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# The Canadian Missionary Link

CANADA.

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

INDIA.

VOL. 9, No. 3.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [Nov., 1886.

PHOTOGRAPHS OF OUR ZENANA WORKERS, is a group of the following Missionaries: Miss Frith, Miss Folsom, Miss C. Gibson, Miss Ellen Gibson, Mrs. De Bean, Miss Rachel Biggs, Miss Precilla Biggs and Ellen the Bible Woman. Price 35cts. single copies, 25cts. by doz. Apply to Miss Buchan, 125 Bloor St. East.

OUR MEETING IN HAMILTON.—We believe that almost every one came away from the Annual Meeting feeling that we had a thoroughly good and profitable time, yet we think that it can be improved upon next year. We would like to see arrangements made so that there would be more time for open meetings, questions, answers, discussions, etc. In the new arrangement in accordance with which the reports of Circles are given through the Directors, we feel that there is one defect. There is no provision for ascertaining what Circles are represented by delegates.

CONVENTION REPORTS.—The present number of the LINK, expanded to sixteen pages, is given up almost entirely to the reports of the Annual Meetings of the Woman's Societies of the Dominion and with matter from the foreign field. There has been gratifying progress all along the line, yet in no part of the vast home field has the limit been reached. All of those interested in the work feel as if little more than a beginning has been made, and all seem resolved to go forward to greater achievements. No one can read the reports of the Societies without being profoundly convinced of the vast importance of the Women's Missionary Societies as an agency for raising money, and above all for spreading missionary information and arousing missionary enthusiasm. If they have accomplished so much in the first ten years what may they not be expected to accomplish in the next ten, and the next? The motto adopted by common consent in all these Societies seems to be, *a Circle or Aid Society in every Church, and every Baptist woman a member and an active member of a Circle.* There is no reason why equal or greater progress should not characterize the work of the next year. We are getting better organized for work, and so long as the proportion of women who are interested in missions is so small there

is abundant room for extension. Let every reader try to make the year we are now entering upon richer in good works than any of its predecessors. The missionaries' letters are full of encouragement notwithstanding the sad bereavement they have experienced, and we have every reason to be thankful that so much has been accomplished. Yet how little it is in comparison with what remains to be done.

AN ENCOURAGING REPORT.—Last year our hearts were rejoiced to learn that the General Society of Ontario and Quebec had raised a larger sum than ever before and that a considerable balance remained in the treasury. On the strength of this balance and the increasing interest in missions of which it spoke, a new missionary, Mr. Auvache, was appointed. This year, notwithstanding increase in expenditure, a balance of \$364.78 is reported, the total receipts for the year being \$14,303.65. During the last two years Home Missions have been pushed as never before, and a large amount of money has been raised for the endowment of Woodstock College, as well as the usual amount for Ministerial Education. This shows: 1st. That our people are learning to give of their substance for the Lord's work, and 2nd. That raising money for our good cause does not interfere with contributions to others.

REV. W. G. BOGGS.—The visit of Rev. W. G. Boggs to Ontario and Quebec has been much appreciated by those who have had the privilege of hearing him. Besides speaking at the Eastern and Western Conventions, and at the Women's Meeting at Hamilton, he addressed the Students of Toronto Baptist College, and Woodstock College, and visited a large number of churches on behalf of the Foreign Mission Society. Few missionaries have succeeded in bringing so vividly before their hearers the conditions of missionary work. He won the hearts of the people wherever he went, and will long be remembered among us. Mr. Boggs is a native of the Maritime Provinces, and a graduate of Acadia College. He went out to India at first under the Maritime Society, but for some years has been in the employ of the American Baptist Missionary Union. He has now returned to his friends by the sea for a period of rest.

## ADDRESS

Delivered before the Women's Baptist Missionary Union of the Maritime Provinces, by the President, Mrs. Williams, St. John, N.B., August, 1886.

We have come to make mention of the loving kindness of our God, and as we gratefully recognize the hand that has led us during the year now closed to a degree of success, the natural enquiry that arises in our minds is—What lies before us in the year to come? What is there for us to do? What necessities press upon us, and how shall we meet them?

Let us look for a moment at the necessities. Our aim is—"All the World for Jesus." Some may think that there is so much being done that "He may have the heathen for His inheritance, and the uttermost parts of the earth for His possession," that the call is not to us so urgent.

Thank God much has been done since the heroic Carey ventured into the soul mines of India. 100,000 missionaries have gone forth with the message of life to the heathen, and thousands upon thousands have been brought to Jesus; yet there are 850,000,000 of our fellow-beings ignorant of the only name whereby they may be saved.

Five hundred millions of these are women and girls, and call to us for help. Let us pause a moment that we may apprehend the awful truth.

We have been called upon to imagine these helpless, hopeless sisters of ours passing one by one in unbroken succession our door. If we look but for two seconds into each pleading face, thirty years would have rolled their round before the last one would have passed from our sight. Is here not a necessity? Do we realize it?

At times we do, when some burning spirit with the eloquence born of conviction and consecration depicts to us their suffering. When we are told, as we were a few months ago, of a childhood that knows no joy, of girlhood that instead of bright fancies and happy hopes, carries already burdens too heavy for age; of womanhood whose every emotion is stifled at its source, and out of whose heart is crushed every hope but that of non-existence. For a little our hearts are moved, and perhaps our eyes moisten with the tear of sympathy, and it seems as we listen that we must respond to the call for help. But alas! the impression passes away with the occasion. The duties of life press upon us, or it may be its pleasures allure us, and the dew of feeling never crystallizes into purpose and action. And so but one in ten of those who believe that Christ died for them do anything to carry out His last commandment.

It is because we forget so soon that so many of us fold securely our own hopes and prospects about us and are content to be at ease in Zion. This is why of the 25,000 women in the Baptist Churches of the Maritime Provinces but 3,000 are members of aid societies, and of these 3,000 so few are found to keep alive the altar fires, and to claim the promise made to united prayer.

And here another necessity presents itself to us, that of arousing the hearts and consciences of these our 25,000 sisters to such a realization of their obligations as shall prompt each one to the fulfilment of them.

How shall we do it? When the walls of Jerusalem were rebuilt they built every man over against his own door. We expect our meeting to-day to be a power, and we have prayed that influences may go forth from it that will reach in blessing to far-distant India, and will re-echo in eternal harmonies.

Our associational meetings just past have aroused consciences and stirred hearts; but they will all be as a pleasant song unless they result in individual effort. Let everyone see to it that her own information is so complete, and her own soul so in sympathy with the work committed to her by her ascending Lord, that she herself will be a power of light, that no one may come within the circle of her influence without being stimulated to better service.

"The spirit of a single mind makes that of multitudes take one direction." Let each member of our aid society plan and work for increase of membership. Our aim should

be, every woman in the church—Remember, we have but 3,000 out of 25,000. To this end no pains should be spared to make the meetings interesting.

Many methods have been suggested, and much is said and written that is helpful; but of all that I have seen nothing has pleased me better than the photograph from real life presented to us in the July LINK by our own correspondent. I wish that it might become a reality in every one of our societies. Its externals were a well-lighted and well-heated room, and good maps. Its essentials were, such intelligence as is the result of careful study (facilities for which are within the reach of us all), such liberality as characterizes the giver whom God loves, and such devotion, such earnest prayer as cannot fail, but pleads until the touch of faith is experienced, and such praise as rises even as sweet incense from hearts that have learned to rejoice in God, and in His promise of saving health for all nations.

"As iron sharpeneth iron, so doth the face of a man his friend," and so an occasional reunion of the Aid Societies of a county or district would be found helpful. The reports of our sister societies make frequent mention of such meetings, and some of the secretaries regard them as their great hope. With individual consecration resulting in efficient Aid Societies, with quarterly, or semi-annual county or district meetings, gathering the rivulets of feeling and purpose into our associational meetings, all pouring their blessed streams of faith and zeal into our annual feast, and each with a reciprocity like to nature's own, receiving in its turn holy quickening, what might we not accomplish? Our 33,000 would become 830,000. Instead of two representatives in the Foreign field, we would have twenty, and when claims presented themselves to us of which our judgment approved, and to which our inmost hearts responded, an empty treasury would not face us, and bring both heart and soul into abject bondage.

Last year we pledged ourselves to use every effort to induce our Sabbath Schools to give the subject of Missions a prominent and permanent place, and among the activities of the ensuing year I would urge the carrying out of this resolution.

It would be idle for me to take up time in presenting arguments for the training of children in missions. We meet them everywhere. Every missionary paper and magazine discusses the subject. Only our last LINK contains an article headed "The Children, our Helpers and our Hope," and stated that many a good missionary were he to have but one chance of reaching the good people of a town or country church would unhesitatingly say, "Let me meet the Sunday School and tell my story to the children and young people." So the question no longer is—Shall missionary training be supplied, but how shall it be supplied?

Much is being done by Mission Bands, and their work is beyond all praise, but we think this resolution of ours points to a more excellent way.

Training to be of value must be begun early and reach through all the years from childhood to maturity. It must be permanent.

Of necessity the interest of Bands must fluctuate, for it too often depends upon the zeal and energy of one devoted spirit.

The training must be general. Bands reach but a part of the children, and in many cases the children who need it least. The same effort that would reach and interest twenty children might and ought to reach two hundred. What agency so well adapted to give early, systematic, permanent and general training as our Sunday Schools? A beginning has been made. Some schools have thrown open their doors to the Mission-Band, devote a portion of their funds to Missions, and participate in model Missionary meetings, consisting of map lessons, class exercises, recitations, addresses, and inspiring music—all without any labor on their part!

Others have more fully magnified their office, have recognized themselves as a missionary organization, give all their funds to Missions, Home and Foreign, and themselves furnish the model mission exercises.

This is what we would have every school in the Maritime Provinces to do. And to the enquiry how shall we accomplish it? I answer—just as all reforms are effected. First, let us believe in it; then talk about it, and write about it.

Let us prepare a quarterly mission exercise, and seek for it a place in the *Messenger and Visitor*. Let us take steps towards the publishing of charts and maps of suitable size, and at such a price as will bring them within the reach of every school. Let us use our influence in our several Churches to induce them to assume the financial necessities of the S. School, and leave it at liberty to do its legitimate work of training the children to a realization of the needs of missions, and to the principles and practice of Christian giving.

All this involves work, but we are called to work. God has made us workers together with Him. All power is His; but He has placed the treasure in earthen vessels, and has chosen to link every triumph of His cause with the faithfulness and self-surrender of His people.

Noah's long years of labour and endurance were necessary to the preservation of the human race; Moses must reject the pleasures of Egypt, and choose rather to suffer affliction with the people of God before that people could be delivered; Gideon must face the mighty foe with but three hundred men and arms of little worth before the host of Midian fell; and David must reject Saul's armor, and with but a sling and a stone defy Goliath in the name of the Lord God, before Israel could triumph. So it has been all down the ages. God has worked through and by His people.

How easy for the author of being to breathe into every soul the breath of spiritual life; but such is not His plan. He has pledged Himself to perfect that which concerneth us as well as to redeem a world, and so our faith and love must be woven into His mighty scheme. To some here with us to-day He has said, "Go preach the Gospel." To us, "How shall they preach except they be sent?" To these—"Leave all the delights of civilized life, home and friends, nay, count not your life as dear, that I may see of the travail of my soul and be satisfied." To us—What? Let us each ask Him upon our knees with open Bible, and let us listen eagerly for His answer, for to each individual heart its own message must come. Each must for herself, out of the joy of forgiven sin, exclaim "Lord what wilt Thou have me to do?" And when the answer comes, as come it will to every sincere desire, may every heart here quickly and joyfully respond, "All that Thou hast commanded us we will do."

## THE WORK ABROAD.

### Report of Zenana Mission for the Year ending January 30th, 1886.

Miss Frith, Miss Gibson,  
Mrs. DeBeaux, Two Bible Women.

Our work during the past year has been moving on steadily, and we believe prosperously, although there have been no accessions to the church yet as the result of our work among the women. I hope that our many kind friends at home, who pray and labor so earnestly for this department of work on the Foreign Field, will bear in mind that we labor almost altogether among the caste people; and while they are, as a rule, much brighter and more intelligent than the non-caste people, yet it is much more difficult for them to come out and confess Christ publicly. The time is not yet ripe for them to come, although it cannot be very far off. Can you imagine what a great barrier caste is to the progress of Christianity in this heathen land? And is it any wonder, when we remember that it has been more than 2,000 years governing and controlling a people who had become vain in their imaginations because they had turned aside from the worship of the living and true God. Many among those we visit would gladly give it up if it were not for the persecutions they would have to endure; but caste is rapidly losing its hold on

the minds of this people; and our work of carrying the word of the living God to the women in their homes is now and will be a powerful agent in the hands of the Lord, not only to force them from caste, but to bring them into the glorious liberty of the children of God.

Mrs. DeBeaux and Miss Gibson are still earnestly engaged in the work. The latter, on account of the severe attack of fever she suffered from last year, was not able to visit any until December.

In March I dismissed Ellen, the Bible woman, who had been supported by the First Church in Brantford for some years. This was a very painful duty, and one from which I had shrunk for a long time. I loved Ellen; and had found her to be a great help in the work, and no doubt she would have continued to be the same in the future if it had not been for the evil influences of her husband and son on herself—on her work, as well as on the work of others. I miss her very much, as I have no one who is as well educated, and who has had as much experience to take her place.

Since my return home from the Himalayas and Ballasore, where Miss Folsome and I spent a two months' vacation, I engaged one of Amelia's younger sisters, Anna by name, to assist in zenana work. She is 16 years old and is pretty well educated. She is also a bright, intelligent girl, and seems anxious to do good. Amelia said that she and Anna had been praying for a long time that God would open up the way of the latter to engage in our work for the women. I felt very glad when they came and made such a request, for I had wondered where help would be found. I have often wished that Amelia, who has so many qualifications, could assist us, but she has so many home duties to attend to.

Last week I engaged Rebecca, the oldest girl in the boarding school, for a Bible woman. She is a very earnest, faithful woman, but cannot read very well. Maholuksh, whom I engaged a year ago, has proved herself to be a very faithful and useful helper. She was trained by Mrs. Currie, and has a pleasing attractive manner. She is well received by the women; they show her much respect and kindness. I hope that you will remember these three young women in prayer. They are quite young for Bible women, but God can and will use them to tell His sweet story of redemption to those perishing people.

Perhaps a few extracts from our journals would be of use and interest to you at home. I will begin with my own:

Sept. 1st.—We had a good time to-day. The women in two houses listened very attentively, and I shall hope for the fruit of this day's work to be gathered before very long. One woman said, "I did not understand you at first, and could not think what you were talking about; but now I know." While speaking thus her face lighted up with joy as if she had already received the truth, and had found pardon and peace.

We went to another house to see a young woman who has been coming to hear us at the house of one of her neighbors. She has a very bright, intelligent face, although she has never been taught to read. We found her with several others pounding rice. I told them I was very glad to find them busy with their work, also told them that I had been taught to work, which surprised them very much, as they have an idea that European ladies live gay, idle lives. They asked what kind of work I could do, and when I told them they were more astonished. I told them that it was while I was at work one day I prayed to the Lord to take away my sins, and give me a new heart, and God answered my prayer, and sent peace and gladness to my sorrowing heart. I told them, too, that it was while working that I thought about the poor women far away in India who did not know about Jesus Christ who died for them, and asked God to send me with His message of salvation to them. They all stood and listened while I talked and seemed so pleased that I know how to sympathize with them. While speaking I noticed that the young woman was very attentive, and when I asked her, with the others, to repeat with me the name of Jesus until they had learned it, she said it over and over, but the others were bashful and would not try.

Wednesday, 2nd.—We went to see Monieumna. Poor girl! She has a longing look in her face. Oh may the Lord open up her way to give up her present way of living and follow Him. We went to another house where Mahalukshmi's singing was listened to with a great deal of interest. To an old woman in that house, who is very ill, I promised to send some medicine that I hoped would cure her.

Saturday, Sept. 19th.—We called to see how the old woman was, and found her very low. The medicine did not do her much good. She is very weak. We told her about Jesus who died to save her, and sang one or two hymns. She listened very attentively, and I think understood all we said. No one in the house seems to care how soon she goes. When we asked about her to-day they laughed and said, "She is an old woman, and is going to make her time." This last is a Telugu expression for death.

December 31st.—Our work is growing more and more interesting. We have much reason to magnify the Lord for He has been our helper, therefore do our hearts rejoice.

Wednesday, March 17th.—Since returning from the jubilee I feel that we have had much of the presence and power of the Holy Spirit with us.

Mrs. De Beau writes November 9th.—I had a good time with an old woman to-day. While I read she kept saying "Saviour, Saviour." Which Saviour do you mean? "The one you told us about," she replied. If, so why do you not call Him by his name, Jesus Christ? Just now when you yawned you said "Kāma, Kāma," or touched your cheek with your hand, and snapped your fingers. I am afraid you are deceiving yourselves. If you worship the true God why do you wear that mark on your face? Called at Zenana No. 14, and had commenced to read for a lesson the parable of the Sower. We had read only a few verses when a young man came in with the news that the husband of one of the girls who was listening and whom I was trying to teach, was very ill. Up to this time there had been four listening but their minds had become so distracted that the mother said, "It is no use, I cannot fix my mind on anything you are saying." I then showed the girls some Bible pictures, and was speaking to them when a second messenger came; and looking into the face of the poor little girl wife, he said, "Why do you sit here when you are needed there?"

I could not understand him at first but afterwards understood he was a messenger from the husband's home, who had been sent to tell that the young man who was sick was worse. The girl's mother said, "Why do you speak to her, you know she cannot go unless I take her, and I cannot go now?"

I watched the poor girl's face. She could not control her feelings, and cried very bitterly. Her sister tried to comfort her, and told her not to cry, but the poor girl knew too well the dark future that was before her.

I learned from the young man who came that the husband of the little girl could still speak, and so tried to comfort her. I came away praying that he would recover.

Thursday, Nov. 19th.—Called at Zenana No. 6. After keeping me waiting a long time an old woman appeared and said they were very busy; but she listened to the reading of an Old Testament story. While I was reading and speaking one of the young men of the house passed by with a servant, who was carrying a plant, which he at first said was used in the worship of their God, but afterwards said it was his god. So I said, what if your god should wither up and die? to this he replied, "I am too busy to talk now," and went away.

Monday Nov. 30th.—Visited Zenana No. 14, where the poor young woman resides who lost her husband three weeks ago. When I went in I found the girl lying on the cot, and her mother sitting by her side. I noticed that her glass bangles had been taken off, or rather had been broken, and many of her jewels also had been put off. She and her mother listened while I read John, 12th Ch. I tried to show them God's sympathy with man, and I told them that our religion did not teach us to despise widows, neither do we think it is because the wife has committed some great sin that her

husband is taken from her. In reply, the mother said, "If she did not commit some great sin then why was not her husband left with her?" I told her too of the hope we had of meeting our dear ones in our Father's Home.

I find in reading over Mrs. De Beau's journal so many things that would interest you, and that I would gladly copy but it would make my report too long.

Mrs. Gibson writes.—Visited Zenana No. 9. Found a new woman present who had never heard the Gospel. She seemed intelligent and anxious to listen, so I read from the 1st of Isaiah, and talked with them about the natural condition of the human heart, which is so full of sin, but God had said although our sins were as scarlet they shall be as white as snow.

Again she writes, I visited the blind man's house. Three women were present. I sang the old familiar hymn, "Jesus paid it all," and afterwards read a portion from the 10th ch. of Hebrews, about the sacrifice that was made for sin, the only one that God accepted for the sins of the whole world. I told them that they would have their sins forgiven they must have faith in that One who had offered Himself up to God for them.

I would gladly copy a good deal more from Miss Gibson's interesting journal but this report is already too long, and I feel too weary and sad to write more.

M. J. FRITH.

## Samulcotta.

My Dear Mrs. Humphrey.—Yours of June 15th reached me by last mail. Your words of kindly sympathy and cheer are refreshing; thank you for them. I am in a chronic state of discontent with myself that I do not write more and for the use of friends at home who are working for our missions. Writing can be put off while class work, verandah school, the numerous applicants for various things, who are continually confronting one from morning till night, house-keeping, and the baby-boy, demand attention. But I am now going to introduce to you, Minnie, the teacher of our little school for women (wives of students) and children, and tell you a little about her work. She was one of the first pupils in our Cocanada boarding school. I used to call her my model girl, she was so satisfactory in every way. Mrs. Carter, of Fort Colborne, supported her for years of her school course. There was a time when her contact gave us grief, but she was more sinned against than sinning, and for years her walk has been most consistent. She is wise as well as good and has a pleasing address. During our long but tedious vacation she did Bible work among the women of Samulcotta, and of her experience while thus engaged I write a little. She used to go out every afternoon accompanied by another Christian woman, and in a letter, the substance of which I give below, tells how she was received. "In this land Christians are but few, the heathens a great many. They do not know what kind of a Being the true God is, and there are so few to tell. Here when the men believe they are free to be baptized, but the women must wait for consent of husband and sons. Sometimes both parents wish to be Christians, but the sons oppose and threaten so they hold back. When I go to speak to the women in this village, some spread a mat or place a stool and invite me to sit down. Others say, Do not come near us—who are you that you come to teach us? Some are angry even if I enter their street, and would like to beat me. Our strength is to trust in God. There are many differences between Christian and heathen women. The latter worship stone idols, wooden idols, and even idols of mud, besides trees and many other things. They are very fond of much jewelry, wearing of paint-marks on their faces (which show that they have performed the acts of daily worship), keeping of feasts and great days, marrying their children while they are yet babies, and many of our customs. When we tell them such things are wrong, they say, "The whole world is doing these things, therefore we will do the same." One of the most common taunts that Minnie meets is this:

"Why don't you show us your God? We show you ours. Show yours and we will believe in Him," and one of the most common questions: "Will your missionaries give us food if we become Christians?" Often she is met with words such as these: "We will not leave the way of our fathers, Let their portion be ours." Again, "If this is such a good religion why do not the Brahmins and Komitees receive it? Would you have us that are last become first?" Sometimes they ask, "In what are the Christians better off than we? They have to work, they meet losses, they get sick and die—what more happens to us?" And others again pass on with their burden as did a poor old woman of Samulcotta, who replied to an invitation to wait and hear about the kind Father who had created her, with the scornful query, "Will a man plant a tree and not water it? If I do not toll to the bazaar with my load of grass and sell it, will I have food tonight?" Thus you see that it is not enough that the light is set before them, the Holy Spirit must open their blind eyes, else it is as if (or worse than if) no Saviour had died for them." Now a few of Minnie's notes will give you a glimpse of some of the more hopeful aspects of her work.

May 3rd, 1888. At one house to day they asked me the name of my God. When I told them they said, We worship Ramasanay. I asked if Ramasanay created or preserved them. As to that, they answered, We have never heard. Our people all worship R. therefore we do the same. I told them their idol was no god, and then something about the great and good works of the true God. They said We never heard this before; if you come again we will listen.

4th. A shopman from whom I buy oil, tamarind, etc., asked me which was first your god or mine. I told him some Bible truths. He said your words seem good, but your religion mixes up all castes—is there no difference between the great and the low? Is the left hand the same as the right? I said is not the left truly a hand? Would you part with it? Does it not do the left hand's work? God made all of one blood at first. Then I lent him a tract on the evils of caste, which he said he would read.

7th. In a street I went to-day there was a big stone idol. For a great many days it had lain on the dust-heap, all used it as a seat, children and dogs played over it. Yesterday a widow took it, and set it up near her house, washed it, put color marks on it, burned incense to it and worshipped it, others joining with her. I told them of the folly of all this, that the true God is a spirit, and all must worship Him alone. True, they said, we have no reward for worshipping these dumb things, but all do so, therefore we do the same.

10th. Sat near a house and sang a hymn; three or four women and two men sat down to listen. They asked, Did not your fathers worship as we do, then why condemn us? I said when they know the truth they stopped doing so. So I told them about God. That He is angry with those who worship false gods, but will make all pure who believe in Jesus.

11th. To-day some women said they were too poor and mean to go near God, so I read to them about the rich man and Lazarus. They listened with desire, but for the sake of their customs look back. A man asked why Christian men wear short hair. I explained and came away.

12th. To-day some men were sitting near a temple, as I passed they said, Umma, will you not tell us some good words; we will listen. After I had spoken to them about Jesus Christ they said, Your words are good, but you Christians make all castes one, and that is not good. They also said, We too worship one god, only his name is *ya-co-niriana murte*. I told them there was but one God and one Saviour. They listened well, but said, We will certainly not give up caste and be baptized.

14th. I sang a hymn and told its meaning to a few women. They asked me why, when Christians die, we bury instead of burning the bodies. I explained and they agreed, but said it is the custom with our people to burn so we must "not change." And so the story goes on and thus the work (in one department) goes on, not feebly and uncertainly as you might fear from such records and see from such ex-

periences, but with steady invincible progress, for it is the Lord's own work, and the heathen shall be given to Him for an inheritance. If it were not for the promises we would faint. The people are so blind and they do not want to see, they are starving but feel no hunger. Spiritual death and darkness shut us in on every side, and what are we? We are infants striking puny blows upon an adamantine wall with no effect (it seems) but that a quiver of pain runs back to our own heart. That's one side. There's another. It is the living word of the living God we are making known, it cannot perish. It is seed indestructible we sow, it must bring forth fruit. Confident in this we can afford to labor and to wait, to suffer and be strong. But even in the evident tokens of His blessing, which the Lord has given us, we have abundant encouragement to go on. He is working miracles around us every day, and is loosening the chains of caste and custom from these Satan-bound captives, and they are going forth free and happy in Him; and He will go on conquering to the end, whether we accept the high and holy privilege He gives us of being co-workers with Him, or whether we forbear. Thus missing such opportunities as angels might weep for. Let us try this year, you there and we here, to occupy more worthily than ever before the vantage ground He has placed us on.

Aug. 3rd. Long before you see this you will know that as a mission we are again bereaved. Our faithful, devoted brother Currie has been called to his rest and reward. He had been sick for a long time, but we thought he was improving till Saturday, 31st July, when he suddenly sank away. We had not anticipated this. It seemed to us as if in our weakness he could not be spared, so we looked to the Lord with much confidence for his recovery. But his work was done. What patient, close, hard work it has been few know. After years of lonely trial at Tuni, those desert places were beginning to be glad for him and the solitary places to blossom. Much new ground had been taken in the Master's name and fruit began to cheer his heart. When now we have to lay the hero of those quiet toils away to rest, we feel that we have lost too much, and we are grieved for poor Tuni. May the Lord quickly send one to its rescue. The poor wife will be almost crushed. I wish you had known her, a gentle, refined spirit; only God can soothe such grief. She will think it would not have been so hard had she been with him, but she cheerfully bore the harder part in sending him back so soon and so promptly when she was compelled to remain behind. I hope you will still have her come up to your annual meeting some time when she can bear it.

And now I must close. It was in my mind to answer your questions, but this cannot be delayed any longer. You will hear of Mr. Currie's last hours through others. Trusting you will have great success this year, I am, dear Mrs. Humphrey, Yours affectionately and sincerely,

M. B. McLaurin.

Aug. 3rd, 1888.

*My Dear Miss Buchanan.*—I want to remind you that we here sympathize with you in all your efforts, for the good of this work for the Telugus, that we constantly remember you in prayer, and are encouraged in your encouragement. So you will join us in thanking God, and in taking fresh courage in view of all His goodness to us during the year now closing. In no year during the history of our mission has he caused us to see more of his loving kindness, or to enjoy more of his blessing. Yet the sense of a great loss is strong upon us just now. Again we are brought to feel ourselves weak and small. God knows all and He knows best. We will trust Him, but truly He works far above our comprehension. Those who knew Mr. Currie intimately, and from close observation knew the kind of work he was doing, held him in highest honor. He did not know how to make a noise or show and had no desire to learn how. Missionary enthusiasm in him found expression in close, patient, persevering work for the lost, and in quiet endurance for Christ's

sake. None of us have had such discouragements and difficulties to meet, as those whose names will ever in our mission be associated with Tunj; and the Lord chooses wisely (all can see His plans in it) in sending this wise, consecrated man He did, to break up that new Lord's soil, to bow an opening heavenward through the unbroken jungle of idolatry that covered all that field 10 years ago. I always used to think in connection with the Curries, of those words, "The wilderness and the solitary places shall be glad, for then the desert shall rejoice and blossom as the rose." Thank God! they had the joy of seeing buds and blossoms and fruit appearing around them while yet laboring there. Especially lately Mr. Currie had been much cheered in his work. One of the last times we talked together, he told of 11 whom he had recently baptized, and of these some were cases of special interest and hope.

The Telugus loved him for his never failing kindness towards them. They appreciated the faithful earnestness of his character, and the remarkable fluency and beauty with which he used their language. They feel much afflicted by his death. His translation of Wayland's Moral Philosophy is just out, and is pronounced by judges to be very excellent work. But he is gone to his rest and reward, and now we look to God and to you to quickly send some one to take his place. Oh! that Christians at home could get one glimpse of the appalling need there is of more labourers, more consecrated men to go out among the public and preach Jesus to the perishing. We want many things, but this is the vital need of our Mission to-day. After some years if not disappointed we will form a band of native preachers who will do a great work, but we are near the beginning of everything yet in this mission, and the bulk of the work must yet be done by men from home. We are praying, and the Christians are praying that some one may very soon be starting to India. Do what you can to save us all a bitter disappointment. I speak of ourselves, but what can be said of Mrs. Currie's loss? It will be the bitterest drop in her bitter cup that she was not with him, yet it would have been wild for her to have come back so soon. She chose the harder as well as the wiser part in cheerfully (as she did) giving him back to the work so soon, while she remained behind to care for the little ones alone and to wait for restored strength. I wish you to remember her as a gentle high-minded woman. Amid much weakness and discouragement she had much real missionary spirit, and two of those trained by her are now efficient helpers in our work, one a teacher, one a Bible-woman.

As to ourselves here in Samulcootta we have special cause for gratitude in Mr. McL's improved health. His rest on the mountains did him great good. We are full again this year and the work goes on encouragingly. Mr. Stillwell is already able to take a daily Bible class and help in other directions. He preached his first sermon last Sunday, spoke freely our language. I know of no missionary who has made himself so much a master of the language in so short a time. It is wonderful that his tongue is so soon at free, for he loves the Saviour as he loves the Telugus. I teach a class daily in Acts as part of the regular course. Of course female meetings and evening class is continued as usual. There is a little school for the women who cannot read, who are wives of students, the few children of the compound, and a few village children—this on the verandah of my bedroom. It is taught by Minnie, who was one of our Cocanada pupils years ago, and whom Mrs. Carter of Port Colborne supported for so long. I know of no Telugu woman who is doing a better or more needful work. She is sensitive, energetic and good. During the long vacation she went out every day to read and talk with the women about here. Two professed conversion, and as far as we can judge are sincere, but they have not come before us to ask baptism. Many listened with interest, many others with indifference. As a rule the people here in Samulcootta, the blind and starving and sick unto death, are conscious of no want. It is hard, hard soil. I hope you will have the best kind of a meeting in Oct. I would like Miss Rowles to know that though the \$12 she attempted to send to the lame boy Bapadu never reached us,

he is under our eye and instruction, and leading a Christian life.

M. B. McLAURIN.

## Cocanada.

Mr. Craig writes: Our house has been somewhat like a hospital for weeks past. About the middle of June I went out for a short trip and Mrs. Auvacho came down from Samulcootta. When I returned I found Mr. Auvacho here also, they had moved in the meantime. - But Mrs. Auvacho was quite poorly, and for weeks she was a prisoner in her room. Our dear Brother Currie came on the 6th July, stayed for a few days and then went to Samulcootta. On the 15th Mrs. Craig and I set out for a tour. The next day Mr. Currie came here expecting to be comfortable in our bedroom, but our baby came that day and upset all our plans. Mr. Currie had to be content with a bed in this room—the study. In the next room Mrs. Craig was in bed, and on the other side of the house Mrs. Auvacho was still ill.

We were so thankful that Mrs. Craig regained her strength rapidly. Meanwhile Mrs. Auvacho began to appear at the table, but Mr. Currie became worse and was moved to Miss Frith's room on Saturday the 24th after our Brother's departure on the 31st, we all seemed to be well for a few days, but it was not long before the care and excitement undergone by Miss Frith began to tell on her, and she took to her bed. A week ago last Saturday she left for Bimlipatam, but she has been poorly there too. I trust we shall have better news soon.

Mr. McLaurin also has had one of his sick spells lately, and it begins to seem almost certain that he should go home in the spring. I trust the friends at home will bear us up in the arms of their faith at all times, they never know what troubles we may be passing through. When it comes to death a message is sent, but not otherwise.

Sept 7th, 1886.

How shocked you would all be to hear of our dear brother Currie's death! It is a great loss to our mission as well as to his family. Most of his work falls upon me at present, I expect to go to Tunj with Mr. Stillwell next week and look after Mr. Currie's personal effects, and also the mission property; of course I shall try to cheer up the workers also.

I must write to you very briefly about village schools, on the Akidu field, etc. But first let me say that I need \$300 more for the Matron's House. Mr. McLaurin says he knows from the first that it would cost \$600 at least. A wall is needed round the girl's premises, but I shall not ask for that now; it can wait.

As to the village schools on the Akidu field, I shall speak first of those near Gannanapudi. The school at Gannanapudi receives no help from the mission. Pupils attend it from 4 neighboring villages. The attendance has averaged about 60, that is 40 boys and 20 girls. In February last when the school was examined by the Government Inspector, the pupils obtained a grant of 211 rupees, so you see they passed good examinations. Three villages in the Gannanapudi region are helped by you. One of these lies four miles south of Gannanapudi. The school there has been well attended. In March, 20 boys and 10 girls were reported. The other two schools reported 8 boys and 4 girls, and 10 boys and 6 girls respectively.

After the Gannanapudi region comes the Kistna region; so far as systematic work in village schools is concerned, these villages are mostly new, hence quite a sum has been expended on them for school-houses. At Molagunta, south-west of Manilpatam, the attendance has been 10 boys and 2 girls. Four other villages reported 10 boys, 4 girls; 7 boys, 2 girls; 7 boys, 3 girls; and 4 boys, 2 girls respectively. One of these schools is taught by a young married woman, who came with her husband from Mr. Clough's field. Her husband teaches in a village near that in which they live.

These two came without permission, but Dr. Clough kindly gave me permission to keep them, "If they could be helpers in caring for the new converts from the Madigas." The village where this young woman teaches is the one where over 40 were baptized on the 2nd April last.

Four other villages in different parts of the field have had schools regularly kept up; and six or more have had some months of teaching. The work is great, but the laborers are few. Please see my paper in Jubilee Volume for my views on village schools. I must stop for to-night, as it is 11.15, and this Saturday night. I am so crowded with work that I said "to-night or never before the annual meetings," and set to with the result as above. If I can add more on Cocanada village schools, etc., I shall do so. Brother McLaurin is here for to-morrow, to preach funeral sermon in English.

Monday, 9th Aug. This is Mr. McLaurin's birthday. He went home this morning.

On Saturday night I forgot to write about the girl's school here. I think there were 34 from the Cocanada field during the past year. Some of them have been in the school for many years. In December, 6 of them went to Rajahmundry to pass a higher examination, but they all failed. We hardly expected any other result, and yet we thought they might as well go and try and become used to it. One of these was Amelia's sister. By the way she was not in the boarding school. I think you know that Amelia's father, Ezra Keller, who was a preacher at Rampapatam years ago and supported by Bond St. Sunday School, has been in charge of the girls' school for two years or more. His daughter, who went up for the examination mentioned above, was married some months ago Lakshamma, of whom Mr. Timpany often wrote, was another of the six. She is to be married soon to a worker in the Narsapur mission. This man was baptized by Mr. Timpany, in Feb., 1881. His wife made a great fuss at the time. Afterwards she also became a Christian. Some time ago she died, and now her husband has asked for Lakshamma. They will be married (D. V.) before long. The other girls are likely to try again in December, and I hope they will do better.

As to the examinations in the school, the result was satisfactory; a grant of 200 rupees was obtained, though part of this came from the examination of boys in the day school. I wish I could give you more particulars, but I really have not the time.

The Matron's House will be completed in a few weeks now. A young lady, who is a member of our English Church, will likely become matron. I have not talked to her about salary and other particulars, but if these suit her, she is willing to come. I think she will do the work well.

Caring for those girls is not a very great task for one who has the language, but it has been a burden to Mrs. Craig, and has occupied time that should otherwise have been given to the study of Telugu. We once noticed in the LINK, the remark that we stayed at Cocanada partly to allow Mrs. Craig to study Telugu. On the contrary she would have had twice the time at Akidu that she has had here. She could have just as good a teacher at Akidu as she has here. We stayed here for the work and for nothing else.

Now I really must close. Do you support the Bible-works on the Tuni field? I have reason to think they are all doing good work.

Please remember us very especially in your prayers; also the workers, preachers, teachers, and Bible-works and Zenana workers. Those out on the fields have less supervision and help because of the fewness of the missionaries.

With Christian love,

Your Fellow-worker,

JOHN CRAIG.

Aug. 7th, 1886.

### Moramunda.

My Dear Friends,—I would like to write you a little about the harvest work of the Lord in this Village of Moramunda. By God's blessing we have here a pretty good chapel. It cost about Rs. 50—more than half was given by

the members. The women alone carried the earth for the walls; the men built. The Christians put up that house with exceeding joy and desire. When it was done our dear father, Mr. Timpany, came and with joy having fully addressed us, caused some of the brethren and sisters to praise the Lord with songs and prayers. After that he told us we should have a collection every Sunday. So I, the pastor, got and gave to each family a little basket, into it they daily put a little from the day's rice, and then brought it with them each Sunday when they came to worship. When this is all gathered and sold we have some money for the Lord's work. By this means we got a bell made for Rs. 5, and also bought mats for the floor. Thus also we keep the chapel in repair and meet other expenses. In this way also a chapel has been built in another near village, and they dispose of their rice-collection in the same way. In one of our villages the Mooriff (head man) accused falsely some of our brethren of debt and took their buffaloes away. Mr. McLaurin, with much difficulty, had the matter enquired into and secured justice for us poor people. For this we are very thankful to God. I have not very good health, but if God will give me strength I have a great desire to preach His truth. Please accept my little message; pray for me and for my people.

M. PETER,

Pastor at Moramunda.

### Bimlipatam.

DEAR LINK.—The heat for the last few weeks has been almost too much, but this morning the rain is coming down pretty fast, and looks as though it might continue for some time; if so the air will be cooler. In this country a shower of rain, in the hot season is welcomed as a friend who visits us but seldom.

Since July 7th, we have been alone at this station. Mr. and Mrs. Archibald are touring on the Bobbili field, where they hope to be till the last of this month.

Miss Wright spent last week at the sub-station Raiga, with her Bible women Martha and Cassie. The week seemed longer than usual, and on Saturday night about 9 o'clock I gladly welcomed her home again.

Here the work goes on as well as can be expected in the absence of the Missionary. The meetings are very well attended, and some from among the heathen come as usual. They hear well, and seem to be interested; but we want more; we long to see them willing to put on Christ by baptism; to give up all if necessary, and follow Him though persecution arise.

The little Rellie girl, who was baptized in June is doing well. She comes to her work shortly after 5 o'clock, in order to be ready for school at 8. Her mother and step-mother are both dead, and the care of the family devolves upon her. She has two brothers, but they are not old enough to come to school. In my Bible class she has won a prize, for remembering and answering well.

Polus, whom we think is a Christian, is kept away from school. He came a few days last month, and tried to pass the examination for result grant, but failed, because his attendance was not sufficient to entitle him to pass. Before his parents knew that he was interested in the Christian religion, he was never absent even a half-day. We have tried very hard to have him continue his education. Several children came from his village, but none so bright and promising as he. We had twelve heathen girls coming a few months ago. All are kept home; some objected to Bible lessons being taught their children; others were afraid after Cunnamah was baptized.

The Hindoos are very superstitious. It is fear that keeps them away. One of the girls, who came from the fisher village, was very ill. One evening I passed near her house, and they called me, telling me that Herrimah was sick. When I went in she did not know me for she was delirious, and had been so for some days, suffering from fever. As they requested we prepared some medicine, but it being in a liquid form they declined to give it to the suffering child, fear-



ing that it was mixed with water that came from our house, by drinking which, their caste might be broken, and this is dearer to them than life itself. The last time I saw her she was some better, but very weak, and may with care recover.

The Christian children, and those who attend regularly are doing well. We hope to pass four for government certificates in December. Lizzie has proved to be a valuable assistant as teacher. She and the younger girls accompanying me in visiting in the town.

I told you some time ago of a little boy David. He with his parents have gone to live in Calcutta. I miss his bright eyes, but there are others who come around for pens, pencils, and sometimes sweets, as the little boys and girls do in Canada.

July 12th, 1886.

ABBE C. GRAY,

## THE WORK AT HOME.

### Women's Baptist Foreign Mission Society of Lower Provinces.

DEAR LINK.—In my hurried report last month of our Annual Meeting, I neglected to tell you of the work we had taken up for the coming year.

From the Missionaries estimates the Union selected the following:

Miss Gray's Salary	\$500 00
Schools	100 00
Travelling Expenses	25 00
Miss Wright's Salary	500 00
Two Bible Women	50 00
Travelling Expenses	25 00
School at Bobbili	30 00
Towards Missionaries' Salaries	1040 00
Schools at Chicacole	100 00

The total amount to be raised during this year is \$3,000, being \$500 more than was raised last year, but the Master's blessing has been such a reality on our work in the past, that it would have been want of faith indeed, not to undertake the extra amount.

By this time brother and sister Sanford, are well on their way to London, having left in the "British Queen," which sailed from Halifax last Friday. Some disappointment was felt because of our inability to have a farewell meeting, but the time at our disposal was too short to admit of that. However the sisters at Wolfville, N. S., quite made up for this deficiency. Brother and Sister Churchill will leave via Rimouski, joining the Sanfords in London. May He who stills the waves of Galilee, have them in His own most holy keeping, and bring them to their desired haven in peace.

It is greatly to be regretted that Mr. Harrington, through illness, is unable to go out to India this month. We can but be "still." The great Master sees the end from the beginning. Sister Churchill, during the time she has been at home, has formed 26 Aid Societies, besides aiding Mr. Churchill in holding missionary meetings with 82 different Churches. Mrs. Churchill has also added 100 new subscribers to the LINK! (Who will go and do likewise!) And had the privilege, she says, of adding about 600 names to the Aid Societies. This is work; the result of which will be known only in eternity. These visits of our missionaries have helped greatly to rouse our home workers to greater diligence. May the influence long continue.

I see by the *Messenger and Visitor* that Mrs. Chas. Dimock, of South Rawdon, Hunt's County, N.S., nearly 80 years of age, has been busily engaged for several months in making an autograph quilt of beautiful design, which is intended for Mrs. Archibald, of Bobbili, India. She has already secured 323 names, which are printed with the pen. All the money collected so far amounts to \$40.

We are never too old to aid in this blessed work; never, until the Master calls, dare we lay aside our work.

A. E. J.

WOLFVILLE.—*Dear Mrs. Newman*.—Perhaps some of your dear readers may be interested in hearing of a farewell meeting of a social character, in connection with the departure of Mr. and Mrs. Sanford which took place here on Friday evening Oct. 1st, more especially as the arrangements for this re-union were made and carried out by the W. M. A. Society.

We gladly welcome our dear Missionaries when they return to their native land seeking rest and refreshment after their exhausting toil, and would also desire to re-assure them of our unwavering sympathy and interest as the time draws near for resuming the work dear to us all.

With this object in view a large number of friends assembled in the Vestry of the Baptist Church which a few artistic touches, made by willing hands, had transformed into an attractive reception-room for our guests. At 8 o'clock the chair was taken by Dr. Sawyer, who in the absence of our Pastor, Dr. Higgins, had been requested by the ladies to preside, winning their gratitude by the happy manner in which this duty was performed.

J. W. Brass, Esq., was the first speaker, and his address having special reference to the number of missionaries directly or indirectly connected with the institutions here, was listened to with deep interest. A long list of well-remembered names being read.

Dr. McNair of Greenock, Scotland, followed, advertising in the course of his remarks to a singular coincidence. He had met Mr. and Mrs. Sanford in Edinburgh, when our missionaries first left home, and now, after an interval of many long years, was again present, when they were on the eve of a second departure for the foreign field.

The presence of Dr. and Mrs. Lyall of Swatow, China, added greatly to the pleasure of this occasion. Mrs. Lyall (as Miss Norwood) was well-known here before engaging in missionary labors, and more recently her work among the Chinese women, has frequently been brought before us at our monthly meetings.

An address of welcome to these friends was given by Prof. Jones, and responded to by Mrs. Lyall in a most interesting manner.

Dr. Lyall also addressed the meeting, giving valuable information on topics connected with missionary effort.

On behalf of the members of the W. M. A. Society Dr. Sawyer then presented Mrs. Sanford with a gift, intended as a slight mark of their affectionate regard; though this part of the proceedings proved, as was desired, an entire surprise. Mrs. Sanford expressed her acknowledgments in a few fitting words, followed more at length by Mr. Sanford, whose address, listened to with mingled feelings of pleasure and regret, was the concluding one of the evening. An interval for conversation and refreshments followed giving opportunity for social intercourse. And the proceedings closed with prayer by Prof. Kierstead.

Appropriate selections given by some of our musical friends were interspersed throughout these exercises, which were felt by all present to be of a deeply interesting nature.

On Wednesday the 6th inst., about fifty ladies assembled for our usual monthly meeting, when we were favored with another opportunity of listening to Mrs. Lyall, who gave a graphic description of the condition of Chinese women, their customs, superstitious, etc., contrasted with the effect produced by the influence of the Gospel among them. At the close of this meeting Rev. A. L. Therrion of the Province of Quebec was introduced and presented the claims of the Grande Ligne Mission, enlisting the sympathies of all present in their important and interesting work.

M. A. CRAMP.

### Women's Foreign Missionary Society, East.

The annual meeting of the Women's Foreign Mission Society, held in Ottawa, Oct. 7th, was a pronounced success in every particular. Glorious Indian-summer weather and an inviting programme brought out a larger number of ladies than we have seen before on similar occasions. Mrs

Higgins opened the meeting by reading the Scripture; Mrs. McPhail leading in prayer. An appropriate hymn sung by three sweet singers of the Ottawa Church was followed by Mrs. McDiarmid's address of welcome to the visitors. The next in order was an address by the President, Mrs. Claxton, and reports from Mrs. Bently, (Secretary,) and Mrs. F. B. Smith, (Treasurer,) the latter showing that \$1,153, has been raised during the year, with a balance on hand of nearly \$400. Mrs. Barlow, of the Ottawa Church, presented an interesting paper on 'Woman's Work.' She spoke encouragement to the feeblest effort, nothing done in Christ's name and for Christ's sake, was done in vain, etc. Mrs. McLaurin's letter, (read by Mrs. Blackadar,) with its true womanly ring and devoted missionary spirit was listened to with the deepest interest and attention, as was also Miss Frith's report. Sister Belle's poem was worthy its composer, and as it is shortly to appear in print can speak and plead for itself. As many as twelve country Circles were heard from, through their delegates, all were anxious to continue in the good work begun, and spoke hopefully of the future, several referring to the LINK as a wonderful help and stimulus. All present were impressed with the persistent, sacrificing work of these sisters in country places, who in spite of long distances, five, even fifteen miles, keep their interest in missions alive, and sustain monthly meetings. A delightful feature of the meeting was the cordial greetings extended to us by sister societies in Ottawa, representatives from the Episcopal, Presbyterian, Methodist and Congregational churches being present. A letter of condolence to Mrs. Currie, a resolution of sympathy with Miss Muir, and election of officers for the ensuing year, brought a most inspiring, encouraging, and delightful meeting to a close.

To any one who feels his or her interest in missions, home or foreign, gradually ebbing out, or who possesses none at all, I would recommend to go to the Convention, and feel assured that the return trip will find them full to overflowing.

In the evening one of the best foreign mission meetings it has been our privilege to attend was held. Speeches and papers were earnest, full of the gospel and well delivered. The audience was sympathetic, and the collection a good one. The meeting was opened by an address by the chairman, who urged the importance of foreign mission work and its claims to the support of the churches. Mrs. Whitham, of Montreal, then read an able and interesting paper on mission work, in which she reviewed the wonderful progress made in consequence of Christian efforts among unenlightened peoples. The paper was entitled "Light after Darkness." W. B. Boggs, a missionary, who has recently returned from India for a brief period of rest, then delivered a very interesting and forcible address. He urged the need for sustained interest in foreign missions and pointed out that missionary interest which is kept up by means of letters from India and sensational tales from the mission field, would at best be fitful and transient. What was wanted among the people was the spirit of missions and that was like an unquenchable fire.

Said one who has attended all the meetings of the Convention for years: "This is the best Convention we ever had." So say we all.—Canadian Baptist and an Ottawa Daily.

### Tenth Annual Report of the Executive Board of the Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec.

The year just closed has developed a steady growth of interest in the various Circles on behalf of our beloved Telugu mission.

There have been four new circles organized during the year—one in Buckingham, one in Kenmore, one in Maxville, and one in North Nation Mills, making in all 35 circles. These have continued to send generous contributions to our treasury, and from the number of letters received from them

by our secretary and read at the Board meetings, we are convinced that the interest of women's work for the women of India has a very warm place in the hearts of our sisters throughout this society.

Two life members have been elected during the year, making in all 41 life members of the Society.

The quarterly meetings of the Board have been held regularly, with one special meeting, and all have been well attended. Interesting letters and reports have been received from our missionaries, which have been read by many of the Circles. These have, in a great measure, stimulated us to renewed efforts in behalf of the salvation of the Telugus.

Miss Frith's work in the Zenanas during the past year has been very successful, and she has had the pleasure of pointing many of those heathen women to the Lord Jesus as their only Saviour.

Most satisfactory reports have reached us of the progress and conduct of the scholars, from the Akidu field, as well as from those students at Samulcolta who are supported by some of the circles. A very interesting letter from one of the students at Samulcolta has also been received.

The Board rejoices to know that another lady missionary is soon to join Miss Frith in her special work, namely, Miss Hatch, of Woodstock, Ontario, who is being sent out by the Ladies' Western Society.

The lending library continues to be appreciated by some of the Circles, all of the books being in circulation during the year.

Not long since we had to mourn the loss of our senior missionary, Bro. Timpany. We are now called to chronicle the death of another of our beloved missionaries, the Rev. G. F. Currie, of Tuni, who was called to his rest about the end of July last. He was a most faithful and devoted laborer; he spared not himself when he needed rest. When Bro. Timpany fell at his post, Bro. Currie hastened back to India to take up the work, and only thought of being spent in the service of the Lord Jesus.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The appropriations made at the last annual meeting have all been paid in full, viz.:

Zenana work,	\$460 00
"    House,	100 00
Samulcolta College,	200 00
Akidu Scholars,	200 00
Tuni Scholars,	76 00
	\$1,035 00

At the request of Mrs. Castle, President of the Western Society, an extra effort was made to raise \$200, to assist in the erection of the new Zenana house. An appeal was made to our Circles, which was heartily responded to, and soon the required amount was raised, and sent on to the treasurer of the General Society.

The total receipts for the year have been \$1,153.05, and we close with a balance of \$397.09 on hand.

This year brings to a close a ten years' work. The following is a detailed statement of the yearly contributions for the ten years just closed:

1877	\$434 37
1878	611 30
1879	881 37
1880	604 14
1881	825 30
1882	958 45
1883	1018 91
1884	1138 22
1885	1069 30
1886	1153 05

It is satisfactory, in reviewing the past, to see the steady progress which our Society has made. Our field is necessarily restricted, but from 5 circles we have grown to 34, and

during that time have been able to contribute \$8,694.41 towards the great work of winning the Telugus for Christ. In closing this report we would thank God for the little he has permitted us to do in the great harvest field of His kingdom, and would desire that all our circles should resolve to forget the things which are behind and reach forth unto those that are before.

In the year to come may the sisters in all our churches engage heartily and lovingly in this work, that more laborers may be sent forth, and soon may we hear of large numbers of the Telugus accepting Jesus Christ as their Lord and Saviour.

Estimates for the coming year—

Zenana Work	\$446 00
Akidu Scholars.	300 00
Tuni scholars	90 00
Samuelcotta Seminary	200 00
Total	\$1035 00

S. BENTLEY, Sec.

### W. B. F. M. S. OF EASTERN ONTARIO AND QUEBEC

Treasurer's Report for Year ending Oct. 7th, 1886.

#### INCOME.

Balance from October 8th, 1885	\$493 18
Collection at Annual Meeting (Olivet)	\$3 25
Bank Interest	4 75
Share of profits of MISSIONARY LINK	40 98
Subscriptions—	
Montreal (Olivet)	174 95
" (First Baptist)	104 31
Ottawa	100 00
Osgoode	72 35
Dominionville	68 00
Perth	37 00
Dalesville	25 00
Onabruck	35 00
Rockville	34 00
Morrisburg	32 50
South Gower	32 25
West Winchester	32 10
Cornwall	31 00
Clarence	30 00
Thurso	28 00
Georgeville	25 00
Coaticook	23 50
Abbott's Corners	22 25
Kemptville	20 00
Barnston	20 00
Westport	19 11
St. Andrews	11 00
Almonte (a friend)	19 00
Sawyer'sville	19 00
Roxboro'	19 00
Ormond	17 00
Hull	12 75
Buckingham	10 00
Cumberland	7 50
Maxville	7 50
Beobe Plain	5 00
Fallowfield	3 00
Inverness	2 00
Total	\$1153 05
Total	\$1646 23

#### EXPENDITURE.

To T. S. Shenston, Esq.—	
For Zenana work	\$460 00
"    "    house	300 00
Samuelcotta.	203 85
Akidu	200 00
Tuni	75 00

Expenses at home for drafts, postage, collecting charges	8 29
To T. Trotter, Esq.—	
Share of costs of publication of Bap. Y. Book.	2 00
	\$1249 14
Cash in hand	397 09
	\$1646 23

Respectfully submitted,

MARY A. SMITH,

Treas.

Examined and found correct,

W. S. PORTKOUS.

### Annual Meeting of the Woman's Home and Foreign Missionary Societies of Ontario.

The annual gathering at Hamilton, October 13th-16th, will be remembered with pleasure by all who were present at the four public meetings. The formal opening was held on Wednesday evening; after the opening exercises Mrs. J. W. A. Stewart most cordially welcomed the delegates to Hamilton, wishing that the meetings might be a blessing to all those who came, and also to the hearts of their own people. Mrs. Powley, Brantford, replied on behalf of the visitors, thanking Mrs. Stewart for her kind wishes, and also thanking the ladies who had shown their Christian love by throwing open their houses to strangers.

The remainder of the evening was devoted to Mission Bands: the report of the Secretary, Mrs. Dodson, unavoidably absent, was read by Mrs. Newman, who took charge of the meeting. Many of the Bands had not sent in their reports, and some newly-organized ones had not sent a notice of their formation and officers to Mrs. Dodson. The 1st Church Brantford Band did nobly, there are but 25 members and in all they had raised \$225 this year.

Then Mrs. Moore, the founder of the College Street Band, Toronto, gave an account of the way in which she had undertaken to form a Band, and gave some excellent hints to those who wished to "do likewise." Miss K. Fisher, Wingham, then gave her ideas as to what a Mission Band should be. Miss McKechnie, Claude, followed with some new thoughts, and then the programme proper was over. An unlooked-for pleasure was given to the audience by the recitation "The Maiden Martyr," by Miss Wright, Aylmer, whose ability in this direction is marked.

The next morning opened with a half hour prayer-meeting, led by Mrs. Yule, Ingersoll. Several earnest requests for prayer were laid before the meeting, and prayer was especially offered for Miss Hatch, who that day sailed for England en route for India. The regular morning session was occupied by the Foreign Mission Society, the afternoon was devoted to the subject of Home Missions.

Mrs. Castle, President of the Foreign Mission Board, took the chair at 9.30 a.m. After the opening exercises, the President read a telegram just received from Mrs. McMaster, Toronto, regretting her inability to be with us, and praying that our meeting together might be attended with God's blessing. Mrs. Castle then gave an outline of the work done during the year, and thanked the ladies of Hamilton again for their kindness. A form of telegram to be sent to Miss Hatch bearing our farewell to her, and the text Matthew xix: 10, was then placed in Mrs. Castle's hands. It was moved, seconded and carried that this telegram be sent.

The reports of the Associational Directors were then heard; being in nearly every instance encouraging and hopeful for better work this year. Considering the short term the Directors have been appointed the success attending their efforts has been marvellous. The reports of the Foreign Mission Board were then read and adopted.

Mrs. Timpany gave a very interesting address, telling us about the different Bible women, their appearances, work, and other particulars, which we are all delighted to know, as we support all the Bible women on the field.

Mrs. Timpany drew our attention that all the Bible-women were drawn from the boarding-schools for girls, and urged upon us the importance of this work.

Mrs. Yule then read an excellent paper on "The present need of the Foreign field," which will be published in the LINK, and all would do well to read it.

As there was some little difficulty in the formation of one of the new Associational Societies, a meeting of the Directors of all the Societies was called to try to make them alike in their working so far as possible. It was decided that the present number of officers would have to continue until the Association Annual Meeting when they were recommended to conform to the one model, having one officer, the Director, whose work it should be to have an oversight of the Circles in her district, to correspond with them frequently, to aid in the formation of new Circles, and so on; but that the Circles had best send their money direct to the Treasurer of either Board for which it was intended.

After the adjournment those present were invited to go to luncheon, when Mr. Stewart informed the ladies that it was very stormy, and that as there was plenty of provision, all who could were invited to stay for tea; accordingly great numbers remained.

The afternoon meeting was well attended in spite of the unfavourable state of the weather. Mrs. A. R. McMaster, President of Home Mission Society, gave a fine address on the subject of the true Missionary spirit, and dwelt on the thought that love for Christ is the true inspiration for this as for other work.

The reports of the Home Mission Board were then read; Mrs. Newman said that 60 new Circles had been formed, about 3 of this number were only Home Mission Circles.

Mrs. E. S. Strachan represented the Sister Society of the Methodist Church, and gave some account of what they were doing in Quebec, the North-West, and in Japan. Mr. McQueston followed, bearing greetings from the Presbyterian Society, after which greetings from the American Baptist Board were read.

Mrs. Barker, Whitley, then delivered an excellent speech, which would be an incentive to work either in Home or Foreign Mission fields. Then Mr. Stewart, the pioneer missionary was called upon to tell the ladies about Dwight, one of their fields. He spoke very touchingly of the people and their need, and said he had come away from there to get money for a frame church to seat 200 people, and which would cost \$200. They had purchased the lot and were going to build a log-church, but he advised them not to; he had now come from Toronto, where he had collected some money, and one gentleman had promised him \$20 if he could raise the \$180, and get back to his people.

Mrs. Moor rose and said she guaranteed that the College Street Mission Band would give \$10; another rose and guaranteed that Ingersoll Mission Band would give \$5, and the Home Mission Board will do the best they can when they get in their estimates.

Some conversation then was held, discussing the best way of interesting children; many ladies rose and gave their experience, and so many valuable suggestions were thrown out.

The Committee on Resolutions then brought in this report:

- 1st. That we extend to Mr. Currie our tenderest sympathy in her deep sorrow—assuring her that our prayers in her behalf are: that the God of all grace for whose sake both Mr. Currie and she sacrificed all things, may sustain and comfort her, and that the memory of their life-work in India will ever be cherished by the Baptist women of Ontario.

- 2nd. That the ladies thank Mrs. Newman for the able and successful manner in which she has conducted THE MISSIONARY LINK, and also recommend every Baptist Church, and Missionary Society in Canada to extend its circulation as far as possible.

- 3rd. That we rejoice to see the success that has attended the work of our Associational Directors.

- 4th. That the thanks of the Society be extended to the ladies of Hamilton for the kind hospitality shown to us.

These resolutions were unanimously adopted.

The evening meeting was conducted by the pastor; Rev. J. Donovan, Toronto, spoke on behalf of Home Missions, and said some excellent things, which we have not space to report. Then Mr. Boggs, Missionary to the Telugus, gave an earnest appeal for the thousands in total darkness, lost already, and eternally lost, unless we send light to them, and go ourselves to them.

The music was very acceptable throughout; Hamilton is noted for its singers, and we enjoyed hearing them. All must carry with them more zeal for the Master's work, greater love for Him, and a determination to improve in this new year.

V. E.

## Tenth Annual Report of the Corresponding Secretary of the W. B. F. M. Society of Ontario.

Those who were active in the formation of this Society ten years ago amid many misgivings set to work. From the first its growth has been steady. Each year more Circles have been reported, and more money sent into the treasury. It is gratifying to find that very few Circles have given up the work, and of these few, several have been re-organized.

The year just closed has been the most fruitful one yet in the formation of new Circles, no fewer than 40 having been reported; 28 through the Associational Directors, and 12 in other ways. There are now about 133 Circles, with a membership of over 2,600. Seven Associational Societies have been formed this year, so that our number is complete. No doubt the large increase in new Circles is owing to these Societies; most of the directors are earnest devoted workers.

The following are the Associational returns as far as reported:—Brant reports 9 Circles in all, 1 new; East Ontario, 14 Circles, 4 of them new; Elgin, returns not complete, 8 Circles reported, 2 of them new; Grand River, 10 Circles have reported, 2 of them new, 4 have sent no returns; Huron, 10 Circles, 4 of them new; Midland Counties, 9 Circles, 2 new; Middlesex and Lambton, 22 Circles, 2 new; Niagara, 5 Circles, 2 new; Toronto, 18 Circles have reported, 7 new, Alexander St. and Beverley St. have not reported; Western, 3 Circles, all new.

Some of the small churches are very brave; several with only 12, 13 and 14 women in their membership have Circles. One church in the Toronto Association of only 16 members has a Circle with 9 contributors. Surely if these few women have zeal enough to form and carry on a Circle, some of the larger churches that have no share in this grand work might follow their example and try not how little but how much they can do to send the Gospel to those who are perishing for want of it. If we fully realized that the command to "preach the gospel to every creature," has been given us by the King of kings; that it was to women that He gave the first glad message of a risen Saviour, and that until every creature has heard of Him, God holds us responsible, surely instead of holding back we would be so filled with thanksgiving for such a commission that we would vie with each other in our eagerness to fulfil it.

There are women amongst us willing and longing to go to India if we provide the means. In response to a notice in the LINK, last November Miss Hester E. Alway offered herself for the foreign field. She is too young yet, but we hope that in the future the way will be opened for her to go. In the same month Dr. Mary Preston, a Canadian lady, a graduate of the Woman's Medical College of Pennsylvania, offered herself as a medical missionary. Her application was favorably received and the Board were in hopes of sending her out this fall, but the necessary medical examination showed that her constitution could not stand the climate of India. Last June Miss Hatch, of Woodstock, offered herself and was gladly accepted by the Board. For a few weeks the way did not seem plain for her to go; but in September a very unanimous request came from our missionaries for her to be sent out as a teacher. Your Board took imme-

date action, the General Board unanimously sanctioned the appointment, and to-day she sails from Boston; having left father, mother and all that is dearest to a woman's heart, to give her life to the work among the Telugus.

Miss Hatch will be entirely supported by the Circles of Ontario; so she is our *very own* missionary, which means more earnest prayer and more money. "Freely ye have received, freely give."

The LINK, our chief medium of foreign intelligence, has been most satisfactorily conducted by Mrs. Newman. The high value set upon it is shown by its increased circulation, over 4,300 copies are sent out. There has also been a great demand for missionary tracts, etc. There is also a Circulating Library in connection with the W. B. F. M. Society. A list will be given in the next LINK, any of which may be obtained free of charge by applying to Mrs. Wm. Craig, Jr., Port Hope.

We close the year with thanksgiving to our King for what He has enabled us to do, and the prayer that the Holy Spirit may work in our Circles with mighty power during the coming year.

JANE BUCHAN.

## Women's Baptist Foreign Missionary Society of Ontario.

*Recording Secretary's Tenth Annual Report, 1885-'86.*

The year now passed has proved that our work in India grows with our growth—this year we have the visible sign that we have grown. At the last annual meeting of the Central Board we found that the estimates furnished by the General Board were (throughout) in advance of the year before, the total for Ontario being \$1,762, our balance was over \$2,200, while the corresponding estimates for the preceding year were \$1,705.

Appended to estimates for Zenana work was an item—"Zenana Workers' Home"—towards which a grant of \$500 was asked to buy certain building materials then cheap; the total cost of the Home to be about \$1,500. It was to be erected in the Mission Compound, Cocanada, to be large enough to accommodate two Canadian ladies, with native assistants. The grant was unanimously passed.

The next appropriation was, that as "a slight acknowledgment of the debt of gratitude we owe to the late Mr. Timpany and to Mrs. Timpany, that \$100 be remitted annually to Mrs. Timpany for four years."

A special donation of \$500 was made to the Samulcotta Seminary for general expenses.

According to the amendment published with last year's report, \$50 was voted to the editress of the LINK; this \$50 was returned later, as it was not needed to make up the \$200 the Board guarantees. The money left by Mrs. Freeland and Miss Buchan to pay for the LINK to the end of its year, was also returned as unnecessary, and divided in the same proportion to each Convention as the parting donation of \$300.

The "Literature Committee" was authorized to choose some Missionary Magazine for the Presidents of Circles desiring interesting matter for monthly meetings. They chose the "Gospel in all Lands," and 88 Circles took advantage of the opportunity.

The following important step was also decided upon at our annual meeting: That we were in a position to begin the medical education of some young lady to be a medical missionary; accordingly a notice to that effect was inserted in the LINK.

At the quarterly meeting in January two applications were laid before the Board by Mrs. Rose. The one, Miss

Hester Allway, Strathroy, felt a repugnance to the study of medicine, but expressed herself as willing to undertake it if she was found suitable in other respects. Every thing in this young lady's references and letters was *very satisfactory*, but the Board thought her too young to send out immediately and that a physician should be one by choice. The second applicant Miss Preston, M.D., who is a thoroughly competent physician and suitable in other ways as well, had to be refused as the medical examination was not satisfactory. Finally, the third applicant, Miss Hatch, was unanimously chosen by both the Central Board and the General Board as it seemed that God pointed her out as His choice. Miss Hatch has not gone as a medical missionary, but as a teacher, and we hope she may remain in Cocanada as Matron of the Girls' School.

Last year a resolution was passed by you in favour of forming Associational Societies, this year you have heard the result. A Standing Committee has been appointed to give counsel to the Directors; our representative being Miss Buchan.

A new office has been created during the year to relieve one corresponding secretary: the office of correspondent to the foreign field. Mrs. Humphrey was the unanimous choice of the Board, and kindly consented to fill it.

In January we were forced to accept the resignation of Mrs. Rose, when about to remove to California; but we have found an able successor in Miss Buchan.

In March a special meeting was held to consider the request of Miss Frith; that the \$1,000 necessary to complete the "Zenana Home" should be granted immediately, that the building might be begun under Mr. Craig's direction. The Circles of the Eastern Convention made a special effort, and raised \$200 extra; while our treasury furnished the remaining \$800.

The list of Life-members made this year, is as follows: Mrs. W. Pegg, East Ward, Brantford; Mrs. Wm. Hollins, St. Thomas; Mrs. Crawford, Brantford, 1st Church; Mrs. Wm. Pickard, Guelph; Mrs. A. V. Timpany, Woodstock; Mrs. Ryder, Goble's Corners; Mrs. S. Dadson, Paris; Mrs. Davis, 2nd, Lobo; John Bites McLaurin, India; Mrs. Carey, Brantford, 1st Church; Mrs. T. S. Shenston, Brantford, 1st Church; Mrs. Ira Barber, Villa Nova; Mrs. John Haviland, Boston; Mrs. John Nelles, Boston; Miss Clara Lugsdin, Jarvis St. Church, Toronto.

This has been a year of change, and also of progress; few, if any, at the beginning of the year were so sanguine as to hope that before its close, not only should we have money sufficient to complete the "Zenana Home," but also to equip, and send out another missionary. The increase of funds denotes an increase of interest throughout the province, for it is the efforts of each additional member that make the grand total in the year's report. It is encouraging then to know that so many new Circles and Mission Bands have been formed and that the returns have been larger than ever before. There is still room for effort, as we have not yet attained our *desideratum*; that very Baptist woman in the Province should be an *active member* of this Society. VIOLET ELLIOT.

## List of Officers and Members of the Central Board for 1886-'87.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

### Officers.

President, Mrs. J. H. Castle, Toronto. Vice-Presidents, Mrs. Thompson, Guelph; Mrs. J. C. Yule, Ingersoll. Sec.

retaries—Corresponding, Miss Buchan, Toronto; for Mission Board, Mrs. Dadsen, Clarendon; Recording, Miss V. Elliott, Toronto. Treasurer, Mrs. W. H. Elliott, Toronto.

Members.

Guelp, Mrs Raymond; London, Mrs. Carfrae, Mrs. Porter; St. Catharines, Mrs. Bone; Belleville, Mrs. Baker; Orillia, Mrs. Holmes; Brantford, Mrs. George Hill; Gobles, Mrs. J. G. Gobie; Paris, Miss Randall; Port Hope, Mrs. Wm. Craig, jun.; Brooklin, Mrs. Dryden; Whitby, Mrs. Barber; Woodstock, Mrs. Timpany, Mrs. J. L. Bates; Hamilton, Mrs. Bracken; Toronto—Alexander St. Church, Mrs. Evans; Bloor St. Church, Mrs. Freeland and Mrs. Newman; Beverley St. Church, Mrs. Ira D. Smith; Collego St. Church, Mrs. S. S. Bates; Dover Court Road Church, Mrs. Alexander; Jarvis St. Church, Mrs. Humphroy; Parliament St. Church, Mrs. Cook.

N. B.—To account for the discrepancy between the list as presented by the Nominating Committee and the one now published, we record the following minutes of an action taken at the first Meeting of the Board, held at Hamilton, on Friday morning, October 15th, 1886: That as the work of the Corresponding Secretary was reduced so greatly by the appointment of Associational Directors, and as Mrs. Humphrey felt that Miss Buchan had greater facilities for the work in many ways, at Mrs. Humphroy's request the Central Board in re-appointing Miss Buchan to the office of Corresponding Secretary, united with the work of the home department the work in connection with the foreign field.

Appropriations of the Women's Baptist Foreign Mission Board of Ontario for the year 1886-87.

Akidi.

Bible Woman.....	\$20 00
Village Schools.....	300 00
Books and Tracts.....	50 00
	<hr/>
	\$370 00

Cocanada.

Girl's School.....	\$500 00
Matron's Salary.....	120 00
Village Schools.....	150 00
Tracts and Books.....	50 00
	<hr/>
	\$820 00

Tuni.

Bible Women.....	\$100 00
Village Schools.....	50 00
Books, etc.....	25 00
	<hr/>
	\$175 00

Samulcotta Seminary.

Books and Postage.....	\$50 00
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Zenana Work.

One-half the regular expenses.....	\$450 00
Out-building.....	500 00
	<hr/>
	\$500 00
Miss Hatch's salary.....	\$500 00
Teacher.....	90 00

Total Estimates for India.....\$2950 00

Mrs. Currie.....	100 00
Mrs. Timpany.....	100 00

Total Appropriation.....\$3150 00

TREASURER'S ANNUAL REPORT W. B. F. M. S. OF ONTARIO.

From October, 1886, to October, 1886.

RECEIPTS.

Names.	Circles.	Bands.	Total.
Alexander St., Toronto.....	\$96 00	\$18 10	\$114 10
Bloor St., Toronto.....	90 85	25 50	126 35
Aylmer.....	63 03	41 67	104 70
Chetnabam.....	22 00	17 01	39 01
Peterboro'.....	60 70		60 70
Boston.....	70 00	22 00	92 00
Dundas.....	20 15		20 15
Paris.....	70 58	18 52	89 10
Brantford, 1st Church.....	100 00		100 00
Theodford.....	9 50		9 50
Port Hope.....	40 00	37 50	77 50
Guolph.....	61 00	15 00	76 00
Denfield.....	26 28		26 28
Timpany's Grove.....	13 00		13 00
Ingersoll.....	37 00		37 00
Strathroy.....	36 75	3 00	39 75
Collego St., Toronto.....	70 65	14 50	85 15
Whitby, 8th Concession.....	10 00		10 00
London, Talbot St.....	102 25	11 51	113 77
" Adelaide St.....	78 00	18 00	96 00
Roanville.....	17 00	20 00	37 00
Woodstock.....	86 50	30 00	116 50
Parliament St., Toronto.....	29 00		29 00
Belleville.....	5 00	3 40	8 40
Kincardine.....	8 00		8 00
Sarnia.....	34 02	18 00	52 02
Solwyn.....	9 00		9 00
Sparta.....	12 00		12 00
Jarvis St., Toronto.....	414 87		414 87
Gobles.....	48 81	25 00	73 81
Smith Township.....	20 91		20 91
Uxbridge.....	9 73	3 02	12 75
Lakefield.....	14 00		14 00
Wyoming.....	18 45	2 31	20 76
Whitevale.....	1 50		1 50
Petrolia.....	13 00		13 00
Brantford, East Ward.....	14 50	3 00	17 50
Courtright and Brigden.....	20 40	5 38	25 78
Hamilton.....	97 15	18 00	115 15
Beverley St., Toronto.....	20 42	3 67	24 09
St. George.....	23 20		23 20
Ailsa Craig.....	42 25		42 25
Markham, 2nd Church.....	22 00		22 00
Westover.....		2 00	2 00
Lobo, 1st Church.....	16 00		16 00
Wingham.....	4 80	42 00	46 80
St. Catharines.....	36 38	13 00	49 38
St. Mary's.....	5 00		5 00
Sarnia Township.....	30 00		30 00
St. Thomas.....	35 00	33 00	68 00
Springford.....	3 54	1 70	5 24
Hartford.....	15 00	5 00	20 00
Forest.....	12 10	18 00	30 10
Villa Nova.....	31 00		31 00
Mount Brydges.....	12 50		12 50
Plympton Township.....	13 50		13 50
Maple Grove.....		3 00	3 00
Fingal.....	5 00		5 00
Balhiboro'.....	22 50	6 70	29 20
Lewis St., Toronto.....	23 50		23 50
Wanstead.....	14 54		14 54
Orillia.....	30 00	20 00	50 00
Dovercourt Road, Toronto.....	26 00		26 00
Paisley.....	30 50		30 50
Waterford.....	26 00		26 00
Burth.....	9 30		9 30
Parkhill.....	12 10		12 10
Ancaster.....	28 00		28 00
Walkerton.....	14 00		14 00

Names.	Circles.	Bands.	Total	Miss Hatch's outfit	250 00
Whitby		17 00	17 00	" travelling expenses	500 00
Scotland	32 50		32 50		750 00
Lobo, 2nd Church	58 50		58 50	Mrs. Timpany	100 00
Fullerton	37 00		37 00	Expenses at home	109 46
Collingwood	29 72		29 72	" Gospel in all Lands."	88 00
Dutton	5 00		5 00	Westport S. S. returned	6 00
Owen Sound	30 00	2 00	32 00	Balance in Bank	1557 52
Etobicoke	25 00		25 00	Balance on hand	29 91
Oshawa	10 62		10 62		
Brooklin	15 00		15 00		
Teeswater	26 00		26 00		\$6336 73
Point Edward	10 25		10 25		
Port Perry	18 00		18 00		
Innerskip	1 45		1 45		
Jerseyville	3 00		3 00		
Beachville	24 00	5 00	29 00		
Southold, First Church		8 00	8 00		
Gravenhurst S. S.			4 51		
Belfountain	9 25		9 25		
Campbellford	16 00	14 14	30 14		
Malahide and Bayham	11 00		11 00		
Norwich	20 00		20 00		
Oil City	1 62		1 62		
East Zorra	3 55		3 55		
Brantford, Park Church	12 10		12 10		
Portage La Prairie	6 00		6 00		
Pine Grove	5 00		5 00		
East Flamboro	5 50		5 50		
South Arthur	1 25		1 25		
Atwood	3 00		3 00		
Aurora	3 45		3 45		
Virgil	1 18		1 18		
Clear Creek	9 00		9 00		
Stonerville	7 00		7 00		
Hillsburg	5 73		5 73		
Harriston	2 14		2 14		
Meaford	2 00		2 00		
Cramahe	6 32		6 32		
Emerson	7 00		7 00		
Grimsby	3 00		3 00		
Hagersville	3 00		3 00		
Claremont	9 00		9 00		
Woodslee	5 00		5 00		
Thamesville	9 00		9 00		
Schomberg	1 58		1 58		
Rodney	1 34		1 34		
Thornbury	1 00		1 00		
King, 2nd Church	2 32		2 32		
Special Contributions			249 42		
LINK surplus			122 66		
Bank Interest			35 49		
Balance forward Oct. 3rd, 1885.			2232 24		
Outstanding cheque			100 00		
			\$2935 18	\$557 23	\$3392 73

## DISBURSEMENTS.

Sent to India per Treasurer of For. Miss. Society	
Cocanada—Girls' School	\$500 00
Other School	150 00
Books, tracts, etc	50 00
Bible Woman	20 00
Teacher	60 00
Samulcotta—Special	500 00
Books, etc	50 00
Special Donations	252 64
Tuni—Bible Woman	75 00
Books, etc	25 00
Akidu—Schools (Village)	300 00
Books, etc	40 00
Bible Woman	20 00
Zennah work	452 00
" home	1200 00
" special Miss Fritli's bearer.	2 00

\$3396 84

Amounts received too late to appear in Annual Report:—	
Clear Creek Mission Boxes, \$4.16; Grace McDonald's Mission Boxes, \$2.25; Simcoe M. C. \$5; Boston M. C. \$12; Mrs. Newton, Kincaid, \$1; Windsor M. C. \$1.50; Windsor S. S. children, 50c.; Beverley St. M. C. \$6.30; Beverley St. M. B. \$1.30; Mrs. Lalor, Orangeville, \$5; Portage La Prairie M. C. \$10.61; Scotland M. C. \$14; Hagersville M. C. \$3; Beamsville M. C. \$14.	
Notes.—Total amount raised this year	\$3899 08
Number of Circles heard from	113
" Bands	37
Audited and found correct.	
MALCOLM GIBBS, Auditor.	

It having been arranged by the Central Board that hereafter the annual meeting of the W. B. F. M. S., of Ontario, shall be held during the last week of October, and that the books of the society shall be closed on Oct. 9th of each year, I would urge upon the circles and bands the great desirability of dating the commencement of their financial year with that of the society, namely, the day after the last day of the Annual Meeting, thus having the amounts contributed and entered on their books, agree with the amount on the society's books. This arrangement will also materially assist the treasurers of circles and bands in placing their money in the General Treasurer's hands in time to appear in the annual report of each year. The society's books will be closed in future from Oct. 9th to the last day of the Annual Meeting, and amounts received during that time will be carried into the next year's account.

JESSIE L. ELLIOTT,

Toronto, Oct. 22nd, 1885.

Treasurer.

## Reports of Associations.

BRANT ASSOCIATION.—We report the same number of Circles in the Association as last year—ten. Nine of those have raised during the year for Foreign Mission \$391.46; for Home Mission, \$238.23. Total, \$629.59.

It has been our great desire to increase the number of Circles and Bands, but success has not attended the effort put forth. Churches are small, and say they cannot sustain a Circle if started.

A Boy's Mission Band was organized in the 1st Church, Brantford in June, with fourteen members, they have increased to twenty-five, and have made \$20. They held weekly meetings. One Circle has adopted the envelope system, and reports a decided increase in money contributed.

The Paris Circle is not as prosperous as we could wish but now the church is built and paid for, we hope for great things this year.

ANNA MOYLE, Director.

ELGIN ASSOCIATION.—During the year three Home Mission Circles have been organized in connection with Foreign Circles already existing, one Circle embracing both Home and Foreign, and one Foreign only. In all there are nine Circles and two Bands in the Association. A little more than a year ago there were only four Circles, only one doing anything for Home Missions.

E. WELTER, Director.

**EASTERN ONTARIO ASSOCIATION.**—This association was organized last June, appointing President, Secretary, and Treasurer. As this association covers quite an extent of country, three sisters were appointed to the work of organizing new circles. Since then every church has been corresponded with, but up to the present time many have not been heard from. Out of the thirty-three churches in this Association sixteen have circles, and more than half of these are dividing their efforts equally between Home and Foreign Missions. As three or four circles failed to send in their reports, it is impossible to give a correct statement of the work done during the past year. Most circles report an increased membership and a growing interest in the cause of missions. During the year six new circles have been organized, namely, Claremont, Cramah, Campbellford, Menie, Sunderland, and Lindsay. The latter organizing with a membership of twenty. We hope to have several more circles added to our present number before another year closes.

A. E. DRYDEN, *Secretary.*

**GRAND RIVER ASSOCIATION.**—Our first Associational meeting was held in Woodstock, June 18, 1886, at which reports were read from most of the Circles. There are in this Association 16 Circles. Three of these—Bookton, Hagersville, Pine Grove—have been organized during the past year. Ten Circles—those at Hagersville, Ingersoll, Norwich, Waterford, Woodstock, Pine Grove, Scotland, Bookton, Boston, Simcoe—unite Home and Foreign Work. One—Tilsenburg—does Home work exclusively. Five—Boachville, Burgessville, Hartford, Springfield, Villa Nova—do only Foreign work. Amount raised during year for Foreign work, \$314.76. This does not include sums sent from Waterford, Simcoe and Hartford Circles. Amount raised during year for Home work, \$102.82, not including sums sent from Boston and Simcoe. As the Churches in our Association number forty-five, much work remains to be done in organizing Circles. We hope that the coming year may witness a marked advance in this respect.

L. R. BATES, *Director.*

**HURON ASSOCIATION.**—Up to June of this year there have been but six Mission Circles. During the month of June six new Circles were formed, four of these by Miss Hatch, one by Mrs. McMaster. Three were formed in July, one in August, two in September (and possibly one in Durham since). There has been raised from about 200 members somewhere near \$200, and over 65 LINKS taken.

In Owen Sound the attendance and interest has increased; prospects very encouraging. They take the *Gospel in All Lands* with the LINK. They have a good Mission Band doing good work.

Teaswater cause is good. Interest not general, but genuine work being done. Mission Band is thriving.

Paisley complains of lack of interest and attendance; are plodding along, doing well in giving. Mission Band at work, not so healthy as it might be, but looking for an increase of interest.

Walkerton complains of lack of interest and poor attendance; almost discouraged; hoping for better things when winter comes. A Mission Band has been lately formed.

Elderslie fails to send any report, but they do not hold meetings.

Kincardine failed to communicate as to progress.

Of the new Circles South Arthur is doing well.

Thornbury, Menford, Wingham and Atwood give promise of earnest, faithful work being done in the future.

Tiverton, North Bruce and Gorrie have hardly had time to know what they can do.

Mount Forest sends no report; excuse, that they are not in working order.

Durham, if not already organized, will shortly do so.

Chealey, Hanover, Daywood, Woodford, Morley, Capo Rich, Glenelg, Bentick, and Palmerston will organize during the coming year.

Wlarton, Keady, Sullivan, Sydenham, Glammis and Howick think they have all the work they can do.

Port Elgin, Listowel, Arthur Village, Flesherton, and Pricoville have indeed all they can do at present, in the future they may be able to join in the work.

Brant, Carriak and Hanover are German Churches under the American Board; Circle in Hanover is doing the same work as we but under American Board; they intend doing something for our Canadian work.

Clinton, Base Line, Ephraim and Holland; we have failed to glean anything about these Churches.

Out of the 46 Churches in this Association 30 are Mission Churches, some of them very weak, caused by internal strife, disunity and financial weakness; some are just starting in the Christian life as an organized band. Owing to these causes much has not been done this year. Some Churches have misunderstood the reports, and consequently a definite statistical account cannot be made this year. We would ask the prayers of the Convention for the outpouring of His Spirit on this part of the field.

M. A. BARBOUR, *Director.*

**MIDLAND COUNTY ASSOCIATION.**—There are in this Association sixteen (English) Churches, some of them small and without pastors. In nine of these Churches there are Mission Circles. Three Circles and four Bands have been organized during the year—Georgetown, Brampton, Hillsburg and Belfountain Bands. Georgetown reports Home Mission work only, but they intend taking up Foreign work also. Some of the Circles have made progress during the year. Cheltenham last year raised \$12, this year they have raised \$45 for Home and Foreign Missions.

Brampton, East Flamboro' and Fullarton send in no report. In the six Circles that do report there is much work to be done, as is shown by the following: The total number of women members of the Churches in these six is 386, total number of contributors to Circle 102, and total number of LINKS taken 111. We should not feel satisfied till every woman in the Churches is a contributor, and the LINK is in every family. The Churches that have no Circle have been communicated with and some of them are ready to organize Circles and Bands. We hope soon to report some formed.

MAGGIE McKEENIE.

**MIDDLESEX AND LAMTON ASSOCIATION.**—Number of Foreign Mission Circles, 22, with 515 members; Home Mission Circles, 10, with 278 members; Two Home Mission Bands, 34 members; One Young People's Missionary Society, with 25 members; Five Mission Bands, with 229 members; No. of LINK taken, 232. Amount raised by Foreign Mission Circles, \$610.50; Home Mission, \$280.59; Mission Bands, \$66.08. Total, \$958.13.

Two Home and Foreign Mission Circles; Three Home Mission Circles; Two Mission Bands; One Home and one Foreign have been organized during the year. Twenty-six copies of LINK have been sent monthly to weak Circles, and where they have not yet organized.

At our first annual associational gathering in June, 1884, we had 12 Foreign Mission Circles. Since then our Home Mission Circles has increased to ten, and our Foreign to twenty-two, while our contributions in Home and Foreign work has increased 100 per cent, and Mission Bands have just doubled their amount.

SOME B. WALL, *Director.*

**WESTERN ASSOCIATION.**—The Director appointed in this Association, owing to illness has not been able to do anything in the way of organizing. However, we are glad to be able to report four Circles, all organized this year. We are going to expect great things from this Association. There are so many large strong churches, and so much room for growth.

**NIAGARA ASSOCIATION.**—No. of Foreign Mission Circles, 6; No. of Home, 4—two of these are new. Amount raised



during the year for Foreign Missions, \$159.71. For Home, \$49.89. No. of women in churches, 499; No of contributors to Circles, 187.

**TORONTO ASSOCIATION.**—Last June, was formed at Stouffville, the Toronto Associational Society, embracing thirteen Circles. Since then seven circles have been formed with a total membership of over fifty at least. This is an addition to our strength, and although it does not make any perceptible difference in our funds at present, owing to some of the Circles having been formed only last month, still at the close of another year we hope to find the interest in missions much greater, and the contributions much larger than at present.

The new Circles formed are at Stouffville, Mineung, Josephine, Schomberg, 2nd King, Eversley, and Staynor, and these are small churches. In several other places the sisters are doing their utmost to arouse an interest in Home and Foreign Missions.

In the smaller and weaker churches the proportion of women who are members of the Circles, is far greater than in the larger churches. For example, in one Toronto church there are only fifty women belonging to the Circle out of one hundred and fifty who are members of the church. In another church the proportion is twenty-three out of one hundred and twenty, and in still another, fifty-one out of one hundred and sixty-seven. This is only one-third, and in one case not one-quarter, of the women professing to be Christians who take any interest in missions. Now see the proportion of women who have the missionary spirit in some of the smaller churches. In one, the missionary women number thirteen out of twenty-two church members, being over half the number of women in the church. In another, ten out of fourteen, and in another, twelve out of sixteen, or three-fourths of the sisters are helping the missionary work. It does seem as though something were wrong when those who have the greatest obstacles to overcome are the most in earnest, or at least a greater number are in earnest.

As the reports from Circles have been very late in coming in, it is impossible to state the exact number of members in our Associational District, but the following numbers are under rather than over the correct estimate; members of circles over 600; number of "LINKS" taken, over 400; amount raised \$1261.15. We hope that by the close of another year it will be found that the Associational Societies have done a good work in stimulating all the Circles within their influence, and of organizing many new ones.

BELLA T. ALEXANDER, *Director.*

### Report of Mission Bands.

Mission Band work is increasing in interest and usefulness year by year. From the tabulated statement given below it will be seen that the children show great earnestness of spirit and have proved their ability to be in no small measure a financial strength to the Society. Twelve new Bands have been formed this year that have reported to me. I believe there have been several others from which I have not heard. Two have ceased to exist—not from lack of interest on the part of the children but because no one could be found to take the responsibility of Leadership. There are in all 62 Bands, of these only 39 have reported; but these 39 Bands have contributed \$940.50. A small proportion of this amount was raised for Home Missions; a very respectable showing and indicates what can and will be the result, when parents and teachers give greater encouragement to the missionary training of the children.

I will not give the tabulated statement as some of the amounts do not correspond with the Treasurer's statements. Some of the Bands I presume, have counted their year from the time of their organization, and not by the missionary year, from Oct. to Oct. And again, suppose some Bands have either made other use of their money or have sent it to the General Treasurer. Should

not there be an understanding about where the money raised by Bands should go? As they are worked by the women, should not all funds be sent directly to the Treasurer of the Woman's Society.

J. E. DADSON, *Claremont, Ont.*

(In reading over the Secretaries Report we find that almost, if not all, of the Bands, mentioned at the meeting as not having been reported, were really included.—Ed.)

### WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

*Receipts from September 20th to October 23rd, inclusive.*

East Zorra, M.C., \$1.50; St. George M.C., \$12.10; Gobles Corners M.C., \$13.63; Port Hope M.C., \$16; Clear Creek M.C., \$9 (for this Mr. Travis \$6, Mrs. Nelson \$1, Miss Lena Haskins 80c, remainder by the Circle); Stouffville M.C., \$7; Paisley M.C., \$23.50 (\$20 of this to support Anna, a Bible woman, on Mr. Craig's field); Hamilton M.B., \$18 (for the support of Charles Burder); Hillsburg M.C., \$5.73; Harriston M.C., \$2.14; St. Thomas M.C., \$11; Alexander Street, Toronto, M.C., \$28.47; Guelph M.C., \$22 (towards making Mrs. Thomas Couch a life member); Guelph M.B., \$3 (balance for the support of Krupporth); Thedford M.C., \$2; Meaford M.C., \$2; Campbellford M.B., \$6 (for Samuella School); Cramah M.C., \$6.32; Emerson, Man., M.C., \$7; Lewis St., Toronto, M.C., \$5.25; Dundas M.C., \$11.35; Grimsby M.C., \$3; Mrs. A. Miller, Kincardine, \$1; Aylmer M.B., \$5.24; Hagarville M.C., \$3; Hartford M.C., \$15; Malahide & Bayham M.O., \$3.20; Uxbridge M.C., \$9.73; Bloor St., Toronto, M.C., \$26.25; Campbellford M.C., \$8; Paris M.C., \$10.70; Paris M.B., \$2.73; Brantford, E. Ward, M.C., \$4.60; Brantford, E. Ward, M.B., \$1; Claremont M.C., \$9; Collingwood M.C., \$3; Line Church M.C., \$2.75; Mrs. Taylor's Children's Miss. Box \$1.25; Port Hope M.B., \$5.50; Woodalee M.C., \$5; Dahfield M.C., \$10.28; Southwold M.C., \$2; Sparta M.C., \$12; St. Mary's M.C., \$5; Hamilton M.C., \$45.65; Lakefield M.C., \$14; Thamesville M.C., \$7; Woodstock M.C., \$14; Springford M.B., \$1.70; Uxbridge M.B., \$3.02; Beachville M.B., \$3; Belfountain M.C., \$2; Schomberg M.C., \$1.68; Rodney M.C., \$1.43; Port Perry M.C., \$4; Jarvis St., Toronto, M.C., \$72.05; Thornbury M.C., \$1; Parkhill M.C., \$3.70; Bridgen M.C., \$7; Forest M.C., \$9; Ailsa Craig M.C., \$6.25; Wyoming M.C., \$9.70; 1st Lobo M.C., \$6; London, Adelaide St., M.C., \$28; London, Talbot St., M.C., \$22.91; Mount Brydges M.C., \$4.75; Plympton Township M.C., \$8; Calvary Church M.C., \$7; Strathroy M.O., \$14.75; Sarnia M.C., \$16; Tecumseh M.C., \$2; 2nd King M.C., \$2.32; Clear Creek Miss. Boxes, \$4.10; Peterboro', Grace McDonald's Miss. Box, \$2.25; Simcoe M.C., \$5; Boston M.C., \$12; Mrs. Newton, Kincardine, \$1; Windsor M.C., \$1.50; Windsor S.S. Children, 50c.; Beverley St., Toronto, M.C., \$6.30; Beverley St., Toronto, M.B., \$1.30; Mrs. J. W. Lator, Oranville, \$5; Portage La Prairie M.C., \$10.61; Scotland M.C., \$14; Hagarville M.C., \$3; Beamsville \$45; Port Arthur M.C., \$2.25; Eversley M.C., \$2; A Friend, Charlotteville, \$2; Harrow M.C., \$10; Mrs. Timpany, Woodstock, \$5; Springfield M.C., \$7.75; Bookton M.C., \$4. Total, \$592.15.

JESSIE L. ELLIOTT, *Treas.*

267 Sherbourne Street, Toronto.

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

*Receipts from June 20th, to October 19th, 1886.*

Montreal, (Olivet) \$11.50; Cornwall, \$21; Perth, \$11; Osgoode, (including \$17.80 for Zenana House) \$57.16; Coaticook, \$57.05; Ottawa, \$30; Almonte, \$19; Montreal, (First Baptist) \$47.62; Daleville, \$35; Sawyerville, \$19; Abbott's Corner's, \$11; Magog, \$17; Hull, \$12.75; Morrisburg, \$12; Dominionville, \$12; South Gower, \$22.25; Kemptonville, \$7; West Winchester, \$20.10; Beale Plain, \$4; Maxville, \$7.50; Buckingham, \$10; Ossabuck, \$5; Roxboro' (including \$6 for Zenana House) \$13; Barnston, \$26.70; Inverness, \$16; Brookville, \$8. Total, \$511.62. MARY A. SMITH, *Treas.*

2 Thistle Terrace, Montreal.