

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

The Canadian Missionary Link

CANADA.

In the interests of the Baptist Foreign Mission Societies of Canada.

INDIA.

Vol. XIII, No. 3. "The Gentiles shall come to Thy light, and bring to the brightness of Thy rising."— [Nov. 1890.]

CONTAINING THE ANNUAL REPORTS.

CONTENTS.

W. B. F. M. Society of Ontario— Work for the coming year.....	25	Woman's Baptist Foreign Missionary Society of Ontario.....	20
Annual Report.....	26	The Work at Home.....	45
W. M. Union of Maritime Provinces.....	27	Young People's Department.....	46
		Treasurer's Acknowledgments.....	47

W. B. F. M. SOCIETY OF ONTARIO.

Work for the coming year.

At the first Quarterly Meeting of the Board held at Brantford, October 23rd, 1890, it was decided to print the reports in full, this Society to pay for the extra pages of the LINK. The Editor was also requested to arrange the estimates on the first page so as to draw special attention to the extra work which the Society has taken up for the coming year.

In view of the large sum required for extra work, the Board calls upon the women of our churches to make a special effort to increase their contributions, and suggests that it should take the form of a "Thank-Offering Service." This should be done as quickly as possible, to meet the demands upon the treasury.

V. E.

HOW TO HAVE A THANK-OFFERING SERVICE.

NOTE.—Will not all the women of our churches whether they have a Circle or not, or whether they are members of a Circle or not, join with us in this special effort! The following is one form used for a thank-offering service.

All the women are requested to meet and bring with them an envelope containing a thank-offering for all the blessings which come to them as women, through the gospel, along with a text written out in full, but with no signature. After the devotional exercises, the envelopes are collected, one sister is chosen to open them, another to count the money contents and two others with good strong voices to take their turn in reading the texts; when there are many, the reading of them is interspersed with singing; a suitable hymn is chosen, the place kept and between every half dozen or dozen texts, one verse is sung. Then the announcing of the sum collected is followed by a season of prayer. The remainder of the time is taken up with suitable readings. Try one, dear sister, and you will not only help to fill the Lord's treasury, but you will find that you will also bring to yourselves a great spiritual blessing.

The following items of the estimates were approved, and motions to the effect that we adopt them were carried:

Extra Work

NEW STATIONS.

<i>Yellamanchilli.</i> —	
Books and Tracts.....	\$ 25 00
<i>Vuyyuru.</i> —	
Bible Women.....	50 00
Village Schools.....	100 00
Books and Tracts.....	25 00
	200 00

All the estimates for Samulcotta Seminary, besides those we have already assumed, except Mr. Stillwell's salary and \$150 voted by the W. B. F. M. Society of Eastern Ontario and Quebec..... 1720 00
About..... 1000 00

The last item is assumed at the urgent request of the General Board to refund the sister society of the Maritime Provinces for the sum expended in the sending out and support of their missionary, Miss Fitch, now at work on our portion of the field as Mrs. Laffanjo.

OUR USUAL WORK

<i>Akhil.</i> —	
Village Schools.....	\$200 00
Books and Tracts.....	50 00
	\$250 00
<i>Cocanada.</i> —	
Village Schools.....	\$200 00
Books and Tracts.....	50 00
	250 00
<i>Tuni.</i> —	
Bible Women.....	\$100 00
Village Schools.....	50 00
Books and Tracts.....	25 00
	175 00

WOMEN'S WORK FOR WOMEN.

<i>Akhil.</i> —	
Miss Stovel.....	\$500 00
Bible woman.....	75 00
Travelling.....	25 00
	600 00
<i>Cocanada, Girls' School.</i> —	
Miss Baskerville.....	\$500 00
Boarding School.....	400 00
Training School.....	100 00
	1000 00

Cocanada, Zenana Work.

Miss Simpson.....	\$500 00
Assistants.....	325 00
Bible Women.....	80 00
Books and Tracts.....	15 00
Medicines.....	20 00
Miscellaneous.....	25 00
Taxes.....	10 00
	975 00
Of this the Convention East assumes.....	500 00
We take.....	475 00

Samulcotta.—

Bible Women	\$50 00
Books and Tracts	10 00
Miscellaneous	25 00
	85 00
Miss Hatch	500 00
Books for Samulcotta Seminary	120 00
Miss Rogers	250 00
Manahi	70 00
Total	\$695 00

The Fourteenth Annual Meeting of the W. B. F. M. Society of Ontario.

Held in Brantford, Oct. 22nd.

The first session of the annual meeting of the Baptist Women's Missionary Societies of Ontario, opened in the Park Baptist church at 9.30. The first half-hour of the meeting was conducted by Mrs. J. C. Yule of Brantford, and partook of the nature of a consecration service, in which a large number of ladies took part.

At ten o'clock the President, Mrs. Booker, of Hamilton, took the chair and opened the meeting.

Mrs. J. L. Barber, of Boston, read the scriptures, taking the lesson from Romans.

Miss Moyle, on behalf of the ladies of Brantford, then gave a short welcoming address. She said on looking over the programme one always found an address of welcome. She thought probably it could be dispensed with, and the time spent more profitably. They welcomed them as Christian women who had gathered there to do the Master's work, and of whom much was required. They had two days work on the programme, the first was that of Foreign Missions, that would be taken up to-day, and the second day was to be devoted to the work of Home Missions, but both were the causes of Christ and needed their earnest prayers and consideration. To the workers of the small country Circles they would give a hearty welcome. They had worked hard and given up many comforts to further the cause of Christ. They might seem discouraged, but when they had done their best they could safely leave the rest with the Lord. There was some familiar faces absent this morning, whom they would like to welcome. They had a brighter welcome, that of the Master. It seemed as if they could ill afford to lose them, but it was the Master's will. She heartily welcomed them to the homes and churches of Brantford and hoped that this would be the most successful Convention yet held.

PRESIDENT'S ADDRESS.

Mrs. Booker, in responding to the address said she had listened to the address of welcome with much pleasure, and had felt a pleasure in coming to Brantford, as the people of this city had always shown a warm and deep interest in the work.

Mrs. Booker then gave the President's annual address. She said that since the first honored President of our Society had to leave us, called by sickness to the far west, no one has been missed more than Mrs. Castle, who for so many years cheerfully and ably led our meetings. Her going left a great blank, and all who attend these anniversaries miss her bright face and helpful words. And later, when called upon to endure one of the severest trials a woman ever has to bear, the loss of a loving husband, our hearts went out in deep sympathy to her. Hundreds of women in our Societies mourned with her and for her.

Again we gather in our annual meeting to look back over the work of the past year, to discuss plans for that upon which we are entering, and, above all, to acknowledge with grateful hearts our Master's help, and thank Him for what He has enabled us to accomplish. But a word about our late President should be spoken here.

Al! there is a band of love in the heart of God's children that knits us more closely together than those outside of His family realize. And though Mrs. Castle is not with us now, we are assured of her continued interest and sympathy in our work.

We shall have very interesting reports from our Secretary and Treasurer. They are so full that it seems hardly necessary for me to refer to the past year except to say that it has been fairly successful. The lives and health of our missionaries have been precious in the Lord's sight, and we begin a new year with a larger force in the field than ever before. Gratitude and hope fill our hearts to-day, gratitude for the past, and hope for the future. That sometimes there are difficulties to overcome, only needs greater earnestness and devotion on our part.

It is now about 30 or 40 years, since the Lord laid out the hearts of Christian women to carry the gospel to their heathen sisters. At first it was considered the wildest of schemes, and many wise and good men looked upon it as impracticable. Indeed, 14 years ago (1876) when our own W. F. B. M. Societies were first organized, some of our most honored ministers thought we were moving too fast. But the Lord was leading us and He has most remarkably guided and blessed the work from its beginning. While preparing this work for Canadian women our pastor was fitting us for it. In this God's hand can be traced and His divine purpose seen. We were utterly dead to a sense of debt or love to our heathen sisters and would have been so still had He not roused us from our sinful indifference.

The desire and power to do this work comes from Him. "All power is given unto me," saith Jesus, and He has promised, "to will and to do in us of His good pleasure." And to-day we acknowledge, not unto us, but unto God be all the glory. It is estimated, that in India alone there are one hundred millions of women and girls in utter ignorance, one sixth of whom are widows, and of these 80 thousand under ten years of age.

We cannot in any true sense realize the deplorable condition of these poor women. Let us again thank God that He has given us a part in this grand work. The barriers that so long prevented us entering their houses are broken down, the doors are now open, let us enter with the love of Jesus in our hearts and the Bible in our hands and precious souls for our Master.

Nor is it strange that in this enlightened age women should wish to help in carrying out our Saviour's command to "go into all the world and preach the gospel," when we remember that Jesus sent a woman to the Samaritans with the message, "Come see a man who told me all things that ever I did, is not this the Christ?" And we have another example in Mary, who was the first to carry news of the resurrection to the mourning disciples, when Jesus said unto her, "go quickly and tell My disciples that I am risen." Christ began the work of saving souls lost in the darkness of sin, and, at what cost. He opened up the way of salvation for us, even to the giving of His life's blood that a lost child might be saved.

And shall it cost us nothing to carry on this work? Usually, that which costs most we prize most highly. In all our efforts as Mission Circles to enlarge our work, increase interest and gather means, we should ever keep before us the idea of self-denying giving. The close of this year finds us with six young ladies on the field, four of whom, Misses Hatch, Stovel, Baskerville, and Simpson, being fully prepared in the language, are now occupied with their special work. Miss Rogers and Miss Booker, are patiently and hopefully plodding at the Telugu. In sustaining these our representatives we feel honored, and rejoice that through them a wider door of usefulness is opening to us. We regret that a medical lady is not ready to answer the repeated calls from India, and to say, "Lord, here am I, send me!"

We hope you all pray for our missionary sisters by name, thus becoming acquainted with them and their work individually. They need our prayerful sympathy while acquiring that difficult language, and becoming accustomed to the intense heat of India. And they need our help none the less

whom ready for work. Then every moment is occupied in caring for the bodies of the poor neglected women around them, or in ministering to their dark souls' greater need, "The effectual fervent prayer of the righteous availeth much." We are not told how much, but great blessings always follow continued and earnest prayer.

As surely as the Lord has opened all nations to the Christian missionary, so surely will He open the hearts of the people to receive the message His servant carries, if by "patient continuance in well doing," we uphold them and honor our Father. But we must not forget that the whole burden of raising supplies for these workers rests upon us as a Society. It certainly is very considerable, but not more than our Lord has helped us in during the past years, and not more than He has given us to be used in His service. If every woman in our churches and every child in our Bands give as we have received, there would be more than enough. Out of our abundance let us give joyfully and faithfully to this work, both in home and foreign lands, remembering "The Lord loveth a cheerful giver." And may He bless every woman who, from her happy Christian home, reaches out a helping hand across the seas to teach and save the poor heathen women of India.

The Associational reports were given by the Directors. Miss Annie Harris, of Brantford, reported for Brant Association, Mrs. Welter, St. Thomas, for Elgin, Mrs. Wold, of London, for Middlesex and Lambton, in the absence of Miss McKechnie, of Claude, Miss Buchan, gave the report for Midland Counties, Mrs. Wm. Forbes, of Grimsby, for Niagara, Mrs. Wm. Lutes, for Norfolk, Mrs. Fraser, of Owen Sound being absent, Miss Buchan, gave the report for Owen Sound, Mrs. Wm. Peer, of Norwood, for Peterboro and Belleville, Mrs. Wells, of Toronto, for Toronto, Miss A. V. Bradon, Teeswater, for Walkerton; Miss A. E. Dryden, of Greenbank, for Whitby and Lindsay; Miss Florence Iler, of Ridgeway, for the Western, Miss V. M. Taylor, Collingwood, for the Northern.

Mrs. J. J. Baker, gave an interesting address on *Mothers and Missions*, to which many a mother's heart responded. We expect to publish it in Dec. LINK.

The roll call was responded to by a large number of delegates. Very nearly three hundred were in attendance.

Reports were then read by the Recording Secretary and Treasurer, which will be printed in this issue of the LINK.

Directly after the opening of the afternoon session, Miss Buchan gave the Corresponding Secretary's report, and read some extracts from the Zenana and School reports, all of which are given in full in this number of the LINK.

The editor gave a financial report of the LINK; of which the following is a summary.

Receipts for the year	\$980 10
Expenditure for Printing, Mailing, and Stationary, Subscriptions for Magazines, Cuts, etc.	\$856 10
Salary	200 00
	856 10
Profits	\$124 00

The following dividends have been made to the four societies represented:

Ontario, 63 per cent.	\$78 12
Maritime Provinces, 23 "	28 52
E. Ont. & Que. 9 "	11 10
Manitoba, 5 "	6 20
Income in excess of last year	\$143 82

Rev. Alexander Grant, of Winnipeg, was present and addressed the Convention at this time instead of Mrs. Halkett, (Sister Bello) who reserved her address for Thursday afternoon, when she spoke very earnestly, urging upon the sisters the need for great effort in this great work. That we should be training our children to love the work; that even the busy mothers who have no help in household work may do this; she may, while peeling the potatoes or washing the dishes, entertain her little ones with thrilling stories of missionary

heroes and heroines. Children are so fond of stories, and no more interesting ones can be found than those in the annals of missions. She also urged upon all to be more liberal; surely, she said, if we love the Lord Jesus at all, we love Him more than twenty-five cents a year, or even, we thought, a dollar a year, that so many content themselves with giving.

The proposed new constitution was then brought up, the writer reporting for the committee, and presenting the changes proposed. In revising the old constitution the committee had made as few changes as possible, wishing only to adapt it to the present methods by which the Society is working, and to add a few items which seemed necessary for the future working of the Society. After considerable discussion, several articles were adopted. As the time for the consideration of this subject was exhausted, and the report not finished, the committee asked that the matter be referred to the Board to appoint a new committee which should report at the next annual meeting, and, further, that sufficient time be allotted in the next programme for this report. At the meeting of the Board the next afternoon, the following were appointed as a committee to revise and report at next annual meeting: Mrs. Booker, Mrs. Newman, Miss Hatch, Mrs. Freeland and Mrs. J. J. Baker.

The officers for the ensuing year were then elected by open nomination and acclamation.

EVENING MEETING.

The body of the house had been almost filled at both morning and afternoon sessions, but this evening the galleries and all seating capacity was taxed to its utmost. Mrs. Archibald gave an address on "Idolatry in India," illustrating by a number of incidents in her experience. We wish that we might give our readers a few of her burning words. She has promised to write something for the LINK and tell us how we in this Christian land impress her after so long an absence in India. She has been telling us, "what of the night" out in India. We would like to know "what of the day?" here, as regards our interest in missions. Alas, we fear, it is still dark to us as regards our knowledge of the full measure of our responsibility.

Mr. Luokens, one of the missionaries of the Woman's Missionary Society, addressed the Convention also.

The next day was devoted to Home Missions. The programme was interesting and profitable: a full account will, we presume, be given in the *Baptist*, and afterward in the *Record*.

Before the Convention closed a resolution was passed thanking the Brantford people for their kind hospitality. Also to Mr. Blackadar, the G. T. R. agent, for his kind attention. We think that the press should have our thanks. The *Globe* sent a special reporter, who was present during the whole session. The next meeting will (D. V.) be held in London, Talbot St. Church.

W. B. M. U.

Edited by Miss A. E. Johnstone.

"Inasmuch as ye have done it unto one of the least, of these, ye have done it unto me."

PRAYER TOPIC FOR NOV.—That the spirit of prayer may be poured out upon us all. Luke 11: 1.

DR. PIERSON says: "Behind all the apathy of individuals and the inactivity of churches, behind all the lack of enthusiasm and the lack of funds; behind all the deficiency of men, and of means of intelligence and of conversation, readiness to send and charity in going, there lies one lack deeper and more radical and more fundamental—viz.: *The lack of believing prayer.*"

Dear sisters of the W.M.A.S.—We are fairly launched upon another missionary year. What is the prospect for success? Shall we aimlessly float like "painted ships upon a painted sea," or our barks return at the close of this year freighted with precious souls won for Christ? The sea of life is filled with the perishing, their cries constantly greet our ears, while the silence, the awful silence of others is—a more fatal sign and should fill us with greater alarm than the most agonizing cries for help, for the worst state of all is to be in great danger and not be conscious of it, or be indifferent concerning it. To be rapidly drifting into eternity and not realize our position is far sadder than to be assured of the fact that we are in need, and cry aloud for help.

In the whole world last year 50,000 were rescued while 20,000,000 of immortal souls were swept unprepared into eternity. Four times the population of Canada! My sisters, did you do anything to save these millions? If not, you must share the awful responsibility. The blood of their souls cling to you. Did you do everything in your power to rescue them? If not, then you must share the awful responsibility to the extent of your negligence and neglect.

We have much to thank God for with reference to our past year's work. Let us rejoice that the Master has given us His smile of approval and a great degree of success. But we have not begun to come up to the means of our ability or our opportunity. The great needs seems to be consecration of heart and time and money. What might we not accomplish this year if every one of our 4,000 members were wholly consecrated to the Lord's service? Have you ever thought of what this means? Is it possible for each child of God to be thus consecrated? Study the subject, my sisters, from the word of God, asking the aid of the Holy Spirit, whose province it is to "teach us all things," and then see if the only limit is not our unwillingness to be thus consecrated. "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "We are not our own, we are bought with a price." We are Christ's. "He gave Himself for us that He might redeem us from all iniquity." We were once the possession of another. "The strong man kept the palace and the goods were his," but when the "stronger than he" came, He changed the ownership. All we have and are belong to Christ. Do you wonder the Apostle Paul, after taking up the Ephesians into the heights of heaven, and sealing them in Christ, came down and said, "Let him that stole, steal no more?" They that stole the time, the talents, the possessions that did not belong to them, that was purchased and claimed by another, appropriated them to themselves and perjured them. There is no such thing as real peace and blessing or success in the Lord's work, as long as there is divided ownership. We rejoice in the fact that "Christ is formed in us the hope of glory," let us express it daily in our acts and lives. The months fly apace—the summons "come up higher" is borne on every breeze—our time for usefulness is passing by. Oh, that the Lord may save us from coming before Him to say, "Here thou hast what is thine"—my life—and if He asks what we have done with it, reply, that we have wrapped it up in the napkin of selfishness, and buried it in this earthly life. Oh, the dreadful words, "Wicked and slothful servant! Wicked, because we were not honest; we used for ourselves what we should have given to God. Slothful, because we did not work for Him. Shall any of us hear these dreadful words from the lips of our loving Saviour?"

A missionary, who had been twelve years laboring on the foreign field, said recently, that she was "twelve times more interested in missions than when she first engaged in this work." How many of us who remain at home can say that we are twelve times as much interested as we were that many years ago? Do we pray twelve times as much? Do we give twelve times as much time and money to the Lord's work? Oh, that a baptism from heaven may descend and fill all our hearts, and as the months of this missionary year go by may our interest and zeal increase; until each one can truly say at its close, I am more interested and have given twelve times more prayer, time, and money, than ever before.

S. J. M.

... cannot see the grass grow,
How sharp so'er thou be;
But that the grass is grown
Thou very soon shalt see.
So, though thou canst not see
Thy work now prospering, know
The fruits of every work, time
Without fail shall show."

LET OUR SISTER'S VOICE STILL SPEAK TO US.

In Mrs. Selden's report of 1883, referring to the departure for India of Miss Wright and Miss Gray, we find these words: "Soon after convention these dear sisters will leave their home and friends, but your responsibility in connection with them will still remain."

"The Central Boards of these Provinces look to the sisters for the means to sustain the work we have undertaken in their name. But beyond and above this the Lord expects your prayers as well. See to it that your place in the monthly meeting is filled. Come prepared to give as well as to receive a blessing; and if some selfishness is occasioned by this course so much the better.

"Two cents a week, and a prayer, from each member of our churches, would accomplish more than we think."

"We say churches, not societies, for surely each member of the former should also feel it her duty to become a member of the latter."

At the Maritime Convention of W. C. T. U. workers, held in Amherst, N. S., in September, the President mentioned that in the States Miss Willard had asked the different Unions to set apart one day this autumn as Crusade Day i. e., a day on which, after prayer, each member of the local unions should canvass the town or village for new members.—A grand idea, is it not? and one sure to result in large accessions to the temperance cause, for nothing succeeds like hand-to-hand work with the individual. Now, sisters of the Aid Societies, why not have a Crusade Day in our missionary work? Are not numbers of women in every church and congregation who are not members of the Aid Society, but who would be if only urged a little? Are there not members in our Sabbath schools who would gladly join the Mission Band if asked to do so?

Most of our Societies hold their monthly meeting during the first week of the month. At the meeting in November, then, will you not pray over this matter? and then appoint a day which every sister shall look upon as sacred to this work of bringing in new members to this work of the Lord. Try it.

At the Annual Meeting in August, it was thought by some, that not enough was being raised by us, as a Union, for Home Missions, and it was resolved that one thousand dollars (\$1000.00) be the sum that we denote to Home Missions this year, to be divided between the North-West, Grande Ligne, and our own H. M. Board. That we can raise this amount there is no doubt. Six thousand dollars is not a cent too much for our Union to give to the Lord this year, but it means work for each local Society, work for each President, each Secretary and Treasurer. New members must be added, more public meetings in the interest of the work, held; and more self-denial practised.

At the Convention Mr. Cohoon stated that we had 125 churches needing pastoral care.

During the last year on these Home Mission fields 401 have been received into the churches; by baptism 336, and 65 by letter and experience.

Six houses of worship have been completed and a large number more are in various stages of progress. In order to carry on the work this year as it should be, double the amount of last year is needed, viz. \$12,000. "And that only means an average of forty cents per member from thirty thousand members." How much of this will our Aid women give! \$250.00 was given to the N. W., it exceeded the amount asked for, but we fancy they could use more did we send it.

Grande Ligne is doing a splendid work that, too, needs our aid, and we would again this month call the attention of M. Bands to the need Mrs. Massé spoke of, of warm comfortable quilts, clothing, etc.

Souls for Christ this year! Let us then be up and doing. Remember we work and labor "till He come."

Meetings held in Hants County, N. S., by Mrs. I. C. Archibald, and Mrs. Nalder, County Secretary:

A public missionary meeting was held in Windsor, on September 15th, at which Mrs. Archibald spoke with her accustomed earnestness and power. The Secretary's and Treasurer's report of the Local Society was read by Mrs. Nalder.

Mrs. Greenough, the President, occupied the chair, and an address of welcome to Mrs. Archibald was read by Mrs. Payzant.

The platform was tastefully decorated with blooming plants and cut flowers in bouquets.

The second day a meeting was held in Hantsport. This was a very impressive one, and many hearts were touched while listening to our Missionary's earnest words.

A meeting was arranged for the following day, at Somerville, but a severe storm compelled them to postpone it.

The next place was Brockville, where a new Society had been formed a month ago; here was held a good meeting; and at Falmouth the next day, where the Spirit's influence was felt with great power.

Mrs. Archibald has won much love for herself, and has also been the means of stirring up many to take hold of the work so dear to her heart. New members were added at every meeting.

The pastors were most kind in every place, and presided at the meetings. Collections were taken up at each meeting, amounting in the whole to \$41.07.

Mrs. Archibald was obliged to return to Halifax on the 20th, but the next day, Sunday, Mrs. Nalder held a very good meeting at Somerville, at which a very large number were present.

Two meetings were also held at Lockhartville, by Mrs. Nalder, at one of which a W. M. Aid Society was organized with thirty members, and several subscribers for the LINK secured.

Mrs. FREEMAN, County Secretary for King's writes: that on the 22nd of September the Aid Society of Canning held a missionary meeting, at which the pastor, Rev. Mr. Vincent, presided, and gave a good missionary address.

A history of the Canning Aid Society was read by one of the sisters: and then the pastor by request of the Aid Society, presented the President, Mrs. L. C. Woodworth, with a certificate of life membership in the W. B. M. Union.

Earnest petitions for a blessing on mission work at home and in the foreign field, and the singing of missionary hymns made the meeting a pleasant and profitable one.

On Sunday afternoon, 21st September, a missionary meeting was held at Saleu, four miles from Amherst and a section of the Amherst church. The meeting was presided over by Mr. Staples, assistant pastor, and addresses were given by Mrs. Harding, Mrs. Whitman, from Canso, who briefly sketched Miss Norris's (Mrs. Armstrong) call to the work, Mrs. Christie who told of the annual meetings of the Union in Yarmouth, and the Provincial Secretary, who urged the needs of the work. Nine members added to the Aid Society as the result.

We would call special attention this month to the letter to the Aid Societies from our President, Mrs. Manning. Correction in October LINK, for Summerville, King's Co., read "Summerville, Hants Co."

Women's Baptist Foreign Missionary Society of Ontario.

FOURTEENTH ANNUAL REPORT OF THE RECORDING SECRETARY FOR 1889-90.

During the past year the Board has held four regular meetings, and one extra meeting.

The first meeting of the newly-appointed Board for the year was held in the Woodstock Baptist Church, on the morning of Oct. 26th. The \$300 remaining in the treasury was voted to Samulcolta Seminary, after which the following appropriations were made for the work of the year:

Schools and Bible women	\$1355 00
Half Zomara work	220 00
Miss Hatch's salary	500 00
" Baskerville's salary	500 00
" Stovel's salary	500 00
Half of Miss Snuppson's salary	250 00
Miss Rogers' salary	125 00
Four Manushies	240 00
Total	\$3690 00

At this first meeting, Miss Frith appealed to the Board for re-appointment to the work in India. After earnest consideration of the subject, the following resolution was unanimously passed:—That with the deepest possible regret, the Board cannot recognize the physician's present certificate as sufficiently assuring to warrant it, at present, in recommending her for foreign mission work.

Miss Stovel requested the Board to retain \$105 of her salary for the past year, in order to refund to the treasury the expense of sending her to the Chicago training

school. The Board decided to accept only half the amount for the present, leaving Miss Stovel to pay the remainder, without interest, when it should be convenient for her. In response to a request from India, Miss Stovel was appointed to work on the Akidu field.

Miss Hattie West was elected Secretary of Bands, in place of Mrs. Dadson, who had resigned; and Mrs. Lainé as Treasurer, in place of Mrs. Elliott, also resigned. Mrs. Lainé, feeling obliged to decline the treasurership on account of the pressure of home duties, at a special meeting of the Board, called for the purpose, on Nov. 21st, Miss Violet Elliot was chosen for this important office.

At the request of our missionary, Miss Hatch, the Board undertook to contribute \$100 toward the expenses of Miss Folsom's return journey from India.

Mrs. Newman and Mrs. Freeland were appointed a committee to see about incorporating this Society.

At the first meeting of the newly-appointed Board, two applications from young ladies, wishing to be sent to the foreign field, were refused, the Board feeling that the state of the funds would not permit of the additional expense being undertaken. Subsequently, earnest inquiry has been made for a suitable lady, with a thorough medical training, to go as a helper on the Akidu field, but the Lord has not as yet directed us to such a person, who felt herself called to this work.

At the meeting held on July 2nd, Mrs. Newman presented the report of the committee appointed to revise the constitution. The changes proposed by this committee, together with other slight changes, suggested at the meeting, were approved by the Board and will be laid before the Convention. The following is the list of life members who have been added during the past year: Mrs. Weld, London; Mrs. Weir, Guelph; Miss Selina Nelles, Unionville; Mrs. F. Fairchild, Scotland; Miss E. Vans, Woodstock; Mrs. Wm. Mickle, Harrow; Mrs. James Rogers, Aylmer; Mrs. McKay, Woodstock; Mrs. Boughner, St. Thomas. This makes an addition of nine in all.

The LINK, under the able management of Mrs. Newman, has continued to give much satisfaction, and has been recognized as a great help in carrying on the work. There is much cause for thankfulness in our experience as helpers in Foreign Missions during the year that has gone, but we look into the future with the earnest prayer that more grace and strength may be given, so that we may be enabled to accomplish much greater things for Him who did so much for us.

Respectfully submitted,

ELLEN DAVIES, *Rec.-Sec.*

October 20th, 1890.

Fourteenth Annual Report of the Corresponding Secretary.

In presenting the report of the work of the past year, we do so with deep thankfulness to our Heavenly Father that He has honored us by using us in helping to fulfill His last great commission. That he has blessed the Home Circles and Bands, so that their liberality has increased and their gifts have been the means of bringing light to "such as sit in darkness and the shadow of death," and glory to His own great name.

To the Circles and Bands, the collectors and contributors, we tender our thanks and pray that they "always having all sufficiency in all things may abound in this grace (of giving) also." That we at home are awakening

to our responsibility, is shown by the increased contributions to Foreign Missions. In many Circles this is very marked; but others have fallen sadly behind, and worst of all, several have ceased to exist. Can it be that there are Baptist women in our Ontario churches who care so little for the souls of others, or for the last command of the dear Redeemer, as to become wearied in this work for Him?

The reports from the Associations are exceedingly encouraging; in most cases the Circles have made very complete returns:

Twenty-one new Circles have been formed; 3 Circles have been re-organized; 8 Circles have failed to report, but are known to be working; 7 are extinct or doing nothing. Total number of Circles 173. 75 have increased their subscriptions; 55 have fallen off; 40 Circles have given \$1 or over per contributor; 7 Circles have given \$2 or over. Then again, 5 Circles have given \$1 or over per woman in the church.

As there are over three hundred Baptist churches in Western Ontario; only about half of these have Circles. We hope that soon nearly every church will have its "Woman's Mission Circle."

So many of our Circles and Bands support students at Samalcoota Seminary that it would be a grand thing if our Society could take the whole of the work there in addition to the other work.

It has always been our rule never to undertake work until the money to carry it on is in the hands of the Treasurer, and as the appropriations are made immediately after the annual meeting, the large balance with which we close the year, will at once be appropriated and sent on to India.

MISSIONARY INFORMATION.

No Circle can prosper without missionary information. Many are eager to get it. To supply the need Mrs. Wm. Craig, of Port Hope still takes charge of the "Free Circulating Library," and will gladly send any of its valuable and interesting books to those who ask her. Mr. Bovis, of the "Standard Pub. Co." has always on hand a large assortment of Foreign Mission leaflets, and for 25 cents will send a selection; enough to give reading matter to a Circle for some time. Interesting extracts from missionary letters have been circulated as often as possible and our lady missionaries have promised to send occasionally a letter that can be copied for Circles.

The chief source of missionary information must always be our own MISSIONARY LINK. It is gratifying to know that the circulation of this really valuable publication is steadily increasing. No family or Circle can be thoroughly informed about our women's work unless they read it carefully. And no woman can read the letters carefully, from our missionaries, which appear every month, without becoming intensely interested in the work.

Volunteers.—Two young ladies have lately offered themselves as missionaries to India, and others have been heard of who would gladly go. As the present need is a medical lady, nothing has been done about sending any others.

Medical Lady.—Last January Mr. and Mrs. Craig and Miss Stovel wrote a most urgent appeal for a medical lady to be sent as soon as possible to the Akidu field. The sufferings of both men and women were told in a way to touch the hearts of the most indifferent. The impossibility of reaching either doctor or dresser makes the need more urgent. Extracts from these letters were sent to all the Circles, with the request that they would make

this appeal a subject of special prayer. The Medical Schools in Kingston and Toronto were communicated with, also medical students in other places, but no young lady has been found who will be through her course of study until next year. Two or three have expressed a willingness to go when they have completed their medical course, if the way is made plain to them; but as yet no one has really offered herself for this work—the noblest work in which a woman can engage. We trust that not only next spring but that year after year, we shall have more than one of our Baptist medical young women going out to India's daughters carrying with her the blessed power of ministering to their suffering bodies and at the same time imparting the good news of eternal life through God's dear Son.

Miss Simpson says there is room for any number of lady doctors. Mrs. Craig writes, that even if we had one on each field we should not have too many. The poor women of India suffer untold miseries. Mrs. Craig describes a very difficult and critical case to which Miss Stovel and she were lately called, and adds: "We found the poor woman in a little front room away from the rest of the family, the only furniture, the cot on which she was lying, and it was only a rough frame with cords woven back and forth, no mattress or bedding of any kind." This woman was the wife of the village magistrate.

OUR WORKERS AND WORK.

God has given to us a noble band of missionaries and workers in India.

Miss Hatch at Samulcoota Seminary, Miss Simpson in charge of the Cocanada Zenana work, Miss Baskerville, Principal of the Cocanada Girls' School, Miss Stovel, with her work for women on the Akidu field, and Miss Rogers still hard at work in the study of Telugu. Surrounded as they are with heathenism, with awful darkness, superstition and death, they have labored in season, and out of season, with, it would seem, hardly a moment's rest. Their work has been owned of the Master, as will be seen by their reports, which will be printed in full.

The Cocanada Zenana and Sunday school work for a time stopped by the prevalence of small-pox.

A few extracts from letters and reports will give an idea of the discouragements as well as the encouragements in Zenana work.

Miss Simpson writes, August 22nd:—"I have already visited about 80 houses, and have been trying to draw from the people something of what they have been hearing, although there are three or four very hopeful cases, the majority of the women have remembered nothing at all of what they have heard. When asked of what the workers have been teaching them, they reply, "What do we know? they come and talk, and read, and sing, and they go away. We listen at the time, but then we can't remember anything. We are equal with the beasts, we know when it is time for our food, because we get hungry. You know and can remember all these things, because you have been taught to read."

"Three young girls are reciting portions of Scripture, one having memorized all of Matthew and half of John, and another nearly all of Matthew; of these, the first is a bright, earnest Christian, and is very anxious to publicly acknowledge Christ as her Lord."

Mrs. De Beauvoir writes:—"The great indifference of most of the women to the Gospel, and especially those who are in comfortable circumstances, makes one feel they really have no desire to know the truth, and they seem satisfied with their own vain worship of idols. It is not so with the poor, and those who have seen much

sorrow and trouble, they like to hear of a Saviour who cares for such, and of a better world, but cannot bring themselves to believe it is for them. Ah, no! they must have sinned in some other birth, and are now suffering for it."

Miss Gibson writes: "Many women have heard the Gospel for the first time this half year. Looking over my journal containing the record of my work from day to day, I have been struck with the repeated confession of faith in Christ by the same women every time I have visited them. And not only has there been a confession with the lips, but the experience of the heart in times of trial has been wonderful.

Having such a large number of houses to visit, I can only pay regular weekly visits to a few, and these are where I believe there are souls seeking the light, or who have already found the Saviour precious and would serve Him.

A woman who has heard the Gospel for years in the Zenana in Masulipatam, acknowledges the Saviour in a most loving way; it is a pleasure to hear her talk of Him and what she has experienced of His goodness. Her oft-repeated 'There is none like Jesus Christ, He is all we need, there are none to compare with Him (she believes He healed her when sick). Ask my people if I ever worship any other, is very refreshing testimony. And more, she can always tell others the story of Christ's sufferings and death, and talks as if it was very real to her."

Miss Beggs, after speaking of a young widow of whom she had been very hopeful, but who had become quite indifferent, says: "It is generally the case. Satan seems especially busy when God's word is introduced, and when the light is beginning to dawn in the dark minds. Another of my Zenanas, of whom I mentioned in my last, is still firm, and says that she really loves the Lord, and hopes to be one of the blood-washed throng; and she never fails to pray to the Saviour of the world daily. I believe she is a secret disciple of the Lord.

The most hopeful amongst my Zenanas is still the same, firm and steadfast, praying to the Lord Jesus to make her way plain. I often think what a splendid Zenana worker she would make if ever the way was open for her to become one. She is quite a worker in her home now. She reads the Bible to the other members of the household. Her great desire seems to be to spend her life in God's service, and though there is little she can do at present, she uses what opportunities she has."

Our missionaries also carry on at least ten Sunday schools. In some of these the children are all heathen. Then there are lessons in English given to young Brahmins, when every opportunity is used to teach them the "wonderful words of life."

There is house to house visitation with the Bible-women, and meetings held in the malapillies. There is touring, carrying the Gospel from village to village; the Bible-women even going "into the highways and hedges and compelling them to come in." Yes, and the women are coming—in many cases joyfully receiving Christ as their Saviour—glad to know that the good news is for them as well as for the men. Miss Hatch writes: "Where, before our Bible-women have gone with fear and trembling, lest their opponents would pursue and beat them, they now go with joy, knowing that they will be received gladly."

Much work has been done by scattering portions of Scripture, books and tracts. Government schools have been visited, and in the village schools, while endeavoring to give the children an education, "the good seed of the kingdom" has been sown."

We have five lady missionaries on the field now, three Zenana workers and about twenty-six Bible-women.

Miss Rogers, after an unusually fine voyage, in which she was conscious of the Father's loving care all the way, arrived in Cocanada early in December; a hearty welcome was hers. While learning Telugu she is also learning a lesson in patience; for, seeing the crowds who know nothing of the way of salvation, she longs to lift up her voice like a trumpet, and tell them the glad story.

The baptism of a caste widow of Samalcootta, has been the cause of great rejoicing; her story will soon be sent to all the Circles.

As several of the students at *Samalcootta Seminary* are supported by our Circles and Bands; it may be well to make a few quotations from Mr. Stillwell's report to the General Board. He says: "We must say a word in passing about the students, for they are the occasion of everything here, and the hope of our work. During the past year we had an attendance of about 70 students, beginning with an excess of the number, and falling slightly as the year grew older; their conduct has been generally very good, and we are thankful for a year's record with so few occasions for grief."

"The adoption of a more liberal rate in giving on the part of our students, has swollen our church funds nearly threefold, so that our ability to help in Christian work is likewise greater. At the close of last year we sent out the first graduates under the present management—six good men. We opened this year with the largest number of students yet enrolled, about 85 students in all."

The knowledge that God has blessed our work in the past should encourage us to greater effort in the future. Let our motto be, "What shall I render unto the Lord for all His benefits toward me?"

The past is only a foretaste of what our Lord will accomplish through our Society, if we are faithful. He has said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Let us be diligent; while we linger, thousands and tens of thousands of our sisters are going down to eternal death—passing away without a glimmer of hope. Does the Lord hold us responsible for these people? Is not this Telugu land a vineyard given to us to cultivate? Is not the sending of the Gospel to these people, a precious talent given to us that we may use it for our Lord? Shall the "Well done, good and faithful servant," be ours? or shall it be "Cast ye the unprofitable servant into outer darkness"? The opportunity is ours, let us use it. Let our prayer be—

"Take my silver and my gold,
Not a mite would I withhold,
Take myself, and I will be,
Ever, only, all for Thee."

JANE BUCHAN.

Cocanada Zenana Work.

1889-1890.

As intimated last year, Miss Simpson now takes the reins of government in Cocanada, and as I hand them to her, it becomes me to say my farewell word to the Board concerning that part of the Lord's work.

We began this work there in 1887 with three Zenana assistants and two Bible women. Eighty-seven houses were visited and during the first year nine hundred visits were made. Three years have passed and now we have the same three assistants; one of the Bible-women has taken up another part of the work, but five others have been added, two of whom work in distant villages. The number of visits made in one year has been more than doubled and the number of houses visited nearly so, while eight or ten villages are hearing the Gospel from these two women. The Lord has been good to us in thus opening up the work and we shall look for still greater things in the future. None have openly professed Christ, but we know that He has some of His own in those heretofore darkened homes. Some have gone to their reward, professing a hope in the blessed Saviour; some are pres-

ent on now though trials and difficulties innumerable surround their pathway; some take great consolation out of the precious truth which they have learnt to read, and are reading regularly themselves to members of their own household; while some, oh, so many, are still in ignorance deep as night which has no brightness, where no gleam of faintest starlight even has ever yet been seen,—ignorant, without hope, and without God in the world. May God have mercy upon such, and as the Saviour came to proclaim release to the captives, recovering of sight to the blind and liberty to them that were bruised, so may He come to these poor benighted ones who are too deep down in sin to know their own soul-wretchedness!

During the first six months of the year being reported, we met with all the women monthly, receiving from them their reports, hearing lessons assigned, and encouraging them by words of exhortation and prayer.

Besides this, we were glad to be free to spend one week in October and one week in December, overseeing the work and visiting the Zenanas. During those two weeks 33 houses were visited and over 100 women were reached.

Since January our meetings have been less regular, but Miss Simpson has been accomplishing much by meeting with the women every day or twice a day. We rejoice to know that she has been called to this work to which she is so peculiarly adapted. May the Lord Jesus pour out His spirit upon her and may the Divine consolations be hers! Zenana work is peculiarly trying, as it is that of seed-sowing without any prospect of immediate harvests. May bodies healed and suffering append be only preludes to the soul-healing which our hearts desire and our souls long for! God be with you all! Amen.

S. I. HATH.

My Dear Miss Buchan:—You will hardly complain about the length of my "Report," as since writing the last my work has been almost entirely studying Telugu, there is very little for me to write about.

I have endeavored to give the Bible Women Bible lessons twice a week, but as they all, except one, live some little distance from the house they have not been able to attend regularly. Then too, there has been sickness amongst them, which also has kept them at home. For a short time before vacation I taught one of the Bible classes from the school, daily.

On the 1st Sunday in November we opened a Sunday school for cast girls, in the morning, in a room secured for that purpose, in a central part of the town, and continued until the 2nd Sunday of March, with an average attendance of 23 scholars. We were then obliged to close because of small-pox raging in that vicinity. It had already carried off one of our little girls, several others were ill with it, and it was in the house the very next door to our school. Also on the first Sunday in November, in the afternoon, we opened a Sunday School for little caste boys, which continued with an average attendance of 12 boys, until we closed the last Sunday in February, because of small-pox. As the people believe that such diseases as small-pox, cholera, etc., are an expression of the wrath of the goddess upon them, they take no precautions whatever to prevent it spreading, so that although the boys who attended the class had not small-pox, they might all of them have come directly from houses in which some one was ill with the disease, and as in our Mission Compound there are so many others dwelling beside ourselves, we thought the risk too great to continue our school. We have again opened both schools. The attendance, in the girls school being about

the same as before, while that in the boys school is smaller. We believe that to touch these people with the gospel, we must begin with the children, and trust that seed is being sown now in many young hearts that will bear fruit in after years.

I began about the middle of July visiting in the zenanas and hope next year to be able to report something done.

Sincerely yours,

SARA SIMPSON.

Zenna House, Cocanada, Aug. 9th, 1890.

Cocanada Girls' School.

To the Ladies of the Women's Baptist Foreign Mission Board of Ontario:

My Dear Sisters:—(One year ago, when I wrote you, I was just touching with finger-tips, the work our Master sent me to this land to do. Now I may be said to be taking a firmer grasp, and I am sure your sympathies and prayers are with me, and that we rejoice together and praise Him who has not us and blessed us through another year of service.)

How good He is to give us this work to do for him! We can ever say, with his servant Paul, that unto us who are "less than the least of all saints, is this grace given, that we should preach among the Gentiles the unsearchable riches of Christ."

Whether our part be to think and plan, to contribute of God-given means, to pray and strive in Canada, or whether it be to leave home and friends to work in India, the work is one, and one Lord has committed it to us. We must reach these Telugu women, and to these poor, down-trodden, ignorant ones, proclaim the glorious gospel of the grace of God. He has promised to be with us all the days; with you there, with us here; so while you work in Canada for the honor of His name and the advancement of His kingdom, and we in India, visiting in the zenanas those who are proud of birth and position, or seeking to win stars for His crown from the filth of the malapillies; or teaching the little ones to walk in His ways, we are workers together with Him.

May His love so fill our hearts that it will flow out from us to bless those round about us; may His Holy spirit work in and through us to will and to do of His good pleasure; may the very God of peace sanctify us wholly, and may we at the last be able to render account with joy and not with grief.

Another year has gone, and as we take up the work to go forward we feel the weight of added responsibility. but of the future and the great things we have planned for our school, I need make no mention, if at the end of this year we have any advances to report we shall rejoice, of the year past we must write:

As you know, at the beginning of last August, I was given charge of the boarding department, a step rendered necessary by Miss Boggs' resignation, and this meant, besides two hours teaching daily, the superintendence of all matters pertaining to the girls' household arrangements, food, clothing, medicine, and sewing, but as I could not spare time from my studies for the latter, I engaged first, Anna, Ezra's daughter, and when she married and left the station, her sister Amelia, Jonathan's wife, to do this work. Though at first I feared that my progress in the study of the language might be retarded by my work in the school, I found afterward that my daily teaching was a great help to me; and though I had less time for private study, the practice in

speaking made up for anything I lost in that way. Until the end of the year my time was taken up with school duties and study with Munshi; private study came in whenever there was time and filled up the spare moments.

After Conference, in January, with the girls I commenced visiting the malapillies in the evenings; not regularly, but as we had time and opportunity. This we continued until the hot season commenced, thereby making friends with the people and preparing the way for regular work later on.

The Sunday school in Jagganadapuram has been carried on, and though the attendance was only 118 at the highest during the year, and, on feast days or rainy Sunday's has fallen as low as fifty, yet on the whole the work is most encouraging. Indeed it is surprising that the children attend so well, for there is nothing whatever done during the week to induce them, and it is scarcely probable their parents take much trouble about sending them. We also opened another Sunday school in a near malapilly, with an attendance, ranging from 30 the first day, to 62; these children come regularly and learn well. We began this school on the 9th of March, and all through the hot weeks the attendance was good.

And now in looking back over the year what has been accomplished? First, and most important to a new-comer, a good foundation has been laid in the language. The ordinary work of the school has been carried on: in very broken at first, but in gradually improving Telugu, the children have been taught the word of God: the little ones from books of New and Old Testament stories, the older ones from the Book itself.

Besides the twenty-six girls in the boarding department, thirty-one children received instruction in the day school with them, and those who were old enough, in the Bible lessons as well. At first the regular weekly prayer meeting of the girls was conducted by Amelia, afterwards I took charge of it myself.

Four of the younger girls, after giving satisfactory evidence of faith in Christ, were baptized on Easter Sunday of this year. Of the remaining girls, all expressed anxiety and a wish to be baptized, but we thought it advisable to wait, as their testimony was not just as clear as we would wish.

What have we gained by our visits to the malapilly? At first we were received with indifference, coldness, frowns and even rudeness; now the women seem pleased to see us, and smile their welcome. Pray for great dark Cocanada, my sisters! Of the whole field the soil is hardest, rockiest and most barren. Here the people seem to be gospel hardened, and while the women in the far-away country villages hear the message and receive it gladly, in Cocanada the seed seems to fall as by the wayside, or among the thorns. These people have been hearing for years, the story is no longer a new one to them.

Our greatest hope is in the little children, and may He who loved them and took them in His arms and blessed them, while here on earth, be with us as we try to teach them of Him, and may they learn to love Him while their hearts are tender, may they learn to think of God as their Father, and His Son Jesus Christ as their Saviour, and through them, may this whole nation be lifted up.

Would that I could give you to realize the magnitude of this work! Would God, that the burden of it rested on the heart of every Christian woman in our land! Oh, may the story of the past, be not that of the future, for we want for this work not only the men, and the women, and the means, but the consecrated Christian lives, and

the prayers going up from burning hearts that will take no rest, neither give Him any rest until His people are filled with the power of His mighty spirit, and He make Jerusalem a praise in the earth. May the Lord hasten the day, is the fervent prayer of

Your sister in Christ,

A. E. BARKERVILLE.

Cocanada, Aug. 5th, 1890.

Dear Miss Buchan; They say that I must send home a report of what I have been doing during the year, but there is so little to tell that it hardly seems worth while. It has been Telugu from the beginning to the end of the weeks with very little variation. I have had the privilege of doing a little English work on the Sabbath, supplied the place of an absent teacher in the Jagannadparam school for a time and have had a class of students from the college. I know that the first object of these young men in coming to me is to improve their English, but, I prayerfully give them the word of God and leave the result with Him. I have so much to be thankful for, a pleasant home and good health ever since I landed, and though I am not at all proud of my progress in the language yet I am very thankful for the patience given, enabling me to keep plodding away. The missionaries in Tuni have asked me to go there so I am looking forward to that needy field, but the conference thought it better for me to remain here, while I am studying, as it is very difficult to procure a munshi there, I am longing for the time when I shall be prepared to enter upon the work for which I came, but these months of training have been months of blessing, many lessons have been learned that I thought I knew before, Jesus has become more precious to me because I have felt my need of Him to be greater. We know that you are praying for us and it is a very great strength to us.

Yours in the Master's service

Aug. 11th, 1890.

MARTHA ROGERS.

Samulcotta Seminary.

BIBLE DEPARTMENT.

Rev. J. R. Stillwell, as Principal of the Seminary and Professor in the Theological Department, will doubtless give you a general report of the work here. The report of the Bible Department, with its three classes receiving instruction in both the Old and New Testament, falls to me. This, too, is another infant in your charge, as this is the first year's report, for this special department. Here, there are signs of growth, as month by month I feel myself grow stronger in the knowledge of my Bible and in the idiom of this new tongue; so must the work, the outcome of this, increase in power. School work is school-work and in a certain sense routine work; the old order ever ruleth, week after week, week after week, for nine months in the year are spent much in the same way, so I can perhaps do no better than outline my work for the week.

Let us begin with Monday. From 7 till 8.45, the time is generally spent in study. Then lessons are given in Genesis or Exodus, in the Acts or Corinthians and in the Ephesians or some other of Paul's letters until 11 o'clock. At 2, lessons in Joshua or books following, and one afterwards with my Bible-women. These, with the exception of the last, come every day.

Tuesday, instead of the lesson with the Bible-women, I visit the malapilly or village with the Gospel.

Wednesday evening the village prayer-meeting is held with the Christians, which I lead myself or appoint a leader.

Thursday afternoon, after the regular Bible lessons, a women's prayer-meeting.

Friday, a Sunday School Teachers' Class, which I conduct. Every other Friday evening we have a Literary Society meeting, at which I had the honor of presiding the first time and have been on the Committee of Management since.

Saturday is our free day, though with all the correspondence I have—business and otherwise—and with other odds and ends of work, the day is not very free. Saturday evening our missionary prayer-meeting, a prayer-meeting for our special mission, is held.

On Sunday—morning, at half-past ten, our Sunday-school in the malapilly is opened, and troops of children fill the place, gathered in and taught by our Sunday students. This work is a great joy to us all and bids fair to become the pet child of the Seminary, judging from the eagerness with which a score or more rose when volunteers were asked for this year. We chose ten from among them and other ten had to sit down disappointed. As we return from Sunday-school, we have a little English service in my room, for our own benefit and for the benefit of any of the teachers or students who may understand English. At half-past three all meet in the Seminary Sunday-school where I have a class, and in the evening we hold our regular evening service, which is conducted by the Principal or by one of the teachers.

So the week passes by and we sometimes wonder where it has gone, but the record is kept on high and for faithful service here we shall all have our reward there.

From July to February the work prospered, my health was all that could be desired, for during that time I missed not one Seminary-class through indisposition of any kind. But the constant strain of work, both here and in Cocanada, began to tell, and more than that, in the clear sky of my dear home's happiness, the thunder-bolt fell.

I found it necessary in February to take a ten days' rest in Akidu, came back feeling much better, but with the disappointment that I must give up my plan of working in Cocanada during April and part of June, as I did last year. I must spend the vacation in rest, which I did on the beautiful Neilgherry Hills. The Lord has been with me. The Lord has been good to me. Blessed be the name of the Lord.

THE OUTLOOK.

The work has begun again for the year. We have had a glorious opening. Our students, many of them come from destitute places, have found Christ, have a vague desire to preach the Gospel, know something of the truth, but their experience of Divine things is very limited. They need the great enlightening of the Spirit, so the Seminary was opened with a series of spiritual services, wherein the awfulness of sin and the need of a baptism of the Spirit were truths pressed home to the already awakened consciences.

Mr. Laflamme was with us for the week, Mr. and Mrs. Craig and Miss Stovel spent one day on their way home from Conference. Mr. Davis was too ill to attend, but some of his preachers were here. We all had a blessed time, and as for myself, I don't know that I ever experienced such spiritual joy. The head-teacher's wife to whom I made reference in the Bible Women's report

had a most delightful experience and now her joy shines constantly through her face. Many of the other women had good things to tell concerning the Saviour's love and tenderness. With such a beginning the work must surely prosper. Committees of church-work have been formed, called variously the Foreign Mission Committee, the Sunday School Committee, the Prayer-meeting Committee and the Evangelistic Committee. Many volunteers were not wanting for these different branches of church-work. In this way we hope to have a model church, and with the Spirit's blessing our hopes may be realized.

Yours in the Lord Jesus,

S. I. HATCH.

Samulcotta.

WORK AMONG THE WOMEN 1880-1890.

This is one of the infant charges of our Board, and we are obliged to confess that this infant has not grown very much during the past year. We began the work with three Bible-women in Samalkot, but now, properly speaking, we have not one. Apparently a sad lookout, but really ground for encouragement, for we have been taking up other work and also stretching out into the regions beyond. Minnie, whose family cares confine her to the house very much, has been appointed teacher of the school which meets in her house, and her husband, who formerly taught, is now free for preaching; so the school comes under our care. Rebecca's husband has been sent to an out-station to labor and she of course must follow him. There she hopes to do good work, going out twice a-day visiting. There there are three villages, with their various palms joining one another; so she has a wide field where nothing is being done for the women, close to her door. She may also visit some distant villages with her husband. Chinamma's husband has the honor of being appointed the first missionary of the Telugu Home Mission Society. Sent forth by his own brethren and fellow-countrymen, he has gone to labor in the near and destitute region of Yellamanchilli, a name which will soon be as familiar to you all as Akidu or Cocanada. Chinamma will find, we hope, that the Lord has work there also for her to do. May she be a constant witness there to the love of Christ! Her special fondness for children should prompt her to gather a handful of little ones together, that she may instruct them in things spiritual as well as temporal.

Sutyavedam still plods along in Yellapalem and sometimes gives very encouraging reports, but she and the other Christians have not been on good terms, so the work has been hindered. Her knowledge of needle-work gives her access to people whom otherwise she could not approach. She uses these opportunities for making known the word. We hope this year to have her devote some time to special training, either here or in Cocanada, when she will be able to render much more efficient service.

Sarah is a new worker in Moramunda, one of those mentioned in the Cocanada report. She has been visiting the women in seven or eight different villages. During the months of March and April she had Ritga of Cocanada with her, so that they together were enabled to do much both for the Christians of these villages and for the heathen.

One thing especially pleasing in the June reports was the fact that the month of May was a holiday; many of the Bible-women in visiting their friends in different vil-

lages, had found abundant opportunities of preaching the Gospel and of encouraging and strengthening the Christians, who are many of them very ignorant and easily turned out of the way. Thus the seed has been sown in many hearts in many places. Some fruit, has already appeared. The story of Ramayamma, the casto-widow, I shall write you. She is, we trust, the direct result of our labors here, and we hope she may only be an earnest of what is to follow.

"Mercy drops round us are falling,
But for the showers we pray."

The outlook is bright. I hope to go out visiting three or four times a week, and though there are now no regular workers in the town, Ramayamma is in training and she can always go with me, while the head teacher's wife who is a dear Christian girl, is also taking Bible lessons three times a day with a view, we hope, of becoming an efficient Bible-woman. Besides these, from among Mrs. Stillwell's women, that is, the students' wives, six have voluntarily offered their services, of whom two are in the advanced Bible classes, two in the junior classes, and two can't read at all; but all show the same earnest spirit. These of course all have housekeeping cares besides their lessons in reading in the Bible, and in sewing; so can't go out every day, but they will take turns with one another. I believe this voluntary labor will be greatly blessed.

My dear sisters, praying that you may remember the Lord's work here and may pray for His blessing upon all these dear women, I remain,

Ever yours,

S. I. HATCH.

Tuni Bible Women:

My dear Miss Buchan: You wish me to tell you of the year's work, the work for the Hindu women by the Bible women of this field. Well there is something to tell, for away from the jungle and hills of Dermasagram came a young man, David, the preacher up there, brought him in and said that Hannah the Bible woman had sent him, that he had often heard from her about Christ, and at last through her efforts had come down to the missionary a believer, and was baptized. Perhaps you will think less of this because it was a man and not a woman, but you see men as well as women often stand and listen as the Bible-women sing and speak, sometimes on the street, sometimes in the court formed by the surrounding houses, and often too while in the house talking to mother or daughter the most interested listener will be a tall young son that stands a little apart, and we can only rejoice when we find that the words so earnestly spoken to others fell upon his ears too. This particular young man, is bright, strong, and can read.

Hannah is so far away we do not see her often, but David the preacher who lives in another village near by brings us in word every month.

Chinnamma, living at the other end of this field in Chinipalaim, with an extremely old husband and quite a young family, is able not only to work near home, but (being a very robust young woman of say thirty-six summers), in villages all around, another young woman often goes with her, many have heard there of the way leading out of the darkness, this darkness of sin and death, and so we may hope, pray and believe that as the sower went forth to sow although some seed fell by the wayside, others fell upon good ground.

Then coming nearer there are Atohoma, and Martha,

always known before as the two Bible women at work in Tuni. Martha is one of the best Bible women, she is strong minded, faithful, and a woman who studies her Bible, believes every word of it, and teaches it day after day to the women around. My husband thought it best to change her to Nandur, a large village some ten miles away, there is there the very best opportunity offered, hundreds of women morning and evening come down to the river for water and as Martha is to be trusted and is of suitable age, (say forty-five) she was sent there last February. The mission property in Nandur consists of a house of two rooms, the preacher his wife and children live in one, and Martha in the other. We have found it necessary to remove Athema from this work, her knowledge is very slight and her desire for it seems slighter if possible, but greater reason than all this, she showed no spirituality.

Over in Pickarowpetta (a suburb of Tuni) lives Amanna the caste Bible woman, in a nice house on a nice street, it is one of a terrace with a number on its door. Amanna is an inspiration. When we first came to Tuni she was suffering from weakness that made her look an old woman; she was hardly able to walk over once a week, but did what work she could among those near her home. Last year we were obliged to leave home for some time, when we returned to Tuni we were met by a round faced strong happy smiling almost young looking woman, it was Amanna. I could hardly believe she was the same woman; but let me tell you her story.—When she trusted in Christ, she did so with a great and strong trust, coming out from her people alone to confess His name; a son after her husband and daughter followed, but her limbs were so weak she could not walk about as she wished, nor do the work she felt she would like to, at last tired of taking medicine and discouraged she left off trying to be well and just prayed God to make her strong that she might work for Him, and to give her His Holy Spirit, "and so He did, mother and I am well, I have the Holy Spirit in my heart, and now with joy alone I work for God." And so she does, to talk with her, to see her, is a help. God to her is a living person, quite near, and He has especially blessed her, for last December she brought an old woman who had heard from her the gospel story, she came again and again, and at last my husband baptised her, and as her head went down beneath the water I heard her saying "I do believe, I do believe," this old woman seems to have got something of the same pure, strong faith of Amanna, who talked to her. I could write about this Bible woman still, if you could only meet her you would be delighted.

Since December, Nancy our Tuni preacher's wife, and Miriam the young woman who teaches the infant day class, have been out almost every afternoon as additional Bible women, they are both just girls, well educated and good singers, they are good speakers, and always interest their hearers. But you will like to hear a little of the work itself I will give you just what was written about it at the time.

Friday, Jan. 31st, 1890.

Started a few minutes past eight, the morning air cool, almost frosty, drove to Pikarowpetta, went to the Malha Pelli, where dirt, shouting, and children are the great attraction, here we had a good many listeners, women, but a poor baby in a girls arms kept crying and moaning from hunger, a woman told me its mother had just died, and they were feeding it on rice gungy, on a very little I fear, poor baby! Left here and went to the caste quarter, stopped where we saw women busy, sang, and a lot of nice looking women came and listened well, although one disturbing element introduced itself in the shape of a big

strong woman passing by who stopped flung her arms about (in true Telugu fashion) and shouted "come away to your work; come away children, she gets paid." This last about Miriam who was earnestly speaking at the time.

Feb. 11th, 1890.

Took Miriam and Athema in the carriage and went to do a little Bible work, we drove about a mile around the big bridge and drove into Pikarowpetta, sat down in a large shed splendid and shady, so many came, so many women, and a few men, counted in all over seventy, one woman offered me three different children, we stayed a long time, the Bible women singing once or twice, Miriam read from her Testament and explained the reading.

Feb. 13th, 1890.

Took Miriam and Athema this morning, and went to the town (Tuni), to the caste quarter, into a court and there sat down just before the porch of one of the houses, we had many to hear us, one old grey headed woman sat down upon her haunches (as all Hindus sit) for a time and listened then she rose said a few words in passing to a young heavy featured woman, who stood close by, I did not hear the remark but I saw the curl of scorn upon the young woman's lip. One woman listened well, asked questions, exclaimed at the proper places, and in all points was a very encouraging listener.

Feb. 24th, 1890.

Went out first thing this morning with Martha and Miriam, we drove down Bazaar street, then leaving the carriage made our way between the houses here we found a path that gradually widening brought us to a very busy part of the town, women popping corn at almost every door. Here we had quite a number of listeners at the house of a Brahmin widow, who is now the wife of a Shudra, she is quite interested, but her history has been rather remarkable.

This, I think, will give you some idea of how the Bible work is carried on here, many times but few listen, many times quite a row occurs, once in a while one listens with her very soul in her eyes, once a woman followed me and said "I shall never forget your words," and I thought from her expression she never would.

This work is great, with my husband and home, a girl's boarding school, and the poor help of Hindu servants, I feel I hardly touch it, for Bible women must be taught, and if young, taken out, not sent out; we are expecting a young lady soon, to take this work as her own, it needs her. "Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest."

"Thou shalt reap of what thou sowest,
Though thy grain be small and bare,
Thou shalt reap it as it pleases,
For the harvest full and fair.

Though it sink in turbid waters,
Hidden from thy yearning sight,
It shall spring in strength and beauty,
Ripening in celestial light."

Yours in this work

MAGGIE DENOVAN GARDNER.

Akidu Report:

To the Woman's Baptist Foreign Mission Boards of Ontario—Greeting.

My Dear Sisters: Again would we record that God is good. My heart thanks Him for unbroken health and unimpaired strength, and for the privilege of being a co-worker with Him during the year just closed.

Paul and Barnabas, returning from their first mission-

ary journey, gathered the Church together, and "rehearsed all that God had done with them." And your missionary, realizing that she is but an instrument in His hands—a vessel used by Him—would follow their example, rehearsing unto you all that God has done with her.

July, August and September of '89 were spent in Samulotta, and may be summed up in a word—Study of the language.

October was largely taken up with moving to Akidu; getting settled in our new home with Mr. and Mrs. Craig, and making the acquaintance of our surroundings generally.

November and December found us in the school-room every morning, teaching the Senior Bible Class; meeting the Bible women in class and going out with them afterwards.

January 1st, we were given formal charge of the work for women on the Akidu field. Both Mr. Craig and I thought it unwise to make any changes on the part of the field that goes to the new station and missionary; accordingly, he still has the oversight of the Bible women working in that region.

'Tis hard to put in black and white the work of the past six months, but, remembering our duty to you-ward, we make the attempt, beginning with

AKIDU.

Here we have met with much to encourage; doors have opened to us in a wonderful manner, until we are now admitted into 43 houses—houses of every caste and on every street (this number does not include the houses in the malapillies). In one and all we are welcomed; the words of life are listened to, and who can say whereunto they will grow.

There are a few cases of which we would speak particularly—One, a widow of the Kapu caste, who was first interested in a child's tract, given by us to a boy in the neighborhood. She has since read the New Testament from lid to lid, learned to pray and also to sing the Christian hymns. At first, she read and prayed in secret, but growing bolder, she read to all who would listen; prayed for and with them; openly denounced the worship of the gods; refused to have anything to do with the religious ceremonies; declared her faith in Jesus, and her intention of being baptized. To this last, her relatives objected most decidedly; they threatened to take from her her three little daughters, and, at last, they carried her and them off to a distant town. The last time we saw her she assured us that we need have no fears that she would ever relinquish the joy that was hers; she would never, no longer, go back to idol worship; and she would be diligent in the matter of teaching her daughters of the living God.

Another widow of the same caste claims to have found joy and peace, and certainly, if the facts are any index to the heart, there can be no doubt but that she is happy in a Saviour's love. She is not as bold as the first-mentioned widow, but, in her own quiet way, witnesses for Christ, bringing many to the bungalow to hear the words she loves so much to listen to. Some weeks since she was obliged to go to her daughter's home in a village several miles away. Just before starting she came to ask that we would pray for her that her faith fail not, and that she might not forget any of the good words we had told her.

Another widow, a Brahmin, despite the threats and commands laid upon her by the neighboring non-folk and priests of the temple, persists in hearing us every time

we go that way; sometimes she even sends for us. Her house is close to the temple, and, according to the ideas of the priests, our presence is pollution to them and their temple, and whenever we visit Soobama (the widow), there is a storm; their anger knows no bounds.

Two other widows there are a mother and daughter-in-law—who give strong evidence of a growing faith in Jesus Christ our Lord.

Then there is a blind girl who has learned many of our Christian hymns, and says, "I do love them these hymns about your Jesus, the sinner's Saviour." We seldom visit her without receiving a blessing and feeling refreshed.

There is a Government school, also a private school here, in both of which we visit, teach the word of God, and distribute Christian literature.

During the hot season the great business was to keep cool. Nevertheless, we employed a munshi, and spent a goodly share of the day in further study of the language. Towards evening, it was our custom to go into the village, making one or two visits as time permitted.

In the

VILLAGES SURROUNDING AKIDU

we are becoming quite well known. In one, our appearance is the signal for the children to gather close by the temple of the village goddess, and there we teach them verses of Scripture and hymns.

In another, we seldom come away without seeing every woman in the place; they come together to one house in each of the different caste neighborhoods.

In yet another, our favorite resort is the village tank. There we find the Brahmin wives busy cleaning pots, and kettles, and cups, and washing clothes; there the women come to fill their water-pots, and there we raise our voice to tell of the "Water of Life."

In still others there are Christians, and sometimes we devote ourselves and time to them encouraging, strengthening, and up-building, as we are able.

We rejoice that the Father has used our voice to call three women from darkness into His marvellous light. They are all three relatives of Christians, and had heard the Gospel for years, but it had never come home to their hearts before. They were baptized early in the year.

TOURING.

Our first tour was made in company with Mr. and Mrs. Craig early in Nov., '89. The villages visited were largely those in which Christians resided, and my time was taken up in making their acquaintance, and observing Mr. Craig's methods of approaching the people. It was my first glimpse of life among the villages, and there was so much to see, and hear and learn that you will not wonder that I have nothing by way of work to report.

In February one tour was made, and in March, two. These differed from the first. Instead of going from place to place by boat, we took Bible women, settled us down in one end of the chapel in a Christian village, and making that our head-quarters, went out daily to the villages within three, four, or five miles distance. We met with Christian women in Bible class, prayer meeting and in their homes; occasionally giving practical lessons in neatness and cleanliness, with our own hands setting in order the one room which serves as cook-room, dining-room, and sleeping-room for the whole family.

We held many children's meetings, and visited in both Christian and heathen schools, and proclaimed "liberty to the captives, and the opening of the prison to them that are bound"—bound with the heavy bands of caste,

by the traditions of their fathers, and the superstitions of their religion; in season and out of season; at all times and in all places; on verandas, in court-yards and doorways; by village wells and tanks, and along the way-side as we journeyed hither and thither, the "glad tidings of great joy" have been made known.

One realizes intensely, when talking to these people of the villages, the utter uselessness of any words if they be not brought home to the heart by Him whose special work it is to convince the world of sin, righteousness and judgment; we can meet with them so seldom; at best, the ground can be gone over but twice or thrice a year. We are so few and they so many.

Including Akidu and immediately surrounding villages, we have seen 49 villages, made 702 visits, held 39 women's meetings (exclusive of the daily Bible women's class), and held 51 children's meetings.

As to what has really been accomplished, only the Heavenly Father knoweth; we have tried faithfully to do our part, and gladly leave the rest with Him.

SUNDAY SCHOOLS.

Five have been organized, and are in good working order, with an average attendance of 102. Of these, four are attended, for the most part, by children of Christian parents, while the fifth—in Akidu—has but one such child; all are, or were, the veriest little heathens, with heathen parents.

In the establishment of this school countless difficulties had to be surmounted, but "in all these things we are more than conquerors through Him that loved us," and now that same school is our special delight. Early in the year, we had the great joy of seeing one boy therefrom buried with Christ in baptism. His testimony was strong and clear, and we hoped for much from his example and influence in the school. But, alas! for our hopes, his parents moved to a distant village, and we lost sight of him altogether.

BIBLE WOMEN.

Seven in number. Annamma and Sarah worked together in Artamura and villages near by. In April, Sarah married and moved away, and Annamma was again alone. She has been instrumental in bringing two women to know the Saviour, and follow Him in baptism, and reports many interesting cases.

Deborah gives her attention to the large malapilly, in which the above-mentioned Sunday school is situated.

Lizzie, Ruth, Bangaramma and Anna work with us, or as directed by us, in and about Akidu, or accompany us on tours. All have done good work.

The number of villages seen, accompanied by the missionary, or otherwise, 58. Number of visits made, 1435.

MEDICAL WORK.

This department of our work is, we think, worthy of mention, for, though our knowledge of medicines and their uses is very limited, many are the demands made upon said knowledge and our time. Possibly you may question—"Why allow this?" I, in turn, would question—"What would you do?" The nearest physician is 35 miles distant, and would you—could you, turn away suffering women and children while there was a possibility of helping them? Would you not gladly spend an hour searching medical books for information? Would you not be tempted to try this, that and the other in hope of alleviating the suffering of a fellow-sister? Surely! Surely! Only a heart of stone could refuse. Certainly,

the Lord has blessed, to a marvellous degree, the medicines given, and looking over Akidu, and the villages round about, we see many a heart that has been inclined to hear the message of salvation; many a door that has been opened by the magic touch of a little knowledge of medicines.

We are looking and longing for the coming of the medical lady. There is a great work awaiting her, and we trust the Master will call her out and send her speedily.

And now, we invoke your prayers on our behalf, that missionary and Bible women may have "in them the mind of Jesus"—that mind of love, humility and obedience, and the indwelling of the Spirit, enduring for daily service, that the Gospel may come into this people, "not in word only, but in power, and in the Holy Ghost, and in much assurance."

Praying God's blessing upon you as a Board and His guidance in all your plans and deliberations,

I am, your sister,

FANNY M. STOVEL.

July 30, 1890.

Bible Women.

Miss Stovel reports on the work of the Bible women who live at, or near Akidu. There are two women at Bodagunta, near the Kistna River, who are still under my charge. One of them, Jane, has some education, and is rather intelligent. The other one, Veeramma, is very earnest, but cannot even read.

In February, 14 persons were baptized at a village called Meduru. Some of these were Veeramma's relatives, and she had doubtless been one of the chief instruments used in their conversion. The Kistna region will probably be constituted into a separate field next year, and then these Bible women will be under the new missionary's care. (Bodagunta and Meduru are both marked on my map of the Telugu country.)

VILLAGE SCHOOLS.

I am sorry to say that my report must still be one of living in hope in regard to the village schools. However, we have our Inspector appointed at last. His name is Pasala Samuel, one of the recent graduates from the Seminary. I believe that the work of this inspector will result in much greater efficiency in these schools. Every school can be examined once in two or three months, and the progress made can be noted.

Only ten schools have been kept up during the year, with an attendance of about 100 pupils. In twelve other villages school has been held for a few months. Three boys went to the Seminary from Asaram. They were able to enter the second standard, as were also two or three others. Three boys, from a village near the Kistna, came to Akidu in May, to be examined for the Seminary, but, for some reason, their parents did not send them. They, too, could have entered the second standard with the rest. This is nothing to boast of, but it shows that something is being done in our little schools.

In April, I gave a copy of the first catechism in Telugu to every teacher and preacher, and instructed them to see that all the Christians, as well as all the school children, learn the book. It should not be forgotten that in many cases, the teacher is more or less of a pastor to the Christians of the village where he lives.

In regard to the school at Gannanapudi, now no longer helped by us, it is cheering to note that it continues to thrive.

This year eight young men went to the Seminary from the Gunnanapudi church. Of these, one entered the second standard; two entered the fourth; two the fifth, and three others had already done the secular work of the sixth standard—the highest class in the Seminary—and hence, are taking only Bible lessons and theology.

I must use the rest of this sheet to express my feelings on the work of your single lady missionaries. At this late date it may seem superfluous for me to allude to Miss Hatch's work. She has a sphere of great usefulness in her position at the Seminary, and I rejoice that she is there to impress the boys and men with her spirit of consecration and zeal. But I want to speak also of those who came about two years ago. It has been such a joy to welcome them all into the ranks of the workers. The tedious time of struggling with Telugu is past, and they are at work. Of course, Telugu is not as familiar as English to them yet, but they are able to work in it, and each one seems to have found the work she was most adapted to. Personally, to us at Akulu, it is a great comfort to know that so many women are hearing the gospel in their own homes, who would never hear it satisfactorily otherwise. Moreover, there is a great work to be done among Christian women and children. Let me quote Dr. Carpenter in one of those lively tracts he wrote five years ago:

"The value and importance of the work hitherto done by the Women's Societies, east and west, is not to be depreciated, nor would we narrow the sphere of their operations. We would rather plead for their entrance into a field of almost limitless extent, which they have as yet hardly touched upon. The women and children of any heathen people constitute two-thirds of the entire population. Women in heathen, as well as in Christian lands, rock the cradles and mould the characters of each succeeding generation of sons and daughters. To present the gospel to heathen women and children in the most fervid and the most scriptural manner, with the Holy Ghost sent down from heaven, is a work that is open, I believe, to the women of this Christian land; and, in that work, done in a womanly way, we may yet see the grandest mission of the centuries.

"There is, besides, a vast amount of Sunday school and temperance work needing to be done in all our missions, which the missionaries cannot possibly overtake. Are there not women among us whose hearts God is already inclining to such work? Are there not those who are willing to prepare themselves to take up the unfinished work of Anna, the prophetess, of Phoebe, the deaconess, of Priscilla (of Perais), the beloved, and of many other women, named and unnamed, who were loved and trusted as gospel workers in the early Church? If there are such, may God speed them!"

I would only add a word to Dr. Carpenter's remarks to emphasize what is said about Sunday school and temperance work.

JOHN CRAIG.

Woman's Baptist Foreign Missionary Society of Ontario.

Treasurer's Statement for Year ending October 10th, 1890.

GRANT ASSOCIATION.			
Name.	Circle.	Band.	Total.
Uranford Ist.	\$113 00	\$100 00	\$213 00
" Park Church.	32 50		32 50
" East Ward.	53 50	4 00	57 50

Name.	Circle.	Band.	Total.
Burich	15 00		15 00
Onondaga	12 00		12 00
Paris	59 85	10 72	70 57
Plattsville	13 80		13 80
St. George	7 47		7 47
Westover	18 00	6 00	23 00
Wolverton	15 85		15 85
	\$320 97	\$125 72	\$446 69

CANADA CENTRAL ASSOCIATION.

Algonquin	\$60 00		\$60 00
Pembroke	7 00		7 00
	\$67 00		\$67 00

ELGIN ASSOCIATION.

Calton	\$25 00	\$35 00	\$60 00
Fingal	70 00		70 00
Malabdo and Aylmer	7 00	17 00	24 00
" Bayham	24 25	10 81	35 06
" Berean	37 55		37 55
" Jubilee	13 00		13 00
Mills Corner		5 35	5 35
Mount Salem	5 75		5 75
New Salem	18 45		18 45
St. Thomas	55 40		55 40
1st Southwold	4 25	S. S. 2 60	6 85
	\$201 10	\$79 70	\$280 80

MIDDLESEX AND LANINGTON ASSOCIATION.

Alton Craig	\$37 55		\$37 55
Brock	\$2 50	Boxes 2 50	5 00
Brigden	11 00		11 00
Courtright	7 00	1 02	8 02
Calvary	15 50		15 50
DeHill	24 32	08	25 00
Forest	18 25	7 50	25 75
1st Lobo	3 00	14 00	17 00
London, Talbot St.	106 94	Y. P. M. B. 17 00	123 94
" Adelaido St.	40 50	Y. P. M. B. 20 00	60 50
" " Yg Ladies	5 00	Junior 34 00	39 00
" South	55 80	17 00	72 80
" Oroavener St.	21 21	11 00	32 21
Mount Brydges	3 50		3 50
Parkhill	11 00		11 00
Petrolas	20 00	25 25	45 25
Plympton	3 00		3 00
Poplar Hill	0 75		0 75
Sarnia	43 30	10 00	53 30
Sarnia Township	8 00		8 00
Strathroy	34 50		34 50
Thedford	10 25		10 25
Wyoming	2 67	9 00	11 67
	\$532 37	\$100 61	\$632 98

MIDDLELAND COUNTIES ASSOCIATION.

Brampton	87 75	\$3 00	\$10 75
Cheltenham	25 50	5 00	30 50
East Flamboro'	22 00	17 50	39 50
Edmonton	6 00		6 00
Freeton		1 00	1 00
Galt	31 74		31 74
Georgetown	12 50		12 50
Guelp	71 00	20 50	91 50
Hillsburgh	13 85	1 18	15 03
Orangeville	19 27		19 27
St. Mary's	12 00	34 00	46 00
	\$213 64	\$38 13	\$251 77

NIAGARA ASSOCIATION.

Beamsville	\$27 75	\$20 00	\$47 75
Dundas	20 88		20 88
Fonthill	12 00		12 00
Grimsby	23 20	20 00	43 20
Hamilton, James Street	00 33		00 33
" Victoria Ave.	24 30		24 30
" Wentworth St.		12 00	12 00
" Lock St.		1 00	1 00

THE CANADIAN MISSIONARY LINK.

Name.	Circle.	Band.	Total.
North Cayuga	5 00		5 00
Port Colborne	20 00	14 43	34 43
Sierbrooke	3 00		3 00
St. Catharines, Lyman St.	13 01	15 00	28 01
Queen St.	23 50		23 50
Thorold	0 00		0 00
	\$251 03	\$82 43	\$333 46

NORFOLK ASSOCIATION.

Bloomburg	5 00		5 00
Boston	55 22	\$23 00	78 22
Dechl		22 30	22 30
Hagersville	11 50		11 50
Jat Houchan	12 00	10 00	22 00
Port Rowan	5 77	4 00	9 77
Pine Grove	11 00		11 00
Victoria	5 00		5 00
Waterford	45 50	S.N.C.I. 20 00	65 50
	\$150 99	\$70 30	\$220 35

NORTHERN ASSOCIATION.

Bracebridge	4 00		4 00
Collingwood	1 00		1 00
Orilla	2 00		2 00
Pafry Sound	1 00		1 00
Port Arthur	10 00		10 00
	\$18 00		\$18 00

OWN SOUND ASSOCIATION.

Burgwyne	\$ 12 00		\$ 12 00
Daywood	5 50		5 50
Durham	5 00		5 00
Elderslie	3 00		3 00
North Bruce	7 36		7 36
Owen Sound	24 00	\$ 25 00	49 00
Paisley	10 01	25 04	35 05
	\$ 60 07	\$ 51 04	\$112 11

PETERBORO ASSOCIATION.

Bailieboro	\$ 10 75	bxs \$ 11 70	\$ 22 45
Belleville	23 80		23 80
Coburg	15 50		15 50
Cramah	8 00		8 00
Dummer	1 50		1 50
Haldimand	4 50		4 50
Lakefield	37 00	21 00	58 00
Norwood	3 00		3 00
Peterboro	60 70	32 18	92 88
Port Hope	65 00	27 00	92 00
Selwyn	8 17	14 50	22 67
Smith Line	24 00	19 00	43 00
	\$208 52	\$128 38	\$336 90

TORONTO ASSOCIATION.

Toronto			
Beverly Street	\$ 53 00		\$ 53 00
Bloor Street	148 78	(Girls 38 00) (S.N.C.I. 20 00)	237 78
College Street	85 75	2 25	88 00
Dovecourt Road	32 00	"Do without" 10 00	32 00
Immanuel Church	70 20	(Girls 3 35) (Boys 4 06)	94 54
Jarvis Street	300 00		300 00
Moulton College	5 23		5 23
Parkdale	15 03		15 03
Parliament Street	48 15		48 15
Queen Street	6 00		6 00
Sackville St. Mission		35 00	35 00
Sheridan Ave. Mission	10 50		10 50
Tecumseth Street	5 00		5 00
Walmer Road	30 00	(Boys 2 78) (Girls 1 81)	40 02
Aurora	2 00		2 00
Baker Hill		57	57
Bethel	10 00		10 00
Dixie		17 00	17 00
Etobicoke	11 00		11 00
2nd King	6 43		6 43
King City		17 00	17 00
2nd Markham	22 01		22 01
Schomberg	8 00		8 00
York Mills	17 50		17 50
	\$907 28	\$232 28	\$1139 56

WALKERTON ASSOCIATION.

Arthur South	\$ 14 72	\$ 75	\$ 16 42
Atwood	23 00	8 00	31 00
Clin on		1 00	1 00
Farewell	1 00		1 00
Glanville	18 94	4 00	23 94
Greenock	8 50		8 50
Harrison	14 50		14 50
Howick	1 00		1 00
Kincardine	7 00		7 00
Listowel	13 02	3 00	16 02
Mount Forest	20 95	4 78	25 73
Teonwater	25 00	25 00	50 00
Tipton	8 00		8 00
Walkerton	10 00	5 00	15 00
Wingham	22 58	3 55	26 13
	\$109 81	\$ 54 98	\$254 79

WESTERN ASSOCIATION.

Bethlehem	\$ 3 00		\$ 3 00
Blenheim	2 44	\$ 17 00	19 44
Blytheswood	7 51		7 51
Chatham	32 00		32 00
Harrow	35 00	S.S.C.I. 5 00	40 00
Leamington		5 00	5 00
Palmyra	3 50		3 50
Ridgetown	14 05	(Girls 12 00) (S.S.C.I. No. 3 50)	31 05
Rodney	3 00		3 00
Thamesville	1 50	M.R.S.S. 2 00	3 50
Walscrobby	5 50	17 00	22 50
Winleton	10 00		10 00
Wilkesport	21 00		21 00
Woodlee	2 00		2 00
	\$140 00	\$ 03 00	\$209 00

WHITBY AND LINCOLN ASSOCIATION.

Brooklin	\$12 00		\$12 00
Claremont	20 00		20 00
Fenelon Falls	10 00		10 00
Goodwood	6 55		6 55
Lindsay	32 00		32 00
Oshawa	4 00		4 00
Port Perry	13 79		13 79
Rouffville	15 05		15 05
Uxbridge	7 00	\$3 50	10 50
Whitby	5 00	8 50	13 50
Whitevale		4 77	4 77
	\$125 30	\$21 77	\$147 10

WOODSTOCK ASSOCIATION.

Blenchville	\$10 50		\$10 50
Burford	1 00		1 00
Burgessville	22 50		22 50
Guthrie	50 12	25 00	75 12
Ingersoll	20 50	\$47 00 (S.N.C.I. 52)	85 02
Maple Grove		0 00	0 00
Norwich	5 03	1 00	6 03
Oxford East	10 00		10 00
Scotland	50 00		50 00
Springford	8 50	2 00	10 50
Tilsonburg	11 40	boxes 4 75	16 00
Woodstock	91 00	55 00	146 00
Zurp East	3 00		3 00
	\$290 03	\$165 87	\$455 92

WINCHELSEA ASSOCIATION.

Hookton	\$3 00		\$3 00
Menie Mission Box		5 00	5 00
Tayside		10 00	10 00
Legacy		30 00	30 00
Interest		54 34	54 34
Special Contributions		422 47	422 47
CANADIAN MISSIONARY LINK.		78 12	78 12
Miss Stovel per Gen. Treas.			
to refund the Board.		80 50	80 50
	\$3 00	\$16 00	\$772 43

GENERAL STATEMENT.

Receipts.

Balance Oct. 10, 1889.....	\$1643 77
Amount from Circles.....	3839 65
" " " Hands, Mite boxes, etc.....	1343 00
Special Contributions.....	422 47
Legacy.....	30 90
CANADIAN MISSIONARY LINK.....	78 12
Bank Interest.....	34 34
Miss Stovel per General Treasurer to refund the Board.....	60 50
	\$7471 71

Disbursements.

Sent to India per General Treasurer of the Foreign Missionary Society:	
Missionaries' Salaries.....	\$1575 00
Monthly ".....	240 00
Part of Zenana work.....	100 00
For Bible Women, Village Schools, Books, Tracts.....	1315 00
For Samulcotta Seminary.....	632 07
For Native Preachers.....	50 00
	\$3342 07
Sent to India per Mr. Wm. Craig, Junr.:	
For Mrs. Garaidu from "Do Without" Band.....	14 00
For Miss Rogers from Bloor St. C.....	17 00
	\$35 00
Miss Folsom per Mr. Craig, sen.....	75 00
Home expenses.....	67 13
Balance in Bank.....	2051 01
	\$7471 71

Notes.

No. of Circles heard from.....	169
No. of Bands heard from.....	81

Special Funds.

Received for Lady Medical Missionary.....	\$214 30
For Sending out Missionaries.....	240 00
For Samulcotta Students from Circles.....	102 00
	\$556 30

VIOLET ELLIOT, Treasurer.

Audited and found correct,

EWING BYCAAS, } Auditors
JAN. B. FUMBER, }

17, 10, '90.

Mission Band Report, 1890.

This is the first time that the Band report has been given on Home Mission Day. It seems like a recognition, by the Home Society, of the value of Band work; and this is not the first one it has given us this year, for it has provided us with special work: We are very grateful, because it is rather hard to interest children in general Home Mission work. Foreign work they like, because they say, "It's so romantic, and just like a story book."

Thinking that the many Bands, whose contribution to Home Missions is not more than twenty dollars a year, would, nevertheless, be delighted to provide furniture for one of the rooms in the Grande Ligne school, it offered to allow, to any Band undertaking the task, two years for raising the money, providing one half the amount should be in the Home Treasurer's hands at the end of the first year. Two Bands have availed themselves of this permission, but as it is not a year since the offer was made, we hope more will embrace the opportunity.

Grande Ligne work proves very fascinating to many children. Such a number of the heroes and heroines of the Sunday school library are converted Catholic children, that our French Canadian school children seem to them, like old friends with new names. One little girl is always wanting to know whether "Lydia Morrisette is twenty-one years old yet, and if she can do as she likes and will go back to Grande Ligne school, when she is."

Two privileges have been granted to Bands since last October, one is that they may now be represented in

Convention by delegates; the other, that of life membership. A gift of ten dollars to either Society may be utilized to make a life-member of the one chosen for the honor.

The Home Society has in this way gained one life-member, through the Peterboro' Band; the Foreign, three, one each through the Peterboro', Boston, and Aylmer Bands. Thirty-four Bands are supporting students in the schools in India, and the letters received from them are wonderfully welcome, and a most interesting event in the Band programme.

Of those Bands whose students have graduated and who still support them, I cannot tell the number. Some of them have told me that they are so interested in their graduates that they have no idea of giving them up for new students, even though now they require more than formerly to meet their expenses, but intend making extra efforts to supply the extra demands.

It is almost impossible to discover how extended is the influence of our societies through Band work, for so many Bands are engaged in work that never can be reported to us, good and necessary work, that educates hearts and hands in sympathetic service for others. Some Bands are small Dorcas Societies sewing away at garments for poorer neighbors. This is real Home Mission work, and though it makes not the least difference to our treasury, is to be commended.

The Secretary, last year, reported thirty-eight Bands "not heard from." Subsequent letters have revealed the fact, that eighteen of these were "alive and well" at that time, though they did not report, and that nine of them were out of existence. The remaining eleven, as they cannot be traced, have been dropped from the list.

It is a remarkable fact, that when a Band dies, it is usually because the leader has, for some reason, given up the work. The enthusiasm of children never fails, and it needs only to be wisely directed to produce wonderful results.

Some Sunday school workers have been trying to disorganize the Bands in connection with their churches, and of their school make one large Band, devoting the quarterly review Sunday to missionary teaching; and it is a good plan in its idea of including all the school children in the Band, but a very poor one in supposing that a missionary education may be obtained in four hours a year, that that is time enough in which to give children even an insight into our missionary methods.

Ninety-seven Bands report this year, seventy-five of which have been organized within the year; one has become a Circle, and nine have not reported.

There are, I understand, nearly twice as many Circles as Bands. If every delegate here, who represents a Circle without a Band auxiliary, would, on returning home, use every effort to have one organized, we should double the number of Bands by next year. Children are always ready to follow an interested and energetic leader.

The number of children reported last year was 1,912, and they raised among them \$1,004.92. This year 3,217 children are enrolled, and have raised a total of \$1,855.93, which is an average of 57 cents a child, and is a better average than last year. Of this amount \$1,250 has found its way into the Foreign Mission treasury. Part of the balance has been sent to Mr. Alexander, and part of it used in Home Mission work outside of our Society.

The Banner and Bands of the different Associations are as follows:

Brant, Brantford, 1st Church, average \$3.33; Western, Leamington, average, \$2.50; Walkerton, Tecumseh,

average, \$2.27; Owen Sound, Owen Sound, average, \$2.06; Toronto, Dovercourt Road, Toronto, average, \$1.82; Niagara, Lyman Street, St. Catharines, average, \$1.35; Middlesex and Lambton, Petrolia, average, \$1.33; Woodstock, Woodstock, average, 35c.; Peterboro', Lakefield, average, 88c.; Elgin, Colton, average, 83c.; Whitty and Lindsay, Uxboige, average, 80c.; Norfolk, Waterford, average, 68c.; Midland Counties, Mountsberg, average, 56c.

Respectfully submitted.

HATTIE E. WEST.

Members of Board—1890-91.

President—Mrs. W. D. Booker, Hamilton.

1st Vice-President—Mrs. Freeland, Toronto.

2nd Vice-President—Mrs. McLaren, Woodstock.

Corresponding Secretary—Miss Buchan, Toronto.

Recording Secretary—Miss Davies, Toronto.

Secretary of Bands—Miss West, Toronto.

Treasurer—Miss V. Elliot, Toronto.

Board of Managers—Mrs. Robt. Thompson, Mrs. Charles Raymond, Guelph; Mrs. W. H. Porter, Waterford; Mrs. T. S. Johnston, Mrs. Geo. Hill, Mrs. J. C. Yule, Brantford; Mrs. J. G. Goble, Goble's Corners; Mrs. Wm. Craig, Jr., Port Hope; Mrs. J. Dryden, Brooklin; Mrs. John White, St. Thomas; Mrs. J. J. Baker, Walkerton; Mrs. W. J. Robertson, Thorold; Mrs. Rykert, Paris; Mrs. W. J. Barker, Ingersoll; Mrs. G. T. Maitland, Stratford; Mrs. Chandler, Hamilton; Miss Palmer, Dundas; Mrs. W. H. Elliott, Mrs. Siedler, Mrs. S. J. Moore, Mrs. S. S. Bates, Mrs. E. Harris, Mrs. A. H. Newman, Mrs. H. Allings, Mrs. H. H. Humphrey, Mrs. Jno. Firstbrook, Toronto.

Associational Directors—Brant, Miss A. Harris, Brantford; Elgin, Mrs. E. Welter, St. Thomas; Middlesex and Lambton, Mrs. Weld, London; Midland Counties, Miss M. McKeehan, Claude; Niagara, Mrs. Wm. Forbes, Grimsby; Norfolk, Mrs. Lutes, Waterford; Owen Sound, Mrs. G. H. Fraser, Owen Sound; Peterboro' and Belloville, Mrs. Wm. Peer, Norwood; Toronto, Mrs. Wells, Toronto; Walkerton, Miss A. V. Braden, Teaswater; Whitty and Lindsay, Miss A. E. Dryden, Greenbank; Western, Miss F. M. Iler, Ridgeway; Miss V. M. Taylor, Collingwood.

Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec.

DEAR LINK,—I think the many members of this Society who were unable to attend its annual meeting, lately held in Montreal, would like to hear of some of its proceedings.

Though only recovering from a long illness, we were again privileged to have our devoted President in the chair, who gave a very interesting address of welcome, which was kindly answered by Mrs. McLaurin, of Osgoode. Vice-President Mrs. Thorriou, and Miss Frith assisted in the opening exercises.

The business of importance, during the morning session, was the changes to be made in the constitution, notice of which had been given at the last annual meeting, held in Ottawa.

This gave rise to some discussion, ending in the change, making the presidents, or directors, and secretaries of associations, *ex-officio* members of the Executive Board, being adopted. The other changes proposed were put aside, to be settled at some future annual meeting.

A very important report, the Treasurer's, was given at the close of this session, and we congratulate ourselves

that we have paid all the sums appropriated at the last annual meeting; but, in view of the fact that there are now stations in India just opening up, and that there is "A Macedonian Cry" for more missionaries, we wish that we could have a report of a vast increase in our receipts.

Mrs. Smith reports from the Circles this year, \$1161, but, as the date of the annual meeting was earlier this year—Oct. 2nd—than usual, some amounts may still be received that would usually be given to this year's account.

In the afternoon, besides the usual Secretaries' report, very encouraging reports of the associations were given, that of the Ottawa Association being read by Mrs. McLaurin, of Osgoode; the Central, by Mrs. Albert Gibb, of Athens, and the Eastern, by Mrs. Whitham, of Montreal. The Mission Band report, by Mrs. Radford, the superintendent, showed progress. This department, being yet in its infancy, has had the benefit of a superintendent who has been indefatigable in her work, and has succeeded in getting her department into beautiful running order.

Mrs. Parsons, of Ottawa, representing the Home Mission Society, was with us, and gave fraternal greetings, speaking also to the futubances of harmonious work between the Societies, and suggesting that to increase the interest, the annual meetings of both Societies should be held at the same place, and a longer time taken for them. A suggestion which will, no doubt, be carried out another year.

Letters from Rev. J. Craig, Mrs. Garside and Miss Simpson were read, but I will not attempt to give a *resumé*.

Miss Frith followed, with an earnest appeal for China, which, of course, could not be entertained, as we are an Auxiliary Society, and cannot take up work independently.

Miss Claxton read from the city daily papers, and also from the English papers, giving an account of Mrs. Ahok, a Christian Chinese lady, who, in travelling through Canada on her way to China, was placed in Customs bond, as she would not pay the customary tax imposed upon citizens of the Celestial Empire in free Canada. This was followed by the reading of portions of a letter from British Columbia, by Mrs. MacMaster, telling of the idolatrous customs practiced there in their worship of the dead, or ancestral feasts.

The following resolution was unanimously passed: The Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec, having heard with indignation and regret of the loss of freedom to which Mrs. Ahok, a Chinese Christian lady, was subjected on her arrival in Montreal, being placed in bond, desires to record its condemnation of such treatment, and to express a hope that the law may speedily be amended, so as to render the occurrence of such a case impossible.

Resolved, that the foregoing resolution be forwarded to Sir Donald A. Smith, M.P., for presentation to Sir John A. Macdonald.

Letters of fraternal greeting were read from the Canadian Woman's Board of Missions, and the Presbyterian Woman's Missionary Society.

The election of officers and Executive Board resulted as follows:

President—Mrs. T. J. Claxton; *1st Vice-President*—Mrs. A. G. Upham; *2nd Vice-President*—Mrs. Thorriou; *Recording Secretary*—Mrs. D. Bentley; *Corresponding Secretary*—Miss Green; *Treasurer*—Mrs. F. B. Smith; *Supt. Mission Bands*—Mrs. Radford.

Executive Committee—Mesdames G. B. Muir, Whitham, Utting, Macdonnell, Wm. Scott, R. Turnbull, Porteous, McLaren, Sims, Ayer, Fulton and Miss Payne, of Montreal; Mrs. George Black, Thurao; Mrs. J. Campbell, Daleville; Mrs. Falkott, Ottawa; Mrs. Higgins, Lachute, and Mrs. Weeks, Brockville.

Appropriations for Year 1890-1891.

Girls' School, Akidu.....	8 350 00
" " Tuni.....	190 00
Zainna Workers.....	250 00
Sannulcota Seminary.....	150 00
Miss Simpson, half salary.....	250 00
Total.....	\$1190 00

Miss Bentley took charge of the singing, and ably presided at the organ. A committee of ladies, from the First, Olivet, and Grace churches, provided a most bountiful luncheon and tea, of which quite a number partook.

The public meeting in the evening was held in the same church—the First—the Rev. Donald Grant, pastor, presiding. I will only mention that the speakers were Rev. Donald Grant, who took, as his theme, the name of the Society; Mr. D. Bentley, who gave a short history of the Telugu Mission to the present time; Mrs. Archibald, who spoke upon the spiritual need of the Telugus; a most earnest address, and one, we hope, which will not soon be forgotten by those who were privileged to hear it, but that it will yet be heard from in the future in the hearts and work of her hearers; and Rev. A. L. Therion, who spoke upon missionary work in Canada.

Members of the Olivet and First church choirs provided the music for the evening.

Yours truly,

NANNIE E. GREEN.

Tuni, India

My Dear Miss Greene.—The Tuni Girls' Boarding School closed for its holidays the end of last May. You will like to hear something of those ten months of work, and, as next week will see them all back again, we hope, now is the time to write, for soon there will be the "many salams" to be said, the new skirts and jackets to be put on the small girls, the longest quinkas to be given to the tallest girls, classes to be formed anew, and rice, curry stuffs and fruit to be brought from the bazaar.

At the examinations, held the last week in May, the children did well, some very well. Little girls who, ten months before, had never seen a book, slate, or pencil, were now busy little scholars, deep in the mysteries of reading, writing and arithmetic; children, who, a short time before, had never worn a dress, were now nicely clad, and sitting at their sewing, some threading needles, some hemming, and others back stitching. Of course, the little, brown, hot hands made the needles sticky and rusty, and their love for saffron (which they pick out of their curry stuffs, and rub over face and hands), made the thread and sewing yellow, but, using all their energy, they got the rusty needles through the yellow cloth so often and so successfully, that some among them became good sewers. The last little girl to come to school from the farthest away corner of this Tuni field, right from the jungle, where a little village nestles among the hills, took the second prize in her class for needle-work. This was C. Atoamma, eight years of age.

The children's studies extend from the letters in the infant class to reading, writing, arithmetic, geography, vernacular poetry, grammar, Indian history, hygiene, needle-work and

Bible lessons. Singing class is Saturday morning, when the preacher (a good singer), teaches the children to sing in concert and new hymn tunes. Some of our English hymns are in Telugu, and are sung to our English tunes. The girls sing, "Jesus loves me," "Come to Jesus," and "Wonderful words," very well, but to hear these little Telugus really sing, it must be a hymn set to their own wild, word music, where, in some places, the voices leap, at one bound, to sing in an octave higher. In others, many words are hurried along and crowded together into one small note, and there they die away to be caught up again by a strong voice, when once more, all join, and the chorus is repeated. This is the music they can sing to, though their taking all high notes through the nose is not so musical to the European ear.

The school prayer-meeting once a week is always good. Six of the girls are professing Christians, and a Telugu Christian can always pray. The way they pour forth prayer is something to hear and remember; no hesitancy, no want of words; one might imagine the loss, for a moment, of a whole sentence, or even paragraph, but never the possible loss of a word.

Sometime in February, the father of G. Sanyasia came to say that the husband (a heathen) of his child did not want her to come to school, as a girl did not need to know anything. After a little, he came again, and said that Sanyasia must now go to live at her husband's mother's; they were asking for her. To the question, "For what?" he replied, "O, just to beat her; she is going to school. I have become a Christian, and now they are angry." After further inquiry it was found that the affectionate husband would be quite as well pleased to get back the jewels he gave on his wedding morn some five years before instead of the little wife, but the jewels were hard to get, for they had been given to some other man for ten rupees. "When we became Christians we did not care for these kind of things," said the child's mother. "Well, but what did you do with those ten rupees?" "O, we ate them up; we bought rice, but the man will give us back the jewels if we give him back the rupees." So, after some months of saving, the father has bought back the jewels, and now we hope to be able to free the little child from this heathen husband, and keep her in the school.

Let us write of some of the other children in particular. D. Parramma is a splendid scholar; she has a charm of manner that is very attractive; she holds her head like a queen, and when the children are called to any particular work when out of school, her voice may invariably be heard first with the ready and pleasant reply, "Yes, mother, we will do it."

A. Chellamma, the lame girl, has shown great perseverance; she took first prize in her class for sewing. (There are but two sewing classes.)

D. Lydia is so far advanced (fifth class) that; although quite young, we hope to have her for a village teacher in a year or two.

Mallamma (not a boarder), is the daughter of Anana, a Bible woman, who lives in a suburb of Tuni. Her mother is a remarkably sweet and good woman. The daughter, we are hoping to see some day a Bible woman, going out with her mother. They have exceptional opportunities, having been caste people, and living in the caste part of the town still. Many hear from them who would not listen to others.

B. Condamma's mother called last week, and, when asked after her daughter, this is what she said, "Condamma is a beautiful child; I am so happy with her; she has prayers every day in the house, reads her Bible, and speaks about it to those near. She is looking thin, for we have not had much rice; but I do not care much about rice as long as Condamma is such a beautiful child," and the mother's face shone as she spoke of her daughter. School opens next week, so there will be more rice soon.

There are so many funny things always happening. Perhaps you would like to hear just one? One day, quite a number of women came to see me—or rather, to look at me—and brought the usual number of little black babies along.

One offered me here; holding it out, she said, "Take it and wash it with soap, then it will be white, and you may have it." But, when she heard of the twelve little school girls, who, though often treated to this luxury, were still quite brown, she put her baby back upon her hip, and talked about something else.

You will want to know our preparations and plans for the new school year beginning August 1st, 1890.

A new house for the girls is being put up, of two rooms, and stove and cook house. This is very much needed. The cool season, in this hilly region, is one of fever. A building, whose doors and windows face the sunny south, and whose high back wall will keep off the hill breeze from November to February, is indispensable.

The school house has been repaired, and is now ready for the classes.

Apart from the school books which remain the same, we have arranged that more hours be given in school to Bible study. It is impossible to exaggerate the importance of this when one remembers how dark, how horribly dark, is the condition of the people here, and these children, when school days are over, will go down among it. May they, one by one, step out into the darkness with His word a lamp unto their feet, a light unto their path, and in each little village where they may dwell, may they shine as lights in a dark place. One of their number, D. Susie, was baptized last year.

There will be one new boarder, at least, this year, the grandchild of one of our Tuni Christians; the child's own parents are heathen. She attended the village school all last year, taught by Joseph, a Christian boy, and was so bright that it has been thought best to take her right in among the other girls, where she may learn many other things besides her school books. She recalled after a heathen goddess, so her name is to be changed to a very beautiful one—Ruth.

Just as school was about to close, three lovers arrived. They were in search of wives, and being Christian men, had come to the Mission school to find what they wanted. But they were all three successfully dismissed, after being told that daughters of Christian parents, studying in the Mission school, where they were learning to grow up to be good and wise women, we hoped, were not to be given in marriage when but mere children, like the heathen around them.

The little girls, last year, usually had their drill jackets white and skirts black, so they are to be red this time; and the little brown figures, with black hair and eyes, clad in red, with an abundance of tropical foliage always around, is the coloring for a very pretty picture.

"All work and no play makes Jack a dull-boy," so there is a ball coming, and the carpenter is to make a hat, and we hope some happy times are in store for the little Tuni boarding girls, for whom you care so much. (This year their standing will be:—

Infant Standard—N. Ruth.

First Standard—C. Atchamma, B. Amelia, T. Atchamma, G. Sanyasia, K. Chinnamma, A. Chellamma, K. Dalamma.

Second Standard—D. Susie, B. Condamma, Mallamma.

Third Standard—T. Mary, D. Parramma.

Fifth Standard—D. Lydia.

In these classes also are children from the town—day pupils; quite a number of Mohammedan boys. Two among them, in the fourth standard, are very bright—Abilulla and Shaik Alli.

Now, my dear Miss Greene, if there is anything you would like to know that I may have neglected to mention, be sure and write and ask, and I shall be glad to give what information I have. You will notice some of the girls' names are differently spelt this year. This is because I have changed my mind about the proper way to spell them.

With much love to all who are interested in this work in this far-off land,

I remain, yours,

MARGIE DENOVAN GARDNER.

Akidu.

Dear Miss Greene.—It is time, or past time, for me to report on the state of the Girls' Boarding School, at Akidu. Mrs. Craig has sent more than one letter to the LINK during the past year about this school, from which, I doubt not you have learned something concerning the progress that has been made. Fifteen girls attended from September to December, and afterwards the number increased to twenty-one. The school was closed on the 14th of June. Examinations were held at the end of the year, and most of the pupils passed satisfactorily. One girl in the fourth standard passed and became a Bible woman under Miss Stovel. She is now at Cocanala for six months, special training by Miss Buskerville, who has a class for Bible women.

Two girls passed from the third to the fourth standard; two passed from the second to the third, and are studying this year with one who failed to pass into the fourth. Five girls passed from the first to the second; and two failed. One girl passed from the infant standard into the first. In addition to these a few boys and girls, who are day scholars, passed their examinations.

When we closed the school for the annual vacation, the classes stood as follows, beginning with the fourth standard, which is the highest:

Fourth standard, two boarders; third standard, three boarders; second standard, seven boarders, two day pupils; first standard, three boarders, one day pupil; infant standard, six boarders, one day pupil.

A few other day scholars attended part of the time. To give you some idea of what is taught, I am sending the arithmetic for the fourth standard. Reading and spelling and writing are also compulsory subjects. Geography, poetry, Indian history, hygiene and sewing are optional the subjects usually taken up by our girls. Questions in arithmetic are based on the following:

(a) Questions on the compound rules and reduction (Indian money, local weights and measures of capacity, English time, English linear measure of inches, feet and yards, or local linear measure). (b) Household accounts and bazaar bills. (c) Proper fractions, improper fractions and mixed numbers, interconversion of the two latter, addition and subtraction of fractions of the same denomination, multiplication and division of fractions by integers. (d) Mental arithmetic applied to bazaar transactions.

I have copied the above from what is called the Educational Code.

As to religious instruction, the pupils in the infant and first standards have studied a small catechism, which contains the foundation truths. The girls of the second standard have studied New Testament stories and Old Testament stories; and those of the third and fourth standards have been reading Genesis and the Life of Christ in the words of Scripture—a combination of the four Gospels.

Teaching the girls habits of neatness and order is an important part of the work. This of course devolves on Mrs. Craig, and causes her no little work and often considerable anxiety. We would be thankful if we could find a good native woman to assist in caring for the girls in their household affairs.

Sewing is an important part of the curriculum. All the girls are instructed in it. Lizzie, who was educated in the Cocanada school, assists in this branch, but Mrs. Craig has to devote considerable time to it herself.

She has also undertaken some of the religious instruction during the past year; and conducted a prayer meeting with the girls once a week. With Miss Stovel's assistance a society of King's Daughters was organized, including the girls of the school and also the women of our compound. Some very interesting meetings were held and papers on useful subjects were read.

Our school is still far from what it ought to be, and what we hope to see it become, but we must be content, if each year shows some progress made.

July 24, 1890.

I trust that our sisters at home will remember to pray for Mrs. Craig, and the teachers and all the pupils, for without God's blessing the school can never be a success.

I am, yours very sincerely,

Golvelary District, JOHN CRAIG.
August 22nd, 1890.

THE WORK AT HOME.

News from the Circles.

SECOND MARKHAM and BAKER HILL.—On Tuesday evening, Sept. 30th, we held an open meeting. In the afternoon, we had our usual meeting, which was very interesting, adding three new members to our Circle. In the evening, Mrs. A. Baker occupied the chair. Mrs. L. Baker gave the address of welcome, after which Mrs. Newman gave us a very interesting and profitable address on Foreign Missions. We feel sure all were benefited thereby. Mrs. A. McMaster then took up the Home field, giving us a vivid account of the work to be done, urging the treasurer and collectors to have their money in when due, and, if possible, to exceed the previous year. Such an earnest appeal will not be forgotten. Miss F. Ratcliff gave a paper on Missions, which was very appropriate. Miss Etta Jamieson gave a reading, entitled, "A View of Things which would Work Wonders" (bearing on giving). Miss Mary Baker, of Stouffville, and Miss Bruce, of Melville, kindly assisted in the music. Collection, \$12.

In September, we sent a barrel of clothing to Grande Ligne, valued at \$27.

M. J. MACKLEM, Sec.

St. GEORGE.—On September 20th, at our Mission Band meeting, we resolved to have a jubilee entertainment on the evening of Tuesday, October 21st. The children were invited to prepare recitations and dialogues upon missionary subjects. On the evening appointed, the weather being favorable, quite a congregation assembled in the church. The exercises consisted of Secretary's report, readings, music, and dialogues; also, a very encouraging address by our pastor, Rev. Dr. Murdoch. All seemed pleased with the evening's entertainment, especially with the children's part. The proceeds amounted to \$10.35. The name of our Band is The Ropeholders. May the dear Lord encourage us all to labor more earnestly in this blessed work, never losing sight of the precious promise, "Lo, I am with you alway."

M. H., Pres.

BRANDON.—The ladies of the Brandon Baptist Church decided a few weeks ago, after due consideration, to separate the Ladies' Aid and the Mission Circle. A Home and Foreign Mission Circle was organized, with the following officers:—President, Mrs. Durroch; 1st Vice-President, Mrs. D. P. McLaurin; 2nd Vice-President, M. F. Taylor; Treasurer, Mrs. J. P. Murray; Secretary, L. L. Kennedy. All are anxious to know more of the work, its claims and its needs. There is a marked increase in both attendance and interest.

L. L. K.

WILKENSFORD.—As it is very encouraging to us to read from time to time the reports from other Circles doing mission work, we think it our duty to give the same encouragement to others. We have great reasons to feel thankful to our Heavenly Father for His unbounded mercies during the past year. We have not been as successful in the work of Missions as we could wish, yet the work and workers in foreign lands are of deep interest to us. The present membership is sixteen. Since sending our last report, twenty dollars has been sent to Foreign Missions and the same amount to Home. The Circle gave their annual entertainment on the eve of September 1st. A. J. Vining, pastor of Wallaceburg Baptist Church, gave a very interesting address on "Mission Work." J. F. Fairchild pastor of the Methodist Church, was with us also. The collection at the close amounted to \$6.20. Our Circle has adopted the envelope system of giving, and we feel that already it is better than the old plan. The envelopes are given in to the Treasurer once every three months and each member gives as the "Lord prospers."

Treasurer's Report for the Year ending October 10th, 1890.

INCOME.		
Balances from October 18th, 1889		\$ 344 73
Interest on Bankings Account		5 10
Receipts Montreal Union Meeting		5 10
" Olivet, including Miss Doa's Life Membership	130 00	
Ottawa, including M. B. #17, Medical M. #20	97 00	
Montreal, First Baptist, including #17 from Miss Stewart's Class	78 00	
West Winchester	62 00	
Perth, including M. B. #17	50 00	
Rockland	40 00	
Brookville	48 35	
Kington	46 00	
Osgoode	40 78	
Coaticook	37 10	
Daltonville	34 00	
Barnston	30 00	
Montreal, Grace Church	27 00	
Clarence, including M. B. #9	25 00	
Cornwall	25 00	
Algonquin	24 00	
Grenville	22 35	
South dower	20 25	
Mulgrave	20 20	
Magog	20 00	
Phillipville	20 00	
Hull	19 40	
Oxbridge, including M. B. #12	19 00	
St. Andrews	19 00	
Sawyerille	18 00	
Morrisburg	17 05	
Abbott's Corners	16 00	
Dominionville	14 00	
Dixville	14 00	
Westport	13 80	
Sherbrooke	12 39	
Papineauville	10 00	
Kemners	10 00	
Pinn Hollow	10 00	
Maxville	8 25	
Almonte	7 00	
Thurso	7 00	
Buckingham	7 00	
Lunenburg	7 00	
Kemptville	7 00	
Athens	7 00	
Lachute	6 00	
Roche Plain	6 00	
Charlemagne	6 00	
Delta	5 00	
Hoxboro	5 00	
Riton Pond	1 00	
	1185 05	

Total \$1185 05

EXPENDITURE

To T. S. Shenston, Exp.:		
Akida Girls' School	\$350 00	
Tunl Girls' School	90 00	
Station Schools	700 00	
Zenana Work	250 00	
Sarnulocota	150 00	
Miss Simpson's Salary	250 00	
	1910 00	
To Wm. Craig, Exp.:		
For share of Miss Folsom's return passage	\$ 25 00	
Towards fund for Medical Missionary (T. S. Shenston)	20 00	
Miss Frith's travelling expenses to Montreal	7 00	
Expenses connected with Annual Meeting, Ottawa	2 50	
To Mrs. Radford, Mission Band Correspondence	4 85	
Miss Green, Corresponding Secretary, Postage	5 00	
Drifts and Extra Postage	5 87	
Cash in hand	370 60	
	340 08	
Total	\$1850 08	

Respectfully submitted,

MARY A. SMITH, TREASURER.

524 St. Lawrence St., Montreal. L. H. PACKARD, H. A. BARNARD, AUDITORS.

New Circles.

THOROLD.—Circle organized. President, Mrs. M. C. Robertson; Vice-President, Mrs. James Jones; Secretary, Mrs. Wanless; Treasurer, Mrs. Mathews.

TAYLOR.—Circle organized with 10 members, 10th Sept. Officers: President—Mrs. D. McDerimid; Vice-President—Mrs. P. McKercher; Secretary—Miss Jennie Fraser; Treasurer—Mrs. A. Fraser.

BRACEBRIDGE.—The "Living Mission Band" was organized Sept. 27th, with a membership of ten, and prospects of more. President, Mrs. J. W. Thompson; Vice-President, Mrs. W. Armitage; Secretary, Miss S. A. Dickie; Treasurer, Mrs. John Reid.

V. M. TAYLOR.

PARRY SOUND.—Mission Band, organized Aug. 13th, by Miss Taylor of Collingwood. Name, "Cheerful Givers." Officers: Miss B. Ellis, Pres.; Miss Campbell, Vice-Pres.; Annie Harrison, Sec.; Willie Campbell, Treas. Two meetings have been held since the organization and were fairly well attended.

A. HARRISON, Sec.

under his wing, and cried out, "Polly did!" "That's a wicked story, you naughty bird!" said Minnie. "You were in grandma's room, so now!" Then Minnie tried to go to sleep again. She lay down, and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't."

Pretty soon, there came a very soft patter of four little feet, and her pussy jumped upon the bed, kissed Minnie's cheek, then began to "pur-r-r." It was very queer, but that, too, sounded as if pussy said, "I know, I know, I know." "Yes, you do know, kitty," said Minnie, and then she threw her arms around kitty's neck, and cried bitterly. "And I guess I want to see my mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story. "I was awful naughty, mamma, but I did want the custard pie so bad, and so I ate it up, most a whole pie, and then, I—O, I don't want to tell, but 'speak I must; I shut kitty' in the pantry to make you think she did it. But I'm truly sorry, mamma." Then mamma told Minnie she had known all about it. But she had hoped that her little daughter would be brave enough to tell her all about it herself. "But mamma," she asked, "how did you know it wasn't kitty?" "Because kitty would never have left a spoon in the pie," replied mamma, smiling.

YOUNG PEOPLE'S DEPARTMENT.

If you have a happy voice,
Sing that others may rejoice;
Let its tender cadence flow
Till it soothes the mourner's woe;
Breathing pathos in each word,
Frozen fountains may be stirred;
Slumbering souls may wake again
At some long-forgotten strain.

If you have a precious thought,
That to you has gladness brought,
Shrine it not within your breast;
Write it, and make others blest!
Oft some written thought will reach
Hearts grown loath of human speech;
Hearts by faithless promise grieved,
Hearts by lying lips deceived.

If you have a loving word,
Speak it where it can be heard,
Souls are languishing to-day,
For the words that you might say.
Earthly burdens sorely press;
Loving words can make them less,
And no soul can suffer loss,
Thus who lifts a brother's cross!

M. A. Maitland, in *Christian at Work*.

Why Minnie Could not Sleep.

She sat up in bed. The curtain was drawn up, and she saw the moon, and it looked as if it were laughing at her. "You needn't look at me, Moon," she said, "you don't know about it, you can't see in the day-time. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it. But to-night it sounded just as if it said: "I know, I know, I know." "You don't know, either," said Minnie, opening her eyes wide. "You weren't there, you old thing! You were up-stairs."

Her loud voice awoke the parrot. He took his head from

How Can I Tell.

"Papa, do you love me? I love you," said little Emma, climbing upon papa's knees, and putting her arms around his neck.

"Do you?" said papa, "and what makes you think you love me, my dear little girl?"

"Why, papa, what a queer question! Don't I know when I love folks?—Why, I feel it all over me inside."

"Well, but how can I tell? I can't see inside."

"Why, papa, you can tell 'cause I love to have you come home, and I love to get up in your lap, and to see you, and hear you talk."

"Suppose I was away?"

"Then I'd read your letters."

"Suppose, darling, I was very busy, or very sick?"

"Then I'd keep so still, papa, and I'd run errands, and do all I could to help and make you well."

"And suppose I wanted you to do something you didn't want to do, what then?"

"Oh, papa, I wouldn't mind the didn't like; I'd do it as if I did, 'cause 'twas for you."

Papa kissed her.

"Emma, do you love Jesus?"

"Yes, papa."

"How can you tell?"

Emma thought a minute; then she said:

"Just the same way, I guess."

"That is so," said papa.—*Selects*.

Keep Your Temper.

"I never can keep anything!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that you might keep, if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that, perhaps you will find it easier to keep other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them before this time, but you have not even looked for them. You have only got into a passion—a bad

way of spending time—and you have accused somebody, and unjustly, too, of taking away your things and losing them. Keep your temper, my dear. When you have misread any article, keep your temper, and search for it. You had better keep your temper if you lose all the little property you possess. So, my dear, I repeat, keep your temper."

Emma subdued her ill humor, searched for the articles she had lost, and found them in her work-bag.

"Why, mamma, here they are! I might have been losing all this time if I had kept my temper."—*Exchange*.

Cocanada Girls' Boarding School.

V. STANDARD.

<i>Name of Student.</i>	<i>Supported by</i>
Elpo Ruth,	Daisy Blackall Fund.
Batsala Lydia,	Collego Street Circle, Toronto.

IV. STANDARD.

Sanasai Loach,	Claremont Band.
Singaluri Hope,	
Horampudi Cassie (China)	Owen Sound.
Mandapati Karunamma,	Uxbridge Band.

III. STANDARD.

Vinakobi Ruth,	Port Hope Band.
Gudiso Esther,	Married, March 12, 1890.
Gudiso Mary	Thurso.
Vara Mary,	Giammia.
Pitala Lydia, (Pedda) came	
from Tunj school in July.	Beamsville Band.
Pendurti Satyavedamma.	Sarah J. Starr, Newmarket.

II. STANDARD.

Karra Aukamma,	Mary A. Starr, Newmarket.
Moramputi Mary.	1st Houghton.
Mokku Mary,	St. Mary's Band.
Palli Viramma,	
Martha Achemma,	Bethel Band (Klug).
Thuturn Mary (China),	

I. STANDARD.

Nalle Kamamma,	Isabel E. Starr, Newmarket.
Nalle Sarah,	Grimsby Memorial Band.
Sabyala Mary.	
Selam Sarah,	Mrs. Brown.
Sundarapilli Martha.	

INFANT CLASS.

Vara Martha.	
Battula Sandramma.	Two Mary's, Toronto.
Poyyala Subudramma.	Anna L. Starr, Newmarket.
Sadhi Annappurnamma,	1st Brantford B.
Suta Viramma,	
Salla Saramma,	

NOTE:—There is an advanced class consisting of Sampara, Lydia, and Patti Subbamma, who passed the 5th Standard examination, July. Pulavarti Mary and Pabbati Ruth, from Akidu, and Kollu Satyavedamma, who has been doing Bible work in a village near Samulocotta. There have been several complications, owing to the fact, that those who write to Cocanada about supporting a girl, forget to notify the Secretary of Bands, who holds a list; or, on the other hand, when applying, their neglect to notify, ma. In two or three cases the same girl has been given to different Bands or Circles to support. The word *china* means *little*, the word *pedda* means *big*. The two T. Mary's are cousins. In future, to avoid complications, some names will be reserved to be given here:

A. E. B.

LITTLE BROWN HANDS.

They drive home the cows from the pasture,
Up through the long shady lane,
Where the quail whistles loud in the wheat-fields,
That are yellow with ripening grain.
They find in the thick waving grasses,
Where the scarlet-lipped strawberry grows;
They gather the earliest snowdrops,
And the first crimson buds of the rose.

They toss the new hay in the meadow;
They gather the elder-bloom white;
They find where the dusky grapes purple
In the soft-tinted October light.
They know where the apples hang ripest,
And are sweeter than Italy's wines;
They know where the fruit hangs the thickest
On the long, thorny blackberry vines.

They gather the delicate sea-weeds,
And build tiny castles of sand;
They pick up the beautiful sea-shells—
Fairy barks that have drifted to land.
They wave from the tall, rocking tree-tops,
Where the oriole's hammock-nest swings;
And at night time are folded in slumber
By a song that a fond mother sings.

Those who toil bravely are strongest;
The humble and poor become great,
And so from these brown-headed children
Shall grow mighty rulers of state,
The pen of the author and statesman—
The noble and wise of the land—
The sword, and the chisel, and palette,
Shall be held in the little brown hand.

—M. H. Kroul.

A PLEDGE has recently been taken by some leading members of a Hindu sect in Bombay, called the *Daiwadny*, that they will stand by widow re-marriage. "They pledge to give their free sanction to widow re-marriages in their community; they will publicly dine, and in every way act as members of the community with those who contract such marriage, or who by their presence, or in any other way, might assist them; they bind themselves, if invited, to be present at such marriages; and they undertake as much as lies in their power to assist and encourage such marriages."

We all complain of the shortness of time; and yet we have more than we know what to do with.—*Seneca*.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Sept. 11th to Oct. 10th, 1890, inclusive.

Listowel M.C. \$1.70, Atwood M.C. \$8, Atwood M.B. \$2, Boston M.B. \$2, for the support of "V. Eudaa," \$5 balance of Miss Rachel Scott's life-membership fee, total \$7; Peterboro' M.C. \$17 85, St. Catharines (Lyman St.) M.C. \$2.75, special contribution 38c.; Orangeville M.C. \$4.75, Hillsburgh M.C. \$3.18, South Arthur M.C. \$6.41, Wyoming M.C. 50c., Wyoming M.B. \$6, for "Konnuguri Samson"; Wingham M.B. \$3.55, St. Catharines (Queen St.) M.C. \$13.60; Mr.

Carey Bone, St. Catharines, \$2.50; Norwich M.B. \$1, to help to educate a Telugu girl; Tayside M.B. \$10, for Susanna Kall, Akidui; Toronto (Walmer Rd.) M.B. (girls) \$1.84, (boys) \$2.78; Blythesdale M.C. \$1.50, Collingwood M.C. \$1, Hagersville M.C. \$2.50, Selwyn M.C. \$4.17, London (Talbot St.) M.C. fees \$17.65, lace collar donated by a friend \$3, from little Emma Arnold's mite box \$4c., total \$21.19; Toronto (College St.) \$10.50, Pine Grove M.C. \$2, 2nd Markham M.C. \$2, Harriston M.C. \$1.50, Ingersoll M.B. \$3, to be divided between T. Sundaram and Pannu Jacob; Immanuel Church (Toronto) girls' M.B. \$3.35, towards support of D. Susi at Tunj, boys' M.B. \$4.06, for Samulotta's Seminary, M.C. \$14.80; Tilsonburg M.C. \$6.40; Children's Mission Boxes \$3.60, as follows: two little children of Mr. C. Grey, \$1.60, Nina and Eva Tillson \$1; in memory of little Eva F. Clayton, by her grandmamma, \$1; East Flamboro' M.C. \$7, Beachville M.C. \$3.50, Norwich M.C. \$2.13, Peterboro' M.B. \$2.69, Baker Hill M.B. \$7c., Toronto (Moulton College) M.C. \$5.23; Grimsby M.C. \$5, St. Mary's M.C. \$4, Westover M.C. \$2, Westover M.B. \$3, Mount Forest M.B. \$1.38, M.C. \$4.41, Georgetown M.C. \$3.60, Walkerton M.C. \$13, Wallaceburg M.B. \$17, for the support of "M. Venkayya"; Mrs. H. A. McConnell, Calton, \$17, for a Samulotta student; Forest M.C. \$2.90, Denfield M.C. \$3, Petrolia M.C. \$10, Scotland M.C. \$12, towards the support of T. Marian, teacher at Akidui; Sarnia M.C. \$18.20, of this \$1 15 is from Mrs. Yates' Missip Box; Goodwood M.C. \$1.77, Owen Sound M.C. \$13, Boston M.C. \$45, being balance of support of Mahalutchemi, Bible-woman, and \$23 is payment of a life-membership fee; Greenock M.C. \$2.50, Menie Mission Box \$2, Aylmer M.C. \$25, to make Mrs. James Rogers a life-member; Delhi M.B. \$4.36, New Sarum M.C. \$5.70, Cheltenham M.C. \$9.50, North Cayuga M.C. \$5, Theford M.C. \$2.25, Whitevale M.B. \$4.77, Ridgeway M.C. \$8.05, Smith Line M.C. \$14, Howick M.C. \$1, Wingham M.C. \$6.58, Calton M.C. \$25, Forest M.B. \$3.50, of this \$75c. is from Mrs. Campbell's children's Mission Box; Springford M.C. \$8.50, Brantford (First Church) M.C. \$63, of this \$25 is for Minnie, \$25 for Miss Priscilla Beggs; Haldimand M.C. \$4.50, York Mills M.C. \$4.25, Fenelon Falls M.C. \$10, Brampton M.B. \$3, Hamilton (James St.) M.C. \$21.09; Victoria M.C. \$5, London (Adelaide St.) M.C. \$10; Grimsby M.C. \$3, Cheltenham M.B. \$5, CANADIAN MISSIONARY LINK, per Mrs. Newman, \$78.12; Toronto (Walmer Rd.) \$27, Stouffville M.C. \$4.50, London (Adelaide St.) Young People's M.B. \$4, for the support of P. Ruth, Bible-woman; Bruden M.C. \$7, Parkhill M.C. \$3, Guelph M.C. \$11, Orangeville M.C. \$2.50, Lindsay M.C. \$10, S. E. C. Acton \$1, Markham M.C. \$4.61, Kincardine M.C. \$7, Brooklin M.C. \$12, Bloomburg M.C. \$1, Fordwich P.O. \$3, Galt M.C. \$7.32, Woodstock M.C. \$34, of this \$25 is to make Mrs. McKay a life-member; London South M.C. \$2.30, Toronto (Sheridan Ave.) M.C. \$4.15, Malahide and Bayham M.C. \$11.25, M.B. \$4.51, towards the support of "Geddum Tirupattaya"; Port Perry M.C. \$2, Thomas M.C. \$33, of this \$15 is to complete Mrs. Bodghner's life-membership fee; Toronto (Parliament St.) M.C. \$4; Bloor St. M.C. \$47.95, of which \$17 is from Mrs. Brown to support a little girl under the care of Miss Rogers; Dixie M.B. \$4, balance of support for Epura Joseph; Windsor M.C. \$5, Lakeside M.C. \$25.15, Cramah M.C. \$8, Hillsburgh M.B. \$1.13; two members of the Peterboro' M.C. \$17, for Gulla Andrew; Burgessville M.C. \$5, Gobles M.C. \$11, York Mills M.C. \$3.25, East Flamboro' M.B. \$14, Brooke M.C. \$9.26; Children's mite boxes \$1.59; Aylmer M.C. \$25.15; Brantford (First Church) M.B. \$75, of which \$25 is for Thalla Saramma, Cocanada; Hamilton (Victoria Ave.) M.C. \$8.55, Toronto (Dovercourt Rd.) M.C. \$4, Thorold M.C. \$6, Port Hope M.C. \$15, Beresford M.C. \$5.75; Toronto (Bloor St.) M.B. \$52, for the support of K. Solomon, a native preacher, and T. Darnavati, at the Akidui Girls' School; Toronto (Beverly St.) M.C. \$9.30, Thamesville M.C. \$1.50; Ridgeway girls' M.B. \$12, with \$5 from No. 3 S. S. class (boys) for T. Yeu Dasu; Toronto (Sackville St.) M.B. \$28, for K. Anna; Mills Corner M.B. \$5.35; Brantford (East Ward) M.B. \$4, M.C. \$17; Beamsville M.C. \$23.75, of which \$17 is to sup-

port K. Peter; Brantford (Park Church) M.C. \$16, of this \$3.50 is for Miss Priscilla Beggs; Strathroy M.C. \$13.25, London (Adelaide St.) Junior M.B. \$12, completing the support of Morta Cornelius; St. Mary's M.B. \$17, to support a Telugu girl; Toronto (Parliament St.) M.B. \$31.50, Plateville M.C. \$5.80, Wasstead M.C. \$7, Cobourg M.C. \$2.50, Dundas M.C. \$10, Giammi M.C. \$10, 1st Onondaga M.C. \$7; London South M.B. \$3, completing the support of Pamu David; Waterford M.C. \$19.50, Ingersoll M.C. \$2.50, Toronto (Jarvis St.) M.C. \$55.22, Trenton M.B. \$1. Total, \$1,588.80.

VIOLET ELLIOT, Treas.

109 Pembroke street, Toronto.
Oct. 10th, 1890.

WOMEN'S B. F. M. SOCIETY OF EASTERN ONTARIO AND QUEBEC.

List of Receipts Sept. 23rd, to Oct. 20th, 1890.

Olivet (Montreal), \$70.73; Perth, \$10; Coaticook, \$37
Ottawa, \$30; South Gower, \$20.25; Magog, \$20; Sawyers
ville, \$18; Abbott's Corners, \$6; Morrisburg, \$7.30; Dales
ville, \$34; Grace Church (Montreal), \$27; Kemptville, \$7;
Maxville, \$8.25; First Church (Montreal), \$18.00; Osgoode,
\$8.76; Hull, \$9.60; Dominionville, \$2; Barnston, \$30;
Charlemagne, \$3; Phillipaville, \$5; Delta, \$10; Carleton
Place, \$5; Cornwall, \$15; Beebe Plain, \$6; Grenville, \$6.05;
First Baptist S. S., Montreal, \$17; Collection at Annual
Meeting, \$25.45; Share of profits of MISSIONARY LINK
\$11.00. Total, \$468.35.

MARY A. SMITH, Treas.

Address, Mrs. Frank B. Smith,
524 St. Lawrence St., Montreal.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS.

Of Ontario: Pres., Mrs. W. D. Booker, Hamilton; Sec.,
Miss Buchanan, 165 Bloor St. East, Toronto; Treas., Miss
Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands,
Miss Hattie West, 51 Huntley St., Toronto.

Of Quebec Province: Pres., Mrs. T. J. Claxton, 461 Upper
St. Urban St., Montreal; Sec., Mrs. Bentley; Cor. Sec.,
Miss Nannie E. Green, 478 St. Urban st., Mont.; Treas.,
Mrs. F. B. Smith.

Lower Provinces. Pres., Mrs. J. W. Manning, 26 Robt
St., Halifax, N.S. Sec., Mrs. John March, St. John, N.B.;
Treas., Mrs. Botaford Smith, Amherst, N.S.

Miss A. E. Johnstone, of Dartmouth, N.S., is Correspond-
ent 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.

TO THE W. M. A. SOCIETIES OF THE MARITIME PROVINCES.

Please remember that all money is to be sent direct to
Mrs. Botaford Smith, Amherst, N. S.; and also that the
money should be sent to her quarterly, in order that all our
obligations may be fully met.

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances to be sent to Mrs. Mary A.
Newman, 116 Yorkville Avenue, Toronto.

Subscribers will find the dates when their subscriptions expire on the
printed address labels of their papers.

Subscription 25c. per annum, strictly in advance.

Dodley & Burns, Printers, 11 Colborne St., Toronto.