre St., \$11.65; Petrolia, \$9.30; Salford, \$6; Toronto, Jarvis St., \$23.96; Brownsville, \$4.25; Hamilton, Herkimer St., \$5; Toronto Junction, \$4.27; East Toronto, \$5.53; Wingham, \$2.13; Langton, \$2; Waterford (second remittance), \$8; Mount Forest, \$11.20; Teeswater, \$2.50; Sault Ste. Marie, \$3; Toronto, Walmer Road, \$41.96; Belleville, \$4; Midland, \$2; Paris, \$9.45; Ailsa Craig, \$5.95; Woodstock, First Church (\$3.25 Thank-offering), \$10; Galt (\$6.30 Thank-offering), \$11; Daywood, (\$4.35 Thank-offering), \$9.35; Sparta (\$1.03 Thank-offering), \$4.89; Cobourg (\$4.05 Thank-offering), \$11.62; Sarnia (\$6.80 Thank-offering), \$12.80; Toronto, Western Church (\$12.85 Thank-offering), \$15.50; Gladstone (\$2.25 Thank-offering, and \$1.60 special collection at Decem-



ber meeting), \$10.10; Parry Sound, Thank-offering, \$8; Sarina-Township, Thank-offering, \$5; Haldimand, Thank-offering, \$3.25; Peterboro', Park St., Thank offering, \$5.25; Boston, Thank-offering, \$10; Burk's Falls, Thank offering, \$8.30; Port Hope, Thank-offering, \$34.95; Guelph, First Church, Thank-offering, \$6.75. Total, \$469.81.

FROM BANDS.—Port Arthur (\$4.25 for Yadida Ramaswami), \$7.25; Toronto, Western Church for Nakka Mary, \$17; Waterford, M. B. from Thank-offering to complete Mrs. William Lute's life-membership, \$1.35; Chatham, for student, \$5; Pine Grove, \$2; St. Catharines, Queen St., for Pennamata Venkanna, \$5; Boston (\$5 from parlor concert) for Dedala Paul, \$6; Bardsville (a member) including \$1 Thank-offering for God's goodness in preserving from illness, for Karre Daniel, \$3; Port Hope, \$8.03; Toronto, Bloor St., \$2.33; Toronto, Walmer Road, \$1.10; Peterboro', Murray St. (\$10.80 for Tota Maryamma), \$12.50; Peterboro', Murray St. Baby Band, \$1; Waterford (\$1.74 Thank-offering), \$3.74; Brampton, special, \$10; Dutton, \$2.25; Guelph, Trinity Church, for Bolivia, \$4. Total, \$91.55.

FROM SUNDRIES.—Miss L. L. Pine, Cleveland, for Polsa-pall Atchayya, \$5; W. B. F. M. S. of Eastern Ontario and Quebec; Tabernacle S. S., Montreal, for Miss Morrow's work, \$15; Mrs. John Alexander, Toronto, \$10; Balance of legacy from Miss Jemima Shenstone, \$3.26; Sale of "Prayer Cycles," \$2.50; Mrs. William Tait, Norfolk, Virginia, \$1. Total, \$38.26.

Total receipts during the month, \$599.62.

DISBURSEMENTS.—By General Treasurer for regular work, \$473.

HOME EXPENSES.—Mission Band Secretary, for postage and stationery, \$1.25.

Total disbursements during the month	\$ 474 35
Total receipts since October 21st, 1901	2,388 43
Total disbursements since October 21st, 1901	2,319 18

These totals include \$571.69 reported as Thank offerings from 70 Circles, 5 Bands, and one individual.

#### "MEDICAL LADY" FUND.

Receipt, Peterboro', Murray St. M. C.	\$ 10 00
Disbursement—General Treasurer for Dr. Gertrude Hulet	45 83
Total receipts since October 21st, 1901	135 66
Total disbursements since October 21st, 1901	175 23

VIOLET ELLIOT,  
Treasurer.

109 Pembroke St., Toronto.

#### BUREAU OF LITERATURE.

##### FOR EASTER.

From Christmas to Easter, 3c; An Easter Day, 3c; Margaret's Missionary Easter, 2c; Rolf's Errands, 3c; Easter Obligation, 1c; Heidis' Gift, 3c; The Living Christ, 1c.

MISSIONARY MUSIC—Fillmore's Missionary Songs, 10c; Easter Harmonies, 5c; The Day Star, and other exercises, 10c; A Day in the Peking School, motion song, 2c; An Easter Thanksgiving Service for Children, 2c; He was not Willing, 3c; Mite Box Song, 3c; Jesus' Songs in a Heathen Village, 5c.

Address all orders to Mrs. M. W. Dancy, 159 Robert St., Toronto; Phone, North 1239.

## Young People's Department.

### A STORY FOR YOU.

Come around my big arm chair, all the boys and girls who read the LINK, and let me tell you a true story. Shall we pay a visit to India and get acquainted with one of the most wonderful women in that land? I had a birthday last month, and the story of her life was one of my presents. We have all enjoyed the book so much that I want you to enjoy hearing about it.

Just think of a little girl being born away off in India who could not go to school because it was not the custom among her caste to do so! Custom in India is a greater tyrant than fashion is in Canada. You may wear your last winter's dress, jacket or hat this year and be moderately happy while doing so. In India one must follow the custom of father and grandfather or be counted worse than nobody.

This little girl in India had a kind father who was also very wise. He had a good education himself and wanted to teach his wife so she could enjoy his books too. But the neighbors made such a fuss about it that he gave up the idea for a time. Then he built a little home away off in the forest where he had no neighbors to bother him. Here both his wife and little daughter learned to read, and repeat thousands of verses in different languages. They were a very happy family in their love for each other though as yet they did not know anything about Jesus. But the old father had a heart-hunger for the true God, and worshipping idols did not satisfy him. I think he must have been like those people Longfellow wrote about in Hiawatha:—

"That in even savage bosoms  
There are longings, yearnings, strivings  
For the good they comprehend not;  
That the feeble hands and helpless,  
Groping blindly in the darkness—  
Touch God's right hand in that darkness,  
And are lifted up and strengthened."

In after years his daughter felt that her father had been trusting in God before death. Then in 1877 a great famine came to India, the father, mother and sister starved to death. Only this little girl and one brother were left. It would take too long to tell you all her life, but God spared her to do a great work for the little child-widows of her land.

She married a teacher in Calcutta University, and for two years they were very happy together. They gave their baby girl a name meaning "Heart's Joy," to let everybody know they were glad to have a baby girl born in their home. But the kind husband died suddenly and the young mother was left alone with her baby girl. She had such a fine education that she could have had a situation from the Government, or a place to teach the many languages she knew in



one of the big city schools. But she had become a true Christian now, and decided to spend her whole life in helping the poor child-widows of India. One day she said, "The Hindu Scriptures have given us some beautiful precepts on loving, but the Word of God gives us grace to put these principles into practice. The first is like a steam engine on a track, full of possibilities, but with no steam. Christ and His Gospel are the motive power that can make the engine move."

Again she says, "Some people are prophets, some are preachers, some are teachers, I think that Christ wants me to be a sweeper and sweep away some of the difficulties that lie before the missionaries as they try to help the Hindu widows." In 1888 Ramabai (for this is our little India girl's name) came to Canada. I heard her speak in Ottawa and felt that God had surely chosen her for a great mission. Next month we will learn what her work was to be and how well she did it.

SISTER BELLE.

Ottawa, February, 1902.

#### A STORY FOR LITTLE ONES.

The house was fairly littered with dolls, for there was one wee girlie living in it whose passion was dolls, and whose friends indulged that love by presenting her on every birthday and holiday with a doll. She loved them very dearly and took motherly care of them. Nothing would evidently induce her to part with one of them, any more than a mother could be persuaded to part with a real live baby; from the dilapidated old rag effigy that had been her first pet, to the lovely waxen faced lady in silken gown and golden curls given her by uncle Jack on her last birthday. They were all equally dear to her tender little heart, and all her spare time was devoted to attending to their varied wants.

One afternoon Mamma was going to the "Mission Band" meeting, and asked Gracie if she would like to go along. "Oh, yes, very much; may I take Marie along?" This was the name of the French lady doll, but Mamma told her she thought it would not be very much in keeping with a meeting where they were told of hunger, nakedness, and lack of all that was precious to little Christian maidens, to introduce such a fashionably attired doll as she. The little girls and boys of India had no such luxuries, as starvation was their daily portion, and much worse things, which could scarce be understood by children at home, but by some little self-denial on their parts might be much helped. The sweet little face grew serious, and Gracie laid away all her babies in their resting places and went to the meeting. It was her first time at Mission Band, and she saw many little boys and girls she knew, and listened intently to what was read and told of the woes and wants of the poor little heathen children. A young lady was there that afternoon who had been to the distant

mission field, and was home on furlough. She told what she had seen of want and degradation among the poor heathen children, and pleaded earnestly for the prayers and help of the children of the Band. Every tender little heart was touched, and tears of sympathy rolled down the cheeks of many young faces present.

Gracie whispered to her Mamma that she wished to go home, and when permission was given she hurried off. No one thought it strange to see the little figure flit along so swiftly, but there was quite a commotion when she returned, accompanied by Kate, the nurse, bearing a large basket containing her entire family of dolls, and in her own arms she bore triumphantly, Marie. She walked up to the platform and told the President that she desired to give her all to the heathen, and here it was, all her doll-children—not one kept back, not even Marie—and she hoped the dear Lord would accept her offering. Then she turned away amid breathless silence to meet the loving gaze of her mother and to nestle her blushing face on the dear bosom, where she wept softly from unwonted excitement. Others wept too at the entire surrender of the dear little child's doll babies. Every child in the room was desirous of following the example of Gracie, and the result was a great sale of second hand dolls and toys, which netted a handsome sum to be sent to the needy beyond the seas. Some of the purchasers suggested returning the articles to the generous little givers, but little Gracie said there would be no sacrifice if they got them back, and so it was decided to give the dolls and toys to a children's hospital, where they gladdened many a lonely hour for the poor little shut-ins, and thus a double mission work was done.

Marie became the property of a dear little girl who was suffering from an incurable spinal trouble which prevented her from taking even one step. Her eyes sparkled when she saw the dainty lady who was henceforth to be her very own.

Gracie does not play with dolls any more. She talks about, and works for the heathen children across the seas, and her greatest ambition is to have enough money to support a native child in one of the missions abroad, and whom she hopes to have named Marie.

M. L. RATRAY.

#### W. B. M. U., Maritime Provinces.

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

Dear Sister Workers:

"Only a thin veil hangs between the pathways where we lie, and God keeps watch 'tween thee and me, so we are nigh."

I like to think of this when I sit down to write to the friends in the far-away homeland, for the thought

seems to span the oceans and shores; the continents slip away, the seas vanish and all are together in spirit.

It has been a long time since you have heard directly from Vizianagram, but you have been in our thoughts and we have remembered the home interests and the home churches when we came before God's throne. The duties near at hand have pressed heavily this year and have seemed the urgent ones. To me this year has been filled with varied experiences, some glad and many sad, as I have learned more and more of the dark ways of heathenism, the depravity and degradation that everywhere surround us.

Day by day the call for earnest Christian teaching seems more imperative, and the responsibility of preaching the gospel to the heathen seems to rest more heavily upon the Church of Jesus Christ. One of the saddest things in this work is the almost utter indifference of the people to the claims of the gospel. They are content with their gods of wood and iron and stone.

Early in October I was walking with several of the Christian women to a village where no one revered the name so precious to us. As we crossed the rice-fields, the shoots seemed almost dried up; they were sickly and yellow by the fierce rays of the burning sun, and as we saw them, we could only think that God was judging the people as He did the ancient Jews, because of their idolatry!

When we entered the village we saw a block of stone set up on one end smeared with red powder, with lines to mark nose and eyes and mouth. Over this, a wrinkled, bent old woman was pouring gallon after gallon of the precious water that was everywhere so scarce. Others were offering flowers and lighting lamps to propitiate the goddess, and beg her to send rain. The senseless block could not grant the blessing craved, but God our Creator and tender loving Father in wrath remembered mercy, and a few days after the rains fell.

Not softly and moderately, but with wind and storm, the floods of water came pouring down upon the parched earth and stunted shoots, filling the tanks and filtering through the earth into the wells. In a marvelously short time the whole face of the country was changed.

In many fields the rice had died, but in others it was still alive, and reviving is now waving in the breezes and giving promise of good crops.

This has removed the dread fear of the famine, and will at least relieve its severity, though the pressure will still be felt by the very poor.

In November also we had another storm and this proved even more copious than the former. Coming so late and so abundantly the rains have had a great influence upon the weather, making the air cool and invigorating. In the hot season the weary days drag by and as we look for the cooler

days which seem to tarry so long, life itself becomes almost a burden.

Now it is a joy just to be living. In these beautiful days we have the strange experience—strange here and may I say delightful—of shivering in the early morning and when the dew is falling at night.

We are praising our Father for the rains and the coolness and the many other rich blessings which He has bestowed upon us.

Not only upon the dry and thirsty land but upon our waiting souls also, God has sent His showers of blessing.

Early in the year, as you have heard, the Spirit of God moved upon the hearts of the people in a new village and among people hitherto untouched by the Gospel. It was about a year ago when the first ten gave up their idols and confessed the one true God before men. Their fellow villagers persecuted them in every way in their power—but they were found fighting against God. The pricks of a guilty conscience entered their own souls and many of those who reviled have become followers of Jesus. Over thirty in that one village have been added to our numbers. Only few of the people can read. The boys and girls have been placed in school, but the men and women have no time from their work for school.

A great field of work is opening up among them in teaching them to observe all things that Jesus commanded. Sisters they are, and sisters in Jesus we believe, but so weak, so ignorant of the true way, of all Christian observances, and of all but the first principles of Christian experience. As you gather for your monthly meetings of prayer for the needy fields, will you not pray for the new Christians on the Vizianagram field who need so much help and teaching and who have so many temptations all along their pathway.

Pray too for your missionaries; that grace and wisdom may be given to us, that by our every word and every act we may preach the holiness of Jesus.

With kindest greetings,

M. HELENA BLACKADAR.

Vizianagram Cant., India.

Dec. 16th, 1901.

#### CHRISTMAS AT CHICACOLE, INDIA.

*My Dear Friends:*—Had any of you been here, about two a.m. Christmas, you would have heard some hearty young voices singing the songs peculiar to that day. None of us complained when thus disturbed on that morning. And after patrolling this compound, the young men visited the Christians in other parts of the town and treated them to a similar serenade. At nine we all gathered in the chapel when the following programme received attention:—Hymn and prayer, by Mr. Archibald; hymn,

by our little boarding girls, who sing very sweetly; Old Testament prophecies concerning the coming of Christ. In the time of Adam, by Solomon; Time of Abraham, by Amelia; Time of Moses by Luigia; Isaiah, by T. John; Hymn, The Saviour's Life, by four of our young men; Prayer, by Miss Clark; History of the birth of Christ, interspersed by singing, by D. Amruthal; Hymn, by four of our married women; Christ able to save, by Mrs. Archibald; Hymn, Hark the Herald Angels Sing; Some native poetry, by C. L. Narayne. Remarks and closing by Mr. Archibald. Miss Clark's organ is in the chapel, at which Miss Archibald presided, when English tunes were sung, and our singing has been improved thereby.

Afterwards at the mission House, we had our mail and some callers, and I selected a large and prettily illuminated text, from some that had been given me in New York, and sent it to M. Makundakao, the principal of our Government High School. In the afternoon we had some sports for the Christians, and some of them could jump both long and high. Beside these, there was a long race for various ages, a sack race, a three legged race, egg and spoon race, and thread and needle race, as well as a tug of war. Winners received prizes, but the high jump was so well contested, that two first prizes had to be given.

While we were here a letter came from Mr. Mukundakao, part of which I put here. "Would you believe me, when I say, that my heart is brimful of thankfulness? The Christmas card contains a most noble aspiration towards Divine perfection. 'I shall be satisfied, when I awake with Thy likeness.' As great a sinner as I am, born in sin, and living in sin, can I ever in life have that satisfaction? Perhaps never, my sinful nature can be purified only through purity of life, prayer and the Holy Father's spontaneous mercy. I shall keep the card, which I regard as a most valuable one, in a conspicuous place in my room, to remind me how far short I am of His likeness, which indeed we mortals can never reach, but which, nevertheless, we ought to endeavor to approach nearer and nearer."

This gentleman called on us on our return, and really his face beamed with pleasure. For many years we have yearned for the soul of this man, can any of you trust God for him?

As the darkness came on, there were indoor games, and finally we all sat down, over seventy of us, and ate from leaves on the floor with our fingers some fine rice and curry with charu and chutney fit for the king, but, poor man, he never gets any as good.

Then we withdrew, not feeling like the little people, that we would like every day to be Christmas.

Those boxes have not come yet, but we expect them this week, after which we will have the festival for the schools. Yesterday the postmaster sent to know if we could give him a Christmas card as he wanted it for a friend, so I gave two of those sent by Mrs. Jones.

Last night while at dinner, we heard startling cries, and rushed out thinking of snakes and mad dogs; but there were three or four of our people literally dragging a man up the steps. Miss Archibald peeped out, and catching a glimpse of his flowing hair, rushed to the corner where sticks are ever ready and flew back armed for her share of responsibility. Ere this, Mr. Archibald had lent a hand, and our culprit looked in vain for room to dart away. He had been caught stealing coconuts, which was small in itself, but this same man stole a considerable sum of money from us once, and again stole from another party, and falsely accused our servant of it, which caused him to be cruelly beaten by the police, and put in jail; but from which charge he was cleared, while his accuser got four months in jail. And we have every reason to believe it was this man who came into our house, with whom Mr. Archibald had a midnight clinch, and who, to escape, jumped nearly twenty feet from a window. He was after money again, so none of us looked upon his face last night with much favour. Mr. Archibald sent for the police, but as no one appeared, he went himself, and this morning has had the head man here, from whom he has taken notes as to the condition of police affairs in this town. Several men on the force carry faces that do not invite much trust, and a little looking into things by a white man will do good.

Our meetings begin here next week, and we are praying for a manifestation of the power of God. Have you been praying for us this month? We are looking for the answers. May God bless you in this warfare against sin and Satan, during the New Year just at hand.

Yours sincerely,

C. H. ARCHIBALD.

Chicacole, Dec. 3rd, 1901.

The hearts of many of the women of our W. M. A. S. will go out with warm sympathy to our dear Mrs. M. S. Cox, W. B. M. U. Secretary for N. B., who has recently been called upon to part with her beloved mother, Mrs. Hannah Fraser, whose death occurred at Chipman, N.B., on January 10th. Among many other good things, it is written of her that "the cause of Foreign Missions was especially dear to her." That the example and teachings of such a mother have borne rich fruit, we know her daughter can testify.

IMMANUEL CHURCH, TRURO, N.S. — Death has visited our Circle recently, in removing our beloved Secretary, Mrs. W. H. Rennie. The call came very suddenly on the 20th of December, but to one of whom it might be said, that she delighted to be "about her Father's business," it could scarcely have found her unprepared. We shall miss her greatly, as her post was never vacant, unless physical causes

prevented; and her bright countenance was one that we can but picture as having gone before us to the better land.

At the regular monthly meeting of our Woman's Aid Society, the following resolution was passed:

"Whereas, since our last meeting, the Master has seen fit to remove from among us, one of our most faithful members, our beloved Secretary, Mrs. W. H. Keunie, calling her suddenly from service here, therefore resolved that we, as a Woman's Missionary Aid Society, place on record our deep sense of our loss, praying that we who remain, may hear in this sad bereavement, the call to "Work for the night cometh."

LYDIA A. EDWARDS,  
*President.*

SUMMERSVILLE, HANTS Co.—We appreciate the monthly visits of the LINK freighted with the good news of mission work, Home and Foreign, and no doubt others will be interested in hearing of the work in this part of Home field. We have an earnest worker in our esteemed pastor's wife, Mrs. M. Higgins, who has organized a Mission Band which now numbers 25 enthusiastic workers who meet at her home every two weeks. The Woman's Aid Society meets every month and is growing in interest as it must with the influence of so talented a mission worker.

On Jan. 16th, we drove to Brockville and held a very encouraging meeting, re-organizing the Woman's Missionary Aid Society, which has been dormant for some time. All felt the force of Sister Higgins' inspiring address on "Missions," and came away full of joy and hope for the Society in that place as well as our own, feeling that our hearts had been strengthened, our interest deepened in the work which is so dear to her heart.

MRS. L. V. MASTERS,  
*President.*

#### TREASURER'S STATEMENT OF W. B. M. U.

*Moneys received during Quarter ending Jan. 31st, 1902.*

	F. M.	H. M.	Total.
Amount received from W. M. A. S. Nova Scotia.....	8893	69220	8081183 95
" " " " New Brunswick.....	415 94	95 30	511 24
" " " " P. E. Island.....	157 17	76 90	234 07
" " " " Boston.....		40 00	40 00
" " " " Tidings.....			11 00
" " " " Annual Reports.....			9 05
" " " " Leaflets.....			17 23
" " " " M. B. Treasurer.....	180 19	2 08	182 27
			\$2189 41
Dr.			
Paid Treasurer F. M. B.....			\$2096 60
" " " " G. I. M.....			171 00
" " " " N. W. M.....			205 20
" " " " Indian Work.....			68 40
" " " " H. M. N. S. & P. E. I.....			176 70
" " " " H. M. N. B.....			33 00
" " " " Japanese Mission Band, B. C.....			34 02
" " " " Printing, Tidings and Leaflets.....			14 80
" " " " President.....			30 00
" " " " Pro. Sec., N. S.....			6 00
" " " " Drafts, Discounts, Postage.....			10 47
			\$2846 36

MARY SMITH,  
*Treas. W. B. M. U.*

Amherst, Feb. 1st, 1902.

#### SOME OF THE THINGS WHICH WE IN THE HOMELAND HAVE TO BE THANKFUL FOR.

Where shall we begin to enumerate the blessings which surround us in this highly favoured land of Gospel light and Gospel liberty? We receive so much without a thought of gratitude, without, indeed, the recognition of our surroundings, as being a cause for thanksgiving; without any realization of how much we owe, or of the responsibilities that rest upon us, corresponding with the privileges enjoyed. Just a very casual glance at a few of the things in which God has made us to differ from the heathen nations, should incite us to heartfelt thanksgiving and praise.

Can we estimate the difference it has made in our moral condition as a people, that we have descended from godly ancestors? The promise made to Abraham long centuries ago, remains in force to-day, "I will be a God to thee, and to thy seed after thee." "If ye are of faith, then are ye Abraham's seed," and "heirs of all the promises." This promise of blessing to the posterity of His chosen people, was confirmed by God when at Mount Sinai the Law was given to Moses, which should stand unchangeable for all time. God there declared himself to be the only object of worship, and made as one of the conditions of obedience to Him as the Supreme Being, that "He will show mercy unto thousands of generations of those who love Him and keep His commandments." Innumerable blessings come to us to-day because of the faithful lives, the labors, the prayers and intercessions of those who are now before the throne of God.

Again what a grand and glorious heritage is ours, in this Christian Canada, as recipients of the blessings of civil, political and religious liberty purchased for us by the toil and sufferings and untiring effort of those who, in the centuries past, "counted not their lives dear unto themselves," but in many instances sealed with their blood their witness to those principles of freedom, of righteousness and truth, which they had received from that Book, which alone is able to make wise unto salvation, those who search its pages and receive its teachings as God's messages of love, and of life, for this lost world.

Our religious freedom, our church privileges, our open Bible, our just and liberal Government, the laws by which our country is ruled, our safety as citizens, all come to us because of faithful men of God who purchased at a terrible cost these blessings for us. We enjoy all these things, but how little thought we give to the price by which they were purchased, or consider what the loss of them would mean to us.

The unconscious influence of our environments also calls for devout thanksgiving to God. The restraining power of law and custom, the unconscious bias toward all that which is noble, and pure, and true received by association and daily intercourse with those who have been with Jesus, the memories

of early training in the Sabbath School, the Sabbath quiet and restfulness, the House of God with its sacred associations, its earnest prayers and sweet songs of praise, the family altar, the father's counsels, the mother's pleadings, the thoughts of God that come with the earliest recollections of our childhood's years, all these and numerous other subtle agencies combine to weave around us a network of influences, powerful for good, and a strong protection against the forces of the evil one.

That all our lives long we have known the "Old, old story of Jesus and His love"; that we have proved that Jesus Christ has power on earth to forgive sins; that we have experienced the blessedness of trusting His promises, and relying on His grace; that in times of peril, of darkness, and distress, we have tested the shelter of the everlasting arms, that we can look up to God as our Father, and claim Him as our Friend with a confidence that comes from long experience of His faithfulness and love, should cause our hearts to swell with grateful thanksgiving and praise. With the greatest of all gifts, the unspeakable gift of His Son, surely God also hath freely bestowed upon us all things that pertain to life and godliness.

The bestowment of these favors should demand our fullest allegiance and the best service of our lives in return.

The Son of God, our Saviour, was the free gift of God's love to the whole race of man. For the natives of India, and China, and Japan, for the farthest dweller in unknown seas, as well as for those who in Christian countries profess to be His followers, the Holy Spirit is the universal agent for making known to men the wonderful love of God and transforming life under every variety of circumstance and making it conformable to His will. The bible as a revelation of God's law and purpose for men is adapted to every soul of man in every possible condition of life. In these things there is no difference, for the same Lord over all, is rich unto all that call upon Him, but the great difference between our condition and that of those who are sitting in the region and shadow of death, is, that the knowledge of these things has been ours for centuries past, and the influence of that knowledge has permeated every part of our national life and character. What then is our bounden duty towards those who are still in ignorance of God's grace in their redemption? God has bestowed these blessings on us, not for our selfish enjoyment but that we might use them in the spreading of His gospel, the evangelization of the world. Does He not ask us then as a proof of our thanksgiving, greater sacrifice and heartier service in His cause? Can we be satisfied while those for whom such a redemption price has been paid remain in ignorance of the way of salvation? Let the love of Christ constrain us as never before, to consecrate ourselves more fully to His service and prove our heartfelt thanksgiving by our endeavors to bring others into the same blessed relations as those which we enjoy.

Guy'sboro'.

S. A. M. JOST.

HILLSDALE, HAMMOND, with a membership of ten, is supporting a Bible-woman on the Foreign field. Salisbury, one of the old Societies has a membership of sixteen, is holding on its way. Mrs. Isaiah Smith, Pres.; Mrs. B. A. Staners, Sec'y; Mrs. J. L. Lister, Treas.

Boundary Creek Society is doing good work.

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