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# The Canadian Missionary Link

ANANDA

INDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising Sun

SEPTEMBER, 1893

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CLARET 28

PUBLISHED  
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# Canadian Missionary Link.

VOL. XVIII.

TORONTO, SEPTEMBER, 1895.

No. 1.

## Editorial.

W. B. F. M. S. OF EASTERN ONT. AND QUE. The Annual Meeting of this Society will [D.V.] be held in the Osgoode church, Ont., Tuesday, Oct. 9th, 1895.

The usual day sessions will be held, beginning at 9.30 a.m. and 2.30 p.m., when, beside the regular business, papers relative to the mission work will be given, followed by discussion. One half hour of each session will be devoted to prayer.

In the evening a platform meeting, in union with the Woman's Home Mission Society East, will be held, when interesting addresses will be given.

Will the Circles of this Society take pains to be well represented, and also kindly forward all moneys to the Treasurer, Mrs. Smith, not later than October 1st.

No special arrangements will be made with the Railway Companies, but delegates are reminded that parties of ten can, by early application, buy tickets at club rates.

A full programme and the address of the Secretary of entertainment, will be given later.

NANNIE E. GREEN, *Gen. Sec.*

TO THE WORK. When we meet in our September Circle shall we not make plans for pressing forward this work of Missions? Miss Elliot says the money has been coming in steadily. We need to look after this part of the work, although the annual meeting is not just before us. Read the following circular from the Presidents of the two societies, and begin preparations for this Thank-offering meeting. Talk about it, and get all the women interested, and it will be a success.

It was decided at the Board meeting in Peterboro that future Board meetings be held on the Friday nearest the 16th of September, November and February, and not September, December and January, as stated in July Link.

A. MOYLE, *Rec. Sec.*

BAPTIST FOREIGN MISSION BOARD. — Arrangements have been made for the missionary party for India to sail from Montreal on October 16th. It is expected that farewell meetings will be held in Toronto and Montreal, and possibly at Quebec if arrangements can be made.

WORK ABROAD. — It is hoped that the absence of this department in this issue will appeal to our missionaries. Neither the Editor nor the Secretary have had letters for publication within the past two months.

## THANK OFFERING.

It is suggested that the Woman's Mission Circles of Ontario will unite in making the December missionary meeting a thank-offering service, where gifts shall be brought in for Home and Foreign Missions.

At the harvest season, when the fruits and the grain have been gathered, and the nation itself pauses to acknowledge God's unspeakable blessings, is it not specially appropriate that Baptist Christian women should unite in remembering their Redeemer and counting by gifts the mercies He has given? Will not your Circle plan and pray for such a service? "Freely ye have received, freely give."

J. T. BOOKER, *President W. F. M. S.*

CARRIE H. HOLMAN, *President W. H. M. S.*

## HERE AND THERE.

GOD will put up with a great many things in the human heart, but there is one thing He will not put up with in it — a second place. He who offers God a second place offers him no place. — *Ruskin.*

MADAGASCAR. — In the Royal Chapel at Antananarivo upon a recent Sunday occurred an incident which reveals the Christian spirit of the present queen, and will, no doubt, touch the sympathies of believers everywhere, and interest them in prayer that Madagascar may still enjoy the Christian privileges which have been purchased at such heroic sacrifice. The queen herself offered public prayer, imploring the God of nations to deliver Madagascar from her enemies, and then addressing her people, she exhorted them to be courageous and trust in God, for they had right on their side, since the multitude of the enemy does not insure success, but strength cometh from heaven. — *The Church at Home and Abroad.*

MISSIONARIES. — Christians! read the following taken from the *Gospel Message*, and then decide to which class you belong: *Missionaries* is a new word that has been coined by the Southern Baptists. It is a title of little honor, but it is borne by most Christians; it applies to the tens of thousands who are professed followers of the Lord, and yet who have no interest in the spread of the gospel. Those who are not really missionaries at heart are *omissionaries*. Churches without the missionary spirit, and there are thousands of them, are *omissionary churches*. Preachers who never force the claims of the heathen upon their people

are *omissionary preachers*. Religious newspapers that have no hot message concerning the Lord's last command are *omissionary papers*. Let the word stick—ring the changes on it until some of the *omissionaries* shall become *missionaries*.

THE KIND OF MEN NEEDED FOR MISSIONARIES.—Judson said: "In encouraging young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place, to be least of all, and the servant of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all for Christ's sake, without being proud of it:—those are the men we need." When Dr. Milne applied for an appointment, his rough exterior and unpromising manners made the Committee doubt his qualifications. One of the members suggested that the best plan would be to recommend him as a servant to a mission, if he were willing to go out in that capacity. When asked if he would consent to the proposal, he replied without hesitation, and with the most significant and animated expression of countenance, "Yes, sir; most certainly; I am willing to be anything, so that I am in the work—to be a hewer of wood and a drawer of water is too great an honor for me, when *the Lord's house is building*." Milne was sent to China, where he lived a life of the greatest usefulness.

MISSIONS IN INDIA. One of the surprises of the last Indian census was the rapid increase of the Christian population—that is, the native Christians. That increase, during the previous nineteen years, has been fourfold the increase of the general population in British India. Between 1872 and 1881 the Christians increased by over thirty per cent., the general population of British India by under seven per cent. Between 1881 and 1891 the Christians in British India again increased by nearly twenty-eight per cent., the general population by under ten per cent. However people may wrangle about actual conversions, the missionaries have succeeded in creating a Christian population under conditions which assure to it an extraordinary rate of increase. Christianity in India is not merely a religion or a belief; it is a communal tie which binds its followers into strongly knit associations, each with common interests, a system of mutual aid, and an organized machinery of protection against the mischances of life. Its native communities are now practically administered in an ever increasing strength by men of their own race. The direction and control are exercised by a comparatively small body of imported missionaries, but the ordained native pastors (Protestants) have increased from 21 in 1851 to 797 in 1890, and the native lay preachers from 493 to 3,491. It is a marvellous development for barely forty years. *The London Times*.

## THE IDEAL IS THE REAL.

ANSE PRESTON.

"God never permitted us to form a theory too beautiful for His power to make practical."

Men take the pure ideals of their souls,  
And lock them fast away,  
Nor ever dream that things so beautiful  
Are fit for every day;  
So, counterfeits pass current in their lives,  
And stones they give for bread;  
And starv'ingly and fearfully they walk  
Through life, among the dead;  
Though never yet was pure ideal  
Too fair for them to make the real.

The thoughts of beauty dawning on the soul  
Are glorious Heaven-gleams,  
And God's eternal truth lies folded deep  
In all man's lofty dreams:  
'Twas first in Thought's clear world that Kepler saw  
What ties the planets bind,  
And through long years he searched the spheres  
The answering law to find:  
Men said he sought a wild ideal;  
The stars made answer, "It is real!"

Paul, Luther, Howard, all the crowned ones,  
Who star-like gleam thro' time,  
Lived out before the clear eyed sun,  
Their inmost thought sublime.  
Those truths more beautiful than day,  
They knew would quicken men,  
And deeds at which the gazers sneered,  
They dared to practice then;  
Till those who mocked their young ideal,  
In meekness owned it was the real.

Thine early dreams, which came in "shapes of light,"  
Came, bearing prophecy,  
Commissioned sweetly to unfold  
Thy possible to thee  
Fear not to build thine eyrie in the heights,  
Bright with celestial day;  
And trust thyself unto thine inmost soul  
In simple faith away,  
And God shall make divinely real  
The highest forms of thy ideal.

*Selected.*

## OUR EDUCATIONAL WORK IN INDIA.

BY MISS E. BRADEN, BROOKLIN, ONT.

In this fair Canada of ours, where every child learns at least to read and write, and where there are such grand opportunities for intellectual development, it is almost impossible for us to realize the condition of the masses among the Telugus. Not only are they at the present time unlettered, ignorant and superstitious, but for generations they have been so neglected that in many cases their minds seem quite incapable of receiving the truth, to say nothing of retaining it. It is as though they had been in darkness for so long that the light coming upon them now dazzled and blinded. Full grown men and women are more hopeless cases than children and young people. With them the missionary feels that he may accomplish something. It is thus evident that the need of education among the Telugus requires no emphasis. If we are to have Christian men and women among the heathen the surest way is to enlighten and train them from childhood. The truth takes deeper hold upon their minds and they are more likely to remain steadfast.

The educational work undertaken by the Foreign Missionary Society of Ontario and Québec has grown to fairly large proportions. For my own part I was very much surprised to find out how many schools we had.

There are, of course, Government schools and universities in India, but these come far short of meeting all the need, especially are they unable to meet the spiritual need of the people. They tend to strengthen atheism rather than Chris-

tinuity. Our missionaries feel that if they could have direct oversight of pupils and teachers, and could give more than a mere secular education there would then be more hope of a prosperous work.

The best means of doing this is by boarding-schools, and we have eight of these at eight different stations. Four of them were founded only last year and are for boys, two of them have been established longer and are for girls. Two others, at Cocanada and Samulcotta, are of highest grade and are oldest and largest of all.

First, then, there is a new boys' boarding-school at *Narsa-patnam*. Mr. and Mrs. Barrow were stationed here. The school opened in March of 1894 with ten boys in attendance. You will be interested in hearing that six of these and the teacher were sons of one father.

They teach the boys reading, writing, composition and arithmetic, and the Bible always. The missionary takes the Bible classes. The missionary's wife has full oversight of the school, teaches the smaller boys and the sewing class. At the last report there were fourteen boys attending, but the field is now without any regular missionary since Mr. Barrow's death, Mrs. Barrow is coming home and we must pray for more laborers in the vineyard.

The next new school for boys was opened at *Peddapuram* in July last year. It was started in the mission compound with seven boarders in attendance. Mr. and Mrs. Walker are stationed here, and Mrs. Walker has charge of the school. You see the missionary's wife is a very busy woman. Most of us, I think, would be somewhat alarmed if the care of a boarding-school were suddenly thrust upon us, and a boys' boarding-school at that.

They have had a native Christian, Mr. Cornelius, as head teacher here. They try to provide Christian teachers wherever this is possible.

*Ramachandrapuram* also reports a boys' boarding-school started last year. Mr. and Mrs. McLeod are at this station. They report somewhat irregular work at the school so far, as they have been very busy erecting new and much-needed buildings, and had sometimes to use the school-house for building purposes. But they began the new year with twenty boarders and hope to see the work go on more regularly. There are in the *Ramachandrapuram* field, beside the school at the station, eleven village schools, with an average attendance of almost 14, and a total of 151 pupils.

The last of the new boys' schools founded last year is at *Vuyyuru*, and opened in July with 13 boarders. These are small beginnings, perhaps, but important none the less. Mr. and Mrs. Brown are in charge of the field. Mr. Brown does not mention any particulars about his school, but says the boys conduct themselves well, and also speaks of 11 village schools in the field, with a total attendance of 134 pupils. The next two schools which claim our attention are boarding schools for girls, and are supported by the ladies of Quebec and Eastern Ontario. These are at *Akidu* and *Tuni*. Mr. and Mrs. Craig are at *Akidu*, and here again the missionary's wife oversees the school work. Mrs. Craig is assisted by a European matron and a head teacher, who is a graduate from the *Samulcotta* seminary.

The classes are under Government inspection, i. e., they have to pass Government examinations before being promoted from a lower to a higher standard.

At the close last year there were 47 in attendance here. The little girls are taught as in the home schools, reading, writing, etc., and, of course, the Bible. There are sewing classes too, and examinations have to be passed in sewing as well as in literary subjects. We are told that the Telugu children often handle the needle in a way that ought to shame their little Canadian sisters.

Last year five little girls were baptized from this school, and two boys. There were fifteen boy boarders at the school last year. At *Tuni* is the second girls' boarding school. Mrs. Garside had charge of this school until Mr. and Mrs. Garside left India a year ago last March; since then Miss Rogers has given most of her time to it. As you know the doctor has decided that Miss Rogers must come home. To us this seems a great calamity, but her illness makes it impossible for her to remain, and God knows best. Miss Priest and Miss McLaurin have been with Miss Rogers at *Tuni*. To some of us who attended Moulton with Miss McLaurin, *Tuni* is of very special interest just now. She was recently left in charge of the school, and indeed the whole mission while Miss Rogers was on tour, and Miss Priest away helping Mrs. Laflamme. I thought, perhaps, a little extract from her letter might interest you. It is not written at all in the style of a report, but will give you a very good idea. I think, of some of the trials of the school mistress in Telugu land. She says:—

"I think you'll be surprised somewhat when I tell you that I am writing this in the church, presiding over our examination! I am all alone in the station, and am quite used to having things happen while I am alone, such as people coming home sick from tour, and examinations. I tell you it's fun conducting an examination and attending to dozens of other things at the same time. It is a Scripture examination, open to all the mission (native Christians), and there are six in *Tuni* who have appeared as candidates. The schoolmaster is taking it too, and so last evening the school children were in high glee, thinking that as the schoolmaster was in the examination there would be no school. But I couldn't have them running around loose, and so they are pepping away.

"The examination is on Mark this morning. This afternoon it will be *Genesis*, and to-morrow morning memory work, 1st and 23rd Psalm, 12th of Romans, and the Commandments. Now, in Canada, when there is an examination on, all goes well as far as ink, pens and paper are concerned. But these Telugus are like children. You have to fly around and get them all supplied as if they hadn't any feet and hands themselves. Miss Priest is up at *Yellamanchill* helping Mrs. Laflamme, who got sick on top of all her sewing and packing. Miss Rogers is still in *Cocanada*, getting better, but still so weak. I am housekeeper and *accountant*. I suppose you have a few faint recollections of how I used to *love* mathematics, and fairly revelled in figures. Well, I've enough of them now, for I've three separate accounts going, and oh! my poor cerebrum. Every once in a while I feverishly run over the accounts to see if they are all right and the money is all there. Isn't it a curious twist of fate that brings the finances to my share of the work? Fortunately the servants and workers are good, and to a certain extent trustworthy."

We come next to our two most important boarding schools, the one at *Cocanada*, the other at *Samulcotta*. All the other schools are preparatory. When the girls are promoted they

## THE CANADIAN MISSIONARY LINK.

are promoted to the school at Cocanada. When the boys graduate, if they wish to continue their courses, they go to the Seminary at Samulcotta.

The Girls' Boarding School at Cocanada is in charge of Miss Baskerville. The average attendance is about 50 girls and 25 boys; the boys, of course, being day scholars. The work is of higher grade than in the other schools. The students are prepared for matriculation and pass Government examinations before promotion.

The work has many discouragements. Sometimes Miss Baskerville has had trouble with cases of persistent smoking or habitual lying. Then again as she says often "one seems to see no fruit of one's labors." As the girls grow up and pass into the higher classes they are asked for in marriage, and so the number in the higher classes dwindles down. I have known the 5th standard to come down to one girl. Then some one comes along and asks for her and like the little Indians swinging on a gate, she goes off too, and "then there are none"; so we are obliged to say good bye to our prospective graduate; for we never refuse a good offer for any of our girls.

However, the work affords a good opportunity for Christian work, and every year numbers of the pupils confess Christ by baptism and when these marry and go to their own homes they carry Christ with them.

Miss Simpson has also a catechist girls' school at Cocanada. She is able by this means to reach some who otherwise would not hear the Gospel.

I have left the Samulcotta Seminary till the last because it is considered most important. When a teacher is wanted for the other schools it is to Samulcotta that they send for supplies. When a preacher is needed he is first trained at the Seminary.

The Seminary was first opened in October, 1882, by Mr. McLaurin, with 17 men and two women in the regular classes. To day the attendance is upwards of 100. Mr. J. R. Stillwell has the work in charge at present; while he is in Canada Mr. Davis is superintending the work.

The work has two departments: the secular, in which the pupils are taught as at home, grammar, geography, algebra, geometry, etc., and the Theological where homiletics, theology, Bible, geology, etc., are taught. There is also a women's class which is attended only by the wives and children of the students and of which Mrs. Davis has charge.

The Manual Training Department at Samulcotta deserves special mention. Every student to be a student, must obey at least these three rules. He must wear the national dress, must give up the use of liquor and tobacco, and must work at least an hour every day. No one is allowed to shirk the work hour, except in cases of sickness. The students carry their own water, cut their own wood and cook their own food. Mr. and Mrs. Davis also undertook to teach them to wash their own clothes. The students did not like this at first. They did not think it was suitable work for students, and wanted a high fence built next the road so that people could not see and laugh at them as they passed by. Of course Mr. Davis would not permit this. A "dhobi" or laundry man was hired from the town to teach them, and several of the students have come to like the work so well that they propose to make a living by it.

Mrs. Davis is also trying to teach both boys and girls to cut and sew their own clothes.

On Sunday afternoon these students go out from the Seminary.

### MOHAMMEDANS HEARING OF JESUS.

The following letter from Mrs. W. F. Armstrong (formerly Miss Norris, first Baptist lady missionary from Canada) shows what progress is being made among the Mohammedans of India. [Ed.]

At one of the street preachings a converted Mohammedan visiting Mouleim from Rangoon was preaching specially to Mohammedans, and they became very angry. A few of them challenged our preachers to a debate on the claims of Christianity and Mohammedanism. The invitation was taken up but the Mohammedan brother was obliged to return to Rangoon and could not meet them.

They then asked Mr. Armstrong to meet them and he invited them to come to our hall. This they were unwilling to agree to. They wanted the meeting held in a club room they have furnished in a Mohammedan quarter of the town. It seemed a somewhat doubtful course for safety, but Mr. Armstrong agreed to meet them there, and asked for permission to invite some friends to accompany him, and that they should appoint a Mohammedan gentleman, whom he knew to be a reliable man, as chairman. They offered to provide seats for twenty five Christians, the rest of the audience, some seventy or eighty, to be Mohammedans, admitted by ticket only, to insure their gentility.

The first meeting was arranged for. We went, wondering what the outcome would be, it was so uncertain what turn the meeting would take. The chairman began by saying he hoped the audience would act like gentlemen; that he took the chair only on condition that everything was done courteously and quietly. He should leave the room at once if there was any unseemly disorder. He then arranged that each side should have fifteen minutes to say what they pleased, and asked Mr. Armstrong to open the debate. After fifteen minutes they extended the time to allow him to finish his argument, which was to prove that the Bible was true, especially on account of its fulfilled prophecies, which all centered in Christ and were fulfilled in Him.

When the moule's turn came to speak he waived the whole of the first speech and brought forward a paper of difficult questions (as he thought) showing that the Bible contradicted itself. Mr. Armstrong replied: he knew before what questions they usually bring forward.

Then the moule said he could not accept the explanation; but for argument's sake admit the Bible to be true, then what would he do with the passages in the Bible which spoke of Mohammed? He brought forward a number of such, having greatest stress on the passage, "A prophet shall the Lord your God raise up unto you, from among your brethren," etc. *Brothers* must refer to Ishmaelites and could not mean Israelites. By this time it was 11 p. m., and most of the audience, including the chairman, had not dined. So they earnestly begged for another meeting. Mr. Armstrong to begin by answering these questions. The next Friday evening was appointed, and all departed in the most friendly way, offering us flowers as we left the room.

A Telugu man from the other coast had come to us a short time previous, who said he had been a preacher there, and brought letters to that effect. He was very poor, and we allowed him to help in the school till he could find something else to do. He knew no language but Telugu, but was very much dissatisfied with the small pay he got. He asked to go to this meeting, though he could not understand a word spoken. After the meeting he offered himself to the Mohammedans as a convert to Islam. This they felt to be a great triumph, as he ranked as a teacher and preacher. The very next mail we had letters from India saying that he had been excluded for bad conduct. I think perhaps the Lord used it to give the Mohammedans courage to go on.

On Friday they gave Mr. Armstrong practically all the

evening, and he told them some very plain truths, which the audience listened to without disorder, though the mouli always said "he could not accept the answer." Again they appointed another meeting, the argument still waging around the passages which they contended for, the old Mohammed. Mr. Armstrong opened the next meeting by saying that his contention was that Mohammed was not a prophet at all, and that the Koran was not from God. He asked them to prove him a prophet if they could. This they declined to do, or rather would not undertake; so he said that with their permission (it was their turn) he would prove the negative proposition. He did not spare them, but preached Christ as the true prophet and Savior, and then by numerous passages from the Koran showed its follies and inconsistencies. It seemed marvellous that they sat there and listened to it all. But it grew so late that they had to close with his unanswered speech. (The fifteen minute arrangement had given up the first night.)

He agreed to another meeting to give them a chance to reply. They asked for one a week later; then they postponed it for a week, and again for another week, evidently preparing something to meet the arguments brought forward. Another crowded house greeted us last Monday. Again they allowed Mr. Armstrong to begin and then they brought forward an elaborately written paper, which was almost wholly a repetition of the passages used before. But my husband had his paper also this time, translated word for word and written out in Hindustani. He had the last half hour of the meeting also, and made havoc of the part of their paper which argued that the Comforter promised in John xiv. was Mohammed.

They were still eager for another meeting, and it was agreed that we should have one as soon as my husband returned from convention. This is a hasty sketch of the meetings, but gives no idea of the intense interest created throughout the town and especially among our large Mohammedan population. Plainly as Mr. Armstrong has spoken to them, they all are respectful and friendly. Whenever they meet us, they bow and greet us as friends, when formerly they were the most bitter opponents in all gatherings for religious discussion. It has changed the whole attitude of Mohammedans towards Christians. Instead of angry opposition it is earnest inquiry and eagerness for discussion with out bitterness.

We have a Tamil Sunday school held in a native house in a Hindu quarter on Sunday afternoons. The Mohammedans gather there now every time—not children, but eight or ten men who come and seat themselves and talk eagerly over Bible truths for as long as I can stay. These men understand Tamil, and I reach them through the Tamil Bible. Last Sunday, after a lengthened talk on the Atonement, in which there was no bitterness, one said to me, "Tell us how you became a Christian."

I answered, "Do you think I was born one?"

"No," he said, "but tell me how you came to Christ."

I cannot remember ever being asked such a question by a native before.

I told him simply and plainly the story of my own conversion, and they listened very attentively. Then I told him I had been given a Tamil Testament that week, and as he had asked me for one the Sunday before, I thought the Lord had sent it to me specially for him. He took it and bowed his head over it as if in prayer. He had before said he would read it through if he had it. Five of these men promised to come the next Sunday. Surely the Spirit of God must be at work among them. *Baptist Miss. Magazine.*

### SCOTCH JEAN.

Let our thoughts turn to a little cottage in Biggar, empty now, but for many years the home of a woman who found her chief delight in work for the Lord, who had redeemed her. To many, Jean McLean's life would appear narrow and

meagre, but its hidden springs were by the throne of God, and its interests extended to the ends of the earth. Poor, as this world calls poor, Jean was rich, for God Himself had taught her wherein the true abundance of life consists, and she had learnt the lesson well, how to love and how to give.

Jean had to work hard all her life to earn a living. In her early days she was a farm-servant; latterly she devoted herself to nursing, and proved herself to be most efficient and tender. She spent little upon herself, dressed with the utmost plainness, and denied herself frequently even the necessaries of life. She lived thus that she might give. Every penny that she laid aside was consecrated to the Lord's service. She was ever ready to help the poor; and, like the Master, she quietly went about doing good, succouring those in distress; but the chief purpose of her saving and absorbing cloire was to further the coming of Christ's kingdom in heathen lands. Even when she was a poor field worker, she regularly gave £2 to the anniversary collection of Moat Park Church in aid of missions, and in other ways she continued to give with equal liberality to the last. Some times, when she would bring a pound to her minister for some good cause, he would say "Oh, Jean! can you afford so much?" Brightly she would answer, "No, that is as strong as the work; I wonder who should give if I didna."

But money was not all that Jean desired to lay on the Lord's altar. One day, a few years ago, she called at the manse, and announced her intention of going to China as a missionary. She was then considerably more than sixty years of age. Her minister, the late Mr. Miles, tried at first in vain to dissuade her, for not even was the brave-spirit daunted when a Hebrew Bible was shewn, and she was told that Chinese was far more difficult. Had she not been studying French all the winter, and would not the Lord help her over all difficulties? At last Mr. Miles succeeded, as he thought, in convincing her that the home-land was a more suitable sphere for her missionary enthusiasm and work, and Jean left the manse with the intention of taking home her box and bed, which had already been deposited at the station in readiness for her projected start for China on the morrow. However, three days after this, Mr. Miles heard that Jean had actually set out. He wondered much what would be the result of this perilous undertaking to an old lonely woman, who had never been far from her native village before; but in a very few days this suspense was ended, for Jean had returned to her cottage home.

When asked to give her experiences, Jean said, "Eh, sir, when I got tae London station, there was an awfu' confusion, but I jist said tae mysel', 'I'll sit doon a wee, an' it'll gang by; but no, it got waur an' waur; and, would ye believe it, there was na a cabman, or a man or woman, that could tell me the road to the China Inland Mission hoose.'" But the Master she was so anxious to serve was watching over Jean, and by and by a good Samaritan came along, who, by the help of a directory, found the needed address for her. The friends at the mission-house listened kindly to Jean's story, took the situation in at once, and, by means of Chinese books, got Jean reluctantly to admit that Chinese was likely to prove too much for her. In telling this part of the story, Jean's native humor found vent in these emphatic words, "Eh, sir; it maun ha' been the devil himsel' that invented you, to keep folk oot o' China."

Jean came home to take up "the trivial round—the common task" cheerfully. She found consolation in what the Lord said to David—"Whereas it was in thine heart to build an house for My name, thou didst well that it was in thine heart. Nevertheless, thou shalt not build the house." Her desire for more direct and active service in the mission field was very real, and, no doubt, when the Lord of the Harvest inspects the sheaves, Jean's will be found to be full of golden grain, though it was not given her to reap them direct in the great field of China.

(God had called Jean home, and her end was peace. She who loved the Lord's house, and was ever first to arrive there, received the summons to come up higher on the Sabbath.)

bath morning. Mr. Patrick, who is now minister of Mount Park, the church with which Jean was connected during all her long life, spoke thus of her from the pulpit: "I believe that her life was one long Sabbath, that she was one of those who dwell in the house of the Lord all the days of their lives, and inquire in His temple continually. Her whole life spoke of Christ, and spoke for Christ. Her constant aim was to forget herself to lose herself in Him. She loved the Master whom she loved. A purer and a more unclouded faith I have not often known—a faith that was so trustful, so utterly humble, so real, so full of Christ. To meet her, and to watch her daily life was, to any true heart, to be brought nearer to God. She might have said, had her humility permitted her, 'For me to die will be gain, for me to live has been Christ.' What she did say was 'We are but poor creatures at the best, it is of the Lord's mercies we are not consumed.'"

Surely it needs no comment to read the story of Jean's life-  
 aught, to see in this homely, heroic soul a daughter of the King, whose soul even here she wore on her brow; to see her to be truly great as she traversed the pathway of obedience, bearing the cross for Jesus' sake.

"For the power to live is the right to reign  
 And the Christ-like, aims, are great."

The record of such a consecrated life, ennobled through self-sacrifice, is in itself a heritage to our Church; but, besides this Jean, has left her hard-earned savings to the missionary cause she loved so well. Thus, though she herself has passed away, her work still lives on, and may yet be fraught with far-reaching issues. Though dead, Jean yet speaks, and the voice that reaches us through her seems to say "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." *Zionist Mission Quarterly*

#### A TESTIMONY TO THE SUCCESS OF MISSIONS.

By Mrs. E. O. STEVENS, American Baptist Missionary,  
 Maulmein, Burma.

While educated Hindus and Mohammedans have been testing the gullibility of American Christians as to the benediction of their religions and the slight effect years of Christian effort have made upon them, let us see if it has not more than "scratched the surface" of Buddhism in Burma.

The Gospel has been preached in Maulmein for less than seventy years, and what is there to show for it?

As you land at the Tavoy wharf and look up at the first signboard, you will see in English and Burmese, "Mission Road." Another street running at right angles with it is known as Christian Street. Nearly opposite the junction of these roads stands the Burmese Baptist Chapel, a solid brick structure, kept in neat repair by the members of the church. The Christians living in these streets have good, substantial houses, some larger than the missionary's house, well furnished, with an air of comfort about them. The church numbers about two hundred and fifty members at present, and probably as many more have gone home to glory. They support their own pastor and a city missionary. There is a flourishing Sunday school of one hundred and eighty members; a Woman's Christian Temperance Union, a Woman's Evangelical Society, and a Toungoo Missionary Society collect money monthly for their respective work.

The young people are strong in the Y. P. S. C. E., and a circle of King's Daughters. The latter have done efficient service in connection with the mission dispensary and hospital the past year. The contributions of the church last year averaged about Rs. 6, or two dollars per member.

Last week, a poor Toungoo Christian, living thirty odd miles from town, was burned out. This week the missionary takes to his relief Rs. 62, or over twenty dollars as a freewill

offering from his Christian brethren and sisters. The Buddhist would sit stolidly by and say: "It is his fate. Probably he committed some great sin in a former state of existence, for which this is the punishment." I have seen boats overturned in the swift currents of the Irrawaddy river, and other boats sailing by, not offering the least help to the struggling men in the water, because they would not "interfere with a man's fate."

Four large Christian schools show what Christianity is doing for the young. Twenty years ago it was difficult to keep Burman girls in school after they knew how to read and write. Now they are eager to pass the higher standards, and their needlework would compare favorably with that of any girls of their age in America. A Burman Christian doctor, educated in America, said that when he first returned to this country he could not make a living practising medicine, so he took up teaching for a number of years. He has now a lucrative practice among the heathen as well as Christians. The progress of Christianity among these bigoted heathen is slow, it is true; so is the progress of a glacier on the mountain side. One can scarcely see it, but it moves with resistless power, grinding to atoms whatever obstructs its way. So, I believe, in God's own good time, Christianity will crush the hoary religions of the East, sweeping away the vile religions of the Hindus, the sensual religion of the followers of the False Prophet, and the cold, selfish, hopeless religion of the Buddhist. Selected from *The Independent*.

## Work at Home.

### ASSOCIATIONAL MEETINGS.

Woodstock. The annual meeting of the Women's Mission Circles of the Woodstock Association was held at Brownville, June 5th. The meeting opened at two o'clock, and the chat was taken by Mrs. Shaw, of Tilsonburg. A Scripture reading was given by Mrs. Menhenick, of Ingersoll, and prayer offered by Mrs. Coloe, of Scotland. Following this was a very earnest address of welcome by Mrs. Shaw.

The reports from the Circles and Bands showed an increase in contributions and often in numbers. One young people's Circle called the Father Lights was organized in the First Church, Woodstock, October, 1894. The number of Circles is now thirteen, and eleven were represented by delegates.

The Bands number twelve, and eight were represented by delegates. In the reports given we noticed that a very deep interest was taken in the work and the suggestions offered will, we trust, be of great assistance to those attending the Association. The Director's report showed an increase over last year of \$65.50. The amount sent Foreign Missions from Circles, \$415.93; to Home Missions, from Circles, \$341.25; to Foreign Missions from Bands, \$84.85; to Home Missions from Bands, \$11.25, making a total of \$853.28. Miss Belvadora Huggart was then appointed Director for the ensuing year.

A vocal selection was given by Miss Brown, of Brownsville, and we then listened to a pleasing and encouraging paper on Indian work by Mrs. Frain, of Tilsonburg. After singing a familiar hymn, Mrs. D. K. Clarke, of Woodstock, gave us an excellent paper on Home Mission work. At the close she urged the women of those churches in which there is no Circle to at once form one and share in the blessing



which ever attends the Master's work. A letter from Mrs. Holman with reference to student work was read, but no action was taken. An instructive paper on Mission Band work was given by Miss Nellie Hatch, of Woodstock. We were then delighted to hear from Mr. LaFlamme. He gave us a vivid and interesting account of his work in India, and also of the work of our single lady missionaries now in the field.

A short address on Woodstock College and its missionary work was given by Mr. D. K. Clarke. The collection taken at the meeting amounted to \$8.14, after which Mr. LaFlamme closed with prayer. B. L. H.

CANADA CENTRAL ASSOCIATION.—This Associational meeting was held at Almonte, June 20. Our meeting was one of unusual interest and pleasure this year, and we trust one of profit also.

The afternoon was devoted to the usual business reports, letters from Circles and Bands, greetings from sister societies and absent ones, and the Question Drawer. It was our privilege to have with us "Sister Belle" (Ottawa), whom to know is to love. The Question Drawer was conducted by her, and was a very interesting part of our meeting. Reports showed about \$900 raised by Circles and Bands, and a good increase in circulation of LINK and Visitor. While there are not as many of the women in our churches engaged in the work of the Circle as we could wish, we trust those who are will put forth greater effort this year, and the number increase.

The evening meeting, though long, was too interesting to be tiresome. An exceptionally good paper on "Giving" was given by Mrs. Murdock, an inspiring address on Band work by Mrs. Halket, and stirring ones by Rev. A. P. McDiarmid and Prof. Farmer, with fine music by the Almonte choir, constituted the programme.

The hearty welcome given and the kindness shown us by the Almonte people could not be excelled, and this Association was pronounced the best we have ever had. We trust that the enthusiasm and inspiration we received was of the right sort so that it will not evaporate in a few weeks, but show itself in our work during the year. May our zeal be according to knowledge and provoke in all of us loving service, self-denial and perseverance.

L. S. KNOWLTON, Director.

NORTHERN ASSOCIATION. The sixth annual meeting of Mission Circles and Bands was held in the Orillia Baptist Church on the afternoon and evening of Wednesday, June 18th. The afternoon session commenced at 2 o'clock; in the absence of the Director, on account of illness, Mrs. Lillie, of Toronto, presided. After singing and prayer, and reading of Scripture by Mrs. Miller, the reports from Circles and Bands were read, these were very encouraging, especially the report from the Midland Band. This Band had sent a quilt to the Association to be sold, the money to be divided between Home and Foreign Missions. This quilt was commenced by a sister, who never had the courage to speak a word for the Master in public, but much precious seed was sown during the making of it. On account of ill health

Mrs. Kendall resigned her position as Director, and Mrs. Cummer, of Parry Sound, was appointed to the office.

Mrs. Lillie brought forward the Visitor and LINK, several spoke on the merits of these papers. A circular letter was read by Mrs. Lillie in reference to the ladies taking up the support of the students. After discussion on this subject, no definite conclusion was arrived at. A duet by Mrs. Gunton and Miss Hern was then sung with good effect. A paper was then read on the Telugu work in India, by Mrs. Cummer of Parry Sound. After some discussion a paper was given on North-West work among the Indians, by Mrs. Gunton, of Barrie. This was followed by a paper on the Scandinavian work, read by Mrs. Mill. A short item on Grande Ligne was read. Mrs. Miller read a paper on our Home Mission work and its claims upon us. After singing, the meeting closed with prayer.

Mrs. Miller presided at the evening meeting. After singing "Work for the night is coming," Mrs. Gunton, of Barrie, read an appropriate portion of Scripture, after which Mrs. Lant, of Midland, led in prayer. This was followed by a hymn. Mrs. Lillie then read a very interesting paper on Missions. A duet entitled "Was it for me" by Mrs. Gunton, of Barrie, and Miss Curry, of Orillia, was well rendered. After singing a hymn a most interesting address on Foreign Missions was given by Dr. Pearl Smith, who is about to go to India. After singing a hymn the meeting closed by Pastor Bridgman pronouncing the benediction.

R. CUMMER, Director.

WHITBY AND LINDSAY ASSOCIATION.—The Women's Mission Circles held their tenth annual meeting on Wednesday June 19th with the Lindsay church. A fifteen minute prayer service was conducted by the Director. At 2:30 the regular meeting was opened by singing "Hail to the Lord's Anointed," followed by Bible reading and prayer by Miss Trotter, the President.

The election of officers resulted in the appointment of Mrs. John Dryden, of Brooklyn, President, and Miss A. Dryden, Greenbank, Director. The meeting for 1896 to be held at Whitby.

Delegates from 13 Circles were present to read their reports. The Director's report showed steady progress, two Circles having been organized during the year. There are now 16 Circles with a membership of 268, and 549 women in the churches.

The amount raised for home missions is \$188.18, for foreign missions \$200.56, total, \$387.74, which is an advance of \$46. Three Circles have collected \$14 for Indian missions.

Eight Bands have a membership of 319, and have raised \$117.96. Mrs. Riley gave words of kindly greeting to the delegates, to which Miss A. E. Dryden responded. Sisters from the Presbyterian, Methodist, and English church societies, were present to convey greetings, which were highly appreciated.

The Telugu work was represented by four delegates. Miss Stovel by Mrs. Ellis, Miss Baskerville by Mrs. Ram

say, Miss Hatch by Miss Gould, and Miss Simpson by Mrs. Moyle. Four ten minute papers were read, "Giving," by Miss Trotter, "Link and Tailor," by Miss Fowke, "Indian Missions," by Miss Elizabeth Dryden, "Quebec," by Miss White. Both Mrs. Miller, of Uxbridge, and Mrs. McLean, of Lindsay, rendered appropriate solos. The collection amounted to \$9.65. An interesting public meeting closed by singing "Praise God from whom all blessings flow."

On the following day the delegates met to discuss the subject of Home Missions in reference to "student labor." After the reading of Mr. McEwen's circular, and discussion, the following resolution was passed:

"The ladies of this Association have confidence in the wisdom and action of the General Board and Women's Board, and are willing to support student labor, centralizing their Home Mission contributions."

A. E. DRYDEN

**NIAGARA ASSOCIATION.** The Annual Meeting of the Women's Mission Circles of the Niagara Baptist Association held at Grimsby, June 6th, was one of great interest. Mrs. D. M. Walker, of St. Catharines, the Directress, presided. After the opening exercises and roll call of delegates, the reports from the Circles were received, and these were most encouraging, showing an increase both in interest and contributions. A paper on "Our Fields," prepared by Mrs. St. Dalmas, of Fonthill, was read by Mrs. Forbes, of Grimsby. This paper gave a brief outline of the different mission fields and the needs of each. Mrs. L. Woolverton, of Grimsby, gave a paper on "Difficulties, and How to Overcome Them," touching upon the difficulties which come in the way of every Mission Circle, and which must be overcome with God's help. Mrs. Thomas, of St. Catharines, spoke on "Personal Responsibility," urging upon the members of the Circles the great need of each one realizing her own individual responsibility in spreading the gospel. A paper on "Band Work—Its Importance," was given by Miss Brodie, of Grimsby, and this was followed by a solo, "Suffer little children to come unto Me," by Miss Woolverton, of Grimsby. Notes of interest from the Peterboro' Convention were given. Mrs. Walker was re-elected directress for the ensuing year.

WILHEMINA BRODIE

**NORFOLK ASSOCIATION.** The eighth annual meeting of the Circles and Bands of this Association was held in Langton on June 13th, at 2 p.m. At the close of devotional exercises an address of welcome was given by Mrs.ingham and replied to by Mrs. Murdock. The President, Mrs. Dack, of Simcoe, then read a very interesting address. Both the verbal and the Director's reports showed increased interest in the cause of missions. Three new bands have been organized during the year and two

closed. The Circles and Bands have raised \$299.74 for home missions, and for foreign missions \$459.08, for Grande Ligne \$9.15, and for Indian work \$19.40. Specials, \$7.00 and two boxes sent. After an address by Rev. J. P. McEwen, recommending that in future we devote our funds for Ontario entirely to the work of student labor, a vote was taken and few voted as the matter was entirely new to most of those present. An address on Home Missions was given by Miss Husband, of Hagersville, and Miss Heath, of Delhi, read a paper on Mission Band work, both excellent. Mr. Stillwell spoke on our work in India among the women. These addresses should inspire us all with greater earnestness and zeal in all departments of our mission work. A duet sung by Misses Eva and Cora Colver, of Simcoe, and singing by the Langton young ladies, and also by the mission band, were much appreciated. Four little girls of Langton Mission Band gave a very nice dialogue. Officers for next year: Mrs. A. Heath, of Waterford, President, and Mrs. L. C. Barber, of Boston, Director. Collection, \$9.27. Meeting closed with prayer.

**ELGIN ASSOCIATION.** The eleventh annual meeting of this Association was held in Springfield, June 5th. The attendance was good and the deepest interest manifested during the entire day. Most of the Circles reported and gave their methods of work and raising money. A very excellent paper on Mission Band work by Miss Coulson was full of suggestive thought, and an essay on Systematic Giving, by Rev. Mr. Davis gave some most excellent ideas.

Mrs. Rogers, Aylmer, gave a detailed report of the Convention in Peterboro'. Miss McDonald, Aylmer, sang several solos, which were much appreciated. Mrs. Coulson was elected President, and Mrs. Welter, Assosiated Director.

The evening session was very interesting. The retiring President, Mrs. Doolittle, gave an able address. Mrs. Welter a review of the Associational work, Mrs. Corey a good address on Home Missions. Rev. Mr. Stillwell spoke on Foreign Missions. All who attended felt renewed interest and resolved to do more for missions for the coming year.

**WALKERTON ASSOCIATION.** The Circles and Bands of the Walkerton Association met with the church at Walkerton, on June 6th, where a pleasant time was spent, our Walkerton sisters sparing no trouble to give us an enjoyable time. Judging from the reports of the Circles and Bands nearly all are feeling hopeful and expect to do good work through the coming year. There has been raised for Foreign Missions \$143.43, for Home Missions \$147.21, for Grande Ligne, \$4.40, for Church Fund, \$7.00, for Indian Fund, \$19.20, also a box of clothing, valued at \$30, which was sent to St. Peter's Reserve.

making a total of \$321.29. From the Bands has been sent to Home Missions \$29.69, to Foreign Missions, \$30.44, to Grande Ligne \$6.20, to Indian Fund \$5.00, total \$65.30. The officers for the ensuing year are: President, Mrs. Chapman, Wingham. Vice-President, Mrs. (Rev.) J. Grant, Walkerton. Director, Miss Walker, Mt. Forest.

M. WALKER, *Director*.

### NEWS FROM CIRCLES.

**WILKESPORT.** The ninth annual entertainment in connection with our Mission Circle, was held on the evening of July 18th. The meeting was one of the best we have ever had. Rev. S. J. Farmer, B.A., of Wallaceburg, addressed the meeting on the subject of Home Missions. While we listened to his earnest plea for Manitoba in its present fight against Popery, of the needs of dark Quebec, and the hundred townships in our own beloved Province, without the sound of the Gospel, our hearts burned with a desire to wake up and do, with all our God-given powers, whatever we can do. Rev. J. H. Hoyt, of Dresden, presented and urged upon us the work in Foreign Fields, bringing before us the thought, that if we would be like Christ, we must be missionaries, if we would obey His command we must be missionaries, although all cannot go, some may, as Carey put it, "Hold the ropes." The choir rendered suitable music, and Bro. Hoyt sang two solos, which were very much appreciated. Collection amounted to \$3.58. We can say for the past year that God has blessed our Circle, although our members are not increased we are banded together in love, and we are striving to work for one Master. We have sent to Foreign Missions \$16.75, and to Home Missions \$16.75.

MARY R. B. SELMAN, *Sec.*

**GALT.** The annual business meeting of this Mission Circle was held on Thursday afternoon, June 6th, at the residence of Mrs. Wm. Mogg. The roll-call showed a membership of 29, and a large number were present and responded to their names. An excellent programme was presented, consisting of reading and singing; also a letter was read from Mr. McLeod (missionary). Officers re-elected for the ensuing year are, Mrs. E. H. Grove, President; Mrs. F. Wilcox, Vice-President; Miss F. Morrish, Secretary; Miss Janet Pentland, Treasurer; Miss L. Shaver, Treasurer for Home Missions. On the following evening the Circle held an open meeting in the school-room. After a few introductory remarks by the chairman, Mr. E. H. Grove, addresses were given by the pastor and Mrs. McKittrick, returned missionary, who, with her late husband, labored for some years in the city of Tarsus. The Secretary then read a very encouraging report. We have raised for Foreign Missions during the year \$29.16, and for Home Missions \$23.75. We feel we have great need to thank God and take courage.

**BRANTFORD, NORTH STAR.**—I am very pleased to be able to report a Mission Band started in connection with the North Star church. The girls and boys appear to be wide awake to the mission cause, and we are hoping and praying that we may be a band of consecrated workers.

An open meeting was held to organize, the Band providing the programme, which consisted of recitations, readings, singing, a dialogue, and, with the aid of the Sunday school orchestra, the meeting proved quite successful. Several of the parents want to know when we will hold another.

In our work our first aim and object is to get all of them to give their hearts to the Saviour, and we believe if the love of Christ is burning within them they will want to show it by helping those less favored than themselves.

I am sending a report for the LINK. I do love that little paper! It's a welcome visitor in our home. It rejoices my heart when I hear glad tidings from distant lands, and again I am saddened when I hear of the great need and lack of workers and funds to send them.

The officers of the Band are as follows: President, Miss Rose Hill; Vice-President, Miss Smith; Secretary, Miss Ida Smith; Treasurer, Master John Norris. We are praying the Lord to bless us in our work. The Lord grant that we as Christian Baptist women may do our share in this work.

ROSE H. HILL.

**HOW ONE GIRL MADE MISSIONARY MONEY.** This may help some one else to try their hand. My daughter, aged 13, earned \$15 for missions in her holidays last summer. Besides she helped me a great deal in our home, as we are eight in family and I have no help but hers. It was a hard holiday time for her, but she is contriving a plan of work again this summer. She made and sold tissue paper ornaments at ten cents each. She sold 185 all told, but it took \$3.50 to pay for material.

M. H.

### NEW CIRCLES.

I attended the Northern Association, which met at Orillia, and after the meeting re-organized the Orillia Circle, a Union Circle, with the following officers: President, Mrs. Taylor; Vice-President, Mrs. Millard; Secretary, Miss Watterman; Treasurer, Mrs. Keer. I thought you might like this notice for the Link.

KATE C. LILLIE.

**HALDIMAND.**—A children's Mission Band was organized at the home of Mrs. Gorman, on June 15th, with a membership of 18 officers:—President, Mrs. Gorman; Vice-President, Miss Ada Rigg; Treasurer, Nellie Hinman; Secretary, Blanche Shields.

### WOMAN'S BAPTIST FOREIGN MISSION SOCIETY OF EASTERN ONTARIO AND QUEBEC.

RECEIPTS FROM APRIL 20TH TO AUG. 23RD, 1895.

Olivet M. B., \$5; Olivet, \$33.85; Vankleek Hill, \$4.50; Roxboro, \$4; Quebec, \$20; Almonte, \$2; Gananoque, \$5; Drummond, \$3; Arnprior, \$5; Dominionville, \$5.50; Hagersville M. B., \$2; Brockville Girls' M. B., 50; Kings ton, \$5; Lachute, \$17; Allan's Mills M. B., \$8; Delta, \$7; Delta M. B., \$8; Papineauville Circle and Band, \$15.34; First Baptist Circle, \$4.50; First Baptist Junior Endeavor, \$3.65; Abbott's Corner, \$5; Grace church M. B., \$5; Grace church Circle, \$8.65; Plum Hollow, \$5; Perth Circle, \$15; Phillipville, \$10; Lanark, \$5; Rockland M. B., \$7; Clarence Circle, \$13; Greenville, \$3; Mission Directories, 30c.; Athens, \$4; A friend, per L. H. Packard, \$5; West Winchester, \$14; Mulgrave, \$9.30; Arkona, a friend, \$50; Ottawa Assoc. coll. share of, \$16.30; Ottawa, Melhad Memorial M. B., \$10; Share of profits of MISSIONARY LINK, \$15; Rockland, \$10; Cornwall, \$7.05; Morton, \$4. Total, \$394.94.

MARY A. SMITH,

8 Thistle Terrace, Montreal

Treasurer.

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

RECEIPTS FROM MAY 1ST TO 17TH, 1895, INCLUSIVE, NEW  
CONVENTION YEAR.

FROM CIRCLES. Collingwood, \$3; Sault Ste. Marie, \$4.30; Toronto (Walmer Rd.), \$6.65; Walkersburg, \$8.85; Campbellford, \$1.80; Galt, \$5; Port Arthur, \$12 from a concert, \$13.50; Toronto (Parliament St.), \$3.25; Blenheim, \$5; Brantford (First Ch.), for Miss McLeod, \$75; Parkhill, \$1.60; Sarnia Township, \$3; Hillsburg, Miss George Burt, to make herself a Life Member, \$25; Elderslie, \$5. Total, \$160.95.

FROM BANDS. Toronto-Walmer Rd. for Sadhi Karuamma, \$5; Langton, for Isapala Santamma, \$2; Goshen, \$5; Simcoe, for Jami Rachel, \$4.25; Toronto-Tecumseth St., special, \$3. Total, \$19.25.

FROM SUNDRIES. Collection at annual meeting \$40. Total, \$40. Total receipts, \$220.20.

DISBURSEMENTS. To General Treasurer, for regular work, \$561.50; to home expenses for annual meeting, \$11.15. Total disbursements, \$572.65.

RECEIPTS FROM MAY 18TH, TO JUNE 17TH, INCLUSIVE.

FROM CIRCLES. York Mills, \$9; Chatham, \$5; Durham, \$5; Goodwood, \$6.25; Brantford (First Church), for Miss McLeod, \$25; Malahide and Bayham, \$5; Stayner, \$1; 2nd Southwell, \$1; Toronto (Walmer Rd.), \$4.55; Boston, a legacy to be applied to building "Widows' Quarters" and to life membership, \$100; Campbellford, \$1.30; Burgoyne, \$4; Brooklin, \$3.23; 2nd Markham, \$3.50; Toronto (Bloor St.), \$43.61; Toronto (Jarvis St.), \$32.30; Hillsburg, \$2.55. Total, \$252.29.

FROM BANDS. Port Hope, special, \$16.25; New Sarnia, for Busi Ademma, \$4; Goodwood, for Nadimala Subbenma, \$6; Ancaster, special, \$10. Total, \$36.25.

FROM SUNDRIES. Miss Cook, Woodstock, for a girl at school, \$4.50; A friend, Lockport, for a girl at Cocanada, \$6; Interest on deposit, \$23.01; A. S. K., Detroit, \$4.75; Annual meeting Woodstock Association, \$1.50; Annual meeting Guelph Association, \$2.02. Total, \$42.38. Total receipts, \$339.92.

DISBURSEMENTS. To General Treasurer, special for deficit, \$100; for regular work, \$541; special for deficit (if needed), \$100; Special from Ancaster M. B., \$10. \$754. To Home expenses. Half expenses, Director of Brant Asso., 63 cents. Total disbursements, \$751.63.

RECEIPTS FROM JUNE 18TH, TO JULY 17TH, INCLUSIVE.

FROM CIRCLES. Toronto (College St.), \$10.20; Atwood, \$3.77; Woodstock (First Ch.), \$3 (special from a friend to Missions) \$12; Sullivan, \$2.50; Toronto (Parliament St.), \$2.70; Wingham, \$3.89; Boochville, \$1.63; Bethel, \$4.60; Toronto (Moulton College), \$8.38; Burford, a member, to make Miss Annie Harbottle a Life Member, \$25; Hamilton (Wentworth St.), \$3.50; Listowel, \$3.75; Hamilton (James St.), \$6.70; Hespeler, \$5; Port Perry, \$2.15; Stouffville, \$2.10; Toronto (Davenport Rd.), \$8; Brooke, \$1; Peterborough (Murray St.), \$11.02; Packing, \$2.85; Toronto (Sheridan Ave.), \$3.40; Ormsby, \$5; Mount Forest, \$3.15; London (Grosvener St.), \$2.85; Windsor, special, \$3; Brantford (First Church), for Miss McLeod, \$25; Claremont, \$10; Hamilton-Victoria Ave. \$2.50 special, \$5.80; Guelph (First Ch.), \$5.46; Petrolia, \$7.00; Salford, \$8.35; Toronto, (Walmer Rd.), \$9.10; St. George, \$3.75; Walkerton, \$6.13; Brantford (Calvary Ch.), \$15. Total, \$237.93.

FROM BANDS. Atwood, \$9.00; Toronto (Sheridan Ave.), \$1.75; Unepaspe, for Panimada Davilasa, \$14; Barrie, \$1.25; Hamilton (Jas. St.), for G. Chinnamma, \$11; Port Perry, \$9.25; Toronto (Walmer Rd.), for Sadhi Karuamma, \$5; Teeswater, for D. Peranuk while at Cocanada, \$1.54; Wingham-Simcoe, \$1.78; Junior, \$9.63; Dundas, \$2. Total, \$39.80.

FROM SUNDRIES. M. Lockbutt, per Miss A. Hatch, special, \$200; A friend, Lockport, for a girl, \$4; some Moulton College girls, for a girl at Cocanada, \$8; Hamilton (Jas. St.), Women's Bible Class, for Pennacotta Martha, \$12.50; From Annual Meeting of Associations, Middlesex and Lambton, \$2.17; Northern, \$1.75; Peterborough, \$3.60; Whitley and Lambay, \$1.75; Brant, \$4.50. Total, \$245.27. Total receipts for the month, \$23.

DISBURSEMENTS. To General Treasurer, regular work, \$541; to Home expenses. Collection on Woodstock cheque, 25c.; One half expenses, Director of Peterboro' Asso., \$1; One half expenses, Director of Northern Asso., \$1.50; Miss Pearl Smith's expenses to Northern, Asso., \$4.35. \$7.10. Total disbursements, \$548.10.

RECEIPTS FROM JULY 18TH, TO AUGUST 17TH, 1895.

FROM CIRCLES. Collingwood, \$2; Daywood, \$5; Toronto Lansdowne Ave., \$6.91; London (Talbot St.), \$9.20; St. Thomas, \$4.35 towards life Membership fee, \$16.35; Port Hope, \$20; Ailsa Craig, \$4.30; Wilkesport, \$3.75; Forest, \$2.25; Cheltenham, \$7.20; Galt, \$7; London (Adelaide St.), \$7; Burford, \$6.44; Burford, special for General Treasurer, \$5; Wolverton, \$7; Sarnia, \$3; Brantford (First Ch.), for Miss McLeod, \$50; Glanville, \$4.60; Victoria, \$4; Wheatley, \$1.08; New Sarnia, \$6.30; Norwood, \$1.20; Westover, \$6; Guelph (Trinity Ch.), \$4. Total, \$190.18.

FROM BANDS. Toronto-Sheridan Ave., \$2.50; Aylmer, for Pata Lazarus, \$17; Simcoe, for Jami Rachel, \$4.25; Hamilton-Victoria Ave. for Maggan Ramaswami, \$4.71; Colborne, \$2. Total, \$30.46.

FROM SUNDRIES. Western Asso. Annual Meeting, \$1.05; Elgin Asso. Annual Meeting, \$2.50; LINK dividend, \$50. Total, \$53.55. Total receipts for the month, \$274.19.

DISBURSEMENTS. To General Treasurer, for regular work, \$541; to General Treasurer, special from Burford M. C., \$5; to General Treasurer, from "Medical Lady Fund," towards Dr. Pearl Smith's outgoing expenses, \$1.50. \$696. To Home

expenses: One-half expenses, Director of Guelph Asso., \$1.25. Total disbursements for the month, \$897.25.

Total receipts from May 1st to date (including \$315 special gifts for objects not on our estimates for this year), \$1,348.31.

Total disbursements from May 1st to date (including \$15 of the above-named specials, and \$150 from our Special Account, "Medical Lady Fund," \$2,569.63.

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto.

Aug. 17th, 1895.

W. B. M. U.

MOTTO FOR THE YEAR: "Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded."

### NOTES FROM THE TWENTY-FIFTH ANNUAL SESSION OF THE W. B. M. U. OF THE MARITIME PROVINCES.

Friday.

The church was prettily decorated with flowers, while over at the back of the platform hung a large picture of Mrs. Armstrong, the founder of our W. B. M. U. Societies, with the dates 1870 and 1895 on either side, while over all was the word welcome, and underneath the letters W. B. M. U.; these, in white letters on crimson cloth, formed an effective background.

The first half hour, from 9.30 to 10, was devoted to prayer. At ten the President took the chair, and, after the singing of a hymn and prayer, declared the Eleventh Annual Meeting of the W. B. M. U. opened for business.

The morning was given to the hearing of reports. The Treasurer's showed:

By Balance on hand	\$ 900 00
Received from: P. E. I.	569 12
" N. B.	1708 84
" N. S.	4051 74
Mission Bands, P. E. I.	13 35
S. Schools, P. E. I.	4 00
Mission Bands, N. B.	155 04
S. Schools, N. B.	131 06
Mission Bands, N. S.	638 65
S. Schools, N. S.	152 54
Y. P. Societies, N. S.	2 00
Donations	55 57
Reports	20 98
" Tidings "	13 08
Collection Association and Co. Con.	52 27
Annual Collection.	12 08
Literature and Games	1 50
Dividend " Miss. Link "	30 00

Total \$8564 69

Reports from N. S. showed that 17 Aid Societies had been formed during the year, 5 Mission Bands organized, and 17 life members made.

Reports from N. B., read by the new Prov. Sec., Mrs.

Cox, who has only been in office six weeks, so could only give the most meagre report:—Twenty-five Aid Societies only have reported. As far as the Secretary has been able to gather, the membership is 1040; Links taken, 122; Mission Bands, 8 have been heard from. Mrs. Cox gave an interesting account of how she had been called into the work.

The Report from P. E. I. was read by Miss Clarke, in the absence of Miss Davies, through illness. The report showed that good progress had been made. There are 69 Aid Societies in working order, and three Mission Bands have been organized during the year.

One sister has sent in \$15 to the treasury, not out of her abundance, but from the labor of her hands. She had promised the Lord that she would give \$5 for each new missionary sent out by our Board.

The Corresponding Secretary's report was written by Miss Chipman, and read by Mrs. Morgan, owing to the long-continued illness of Mrs. Martell, our Corresponding Secretary.

The literature department showed a growing interest. Miss Black had sent out 881 mite boxes; 552 leaflets for free distribution. There had been purchased during the year—

Leaflets, 1,000, value \$13 07

Mite boxes, 1,000, value 7 00

The stock on hand at present is

Leaflets, 3,313, value \$62 46

Maps, 27, " 6 75

Games, 37, " 7 40

Mite boxes, 338, " 2 36

33 books had been donated during the year to the circulating library

Friday afternoon.

The first half hour was spent in prayer, led by Mrs. Cox.

At 3 o'clock the President took the chair, after devotional exercises, and address of welcome was given by Mrs. Bowman. This was answered by Mrs. Randolph, of Fredericton. Mrs. Randolph remembered well that twenty-five years ago Miss Norris organized these Aid Societies; it was at the Convention that year that Miss Norris offered herself for work on the foreign field. At that time it was Mrs. Randolph's privilege to entertain Miss Norris. Mrs. Randolph, before sitting down, said she wished to give \$50 as a Thank offering.

Next followed the address of the President. This took a brief review of the work of our Aid Societies during the past twenty-five years. The motto for the coming year was given "We are laborers together with God."

After prayer by Miss Johnstone, words of greeting were received from our Ontario sisters. Miss Palmer, President of the Methodist Societies, brought us words of greeting. God needs his bravest workers in the small places. Miss Palmer spoke for the Methodist workers of New Brunswick and Prince Edward Island.

Miss Alice Rich read a paper on the progress of women's work in missions throughout the world during the past twenty-five years.

Mrs. Allwood, one of the oldest members of the Mission Aid Society, presented on behalf of the Aid Societies of St. John a large picture of Miss Norris to the W. B. M. U.

(To be continued.)

## Young People's Department.

### MISSION BANDS.

BY MISS TAPSCOTT.

An address before the Peterboro' Convention.

(Concluded from July August No.)

The Executive Committee is really the backbone of our Society; its meetings are always greatly enjoyed, and give tone to the work of the whole quarter.

All the officers, as well as the four specially appointed, act on this Committee, and many older members receive, and gladly accept, an invitation to be present at this meeting, which is held either at the close of the quarterly meeting or at one of the homes during the week. In a delightfully informal way we group our chairs round in a cluster, and talk over our work generally. No lack of suggestions, ideas and kindly criticisms where from ten to fifteen enthusiastic young people are gathered together.

Questions of order and discipline, topics for study, work for committees, plans for concerts, all are discussed and settled by this Committee. Throughout all the true spirit of our work is brought prominently forward the advancement of Christ's cause, because it is His. Then, before we separate, while every heart is aglow with enthusiasm and hope and determination, we bow our heads, and one after another dedicate ourselves and our service anew to our King.

Upon the new Secretary devolves the work of revising the roll, members who have been absent four weeks without a good excuse, must bear the penalty of having their names struck off the list, but they are allowed the privilege of joining again. The plan of assigning to each member the name of a missionary or prominent Christian is adopted by us. Moody, Gordon, Pierson, Warszawiak, and our own McEwen and McHarind, are all represented on our roll. Special interest in individual workers is thus created, as we try to furnish our members with some information regarding the person whose names they bear.

Candidates for membership are received in the following manner: After the roll-call, the President asks if there are any present who wish to join our Society. One of the members rises, and, addressing the chair, proposes the name of the candidate. A vote of the Band is then taken, and, if favorable, the President declares so and so member of our Band. The name and address, which have already been written out, are then handed to the Secretary, and added by him to the probation roll. After four weeks, if the member has attended each meeting, his name is transferred to the regular roll of membership.

Perhaps one of the most pleasing features of our Band

is the singing. About twice a year we hold a concert. In preparation for this we select from various books six or eight hymns. These are printed by the boys on the cyclostyle. After being carefully taught to the Band and sung at a concert, they are used in our regular meetings.

In this way we have always bright, lively and appropriate music, at a cost to the Band of not more than one dollar a year. To those leaders who have not a cyclostyle at command, the above may only seem tantalizing; what help is there for them? Scores of bright missionary hymns are published, but they are scattered through as many books—generally not more than one or two in any selection. If it were permissible and practicable for some one to collect and compile these in a book, what a boon that one would confer upon Band leaders.

Another feature of our work is a little paper edited by our Band, called the *Watch Tower*, whose name suggests its mission. The editor and editorial staff are elected quarterly. The staff assist the editor in gleaning the latest facts from various mission fields. Interesting incidents in connection with our own or sister Bands are also noted. It is printed on cyclostyle paper, with holes punched in the back, so that after being read the papers may be kept on file.

During the first year quite a large sum of money was expended in a missionary library, which has been of untold service in the preparation of our programmes. One of the boys or girls would prepare an account of the life and work of some missionary, commit it to memory, and tell it to the Band. In some cases the preparation of the sketch had to be done by the pastor, or some other friend, but more frequently by the members themselves. In this way we have studied the lives of a great many prominent workers. Always at our concerts we have one of such addresses, and no part of our programme is listened to with more rapt attention.

We talk to our Band occasionally of the officers of the general society; of the help Mrs. Newman and Mrs. McMaster give to us through the *LINK* and *Visitor*, and also of the Missionary Bureau of which Miss Stark has charge. Our young people know the relation that Mrs. C. T. Stark bears to all the Bands of Ontario, and if ever she or any of the other officers says a kind or appreciative word about our service, the Band hears it at the next meeting.

Some of our members thought that our money went directly to India or Grande Ligne; the correction of this idea has brought them in touch with Miss Elliot and Miss Dryden. They are told of the way these young ladies watch each Circle and Band, of the reports they publish and send out, so that we can know just what kind of work our friends in other places are doing. We do not want our young people to think they are a little

world all by themselves, but part of a big whole, and that though they may not know the officers of the general society, they are all partners, and the officers know exactly how their junior partners are progressing; that they are glad when we do our duty, and sad when we are careless.

We have tried also to bring our Band into sympathetic and helpful touch with sister Bands in the Association. Visits have been exchanged, and letters of greeting and kindly encouragement written and answers received, which are read aloud by the Secretary, as also letters to our student and missionaries. At our Associational gatherings the Band is represented by one or more delegates, the Secretary reading her own report. The purpose of Associations and Conventions is also explained.

Now let me describe to you one of our weekly meetings. On the platform are three little tables. At the first, to my right, and near the door, sit the ushers, whose duty it is to distribute and collect the hymn sheets, take the collection, and show strangers to seats, at the centre table sit the Superior-President and President, and on the left the Secretary and Treasurer.

The officers are always on hand ten or fifteen minutes before the hour, to talk over matters and make sure that the programme is all provided for, and carefully written out, so that there may be no hitch when the exercises are once started. Promptness in beginning and closing is one of our rules, and the minute the clock points to eight, the officers hasten to their places. At the sound of the bell there is a hush, and on every face a look of eager expectancy. The President rises and requests the ushers to distribute the hymn sheets. This takes but a minute. Then the first hymn is announced and sung most heartily, after which one or two of the members engage in prayer, or we repeat the Lord's prayer together. Instead of reading a chapter the Band rises and repents in concert some passages of Scripture, and the "missionary creed" which was published in the LINK some time ago. The roll call, and reception of new members, reading of minutes, and taking of the collection follow. After the collection, the President asks for the report of the Treasurer, who rises and says, "Mrs. or Mr. President, I beg to inform you that there are so many present, and so many cents collection." If the Band consider the report satisfactory, they greet its announcement with hearty applause. The reason for the use of a stated formula by the Treasurer and others, in giving their reports, or making resolutions, is that it makes it much easier for them if they know exactly what they are required to say.

Now of course these dear boys and girls are nearly always timid, and shy, and nervous, and in many cases it would be utterly impossible for them to go through with their tasks, were it not for the close proximity of

the Superintendent. That gives them courage, for the Superintendent has confidence in them that they can do this work, and they are bound to try. They will not disappoint their leader, for they love her, and she expects such great things of them.

They require considerable training and practice, yes, and coaxing and encouragement, for somehow there seems a great difference between taking part in a programme, and performing the duties of an office; but they will learn, each week they grow stronger, and the voice that at the beginning of the term could only be heard by the few nearest, can at its close be heard by the furthest one in the room.

Perhaps some Band leader is ready now to exclaim, that "these are all the old, old methods. We have tried most of them many times, and yet our Band is not successful." It may be, dear sister, that there is something else needed even more than method and plans. These are certainly necessary, but there are other things that are absolutely indispensable. What about your own interest in the work? Does the Band know that in you they have a leader who will never yield to discouragement, that though you may not always be able to depend upon them, they can always depend upon you? Do they derive inspiration from your example, as well as from your teaching? Is your own heart all aglow with love to Christ, and love to the perishing?

"No," you say, "that is just what I lack. I do not love the children or the work; my only reason for taking it up at all, is because no one else in our church was willing to do so; and, besides, my time is so fully occupied, that I find it a great trial to have to give up an evening a week to those tiresome girls and boys, as well as the time that is necessary for preparation."

Well, that is a temptation that is perhaps common to all Band leaders. Let me tell you a thought that always helps me when this suggestion presents itself—I do it for *Christ's sake*; these dear young souls are those for whom Christ died, they are not very lovely or lovable, some of them, but they *need* love; and therefore He loved them. The same is true also of the heathen, so repulsive, and almost loathsome to us, yet not perhaps farther removed from us, than we are from the angels; and then they are part of the Bride of Christ, and must be made ready for the Bridegroom.

A young man came to me once, and said he would like me to try and be helpful to a certain young lady in whom he was much interested. I knew that, at that time, the young girl was not in any respect the equal of her friend, though doubtless he saw in her possibilities which I did not; but, for his sake, and because he asked me, I determined that his request should be honored.

The young girl was converted, and educated, and has developed into a noble and useful woman. Do you see

the point? What I probably would never have thought of doing under other circumstances, I was willing and glad to do for the sake of the one who had honored me with the request.

Even so with our Lord: He bids us "tell every creature." We say, "Yes, Lord, but some of them are so disagreeable." "But they are mine, they are to live with me for ever. For my sake will you not try and make them a little more worthy of me, a little more fit for my home, and for companionship with my Father, and the holy angels?" and we answer, "Yes, dear Lord, we cannot refuse *that* request. For Thy sake we can do what nothing else could prompt us to do. We will work for them, and think and plan for them: only do Thou keep us from getting discouraged, keep us brave and strong, loving and gentle."

If this is your determination, dear sister, your Band will no longer be the trial to you that it has been. The enthusiasm and earnestness which you evince in other matters, you will bring to this work, and the result will very soon surprise and delight you. By working through your officers, and older members, and taking it for granted that they are equally interested with yourself, they will very soon become so. Talk personally and privately with some of the boys who attend but seldom, tell them you have been thinking it would be a good thing to have a missionary concert each week, that you have several readings and recitations selected, and "I want you, Joe, to prepare this one for next Thursday evening. I have invited a few friends to be present, and want them to see how well we can conduct our meetings all by ourselves." That boy is put on his mettle at once. To an older lad, give a selection from a missionary magazine or a leaflet from the Bureau, asking him to prepare it so that no one can tell it in his own words. On Thursday night, as you are expecting a few strangers and must have a nice little programme for them.

Have a third conduct a missionary catechism, preparing the questions beforehand, and giving them to those who will promise to be present and answer them. Go to some young lady in the choir and say, "I have a little missionary hymn here, will you teach it to Ethel and Jennie and play it for them at our next meeting?" Perhaps the choir leader would train four of the boys to sing a quartette. One of the church members has had a letter recently from some missionary. Borrow it, and give it to some one who will read it over till she knows its contents by heart, asking her to tell them, with a few other facts relating to the same missionary, her school, or students, to the Band on Thursday night.

Well, Thursday night comes, and with it a goodly number of your young friends, who having caught some of your own enthusiasm are expecting an unusually good time. You have come early, so as to greet each member,

and find out if those who have promised to assist in the programme are all prepared. Possibly, to your dismay, you find that several of these are absent. What then? scold, fret, get discouraged, say it is no use trying, no one is to be depended upon? Oh no! like a wise Band Leader you have come prepared for just such an emergency. From your portfolio you take other selections, and distribute to a few who can read readily at sight, asking them to do so if called upon by the President. Or some visitor may be asked to speak a few words. Thus instead of having a dull meeting, the hour will be more than filled.

When Sunday comes and you meet the delinquents, let them know that their presence was missed, and that they will be expected to take part the following week. But time for all this? where is it to be found? Simply by bearing the work ever in mind, and making use of the odd moments. As you read the papers and magazines, read not for yourself alone, but with the thought of the Band ever in mind. If you find a suitable poem, give it to a friend to copy for Harry or Bossie; if a touching little story, or appeal, put the book where you will not forget to give it to some one who will repeat it. Form the habit of being constantly on the look out for material from all sources. "Where there's a will, there's a way," says the old proverb.

It may be that some Band Leaders who hear no can procure the *Baptist Union*, the organ of the B. Y. P. U. A. It contains, under the heading of the "Junior Movement," much material which our leaders could use with advantage.

Mrs. Wilkins and Miss McKean have won laurels for work among the young, and here in this department, gather from all sources, suggestions which in many cases you might be glad to act upon, which are prepared for just such young people as you wish to instruct. Certainly the devotional exercises of your Band would be the richer for a study of the lesson given here every week, and illustrated so ably by the children's picture-maker, R. F. Y. Pearce. The "Conquest Course," need not be followed, closely, but the hymns, recitations, and suggestions of all kinds which creep into these bright columns, will certainly repay a careful perusal on your part.

Pastors and Sunday School Superintendents could, some do, render great assistance to our Bands. Others again seem totally to ignore this part of their work; not deeming indeed that they have any responsibility in connection with it. If they but realized the broad field these same Bands afford them for training and educating their young people, they would more frequently visit the Band and help with a black board talk, or a map drill; they would also speak an appreciative and encouraging word occasionally, and so foster the missionary spirit, the lack of which is so greatly deplored in our churches.



*Obstacles to Band Work.*—Many Bands during the winter, have to be discontinued almost entirely, because the church cannot be heated at a convenient hour. This is very discouraging, yet even then, the indefatigable leader will see that the interest does not die out. A few bright cheery words with the young people after church or Sunday school; a few inquiries as to their contribution to the mission barrels, a little talk about the concert which you intend to have in the spring, or the picnic on somebody's lawn, will keep the work in their minds, and secure their eager interest.

In one of our small country churches, there is a farmer's wife, who has a large cheery kitchen, to which she invites the Band occasionally. Why could not many others do the same? Yes, and at the close of the meeting treat their young visitors to a plate of apples, or a taffy pull? One young lady thinks the greatest obstacle to our work is in the home. Mother, is that true of your home? Do you value so little the privileges that your children enjoy in the Band, that you are careless about their attending the meetings? Have you so little sympathy with God's great purpose in sending His Son to our world, that you will not lend your influence to help on the work. Put yourself in the place of the Band Leader, and you will soon find many ways to help and encourage her.

The day school teacher depends upon the mother to see that the "home work" is not neglected, and she has five days in the week; the Band Leader has one hour, and her lessons too, are important. Mother, will you not assist her by seeing that your little girl goes regularly to the meeting, with well prepared recitations or thoughtfully written paper? Teach her that though she may not have many pennies to spare for the mite box, or collection plate, Jesus will be equally pleased if she faithfully does the work that is in her reach, and will say of her, "She hath done what she could."

Such training will have an indelible impression upon the child's mind. Children are so quick to catch the spirit, and follow the example of their parents, and no amount of training in the Band, can be half so efficient, as that of the devoted Christian parent. Yes, home is the true place for the fostering and development of the missionary spirit. It is told, that Dr. Hooper, a saintly man, feeling the bitterness of the separation, said to his daughter, who was about to be married to Mr. Capron and go with him to India. "How came you ever to think of going abroad as a Foreign Missionary?" "Why, father," she replied, "I do not count it strange, I have heard you pray for missions all my life, and now I am going to answer your prayers."

How many parents would be willing to have their prayers answered in a similar way?

What our Bands need, and what I would crave for them, is the co-operation of pastors, Sunday school workers, and parents, with the Band Leaders. Then should we see souls saved, lives consecrated, work accomplished and Christ's kingdom come.

## ADDRESSES

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Of Ontario: Pres., Mrs. W. D. Booker, Woodstock, Ontario; Sec., Miss Buchan, 165 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 109 Pombroko St., Toronto; Sec. for Bands, Mrs. C. T. Stark, 174 Park Road, Toronto; Bureau of Information, Miss Stark, 64 Bloor St. E., Toronto. Of Eastern Ont. and Que.: Pres. Mrs. T. J. Claxton, 353 Green Ave., Montreal; Sbd., Mrs. Bentley; Cor. Sec., Miss Nannie E. Green, 478 St. Urbain Street, Montreal; Treas., Mrs. F. B. Smith, 8 Thistle Terrace, Montreal; Sec. of Mission Bands, Mrs. Halkett, 347 McLaren St., Ottawa.

North West: Pres., Mrs. H. G. Mellick, Winnipeg; Cor. Sec'y, Miss J. Stovel, Winnipeg; Treas., Miss M. Reekie, Winnipeg.

Officers W. B. M. U. of the Maritime Provinces for year ending August, 1894:—Pres., Mrs. J. W. Manning, St. John West, N.B.; Treas., Mrs. Mary Smith, Amherst, N.S.; Cor. Sec'y, Mrs. C. H. Martell, Upper Canada, N.S.; Prov. Secretaries: N.B.—Mrs. L. A. Long, Fairville, St. John, N.B.; N.S.—A. E. Johnstone, Dartmouth, N.S.; P.E.I.—Miss M. C. Davis, Charlottetown, P.E.I.; Editor of W.B.M.U. Column M. & M.V., Mrs. J. W. Manning; Correspondent for the LINK, Miss A. E. Johnstone, Dartmouth.

## MISSIONARY DIRECTORY

## BAPTIST FOREIGN MISSIONARY SOCIETY OF ONT. AND QUE.

*Akula.*—Rev. John Craig, B.A., and wife, Miss F. M. Stovel.

*Cocanada.*—Dr. E. G. Smith and wife, Rev. J. E. Chute, Miss A. E. Baskerville, Miss S. A. Simpson, Miss E. A. Folsom, and Miss L. McLeod.

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## FOR MARITIME PROVINCES.

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*On Furlough.*—Rev. R. Sanford, M.A., and wife, and Rev. M. B. Shaw, M.A., and wife.

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