

ip these, make an effort to raise some money for this special purpose? Remember "Your poor, poor brethren in Cocanoda, who are your brethren because they are Christ's brethren, need a school-house-chapel more than the Baptists of any place in Ontario and Quebec ever needed a house in which to worship God."

GUELPH.—The names of three life members have been sent to the treasurer by the Guelph circle—Mrs. C. Raymond, Mrs. Gill and Mrs. Coutts.

TORONTO.—The members of the Alexander Street circle have made Mrs. Denovan a life member.

PORT HOPE.—We learn that the ladies of the Port Hope church expect to raise \$50 before April, by a series of parlour concerts, for the school-house-chapel fund.

New Brunswick.

The Central Board of New Brunswick Women's M. A. Society held the annual meeting in Leinstiff street church on January 30th, at 2 P. M. There was a very good attendance of ladies. The President Mrs. G. M. W. Cary occupied the chair. Miss Alice Brundage presided at the organ. The meeting was opened by singing the hymn beginning

"Assembled at Thy great command."

Scripture was read by the President; and prayer offered by Mrs. John Marsters. Mrs. George Denham made the address of welcome. The annual report of the secretary showed that one missionary, Miss Carrie Hammond had been sent out this year, and that there was a call from Mrs. Armstrong for an assistant, to be sent to her at Chicacole. Mrs. A. has a very interesting school, and her work is becoming too heavy. Mrs. Sanford and Mrs. Churchill have also very fine schools at Bimlipatam. Miss H. will remain with Mrs. Sanford. Mr. and Mrs. Churchill are about to remove to Bobbilly, where they are now building.

We have sent out for building a school house at Bimlipatam, \$500, and also \$1000 to aid in building the mission house there. Altogether with Miss H's outfit and travelling expenses, and a little school apparatus have expended \$2824.50 from the general fund, which is composed of Nova Scotia, New Brunswick and P. E. Island contributions.

The Treasurer's report was very satisfactory showing that more had been contributed this year than usual. Much more will be needed, therefore the societies should govern themselves accordingly. The reports from the Branch Societies were in most cases very encouraging. Indeed it was heart cheering to hear from them. We do wish that more of the societies would remember when the year comes round, and according to their constitution send reports; a few words of cheer, if ever so short, would show that they remember us.

A very interesting letter was read from Miss Hammond, who had safely arrived. Also a beautiful letter from Mrs. Churchill, which added much to the interest of the meeting. A very good collection was taken, and the meeting closed by singing the doxology.

M. E. MARCH, Sec.

Nova Scotia.

Mrs. Selden, the Sec. of the Central Board of the W. M. A. Societies of N. S. writes, that the annual meeting was held on Jan. 14th, and was more than usually interesting. Several ministers took part in the exercises, reports were read from the Granville St., and North Baptist churches, while an efficient choir led the congregation in an appropriate selection of hymns. A synopsis of the report appeared in the last issue of the LINK.

Sketch of the W. M. A. Societies of the Lower Provinces.

BY MRS. W. H. PORTER.

Read at the Annual Meeting in Brantford, and published by request.

During the summer of 1870, Miss Norris, of Canso, N. S., a lady of eminent piety, whose heart had long been stirred with desire for the salvation of her fellow creatures, became very deeply impressed with the condition of the women of India, and anxious to devote her life to their evangelization. The F. M. Board had already as much upon their hands as they could undertake, but here was this large portion of society, which, from its peculiar customs, was inaccessible to the male missionary.

All this weighed upon our sister's heart, and she could say, "My soul is not at rest," &c. The thought occurred to her, Why should not the Christian women of our land, so highly privileged, unite in sending one of their number as a

messenger of glad tidings to them? Accordingly she decided to visit the churches, seeking to awaken in the hearts of the sisters something of the desire and responsibility which rested upon her own. Wherever she went to plead the cause of these poor heathen women, the presence of the Master seemed to accompany her, and as she contrasted our happy Christian womanhood with their wretched condition, many of us felt, woe is me, if I refuse to aid in this work which the Lord has opened up for us.

These visits resulted in the formation of the W. M. A. Societies of the lower provinces.

Twelve were organized by Miss Norris in New Brunswick, and about twenty, I think, in Nova Scotia. Subsequently, others have been formed in Prince Edward Island and Cape Breton; and the number largely increased throughout the provinces. In the autumn of the same year, our sister left her native land, depending upon our societies for support, and destined for Henhada. Here, Miss Dewolfe, the first unmarried lady who had gone from our province, was laboring among the Burmese. As there was then no provincial board, she was under the direction of the American Missionary Union, though supported by funds from the provinces. As soon as our societies were able they assumed Miss Dewolfe's support also.

During the five years she was permitted to remain, she proved herself a devoted and successful missionary. When obliged by failing health to leave her loved work and return to her native land, she still hoped after a season of rest to be enabled to resume it. Her physician decided, however, that her constitution could not endure the strain of that climate, and she was obliged to say, "Thy will be done." Though not permitted to continue her loved work on the foreign field, she did much to awaken universal interest in the churches at home, and established a large number of circles.

Miss Norris reached Benthada in January, 1871, where she commenced the study of the Karen language, for which she possessed remarkable facility; and in much less time than her most sanguine friends could have anticipated, "the wall of separation" began to disappear. Not being satisfied with the acquisition of Karen, she began Burmese, and with the indomitable energy which is one of her chief characteristics, mastered it; thus qualifying herself to assist in the schools of both departments.

From Henhada she removed to Bassein, where her labors were abundant and successful. Here one of the Christian girls became so attached to her, that contrary to all Karen customs, she left home and friends to follow her loved teacher, first to Tavoy, subsequently to our mission field among the Telugus, where she still remains a valuable assistant, and monument of what the grace of God can do when it enters the heart and influences the life of a heathen woman.

From Bassein Miss Norris went to Tavoy, teaching indefatigably in schools of both departments in town, and going forth as opportunity offered into the jungle, with the faithful Nau-Nau and native assistants, seeking to establish schools for girls. Well might she write, "Hearts and hands are full of what God has given us to do in Tavoy."

While our sister was thus faithfully and successfully sowing the seed under the auspices of the A. B. M. U., our brethren after much prayerful consideration, resolved to establish an independent mission.

From what we had learned of the number of Karens in the kingdom of Siam, it was decided to locate our mission there. The denomination was much interested in that people, and Miss Norris already prepared to labor among them. Other missionaries were needed, and seven earnest, educated Christians were found ready to say, "Here am I, send me." In the autumn of 1873, Mr. and Mrs. Churchill, Mr. and Mrs. Sanford, Mr. Armstrong, Miss Armstrong, and Miss Eaton, (the two latter ladies being sent out and supported by the societies), left St. John via New York and Glasgow for India.

At Glasgow they were detained several weeks waiting for a steamer, but the delay which was at first a grievous disappointment, proved, as is often the case, a real blessing. Mrs. Churchill and Miss Eaton having previously studied medicine in Boston, Mass., now had an opportunity of increasing their knowledge and experience through the privilege granted them of attending lectures and officiating as nurses at the Royal Infirmary; while the whole party received many expressions of kindness and encouragement from the people.

Through their medical skill our sisters could gain access to the homes of the women of India, otherwise closed against them, and while prescribing for bodily ailments, might have the opportunity of directing them to the Great Physician.

Reaching Rangoon, the party was joined by Miss Norris, who was there united in marriage to Mr. Armstrong, to whom she had been engaged before leaving home.

Proceeding to Tavoy, they eagerly devoted themselves to the study of the language. After a time it seemed as though the work could be carried on more effectively by dividing the party, consequently Mr. and Mrs. Churchill, with Miss Eaton, left the friends to whom they had become fondly attached and started for Bangkok, where they were kindly received by Dr. Dean, and commenced studying the Siamese language.

Now, they fondly hoped they had entered the land which they might help to possess for Christ. "But oft through ways we have not known God leads His own." This was not to be their resting place, though there appeared to be a favourable opening for the prosecution of their work. In 1874, Mr. Buggs was sent out to join the mission party, making nine missionaries in all, and on arriving at Bangkok was married to Miss Eaton.

Shortly after his arrival, the party made arrangements to explore the country, to ascertain the number and location of the Karens. Starting from Bangkok, Messrs. Churchill and Loggs proceeded by one route, Messrs. Armstrong and Sanford by another, meeting at Raheang, Siam. After having faithfully explored the country, they were forced to the conclusion that this was not the field for establishing the mission.

The Karens were found to be far less numerous than expected, widely separated and so scattered among the mountains as to be almost inaccessible, and very similar in character to our North American Indians.

After earnest hope, and patient waiting, the disappointment to our mission party can not easily be imagined. They left their homes full of faith in the work in Siam, and had given themselves wholly to the necessary preparation for it. Now the door which seemed to be opened, closed upon them, still their faith did not falter. Their ways had been committed to the Lord and they trusted Him to direct their steps.

In a letter from Miss Eaton, dated Bangkok, Siam, April 2nd, 1874, she says: "After much prayer, and many hours spent in consultation, we sisters met in Miss Armstrong's little room one morning, and taking the entire matter to God in prayer, left it in His hands, feeling sure that He would direct us. Since that day my confidence that the Master would teach us the right way, has been firm and unshaken."

A joint letter from our missionaries was sent to the F. M. B., telling of their disappointment and asking further instructions. It was an important crisis and called for prompt action. Consequently, a special convention was held at Amherst, N. S. in May, 1874, to decide upon the location of our mission.

In the meantime the board corresponded with the Secretary of the board of the Upper Provinces as to a union with them in mission work among the Telugus. The reply was most favourable.

At the same time a letter was received from Mr. McLaurin, urging the need of more labourers in that field, saying, "Let the brethren of the Maritime Provinces, come over and help us."

"Thus the God of providence was turning the wheel within the wheel, strangely evolving His own designs. After much prayerful deliberation, it was decided to locate our mission among the Telugus, but continue an independent body. A telegram was flashed to the missionaries reporting the decision of the board and requesting them to repair at once to Cocanoda. The reply was immediate.

The missionaries obeyed the summons, though to some of them, it seemed a bitter trial and disappointment, to give up the long cherished hope of spending their lives among the Karens, to whom, some of them, especially Mrs. Armstrong had become strongly attached by years of earnest service. The ordeal was rendered all the more trying as they were not only required to go to a new country, but to acquire a new language, and so be kept still longer from being the bearers of glad tidings to the perishing. But they went with good hearts trusting in God, and I believe have never regretted it.

The portion of country which they occupy is situated north of the field where the missionaries of the Upper Provinces are located, Bimlipatam being the head quarters of their work.

This station is occupied by Mr. and Mrs. Sanford, also at present by Mr. and Mrs. Churchill, who hope soon to remove to Bobbilly, where the people are desirous of having a Christian teacher. Mr. and Mrs. Armstrong are now settled at Chicacole. Kinely, their former station having proved too unhealthy for them. On account of Mr. Buggs' failing health he and his wife were obliged to return to their native land. Miss Armstrong, having married Mr. Currie, is now settled at Tuni.

The societies have been greatly encouraged, and their number largely increased throughout the provinces. Since they have had no missionary of their own to support, their funds have been contributed to the erection of suitable buildings in connection with the general board, and to the support of girls' schools.

This year, they have sent out Miss Carrie Hammond of New Brunswick, to assist Mrs. Sanford in her school. An efficient corps of Christian workers is now on the field, from whose faithful sowing of the seed we expect a rich harvest to be gathered.

In closing I would quote the words of our pioneer missionary, Miss Norris, "Tell my sisters to be faithful, we have not long to labour for life Master, and those things which perish with the using, we can make imperishable as offerings to the Master we love."

Letter from Dr. Jewett.

ROYANPORAM, MADRAS, Dec. 14, 1878.

AN ARRIVAL.—I last wrote you Nov. 30. On the Sabbath, Dec. 1, I gave notice that Mr. Timpany would preach the following Sabbath, and that the formation of a church would follow the sermon. Dec. 3, at 4 p. m., the steamer "Nequal" arrived in the Madras Roads. The surf was so high that the passengers could not land till Thursday a. m. Then at some risk they came ashore. First came our children, Mr. and Mrs. Nichols, and afterwards Mr. and Mrs. Timpany, child, and a Telugu girl, Amelia Keller. It was a time of excitement and joy. It would take many sheets like this to express all we felt and said. Well, you may imagine it.