

"He shall speak Peace to the Heathen."



# Canadian Missionary Link



CANADA



INDIA

PUBLISHED IN THE INTERESTS  
OF THE

**Baptist Foreign Missions**  
OF CANADA

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## SACRIFICE.

Behold He comes! to save our fallen race,  
The Son of God and Son of man is He;  
Men saw the glory of divinity  
Illumine with strange light His human face;  
And in the fullness of His truth and grace  
He gave unstinted gifts to needy man;  
For love, not vengeance, shines in all the plan  
Which makes of Calvary a gracious place.

Teach us, O Master, how to give like Thee,  
For this sad world is needy, blessed Lord;  
Though little we can give, yet still, may we,  
Filled with Thy Spirit, strengthened by Thy Word,  
Seeing the world's need through Thy loving eyes,  
Give, till we feel the joy of sacrifice.

—Mission Studies.

THE act of giving is divine. God loves to give—to bestow life and health and beauty and joy upon His creatures. Christ Jesus came to give himself for man. This is heroic, and men are heroic in proportion as they spend themselves and their powers in behalf of others. This is most elevating in its influence on ourselves, and, when wisely directed, on those for whom it is expended. "God rains down his large benedictions from above, and below men offer their glad and free contributions." "God loves a cheerful giver." There is an unconscious and uncalculated reaction received by the cheerful giver, enlarging the heart and lifting it toward the level of the Supreme Giver.—Selected.

As one looks at the heathen world, terrified with superstitions, besotted by lust, and degenerated by worship of abominable gods, and then looks at the perfect stature of manhood in Christ Jesus, and remembers that this former stuff is to be made into the latter glory, we are apt to say, "Who is sufficient for these things?" The inevitable answer is, "No man." Then we turn to the text, "Not by might, nor by an army,

but by My Spirit, saith the Lord." There is plenty of power in this spirit to lift every heathen to a Christian, every sinner to a saint.—Bishop H. W. Warren.

JOHN R. MOTT visited a college in Ceylon, where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired, "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed now into a church. We are going to send him to another island this year." They also said that they had instructed their cook that every tenth handful of rice should be laid aside, that they might sell it in order to have Christ preached a little more widely.—Missionary Review of the World.

God's providence now calls us with a trumpet tongue. He opens the nations; He brings them to our door. Some of us can remember when Japan was closed utterly to Western civilization, when Korea was a hermit nation, and China, opened only at the five treaty ports; when in India the presence of the Gospel was resisted by an almost unbroken Hinduism and also by British officialism; when Africa was a dark and unexplored continent; when no Bible could be sold in Rome, and the Inquisition still lingered in Spain; when Central and South America were forbidden ground for the evangelical faith. Such things we remember. But how changed! The open world for which we prayed has come.—Bishop E. G. Andrews.

Our spiritual possibilities are measured by our spiritual resources, and our spiritual resources are measured by the limitless resources of the infinite God.—

## ZENANA WORK IN MADRAS CITY.\*

(Extract from a paper read by Miss Grace Stephens, of the Episcopal Methodist Mission, at Missionary Conference, Madras, India.

**I** MUST confess to having felt a great deal of hesitation when I was asked to read a paper on Zenana Work in Madras City before this Missionary Conference. The subject being a very large and important one I was doubtful whether I could do full justice to it. But remembering that we are workers together, and that the little I can give may be of some use, I consented.

Zenana work is woman's work for women in this large field of India. It is as extensive and as varied as the land itself, for there is no part of India where this work may not be undertaken. The work is the going from house to house among the upper and middle classes of Hindu and Mohammedan women, who from custom and caste are obliged to live secluded lives, and have not the privileges of our Christian religion. Zenana work is the means of giving them Bible instruction, and if necessary, teaching them secular subjects. True zenana work is the *open sesame* to many hearts and doors in Hindu Society. It is indeed a great work to go into these darkened homes. Only those with the love of Jesus in their hearts, and believing him to be the true Emancipator of women, can do this work satisfactorily.

The Master of Missions has exalted woman and given her a most honorable place in the world; but let us turn to look at the conditions of our heathen sisters in Madras, for whom Jesus died and our zenana work is being done. It is almost hard to believe that while the men are being educated, and are proud of their degrees, the women in most cases do not know a single letter in the alphabet. They are mostly uneducated and spiritually blind. It is a common saying among the men that the more uneducated the women are the better wives they will make. A Hindu once told me he could beat his wife and abuse her, and she would know no better than to suffer and endure and get a worse beating if she did not do better. A Hindu gentleman of high standing and good education said, "To give women education is like giving wings to a bird. It always tries to use its wings and often flies away: so," he said, "as we do not want to loose our women we will clip their wings, or give them none at all!" According to their custom most of the Hindu women, as you all know, are

their husband's slaves. Think of them having to wait hours sometimes without food because their lord and master has not taken his! In most cases he eats first and what he condescends to leave is her meal. She is by no means his companion or helpmeet in the house. When he entertains his companions and friends she is generally in the backyard or closed in a dark room. We have often seen that she must not sit down before him unless with special permission, and then seldom when the mother-in-law is nigh, unless that individual is an angel compared to most of them. A mother-in-law! Who can tell what that word means in a Hindu home? Have we not seen the bruises and marks of blows on the person of a young wife given by the hands of a mother-in-law? Before such the wife is filled with dread. We have sometimes heard the low whisper, "My mother-in-law is near, don't speak to me now." A woman struck her daughter-in-law such a blow on her mouth that she lost several of her teeth by it. To make amends for this cruel treatment she went to the bazaar and brought the daughter-in-law a small bundle of sweetmeats. "But," said the daughter-in-law "tho she was kind to me afterwards, can I forgive her?" Often the mother-in-law is supreme in the house, and the husband dare not interfere.

The Hindu widow, what is she like? I take from a paper the following which is a true picture: "The inhumanity with which the widows are treated is one of the foulest blots upon the Hindu character. A poor girl is given by her father in marriage. She may never have set her eyes on her husband except on the wedding day. But if the man who calls her wife dies, she is his widow, and a widow for life. She is stripped of her ornaments, her dress is changed, and among some classes her head is shaved, and her rich black hair is taken from her. Then begins a cry of bitterness and degradation. She is charged with her husband's death. He is taken from her, they say, to punish her sin in her former birth. The younger she is the greater sinner she must have been to be overtaken so soon. Her presence is a curse and a blight to any social festivity. The house is cursed for her sake. No accident or misfortune occurs, but it is her fault. She is the drudge and curse of the family." Is not all this very sad? But sadder still is the spiritual blindness of the women. We are told that a Hindu woman must have no religion at all, or if any, it is to be the religion of her husband. That is, he is her god. If she worships him all her

lifetime she is sure to get a good place by and by. It is very heart-rending to see their blindness in all this, and also to see their devotion to the many false gods.

To be eyes to these people, to give them light for darkness, to give them happiness in the midst of all their bitter surroundings, to make true women of them, is the mission of our zenana work. The women however low and degraded, have their longings and aspirations, their human sorrows and questions. Many of them see little or nothing of the outside world, and know nothing beyond the rude rough walls which surround them. The zenana worker with all God's freshness, herself a bit of the outside world, goes in among them; and if she is true to her calling, and consecrated to her work, hearts will be opened to her, sorrows diminished, burdens relieved, and guidance sought. Zenana work is not often merely giving instruction in reading and writing, or in even reading the scriptures, but it is sometimes to soothe their sorrows and dry their tears.

We have had for the women large zenana parties when two or three hundred came together. We know how the caste system reigns supreme in Southern India and how hard it is to get women of different castes together. As many are aware, in their homes one will not eat with another, one will not touch another, sometimes one will not even draw water from the same well with another. But here at our parties all differences were lost sight of, and they have associated freely with each other. They were in our home, on common ground. It meant hard doings for some of them; for in order to remove contamination and to purify themselves on account of mingling with us and the different castes, they have had to fast and sit all night in water. This they gladly did so that they might come again.

We teach the women to give up their idols. When we get these idols away from them we feel it is that much less for heathenism and idolatry. It is hard for the women to give up their much loved god's, and some of them have been severely persecuted for doing so. But in our Trophy Room stand many worshipped idols that for generations were as dear to the women as the right hand or the right eye. One said as she gave up her idol "I have loved it as my own life. I do not believe in it any more, but in respect to my feelings, and all the times I prayed to it, please do not place it on the floor, treat it respectfully."

One old woman who after many efforts learned to repeat John 3: 16, said "Is there a God who loves me? I have worshipped that god (pointing to the idol) all my life. When I was married as a little girl and brought to the house, the first thing I had to do was to fall before that god. All my life I have given to it, I made my vows and *poojahs* to it, but it was always angry with me, and I was always told that I must do more and more for it. You tell me there is a God who loves me." The story was repeated, the precious verse took hold of her heart, and the idol was secretly given away. God knows what became of the woman. We never had the opportunity of talking to her again. We have reason to believe that she was banished from the home. We have often remembered her words as we told her of the trouble that would follow if she gave away her god. "*Has He not shed His blood for me?*" Oh these banished ones! We who are engaged in this work know how often when a woman is true to our teachings she is sent away as their people say to their country or to a village, and we see their faces no more.

We believe in zenana work. In our Mission it has been the foundation of all our woman's work. From it grew our Girls' Orphanage with over 150 girls in it at present. From this orphanage we have lately formed a Training Home in our colony and 18 girls go from it to do practical work in our schools, villages, and zenanas. We take the lowest kinds of heathen girls almost from their babyhood, and we are thankful to say that in time, with God's blessing and training they become our best workers. They also marry and make Christian homes which is so necessary in this heathen country.

In our city and village schools we are teaching over 1,000 children. The Caste Girls' School is a direct outcome of zenana work. The first zenana pupil we had in that district asked that a few children be gathered in her home. We superintended and she taught the children. Time has gone on, and now nearly 300 children are in that school, and we are erecting a building for them. To get a suitable site was very perplexing. An old pupil who often testified that she believed in Jesus saw our difficulty. Her father's home, right in the midst of the people, and so near to our present rented place, would be just the thing. She with faith and prayer begged of her Hindu father to sell his property to us. His heart was touched, he consulted with all his numerous relatives and friends, and the deed was

transacted. God holds in remembrance what that little caste girl, now a zezana woman, did for us in the work.

Oh how great is our beloved zanana work! It may be our brethren are using the strong guns, and directing them against the great citidal of Hinduism. But sisters, in those darkened homes and rooms, with no eye but the eye of God upon us, we may be quietly, silently, undermining the walls, and when the foundations give away it will be seen how great has been our work.—*The Baptist Missionary Review*.

#### JAPAN AS VIEWED BY AN INDIAN CHRISTIAN.

The Christian Church in Japan numbers today about 300,000, but it exercises an influence utterly disproportionate to the smallness of numbers. In spite of their faults and failings, due to the fact that they are less than fifty years removed from Anti-Christian influence of the worst kind, and are still surrounded by various hindrances, the Christians of Japan are a noble body of men and women loved and honored by fellow Japanese and foreigners. Christian influence is spread through a voluminous native literature, through philanthropical and social reform movements which, unlike India, are in the hands of Christians.

The Japanese Bible is widely circulated and has become even to the non-Christian bookseller a source of profit. There are a few Japanese

newspapers owned, managed and edited by Christians, who work to uphold Christian institutions and are striving to introduce higher ideals into Japanese journalism. There is a still larger number of journals whose conductors, though not professedly Christian, distinctively favor Christianity. Temperance organizations are entirely in the hands of Christians, as are also such movements as the S. P. C. A. and the Red Cross Society.

The leaders of new Japan are favorable to Christianity and its institutions, and are reconstructing the nation largely on Christian lines and with Christian ideas. And there is Christian life at the heart, for it is that life which is inspiring Japan with new ideas and ideals. And when we take into consideration how much Christianity has done for Japan in less than fifty years, we may safely prophesy that within this century Japan will become practically a Christian nation. "Christianity," says a great authority on Japan, "is bound to become a greater power in Japan, but it will be a Christianity modified by native ideas and influence."

The future of Japan points to amazing extension of Christian influence. "I am convinced," says an ex-Cabinet Minister, "that the religion of Christ is the one most full of strength and promise for the nation."—*From the Madras Christian Patriot*.

## Our Work Abroad.

#### ZENANA WORK REPORT, JULY TO DECEMBER, 1904.

**T**HE days of 1904 have glided by so quickly that it seems almost impossible to believe that the year has become a thing of the past, and that we have to gather up some of its memories, whether painful or pleasant, in order to tell others something of the work which has been done.

As far as numbers go, we may certainly rejoice in progress having been made, for we have now eighty-eight houses which we visit as regularly as possible, and ten pupils under instruction. It is encouraging to see with what willingness and confidence we are received, and how new doors are constantly being opened to us. Some of the women are eager to learn the Bible; some of them feel that their spiritual diseases must be healed, and others say that what they read and hear from us is quite true.

It is encouraging to see some of them waiting for us that we may read and explain the Bible to them, for they say that there is nothing else in which they could interest themselves, especially the widows, they are always very attentive listeners; it is often heart-rending to see them, some of them are so very young, I have seen many widows between eight and sixteen years of age, these often tell me their sad experiences, and I try to sympathise with them, and pray that it may please God to open a way for their deliverance. Often while talking to them of a Saviour's love and His willingness to receive them to Himself, I see the tears trickling down both from the mother's and daughters cheeks, for it is not only these widows who so keenly feel their degraded position, but their mother's also, seeing the wretched condition of their unfortunate daughters without being able in any way to help them. Their life is full of weariness

and sorrow, how often have they entreated me to intercede for them, and to speak to our Padre to try and do something for them, that their lives may not be so hard. I cannot help feeling much pity for these poor women, and I am sure if widows would be allowed to remarry by their own caste people, it would prove an immense blessing to the country and prevent a great deal of immorality.

I will now give an account of some of those in whom I have felt a special interest.

One dear old woman I always feel it a perfect joy to talk to, she seems to drink in our words and never wearies of listening. On one occasion when we had been talking for a long time I asked her if she was not tired; she answered "If they were hard words I might grow tired, but who can be tired of such sweet words?" and then assured me that as long as we would talk she would listen, and even give up her food.

Another woman said to me the other day, "I think of these words day and night; often I have great trouble, (as I have no husband or sons, God has taken them away), but I have great comfort when I think of Christ, and I pray to Him every day." I asked her if she would like to be with the Lord, she said "I have given up every false God and am trusting in Him alone, and I am going to be on His side."

Another dear old woman (who I am quite sure is trusting in the Lord, but has not yet publicly confessed her faith in Christ), said that she was leaning on the Lord and waiting on Him to make her way plain. I asked her to attend the meetings on Sundays; she said, "I have no time just now, but I am going to pray to my Saviour about it, and I am sure he will show me the time to meet with His people and worship Him." I trust the day is not far distant when she will then publicly confess her faith in the Lord.

Another young woman said that she cannot make up her mind to worship these Gods of wood and stone, after hearing about the true and living God. She listens very attentively to the Bible stories and remembers them well.

Another dear woman said while I was reading to her about Christ's death, "did He do so much for us?" I said, "yes, and then what must we do to show that we love Him, who has done so much for us?" She answered, "we must believe and have faith in Him, and do as he bids us." It did me good to hear her say so, for I

was feeling rather sad, but work on, toil on, is our motto, for the time is coming when we shall not have to say "know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord."

The Brahmin widow is still firmly trusting in the Lord, and takes great pains with her Bible lessons.

Another woman whom I mentioned in my last report is still firm, and I am positive is a Christian at heart. Although she had to pass through deep waters, her faith never wavered. Her only words were, "the Lord's will must be done, He knows what is best for us." May the Lord be with her, and bless her, and make her path plain, that she may confess Him openly.

I cannot close this without a heartfelt expression of thankfulness for the mercies the Lord has shown us in the past year, beyond what we expected and hoped for. Our prayer is, that He may be with us in this, blessing us even more, making us more faithful, more useful and more full of His love and peace.

P. H. N. BEGGS.

#### MISS GIBSON'S REPORT FOR THE HALF YEAR ENDING DECEMBER, 1904.

Owing to some interruptions I only visited some 83 houses out of the 105 on my visit, during this last half year. Of these, three only were new ones. In a few houses I have regular pupils who commit to memory texts, as well as the Catechism and read a portion from the New Testament. These are all young women who are willing to learn, but it is very difficult to get the older ones to commit anything to memory. To these we read a portion from the Word and sing a Gospel hymn and talk on the portion read, trying to get them to accept the truth. As some special message comes to us at times, we endeavor to give it to them and perhaps, teach it in every house; one of these was from Matt. 27—The people's choice between Christ and Barrabas. The time has come, we think, for those who have received the truth to make an intelligent choice and they can no longer plead ignorance. All, without an exception, on hearing the choice of the multitude in the days of Christ on earth, wondered and thought to have chosen the Christ would have been far wiser, but when the lesson was brought home to them and their Barrabas shown to them, which was their "Caste," they were convicted of their own

folly. Another subject was—How to pray aright. "Our Father in Heaven" was the way to direct our prayer. This had to be carefully taught because of the universal belief that "Heaven is our Father and the Earth our Mother," but when they understood the correct version they thought it was beautiful. What is the use of praying to a stone or earth, it cannot hear us, but "Father" was so much better. And yet another lesson which was very practical was given in answer to their constant enquiry—"Why have the rains failed again this year and drought and famine in prospect?" We could only answer by reading to them from God's Word, Duet. 11: 13-17. The one cause for which He has said He will withhold the rains, and is not the land full of it? Idol worship on every side. How can God look upon this land with any pleasure. All agreed that it was so, idol worship was the curse that was destroying the land. Many were glad that they had given it up, so did not feel guilty in this case. Another time I used the Catechism by asking questions from it, even of them who had not committed it to memory and I was encouraged to find so many able to give intelligent answers on the most important points concerning the truth. There is an almost universal acknowledgement that there is no profit whatever in the worship of idols, and many have assured us that it is not anything so popular as it was, since we have been teaching the Gospel truths to the people. "Jesus Christ is the true Saviour and we ought to serve Him" they say.

One old, white-haired woman, testified against idol worship by telling how her grandfather had set up an idol and built it a temple and how he and his served it faithfully to their own destruction, for they have all died and left me alone to mourn for them; whereupon I cursed the idol and tore down the temple, and, as you tell us, it is far better to serve the God who created us, who is our Father in Heaven. Another constantly affirms that she has lost all faith not only in idols, but also in the Brahmin priests, who urge them to regard all fasts and feasts as they come round in order that they themselves may profit thereby. I see through them now, she says, they seek their own all the time and rob us who believe them. I will have nothing more to do with them, Jesus Christ, our Father is sufficient for all things. When her daughter was dying and all urged her to make vows to the idol she refused, saying, her life is in God's

hands alone, to give or take as He sees fit, I will bow to no statue or stone. Such testimony is very encouraging. There is no end to the objects of worship among these deluded people. We often find the sacred Tulsi plant in their yard, and although they usually deny that they worship it themselves, will tell of how the Brahmins who happen to come there will make obeisance to it, and we cannot persuade them that they ought to remove it. In the Brahmin house where I met with some opposition from the old gentleman, who argued that the Gospel of Jesus Christ was for the Jews alone and not for the Hindus, surprised me by asking me to teach his niece the meaning of the Beatitudes carefully and explain them to her as she read them, allowing thereby that they were good teaching. One woman is practical in her testimony of having done with idolatry and having received Christ as her Saviour. When all her neighbours do their house-cleaning for their idol feasts, she does hers for Xmas. We will find her all white-washed and clean on that day and dressed in her new clothes and when all others were ornamenting their doors with garlands of mangœ leaves on the day of the festival of lights, she would not allow it to be done to her house as she honours no idol. One uneducated, but intelligent woman related an interesting experience which surprised us; she told of a dream she had in which she seemed to go to Heaven, and oh, it was so beautiful she said! The flowers were so lovely! But when she would have entered there they drove her away. Ah, I said, you were not fit to enter there, only those who are cleansed by the Blood of Jesus. This enabled me to show her her need and also helped her to realize it. We meet some very sad cases in our work, one of such I met lately—a young woman whom I met for the first time by accident—she appeared so glad to see me and although a perfect stranger, told me all her sad story, of how she was married to one who treated her very cruelly and because she had no mother to flee to, led her to endure such treatment at the hands of both husband and mother-in-law. She told how she was cruelly beaten, burned with fire brands and not allowed to enter the house, but made to live in the yard with her little baby girl for a whole year. Had the child been a boy they would have taken it from her, but who cared for a girl! In desperation, when she could no longer bear such treatment she took the child and fled, not knowing where to go,



knowing that her step-mother and her own brothers would not want her. She fell in with one, who pretending to befriend her, became her ruin. Now, she was an outcast from all, she felt this more coming as she did from a high caste herself. Her relations looked upon her as dead and what is worse, still she realizes that she has sinned grievously in God's sight, she is repenting of this, but how to escape from this life she knows not. I read to her of the compassion of Christ in John 8, which touched her very much. God would forgive if she repented and gave up sin, although men may not receive

us, He would, was a thought full of hope to her. When asked if she would willingly give up this life if some one gave her a helping hand, she said she would. This case, like many another in this city, shows us the need of a Home for such women. We believe that the light of the Gospel is dispelling the darkness out of the hearts and minds of these women and many have learned the way of salvation if they would but accept of it.

Yours in the bonds of the Gospel,

LOTTIE GIBSON.

Coconada, Jan., 1905.

## Our Work at Home.

### REPORT OF BOARD MEETING.

**T**HE quarterly meeting of the Board was held on Friday, February 17th, Mrs. Firstbrook presiding. Twenty members were present.

Miss Elliot reported for the Committee to revise the Constitution; two meetings had been held, but a full report could not be presented before the May Board meeting.

Mrs. P. C. Parker resigned her position as a member of the Board, and Mrs. T. M. Harris was appointed to fill the vacancy.

The Treasurer's quarterly report showed that \$197.00 more had been received than for the corresponding quarter last year.

Miss Grace B. Alexander, 128 Dovercourt Road, was unanimously appointed Foreign Secretary, Mrs. A. T. Sowerby elected a member of the Board in Miss Alexander's place.

An application was received from a young lady to be sent to India as a missionary. The application could not be considered owing to lack of funds, and the fact that another name had been before the Board for some time, also because of a resolution passed by the missionaries at their Conference in India.

**Resolution**—“While more ladies are much needed and we look forward eventually to having two ladies at each station, we would advise that they should not be sent out at the expense of the other work and more pressing needs, particularly the need of more bungalows for those now on the field.”

Very interesting extracts from letters from a number of our young lady missionaries were read, then the meeting closed with prayer.

A. MOYLE, Rec. Sec.

### VANCOUVER, B.C.

The Rally was held in the Mt. Pleasant Baptist Church, and was about as well attended as any semi-annual ever held here.

After the devotional exercises our President, Mrs. A. W. McLeod, gave the Address of Welcome to the visitors from other churches, which was heartily responded to by Mrs. McEwen, of New Westminster. Then we had Reports of Circles and Bands from First Church, Fairview Chapel, West End, Jackson Avenue, New Westminster, Ladner, Chilliwack, and Mt. Pleasant. An address was then given by Mrs. A. A. McLeod on “Work Undertaken by Canadian Baptist Women in India,” showing some of its many sides. She touched on the necessity of the caste school and the importance of this work, also of other schools and their work. Of the fifty-seven Bible-women and the work accomplished by them and of the great work still to be done and the few workers, closing by an appeal for Systematic Prayer for the Schools and Workers in India.

On **Monday**—Village Schools.

**Tuesday**—Boarding Schools.

**Wednesday**—Bible Woman's Training and Bible Women.

**Thursday**—Seminary.

**Friday**—Caste Girl's School.

**Saturday**—Sunday Schools.

**Sunday**—Single Lady Missionaries.

The Question Box and discussion of same was along the line of giving—“When, How, with or without System, What is best?”

The evening exercises began by singing “Blest be the tie that binds.” Prayer by Dr. M. L. Rugg. Scripture Reading, 2nd Sam. 5: 17-25, by Rev. Auvaiche, of New Westminster.

Address by Mrs. Postil, President of B. W. M. S. of B. C., who seemed to think there were signs in the churches of an awakening. That the time is coming—nay, is near, for an awakening, when we will be willing to give ourselves,

and our prayers, when we really will see, and realize the importance of this great work.

Dr. M. L. Rugg then spoke, emphasizing the thought that any church must be a missionary church if it is to be a Church of Jesus Christ, and it must have GO. A fond father presented his small son with a rocking horse. Some time after he asked the child if he did not like the gift? "Oh, yes, papa! It is a nice horse, and it rocks well, but it does not go." So in our churches we need the Circles, the workers, the wealth, transformed by the POWER of Jesus Christ to make us GO.

Rev. J. Willard Leitch then gave an account of the birth and growth of several lines of Church work in the North-West. He also gave much credit to the work done there—the starting and cherishing of it, to the pioneer women of the North-West Churches.

Rev. A. A. McLeod then told of "Opportunities in the Orient." He spoke of Tuni, Peddapuram, Cocanada, Yellamanchilli, Narsapatnam, and other divisions of the Telegu Field. Each with its hundreds of thousands of people, and only 84 native evangelists to its whole population. He told of one poor native evangelist too old to go to school to learn to preach, that worked hard all day and studied until he could teach. How he started a school, still working hard through the day for food and funds to sustain it. How he worked on and on without any help until at last some of his boys have been admitted into the Christian schools, and still he works and teaches his school at nights.

Then of another, a citizen of Canada, doing all he can for this Christian land, has sent enough money to support an evangelist, for a number of years, so that while he works by day at home, his substitute in a foreign land will carry on this work while he sleeps.

In all that vast country there are only 30 missionaries to do what they can for the 3,000,000 of people, having only 84 evangelists available to help in so great a work, and the COST of an evangelist not so much as the cost of a single cigar, a soda, or a double car-fare a day.

Then we sang "From Greenland's Icy Mountains," and Rev. A. W. McLeod, of Mt. Pleasant, pronounced the Benediction. The collection was \$13.25.

(Mrs.) T. W. PEARSON,  
Sec. L. M. C. of Mt. Pleasant,  
Vancouver, B. C.

#### NEWS FROM CIRCLES.

MOUNT FOREST.—The items from time to time appearing in the LINK from other Circles are so interesting we thought perhaps something from Mount Forest might interest others. On Jan. 31st we held an open meeting at the home of Mrs. J. J. Cook. After the usual opening exercises by the President, Mrs. Dr. Brownlee, we were given an address by Rev. L. H. Nicholls on "Mission Work in Central Africa." Mr. Nicholls having labored there for some years

"could speak whereof he knew" and did so in a most interesting way. This being an unusual work for us to hear of, impressed us very much, the vastness of that dark continent seemed more than we could understand. Mr. Nicolls also sang for us in the language of those African peoples he labored among. Miss Lillie Smith recited very nicely, a selection entitled "That Missionary Box." A solo by Mr. Roy Cook, and music by the choir was also given, after which refreshments were served and a social hour spent. A very kindly spirit prevailed and all felt that we received fresh energy to go on and not weary in the work of helping to spread the Gospel in all lands.

ALICE ALLEN,  
Cor. Sec.

BRANTFORD.—A drawing-room meeting was held early in February at the home of the pastor, by the Womens' Mission Circle of Calvary Baptist church, for the purpose of raising funds for the bungalow to be built at Vuyyuru.

About 50 ladies were in attendance and enjoyed the interesting program consisting of music, short addresses, and the reading of essays upon missionary topics.

Mrs. Buckborough, the able president of the Circle gave an interesting and instructive address as to the reasons for selecting Vuyyuru as a site for the first bungalow.

Mrs. S. Hazelton dwelt at length upon the great need of comfortable quarters for our two lady missionaries at Vuyyuru, bringing vividly before the minds of the members present the inconveniences endured by Miss Kate McLaurin and Dr. Hulet in carrying on their work in their present location.

A paper dealing with the early lives of these two lady missionaries, also setting forth the splendid training received by both for their respective lines of work, and turning a search light of investigation upon their splendid Christian characters, was read by the Secretary. Miss Florence Lowes and Miss E. Toyne read extracts from the LINK, while Mrs. Jesse Misener, Mrs. Wm. Courtneage, and Mrs. Alice Webster furnished several delightful musical selections which were greatly enjoyed.

At the close of the meeting a collection amounting to about \$15.00 was taken, after which dainty refreshments were served by the kind hostess. As the ladies wended their way homeward it was with a feeling of gratitude that God in His infinite wisdom and love had bestowed upon them the privilege of aiding in so worthy a cause as the erection of the much needed bungalow at Vuyyuru, India.

MRS. H. E. HAMMOND, Sec.

GUELPH.—The Mission Circle of the First Baptist Church, Guelph, held its annual Thank-offering meeting Jan. 5th, at the home of Mrs. Raymond. The meeting opened with singing, scripture reading, and prayer by Rev. Mr. Thomas.

Master Cecil B. Metcalfe rendered an excellent piano solo; Miss Hart gave two readings; Mr. Thomas an address on "Mission Work." Miss Eva Waters, a vocal solo. A letter was read by the Secretary requesting additional contributions to the Bungalow Fund. The offerings were \$15.55. The meeting was very pleasant and instructive. Closed with singing and prayer. After which refreshments were served and a short time spent in social intercourse.

(MRS.) ALF. HOWARD, Sec.

**BENTINCK.**—The Mission Circle held its quarterly meeting May 8th, the Pastor, Rev. C. E. Pines, in the chair. A good program was rendered, consisting of music, readings, and recitations. Alice Pines sang a solo which was very touching from a girl of six years of age. The offering amounted to \$2.45; Mite Boxes, \$7.61.

Our Thank-offering meeting was held in November. After the devotional exercise the President, Mrs. (Rev.) C. E. Pines, gave a report of the Convention. The offering amounted to \$5, to be divided between Home and Foreign Missions.

KATE MCKINNON, Sec.

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

*Receipts from Feb. 16th, 1905, to March 15th, 1905, (inclusive.)*

#### GENERAL ACCOUNT.

**FROM CIRCLES.**—Port Hope, Thank-offering, \$17.55; Toronto, Jarvis St., (\$26 for lepers), \$62.59; Delhi, \$4; Toronto Junction, \$3.50; Toronto, College St., \$16.15; New Sarum, \$4.40; Toronto, Parliament St., \$16; Toronto, Walmer Road, \$17.80; Scotland, \$7.20; Selkirk, for bungalow, \$1; Preston, \$1.25; Brampton, (towards Life-member), \$7.50; Brooke, \$3.86; Parry Sound, (\$2 for bungalow), \$3.50; Sparta, \$3.63; Toronto, Western, (\$8.05 Thank-offering), \$14.40; Dutton, \$4; Strathavon, \$3; Cobourg, \$3.30; Fort William, \$9.40; Toronto, Bloor St., for bungalow, \$25; Toronto, Olivet, \$8.85; Orillia, \$6; Brantford, First, for Miss McLeod, \$25; Rat Portage, for bungalow, \$2.50; Toronto, Kenilworth Ave., \$6.65; Hartford, for bungalow, \$2; Fullarton, \$5; Rat Portage, \$3.25; Ingersoll, \$6.50; Denfield, \$16.50; Ailsa Craig, \$3; York Mills, (\$6.13 Thank-offering), \$12.40; East Toronto, \$2.50; Hamilton, Herkimer, for bungalow, \$5. Total, \$334.18.

**FROM BANDS.**—Wingham, for Tuluri Kruppame, \$13; Caistor, for bungalow, \$2; Mount Forest, \$3.50; Port Hope, (\$9 Thank-offering), \$14; St. Catharines, for Dasyam Alman, \$17; Glammis, \$2. Total, \$51.50.

**FROM SUNDRIES.**—A friend, for bungalow, \$10;

Mrs. S. J. Moore, for bungalow, \$15; Toronto, Jarvis St., Jr. B. Y. P. U., \$1.50; Toronto, Western, Teacher-training class, \$17; Caistor Ladies' Aid, for bungalow \$2; Mr. and Mrs. Wm. Davies, for purchase of property, "Davies Memorial Compound," \$165; Mr. Frank Cockshutt, towards Miss Hatch's Caste Girls' School," \$25. Total, \$235.50.

Total receipts during the month, - - - \$621.18

**DISBURSEMENTS.**—By General Treasurer on regular estimates, \$650. *Extras*—For lepers, \$51 for purchase of property on Davies Memorial Compound, from Mr. and Mrs. Wm. Davies, \$165. Total, \$866.

Total receipts since Oct. 21st, 1904, - \$3,569.63

Total disbursements since Oct. 21st, 1904 \$5,211.37

EVA NASMITH,  
Treasurer.

14 Maitland St., Toronto.

### THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

*Receipts from Dec. 9th to March 10th (inclusive).*

**FROM CIRCLES.**—Kingston, 1st Church, \$5; Ottawa, McPhail Memorial, Thankoffering for Bungalow Fund, \$10.50; Montreal, Olivet, \$13; Winchester, \$2.95; Ottawa, 4th Avenue, to make Mrs. W. W. McMaster a life-member, \$25; Grande Ligne, \$5; Cornwall, \$2; Drummond, \$4; Montreal, 1st Church (\$25 to make Mrs. Tyndall a life-member, \$4.50 towards Miss Murray's tent, \$29.50; Carleton Place, \$4.50; Almonte, \$3; Brockville, \$7; Dixville, \$5; Breadalbane (Foreign \$12, Bolivia \$5), \$17; Ottawa, 1st Church, \$20; Osnabrock, \$10; Perth, \$11.50; Dixville, \$4; Ottawa, 1st Church (Mrs. Woods annual subscription for Bible woman at Vuyuru), \$30; Arnprior, \$3.25; Montreal, Olivet, (\$12.60 Thank-offering, Regular, \$4.60) \$17.20; Phillipsville, \$13; Kingston, 1st Church, \$5. Total \$247.40.

**FROM BANDS.**—Westmount, \$5; Kingston, Union St. \$10; Rockland (for support of Arduogola Susanna) \$8; Kenmore, Kokalagedda Ruth, \$17; Renfrew, \$5.00; Perth, \$15. Total, \$60.

**SUNDRIES.**—Further balance from refreshment committee Convention, 90cts.; Elvia Circle for support of Blandimami and child, \$10; "Friend of Missions" for support of Salome, Yellamanchilli, \$25; The Jennie McArthur Estate, \$500. Total, \$535.90.

MARGARET RICKERT,  
Treasurer.

Every man according as he proposeth in his heart, *so let him give*; not grudgingly, or of necessity, for God loveth a cheerful giver.

## Youths' Department.

### LITTLE GIRLS OF MEXICO.

**I**T is a very nice thing to be a little girl in Canada for the father is so proud of his wee daughter, mother is sure to see wonderful traits of good house-keeping in her girlie, or, from the careful way she nurses her beloved doll, grandmother fortells that she will be a good patient mother herself some day. Brother waits to go to school with her so he may help her over all the hard places, everyone wants to make her girlhood bright and happy. Perhaps you would like to hear about your little sisters in other lands, so if the editor makes room in her paper, we will try and visit some heathen countries and see how the little girls fare.

Who knows where Mexico is? Why, yes; right in our own continent of North America. We do not have to cross the ocean to visit this heathen land, but there are at least eight million people there who have never seen a Bible, and only know what the priests choose to tell them from its pages. Yet Mexico is called by some people who live there "a most Christian nation." Only about four hundred Protestant missionaries, and a population of eleven millions! We cannot stop to talk much about the country often called "the land of flowers," because even the poorest people want to raise flowers there, or about the manners and customs of the Mexicans. It is the little girls we want to get acquainted with, so we visit a poor man's home. He cannot afford to keep a pony to carry burdens, but his wife and he often carry nearly one hundred pounds weight on their backs, to get a few cents to buy their "beans and corn-cake." That is the common food of the poor people in Mexico. The father loves his wife and children so much that if he has to go off for a few weeks work, the whole family must go along. He makes a shelter for them under a palm tree, or burrows out a hole in the hillside to creep in at night, and the little brown children roll about under the trees all day. A heap of stones serves for a fire-place, for they do not need a stove for their house-keeping. If a rich man hires a servant, the whole family must come and be fed from his table with beans three times a day. When the little girls are not much more than babies themselves they have to nurse younger brothers or sisters, and carry them through the streets until they look ready

to drop. What dresses does this little Mexican wear? Well, she does not have a new suit for each change of season, not even "something new for Easter," as you will be asking for ere long. Her one dress is worn day and night until its rags will hardly cover her, while a sort of veil is around her head and shoulders. While yet only a girl, she is married to a boy not out of his teens, and a new family begin the same kind of life. Do you wonder that she often looks like an old woman at thirty years old? If she is sick, and has money enough to pay for a visit from the Roman Catholic priest, he will come to see her, mumble a few prayers in words she cannot understand, and sprinkle holy water over her; if she dies, her body will be carried off on somebody's shoulders and buried without any funeral as we have in Christian lands. Of course this is only a poor little girl's life and death. Money will bring many more comforts to the home, but rich people are not more easily found in Mexico than in other lands. When these poor little wives and mothers learn to love Jesus they are very eager to hear more about Him. One missionary tells about some women who worked in the fields all day, and at night walked many miles to attend a meeting, carrying a baby on their backs, then walked back home again to be ready for work at five o'clock next morning. Ask your mothers to tell you about the great work Miss Rankin did for the little girls of Mexico. It was she who baked a Bible inside of a loaf of bread, so she could get past the priests without it being taken away from her. You never heard a more interesting story than the account of her mission school for little girls. In Mexico City, (find it on your map), as one goes about in the evening, little red lights are hung outside the houses. These have been blessed by the priest and are supposed to keep sickness away.

Holy water removes all stains of sin, they say, and so they have special days for being sprinkled with it. The most curious thing is that pet animals are brought to receive a sprinkling, too—donkeys, cows, horses, sheep, birds, dogs and cats, all trimmed up with bright tissue paper or gay ribbons. One cat had a dress made of pink and white silk for this ceremony. Poor kitty! she would not enjoy it much.

Are you not glad your home is not in Mexico? Be sure and remember to pray for the little girls who live in that dark land.

SISTER BELLE.

399 McLaren Street, Ottawa.

# W. B. M. U.

Of The Maritime Provinces.

Communications for this Department should be addressed to Mrs. J.C. Redding, Yarmouth, N.S.

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

PRAYER TOPIC FOR APRIL.—"Tekkali—That the Spirit's power may graciously descend on all the missionaries, helpers, schools and out-stations, that the halting ones may decide for Christ.  
For the Schools at Grand Ligne.

## A SOLITARY WAY

There is a mystery in human hearts,  
And though we be encircled by a host  
Of those who love us well, and are beloved,  
To every one of us, from time to time,  
There comes a sense of utter loneliness.  
Our dearest friend is stranger to our joy,  
And cannot realize our bitterness.  
"There is not one who really understands,  
Not one to enter into all I feel;"  
Such is the cry of each of us in turn.  
"We wander in a 'solitary way,'"  
No matter what or where our lot may be;  
Each heart, mysterious even to itself,  
Must live its inner life in solitude.  
And would you know the reason why this is?  
It is because the Lord desires our love;  
In every heart he wishes to be first.  
He therefore keeps the secret key Himself  
To open all its chambers, and to bless,  
With perfect sympathy and holy peace,  
Each solitary soul that comes to Him.  
So when we feel this loneliness it is  
The voice of Jesus saying, "Come to me;"  
And every time we are "not understood,"  
It is a call to us to come again;  
For Christ alone can satisfy the soul,  
And those who walk with Him from day to day  
Can never have a "solitary way."

And when beneath some heavy cross you faint,  
And say, "I cannot bear this load alone,"  
You say the truth. Christ made it purposely  
So heavy that you must return to Him.  
The bitter grief, which "no one understands,"  
Conveys a secret message from the King,  
Entreating you to come to Him again;  
The Man of Sorrows understands it well,  
In all points tempted He can feel with you.  
You cannot come too often, or too near.  
The Son of God is infinite in Grace,  
His presence satisfies the longing soul.  
And those who walk with Him from day to day  
Can never have "a solitary way."

## NOTES FROM NEW BRUNSWICK.

**A**MID the snow drifts, under the gleaming piles the buds are extracting from the bosom of mother earth the whiteness, color and sweetness that will gladden forest nooks, fields and gardens next May and June.

So, we hope that many buds of missionary zeal are gathering life from enforced seclusion in country places, where the roads are nearly impassable. We hope so, and if these buds are moistened by prayer—in God's good time they will bring forth fruit.

Some may feel discouraged as the days go by and perhaps months may pass and no meeting possible. No need for discouragement, only keep our hearts warm in the sunshine of God's presence and by and bye, when the winter is over and gone we can show our "faith by our works."

In many ways God is trying our faith—Oh, may our hearts be stayed on Him and cry "Though He slay me, yet will I trust Him."

To the dear shut-in sisters, those whom God is drawing closer to His side through the ministry of suffering, those whom He is teaching in the school of pain, these dark stormy days, are we hope, in the dark cloud that shows the silver lining of love behind it.

Let us all watch together, pray together, and health and light, peace and life will come with the Spring.

In the Autumn months the Aid Society work in New Brunswick seemed very active. More Societies observed Crusade Day, than in any previous year. Public meetings were held, resulting in many places, in increased membership in the Societies, with large collections for the work.

One new Society was organized, by the sisters of Newcastle Creek, at Hardwood Ridge, Sun

bury. The writer is sorry not to be able to give the names of the officers.

The few County Secretaries, that are left us in New Brunswick, are striving to do their work faithfully, but public meetings and kindred efforts must wait a more favorable season than we have had since January 1st.

In cities and large villages much interest has been taken in missionary studies, many who have found it impossible to have the inspiration of numbers, have read and studied alone. "Knowledge is power," is as true in this as in other branches of science. In fact, the want of knowledge is one of the greatest barriers to our own work.

While we still greatly need workers, we are glad to have some new laborers. Mrs. W. E. McIntyre, our new Mission Band Superintendent, is making strenuous efforts to get the work of the Bands in line.

We would ask any Band Leader in our Province, who has not already done so to communicate with Mrs. W. E. McIntyre, 29 High St., St. John. It will be a benefit to them and a help to the Superintendent. The hope of the future for missions centres in the Bands.

We need more workers in Bands; in Aid Societies, and more County Secretaries. Will the day ever dawn, when in this portion of the field that cry will no more be heard. If these few hastily written, but deeply felt lines, should fall under the eye of some busy woman or girl, who thinks she is doing all that is possible, will she not carefully read and ask her God and her own heart, if there is not yet this one thing more she can do? Some one says "Why ask a busy woman?" Because the one who has time, will not. May the Lord open our eyes to see the fields white. At least we can strive to glean some ears to be laid in the sheaves at His feet.

"Let us not sleep as do others," is a good motto for us, dear sisters, of New Brunswick. This is a wonderful time in which we are living. A time, in which "God seems to be marching on." What the future has for the world is difficult to predict; What will be the end of this fearful Eastern War! What the gigantic strides of science may portend, we know not. We know that the blessed Master told us He would return, and He left a blessing for those whom He finds watching. How can we best watch for His coming? By doing the duty nearest to us: helping all that have need of help, so far as we can reach them, and not forgetting Home and

Foreign Missions, remembering them in our offerings, our reading and our prayers.

When the day for the missionary meeting comes, if in some country home "the roads are blocked," let us thank God, that there is a way that no snow can cover, no storm render impassable, the way to the throne of Grace. Thank God for that great solace in all grief, that healing for all pain, that source of strength, for the weak, of rest for the weary—The Throne of Grace.

M. S. C.

#### REPORT OF TELUGU CONFERENCE.

TEKKALI, GANJAM DISTRICT.

DEAR FRIENDS,—

A letter from your Editor asking for a few notes on our Conference was gladly complied with, for I know that many of you are interested in and pray for the work in this part of the world. Conferences is to us the special milestone of the year, for it is the only time when we all meet together to prayerfully consider the work, and seek each others help and advice. Many of the tangles straighten out as we talk over the difficulties. We were so glad that all of our little company of missionaries could be present. Mr. Churchill was a few days late, being detained at Rayyagudda, where our new Mission House is being built. The first hour of each session was devotional, the topic chosen was "Love" and each leader had a subject bearing on that theme.

Over and over again we had the thirteenth of first Cor., the chapter that Drummond calls the spectrum of love, and Moody urges all Christians to live in, instead of making a short journey into it once in a while. The workers greatest need is a love that can see a possibility of good in the most degraded, and will stoop to lift the fallen. Besides devotional meetings, our programme included papers, which were interesting and called forth some discussion, also the report of our Executive Committee which has taken the place of our Midsummer Conference.

Estimates claimed considerable time. Rules and Regulations for Chicacole Hospital, drawn up by the Manager with the help of Miss De Prazer, were passed upon by Conference. Education in all its different aspects was talked over and the need of Industrial Education was spoken of. After almost a week in conference we indulged in a half holiday and spent it in preparing for our Missionary Friends from the South. On

January Twelfth the Union Conference came together. Because of unforeseen circumstances the delegation from "Ontario and Quebec Mission" was not as large as we expected.

After the new president Mr. Laflamme was voted to the chair, the retiring President Mr. Churchill gave us a short review of the world touching on war, reform, revivals and the outlook. Being all Canadians we feel very much one in the work. The subject of "Union of Work on the Field" was brought before us by Mr. Laflamme and after considerable discussion a committee was appointed to draw up a basis of union and submit it to the missionaries so that they can further consider it in the different conferences when they meet. Many feel that a union of forces on the field is feasible and most desirable. "A Rescue Home" for our two missions was discussed and appealed to convention because of the pressing need. There is no such home nearer than Madras and often we find ourselves unable to help the poor unfortunate women who come to us.

The Papers:—"The Missionary's Message" by Mr. Higgins; "Distribution of Literature" by Mr. Archibald; "Selthelp of Tuskegee" by Mr. Craig; History of Rayyagudda Christians" by Mrs. Churchill were interesting and called forth more or less discussion, so also did the subject of street preaching opened by Mr. Churchill. Each morning and afternoon session was opened with devotional meeting. The sermons by Mr. Freeman and Mr. Scott were much appreciated by all especially those who do not hear an English sermon during the year. The Bible Reading Sunday afternoon was omitted as Mr. Harvey was ill with fever.

Mr. Smith's report of Timpany Memorial School was most encouraging. Quite a number of the students have been converted. Miss Hatch spoke for a few minutes on the Leper Home, this work too is most encouraging and because it is a much needed work it needs our special prayers.

The last item on the programme was a prayer and Praise Service which had to be cut short for dinner as the folks had to catch the southbound train. We do praise our Father for all His mercies and thank Him for the privilege of meeting together.

Very sincerely,  
 MARTHA CLARK.

#### DAILY STRENGTH FOR DAILY NEEDS.

Lord, give me strength, I pray,  
 To do my work to-day;  
 To do-it right,  
 With all my might,  
 Without mistake,  
 As for Thy sake.

#### A BELATED CHRISTMAS LETTER.

In a letter to Mission Bands, Miss Newcombe gives an account of a Christmas celebration prepared entirely by the native Christians, which we give below.

"This morning I heard voices and on asking who was passing, found it was the boys who said a bandy had already come to take them to Polepilly. We did not invite the Polepilly Christians in here for Wednesday for our Christmas celebration but said we would come there. So they invited us to-day and a rich surprise they gave us. Soon after midnight one of them had come in here with a bandy to take Veeracharyudu and three of our boys out and they rapped at our door and said they wanted us to reach there as soon as possible as they expected the Rajah of Polepilly to be present; so we decided to sacrifice our home mail for a little (our Christmas mail had been lying in the Post-office since yesterday afternoon) and reach Polepilly earlier than we had planned. But in this land we are very dependent upon coolies and the Aryan brown does not believe in hurrying himself, so the result was we were there an hour later than Somalingam had requested; but when we entered we found that he had not needed our help as he supposed we would enjoy it all the more because we had had absolutely nothing to do with the arrangements.

"A screen of red blankets hid the wood pile at the end of the courtyard, and the remainder was prettily decorated with leaves, flowers, and picture rolls. Just as we got there the school children were being marshalled into their places at one side of the court, while on the verandah facing them were chairs for the two Rajahs expected. These were placed under a canopy formed of a pretty orange cashmere shawl, the gift of Somalingam's brother-in-law on his return from visiting Benares, etc. To the left were chairs for Miss Clarke and me. Everything had been well planned and was really nicely arranged. All was ready for the Rajahs and a messenger was dispatched for them. Instead of two there came but one, who for the first time since

Somalingam became a Christian, crossed the threshold of that Christian home. It was a red letter day for Somalingam. His face glowed with joy and gratitude. A very appropriate programme had been arranged. The boys from here had violins and played and sang; the school children sang two hymns learned in the school, the little Christian children sang another, Easvora Rao told in a clear concise way the meaning of Christmas; Somalingam had prepared a dialogue which he and one of the school boys gave. He began with the year 1904, what it meant, and after a little touched upon the great Hindu festival in memory of Krishna's birthday, compared Krishna and Christ and then closed with our need of a Saviour and Christ that one. This was listened to, not only by the Rajah, but by the crowd that had come in to see the Christian feast.

"Veeracharyulu Garu gave the address of the morning and a fine one it was too. It seemed as if he could not help talking and that the earnest words would not come fast enough while he held up Christ the Saviour to the people. As I sat there I enjoyed all this that had been planned and arranged without a single hint or suggestion from us.

"But to return to the programme. A small boy read a short account of the school, then the names of the prize winners were read and the Rajah gave away the prizes. Finally Somalingam Garu asked the Rajah to speak, and he responded, speaking in praise of the school which was the successful rival of his own, and despite all his threats when it was first started, had grown while his had *died*. He also paid a passing tribute to Christianity and to Christ; but we fear that as yet it was simply with his lips he said this, while his heart is still wedded to his heathen worship. Still it was a great thing for him to say what he did. He had brought sweets and plantains for the children, which were distributed. Miss Clarke and I distributed the treat and presents we had, in which you have a share; and Somalingam Garu passed around the dates and plantains he had bought for the occasion; so it was a great day for the children who gave three cheers for the Rajah with evident satisfaction. Finally Somalingam Garu, in a very tactful way, referred to the British Empire and its greatness, the secret of which Queen Victoria had said was the Bible, and turning he presented the Rajah with a Telugu New Testament which must be the secret of India's greatness as well.

The exercises were opened and closed with prayer. A servant bearing a small tray of plantains and another of dates followed the Rajah home, and thus closed a most successful affair.

"With glowing face Somalingam Garu said to us—'Very different were his words to-day from those uttered when I became a Christian. Then he said I would better leave the whole village for my staying would defile the whole place.' Today that same man presided at the closing exercises and prize-giving of the school managed by that very man, and held in his own house. May the Rajah's first words come true, and the heaven that is at work continue until the whole village has been defiled, as the Rajah would express it—that is *Christian*!

"After the school had been dismissed the women began to prepare the meals while Miss Clarke and I eagerly devoured our home mail that had reached us when the exercises were in progress. How I did enjoy my Christmas mail! Twelve letters besides other remembrances. You do not know what that means, but let me assure you it means very much indeed.

"My letter does not do it justice at all. I am very tired and my head aches rather badly, but I want you to get your report of what we did with your helps, as soon as possible, and knowing if I failed to write to-night, I would not likely get a letter done for some time, I have hurried through with it.

"Thank you, oh so much for what you have done. I am only sorry not to be able to give you a better description of it all.

"With hearty thanks, best wishes and love, I am yours for the Master and the Telugus,

"IDA M. NEWCOMBE."

Bimlipatam,  
Dec. 26, 1904.

We are told that the missionary business is hopeless. We are told that the darkness of the earth is increasing in a ratio that is greater than the ratio of increasing light. Well, my answer to that criticism always is this: remember when you say these things you are not criticising the missionaries or the missionary method; you are criticising the missionary principle, and in criticising the missionary principle you are criticising Christ. Say He is mistaken and have done with it; say He was wrong and say no more, or else in the face of every appearance of defeat, hope right on—and that, my brethren, is what we are bound to do.