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The Canadian

Missionary Link

CANADA

INDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

IX-3

SEPTEMBER, 1893.

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TORONTO, SEPTEMBER, 1898.

No. 1.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.—The annual meeting of this Society will be held this year in the Olivet church, Montreal, during the first week in October.—NANNIE E. GREEN, Cor. Secretary.

OUTGOING MISSIONARIES.—Six of them, Dr. and Mrs. Smith, Mr. Chute, Miss Priest, Miss. Kate McLaurin, and Miss Murray, (the latter recently appointed by the Woman's Board of Quebec), expect to sail from Boston by steamer PAVONIA, September 30th. A large number of American missionaries are to sail by the same boat, among them Dr. Stewart Timpany (son of our honored A. V. Timpany), and his wife.

Let us give thanks to God, that He permits us to send out so large a number this year. Do not let us forget the added responsibility we assume in sending them.

UNION PROHIBITION CONVENTION OF ONTARIO will meet in Toronto on October 3rd at 10 a.m., in Temperance Hall. Among other organizations entitled to send delegates is the Baptist Y.P.U. and Christian Endeavor.

It is anticipated that this meeting will be the largest, the most thoroughly representative and the most interesting gathering of moral reform workers ever held in this Province. All the organizations entitled to representation are earnestly urged to send delegates, and to do all in their power to make the convention a complete success.

NOTICE.—It is expected that the annual meeting of the Women's Baptist Home and Foreign Missionary Societies, will be held in the James street church, Hamilton, on the 25th and 26th of October. Each circle is entitled, according to the Foreign Mission Constitution, to two delegates for a membership of twenty or less, for each additional twenty, one delegate. These delegates must be full members of the society, that is, either life members, or contributors of at least \$1.00 a year to the funds of the Woman's Foreign Missionary Society.

The following is a list of the Board for 1892-3.

Mrs. A. H. Newman, Toronto; Mrs. J. J. Baker, now of Nova Scotia; Mrs. E. W. Dadson, Woodstock; Mrs. Geo. Hill, Brantford; Mrs. J. G. Goble, Gables; Mrs. R. Thompson, Guelph; Mrs. S. S. Bates, Toronto; Mrs. Wm. Craig, jr., Port Hope; Mrs. T. S. Johnson, Brantford; Mrs. W. H. Porter, Brantford; Mrs. Hastings, Toronto; Mrs. E. Harris, Toronto; Mrs. Sinclair, Toronto; Miss Christina Palmer, Dundas; Mrs. W. J. Robertson, Toronto; Mrs. Jno. Firstbrook, Toronto; Miss Tapscott, Hamilton; Miss Grace Alexander, Toronto; Mrs. David Walker, St. Catharines; Mrs. Jos. Jeffery, London; Mrs. S. Dadson, Paris; Mrs. A. P. McDiarmid, Toronto; Mrs. Dryden, Brooklyn; Mrs. Chas. Raymond, Guelph; Mrs. J. F. Barker, Ingersoll.

The first five retire this year but are eligible for reelection, with the exception of Mrs. Baker. All nominations, also resignations, should be sent to Miss Buchan, 165 Bloor street, east, Toronto, before the date of the annual meeting, which will be duly announced. The Associational Directors are also ex-officio members of the Board. The officers to be elected by the society in open convention are the President, two Vice-Presidents and the Recording Secretary. The officers for the present year are:

President, Mrs. Booker, Woodstock; 1st Vice-President, Mrs. Freeland, Toronto; 2nd Vice-President, Mrs. Hill, Brantford; Ellen Davis, Recording Secretary.

NOTICE TO CIRCLES.

It is very important that the blank forms which have been sent to every Circle be filled in and sent to the *Associational Director* before the end of September, so that all her returns can be in my hands not later than October 10th. By being prompt in this matter much anxiety, labor and expense can be avoided. Will the Secretaries and Treasurers of the Circles please take notice.—JANE BUCHAN, Cor. Secretary.

W. B. M. U.

MOTTO FOR THE YEAR.—"Lord, what wilt thou have me to do."

PRAYER TOPIC FOR SEPTEMBER.—That the influence of our annual gathering may be felt in every Aid Society and Mission Band during this coming year; and thus better work be done in consequence.

ST. MARTINS being a little out of the general line of travel is probably the reason why our number at our annual meeting is somewhat smaller than usual, but what is lacking in numbers is being made up in enthusiasm.

Thursday evening saw the executive busily at work, preparing the business for the Union. On this, Friday morning, devotional exercises were held from 9.30 to 10 when the President took the chair. Shortly after on Mrs. Williams, the first President of the Union, entering, the Union rose and received her, standing singing as they did so, "Blest be the tie that binds." Mrs. Williams acknowledged the greeting in a few touching words. The rest of the morning was given to Mission Bands and their work. Reports were heard, questions asked and answered, and many helpful hints given by experienced workers.

The Banner to be presented to the Mission Band raising the most money, according to its numbers, was on the wall. The banner was painted by Mrs. Warren and is simple in design but very effective, it is of crimson satin, lined with gold colored satin, bordered with a handsome gold fringe and bearing the words—"Mission Band" and "The World for Christ." The decision regarding this banner was referred to a commit-

tee, who decided that the M. Band River Herbert, Cum. Co. N. S.; was entitled to hold it for this year, they while only numbering seventeen raised \$40.00.

Friday afternoon the Treasurer's Report was read and adopted.

It showed that while we had not succeeded in raising the full amount pledged last August, yet that more money had come into the Treasury this year than ever before.

Balance on hand at beginning of year, \$2,335.67; from N. S. \$3,684.90; from N. B. \$1,916.41; from P. E. I., \$399.06; M. Bands N. S., \$479.63; S. Schools N. S. \$50.58; Y.P.S., N. S., \$3.75; M. Bands N. B., \$326.41; S. Schools N. B., \$149.05; Y.P.S., N. B., \$70.00; Donations, \$98.86; Annual Collection, \$20.12; Association Collections, \$34.78, Dividends on LINK, \$28.75, interest, \$55.95 Retrospects sold, \$2.95; Games Mission Pioneers, \$62.78.

Paid J. W. Manning, Treas. F. M. B., \$6,700.00; Rev. A. C. Cahoon, \$500.00; Mr. Sharpe, for N.W., \$460; Mr. Richards, G. L., \$200.00; Home Literature, \$100; Prov. Sec. N. S., travelling expenses, \$28.55; Prov. Sec. N. S., postage, \$14.59; Printing Games, \$50.00; Printing Reports, \$68.65; Prov. Sec., N. B., travelling expenses, \$4.70; Prov. Sec. N. B., postage, stationery, \$8.00; Postage discounts, \$18.13; Balance on hand, \$1,546.68.

ESTIMATES FOR THE COMING YEAR.

are as follows:

Miss Wright's salary, \$500.00; Miss Wright's Bible Women, \$150.00; Miss Wright's touring and travelling, \$75.00; Miss Gray's salary, \$500.00; Miss Gray's Bible Women, \$75.00; Miss Gray's touring and travelling, \$35.00; Miss Gray's boarders, \$75.00; Miss MacNeil's salary, \$500.00; Miss MacNeil's Bible Women, \$50.00; Miss MacNeil's touring, \$35.00; Miss MacNeil's school, \$60.00; Bobbilli, \$100.00; Kimediy, \$100.00; Palcondah, \$100.00; books and tracts, \$25.00; seminary, \$245.00; Mr. Morse's salary, \$1,000.00; Colportage, \$200.00; native helpers, \$500.00; home literature, \$100.00; Contingent fund, \$200.00; Tent for Mr. Higgins, \$100.00; missionaries salaries, \$2,035.00.

HOME MISSIONS.

North West, \$700.00; Grande Ligne, \$200.00; Indian work, \$100.00; Maritime H.M., \$500.00.—To be continued.

N.B. Will all Mission Bands send their money this year direct to Mrs. Mary Smith, Treasurer W.B. M. U. Amherst, N. S.

WORK AMONG THE ABORIGINES OF INDIA.

[Mr. Craig sends us an article giving description of a work among these interesting people. We give some extracts, and his note as introductory.

"I am sending you a little paper which gives many interesting particulars about the Kois in the native state of Bastar, and part of the Nizam's Dominions. Mr. C. B. Ward, of the Methodist Episcopal Mission, has been carrying on a semi-independent work at Yellanhu near Singareni, which can be found on our map of the Telugu country 17½ degrees north latitude and 80½ east longitude. Now he is planning an attack on the heathenism of the whole Bastar-state. As his field of operations is nearly all shown in our map and as most of the people know Telugu, we should take

a special interest in this work. Then too our interest is called forth by the fact that these people are aborigines and also by the fact that missionaries have not been allowed to work in Bastar in the past. I remember an expedition into that country some years ago. Some German Lutheran missionaries tried to settle there. They started from Rajahmundry with some experienced missionaries to help them, but the Rajah of Bastar told them that they had better move on as he was afraid somebody might poison them. The new missionaries finally settled in the neighbouring Jeypur Zemindary and have since then occupied Sabur and Parvatipuram near Bobbilli.

When we were coming from the conference at Bombay Mr. Ward was our companion part of the way to Hyderabad. Mrs. Craig and I enjoyed his conversation very much. In some ways he reminded me of Mr. Timpany."

When in 1886 we went out to the very end of the extension of the Nizam's State Railway, 150 miles east of Hyderabad, near Singareni, we found about us a strange people speaking Telugu with a very peculiar accentuation. They differed much from the Hindus in physical appearance and dress. They were smaller in stature for the most part, with rounder faces, and contrasted strikingly with their Aryan neighbors in the matter of honesty, and poor indeed, sticking closely to the jungle recesses, in the midst of which one by one they actually hewed out their humble villages.

Who were these people of whom we had not so much as heard in our seven years in the Dominions? We were told they were Koivars. Their docility, the simplicity of their lives, the absence of priests, temples or caste among them, soon attracted our attention.

But it was not till three years later, when settled at Yellanda, and the idea of especially laying ourselves out for this people seized us, and we began to work out around Yellanda. We found more of them than other people, and they were more accessible, reader listeners, and presented the most hopeful class of people we had ever worked among. It did not take us long to learn that the *sua patria* of the Kois was beyond the Godavery River in the hills and jungles of Bastar, a Native State.

When they spread out and filtered themselves through the dense jungles of Telingana, Nizam's Dominions, is by no means certain. They utterly shun open country and seem most content where their axes can find trees, and the women's hands jungle fruit. We have, we think, compassed the borders of the habitation of this most interesting people. Stretching from about 20 miles south of Yellandu, north-east 300 miles on a due line, by an average of 100 miles in width, these people are found, the population in number over 400,000.

Jagdapur is the Capital of Bastar, a town of 7,000 population mostly Hindu, though all the surrounding population is aboriginal.

The whole State has come under British administration for perhaps fifteen years to come. The late Rajah Byram Deo died in 1861 and left a little son who is now eight years of age. This little king is a descendant of the Kshatriya prince who fled from Warungal over 500 years ago. His name is Rudra Pratab Deo.

The deceased Rajah was never willing missionaries should enter his State, and until Commissioner Frazer last year gave us official permission to enter, the door of Bastar was shut against the Gospel.

We find in Jagdalpur itself about 3,000 people, old and young, of Mahar (or Malla), Gaoth (or shepherd), Chucker and sweeper castes. The first 350 houses, the second 200 houses, the third 20 houses and the last ten. How these people came here, no one can tell. They seem either to have followed or gathered around the Bastar Rajah, and here they are. Brahmins seem never to have been favoured much by the Rajahs of Bastar, and few traces of their work are here seen. The Rajah encouraged *pojaris* of their own caste. These forsaken Hindus have forgotten their own language and history, and are not far removed from the aborigines, except that they seem lower down in the scale of excellence. Here lies our first ready-to-hand work in Jagdalpur. O for a converted horse-keeper, full of the Holy Spirit, to work among the 1,000 horse-keepers of the Malla caste here.

Autagarh Circuit takes in northern Bastar, and as it is near the small State of Konker, this may be counted in, and will give a population of more than 125,000 souls in a field of about eighty miles square. This, too, is elevated, being 1,000 to 3,000 feet above the sea.

Here are the wildest, nakedest people said to be found in all India to-day. It is but a few years since the Maria of this region wore no cloth. If anything was worn by either sex (as often it was not,) it was simply a broad leaf or a little woven grass. Even now they are almost naked, living much on wild fruit or game, using no oxen or plow but cultivating a little by hand.

This Circuit calls more loudly for Christian pity than any locality we know of in India. Hindus are scarcely found in all this section. Purely an aboriginal population.

And what are these people that we must reach with so much trouble? Well, they are the simplest-minded people you ever saw. They will do anything for you when they know you come to do them good. They will receive you as if you were angels, collect in the largest house, under a tree, or in the open, of an evening, to hear the story of Christ and Salvation; beg you to stay and make them know you better; bring you out their sick and afflicted, and ask what you can do for them.

MR. PANDIAN'S MISSION TO ENGLAND.

BY JOHN MCLAURIN, D.D.

I know your readers will be interested in a movement for the elevation of the outcast masses in India. There are many millions of them. Some of them, as the hill tribes of Burmah, Assam, Northern and Central India, belong to the aboriginal races who first peopled this land. These peoples, sad as their state is, have maintained a species of independence in their mountain haunts, and are accorded by the high caste people certain privileges which are denied to their less fortunate conquerors, the Pariahs.

These latter, being in turn conquered by the Aryan caste classes, and being unable on account of their superior civilization to resort to the forests and the hills, have been ground down in the most pitiable slavery. Several Hindus of the higher classes, brought to Christ and filled with His Spirit have from time to time sought to ameliorate the condition of these Pariahs in the South.

Among those who have taken an interest in the elevation of these people is the Rev. T. B. Pandian, of

Madras. He has written largely about them and has exerted himself to get others enlisted in this cause, and his importunity has borne good fruit. He is now on his way to England to place before the people of Great Britain the actual state of these, their enslaved fellow-subjects.

Mr. Pandian represents no caste, no class, no missionary society, no church. He represents a great principle, and he represents the principle which God enunciated when He said, "*That ye break every yoke.*" A wealthy Zemindar of Southern India pays his way to and fro, while scores of missionaries, civilians and others, wish him God-speed and watch with deepest interest, and in prayer, his career in the home-land. Two main objects Mr. Pandian will keep before the public:—

1. The removal of disabilities, which make it impossible for these people to rise.

2. To provide facilities for rising, when these disabilities have been removed.

In an article of this kind we can not more than indicate what we mean by disabilities. First comes "*the land question.*" It is almost impossible for a Pariah to get a plot of land, be he ever so wishing; multitudes of them do not know enough to want land, but the *Mirasi* system would prevent their getting it if they did. Many do want it, especially Christian Pariahs. Land on which to build houses, or dig wells, or construct tanks is another difficulty. Especially where land is very valuable their miserable huts are huddled together in such a manner, that cleanliness, health or decency are out of the question: children, hogs, dogs, fowls, rotting carcasses, vile smelling pools, etc., fill up the spaces. There is no space to dig a well, and if it was dug it would fill up with all sorts of abominations. The tyranny of the caste classes and especially the village officials prevents their having access to the public wells and tanks. This last we may call the "*water question.*"

Of course any one acquainted with India will know but too well the result of such surroundings; fever, cholera, smallpox, dysentery, are seldom absent from these villages.

"*The courts question*" is another. What? cannot any man have access to the Indian courts? Well, yes, legally, theoretically a Pariah can go from the lowest court to the foot of the throne. But practically it is difficult to imagine anything more impossible than for a Pariah to get justice in an ordinary Indian court—especially when the judge is a Native—where every man from the office peon who stands at the compound gate, to the judge on the bench is his enemy, and where, likely, the native Vakeel, whom he has engaged, has sold his case within one hour of taking it. How can a cowering slave, ignorant of books, of writing, of law, of procedure, etc., get justice? Twenty or more years' experience as a missionary in India only provokes a smile at the absurdity of the idea.

Courts must be brought down to these people, or the people must be brought up to the courts.

Our next question will come under the heading number two, "*the school question.*" Here again there are no legal disabilities. There are good schools, and the Pariah boy may attend them all, from the village school up to the University—(a), if he will pay the fees, and (b) if he dares. The first he cannot do, the last, oh! it would take a brave man to run that gauntlet! Here also all the officials, school and village, with all the

castes, trades and professions of the village would be against him.

SCHOOLS MUST BE PROVIDED FOR THESE PEOPLE.

But this is not enough; schools will do them little good as long as other methods of obtaining a livelihood are not open to them. *Industrial schools*, one at least in each district, for teaching all the more common and needful trades of the country, should be opened.

Great care should be taken with the management of both the industrial and other schools else they will fall into the hands of the enemies of the Pariah.

Facilities should also be given to these people, when fitted for it, to enter the lower grades of the Government service.

I would also that the arrack shop should be closed.

Now, Mr. Editor, this is the purpose for which Mr. Pandian goes to England, and as I stated above, since he does not profess to represent any organization whatever, but only a large number of people who earnestly desire the elevation of the Pariah, I hope that "penny-a-liners" and scribblers generally, will find, perhaps not less congenial, but more profitable employment for their itching pens nearer home, and leave him in peace.

Let all who love righteousness and hate iniquity pray for the peace and safety and the success of his mission.
—*Bombay Guardian*.

MASS MOVEMENT TOWARD CHRISTIANITY IN INDIA.

We find in *Harvest Field* extended extracts from the report of Rev. Mr. Campbell, of the London Mission in Cuddapah, which present the best account we have seen of the characteristics of the popular movement toward Christianity in India to which frequent allusion has been made. Cuddapah is a town of about 20,000 inhabitants, in the district of the same name. The district is about the size of the State of Massachusetts, having a population of 1,100,000. The chief work is among the Malas, sometimes called low castes, but oftener out-castes. They are lower than the Sudras, and are called upon to perform the lowest and most disagreeable tasks. According to this report these Malas have grown weary of their idols, and realize that only in Christianity is there any hope for them. The movement is collective rather than individual. It generally starts in a village by the awakening of one or two people who begin to work with their neighbors and friends till the whole community is ready to send for a Christian teacher. Many of the people are by no means spiritually minded, but they soon become better in all respects than they have been. "Increased cleanliness, abstention from theft and the grosser vices, the abandonment of old superstitious practices, regular attendance at Christian services, and hearty participation in prayer and praise—these prove that our poor Christian people, whatever their faults may be, are no mere nominal Christians, but true disciples of our Lord Jesus Christ." Such being the attitude of the people, stricter discipline is possible. Relapses into idolatry are almost unknown. During the past year upward of 2,500 new adherents have been received in the Cuddapah district, and this although comparatively little effort has been made to reach out after new congregations. There is now a decided movement toward Christianity in almost all the Mala villages in the vicinity. Mr. Campbell says it is not a question whether

they like the movement or not; the movement is a fact, and they cannot doubt it is of God. The only question is as to what shall be done in view of it. These adherents are not baptized till they know the main facts of the life of Christ and can repeat the Lord's Prayer, Creed, and the Ten Commandments, and give other evidences of purpose to lead a Christian life. Nine hundred and thirty-four have been thus baptized within a year, and 200 have been added to the roll of full communicants. Mr. Campbell says: "We are still face to face with many thousands of the same class who are ready and willing to embrace Christianity, and put themselves under our care, if only we can promise to care for them. There are at the present moment quite a score of villages where the people have given up their idols, and offer to embrace Christianity if we promise to teach them and their children. In fact the movement in this district has come to the stage where we could without very great effort gather the whole low-caste population into the church of Christ." Such reports as this show what a work the Christian Church has to do in India, and what large promise of success in response to faithful toil.

SMASHING AN IDOL.

From another source we find an account given by Mr. Ure, a missionary at the station of Cuddapah, mentioned above, of the turning of a village to the Christian faith. One of the chief men came to Mr. Ure, asking that a teacher be sent to them. The man was told to collect the people in the village, and the missionary would go and see what could be done. On entering the village the people were found assembled in front of their heathen temple. We quote the story as given by Mr. Ure:—

"We put the question, 'Do you want a teacher?' 'Yes! Yes!' came from all sides. 'Why do you want a teacher?' 'That we may learn to know the true God,' answered some. 'Our *swami* can do nothing for us,' said others. 'Then will you give up your idol-worship?' 'We will! we will!' 'Will you allow us to enter your temple and destroy your *swami*?' To this there was no answer. At length a woman broke out in a tirade of abuse against the elders for proposing to give up the worship of Rama. Then followed a heated discussion amongst themselves as to the merits and demerits of Rama. After quiet had been restored, we kindly but firmly gave them to understand that no teacher could be sent unless they gave up their idol-worship and allowed us to destroy their gods. We gave them time for consideration and consultation with their elders. They then came and said we might do whatever we chose, but they wanted to learn about the true *swami*. 'Then we will fight with your god and show you that he is no god. But we cannot fight him without a weapon. Bring us a hammer.' Having had a huge hammer handed to us we entered the temple. On the threshold we cried out, 'Now are you still willing that we should destroy your god?' 'We are quite willing! we are quite willing!' My colleague dealt Rama three good blows, but Rama was a tough stone to break. Itching to have a hand in the matter, I seized the hammer, and with the second blow smashed him into atoms. Gathering up the fragments we took them outside, the timid and superstitious of the people standing at a safe distance lest Rama should inflict some awful punishment on them and us for our sacrilege. We then gathered the people nearer, knelt down on the broken fragments of their god, and besought

Jehovah to bless the village and to honor what had been done in His name. Before leaving we gave them money to repair the temple and make it fit for a chapel or schoolroom; the larger portions of Rama we threw into the well, and took the remainder away with us."—*Missionary Herald.*

THE RELATION OF OUR YOUNG MOTHERS TO THE MISSION CAUSE.

(AN ADDRESS BEFORE THE HAMILTON ASSOCIATION.)

Perhaps the first and most apparent connection between mothers and the mission cause, is that the youthful minds we are constantly dealing with, and daily moulding, are soon to determine the future of our church and nation. And in regard to missions we may intelligently quote that much hackneyed saying, "The hand that rocks the cradle rules the world." Still, few of us realize the responsibility laid upon us when God gives the wee lives into our care and keeping. Very many are the sins of ignorance in bringing up a family; but we mothers who profess to have given ourselves to God, to further the interests of His cause and kingdom, should heed the word,— "If any man lacketh wisdom, let him ask of God, who giveth freely and upbraideth not." Let us look backward a moment, we all know how for ages woman was loth to step out in any of the great philanthropic or Christian movements of her day, and that only a few of the more superior and highly cultured disregarding public opinion, chose their own life's work, bound themselves indissolubly for life and for death, to the cause which they espoused. Among such we find the names of Florence Nightingale, Catherine Marsh and others. But as a rule woman seemed to look on and recognize man as the powers that be. But as man was incomplete at the beginning of time without his counterpart woman, so was he incomplete in the Christian work, without her who was to be his help meet, his glory. But it was not until the church of God aroused to her mission—that of evangelizing the lost and heathen world—that woman began to realize that the command "Go ye" meant her as well as her intelligent and noble brother.

But since the error has been corrected, it seems to us now very plain that woman is especially equipped for mission work. Her powers of endurance, her capabilities to love, her quick instincts, and above all her ability for forgetting self, amid the woes of others; all these seem to brand her as a missionary.

You ask "why is woman endowed with such gifts?" We can only answer. Back of it all in the depths of eternal mystery, by the eye of faith we discern the hand of Him, the Almighty, invisible eternal God. And who can say of woman with this God-given equipment, but that for such a time as this she has come unto the kingdom? And no woman should be so zealous, whole souled and ardent in regard to missions, as she who is a mother, and who sees developing about her boys and girls of hope and promise. For Mission Bands and Sunday schools with all their hallowed influences, cannot do for our children what we mothers can do—we, who have known them with their varied inclinations and temperaments, from the cradle up. It is yours to hear their joys and sorrows day by day, yours to study their individual natures, to mark, where they lack and where they abound in talent, in short it is yours to draw their mind into almost any channel you desire it to go.

We have no thought of introducing new ways of training the youth, but simply to more firmly impress the old ones, and still keep pace with this age of activity. Then as we mothers hold sacred Christ's command,— "Preach the Gospel to every creature!" it is our duty to make the training of our families the central aim of our lives. And if we mean what we say and believe in what we do, can we consistently do else than make that training a missionary one? Then let us make a daily study of our families marking their aptitudes and inclinations; should we have a boy a noted talker, impress on him that he would be just the one in a few years time to preach the gospel, and draw crowds from among the Telugus. If another proves musical, impress him with the blessing the gift of song may bring in those dark regions; or if a child is of a mercenary turn, show him that no other investment will yield such lasting rewards as the mission investment; or if another is somewhat of a spendthrift turn, remember a generous kindly heart is the impelling force in such a nature; and tell him pathetically of the wants and needs of the heathen child, and he will soon begin to save for the cause. But avoid making a child give his every penny, or he will begin to look on the mission cause as a sort of grinding machine naturally, with the children about the work. Show him the need of being prompt in action. Don't mount yourself on mission stilts when you wish to interest them but make your matter just what they can grasp. "Only an hour with the children, lovingly, cheerfully given,
Yet seed was sown in that hour alone that brought fruit to heaven."

We would urge you to educate your children; give them every advantage your means will command. In this age when every thing seems to be striding and gliding along at the most electrified speed possible, we cannot afford to neglect either the religious or secular education of our families. And as some very attractive forms of infidelity are making fast march among the educated and philosophical classes, those doctrines which seem almost to lift men to Heaven's gate, but alas! can only leave them still outside, then it seems very necessary that we begin early to root and ground our children in sound doctrine. And now if we mothers would wish our boys and girls to run the race of life wisely and well, we must consecrate ourselves, keeping a constant watch over our lives, knowing that to our children we are epistles known and read. We must attend to the activities of life, trusting God with the results. And while our work may seem decidedly trivial at times, yet if done with an eye single to God's glory each act is given a new dignity, and none may weigh or measure the blessings of the little things of life. Dr. Gordon in one of his missionary addresses on Money, Ministers and Mothers, speaks of one who said, "a child's missionary education should begin a hundred years before its birth." While this may be so yet if we do our duty toward the children in this our day and generation, it will be ours to hear the plaudits—"She hath done what she could." And in closing we believe the link between mother and missions is such, if once we secure the hearty co-operation and consecration of the mothers the ministers and money will naturally follow.

And now we believe it is a thought sufficiently solemn for each of us as mothers, that the mission work of the future is to be largely what we, through our children under God's blessing, make it. N. C. R.

Work Abroad.

INDIA LETTERS.

Chicacole May 26th, 1893.

While we were in Calingapatam, one night just at dark, while Mr. A. and I were walking along the street a woman ran up against us, in a most unusual manner. I put my hand on her shoulder, and said, "how is this?" "I am blind and have no friends, and see my eyes" she replied, as she put her hands to her face. We looked, and as far as we were capable of judging, she appeared to have been born without eyes. Further on, she said "she had a sister, but she was cross to her and said she did nothing but eat." I asked her, "where she was going," and she replied "to the river, it is better to die than to live," and she uttered such a helpless cry of misery, that my heart quivered. We talked to her, gave her some money, and found a little girl, who said she would lead her to a bazaar, where she could get some food.

A good deal of work has been done in Calingapatam and vicinity, but to our eyes, there does not appear to be any very early prospect of fruit. Many have a fair idea of the Gospel, and one rather clever man seemed to be pretty well convinced of its truth, but how to break caste, and what to do after he had broken it are rather serious questions to consider. One evening Mr. Archibald and I went alone to a village, and how well they listened. We get them to sit down whenever we can, and talk, rather than preach, as they appear to grasp the truth better, if they take a more active part than simply listening.

After a two hours S. S. on Sunday some women came to see me, and we had a helpful conversation. As they were going away, one said "we came with very great fear, lest you might be angry, or would not talk to us being Mala women, but see how happy we are going away!" So many of them say, "we will not worship idols any more," but, they soon forget, and go on, but never quite the same as before. Here we found our old friends, Mr. and Mrs. Gibson, with their flock of little ones, as pleasant, helpful and cheery as ever. They try to be faithful to their Master, and are the kind friends of all missionaries who go their way. We left there with a prayer in our hearts, that God would use them yet more in that wicked town for the advancement of His Kingdom.

We came into this village of some eight thousand people on Monday, and find, largely, thick darkness and some foolish opposition. Two young men have come out from here, in the last few years, but thus far in this trip we have been in no place that seems father from God. It is terrible to stand before these crowds of lost men and women, who show so much that is evil,

and who evince so little desire to learn what is good and pure. The children were lawless, and sometimes made so much noise that larger people had to keep still. One old woman really wanted to hear, and after many vain efforts to give her a proper opportunity, I tried force and tapped one of the worst on the head, saying if he did not wish me to hurt his caste, to keep out of the reach of my hands. Then they raced off, a thoroughly wild crowd, and we had quiet. I told the old lady over and over again, the way of life, and she was so astonished to hear of another life and a home after death. They all have a confused idea of the two future states of existence, but she exclaimed again and again as she heard it put definitely in simple language. After I left her, one man said, "what is the good of your talking to her, she will die to-morrow."

To-day we had a long call from the sub-magistrate of the town who has heard much of Christ and Christianity. He said we did not come often enough to these places, and we send that on to you, to know what you think about it. Thousands of people right here living in a darkness that can be felt, and thousands and hundreds of thousands on this field who are in the same condition. I wondered if he thought, that we, or the people who sent us here, believed our own religion, when so few are sent to find the multitude, whom we say must perish eternally without the Bread of Life.

We have moved now, and come on to Jehnoor, where one of our people has some land, that requires looking after, and in a near village is the girl wife of another, whom we would like to see.

The traveller's bungalow consists of one small room with small verandahs all around, and the mercury travels nearly the whole of the twenty four hours day after day between 90 and 95 °; so there is not the least danger of our suffering from the cold. But the people hear the Gospel gladly, by ones and two and by hundreds. Crowds gather in any part of the town, or adjacent villages; our helpers are called to this place and that, and the women send for me. In answer to one of these calls, I started off walking to a place said not to be far away. It proved to be a good mile, and the heat was great, about 94 °; but about seventy women gathered together, and probably more than that number of men, so, as the women would not sit down in the presence of the men, I must stand and talk. I told the men they must all stand on one side, and not ask a question or interrupt in any way, as I had come particularly for the women. They listened and asked questions, I talked and answered in simple words and in an ordinary tone, the darkness gathered and the moon showed her white face, still they stood without one disturbing element, and I was growing almost too weary to speak distinctly, when into the

rowd walked Mr. A. with the lantern. He did not know which way I had gone but inquired as he came along. The women started as if they would run away, but I said "never mind, he is my husband," and then he questioned them as to what they had heard, and we had such a nice time. They wanted us to come back the next day, and we left promising to do so. The walk home, or to the bungalow, was pretty hard, but my heart was much lighter than my feet. All night and the next forenoon, I was tired and quite sick, but towards evening we went again, Mr. A., Bagavan and Subraidu going with me, and we had another good time with them. I did not walk however but went in our very comfortable home-made carriage which thus far has done us excellent service.

We were to leave the next day, and in the morning a crowd of women came to see me, and listened as well as ever. One said as they were leaving, "we will pray to this Saviour, and if He helps us, we will make deendeeem to Him, and we are now making deendeeem to you for telling us so much about Him." Others said we do believe that our sins must be taken away by this Saviour, or we cannot go to heaven." They said, "she says she is happy, her sins have been forgiven, she has peace, and will He not forgive us too?" Friends, if any of you would like a taste of the purest joy the world gives, yet the world does not give it, come and tell this *Gospel to idolaters*.

I cannot stop to tell you of the bear that came down from the near hillside just as the day was dawning, and how Mr. Archibald joined in hot pursuit in his bare feet, nor how the sudden appearance of the monsoon sent us back to Chicacole, instead of going on to Tikkali, and how the rain poured before we arrived, nor of the terrific storm we had the other night, which lasted for hours, when some trees and the branches of others were twisted and broken, and for a while we did not know what would stand or fall before the mighty cyclonic wind which roared by. But we are all here and all well to-day, and the early arrival of the monsoon has surprised us all.

Yours in the work,

C. H. ARCHIBALD.

SANDOWAY, BURMAH, June 7, 1893.

Dear Friends—The thought has long possessed me to write you a few lines concerning our new home but feared taking the space devoted to those who have gone out under your own "Board or Boards," however an occasional letter may be acceptable seeing it comes from Canadians. As yet we are not able to talk with the natives and find it a great trial, but by diligent perseverance hope at the end of a year to do some personal work. The climate here so far as heat is concerned is very favorable as we daily feel the influence of the sea breeze coming a distance of five miles from the Bay of Bengal.

This morning we started at 5.30 for exercise on our ponies, and for the first time were able to ride even down to the breaker's edge and along the beautiful sandy beach. How we enjoyed the scenery as we wound in and out among the hills and over deep ravines, while here and there at short distances we crossed purling brooks which a few weeks since were perfectly dry. Occasionally we perceived an open space not larger than many drawing rooms. These have been cleared and either hollowed out some two or three feet or embanked that height. Here are now seen men with buffaloes attached to the most crude implements ploughing and harrowing for the sowing of rice. During the months between May and October we have almost constant rain, not showers but outpourings. The remaining months not a shower falls. The monsoons began this year earlier than usual, May 1st, and rain fell daily for two weeks. Now we are enjoying a brief respite, but what is now to us pleasure may prove a few months hence cause of trial, for constant rains are required to produce sufficient paddy (unground rice). Should there be a failure this year the whole Arakan district must suffer severely as there is a failure this year, and already people are suffering not so much from hunger as disease brought on by eating poor rice and roots.

We have not been in the country long enough to be familiar with the treatment freely bestowed on many when they publicly renounce Buddhism, but can give a brief account of one instance.

A man, a doctor by profession, was highly esteemed by the entire community, and consequently had a large practice. When he decided to cast in his lot with God's children his house was stoned, clothes stolen, destroyed and stuck on poles in front of his home and his life was in danger. He was also fined in the court by a British Government native official three hundred rupees equal to \$105 for speaking against Buddhism. Persecution in time ceased and many learned to esteem him and even more as a Christian than formerly. He has a large family; his wife and at least three children Christians. Some six weeks ago a daughter about sixteen years of age, beautiful in her life and character as well as features, died trusting in Jesus. Her patient endurance of suffering and loving parting words as she bade one after another farewell, touched the hearts of many heathens, especially of two sisters (married) and a brother's wife. Whether the result will be a leading them to Christ we as yet know not but the brother says his wife "must come for she likes the Bible and he reads it to her every day." He is a very faithful Christian and we admire his simple faith.

A funeral is a very important thing among the Burmese for they are filled with fear at the thought of not having a large following. The funeral of this disciple was the first among Christian citizens and a larger one is seldom seen at home, excepting of course carriages of which we have none. There was much discussion as to the mode of carrying the body, the heathen friends wanting to have it taken on a bedstead that all might behold the clothes, jewelry, flowers and presents of velvet, silk, cloth, cotton, etc., etc., surrounding and on it. The missionary's word prevailed however and it was placed in the coffin, then on a bier made of bamboos and draped some three or four feet by means of a post at each corner with white lace, the whole decorated with flowers. This was carried on the shoulders of six men about three miles. Why such articles as above mentioned are put in the grave we know not.

but again Mr. Erelith's word was heard and much kept to be given to the poor.

The devotees of Buddha fearing the result of such a large concourse attending a Christian's burial, held a meeting and proclaimed that should such occur again no persons would attend their funerals or those of their families. This threat may for a time hinder the good seed sown from putting forth leaves, but eventually truth must prevail even in a place apparently so hardened as this.

My dear Sisters:— My heart is filled with praise and thanksgiving to-day, because I have something to tell you, which will cheer and encourage you in the great work you have undertaken, which will help you to look hopefully to the future, and attempt great things for God, expecting great things from Him.

The light is breaking on these hitherto barren fields. The Sun of Righteousness is rising with healing in His wings. Let us praise the Lord and take courage, because He has heard our prayers, and will we believe pour out a blessing on us, and our work among the poor perishing Telugus—the work so dear to every Baptist in Canada.

Since you last met in convention, wonderful things have been revealed to us. In a village seven miles from Bimili, we have found, in one house, four converted Telugus; and others seeking light.

The words of the Psalmist, "Stand still, and see the salvation of God," came to us very forcibly.

For five years this blessed work has been going on; and our eyes were holden, that we did not see. We knew these people were reading the Bible and enquiring the way; yet we did not know, until quite recently, that they had made their peace with God, and were new creatures in Christ Jesus.

The word of God, this sword of the Spirit has wrought this change in them; and they are rejoicing in Jesus, and the liberty whereby He has made them free.

"Praise the Lord for His goodness, and for His wonderful works to the children of men!"

Four new-born souls in one house! Can we understand fully what this means? It means more than words can tell, of shame, abuse and persecution for the Cross of Christ, on their part. On the part of our Mission, if they come out, which we believe they will, it means the beginning of a new era.

Heretofore the ones and the twos from different families have come, but the door was closed after them, and they were cut off. Here is a wealthy family turning from dumb idols unto the living and true God. In social position they are second in the village, and if baptised, will not be dependent on the Mission for support.

Their influence for good is felt not only by their neighbours, but by the surrounding villages. The change in their walk and conversation is a marvel to all; and the question is, "Who has done this? From whence this change?"

Last month I spent twenty-five days in Palepilly, and I do praise the Lord for what I saw and heard. These people have tasted and seen, that the Lord is good. They talk with the language of the new heart, and take the word of God for their guide and daily companion. One man especially is well versed in the Scriptures.

You my dear Sisters will rejoice to know that among these four converts, one is your sister. She is the wife of the eldest brother, who has not been converted, but who we hope is near the kingdom. His wife is one of the most intelligent women I have met among the Telugus. When we went to see her the first time, she was not favourable towards the new religion and did not sympathize with the others, who had, as she thought, departed from the old ways. The second time we won her confidence, and two days after, she with three other women came to visit us at the bungalow; and stayed all the afternoon. She heard the word gladly; and from that day, began to pray for the new heart. On Sunday she sat on the mat in my room and listened to our teaching for three hours. K. Applesuamy led the meeting, after which we read and explained the last three chapters in St. Matthew. She was much affected by the account of the death of Christ and His resurrection from the dead; and at times I saw the tears in her eyes and was convinced that the Spirit was doing its work in her heart. The following week my convictions were confirmed by her own confession. *She had found the Saviour.*

It seems like a dream to me, almost too good to be true. May he use us in the salvation of many more precious souls before the close of the year, is my earnest prayer!

There may be other villages in which the good seed is taking root, as is the case in Palepilly, and we may not know it. While we were there a relative of this Goldsmith family came from Kumilly, a large village sixteen miles distant, to visit them. Some years ago he heard about Christianity, and was interested. He came to see us twice, and we had a long talk with him and tried to put before him his position as a sinner and his duty towards God. He heard very attentively, and before leaving, asked for a New Testament, which he took to his village. Let us pray that the word of God, in that village may accomplish that whereunto it is sent.

I cannot describe the joy that fills my heart because the Lord has given me a part in this great work; and especially at this time, and I am glad to be here when the clouds are passing away and hope is reviving.

How long have we waited for this day? How many prayers have been offered for the heathen of these fields? And is it too much to expect, the Lord has heard us and is going to save some of the Telugus? We believe the day for their salvation is coming and we rejoice.

The heat in a trying climate, the loneliness, the trials of missionary life, whether many or few, great or small, all sink into insignificance compared with the joy we have in seeing a Telugu-man or woman coming into the kingdom.

(No name is signed to this letter but we presume it is from Miss A. C. Gray—Ed.)

Work at Home.

ASSOCIATIONAL MEETINGS.

CANADA CENTRAL ASSOCIATION.—The 5th annual meeting of the Circles and Bands met with the church at Kingston, June 21st afternoon and evening. Prayer-meeting 1.30 o'clock, led by Mrs. Kellock (Perth), after which an address of welcome was given by our Presi-

dent, Mrs. Laing (Kingston), to a large number of delegates from both Circles and Bands. Response, Mrs. Mylks (Algonquin). The report and letters from all were encouraging, \$837.24 were contributed by them during the year. Copies of LINK taken 113, of the VISITOR 106. Three new Circles organized. Officers for this year: President, Mrs. Laing (Kingston); Vice-Presidents, Mrs. Weeks (Brockville), and Mrs. Sheldon (Carleton Place); Director, Mrs. F. Knowlton (Chantry). A good number of questions were sent in and satisfactorily answered by Mrs. Weeks who presided over the question drawer. What gave greatest interest and pleasure to us, was the presence of our dear missionary Miss Hatch, who gave a great deal of information by answering any question we liked to ask concerning work in India. Greeting from the brethren in session at the same time was sent by Rev's. Laing and McLeod. Responded to by Mrs. Sheldon. Greetings were also sent by Mrs. Sirrell (Vice-President) now in England, and from Miss Ruth Wright (Renfrew) who through severe illness was unable to be with us. Extracts from a letter from Mrs. Grigg (Burmah) were also read by Mrs. Kellock (Perth). On motion of the Association, letters are to be written to each of these sisters conveying our love and sympathy. Other interesting items were a paper on Band work by "Sister Belle," read by Miss Valkett (Brockville), and one entitled "Mountain moving," by Mrs. Reeves (Toledo). Our evening meeting was one of special interest. After the opening exercises and the Director's report, we listened to an excellent paper by Mrs. Sheldon, "God's time and Missionary effort," which we hope to see published in the LINK. A paper sent by Mrs. Claxton was read by Miss Bessie McDonald, containing interesting extracts from the work among the French. The earnest words of Miss Hatch, as she talked to us of the work and the workers in India, touched our hearts and we trust will tell in our next year's work at home. The effective reading of the leaflet "Mrs. Picket's Mission Box," by Miss Allyn, and a solo beautifully rendered by Miss McWilliam (Kingston) added much to the interest of the meeting as did the anthems by the church choir. Last but not least, a description of two Telugu Christians by Miss Hatch, a lady and gentleman being dressed in native costume. Altogether this was one of the best meetings of our Association. A collection of \$12.40 was given.—MRS. F. KNOWLTON, Director.

BRANT ASSOCIATION met on May 31st at the Ancaster church. This year a departure from former meetings, in holding our meetings afternoon and evening proved a pleasant change, and in every way a success. The afternoon was occupied largely with business, although two papers of interest were read by Mrs. Emerson and Mrs. Webster, on "Indian Mission Bands." The report shows an increase of one Circle and two Bands, making altogether thirteen Circles and eight Bands. The receipts were somewhat less than the previous year. In the evening there was a large gathering. The chair was ably occupied by the retiring President Mrs. Johnson, Brantford. Papers and addresses were given by Mrs. T. M. Harris, Mrs. A. R. McMaster, Miss Priest, missionary elect, and Miss Walsh. A collection of \$8.51 was taken to be divided between Home and Foreign missions. Officers for ensuing year are Mrs. Porter, President; Mrs. Emerson, Onondaga, Vice-President; Mrs. Fothergill re-elected Director.—MRS. FOTHERGILL.

NORTHERN ASSOCIATION.—The annual meeting of the Womens Mission Circles and Bands were held with the church in Barrie, on Wednesday June 21st. The afternoon session opened at 2 p. m., Mrs. Borrowman, President of the Barrie M.C. presiding. After singing "To the Work," and reading of Scripture by Mrs. Kendall, Mrs. Cummer of Parry Sound, Mrs. Curry of Orillia, and Mrs. Griffith of Midland engaged in prayer. The address of welcome was given on behalf of the Barrie ladies by Mrs. Mainprige, and responded to on behalf of the Circles by the Director. Minutes of the last annual meeting were read and adopted, and reports from Circles and Bands were read by their respective delegates. Miss McCrae of Josephine made a strong appeal on behalf of the Baptist Visitor and MISSIONARY LINK. Mrs. Jno. Lillie of Toronto, read a paper on our North West Indian Work, written by Miss Kennedy of Winnipeg, after which Mrs. Kendall was re-appointed Director for the ensuing year. In the evening a platform meeting was held the Director in the chair. The hymn, "From Greenland's Icy Mountains," was sung and Mrs. Blatherwick of Bracebridge led in prayer. The Director's report for the past year stated that in the Association there are 11 Circles with a membership of 170, also 9 Bands with a membership of 127. One new Circle had been formed also two new Bands and one re-organized. During the year \$106.31 have been raised for Home Missions and \$84.76 for the Foreign work. The amounts from two Circles which were not to hand also sums raised for Grande Linge and other objects which are not included. There are seven churches where no Circle or Band exists and the report concluded with the hope that these may be led to unite and help in the work. The claims of Home Missions were strongly urged by Mrs. J. Lillie of Toronto, and ably illustrated by her excellent maps. Miss Buchan (also of Toronto) gave an able address on our Foreign work. Music was rendered at both meetings by Mrs. Rogers, Miss Deanes, and Miss King of Barrie and also by the Barrie Mission Band. Collections were taken up at both meetings amounting to \$11.57 which was divided equally between the Home and Foreign Mission Funds. The attendance was good and all felt it a time of refreshing and blessing.—A. K.

NORFOLK ASSOCIATION.—The sixth annual meeting of the Woman's Mission Circles of this Association was held at Villa Nova on June the 8th. Shortly after 2 o'clock p. m. Mrs. Dr. Murdoch, the President of the Circles, called the meeting to order. All joined heartily in singing "Work for the night is coming" which was followed by scripture selections read by Mrs. Dack of Simcoe, and prayers by Mrs. Bingham of Langton. The President's address was earnest and impressive, urging all to cultivate an unselfish generous spirit rather than seek for excuses, pleading inability, lack of time, home duties, &c. &c. Mrs. Foster of Boston, Association Director—then submitted her report, which was both interesting and encouraging. Six Bands and four Circles have been organized and three life members added during the year. A marked increase in the contributions both for Home and Foreign work was a pleasing feature of the report. Amounts raised this year for Foreign missions \$501.26, increase over last year \$146.33; for Home Missions \$373.24, increase \$94.67. The report closed with a stirring appeal to all lovers of the Master for more consecrated untiring service in the cause of missions, for which we

are banded together. After singing "Send the Light," Mrs. Newton of Vittoria gave an excellent address on "Women's work for Women." Mrs. Gunton of Simcoe read a very interesting paper on "Mission Bands and their work." Mrs. Sovereign of Waterford also gave a very practical and instructive address on "Women's obligations to Foreign missions." A collection was then taken and the meeting adjourned to meet the following afternoon in the Methodist church—Friday afternoon. After singing "Blessed Assurance" and scripture reading by Mrs. Lutes of Waterford, a prayer service was conducted by Mrs. Kitchen of Cayuga. A few minutes were then very enjoyably spent in repeating favorite passages and promises from God's word. The minutes of the preceding meeting were read and adopted. Verbal reports from the Circles and Bands were of an encouraging tone, showing that the women of the Circles are beginning to feel the needs and opportunities of the present. The Director's financial report (which will be printed in the minutes of the Association) was then read. By unanimous request Mrs. Foster consented to serve the Circles as Director for another year, and Mrs. Barber of Boston was chosen President. The Question Drawer introduced discussion which was amusing and we hope profitable. Mrs. Barber read an able and carefully prepared paper on Home Missions—setting forth—that the work was not of recent origin, but dates away back to the Saviour's teaching the women at the well, and his instructions to His disciples to begin operations at Jerusalem. A true missionary spirit will not prompt one to great zeal in one mission, at the total neglect of others. A dialogue by four little girls entitled "The Missionary Doll," was listened to with deep attention and pleasure. While the collection was being received Mrs. Colver and Woodleigh were asked to solicit subscriptions for the LINK and VISITOR. Amount of collection at both meetings \$24.55, to be equally divided between Home and Foreign Missions. A vote of thanks was tendered the Methodist friends for the use of their chapel, and to the ladies of Villa Nova for their hospitality. The meeting was brought to a close by singing the Doxology, all feeling that assuredly the Master was with us and that our gathering *must* tell for the furtherance of the cause and the glory of God.—MRS. A. N. GRAY.

EASTERN ASSOCIATION.—On Thursday 15th June 1893, a fair representation of ladies, from the various mission Circles connected with the Eastern Association, met in the parlor of the Y. M. C. A. Quebec. President Miss Parker in the chair. After the opening exercises Miss L. Tremaine, Quebec, read an address of welcome to the visiting members, which was responded to by Mrs. Sims, Montreal. A letter was read from Miss Edwards, Sherbrooke, regretting her unavoidable absence, and begging to resign her post as secretary, Miss Watson kindly consented to act in her stead. Mrs. McKergow read a letter from Mrs. Halkett on Mission Bands and their sphere, and it was suggested, that donations of articles of wearing apparel, beads, biblical scenes, etc., should be collected during the year, by members of Circles. Mrs. Sims read an interesting letter from Mrs. Garside, speaking of modes of travel, etc. in India, and showing that bicycles are highly appreciated by the missionaries. A most capable and exhaustive paper was read by Mrs. Porteous on "Telugu women and work amongst them," after which the following letters were read: One from Miss Green earnestly appealing for a missionary for Vuyuru,

India, one from Miss Simpson, showing that people were reached through the instrumentality of mission schools, and one from Miss Harlowe, who is alone supporting a girl in the mission school at Akidu; it was suggested, that perhaps others might see their way clear to "go and do likewise." Mrs. Therrien then spoke with great force and magnetism on "The work at Grande Ligne," giving a short sketch of its noble founder Madame Peller. Mrs. Grenier, Quebec, gave an interesting account of her work among the French here, and invited correspondence from any who wished for information. Miss Willie from Benedict College S. C. then came forward, and gave a most lucid and entertaining account of the grand work done there, among the freedmen of the South: both boys and girls have access to this college, and the results of their training will not be counted this side eternity. This admirable address brought to a close a most profitable, pleasurable, and instructive meeting, and after tendering the customary votes of thanks to officers, helpers, and especially to the Quebec ladies for their kindness and hospitality, the Circles adjourned, to meet it is hoped next year in Montreal.—L. L. TREMAINE, Sec.

WHITBY AND LINDSAY ASSOCIATION.—The annual meeting of the Women's Mission Circles was held at Stouffville, Wednesday, June 21st, at 3 p. m., Mrs. Madill, Stouffville, presiding. After singing and reading of Scriptures, prayer was offered by Miss Groat, of Brooklin. Miss Radcliff, on behalf of the church, gave a hearty welcome to the delegates, and was responded to by Mrs. Richardson of Whitby. After the reading and acceptance of minutes, reports were heard from the different circles and bands, some of which were very encouraging, showing both increased interest and contributions. From the director's report we learned that two circles had been organized during the year, one at Pickering Village, where no preaching services are held and one at Whitevale, where in former years they were merely contributors but are now a regularly organized circle holding regular meetings. The financial report showed an increase over last year of \$61.71. A very interesting paper on Home Missions was read by Miss Starr of Brooklin, after which Mr. J. H. White, who we were pleased to have with us, sang a solo, "Jesus changeth not," in his usual impressive style. A paper was then read on Mission Band Work, by Miss Ray of Whitby, followed by an interesting dialogue by four little girls from the Claremont Mission Band, which was much enjoyed by all. Owing to the absence of Miss Priest the address on Foreign Work was not given until the following day. Miss Dryden and Miss Gould spoke on behalf of the VISITOR and LINK, when Mr. White sang "Cast thy bread upon the waters," followed by a reading by Miss Radcliff of Stouffville. Mrs. Ramsay of Uxbridge read a paper on "The Work among the Indians" by Mrs. Wells of Toronto, with so much enthusiasm that all present were more than ever impressed with the necessity of more work being done in this particular part of the field. A collection amounting to \$9.35 was taken up. Miss Dryden was re-appointed our Associational Director for the coming year. M. R.

NEWS FROM CIRCLES.

ST. THOMAS.—The St. Thomas circle held their annual missionary tea at the home of Mrs. T. S. Edwards, on August 10. Refreshments were served and

a very enjoyable time spent. A short programme consisting of music and addresses was given. The amount realized after expenses were paid was \$16.20, to be equally divided between Home and Foreign Missions.

SULLIVAN.—A Home and Foreign Mission Circle was organized in Sullivan, on July 20, in connection with the Sullivan Baptist church. Eight members. President, Mrs. A. A. Parks; Vice-President, Mrs. Jas. Walker; Secretary, Mrs. Charles Henry; Treasurer, Mrs. Wm. Saulter. Organized by Mrs. Jno. Puttenham, Associational Director.

WINDSOR, N.S.—On Thursday, June 8th, the regular meeting of the Baptist Woman's Missionary Aid Society, of Windsor, was held. A pleasing feature of the meeting was the presentation to Mrs. J. Nalder, of a certificate of Life Membership in the W.B.M.U. Mrs. Greenough, in presenting the certificate, expressed the deep appreciation of the members of the society, of Mrs. Nalder's work as its Secretary. The members had cheerfully contributed the sum of \$25.00 in order to place their much loved sister's name on the honor-roll of the Union. Mrs. Nalder expressed her thanks in her usual graceful way, assuring them of her continued efforts in behalf of the Missionary Society.

NEW SARUM.—The anniversary of the New Sarum Mission Circle was held on Monday evening, August 7th, and proved the most successful one we have had. The attendance was larger than on any former occasion, thus showing that the interest of our people in Mission Circle work is increasing.

Our President, Mrs. Emery, presided. Opening hymn, "Crown Him." Prayer by our pastor, Rev. J. Gray; Reading Scriptures, Mrs. Gray; President's Address, opened the programme, which was of a very high order, the following ladies taking part: Mrs. Welter, Mrs. Doolittle, Misses Scott and Smiley. Suitable music was given by the Misses Laidlaw, who were much appreciated, and the church choir.

A Prayer Band was organized in June by the Circle, which we believe will be a great means of blessing to our young people. Report of Society stated that \$27.05 had been raised for Foreign Missions. Collection at meeting, \$4 60.—MRS. A. S. NEWCOMBE, Secretary.

WILKESPORT.—On July 7th our circle gave its seventh annual public meeting. The following speakers were present and delivered stirring addresses. Rev. R. Hooper, "Words of Encouragement." Rev. A. J. McMullen, B.A., "Motives of Mission Work." Rev. S. J. Farmer, "Home Missions." Our pastor, Rev. G. H. Sneyd, ably filled the chair. The choir gave suitable selections of music. The Secretary's report showed that with an average membership of fourteen, the circle had sent to Foreign Missions \$96.50, Home Missions, \$114.00, Grande Ligne, \$1.00, making a total of \$211.50. The free will offering taken at close of meeting amounted to \$6.85. Will the readers of the LINK pray for us, that we may be "Steadfast, unmovable, always abounding in the work of the Lord."—MARY R. B. SELMAN, Secretary.

ABBOT'S CORNERS, QUE.—I have just received a letter from Mrs. Davis, Cocanada, India, thanking us for a small box we sent by Miss Folsom, some little thing to each missionary and also for Mrs. Garside's school girls. When I packed the box it was not full so I put in all the dry beans I could. Mrs. Davis mentions

them as being a treat as they had had none since they left home. The box reached them when they were at Cocanada at the conference so all had a dinner: them. I mention this thinking some one of you may want to fill in the corner of a box. Our letters of thanks have more than repaid us for our trouble. Yesterday we had our Circle meeting and the letter was just in time to read. Mrs. Garside was appointed to write for them all which she did. This and a letter from Mrs. Brown and a letter in the LINK from Miss G's girls are extra. Mrs. Davis closed with these lines I like them.

"Tis sweet to be remembered
In the turmoil of this life
While struggling up its pathway,
Or mingling in its strife.
While wandering o'er earth's borders,
Or sailing o'er its sea.
"Tis sweet to be remembered
Wherever we may be."

—ELLEN E. TRACY.

NEW CIRCLES.

FORT WILLIAM.—We organized June 1st, and with twelve members enrolled at present feel quite encouraged. The officers are as follows:—Pres. Miss Agnes Sproule, Vice Pres. Miss Kate McLaurin, Sec. Miss Jennie E. Leach, Treas. Miss Roda Alexander. Mrs. Roberts our pastor's wife from Port Arthur kindly came over and organized our circle and we have in our Pres. an experienced worker from the East. Praying that this new branch of work may be blessed, I am your Sister in Christ,—Jennie E. Leach.

PORT BURWELL.—A Union Mission Circle was reorganized at Port Burwell on July 24. President, Mrs. Pelton; Vice-President, Mrs. Clark; Secretary, Miss Eliza Allen; Treasurer, Mrs. Crassy; Solicitor, Miss Lou McConnell; Agent for the Link and Visitor, Mrs. Clark.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS FROM JUNE 18 TO JULY 12, 1893, INCLUSIVE.

Brantford (Calvary Ch.) special for Akidu boat, \$10. Toronto (Sheridan Ave.) M.C., \$4.50; Theford M.C., \$3; Mrs. R. R. Foster, sale of maps, 75c; Claremont M. B., extra \$5 towards Miss Priest's outfit, \$5 for the Akidu boat, \$10; Plattsville M.C., \$3.60; (the receipt card has been returned to me from Plattsville M.C.) Collected by Mrs. T. S. Johnson, Brantford, for the Akidu boat: Miss A. Winter, \$5; Mrs. T. Secord, \$5; Mrs. J. Harris, \$5; Mrs. Shenston, \$10; Mr. T. Shenston, \$10; Mrs. T. S. Johnson, \$5; total, \$40. Georgetown M.B., \$1; Burgessville M.C., \$6; Langton M.C., \$2.60; Hamilton (Wentworth St.) M.C., \$7.50, being a special response to the appeal; Mount Forest M.C., \$6.93; special for Akidu boat, \$9.50; total, \$164.48. Toronto (Bloor St.) M.C. \$44.68; Stratford M.C. \$9.25; Wolverton M. B., \$1.44; Cheltenham M. C. \$1.10; on a missionary concert \$3.90; total, \$112.29. Stratford M.C., \$6; St. Thomas (Centre St.) M.C. \$1.20; Stouffville M.C., \$2.20; Bobcaygeon M.C., \$1; Belleville M.C., special towards Miss Priest's expense, \$5; Mrs. J. L. Biggar, Belleville, for the Akidu boat \$6; a friend, \$25; Hamilton (Victoria Ave.) M.B. for Maggam Ramaswami, \$3.35; Port Hope M.C., special

towards Miss Priest's outfit, \$47.50; Toronto (Queen St. M.C., \$5; Wyoming M.C., \$1.50; Wyoming M.B. for Komuguri Samson, \$2.30; Mrs. R. W. Elliot special) \$25; Brantford (Park Ch.) M.C., \$4; Brantford (Calvary Ch.) M.C., \$4; Hamilton (Victoria Ave.) \$4.55; London (Talbot St.) M.C., \$31.87; Woodstock (First Ch.) M.C., \$11; Fingal, M.C., \$7.55; Oshawa M.C., \$3; (\$1 of this towards Miss Priest's expenses); Toronto (College St.) M.C., special for Akidu boat, \$6.05; Paris M.C., \$13.55; Paris-M.B. for Kankipudi Kondayva, \$8.96; Toronto (First Ave.) M.B., \$4.91; Toronto Beverly St.) M.C., \$8.37; to complete Mrs. Hooper's life membership fee, \$14; total, \$22.37; Burford M.C., \$6; Brantford (First Ch.) M.C. for Minnie, \$25; Holmedale Mission infant class, \$5; Brantford (First Ch.) Boys' M.B. for Palikurti Aaron, \$11; Peterboro (Murray St.) M.C., special towards Miss Priest's expenses, \$10; Mr. P. Fisher, Wingham, \$4; \$2 for the Akidu boat and \$2 towards Miss Priest's expenses; Mrs. Chisholm, Port Hope, towards the deficiency, \$5; Annual Meetings of Associations:—Owen Sound, \$2.00; (extra, 25c); Norfolk, \$10; Midland Counties, \$5.87; Toronto, \$3.07; Northern, \$5.75; Middlesex and Lambton, \$5; Peterboro, \$3.23; Whitby and Lindsay, \$4.20; Hamilton, \$3. Receipts from Circles, \$338.49; from Bands, \$46.96; from sundries, \$153.62; total, \$539.07. Disbursements: To General Treasurer, \$480.17; to Treasurer of Convention East for Tuni and Akidu schools, \$29.95; to expenses of speakers for Associations, \$11.55; accounts of three Associational Directors, \$12.31; stamps for Miss Buchan, \$3; Postal Cards for Mission Band Secretary, \$1; deposited to special account, \$5; total, \$520.88.

RECEIPTS FROM JULY 13 TO AUG. 17, 1893.

Toronto (Beverly St.) Bible classes for Todeti Philemon, \$6.25; Atwood M.C., \$2.75; East Oxford M.B. for Pasala Patnam, \$12; Toronto (Lansdowne Ave.) M.C., \$7.55; Teeswater M.C., \$5.60; Lakefield M.C. for Miss Priest's outfit, \$5; Reaboro M.C., \$6.84; Mount Salem M.C., \$4; Wilkesport M.C., \$5; Toronto (Dovercourt Rd.) M.C., \$10; Salford M.C., \$2.80; Calvary M.C., \$2.25; Bethel M.C., \$5; Howick, M.C., \$6.55; (\$1.25 of this towards Miss Priest's outfit); Second Southwell M.C., \$4; London (Adelaide St.) M.C., \$8.65; Beachville M.C., \$3.68; Mrs. L's S.S. class, 85c; Ernest Leonard, \$1.27 for Kar-chata John; total \$5.80; special, \$3; Wingham M.C., \$7; Wolverton M.C., \$11 for Miss Priest's outfit, Mrs. J. G. Scott for the Akidu boat, \$5; Wingham M.B., \$1.50; Toronto (Sheridan Ave.) M.B. for Miss Priest's outfit, \$3; Galt M.C., \$4; Boston M.C., \$5.25; (special for Miss Priest's expenses, and to complete a life membership fee, \$7.75; total \$13); Collingwood M.C., \$2.50; Aldborough Plains M.C., \$1.35; Simcoe M.C., \$5; Guelph (Trinity Ch.) M.C., \$5; Port Hope, Mrs. J. Hume, \$4, Miss Hume, \$2 for the Akidu boat; Brantford (North Star) M.C. for the Akidu boat, \$5; Toronto (College St.) M.C., \$17.75; Union Circle Tea, Toronto (additional) 80c; Beamsville, M.B. for Mary Thooluri (pedda) \$20; Port Hope M.B., \$10.55; Mrs. Thos. Bone, St. Catharines, towards Miss Priest's outfit, \$17; Toronto (Immanuel Ch.) Boys' M.B. for Dalamara, Tuni School, \$17. Receipts from Circles, \$151.27; from Bands, \$64.05; from sundries, \$40.17; total, \$255.49. Disbursements to General Treasurer: Monthly remittance for India, \$438.33; August allowance for Miss Hatch, \$29.16; total, \$467.49.

In the last list the item was omitted, London (Adelaide St.) Y. P. M. B., \$7.13; and the amount from 1st

Lobo M.C., which was \$5. Both are correct in the totals.

The Treasurers of Circles and Bands having money intended for this year's report, are requested to forward these funds in time to reach me by the 10th October, as the books close on that date.

VIOLET ELLIOT, Treasurer.
109 Pembroke St., Toronto.

BAPTIST FOREIGN MISSION SOCIETY OF EASTERN ONTARIO AND QUEBEC.

RECEIPTS FROM MAY 20TH. TO AUGUST 24TH., 1893.

Montreal First Baptist, \$25.20; Montreal Olivet, \$1.40; Montreal Grace church Circle and Band, \$13.37; Ottawa Half year's support for 2 Bible women, \$30; Rockland Circle and Mission Band, \$33; Delta, \$4; Kingston, \$6; Dominionville, \$12; Dalesville, \$10; Athens, \$7; Vankleek Hill, \$2.12; Brockville, \$78.87; Drummond, \$3; Clarence, \$12; Philippsville, \$10; Grenville, \$5; Ormond \$2.55; Scotland, per Miss Elliot, \$2.35; Teeswater, per Miss Elliot, \$8.14; Toronto Immanuel, \$9.46; Papineauville, \$16.80; West Winchester, \$5; Eastern Association, per R. Parker, \$4; Osgoode, \$20; Kingsley Falls, \$12; Carleton Place Mission Band and Circle, \$28; Osnabruck, \$12; Perth, \$14. Total, \$397.26.

M. A. SMITH, Treas.

Corrections: Thurso was credited with \$3.07, should have been \$9.07. The mistake is sometimes made of addressing the treasurer by her husband's name which causes trouble in cashing orders; always address Mrs. Mary A. Smith.

YOUNG PEOPLE'S DEPARTMENT.

INDIAN JEWELS.

Camp Pentakota, May 8, 1893.

India is a country where most of the people adorn themselves with gold and silver jewels and precious stones.

Even the poorest people have small ear-rings or a nose ring with just a little pure gold in it, but in Tuni we see very few real gems; they are nearly all imitation pearls or diamonds, though some of the rich people have very expensive jewels.

When the missionaries come to India the ship generally stops for a day at the island of Ceylon, where many men are at work fishing for pearls in the sea. These men risk their lives in diving for the oysters that contain the pearls. Sometimes a shark comes and takes a native diver and tears him to pieces. What a dreadful death, is it not?

When we were in Secundra we went to see the Emperor Akbar's tomb which is a very large building. On the top of the building the spot was shown us where the *Koh-i-nor* or mountain of light, the largest diamond in the world once rested. Other kings had lamps to light their tombs, this king had the flashing *Koh-i-nor*. Now can any of you children tell me where this big diamond is kept at present?

Then at Agra we saw the most beautiful building in the world, the Taj Mahal, which is a large building of white marble, inside of which is such beautiful inlaid work which is done with all kinds of precious stones.

There are pictures of trees and flowers and words from the Koran or sacred book of the Mohammedans. All this is done by cutting these figures deeply into the marble and then fitting in the gems of different colors. This is done so carefully that it looks like beautiful embroidery.

The Taj was built by a king named Shah Jehan, and Tavernier a traveller says that it took 20,000 men 22 years to build it. This building is also a tomb built to keep in memory one of the wives of Shah Jehan. Where did the stones come from? Let me tell you. The white marble came from Jeypore in Ragpootana, the yellow marble from the banks of the Nerbudda, the black marble from Charkoh, the crystal from China, Jasper from the Punjab, carnelian from Bagdad, turquoises from Thibet, agate from Yeman, lapis-lazuli from Ceylon, coral from Arabia and the Red Sea, garnets from Bundelkund, diamonds from Punnah in Bundelkund, rock spar from Nerbudda, the philosopher's stone from Marcheon, the loadstone from Gwalior, onyx from Persia, chalcodyon from Villuit amethyst from Persia, sapphires from Lunka.

Perhaps some of you will get your atlas and find out where all these countries and places are, and then you can get the dictionary and see what color the different stones are.

These precious stones are searched for in deep and dark pits, and even when found many are so dull and dirty that you would not know they were precious stones. They must be cut and polished at great expense, if they are to be worn in a crown or as the jewels of a great prince.

Now our work in India is really that of finding precious jewels, we go into these dirty Telugu villages and perhaps a little girl or perhaps an old man may hear the gospel and believe, but how rough, and rude and dirty they are at first, there are so many things to cut off, and to be left off. Then the Spirit of God polishes them by working in their hearts with great power.

Some one has said that a perfect Christian is a perfect gentleman or a perfect lady, this is true for they respect others and are courteous to others and kind to all.

"Why don't you swear?" asked the village children of little Yenamma who had attended the Tunj girl's school for a few months, and had gone home for vacation. "I do not swear now said the little girl."

"And they shall be mine, saith the Lord of hosts in that day when I make up my jewels."

R. GARSIDE.

A SANAYASI.

It is a long time since I last wrote a letter for boys and girls in Canada, but just now it seems that I have something interesting to tell. I am out on my boat travelling along the canal and stopping at villages to preach about our Saviour, Jesus. The other morning I started out and stopped first to speak to some poor ignorant people. They listened very well for a time, but their work in the fields was waiting, so they had to go, and then I thought I would go and see the school and sell some books to the boys, I had a book, too, that the master had asked for some months ago. However, as I went along I saw a few men sitting on the canal bank under a large tree. A voice within urged me to go and speak to them. When I went near I found that they were looking at a man who was holding

his left hand up in the air, and I saw that the nails on it had grown longer. I knew that he was a sanayasi or ascetic, that is, a man who thinks he can please God by inflicting suffering and pain on himself. This man was doing something with his right hand, so I thought he was performing some sort of worship. I asked the other men if this was so, and they said that he was preparing some ganja for smoking. People who smoke this poison become intoxicated like those who drink liquor. I asked this man what good would it do for him to hold up his hand for ever, if he used that poison. Everyone here knows that it is very wrong to use that stuff. He replied that it made him feel happy, and then after some conversation he sang one of our Telugu hymns about Christ. He told me that he belonged to Parvatipuram near Bobbili, that he had been to Rameshvaram and Srirangam, sacred places in the South of India, and that now he was on his way home. He knew some English, but whether much or little I can not say. As he asked for a hymn book, I sent him a little one with a prayer that the hymns might lead him to Christ. I preached to him and the other people present for a long time, and then we sang a few hymns.

Remember this poor man who hopes for salvation by visiting sacred places and by inflicting suffering on his own body, while he knows so little about true holiness that he still smokes that poison to make himself miserable. Pray, too, for the many people who listen to the story of the cross but do not at least outwardly yield themselves to the Lord Jesus, who alone can save them. And dear boys and girls, remember what is more important still to you, be sure that you are not neglecting Him yourselves.

Your friend,
AKIDU, India. JOHN CRAIG.

MISSION BAND LESSON.

A GLIMPSE AT THE MISSION FIELDS OF THE WORLD.

(A few remarks by chairman or President to introduce the subject by saying that although India is the special field for foreign missionary work for our own church in Canada, it is only one of many heathen lands.) In our lesson this month we will ask members of the Band to give short descriptions of the conditions of women and girls in countries where Christ is not known. First, we will hear something about Africa. This land is known as the Dark Continent. The two great explorers Livingstone and Stanley have opened up much of this country. One hundred million people are here, and the men are fierce warriors. The women do all the hard work, and their little ones are sadly neglected. Old people and children are not treated with kindness as in Christian lands. Sickly and deformed children are killed by their parents, while the old people are carried off in the desert to die or be devoured by wild beasts. When little girls should be happy at play, they are sold by their fathers, for six or eight cents, to be the wives and hard-working slaves of other men. The climate is hot and people wear very little clothing, live in small huts, sleep on mats and have a block of wood for a pillow. They live in terror of "man stealers" who sometimes take captive whole villages of people. Families are parted and carried off in ships to other countries to be sold as slaves. The people worship idols, and believe in witch-craft. One little girl was accused of being a witch, and to have caused the death of a relative. Two men took her in a canoe on the river, made her drink poison, and when she died cut

her body in pieces and threw it in the water. Her brother went by night to the mission house, and begged the missionaries to send more men to teach his fellow-countrymen better ways. Wherever the Bible has been taught by missionaries, this dark land is growing brighter, and its people are stretching out their hands to the true and living God. Do not forget to pray for the Africans.

(The chairman can add a few words about the Congo mission if thought best.)

We will now hear about *China*. This is the largest and one of the oldest empires in the world, having been inhabited for more than twenty-six-hundred years. Four times as many people live in China as in Africa. A high, broad wall was built around China two hundred and twenty years before Christ, was born. The people do not believe in Christ but worship Buddha and Confucius who were only wise men. Part of their wisdom would not be considered such in our land for they taught that women were of no more account than monkeys or parrots. Many girl-babies are killed as soon as they are born. If allowed to live, little girls must have their feet tightly bound with cloths to prevent their growing if they hope to be considered respectable when grown to be women. From their homes you can hear their cries of pain day and night after this cruel operation. Few girls are taught to read or write, but are married very young, sold by their parents, and harshly treated in their new homes, until many brides drown or kill themselves soon after their wedding day. Missionaries have patiently taught the Chinese people for many years, but as yet not nearly enough have been sent to make known God's good news to all the empire. Pray for China and her people.

(The chair-man can add a few remarks about any special work being done for the Chinese in this country.)

Some one will now tell us some fact about *Japan*. This country has many high mountains, splendid trees, and beautiful flowers. Many of our plants were first brought from Japan. The country is small, only about as big as the State of California, but forty millions of people are living in it. Women and children are treated better than in many heathen lands. The 3rd of March is a great day for little girls, it is called "The Feast of Dolls." All the dolls in a family are carried out, some of them a hundred years old. The boys have their gala day in May called "The Feast of Flags." Children are taught to be very polite, and to treat old people with respect. The sun, moon, and stars are worshipped here, with idols of all kinds, but these idols are not loved. Now that missionaries have come to tell about Jesus, the people are forsaking their false gods to worship Him. But some native Christians have to suffer much persecution from their heathen friends. We must all pray for this "Land of the Rising Sun," as it is called.

"When we sing the praise of Jesus

When His glory we proclaim,

Let our hearts with grief remember

Those who never heard His name."

(Perhaps several other members will each give one item about the isles of the sea.)

No 1. Nowhere in the world have missionaries found people so degraded as in Polynesia, yet among no other heathens has the gospel made such rapid progress.

No 2. When John Williams first visited these Islands he found idolatry and cannibalism of the worst and

lowest type. Babies were killed, widows strangled, and the most dreadful cruelties awakened no sympathy or repulsion.

No 3. When a chief built his house he surrounded the piles on which it rested with rows of human beings buried alive. If he launched a canoe the rollers by which it was borne to the sea were living bodies crushed to a jelly by its weight.

No 4. In an ancient city of Figi stands a stone with this history. Its place was in front of the chief temple. The bodies intended for cannibal feasts, were dashed against this stone as an offering to the gods before being devoured. But for the past thirty years, this stone has had no stain of human blood upon it.

No 5. Of one missionary's work it is said "When he came to our island there were no Christians, when he left us, there were no heathens."

Next month we will try and take a glimpse at other fields, and the result of mission work in them.

A NOTE TO MISSION BAND PRESIDENTS.

These lessons are intended by those preparing them for the LINK merely as guides or outlines, and will admit of condensing or enlarging at pleasure. For instance, when the Band at Dartmouth, N. S., used this one, three girls were dressed in the native costume of Africa, China and Japan and told the story of their countries in the first person. Bible verses about these heathen lands might be read or recited by members, and suitable hymns sung by the Band.

If our Bands, east and west, would write more regularly to the superintendents appointed by the respective boards, and tell what they are doing; what lessons they have been studying; and programme of interest that has been used by them at a public meeting or special work done this year, it would be much easier to prepare lessons for your future use, and also reports for the annual meetings of the boards next October. Please see that your Band sends such a report this month without fail.

SISTER BELLE.

347 McLaren Street, Ottawa.

NEWS FROM BANDS.

HAMILTON, VICTORIA AVENUE.—You have not heard from the "Golden Rule Mission Band" of the Victoria Avenue Church, Hamilton, for some time, but we do not want you to think we have grown tired of our work. On the contrary, I think I can say for our Band, that we love it more than we ever did. The never-failing interest taken by our boys and girls in the cause of missions, and the evident desire to learn more is most encouraging. Every Thursday evening they meet together, with their bright expectant faces, a source of inspiration to any leader; and an effort is made that they should never go from a meeting without carrying with them some new thought on the needs of the heathen, or some suggestion as to how they can help their poor benighted brothers and sisters.

At the Hamilton Association, held at Westover some months ago, our Band was represented by delegates who brought back the encouraging report that ours was the Banner Band of the Association.

As we wish always to carry out the precepts of the name we bear, a resolve was taken by the Band that we visit the Baptist church in the northern part of our city, where there is no Band, and, if possible induce them to start one. Early in the evening of Monday

last, the members of the Band met at our own church and from thence proceeded in a body to the North church. Our proposed visit having been previously announced, quite a number were present to welcome us upon our arrival there.

The officers who are this term some of our *girls*, with the Superintendent, took their seats upon the platform, while the rest of the Band occupied the centre seats in the church. One of our ordinary band meetings was then conducted. No special programme had been prepared, most of the recitations, etc., having been given in previous meetings. First came the usual business of the meeting—opening hymns—prayers by two or three of the Band—Bible recitation—minutes read and approved of—roll call—reception of new members—collection, with hymn "Now our pennies bringing,"—treasurer's report of collection and attendance. Just here a motion was moved, seconded, and carried by the Band, that we leave our collection which was that evening quite a generous one, with Mr. Imrie, the pastor of the North Church, for their Band when they start one, which we feel hopeful will be before long.

The missionary exercises were then proceeded with, and in order to let you see that we endeavor to have our programmes not only entertaining but also instructive, I think I shall just place it before you.

Recitation.—How to start a Mission Band,—by Jennie Edwards.

Recitation.—The Missionary Spirit,—by Lily Perkins.
Recitation.—How to make a missionary,—by Minnie Birdsall.

Hymn.

Short Address.—"Missions are not a failure,"—by Joe Patterson.

Recitation.—"Gerty's Gift,"—by Marion Murray.
Address.—Life of John Hunt,—by Will Dickenson.
Address (impromptu)—by Robert Stenage.

A few words by our Superintendent, Miss Tapscott.

Before our meeting closed a very small young gentleman and his sister from the North church favored us with a dialogue, which was much enjoyed by our Band, as was also the appreciative attention of our audience.

Our members all expressed satisfaction with the evening's occupation and hope soon to see the purpose of it accomplished.—B. F.

VICTORIA.—The year has closed for our Mission Band work here, with its prayers, and Bible teaching, with its warnings and invitations to go ahead of us into eternity. God grant it may be rich in fruitage. Although the financial part of our Band work is important, how much more important is the teaching of the true nobility of character and life. Wisdom is the principal thing, Proverbs 4:7. We are glad to tell you during the first and only fear of our Band's existence we have raised \$45. We are rejoiced to think this money is for the Master's work. We sent \$22.50 for Home work and Grand Ligne, and \$21.70 to Foreign, the balance 80 cents paid out for mission barrels. We love the work, because it is in His name, and His presence always cheers and satisfies. We pray earnestly fully believing he will answer and bless us. It is prayer and faith linked into active service, that has been the success of our Band. To God be all the glory, not unto us. He can do, and no one can hinder.

IDA NEWTON,

President, Victoria Mission Band.

NEW BANDS.

NEW SARUM.—A Union Mission Band was organized at New Sarum on June 17, with thirteen members and the following officers: President, Miss Elliott; Vice-President, Miss Emery; Secretary, Miss Louisa Small; Treasurer, Miss Ada Lewis.

TORONTO, COLLEGE ST.—A Mission Band was organized the first day of April. The following officers were elected:—President, Miss Wardell; Vice-President, William Fox; Secretary, Miss Lizzie Williams; Treasurer, Miss Chalk. There meetings have been held with an average attendance of thirty.

As there is a young ladies' Band, also one for the young men, this is more especially for the children.

LIZZIE WILLIAMS, Secretary

ADDRESSES.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS
Of Ontario: Pres. Mrs. W. D. Booker, Woodstock, Ontario, Sec. Miss Buchan, 165 Bloor St. East, Toronto; Treas. Miss Violet Elliott, 109 Pembroke St., Toronto; Sec. for Bands, Mrs. C. T. Siark, 174 Park Road, Toronto.

Of Quebec Province: Pres. Mrs. T. J. Claxton, 213 Green Avenue, Montreal; Sec., Mrs. Benley, Cor. Sec., Miss Nannie E. Green, 478 St. Urban Street, Montreal; Treas., Mrs. F. B. Smith, 8 Thistle Terrace, Montreal; Secretary of Mission Bands, Mrs. Halkett, 347 McLaren St., Ottawa.

Lower Provinces: Pres. Mrs. J. W. Manning, St. John, West, N.B.; Cor. Sec., Mrs. C. H. Martell, Fairville, N.B.; Treas., Mrs. Mary Smith, Amherst, N.S.; Prov. Sec. P.E.I., Miss M. Davies, Charlottetown, P.E.I.; Prov. Sec. N.S., Miss A. E. Johnstone, Dartmouth N.S.

Miss A. E. Johnstone, of Dartmouth, N. S., is Correspondent of the LINK for the Maritime Provinces. She will be glad to receive news items and articles intended for the LINK from mission workers residing in that region.

Subscriptions to the LINK, changes of address, and notifications of failure to receive copies of the paper, should in all cases be sent directly to the Editor.

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