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The Canadian Missionary Work

NADA INDIA

Gentiles Shall Come To Thy Light And Kings To The Brightness Of Thy Rising

JULY-AUGUST, 1899.

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CLERGY 99

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TORONTO, JULY-AUGUST, 1899.

| Nos 11-12

Editorial.

ASSOCIATIONAL MEETINGS.—Several notices of these meetings came to us too late for publication, and we presume reports of the meetings will come in also, but it will be too late.

COLLECTING.—We would direct the attention of Circle leaders to a very careful study of Mrs. Holman's article in this number of *THE LINK*. It is the most complete system that we have ever heard of, and if faithfully carried out would solve most of our difficulties.

MISSION BAND LESSON.—Miss Muir has been ill and could not prepare the lesson for this month. All of our readers will regret this. We are fortunate though in having one from Sister Belle, who has been unable to write for us for some time on account of a broken arm. We are very glad to say that she has very nearly recovered. It was our purpose to give the two lessons this month, as we have no August number.

MEMBERS OF CIRCLES IN EASTERN ONTARIO AND QUEBEC are reminded that Friday, the first of September, is one of the days set apart by the Women's Societies East, for special prayer for our missions and missionaries both at home and abroad. Let the sisters gather together and make their supplications known unto the most High that special blessing may descend upon our representatives on the fields.

E. C. A.

THE ONTARIO AND QUEBEC CONVENTION.—The report of Secretary-Treasurer McDiarmid gave an account of much earnest and successful work at home and abroad. Attention was called to the fact that a quarter of a century of separate foreign mission work on the part of the Baptists of Ontario and Quebec has just been completed. "Mr. and Mrs. McLaurin entered Ocanada on the 12th of March, 1874." An interesting account of the circumstances under which we entered upon the work follows and a contrast is presented between the financial status and the number of converts then and now. At present we have in India property valued at \$50,000, a membership of about 4,000, (6,348 have been baptized during the

twenty-five years). We have "more than a hundred Sunday schools, more than sixty Christian day schools, six station boarding schools, the Timpany Memorial school, and the Seminary with theological, literary, and manual-training departments, ten ordained and sixty-two unordained native preachers, seventy-five native Christian teachers, thirty Bible-women and five colporteurs; Christians in 270 villages, 181 places of regular meeting, forty-one Chapels owned, some of the churches already self-supporting, and others reaching out of their deep poverty toward self-support, and a Christian medical work of untold blessing to a most needy people."

The receipts for the year totalled \$31,807.61. We entered upon the year with a deficit of \$5,689.18, and closed it with a deficit of \$7,120.92, of which amount \$4,773.09 was due to the bank, and the remainder to special funds held by the Board. The total amount received included the amounts raised by the women's societies, \$13,136.92, a good deal more than a third of the entire amount, and about a third more than the direct contributions of all the churches.

Secretary McDiarmid called attention to the fact that a large number of the churches restrict their giving for foreign missions to the amounts raised by the women. While he appreciates very highly the work done by the sisters, he is exceedingly desirous that *each church as a church* should appear among the contributors to the mission funds. We think it highly desirable that the churches as churches should contribute, and we would request the Circles in all non-contributing churches to make a special effort this year to have a general collection taken for foreign missions. We believe that a determined effort on the part of the Circles would result in filling in all the blanks and giving to each church in the Convention a place in the list of contributors. We think each church should make it a point of honor to have some direct part in this great work. It makes an unfavorable impression regarding women's work for churches to excuse themselves from giving on the ground that the Circles have sent in contributions.

DR. McDIARMID'S RETIREMENT.—It was a source of deep regret that Dr. McDiarmid, who for several years has labored so faithfully and successfully as Secretary and Treasurer of the Board, felt it to be his duty to relinquish this work in order to enter upon another

sphere of Christian service. During all these years he has commended himself to the Board and to the denomination by his earnest, wise, self-sacrificing leadership. He has been called to assume the Principalship of the new Baptist College to be founded in Manitoba. He has high qualifications for educational leadership, and we feel sure that in his new position our home work in the great North-West will go gloriously forward, and that the Foreign Mission work will always have in him one of its best friends and ablest advocates.

THE NEW SECRETARY.—It was a very fortunate thing that immediately on the resignation of Dr. McDiarmid, the Board was able to lay its hands upon a man, who seems to have been providentially fitted for just this work. Rev. J. G. Brown, B.A., B.Th., one of our ablest and most successful missionaries, had been obliged to return to Canada on account of Mrs. Brown's health, two or three years ago. Much against his inclination, he had reached the conclusion that it would be impracticable for him to return to his beloved work for some years at least. The past two years he has devoted to the completion of his theological course in McMaster University, which he accomplished with great honor in May. During the past year he has been serving as pastor of the little church at Orangeville. He was unanimously and heartily appointed to the Foreign Mission Secretaryship, and will enter upon his work with the confidence and sympathy of the entire denomination. Mr. Brown is an enthusiast for Foreign Missions, is thoroughly acquainted by actual experience with the missionary problems of the time, and is eloquent and magnetic. His qualifications are ideal. Let us all hold up his hands in the great work to which he has set himself, and do all we can to make his first year of service a magnificent success.

THE NEW TREASURER.—In order that Mr. Brown might be free to give his whole time to the forward movement, the Board decided not to ask him to assume the duties of Treasurer, which for economic reasons, Dr. McDiarmid has performed during the past few years. Rev. E. T. Fox, Treasurer of the Home Mission Board, was induced to accept the Foreign Mission Treasuryship of the General Society as well. It goes without saying that these additional duties will be well performed.

THE FORWARD MOVEMENT.—After much discussion the Convention determined that the denomination should endeavor to raise during the next eighteen months \$160,000 for Home Missions, Foreign Missions, Grande Ligne Missions, and Manitoba, North-West, and British Columbia Missions. This means a considerable increase upon the rate of giving during the past few years; but it is thought that the general improvement in business, the stimulus given by the close of the old and the beginning of the new century, and the pressing needs of

the various departments of our denominational work fully justify an extraordinary effort at this time. Some brethren were in favor of attempting much larger things; but the opinion of the more conservative brethren prevailed. To raise the proposed amount will require the most strenuous and persistent effort on the part of all concerned. Our women's societies must be prepared to do their full share of the work. The Circles must endeavor to assist as far as may be possible in arousing interest in the forward movement in the churches with which they are connected. Let us begin at once to plan for larger things in our Master's service. Will not each reader of the LINK endeavor to increase her own contributions and to induce others to do likewise?

COLLECTING OUR FUNDS.

The editor has requested me to tell the readers of the LINK about the methods which our Circle has followed of collecting the offerings for missionary objects. Let me say at the beginning that methods will not make givers. Only the grace of God can do that; but in a large city church where the membership is scattered and the women burdened with home cares, some system of collecting the gifts from the loving givers must be adopted, or else the work is hindered.

By way of making our method clear, let me explain that the reception of members into the church occurs on the first Sunday of the month, and that the Mission Circle meets on the first Thursday of each month. In our Circle, in addition to the regular officers we have a Visitor, and a Treasurer who is Chairman of a Board of 22 collectors. Now our aim in the Circle is not primarily to secure money, but interest—for interest and love must precede gifts, and are the important elements in them. We believe moreover that the surest way to secure interest in the work of the Circle is to approach each woman when she first joins the church. Accordingly, directly after the reception of new members on the first Sunday of the month, the church Clerk makes out two address lists of lady members just received, and gives one to the Visitor of the Circle and the other to the Treasurer of the Circle. It is the business of the Visitor, or of one whom she may secure to assist her in this way, to call immediately upon the new member of the church and to invite her to the next Circle meeting, being on hand herself at that meeting to introduce her to the other members if she accepts the invitation. If she is a wise woman she also at her first call leaves behind her a copy of the LINK, and one of the *Baptist Visitor*, as a means of information and an incentive to a subscription later on.

The Treasurer, as Chairman of the Board of Collec-

tors, also calls upon the new member, and if any interest has been shown by her in the work, our plan of giving to the Woman's Work is unfolded to her and she is urged to have her part in carrying forward the Lord's work. She hears no mention of \$1 a year for membership in each Society as a standard of giving. She is urged to consider her means and the Bible plan of giving according to them, and of giving regularly and frequently.

If she responds to this invitation, she notifies the Treasurer how much she will give each month and how she wishes it disposed of, whether divided equally between Home and Foreign missions or in some other proportion. When this is done, her name and sums pledged are given to one of the collectors and entered on the book, and then after each month, on the Monday, Tuesday or Wednesday preceding the Circle meeting (which days are the days assigned for collecting) the new member is called upon by the Collector for her money. Of course, should she prefer to give quarterly or at some other stated intervals, the arrangement is made with the Collector to that effect, but most of our women give monthly. Should this plan of systematic giving not be accepted by the lady, a mite-box for occasional giving is offered her; but few and far between have been those who refused to give regularly, if they gave at all.

Any special offering which any member desires to give at any time other than the Thank-offering Service (which is held once a year) is of course handed to the collector when she gathers the regular sums.

Now, as to the collectors—there are 22 of them. Each month just before the days for collecting arrive, each collector receives from the Treasurer a report with blanks arranged as follows:

Collector's Report for (name of month), 189 .
Name of Collector. _____

	REGULAR.	SPECIAL.	TOTAL.
Home Missions...			
Foreign Missions...			
Totals			

1. How many contributions on your list?
2. How many are paid up to date?
3. Have you called this month on those not paid up?
4. Give their reason for non-payment, if known?
5. Have you any new contributors this month?
6. Remarks.—

At the Circle Meeting (which as explained follows immediately after the collecting days), each collector hands in to the Treasurer the monies collected, and in the same envelope is enclosed the above report filled out.

It is needless to say that the total on the paper and the amount of cash enclosed must be the same—while information given enables the Treasurer to keep track of Home and Foreign contributions—with regular and special; a complete system by which each individual directs entirely her own giving.

Now for the practical results of this plan.

We have at present 218 women contributing through the Circle to Home and Foreign Missions. Ours is not a rich church, though a few of the members have some wealth. The regular offerings range from 5 cents to \$4 a month to each (Home and Foreign Missions), by far the larger number giving sums ranging from 10 to 50 cents a month to each. (There are very few who give but 5 cents a month, and as it transpires that nearly all our Circle members are also members of both Home and Foreign Societies by virtue of having given \$1 a year to each.) The special offerings range from 20 cents up to \$300 per member—a fact which when added to the range of regular contributions shows that there is a real effort on the part of the members to give according to their means, be they small or great.

The total gifts from the Home and Foreign Missions last year amounted to \$1,183.85, an average of \$5.38 per member.

These results are not all that we could wish or hope for—but they are we believe not discouraging, and this method has the following advantages:

1. Every woman on joining the church (and many times afterward should she refuse it at first) has the opportunity presented to her of learning about our work and of joining in it by her presence at Circle meeting and by her gifts to the cause.

2. The collectors have a great opportunity for imparting missionary information and doing good by their sympathetic and friendly calls once a month on those upon their lists. This is a point of the highest value and the collectors should be women of tact and consecration. Interest can often be greatly stimulated also in some capable woman by appointing her to the office of collector. Some of our best workers have become so by being asked to take a list.

3. This plan of giving is Scriptural (that is, proportionate, systematic, regular and spontaneous), providing as it does for both regular and special offerings and leaving the designation of the funds to the giver.

4. It affords exact knowledge by which the progress of the Circle can be gauged from year to year.

CARRIE H. HOLMAN.

(We will add to what Mrs. Holman has said as to the helpfulness of collectors this testimony from one of our exchanges.)

A zealous treasurer of a Circle was asking one of her collectors one day "if she had seen all who were on her

list." "Yes," the collector replied, "all but one, and I know she would give if she could, without my asking, and as I know she has large family expenses I am not going to ask her." The treasurer replied, "I missed her name from among the contributors, and sent her a little note yesterday, reminding her that our fiscal year was near its close, and asking if she would like to give as usual." The following day that lady called at the home of the treasurer and left twenty-five dollars, saying, "I had no idea it was time for my annual contribution, but I thank you heartily for reminding me of it."

This is only one of many instances which go to prove that money can be had for the asking, and also that many good people need to be looked after for their missionary contributions.

I think a Circle treasurer has an important part to act in keeping the needs of the treasury before her constituents, and in getting money together for the missionary work. To my mind she should see to it that an advance is made each year over the past, and full of faith and trust in the promises step out to larger results, assured that "all things are possible to him who believes."

There is a feast of good things in THE MISSIONARY REVIEW or THE WORLD for June. Maps and illustrations are numerous and valuable, and the articles are exceedingly interesting and timely. The number is opened by a description of the "Sudan and Sudanese" by C. T. Wilson, M.A., an Englishman who has visited the country and made a thorough study of the people. An excellent map and two illustrations from photographs accompany it. "Samoa—Its People and Missions" by James M. Alexander, the author of "The Islands of the Pacific," is an up-to-date account (with map and illustrations) of the religious and political affairs in these islands which are now so prominently before us. "The Present Center of the Slave Trade" is a first-class article by Samuel M. Zwemer, F.R.G.S., the well known missionary and Arabian explorer, showing the extent of traffic in human flesh on the Arabian Coast. The mere mention of other contributions will indicate their interest and importance: "The Problems of City Evangelization" by Arthur T. Pierson; "Reflections After a Winter Tour in India" by Rev. F. B. Meyer; "The Church Missionary Society Centenary" by Rev. A. R. Buckland; "Wonderful Housaland" (with map) by Rev. James Johnston; "A Revival of Slavery in America," "Remarkable Events in China," "The Black Continent," etc.

In the International Department there is a Symposium on the "Young Men of the Orient" by Francis E. Clark, Henry Modgett of China, I. H. Correll of Japan, Horace Crane of India, and J. L. Fowle of Turkey.

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Work Abroad.

TWENTY-FIVE YEARS AGO AND NOW.

Bishop Thoburn in his admirable book, "My Missionary Apprenticeship," a title he applies to the autobiography of his first twenty-five years in India, seems to indicate that as the time necessary in which to master the missionary's calling. The Census Report of '91 for South India records the fact that at birth the Indian infant looks out upon the possibility of twenty-five years as a life expectancy. This statement of a veteran missionary and this startling deduction from life statistics solemnize us as we realize that the Telugu Mission of the Baptists of Ontario, Quebec and Western Canada passed its 25th anniversary on the 12th March, 1899. On that day twenty-five years ago, John McLaurin, his wife and two little girls landed at Cocanada and took over from Thomas Gabriel, an ex-telegraph operator and an ordained minister of the Regular Baptist Persuasion, the mission with 150 church members, a handful of native agents and a debt of over R. 10,000. At that time from Nassapur 56 south to Vizayapatam 105 miles north, and to Rajahmundry 40 miles inland, there was no other Protestant Mission Station.

On the 9th February, 1899, the venerable founder looked over a sea of 400 faces upturned in eager, intelligent and sympathetic interest to catch his every word, as he reviewed the gracious dealings of God with the mission. These were but the representatives of 4,000 in the membership of the 33 churches of the mission which he had established 25 years before. And these again were but the vanguard of a great host, the noise of whose coming mutter like the roll of distant thunder throughout the length and breadth of the mission field. The mission has passed its apprenticeship; it has attained its majority; it now stands with head erect and shining face toward the future, where all the bright promises of God lie; and hence it will be a race with the strong.

The Semi-Jubilee celebration, held at Cocanada, extended through four days and a Sabbath in February. The mornings were entirely occupied with devotional and spiritual exercises of great power and blessing. The afternoons throughout were devoted to the history of the mission. The evening programmes were varied and consisted of reminiscences and experiences, and on the last night of a consecration meeting that has marked an epoch of new power and higher living in many souls, and has increased the spiritual pulse beat of the mission. Services of song brightened the periods. Rhythmic history of Joseph, Moses, Esther and Christ, chanted by small choruses to the accompaniment of the sitar, gave great enjoyment

and large instruction. One night a phonograph reproduced, among many things, messages from the founder, from the sonorous and musical voice of Pastor Jonathan Burder and some Telugu hymns, to the great amazement of many. An acetylene gas magic lantern was a feature of some evenings.

The first day was given up to the veterans. The bitter truthfulness of the census statement that 25 years is the average of life in South India received sad confirmation on the absence of all but a little handful of charter members. Thomas Gabriel's grave received his earthly remains 24 years ago, and his spirit went home to God after what seemed to be the completion of his life work in the handing of his loved mission over to the Board. Currie Samuel, baptized amongst the very first 30 years ago, away down in his village near the Colair Lake, was not able to be present. He is the mayor of his village. But his vigorous, dearly loved and honored younger brother, Peter, the pastor of Gunanapudi, the banner church, was present and told of the beginnings. In place of their first 60 rupee meeting house they now have a 6000 rupee chapel, of which he and his two brothers gave 1,200. Other friends in India and Canada and the native Christians are clearing off the balance. They have 480 members and raised 620rs. last year to support church expenses, 5 teachers and 4 village schools, and to help in other directions. The church is one of the two declared self-supporting in the mission. M. Mark, the Tamil butcher, a deacon in Cocanada church and one of the charter members, related his early experiences. Brother McLaurin spoke with power about beginnings.

The second day covered the first 12½ years, 1874-1886. Brother McLaurin and his daughter Kate, who represented her mother, and Pastor Jonathan Burder and Karri Peter spoke. In the commencement, the first converts had come from the villages about Colair Lake and so the missionaries and workers were at once led to the heart of India's population the agricultural village. They preached and taught and pleaded with the villagers. Amongst them they established little schools for the children of their converts. Out from these villages and up through these little village schools came the bone and sinew of the mission's life and growth. Four mission stations were established by 1882 at Cocanada, Tuni, '78, Akidu, '80, and Samalkota, '82, with boarding schools for boys or girls at each for the brighter scholars from the village schools and for such as could not get to school in any other way. A literary theological department was added at Samalkota for the education of teachers and preachers and their wives. A boarding and day school for Europeans and Eurasians was opened at Cocanada. As the burden of a successful work pressed upon them, the missionaries pleaded with the home churches for reinforcements. But from '78 to '86, none were sent. In

'84 two missionaries were sent home on furlough. The intense strain precipitated a great calamity. In '85 the enthusiastic, devoted, hopeful Timpany died. Returning prematurely to take his place Currie died in '86. Craig came back just in time to take over the entire burden of the work falling from the almost lifeless hand of McLaurin, who was compelled home in 1887. Miss Frith, the first and only single lady on the staff, after 5 years service was then invalidated home. Thus the Seminary was closed, boarding schools broken up, half the stations left vacant and the burden of the work largely thrown on one man. Thus the first half of the mission's history closed in clouds, darkness and great distress.

The third day dealt with the second 12½ years, 1886-1899. It was not till the end of '89 that all the old stations were fully manned and the mission prepared to advance into new territory. In that year a memorable uniting of the two Canadian missions under a profound conviction after long prayer that this generation of Christians were demanded by the commission to give the Gospel to this generation of heathen issued an appeal to the home churches for one male missionary to each 50,000 of the people and single ladies in proportion. They prayed that God might greatly multiply the native agents and strengthen the native churches. The history of the second period has been the answer to that prayer.

The 5 male missionaries and 5 single ladies of 1889 have increased to 10 of each in 1899. The native agents from 92 to 182, the 17 churches to 33, the 2,000 church members to 4,000, and the native contributions rs. 2,300 to rs. 3,760. There is a doubling almost all round. Praise be to God. What might the response not have been had the appeal of '84 received a fulfillment?

On the 4th day of the Semi-Jubilee the future prospects and need were looked into. The gigantic proportions of the need are apparent from the following facts: 1,500,000 Telugus are dependent on this mission alone for the Bread of Life. Of these 400,000 (not including little children) pass out to eternal death each decade. The 4,000 converts are from the lowest castes who represent only one-sixth of the entire population. The remaining one million and a quarter of higher castes present an almost unbroken phalanx to be pierced and possessed for Christ. Were the 1,500,000 equally distributed amongst the evangelizing forces there would be 150,000 souls to each mission station with 18 mission preachers, teachers, bible-women and colporteurs. Amongst them would be the care of and help from 375 members. Out of 2,000 villages only 262 contain Christians. In most of these the Christians are a mere handful from the lowest and most despised castes banished to the outskirts of a rampant and overwhelming heathenism. With the utmost endeavor of the entire mission staff only about one half of these 2,000 villages are re-

ceiving anything like regular Gospel ministrations. In many of them only very meagerly is Christ given. In 1,000 of them a few only occasionally and some never hear the Gospel message.

This distressing need so impresses the missionaries that they are calling for 20 more male missionaries and a proportionate number of single ladies to be sent out as soon as possible and are urging the native churches to increased effort.

The Sabbath of the Semi-Jubilee was a high day. The morning congregation of 400 raised 100 rupees toward a superannuated ministers', widows' and orphans' fund. The women met in the afternoon. Their aid societies are branching out in supporting home mission bible-women. The Home Mission in 10 years has helped struggling causes rs.4,000. What hath God more.

H. F. LAFLAMME.

Cocanada, 18—

REPORTS OF THE COCANADA WOMAN'S FOREIGN MISSION CIRCLE, 1898 to 1899.

During the past year the Circle met 11 times. The average attendance of members was five. Of the 20 members, only 11 are resident and 9 non-resident. The officers for the past year were: Miss Murray, President; Miss Gibson, Vice-President; Mrs. DeBeaux, Secretary and Treasurer. The subjects of the meeting were chosen by the members in order as their names occurred on the roll. Those studied during the year were as follows: "What we may be to God," "What the Bible says Jesus does with my sins," "Salvation from sin," "Love to our neighbor," "Our attitude towards sinners in the light of the Son of God came not to destroy but to save men's lives," "Missions in South America and Mormonism."

Three meetings of the W. C. T. U. were also held in connection with the Circle, that is the time usually given to the subject was devoted to the business of that Society.

The balance of the collections from last year was rupees 18. 10. 1., the collection for the year 46. 10. 1. making a total of rupees 62. 10. 1.

Paid towards the support of the Caste Girls' School rupees 56, leaving a balance of rupees 6. 10. 1.

As the work done by the Circle is altogether connected with the Caste Girl's School, a report of the Day and Sunday schools is in order as follows:

REPORT OF THE SUNDAY SCHOOL FOR 1898 to 1899.

The number on the roll is 54. The average attendance varies from 30 to 40, during the year. Just before and after the Christmas Treat the number is considerably larger than at other times.

The school is divided into two classes. The girls who can read sufficiently well are admitted into the Bible Class, which is taught by Miss Gibson. The International lesson is now taught in this class, but during most of the year lessons in the "Book of Acts of the Apostles" were taken up. The life of Paul was full of interest to the girls, especially his persecutions and victory over all his trials. The Bible Class contains about 12 or 14 girls, who have their own New Testaments, so are able to commit the Golden Text to memory during the week. The other class contains about 20 to 25 or more girls who are taught a verse of Scripture every Sunday. This is taught by Sarah, the day school teacher. The commandments are taught to the school every Sunday, and most of the girls know them by heart. Two of three girls who have left the day school still attend the Sunday School. A girl from the Rittapore Rajah's Girls' School also has attended the Sunday School during the year.

We believe many of these girls are having the Truth impressed once for all upon their minds, and are learning the folly and sin of idol worship which can never be erased from their hearts, so that idolatry will never have the power over them that it has over their elders.

Many even now refuse to take part in idol worship and prefer to attend school to going to a bathing festival which is held every Sunday at certain times of the year. We believe with Solomon, "Train up a child in the way she should go, and when she is old she will not depart from it."

REPORT OF THE CASTE GIRLS' DAY SCHOOL, COCANADA, FOR THE YEAR ENDING MARCH, 1899.

This school was kept open 239 days. Total number of the names enrolled during the year was 88. Average attendance was 33.

(Owing to the absence from the town of any epidemic, the attendance was more regular, and hence more satisfactory than that of the year before.

The teaching staff has consisted as formerly of the Headmaster and assistant, with an additional assistant during the first half of each day. The Missionary has devoted her mornings to instructing four of the higher classes in the Bible.

In December the children were examined in the secular subjects by Mr. M. Kesavara, and in Bible, Miss Baskerville.

Mr. Craig kindly treated the children to two magic lantern exhibitions, which they highly appreciated. As these exhibitions were given in the evening, several women from Tenanas ventured out under cover of the darkness and heartily enjoyed the views which were chiefly on the life of Christ. The disappointing feature of the work has been the removal from school of several

very promising girls. The reasons for their removal have been early marriage and indifference on the part of the parents and guardians. As some of them had learned to read fairly well we trust that through our Zenana workers, who will likely visit their homes, the good work thus begun may go on. The encouraging feature of the work has been the fairly regular attendance of three of the larger girls, whose names were enrolled at the opening of the school six years ago. During these six years of school life these girls have received a thorough grounding in the essential truths of Christianity, and have obtained a fair knowledge of the life of Christ. Seeing the Truth taking a strong hold of these young lives, Satan, fearful of losing his prey, has beset them sorely during the past year. Though we hope two of them have become possessed of the "new life" in Christ, yet often during the past year the looks upon their faces have depicted anything but a Christ-like condition of heart towards each other, and on more than one occasion has there been open disagreement. As often, however, has the Word of God and prayer effected a reconciliation.

One day one of these girls entered a Zenana in the vicinity of the school, in a very disturbed state of mind. The hymn being sung (for the missionary was there) at the time, was, "Just as I am, without one plea." As the singing went on the child's face softened, the troubled look gave place to one of peace and rest, and at the close of the hymn she said her soul had become quiet. She gave a sweet testimony to the women in the Zenana to the soothing effect produced upon her by singing of Christian hymns. Let all who read these lines offer up a prayer for Soramma Bamarazu and Ammannas.

Thus are we trying to train the growing generation of girls, who will, only too soon, themselves be the wives and mothers in the Zenanas in the town of Cocanada. God only knows how far the influence of our Caste Girls' School may reach.

S. DEBEAUX,

Secretary and Treasurer.

Cocanada, April 25th, 18—

OPIMUM EATING.

BY DR. PEARL CHUTE.

During the year our attention has been called as never before to the extensive use of opium and mercury among the natives.

In one day no less than five opium cases came to our notice. The first was a little baby who had been given an extra dose because it was sick and cross. While we were working over the baby, along came a Brahmin with his two boys of about eight and ten years of age. They were given medicine and were just turning to go, when

their father said, "I suppose they may take their opium every day the same as usual!" On enquiry we found that those little boys had had their opium every day since they were born. And they said they could not possibly do without it, or they would have such pain, etc. Their father was also an opium eater.

We talked to them and showed them the little baby that was sleeping itself into death; but they said they knew enough not to take too much, and went away not in the least convinced.

The same evening a sick mother, who was in the hospital for a few days, called out to her friends as they were leaving her, "Don't forget to give my precious little son his opium every night while I am away from him."

It is quite the custom to give opium to the baby to keep it quiet so that its mother may go out to work.

A crude form of mercury is much used, often with fatal results. Within the last few months three Christian children have died awful deaths from the effects of mercury given by heathen doctors. In two of the cases their little jaws literally decayed away.

GREAT ENOUGH TO BE HUMBLE.

The late Sir James Y. Simpson, the discoverer of chloroform, and in his own branch of the medical profession *facile princeps*, was asked in his last days what he considered his greatest discovery to have been. His answer was, "That I am a sinner and that Jesus Christ is my Saviour." That greatest of discoveries was made on Christmas-day, 1861. Immediately on the back of it came the missionary instinct which sent him to his native town to bear witness for Christ, and this was followed by his first appearance in the same capacity before an Edinburgh audience. It was a stirring scene. In the New Assembly Hall every foot of standing room was occupied. Not a few in the audience owed their own or their friends' lives to his care, and many were deeply moved as the wonder-working physician rose to speak. His first words were:

"I'm not ashamed to own my Lord,
Nor to defend His cause,
Maintain the glory of His cross,
And honor all His laws.

"Jesus, my Lord, I know His name,
His name is all my boast,
Nor will He put my soul to shame,
Nor let my hope be lost."

Eight years later, when he himself lay dying, he asked for one whom he knew and who was also seriously ill. He was told of him that, in speaking of the prospect beyond the grave, he had said, "It is all darkness there." "Oh, tell him," said Sir James, "that it's all light there; the darkness is only here." And when a ministerial friend, who was often with him, told him that, like John at supper, he should lay his head on Christ's bosom and rest there, he answered, "I am afraid I cannot do that, but I think I have hold of the hem of His garment."—*Medical Missions*.

THE INCREASE OF OUR WORK.

1886—1898.

Below is given an outline of "The Increase of our Work," one of the historical series of addresses prepared for the Telugu Semi-Jubilee Celebrations held in Cocanada February, 1899.

I.—THE WORKERS.

1886.

Missionaries—Misses Frith Folsom and Hatch.

Assistants—Misses Gibson, Beggs and Mrs. DeBeaux.

Bible Women—Miriam, Mahalakshmi, Rebecca, Martha, Achamma, Ohinnamma, Annamma, Hannah, Minnie, Anna and Sarah.

Total staff of Workers—17.

1898.

No. who have joined, 14. Misses Frith and Rogers, after about 5 years service each, have retired. Misses Alexander and Booker joined the American mission. Nine have given an average of 8 years each to the work and one has just arrived. God hath wonderfully preserved us! Present staff—Misses Folsom, Hatch, Simpson, Baskerville, Stovel, McLaurin, Priest, Murray, MacLeod, and Morrow.

Misses Gibson and Beggs and 2 seachers in the Timpany School.

Bible women, 29. Teachers, 19. Honorary workers, 9. Of these 34 have been trained or taught reading in our own mission and 7 are unread. Time would fail to tell all of M. Sarah, the orator; of Sarah of Narsapatnam, whose wonderful tact and love won all hearts, but is now gone to her reward; of Sarah of Cocanada, our neat little secretary of the S. S. S. S.; of Sarah of Vuyyuru, whose forgiving spirit took the news of salvation to those who had attempted her life when she first believed; of Rachel, the Phoebe of her church; of Shantamma and of Achamma, whose words brought salvation to so many of their people; and of many other beloved ones who have labored much in the Lord. We praise God for them all.

Total staff of Workers—71.

II.—THE WORK.

1886.

1. Day Schools for Girls—One English and one Telugu connected with the Boarding Schools in Cocanada.

2. Boarding Schools for Girls—One English with 5, and one Telugu with 48 boarders in Cocanada.

3. Sunday Schools—Five, with a total of 237 pupils. These were opened in the stations only.

1898.

1. As in 1886, and three others attended by caste girls in Cocanada, Yellamanchili and Ramschandrapuram. No. of pupils, 161.

2. As in 1886, and also one in Akidu: 3 schools; 137 boarders. From the Cocanada Telugu Girls' School, 36 have graduated or been promoted into the 4th or 5th standards; of these some have been called up higher, some have done the work no honor, but 22 are now filling honorable positions as Bible women or teachers, or as preachers' or teachers' wives.

3. No. of S. S., 110, with a total of 3391 pupils. Held in station, chapels, school-houses, sheds, under trees, in mala pillys, madiga pettas or open streets.

4. Homes Visited—In Cocanada, 50; but no record of any other house to house visits.

5. Touring—None.

6. S. S. S. S. Work—None.

4. The work begun in Cocanada has spread so that there are now over 2500 visited on the Cocanada, Tuni, Yellamanchili, Narasapattanam, Peddapuram, Ramachan drapuram, Akidu and Vuyyuru fields. Of these approximately, $\frac{1}{4}$ are Christian, $\frac{1}{4}$ are Purdah and $\frac{1}{2}$ are other non-Christian houses. In 8, reading is taught; in 33, singing of hymns; in 170, regular Bible lessons. In only 150 of the non-Christian houses are there women who can read or write.

5. Real touring or itinerating work among the women begun by Miss Stovel in 1890 and now 5 with their workers spend much of their time on tour. The 2800 houses are scattered in 520 different villages and yet there are 1000 villages that are not touched.

6. The initials S. S. S. S. are the initials of four Telugu words meaning Women's Helpmeet Societies or Circles. One formed in English Church in 1890 corresponding to the circles at home, has raised Rs28, has supported a Bible woman or given to school for caste girls. Circles among the Telugus were formed first in 1890. A constitution and bye-laws were drawn up in 1897, and now there are 24 circles with 382 members who have raised Rs119. They now support two Bible women or missionaries. P. Lizzie and S. Martha, in Anakapalle, our new field.

"The Lord giveth the Word; the women that publish the tidings are a great host."—Ps. 68: 11.

"I will pour forth of my spirit upon all flesh; and your sons and your daughters shall prophesy. . . . Yea, and on my servants and on my handmaidens in those days will I pour forth of my spirit; and they shall prophesy."

S. I. H.

Work at Home.

ASSOCIATIONAL MEETINGS.

MIDDLESEX AND LAMBTON.—The Fifteenth Annual Meeting of the Missionary Auxiliaries of Middlesex and Lambton Association was held at Forest on Tuesday, June 6th, 1899, commencing at 2 p. m.

Amongst the many things which tended to make the meetings what they were, a joy, a delight, an inspiration may be mentioned a cordial welcome, pleasant surroundings, fair weather, a good attendance, good entertainment, hearty greetings from sister societies, good appropriate music, and above all, the presence in large measure of the Holy Spirit. A few points only can be given owing to limited space.

Miss Pilkey conducted the devotional meeting, subject "The Promise of the Father and its fulfilment." As the truth respecting this wonderful gift of the Father to His children was unfolded those present felt that it was "good to be here." At the close of this service the Pres. took the chair and all joined in singing, "Come

Holy Spirit Heavenly Dove." Mrs. Boynton in a few well chosen words welcomed all, to which a fitting reply was given by the President of the Association.

India, our foreign field of labor seemed very near as Mrs. McLeod and Miss Stovel's letters were read.

The "Roll Call" elicited reports from every one of the 25 Circles and 15 Bands of the Association. These reports were, for the most part very encouraging. Miss Vining by her excellent paper showed us how women of old served God when as yet the Holy Spirit was not given because Jesus Christ was not yet glorified; and Miss Hughson taught us by her paper that we live in "the last days" spoken of by Joel, the prophet when God's Spirit was to be poured out on His handmaidens. That promise, it was shown, has been fulfilled, and if we would be true witnesses to the power of Christ's resurrection we must be anointed by the Spirit. Without this the disciples dared not go forth, without this anointing we will assuredly fail in service.

"The Question Drawer," brought out the thought that money is not the primary object for which we labor, but the bringing in of the reign of righteousness at home and abroad.

The Directress's report showed that \$1256.63 had been raised for Home and Foreign Missions, an increase over the income of the preceding year of \$84.90, also that perfect harmony prevailed amongst the workers by the Grace of God. The officers were re-appointed excepting the Vice-President, who retired, the place being filled by Mrs. Phillips.

The Rev. R. R. McKay, of Woodstock, in his address in the evening on the subject "The Conquest of the World," confirmed our faith in God and in His Son Jesus Christ, and made us feel that we were perfectly safe in forsaking all that we might serve under the Great Captain of our salvation, who beyond a peradventure, would not fail in bringing the world in subjection unto Himself. In closing the speaker said, "If you wish to help on the conquest of the world, conquer self and then win the one next you."

The editor of *The Forest Standard* kindly printed the proceedings of the meetings, and sent over fifty copies of his paper to the Association to be distributed gratuitously or sold at five cents per copy, proceeds to be given to missions. The latter was done \$2.80 being the result. Evening collection \$6.49. O. PARK, Director.

NEW CIRCLE.—The immediate result of the Annual Meeting of the Oxford and Brant Circles was the formation of a Union Circle at Mount Elgin. The officers are Mrs. Brown Pres., Mrs. Fierheller, Vice Pres., Mrs. H. Tripp, Sec., Mrs. Post, Treas. They begin the work with 11 members.

PERTH.—When we read in the *LINK* and *Visitor*, the notice of the death of our sisters in other places, our hearts are touched; but when the call enters our own Circle, and a loved one is taken, how much more deeply we are moved. Such an experience we have recently had. On June 2nd, our beloved sister, Mrs. J. F. Kennedy, after a severe illness, passed away. She was the eldest daughter of the late Rev. Thos. Henderson. Ever since the formation of our Woman's Missionary Circle, she was a regular and consistent member. Twice she was elected President of the Foreign Mission Circle, and occupied the same position in the Home Circle.

Like her father she was an excellent reader. Indeed, it was a pleasure to listen to her reading. Colossians 3rd seemed to be a favorite chapter, as she often read it when conducting the devotional exercises.

How we miss her! When we meet in the future we shall realize "one is not." However, we know she is not lost, but gone before.

Another of our constituent members, Mrs. Forth, wife of the Rev. Joseph Forth, of Macedon, N.Y., entered into rest at the home of her daughter, whom she was visiting in Rochester. The summons came very unex-

pectedly. Her daughter writes: "She passed out of my arms into the arms of Jesus, whom she loved." In 1880, our Circle made her a life-member.

How these visitations remind us that this is not our home. May we be ready for the call when our life-work is ended.

(MRS.) AGNES A. ROBERTSON.

June 14, 1899.

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

Receipts from May 1st, to May 15th, 1899, inclusive.

FROM CIRCLES.—Campbellford, \$3; Brantford, First Ch. (for Miss MacLeod), \$75; Toronto, Jarvis St., \$27.81; Font-hill, \$3; Gables, \$8; St. Mary's, \$1.20. Total, \$118.01.

FROM BANDS.—London, Maitland St. (Junior), \$4.37; St. Catharines, Lyman St., 75c; Toronto, First Ave., \$5.60; Toronto, First Ave., \$1.80; Baker Hill, \$1.50; Reaboro', \$3.20. Total, \$17.22.

FROM SUNDRIES.—Miss Minnie Smith, Cairo, \$1; St. Thomas, Junior Y.P.S.C.E., (for Mantada David), \$7; Hamilton, James St. Women's Bible Class, (for Pentecosta Martha), \$12.50; C. A. E., special, \$100. Total, \$120.60. Total for the fifteen days, \$255.73.

DISBURSEMENTS.—To General Treasurer for regular work, \$450; Extra, for Miss Morrow and Munshi, \$43.75. Total disbursements during the fifteen days, \$493.75.

Receipts from May 16th to June 15th, 1899, inclusive.

FROM CIRCLES.—Windecker, \$2; Sprucedale, special for Miss Priest, \$1; Fingal, \$1; Barford, \$4; Winton, \$2.25; Toronto, Jarvis St., \$20.73; Toronto, Jarvis St., \$15.27; Brantford, First Ch., for Miss MacLeod, \$50; Galt, \$8.20; Toronto, Parliament St., \$0.05; London South, \$5.35; Stayner, \$1.02; St. Catharines, Lyman St. (\$1.70 special coll.), \$3.70; Woodstock, First Ch. (\$4.75 special coll.), \$10.45; Chatham, for Lizzie, \$20; Peterboro', Murray St. (\$13 for Annamma), \$27.02; Toronto, Bloor St., \$36.50; Alisa Craig, \$3; Atwood, \$4. Total, \$221.54.

FROM BANDS.—Paisley for Kandala Appalamma, \$8.50; Toronto, College St. Y. W., for Degala Mary, \$3. Total, \$11.50.

FROM SUNDRIES.—Collection at Annual Meeting, Ingersoll, \$37.20; Sprucedale S. S., special for Miss Priest, \$4; Mrs. T. M. Harris, special towards Mrs. Walker's expenses to Ingersoll, \$12; Miss K. M. Holmes (\$10 for Krupavarti), \$13; Mrs. Alonson Harris, Brantford, \$10; A friend for Miss Morrow, \$250; Interest on deposit, \$18; Mrs. James Miller, Wanburn, \$1; Mrs. Elmore Harris, special for Zenana carriage, \$50; Oxford-Brant Asso. Collection, \$1.55; Miss Minnie Winton, Brantford, special for work among lepers, \$5. Total from sundries, \$401.84.

Total receipts during the month..... \$634.88

To General Treasurer:

For regular work.....	\$476.00
Extras: For Miss Morrow and Munshi.....	43.75
Special Appropriation for books and tracts.....	150.00
For Miss Priest's use for the little children, from Sprucedale.....	5.00
For Zenana Carriage—Mrs. William Craig, \$15; and Mrs. Elmore Harris, \$50.....	65.00

Total..... \$730.75

HOME EXPENSES.—

Mrs. Walker's expenses, Renfrew to Ingersoll..	\$18 65
Director of Whitby and Lindsay Association..	2 00
" " Western " " "	2 40
" " Oxford-Brant " " "	1 34
Mission Band Secretary.....	1 35
300 copies of Treasurer's Statement.....	1 00
250 programmes for Convention.....	2 50

Total..... 29 24

Total Disbursements from General Account during the month..... 708 99

GENERAL ACCOUNT.—

Total receipts since May 1st, 1899.....	\$890 61
" disbursements " "	1202 74

SPECIAL ACCOUNT —

Disbursed.—On account special appropriation for Dr. Pearl Chute's medical work..... \$25 00

CORRECTIONS: In the Annual Report of the Treasurer published in June LINK, the total from Circles in the Northern Association should read \$88.82; the total from Other Organizations in the Toronto Association was \$19.25; the Grand Total under the heading "Receipts" should be \$12,290.44, not \$12,290.00 as printed.

VIOLET ELLIOT,
Treasurer.

109 Pembroke Street, Toronto.

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

Receipts from April 10 to June 16, 1899.

Life Membership Mrs. Comstock, Brockville, \$25.00; life member Mrs. McKergow, Montreal, \$25.00; Brockville C. \$5.00; Montreal Olivet, \$37.25; Thruso, \$8.00; Montreal First Baptist, \$30.51; Pembroke, \$3.75; Westport, \$7.00; Allan's Mills, \$9.00; Dominionville, \$7.00; Quebec C., \$16.00; Morrisburg, \$17.00; Grace Ch., S. S. (Montreal) \$3.00; Grace Ch., M. B. (Montreal) \$5.00; St. Andrew's C. E. Soc., \$1.00; Drummond, \$3.00; Lanark, \$3.00; Smith's Falls, \$15.00; Kingston M. B., \$17.00; Arnprior, \$4.00; Algonquin, \$7.00; Pt. St. Charles, \$7.00; Clarence C., \$25.00; McPhail Memorial, \$25.00; Roxboro' M. B., \$3.50; Rockland M. R., \$5.00. Total, \$314 81.

MRS. MARY A. SMITH,
Treas.

6 Thistle Terrace, Montreal.

W. B. M. A.

MOTTO FOR THE YEAR:—"We are labourers together with God."

PRAYER TOPIC FOR JULY. For our Home Mission work in these provinces, that the labourers may be greatly encouraged, and a host won for Christ.

FOR AUGUST. For our Convention, that wisdom may be given to guide in all the affairs, and such plans be made as shall glorify God and extend His Kingdom, on the earth.

THE DAYSPRING.

"O Lord, revive Thy work in the midst of the years."—Heb. ii.

Hush! there are sounds that quiver thro' the silence
Of night's last watch, before the break of day,
Earth's strange, soft stir at "cock-crow" e'er the waking,
When shadows flee away.

Hark! there are sounds that steal across the stillness
Of frost-whisper plains, and tell of coming rain,
A spirit-whisper of the south wind breathing
"Revive Thy work again."

Yes, there are watchers on the lofty mountains
Who see afar the little cloud arise
Herald of spring's abundant showers, transforming,
Wastes into paradise.

And we would join, in holy expectation,
The Lord's remembrancers at Zion's gate,
With empty vessels, held in hands uplifted,
The promised rain await.

Revive us Lord! oh, wilt Thou not revive us?
That Thine own people may rejoice in Thee,
And lands that lie in shadow of death's darkness
May Thy salvation see.

Revive us Lord, that e'er the Bridgroom cometh,
Thy sleeping Church may from her slumber wake,
May rise and trim the lamps so dimly burning,
Her couch of ease forsake.

Revive us Lord! Faith cries Thou wilt revive us.
If we the tithes into Thy storehouse bring,
The idols break, and our whole hearts surrender,
To make our David King.

Then shall the corn revive, the desert blossom,
The wilderness be glad, the woodlands ring,
The brooks be filled, and little hills rejoicing
With quickened life of spring.

Thou wilt revive Thy work. Let Alleluia,
Rise to our God from earth, and sea, and sky,
The Spirit-winds through winter's death have wakened
Life's dayspring from on high.

J. H. S.

As we pray "Lord revive Thy work," let us help to answer our own prayer.

"In India there are 80,000,000 Hindus who hold neither the Hindu nor the Mohammedan faith, and are looked upon by the Hindus as despicable, and by the Mohammedans as accursed, but they share Christ's human nature, in which there are best possibilities."

Our own F. M. work is small compared with that of the C. M. S., but the message we bear is the same; the reward for faithful service is the same; and we have the same causes for humiliation as we see from the following, taken from an account of one of the meetings.

After prayer by Lord Kinnard, an address was delivered by Archdeacon Richardson, who indicated the relation between home and foreign missions. Passing on, he showed that the message to be taken to the nations of the earth has for its subject the glorified Christ no longer a child or a sufferer at the hands of men. The sacrifice of Christ is of the past, and cannot be repeated.

Men require to know that Christ is head over all things to the Church, and that the Holy Ghost has been given to work in them the mind which was in Christ, unto well pleasing with God. Adverting to the subject of giving, the Archdeacon deplored the fact that so much wealth and talent is lying unused in the Church of Christ. The missionary cause should receive more of the treasure of those who love the Lord.

Prayer having been offered by Prebendary Barlow, an address was delivered by Canon Garratt. In the early centuries of our era, he said, missionary work was attended with enormous difficulties, but during the past hundred years God has continually been opening fresh doors; but with what slowness have the opportunities of entering them been embraced! Here is cause for humiliation; efforts have been languid, prayers cold, and zeal for God has been at a low ebb. The dominant note at the moment, however, should be thankfulness because of what God has done through the small and halting exertions of his people. Things evil in themselves, wars and revolutions even, have been used by God to open doors all over the world; and in almost every land there are ears open ready to hear the missionary's message, and hearts opened to receive the Gospel and follow Christ. God has once again "chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty—that no flesh should glory in his presence."

In a private letter received from the Foreign field, one of our young ladies writes: "How wonderful the gospel is! I think I never realized the breadth of its promises, how completely it is adapted to all the needs of all people at all times as I have, since I have been trying to offer it to the Telugus in their awful need. With such a gospel touring among a sin-cursed people is one of the greatest, yes, the greatest joy. How I wish our Christian young people at home could taste this joy. If they did there would be no lack of men and women to do the work."

In Mr. Morse's report for 1898, in the "Report of the Canadian Baptist Telugu Missions" we note the establishment of a "small Bible Depot and Reading room in Bimlipatam. The church pays the cost. Many come to this place, and will talk to the brother in charge, who would be ashamed to come to the Mission House. This reading room will be a centre of gospel light in the town. Membership in Bimlipatam Church 24."

Mr. Gullison reports from Bobbili ten baptized, and asks, "Why should it not be ten times ten, or even one hundred times ten? Membership 73. One boy in the school in addition to his regular work has memorized twenty-two chapters in Proverbs during the year; another in the last six months memorized between four and five hundred verses in the New Testament."

Mr. Archibald says:—"One of the most important events of the year under review was the setting off from the old Chicacole field of the Tekkali field with its population of 277,000, and its church of 31 members. If the services of a Lady Apothecary can be secured the hospital will be opened April 1st.

At Parlakimedi, Mr. Corey is hard at work. He reports a larger number of baptisms than usual last year among the weaver caste. He mentions the death of the

Naidu of Komnapalle, a man of more than ordinary intelligence and force of character. Shortly before his death he made a will bequeathing one-fourth of his estate to our F. M. Board for evangelistic and educational purposes. It is doubtful if we will be able to get the property. The present membership is 86, baptisms 6.

At Visianagram Mr. Sanford still holds the fort alone. During the year fourteen have been added to the church, eight by baptism, four by letter, and two by experience. The membership at the close of the year was forty-four.

At Tekkali Mr. Higgins has had a lonely but happy year. The Mission buildings are in process of construction. Owing to lack of funds the work has been postponed since last May. The native Christians are giving out of their deep poverty. A bell is needed for the little Chapel. The people are scattered, and it is hard to get them together punctually. Mr. Higgins adds: "We daily realize that both for ourselves and our native Christians, the greatest need is a fuller, deeper life in Christ. Oh! for the rivers of living water! What floods are needed to quicken this barren land! Dark night hovers o'er the land! Death reigns on every hand! What an awful thing spiritual death is! Shall not Christ if faithfully preached, dispel the darkness and call forth His elect from among the dead. He surely will if He is allowed to live in and work through us, for He is the Lord of Life and the Light of the world. Baptised 10, membership 42.

WORK AMONG THE WOMEN AND CHILDREN.

Two years in India have passed and now the door into my life work seems fairly open. As I look in I thank the Lord that He has been so gracious to me—counting me worthy of a place among His workers in the Telugu land.

As soon as conference was over last January the missionaries, accompanied by Mr. Corey, made a tour to the principal outstations on our field. All our hearts were quickened by beholding what the Lord had wrought, and Mr. and Mrs. Churchill found it hard to say "good-bye" even for a season. Yet they had to go. Early on the morning of March 17, the Bobbili Mission compound gave closed behind them, and I returned to the bungalow feeling that there was a great blank. The time following until the middle of July was full of new experiences, glad and sad, for the missionary at the station. Then all were rejoiced by the arrival of Mr. and Mrs. Gullison, who soon won a large place in the hearts of the Christians and became deeply attached to their new surroundings.

Soon after this I finished up the last of my Telugu examinations, and we outlined our work. The portion given to me was the care of the Bible women and the girls' school. Mine is a happy portion. The missionaries who went away from Bobbili left behind them many helpers who are a joy to us, and with whom we have sweet Christian fellowship. For quite a while I have been looking forward to a time, when each day the Bible-women and I might have an hour together studying our Bibles. And now this hope is realized. There are interruptions of course, when some of us are away; but already this class has been a blessing to me at least.

Besides the daily visiting in the town we have been carrying the "Good Tidings" to those in many of the villages within a radius of about three miles around the

station. This has given me a deeper joy than I have known before. I can say—with a sister missionary from whom I received a letter a few days ago,—“I know now how to sing, ‘I love to tell the story.’” If there is any greater joy under heaven than telling the story of Jesus to a crowd of eager women, I’d like to know what it is. To be privileged to do that is worth heaps of discomfort. What a lot some young people at home are missing!

Mrs. Churchill’s Girls’ School continues to be a source of delight. The attendance is about the same as last year, but many of the children are showing a deep interest in memorizing the Scripture. One little Brahmin girl said to Mrs. Gullison, “I don’t want to recite to-day, I only know ten or twenty”—less than forty for each Sunday was too small a lesson to repeat to her teacher. In our visiting in the town we are constantly meeting those, who at some time have attended our school. Many of these are witness-bearers for Christ. Two little girls of six and eight years have established a family altar in their home. As these little ones sing and pray, the father laughs, but the mother says, “should I not pray when my children do?” Another bright girl of about twelve years came to me to say good-bye a week or two ago, as her father, the head constable was about to be transferred. She had studied a long time in the school, and became especially dear to Mrs. Churchill; but best of all I believe she has given her heart to Christ. I have heard her explain the Scriptures in a simple touching manner to the unbelievers about her. At parting she said, “may the blessing of God rest on your school.” God grant it.

MAUDE M. E. HARRISON.

WORK AMONG THE WOMEN AND CHILDREN.

“And when they were come, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.”

Open Doors.—The first glance backward over the work of the past year, seems to reveal nothing of special importance, but a more careful look shows that the Lord has been opening doors to us in Simlipatam, and we have stood still, wondered, and rejoiced, as we have beheld the means used in some cases. When first coming to this country the writer was greatly impressed, one evening, by a striking petition made by Mr. Morse, “Oh Lord send the hornets among the people to drive them out.” Last June this prayer seemed almost literally answered. The baptism of a boy of the Shepherd caste in May naturally created much opposition in that quarter, but in June the Lord sent scorpions among the people, and as one and another were relieved of the pain, doors were opened for our entrance into that village and into other parts of the town as well. One immediate result of this was the organization of a class of street children, most of whom come from this same Shepherd village. From six this class rapidly increased to sixty, when it seemed necessary to the continuance of it, that at least an attempt at cleanliness should be insisted upon. This restriction cut the average attendance down one-half, but we felt we had acted wisely. Touring season broke up the regular holding of the class, but when we returned to the Station at Christmas the bright, loving, trustful, faces of the little ones, delighted with another opportunity of coming to the mission house, proved to us that the work was of the Lord.

When on tour in one place the door into a Rajah’s house was opened, and we believe seed was sown there that Zenana walls cannot prevent from growing.

At the station we found entrance into a Brahmin home—that of the Sub-Registrar. The door had been opened when the family lived in Masulipatam, but we were glad to enter into an already opened door and felt ours was to be the joy of reaping where another had sown. Beautiful visions of door after door in that Brahmin street being opened to the entrance of the Gospel through this first one, filled us with hope and gladness. A tour interrupted these blessed visions, and when we went there upon our return we were greeted with the words, “We have been transferred.” How this made the heart grow sick! It was only when we remembered that this work is not ours, but God’s, and that His ways are not as our ways, that faith and hope resumed their place in the heart.

No Bible-woman.—This seemed such a lamentable need upon this field. The Lord was asked to send one—one of His own choosing, one whom He had separated unto this work. The answer seemed long delayed and did not come as we had expected; but we feel it did come, nevertheless, when the Lord opened the way for one of the girls for whom Miss Gray labored and prayed, over whom she rejoiced and wept, to be with me. The influences surrounding this young girl during the past two years have been most detrimental to spiritual growth, as she has been among those who have a name to live, but from all we can judge from their fruits, are dead. She has not been any special help to me as yet; however, we feel the Lord’s hand is upon her, and within the past few days we have had special evidence of this fact. With scarcely any influence being brought to bear upon her, excepting that of prayer, she has taken out her nose and ear jewels which she had been induced to put in previous to her marriage. This has been a wonderful encouragement to faith and prayer, as well as to the belief that this woman is one whom the Lord has called to tell among her people what great things the Lord has done for her.

And so with these many open doors ready for our entrance, and with the assurance that God is with us, we enter upon the New Year.

IDA M. NEWCOMBE.

FROM OUR SOCIETIES.

This is too busy a time of the year for much “news” from our workers. From New Brunswick notes in *Tidings* we copy the following from the faithful Provincial Secretary, Mrs. Cox. They will surely carry a message beyond the bounds of N.B.:
Dear Sisters of W. M. A. S. in N.B.:

We are on the last quarter of this Convention year. “What of the night?” It may be possible that we have a whole year’s work to do in this last quarter. Can we do a whole year’s work in one quarter? Financially, perhaps we may; spiritually, no. We can not.

If we have been faithful, we can look forward with hope to the close of the year. Who has been faithful?

The time is short, “let us awake.”

The Associational gatherings are at hand again. Can we not pray earnestly and work earnestly to have these meetings the best we have ever had in N. B.

Dear sisters of the western Association, do you remember how we promised to pray for the blessing of God on this word throughout the bounds of this Association? Have we been faithful in this? Will there be a delegate or a letter from every Aid Society at these meetings.

To some of us the Lord has come very near this year, in affections, in pain, in prosperity, and in joy. He has come very near us all. Will we respond with a more active, faithful and more deeply consecrated life?

His grace is sufficient for us.”

The letters from the Foreign Field have been so encouraging. "What shall we render to the Lord for all His kindness shown."

A small band of sisters in Boundary Creek, West Co., were organized into an Aid Society last Thanksgiving day. We are glad to know they have lived through this hard winter. May the "Sun of Righteousness" rise over their efforts to spread His name abroad. Pres., Mrs. L. A. Wilmot.

In Nova Scotia, Windsor reports this month a life member. In Cape Breton a Mission Band of fourteen members have been organized at Gaberons. Mrs. Daniel McGilvary, and Mrs. Ruth Hardy are the leaders. Sydney has also a band—the "Light Bearers."

From Lunenburg County, our Secretary writes of two new Societies. One at Laconia, and one at Lapland. The former with nine members, and the latter with eleven.

These places are outlying sections of Bridgewater Church.

Young People's Department.

MISSION BAND LESSON.

MADAGASCAR.

What is Madagascar?

The third largest island in the world.

Where is this island?

In the Indian Ocean, about 260 miles east of Africa.

How large is it?

Nearly 1000 miles long and about 350 miles broad.

How many people does it contain?

From 3,000,000 to 5,000,000.

What are these people called?

The Malagasy, because they are descended from the Malays. They are divided into various tribes who all speak nearly the same language.

Describe the climate of Madagascar?

In the low country near the coast it is hot and damp, causing many dangerous fevers, but among the mountains in the centre of the island, it is cool and pleasant.

Were the natives heathen?

While they worshipped idols, and believed in witchcraft and other superstitions, they had some idea of a great Ruler over all.

Had they any buildings for worship?

They had no temples, or priests, no books or written language until the arrival of Christian missionaries.

Who first tried to convert these people?

Roman Catholics from France and Portugal.

Were they welcomed to Madagascar?

No. They were feared and hated, and at last driven from the island.

What society came next?

The London Missionary Society in 1817 sent two missionaries with their wives and children, but in less than six months all of them had died of the coast fever except one man, Mr. Jones, who had to leave the country to save his life.

Did they try again?

In 1820 Mr. Jones went back to Madagascar, and began a school in the centre of the island. He was soon followed by other missionaries.

Who was king of Madagascar at this time?

Radama I, a friend of the English people but not a Christian himself.

Why did he wish the missionaries to teach his people?

So that his army might contain as brave soldiers as the British army.

What other request did he make?

That the boys and young men of his island might be taught English trades as well as the new religion.

How did the mission schools succeed?

They met with great encouragement for ten years. It was quite the fashion to attend them, so young and old, rich and poor, sought to be admitted as pupils.

State the results of ten years' work?

Thirty-two schools with more than 4,000 scholars; the language reduced to writing, and text-books prepared; the translation of the Bible begun, and a printing-press brought from England.

What sad event took place in 1828?

King Radama died very suddenly, at the age of 36 years, and the mission schools lost their best friend.

Who became ruler of Madagascar?

One of the king's heathen wives named Ranavalona, who proclaimed that the idols had foretold that she was to be queen.

How did she gain the throne?

By killing all other heirs, and bribing the chief officers of the kingdom to stand by her.

Tell about the day she was crowned queen?

She stood upon the sacred stone holding two idols in her hands, and said to them, "My fathers gave you to us! I shall put my whole trust in you—therefore support me."

How did she treat the missionaries?

They were hindered in their work by her directions, and all royal encouragement to the schools was withdrawn.

Did the good work stop entirely?

No. The translation of the Bible was pressed forward, and in March, 1839, 5,000 copies of the New Testament were distributed to the people.

Were they gladly received?

Yes, and read by great numbers of people all over the island.

When did persecution of the Christians begin?

In 1835, when the queen declared she would destroy Christianity in Madagascar if it cost the life of every Christian.

What commands did she issue?

That no one was to refuse to worship idols; that none were to be baptized or to take communion; that the Sabbath should not be kept holy, and that all who had become Christians should report their names to the palace within a month. Those who failed to do this, and were afterward accused by others would surely be put to death.

Did the Christians remain faithful?

Great numbers of them declared that they would rather die than give up Christ for idols.

Was the Bible a forbidden book?

Yes, but that did not prevent many Christians walking from 60 to 100 miles to buy a copy.

Did the missionaries continue preaching about Jesus?

Their churches were closed by order of the queen, but in dark caves or lonely mountains the Saviour's love was still proclaimed, and hundreds met for praise and prayer in these secret places.

What did Queen Ranavalona do next?

She commanded all missionaries to leave the island and all Bibles to be burned.

Were her commands obeyed?

All foreigners were driven from Madagascar, but 70 copies of the newly completed Bibles were buried in the earth for about 30 years, and were thus preserved from destruction.

Tell about the persecutions which followed?

For nearly thirty years this wicked queen reigned, and all this time she was a bitter enemy to the Christians. Hundreds of them were put to the most cruel deaths;—spared; stoned; burned; put into a pit and covered with boiling water; thrown over the "Rock of Hurling," and dashed to pieces on the rocks below. Others were made to drink poison, and declared guilty if they died. Many others were sold into slavery, and made to wear heavy iron chains. In the British Museum to-day there are chains weighing 56 pounds which were worn by one of these Madagascar Christians.

Did these cruel persecutions destroy Christianity in the island?

In spite of all that the queen and her servants could do, the truth prevailed. The martyrs were so brave that some of the officers putting them to death were converted to Christ through their last words.

Were any of the queen's household among them?

Her only son, heir to the throne, did all that he could to save the condemned Christians from death, and was almost persuaded to become one of their number.

Did the queen know this?

Yes, but she declared that her son was insane, and did not know what he was doing, so his life was spared.

When did these persecutions cease?

At the death of the queen in July, 1861.

Who then became ruler?

Her son, under the title of Radama II., whose first command was that all his people should follow whatever religion they thought right; and that no one should interfere with them.

Was there great joy over this?

The Christians praised God for the glad news. Slaves were set free, and missionaries welcomed back to Madagascar. Hidden Bibles were brought out, while churches and mission-schools were re-opened.

Did this king become a Christian?

No. He remained only "almost persuaded" to the end of his life.

Who reigned after him?

His wife, for a short time. When she died her niece was crowned queen under the title of Ranavalona II. She became an earnest Christian, and had a long and useful reign.

What example did she set to our Canadian Parliament on the temperance question?

When asked to license the liquor traffic, she replied, "I cannot, as your queen, consent to take revenue from that which would destroy the bodies and souls of my subjects."

Did she prove faithful unto death?

Yes, and when she died in 1883, her last charge to her people was to put their whole trust in God.

Who was the next ruler?

Her niece, Ranavalona III., who was also a consecrated Christian, and reigned wisely over her people until Madagascar was recently conquered by France.

What may we learn from this lesson?

To thank God for our home in a Christian land, and for an open Bible which cannot be taken away from us. Also, that it is our privilege to send the "glad tidings of great joy" to those who are still in heathen darkness.

SISTER BELLE.

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