

THE Canadian Missionary Link.

VOL. XXIII. |

TORONTO, SEPTEMBER, 1900.

| No. 1

Editorial.

MRS. J. RYLEY, of Lindsay, has been appointed director of the Whitby and Lindsay association instead of Miss Elmer Starr, who resigned.

CONVENTION.—The Women's Baptist Home and Foreign Missionary Societies of Ontario West, will meet in Convention in the First Baptist Church, Brantford, on Wednesday and Thursday, the 14th and 15th of November.

Wednesday, 14th, will be Foreign Mission day.

Full particulars will be given in the "Link" for October.

CONVENTION NOTICE.

The Convention of the Women's Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be held in Perth, Ont., Tuesday and Wednesday, October 2nd and 3rd.

The twenty-fourth annual meeting of the Foreign Society will be held on Tuesday, October 2nd.

Each Circle is requested to appoint delegates to this meeting; for a membership of twenty or less two delegates; for each additional twenty, one delegate. These delegates must be full members of the Society, that is, either life members or contributors of at least one dollar a year.

Each Band has the right to send one delegate over fifteen years of age.

Billeting; all delegates requiring entertainment are requested to send their names in good time to Mrs. Hugh Robertson, drawer 288, Perth, Ont.

E. C. A., Cor. Sec.

PROGRAMME.

Programme of the 24th annual meeting of the Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec. Perth, Ont., October 2nd, 1900.

MORNING SESSION.

9.30 to 10 a.m.—Prayer and Praise Service, led by Mrs. A. N. Frett, Ottawa.

10.00 a.m.—Hymn, Scripture, prayer.

Election of Convention Reporter.

Address of welcome, Mrs. Donald Robertson, Perth.

Reply, and President's Remarks, Miss Green, Montreal.

Minutes of last annual meeting, Recording Secretary, Miss Lister.

Hymn.

Appointment of Committees, Nominations, Appropriations, Resolutions.

Reports—

Recording Secretary.

Eastern Association, Miss P. M. Chandler, Coaticook.

Canada Central, Mrs. F. Knowlton, Chantry, Ont.

Ottawa, Mrs. D. McLaurin, Osgoode, Hymn.

Reports—

Bureau of Literature, Mrs. C. W. King, Link.

Superintendent Mission Bands, Miss Muir, Montreal.

Reports—

Treasurer, Mrs. F. B. Smith, Montreal.

Roll Call.

Report of Committee on Appropriations.

Report of Committee on Nominations.

Election of Officers and Executive Board.

Hymn.

12.15—Adjournment.

AFTERNOON SESSION.

2.00 to 2.30 p.m.—Prayer and Praise service, led by Mrs. J. C. Sycamore, Brockville.

2.30—Hymn.

Minutes of morning session.

Unfinished business.

Report of Corresponding Secretary, Mrs. H. Hibbard Ayer, Montreal.

Paper—The Post Office Crusade, Mrs. Cole, Westmount.

Discussion.

Hymn.

Address, Miss Baskerville, India.

Hymn.

Conference on Circle and Band work.

Collection.

5.00 p.m.—Hymn, adjournment.

Union platform meeting, to be held Tuesday evening, October 2nd, at 8 o'clock. Rev. G. C. Rock in the chair.

Hymn—"All Hail the power of Jesus' Name."
Scripture—Prayer.

Chairman's Remarks.

Solo—Miss Minnie Washburn, Smith's Falls.
Address on Foreign Missions—Miss Agnes E. Baskerville, India.

Violin Solo—Mr. Will Trons, Perth.

Address on Home Missions.

Collection—Hymn.

Prayer and Benediction.

A STARTLING CONTRAST.

What a spectacle amazes all the wondering world to-day,
What loud, long "hurrahs" are ringing here and there and
far away!

Hostile eyes are wide with wonder, and friendly nations echo
cheers,

England thrills with pride, and blesses her brave band of
volunteers,

Into being as by magic, springs an army great, full-grown,
Ay, from many shores where soldiers hitherto have been
unknown;

Home and comforts all behind them, yet so eager, bright and
brave;

Hardships, toil, and blood and danger all before them—and
the grave.

And for what? For freedom, honor of their country and
their Queen;

Unought sacrifice and service, how magnificently seen!
Oh! how mean, how mean a contrast does the church of
Christ afford,

Camps at home so full of soldiers and the fiercest foes
abroad!

Though for them a glorious Monarch died, and left one last
command

They should bear His blood stained banners into every sin
cursed land;

Though enslaved millions call them to the rescue "Come,
oh, come!"

They are busy, far too busy, caring for the needs at home.

Say, would any earthly army hesitate to rise and go,
When their marching orders reached them, howsoever fierce
the foe?

Yet down all the centuries ringeth that last order calm and
clear

Many seem too deaf to hear it, few obey it when they hear,
And no crowds step forth to cheer them, banners waving in
the breeze,

And no nation pours its treasure forth to furnish such as
these!

Nay, alas, for oft in sorrow they must wait at home until
Pounds and pence are begged and prayed for, ere the slender
purses fill.

For the force at home is needing stately buildings, costly
drees,

Richest food and grandest music, care and cultured love-
liness.

So the little bands that venture forth against such mighty
hosts

Vainly plead for reinforcements from so many dangerous
posts.

This though men at home by thousands seek employment oft
in vain,

While those marching orders echo thro' their ranks again,
again.

Shame, oh, shame! The blessed angels e'en in heaven well
might weep

O'er a word so keenly active, and a Church still half asleep!

(This poem from an English paper was sent us by one of
our missionaries, on seeing the statement in *The Baptist* that
our Board was calling for another man to go to India and no
one had responded. The readers of *THE LINK* will know
that since then a man has responded, and a Dr. Woodbourne
is to go out with Mr. Imrie this fall.)

A QUESTION.

An Address delivered at the Northern Association.

How should New Testament Christians at
the close of the nineteenth century, living in a
civilized country, and an unevangelized world,
spread their table, dress and regard the ques-
tion of personal expenditure generally?

I have asked this question for years, and have
received widely different answers. One young
lady told me that I was not generous-minded
on the subject. That we owed it to those around
us to dress as well as our positions allowed.

I asked another young lady, also a Christian,
if she considered it justifiable in Christians in
the present state of the world, with so many in
utter ignorance of the gospel, and our mission-
aries sending heart-rendering appeals for help,
assuring us that instead of advancing on the
enemy they must retreat unless reinforced by
the home churches. The home churches, who,
if not wealthy, are, at least, well housed, well fed,
and well clothed.

My friend's reply was to the effect that she
considered it quite compatible with New Testa-
ment discipleship to spend as we do. She said
she had heard a minister who had studied the
question say, that if each church member gave a
certain sum (a very small it was, but I forget
the exact amount), that missionary enterprises
would be abundantly supplied. Therefore, if she
gave this, her legitimate share, that was all that
God expected of her in regard to missionary
giving. God did not expect her to give her
share and that of others, and so give them an
excuse for negligence.

I pointed out the fact others — somebody,
many bodies in fact, did not, and apparently
would not give even this small share, and, con-
sequently, the missionary cause was suffering.

She said she could not help that, that so long

as she gave her share she could not be blamed. Some years ago I asked the question of Mr. A., a noble clergyman of the English Church. I was at that time a member of his church, and we were walking home from one of his out-stations where he had been preaching on Christian conduct.

We had just come to the brow of a hill and below lay a rolling valley. He made a gesture towards the valley and answered in some such words as these: "Who are those people in that noisy, restless, bubble-chasing, fashionably dressed throng?" "They are those who follow the world and the lusts thereof." And this little band, so quiet and modest, so contented, patient, earnest and happy. Their appearance instantly proclaims that they are not of the world; who, then, are they. They are the Christians. By their walk, conversation, and dress, they are separate, a peculiar people, zealous, not of good clothes, but good works.

It is not that I object to pretty clothes, beautiful homes, and bountifully spread tables; if all could have them. But the division of good things seem so unequal. While some of us come from pleasant homes, with well-satisfied appetites and well-clothed bodies, how many hundreds in our own beloved Canada, how many thousands in the home lands are languishing for the barest necessities. While from India, an integral part of our empire, therefore having a double claim upon us, comes the heart-breaking wail of the unrelieved famine victims.

Is God honored when we thank Him for the blessing given us, and denied them? or has He given them to us that we may share, yes, share, to the last penny, with them. While we at home are endeavoring to dress and dine and house ourselves according to our position—(yes, and oftentimes beyond it)—while we are paying the debt we owe to society, does it ever occur to us to glance for a moment at the position of the over-worked, anxious missionaries either at home or abroad, or consider the debt we owe them.

What about the debt we owe to our sisters under other skies—or not under skies at all, shut up in dreary zenanas, starving, dying for light and love that self-denial on our part might give them.

Let us look at our position from a New Testament standpoint. According to this we are sinners saved by grace: we are pilgrims and strangers, and enjoined to pass our sojourn here in fear, and be ever ready for the call home. What then would be most appropriate in dress

and food? Surely we will need something plain and substantial that will stand a rough journey. We are also called "workers together with Him." Workers don't usually spend as much time or money on their clothes as is necessary now in order to be up-to-date. Fancy Dorcas going about in the dress of some of the modern Christians. "Not with outward adornment" says the apostle. It would almost seem as if St. Paul did not quite fall into line with our ideas as to our duties to society.

O sisters, surely our duty to God and to His cause, our duty of self-sacrifice for the sake of up-lifting the fallen, or spreading the light and liberty of the gospel is more imperative than our duty to the fashionable world.

If Paul had been content with paying the debt he owed to the refined and educated of his own class, when would the nation of which we are proud to form a part have been rescued from heathenism?

If Christ had not given up His position in glory and "emptied Himself," what would our position have been to-day?

As Baptists we glory in our strict obedience to Christ's commands, but for believers to be buried under baptismal waters is not the only command of our Master.

"Give ye them to eat" said the Master long ago to the troubled and weary disciples as the thousands of hungry people gathered before them on the barren plain. They brought him all they had: it was pitifully small, but in the Master's hands it sufficed for the thousands.

How the heart of the Master must have rejoiced as He saw His command unhesitatingly carried out, and His disciples, forgetting their own weariness, lovingly ministering to the wants of the needy.

To-day the cry goes up to God from the unevangelized world, more especially from famine stricken India, "Give us this day our daily bread." Is not the answer of God to His disciples "Give ye them to eat."

And if a redeemed soul should answer "Lord, I have already given a dollar to foreign missions. I have given my share, in fact, more than my share, according to the comfortable theory of a certain minister, and I can spare no more. Let some one else who has not given as I have give what is needed."

Then if this redeemed one spreads her table bountifully for the entertainment, not of the poor and needy, but for those who will do as much for her again, when she comes in her pretty clothes to the sanctuary, and sings, "Take

my silver and my gold, not a mite would I withhold. Take myself and I will be only ever all for thee?"

Is God deceived? Does not the Almighty know that if she had spread her table plainly she might have saved from housekeeping expenses many dollars for His work. That if she had bought a plain hat instead of the one she now wears, that a family's life in India might have been saved? That if she had made her last year's clothes which are still good, though a little behind the times, do service for this year, that that missionary in India might have retained the services of a native preacher or Bible-woman, who had to be dismissed, because, though he sent a stirring appeal to the board, sufficient funds were not sent him.

I can imagine two redeemed ones standing before the throne; one standing alone in silent sorrow; the other joyfully with many beside her.

I can imagine the Master saying to the one, "Daughter, tell me why so many sheaves are of your gleaning." And her joyous answer: "Master, for many years I was in darkness, but when the Light came and I stood in the glorious light and liberty of the gospel, I wanted all the world to know. I had not much money nor many years to spend, and I knew that the King's business required haste, and I longed to bring many to the kingdom.

"I ate plain food, I wore plain clothes; my friends went back and walked not with me, and called me a missionary fanatic. But the heathen to whom I sent the gospel call me blessed, and worship Thee O Christ in whom they believed when they heard Saviour I love Thee, and these are thine in token of my love."

How sadly the question is put to the other: "Daughter, I entrusted to thee much more of wealth and time, why comest thou alone?"

How sorrowfully she would answer: "Master, I loved beauty and ease, refined surroundings and elegance. I had my household to keep in order. My husband and children liked dainty food, and we had so many friends to entertain. My social duties left me but little time to give to Thy cause. In order to retain my social position I had to dress well, and so had but little money to send the gospel to the heathen or help the work at home.

"In the circle in which I moved it was not considered the correct thing to speak to another of personal religion, and so I came alone.

"Father, I love Thee, and I trust in Christ for my salvation, as my offering to Thee I bring nothing but leaves."

Which of these two did the will of her Father?

MISS LANGTON.

WORK ABROAD.

La Paz, June 19, 1900.

Dear Mrs. Newman:

Before leaving home I promised you to write of our Bolivia work to the Link. Its readers, I think, have not heard from any of us yet, and will, I feel sure, be interested in our woman's side of the work. Mrs. Routledge with her longer experience, would be more competent to tell you of its needs and had intended writing before Mr. Routledge became ill with the fever. But that, of course, put a stop to all duties save that of nursing him; and though it has been very trying for her away from home and friends and kindly neighbours, we have found kind hearts in La Paz, who were willing and eager to help in many ways. Owing to the presence of fever amongst us our school has been closed for the present, but we expect to reopen on the first of July, in a new and more desirable house, which we hope to lease for a term of years. The school has been growing very rapidly, and numbered forty-five before it closed. There are two departments, that of the older boys, of which Mr. Routledge and Mr. Mitchell have charge, and that of the girls and younger children, which fall to Mrs. Routledge and myself. In Bolivia the girls must not be placed in the same classroom with the older boys, neither must they play together in the same "pattio," which is the garden of the Bolivian homes—not a grass-covered, tree shaded garden, as at home; but a square court yard, paved with stones and generally encircled by the four sides of the house which runs completely around it, and whose galleries overlook it often from all sides. In the homes of the more wealthy the pattio's contain fountains and flowers, and present a pretty home-like appearance to the passers by.

Should we be successful in obtaining the house we desire, there will be the universal advantage of a real green garden, and a soft turf for the boys and girls at play.

In addition to the day-school pupils there are the private pupils, and there are more of these applying than we can find time to teach. Like our day pupils, they are of the wealthy families, who are all anxious to learn English, some as an accomplishment and some for business purposes. A few of our pupils intend completing their education in America. The gentlemen come to the house, but Mrs. Routledge and I must go to the homes of the lady pupils—another fine Bolivian distinction. Teaching these private pupils affords us in addition to private

study our best means of learning Spanish. It enforces study, and practice in conversation, and affords the opportunity of hearing it well and correctly spoken.

Among Mrs. Routledge's pupils was the President's daughter, and among mine the three daughters of a rubber millionaire, who have received a Parisian education.

Of course until we acquire the language we are almost wholly unable to hold religious conversation with our pupils. With those who understand English fairly well, however, we sometimes introduce a little talk of a spiritual nature, and though we do not always make much progress we at least show them where we stand, and try to leave them something to think over at their leisure.

But I have not touched as yet on the need. Our hearts ache at the sight of it around us, and we long for the joy of seeing even one of these souls enlightened, and whose religion will be a reality and not a mockery. There are here in La Paz three classes, the Spanish, the Cholo or half-breed, and the Indian. The first named class are as a rule wealthy and exclusive and live very extravagantly. Ladies are usually accompanied by a servant on the street, and neither ladies nor gentlemen could think of disgracing themselves by carrying a parcel of any respectable size. The ladies wear the natural head dress to church, and in the mornings, which consists of a black shawl or a lace mantilla draped over about the head and shoulders. Hats are worn in the afternoon and evening.

The women of this class are all churchgoers; the men are not, and almost inclined to be skeptical. Though most polished and polite in their manners, they cannot be relied upon as a rule, and break a promise or tell an untruth quite unconcernedly. Untruthfulness is one of our greatest evils in the school.

The Cholo and Indian classes are the most depraved, outwardly at least, and to reach these we must learn the Aymara, a different and more difficult language, in that it has no fixed rules of grammar. Of course some of them understand and speak Spanish well, particularly the Cholos, but not often among the Indians. It would be difficult for you home people to imagine a more filthy, immoral people than these. They are responsible for most of the dirt and disease of the city, and live in perfect dens of dirt, and immorality. One's heart fills with a great pity at sight of the little babies, cold and neglected, sprawling in the open door, or crawling on the sidewalks while perhaps their mother tumbles about in a drunken dance.

Of course these are more or less all devotees of the church, and religiously celebrate every feast day by extra drinking and fighting. They are treated as slaves by their Spanish superiors, but here and there one rises by force of circumstances to a high position, quite as capable and worthy as his Spanish neighbor. What might not an enlightening Gospel do for these people!

Sunday is a gala day—the best day of all as one of my pupils expressed it. Stores all open until noon, the largest market, the grandest balls, the most fashionable promenades and the most drinking. One meets a Spanish lady going to mass. Behind her walks the servant with a rug on which her mistress is to kneel in church, and also a market basket to fill with supplies for the big Sunday dinner.

We have been holding a Sunday afternoon Bible class to which we invite our English speaking pupils, and friends. Shortly we hope to begin a Spanish service. There may be trial, and even a certain amount of persecution awaiting us, for as you probably know La Paz is a Jesuit stronghold, and nothing of the like has been attempted here before. May we not have your thoughts and prayers for more of the in-filling of the Spirit, and success of the Word amongst these needy people.

Yours in the work,
LOUIE M. MITCHELL.

THE REPORT OF THE W. F. MISSION CIRCLE OF COCANADA.

From March, 1899, to March, 1900.

The resident members met ten times during the year. The same officers were re-elected, namely:

Miss Murray, President.
Miss Gibson, Vice-President.
Mrs. DeBeaux, Secretary-Treasurer.

The subjects taken up during the year for consideration were as follows:

1. What can separate from the Love of Christ?
2. Echoes from the Canadian Missions Jubilee.
3. Work among the Women and children of Cocanada.
4. The Christian's Hope.
5. The Christian's Future.
6. Missions to Lepers, and what is being done in our district for them.
7. Studies in the Life of Paul.

Once a quarter after the devotional part, instead of a subject being taken up, the time is given to the business of W. C. T. Union.

Hoping to secure a better attendance the meeting was removed from the Timpany school to the church.

The money contributed by the members, and taken up at the Annual open meeting is used to support the Caste Girls' School, which is superintended by Miss Simpson during the week and by Miss Gibson on Sundays. The balance from last year, £5 10s. 10d. Collection during the year, £64 3s. 9d. for Caste Girls' School, £54 os. od. Balance, £15 14s. 7d.

The following is Miss Simpson's report:

S. DEBEAUX,
Sec.-Treas. W. F. M. C.

May, 1900, Cocanada.

CASTE GIRLS' HOME.

Report from March 1st, 1899, to February 28th, 1900.

The attendance and progress for the year just passed have been good.

The school has been kept open 248½ days, and the average attendance was 40.

The number of names enrolled during the year was 96, and the present number on the roll is 62. As is usual there are several girls in attendance whose names have not been entered.

Twenty-three out of the twenty-six in the IV, II, II, I, and infant A standards were promoted at the present examinations.

Infant standard B, being largely made up of beginners, there are no special results to mention in that class.

Since January, 1900, we have had a V standard. The staff consists of a head master, who teaches V, IV, III, and II standards, an assistant mistress, who teaches I standard and infant A, and in the morning a second assistant mistress, who teaches Infant standard B. In the afternoon this class is taught by the V standard pupil who serves as Pupil teacher in the school.

The missionary each morning has 5 Bible classes, the two Infant standards being taught a simple catechism by the mistress in charge.

In March, last year, owing to the serious illness of the master, we were obliged to make a change in the staff, and consequently a Christian master was engaged. Though possibly the teaching may not be more Christian than it was when we had our outwardly Brahmin master in charge, still to have all of the teachers professedly Christian, and the attendance and interest to go on increasing is an occasion for much thankfulness.

We were also rejoiced to know that our master, who had been with us since the opening of the school, in the days when there were but two little girls, up to the time of his illness in March, though his teaching was always that of a Christian in the school, still he had not strength enough to be out and out for Christ, in the hour of his death confessed Jesus before his physicians, and others who were standing by, telling them that through Christ he had been redeemed. He died with the Book of Psalms in his hand 'ust at the time in the morning when he usually read the Word. We trust that some day we shall meet him with numbers of the children whom he has influenced for Christ "Around the Throne of God in Heaven," where the "thousands of children stand."

We believe that the Lord is not only working in the hearts of the children in the school but that through them He is reaching many others.

Three of the girls have started Sunday schools in their own homes with an attendance of 15, 12, and 9. Two of them have set up family altars, at one of which nine women and children gather together to hear the Word, to sing and to pray. At the other there are five, the father, mother, brother and grandmother of the little girl who conducts the worship. Others of the children read the Bible lessons which they are being taught to the home folk.

One little girl professes to have had a definite answer to prayer with regard to the casting out of an Evil Spirit from her little sister. The prayer was offered at the father's request, and the afflicted little one arose immediately after the prayer in her right mind and partook of some food. This she had been refusing to do for some time.

The members of the Cocanada Mission Circle are always interested in our Caste Girls' School, and we thank you for your interest and your prayers. There are others of our Cocanada sisters whose interest we would like to secure. We want your help in this work. We need your prayers.

Yours for the children,

SARAH A. SIMPSON.

A LETTER FROM INDIA.

TO THE LINK.—I am asking the Rev. W. E. Hopkins of the American Baptist Missionary Union at Secunderabad Deccan, in the Telugu Mission, to send you a few of his famine facts. Will you kindly publish as much of the inform-

ation he is sending as you space can afford and the great and critical importance of the subject demands. We have never known such a famine in the history of India. Though our own fields, lying in the rich deltas of the Godavari and the Kistna rivers, has escaped famine, many of the people in these parts even are feeling very keenly the rise in the price of food stuffs, and are pinched. Still the want is not to be compared with that of some of the districts in the Madras presidency farther south, and in the Deccan.

Moved by the heart rending reports now being published in all the home papers a large number of our people will be giving liberally to meet the need. Many of them will wish to give where they have the fullest confidence that the money will not only be expended to alleviate suffering, but to help forward those who in a very real sense are their brethren in Christ. Any response made to the appeal now being issued by Mr. Hopkins will go to meet the pressing bodily necessities of people on the fields in the Deccan occupied by our own Mr. Chute's brother at Palmur, by Dr. Stuart Timpany at Hananaconda, and by Mr. Hopkins at Secunderabad. This last is the field lately vacated by Dr. W. B. Boggs who is well known and dearly loved by hosts in the Maritime Provinces of Canada and has a wide circle of friends all over the Dominion. Mr. Hopkins himself is connected with the Canadian Colver family, of good old Baptist stock along the Lake Erie Shore. So that these three fields though worked by missionaries of the American Baptist Missionary Union are manned by men who are Canadians or of intimate Canadian connection. Dr. Timpany who is well known in Ontario has as a helpmate a Maritime Province lady from the Havey-family of Nova Scotia. The fact that our own kith and kin are thus engaged in disbursing our benevolence will add much to the confidence with which we shall send it forth.

Yours fervently for India,

H. F. LAFLAMME.

Darjeeling, India, 22/5/00.

THE FAMINE.—Even after the rains begin, and even when sufficient has fallen to insure good crops, there will yet be long months before the new crops will be harvested. Many who have fields have no seed to sow, no clothes to wear, no cattle to work the fields (for over ninety per cent. of the cattle will probably have died in some sections) and no houses to live in. for in Gujerat people have taken the roofs off their houses and sold the wood, and only the mud

walls are left. We are right in the middle of it in time, but the most awful suffering is yet ahead of us and we hope that all who are interested will maintain their interest and do all they can to get others interested. Many have done well, a few have done exceedingly well, more have done a little but the most of the Christians of America and England have as yet done nothing, not even given the price of one meal to save millions of lives. It is humiliating for a missionary to realise how little the people of America and England have done, and one can only pray that somehow they may be roused to see their opportunity and to meet it. It makes one ashamed to look at a poor dying man or woman or child and think of the luxury and waste even among Christians in the home land. Many a Christian (!) man's tobacco bill would feed several starving children and many a Christian (!) woman's superfluities of dress for one season would save a number of lives. The cost of a dinner party would feed a starving family a month, and the cost of some Church festival, where four-fifths of the whole cost is eaten up, would feed a hundred poor people for a month.

Work at Home.

ASSOCIATIONAL MEETINGS.

ELGIN ASSOCIATION.—16th annual meeting of Circles and Bands held at Aylmer on Wednesday, June 6th.

Morning Session, 10.30, opened with an inspiring prayer service, led by Miss Cohoon, to ask God's blessing on our meetings.

The President, Mrs. Doolittle, then took the chair and asked Mrs. McDiarmid to read the Scriptures and offer prayer. The reports of Circles and Bands showed the interest to be well sustained, and a slight increase on the whole of monies raised. Committees on Resolutions and Nominations were appointed and the meeting closed with prayer.

Afternoon session, 2.30. Meeting opened with singing and prayer.

Minutes of morning session were read by Miss Nellie Cohoon, who kindly acted as Secretary of our meetings.

The Committee on Resolutions presented the following, which were heartily endorsed by the meeting: On "Temperance," by Mrs. Orchard." our missionary papers, "Link" and "Visitor," by Mrs. Graham, and on "Hospitality," by Miss Cloes.

The Nominating Committee suggested the re-appointment of the officers of the past year, who were duly elected.

The address of welcome was given in kindly words by Mrs. Timpany, and suitably responded to by the President in her address, which followed. Her message to the Circles was our "High Calling," John 17. If we are one with Him He will give us power if we will but take it. Motto, "One with Christ." The Associational report showed that the total amount raised by the twelve Circles and five Bands was \$705.12, an increase of \$14.45 over last year.

"Greetings from Sister Societies," was responded to by ladies from Trinity, Methodist and Presbyterian churches.

A paper on Mission Band work by Miss McLay contained many good thoughts on which to ponder.

Mrs. McLaurin gave an interesting report of recent Missionary meetings in Detroit and Clifton Springs, telling of progress in various countries, and gave many instances where the people are waiting and longing for the Gospel. Although the women are low and degraded, they have a tremendous influence over their children and husbands.

Miss Baskerville gave a short address on work among the children of India and of the Cocanada girls' school.

Mrs. Booker conducted a question drawer and answered a number of questions in a clear and interesting manner, and also gave helpful suggestions on Circle work.

Mrs. Baker gave an address on Grande Ligne, and Mrs. Hartley on Home Missions.

A collection of \$7.94 was taken.

Evening Session, 7.30.

Mrs. Wallace read the Scriptures and led us in prayer.

Enjoyable music was rendered during the Sessions by Misses McDonald and Hambridge, Messrs. Newcombe and the church choir.

The evening collection was \$10.00. Large audiences showed their appreciation of our work, and we are expecting great things from this Annual Meeting.

A. S. NEWCOMBE, *Director*.

NORTHERN ASSOCIATION.—The meeting of the Circles and Bands of this Association was held with the Bracebridge church on Thursday, June 21st. All who promised to take part in the meetings were present. The sessions were helpful, interesting and inspiring. We had with us Miss Baskerville, who addressed the evening

meeting on Foreign Missions. The officials for the year are as follows:—

President, Mrs. Birrell, Sr., Midland; First Vice-President, Mrs. Buck, Collingwood; second Vice-President, Mrs. Weeks, Orillia; Director, Mrs. Cummer, Parry Sound. A detailed report of the meetings has been given in the "Baptist."

R. CUMMER *Director*.

OWEN SOUND ASSOCIATION.—The Annual Meeting of Circles and Bands, in the Owen Sound Association was held at Keady, June 13th. Every Circle and Band was represented, the reports showing increase in interest, as well as in contributions, amounting to about \$61.00 over last year. Two Circles and two Bands have been added. Miss A. E. Eberle was re-elected Secretary. Mrs. Jas. Walker, Owen Sound, *Director*.

Mrs. D. W. Morrison presided at the afternoon meeting. After Scripture reading by Mrs. Elkerton, Allanford, and prayer by Mrs. Jas. Stewart, Owen Sound, a glad welcome was tendered the visitors by Mrs. McKinnon, of Keady, and responded to by Mrs. J. J. Reeves, of Paisley.

The addresses of the afternoon were given, one by Miss A. E. Baskerville, on the work of the lady missionaries among the women and children on our Telugu stations, emphasizing the need of teachers and medical ladies. The other address by Miss Trotter, of Toronto, made very real the relation of the W. B. H. M. Board to the Student-labor work of Circles,—the forward movement, in New Ontario,—and the Galician work. The great commission, clothed in stirring, patriotic, missionary language of to-day,—"Children of the Empire," brought to each the conviction that we are "first" "Canadian Baptists," afterwards debtors, to make disciples of every nation and tongue for Christ's sake. Mrs. Robt. George rendered a solo. Literature from the Bureau added to the interest and information.

MRS. JAS. WALKER, *Director*.

OTTAWA ASSOCIATION.—The twelfth annual meeting of the Women's Circles met at Breadalbane, June 21st. The business session was held at the parsonage, Mrs. D. McLaurin presiding, and the public session was held at the church. Mrs. W. W. McMaster presiding, in the absence of the President, Mrs. Dr. Metcalfe.

The Circles were very well represented, a large number responding to the roll call.

The digest of the Reports from the Circles prepared by the Directress Mrs. McLaurin was encouraging, shewing total contributions to For-

eign Missions \$418.10. One new Circle was organized at Dalesville.

The addresses were all very helpful. Mrs. (Rev.) Gardner cordially welcomed the delegates, and Mrs. Hector McDonald suitably replied.

The Foreign Mission address was given by Rev. J. McLaurin, D.D., returned missionary from India. We were much enlightened as to India's present favorable condition for the reception of the Gospel.

We were favored with an address from Miss Gile, the missionary-elect to Bolivia. We were very much impressed with the earnestness and zeal of the speaker as she related the circumstances that led to her acceptance of a call to Bolivia, and told us something of the work she intends doing there. May she be richly blessed!

An offering was taken amounting to \$7.30.

The officers for the ensuing year are as follows, viz.:—Directress, Mrs. D. McLaurin, Metcalfe; President, Mrs. Dr. Metcalfe, Thurso; Secretary-Treasurer, Mrs. C. W. White, Ottawa; Supt. of M. Bands, Mrs. W. W. McMaster, C. M. F.

Mrs. Chrissie M. Frith,
539 Gilmour St., Ottawa,
Secretary pro tem.

NORFOLK.—First session of the 13th annual meeting was held at Waterford Baptist Church June 12th, at 2 p.m.

Devotional exercises were led by Mrs. H. J. Haviland, of Houghton. At 2.30 Mrs. Seymour Culver, of Bloomsburgh, took the chair, and presided over the meeting. The meeting opened with singing, Scripture lesson read by Mrs. Burch, of Villa Nova, followed with prayer by Mrs. Barber, of Boston.

A very hearty address of welcome was given by Mrs. Lutes, of Waterford, to which our Director responded.

A letter of greeting was read by Mrs. R. Guntton, of Simcoe, from the President, Mrs. Bingham, who has lately moved to Burk's Falls. The officers for the coming year are: President, Mrs. L. C. Barber, Boston; Vice-President, Mrs. Parris, Boston; Director, Mrs. M. Davis, Simcoe. The associational reports were then called for. Verbal reports were given by the delegates from the different Circles and Bands.

Mrs. Kitchen brought kindly greetings from the Methodist ladies of Waterford, who are in the same work, helping to rescue the perishing.

Miss Tapscott, of Toronto spoke to us on Mission Band work, impressing on our minds the

necessity of educating the youth of our land in the work of missions, and thus becoming partners with Christ in this great work.

An address was given by Miss Ida Ryerse, of Simcoe, in the interest of the Link and Visitor.

Collection. Prayer. Adjourned to meet at 7.30 p.m.

Evening Session.

A letter was read by the Director, Miss Davis, presenting the needs of Home Mission work.

In the evening a financial statement was then given by the Director, showing a total from Circles for Home Missions, \$160.96, for Foreign Missions, \$237.56.

Total from Bands for Home Missions, \$55.62, for Foreign Missions, \$94.50, making a total decrease of \$88.32 under last year from Circles and Bands.

One new Circle organized, two Circles reorganized, five Bands reorganized, two disbanded. All Bands reported. All Circles reported but one. Anthem by the choir.

Mrs. Hutchinson, of Brantford, gave us a very stirring address on our Home Missions of Ontario. Mrs. Dr. Barbour impressed us very much in presenting the needs of the Foreign field. Collections, \$12.50.

MISS S. ROBINSON, *Secretary.*

Delhi.

GUELPH ASSOCIATION.—The annual meeting of Women's Circles and Bands was held with the church in Acton on June 5th.

Burrell opened the afternoon session, after which the chair was taken by Mrs. J. W. Weeks, of

A devotional service conducted by Mrs. C. E. Guelph, who presided over the meeting in the absence of the President, Mrs. W. J. McKay, of Stratford.

The reports from 13 Circles and 8 Bands this year as against 12 Circles and 7 Bands last year, showed a decided and gratifying increase in interest also in contributions, to the amount of about \$118 over last year.

"Mission Band Work" was the subject of an interesting address by Miss Trotter of the Walmer Road Baptist Church, Toronto, in which she named the object of the work and the necessary qualifications for it. She told very graphically her own experience in the work and gave many valuable suggestions as to the ways of carrying on the work successfully.

Following this was an address full of valuable information on "The Forward Movement in New Ontario," by Mrs. E. L. Hill, of Guelph.

Rev. W. S. McAlpine, pastor of the church, presided over the evening session. After a song service conducted by the pastor, an address was given by Rev. J. G. Brown on the condition of Women in India, depicting in vivid colors the degraded condition of the Hindoo woman from her unwelcome birth till her death, and making a strong appeal for the more generous support of woman's work in India.

The next address was given by Rev. Arthur E. Masse on the work done in convention with Grande Ligne Mission.

A solo "Just for To-day" was beautifully sung by Rev. W. S. McAlpine in the afternoon, while the choir of the church assisted in the service of song in the evening.

Mrs. Weeks, of Guelph, was appointed President, with Miss Warren, of Acton, as Director for next year.

Meeting closed with prayer by Rev. H. A. McPherson.

Collection, \$6.05

NEWS FROM CIRCLES.

CHESLEY.—For some time past the ladies of the Chesley Baptist Church have wished to re-organize for united effort for Home and Foreign Missions. A meeting for that purpose was arranged for the evening of June 14th. Most of the ladies of the church were present and very earnestly and heartily entered into the work of organization. After a brief devotional service led by Student Pastor McFitch, the Circle was successfully organized with a membership of 23. The officers elected were: President, Mrs. Johnson, Chesley; Home Mission Vice-Pres., Mrs. Anderson; Foreign Mission Vice-Pres., Mrs. Brown; Secretary, Miss Minnie McGregor, Chesley; Treasurer, Mrs. D. C. McGregor. After organization a short Circle meeting was held, when it was decided to adopt the envelope system of giving. Miss Munn, Chesley, was appointed as agent for the MISSIONARY LINK, and Miss Merle Johnson for the *Visitor*. We expect this forward movement in Chesley will be a blessing to the workers there, as well as to the cause of missions.

MRS. JAS. WALKER, *Dir.*

TARA.—By the blessing of God and in (answer to prayer), a Home and Foreign Mission Circle was organized in connection with the Baptist Church at Tara, on the evening of June 20th. The desire manifested by the Tara ladies to understand and share in our Women's Work gives promise of earnest effort. There are fourteen members and the following officers were elected. President, Miss Darroch, Arkwright; Vice-President, Miss Hill; Foreign Mission Pres., Mrs. Davis; Secretary, Miss Lydia Spears; Treasurer, Mrs. Croome. The service opened by prayer and reading of scripture by Student Pastor McFitch. At a meeting of the Circle after organization, Miss Mabel McCauley was ap-

pointed as agent for the MISSIONARY LINK, and Miss Lucie for the *Visitor*.

MRS. JAS. WALKER, *Dir.*

Although you have not heard from us for a long time we are still in existence, we are few in numbers but united and doing a little for the Master. Late last spring we held an "At-Home" in the pleasant home of our President, Mrs. Boughton. Quite a number gathered, and after partaking of the good things of this life receiving a Thank-offering, a few words of encouragement from our Pastor, some good music, and a very inspiring paper on "The Life and Labor of W. Carey." We separated, feeling we had spent a pleasant and profitable evening.

MRS. M. BOUGHTON, *Com.*

LOWER SALEM.—Our Mission Band, called "Little Gleaners," organized by Mrs. (Rev.) A. F. Newcomb, on June 23rd, is proving a grand success. At last meeting a very interesting programme was rendered, including an address by Mrs. Newcomb. These were her last words to us, as Mr. and Mrs. Newcomb intend leaving us before we again meet. They will be greatly missed in this, as well as in the other parts of the field. Mrs. Newcomb also organized the "Woman's Aid Society," which is now doing such good work in this locality. We truly hope God's blessing will rest upon them wherever they may go.

W. F. T., *Secy.*

HAMILTON.—The "Golden Rule" Mission Band of Victoria Avenue Baptist Church recently held an interesting, and very successful concert in aid of the India famine. At this concert a most instructive and stirring address was given by the President, Wm. Dickenson, on the famine, \$20 was realized. This sum will be sent through one of our missionaries for this cause. The Band has this year undertaken to support a student in India. We have now a new method of raising money. By collecting used postage stamps, of all denominations and selling them. From this we have made quite an increase to our funds. Every now and then we have a social evening of the Band, when we soak and sort the stamps. Should any of the readers of the LINK have a stamp collection, and feel inclined to part with same, or if they will tear the stamps off their old letters and send them to the Secretary of our Band, we would be pleased to receive them. During the past year the Band has raised about \$30, and this year we hope to see better results.

IVY M. LEITCH, *Secy.*

SCOTLAND.—We organized our Mission Band on May 20th, 1900. The following officers were appointed:—Miss Merritt, President; Mrs. Chittenden, Vice-President; Miss Ada Smith, Treasurer; Miss L. Messecar, Organist; and myself as Secretary. The fee is to be 2 cents a month, and we have decided to hold our meetings the second Sunday in every month.

EDNA SILVERTHORN, *Sec.*

service was conducted in Telugu by P. David while the native Christians gathered round. He spoke from the last verses of 1 Cor. 15th. He spoke of the fulness of joy into which she had entered, of the sorrows that would come to the home friends; of the work that needed her, yet those who remained must be the more steadfast, "abounding in the work of the Lord." Then the native Christians bore the precious remains tenderly to the grave, where Mr. Gullison conducted the service in English. He sang the hymn in which she had last joined, and read passages of Scripture. He then prayed, committing the body to the grave until the coming of our Lord, and asked that that coming might be hastened. "The Telugus sang sweetly and softly a hymn about the beautiful land into which Miss Gray had just entered. Each stanza closed with: "Will you come, will you come with me?" It seemed to be her voice speaking to the heathen—who awoke into deep silence, had crowded round the open grave—speaking to them from the glory into which she had entered that they come with her.

She had longed to do much for the women of Kimeri, but God had a higher service.

As Miss Gray and Miss Harrison had tenderly waited on Mrs. Hardy, so Miss Harrison, Miss Newcombe, and Mr. Gullison did for Miss Gray all that loving hearts and hands could do.

The above is condensed from letters received by Mr. Gray, which he kindly sent me to read, and asked me to make any extracts I chose.

Resolutions of sympathy were sent to Mr. and Mrs. Gray from the meetings of the W. B. M. U. held during our Associations, and our brother asks me to extend his thanks to the friends for their loving helpfulness in this hour of sore need.

WHERE WE ARE IN MISSIONS.

The past century has been one of great missionary progress. Through the efforts of our pioneer missionaries, a clearing has been made in the forest of heathenism, and Christianity is becoming a new and powerful force in almost all countries. But, just as in the case of Nehemiah, when we have undertaken a "great and large work," serious difficulties confront us. In India, the dreaded scourge of the famine has returned. Starving multitudes made insensible to spiritual needs, must be supplied with the bread of this life. Among our staff of missionaries, many have been stricken down with disease. Such a number have been compelled to return to the home-land that it has been difficult to distribute the remaining

workers among all the fields in order to carry on the work. Further, there are, among the returned missionaries, those who, having acquired the language and become competent to teach and preach, find they do not possess the physical constitution to endure the climate of India. There is another problem continually confronting us—that of finances. There are so many worthy objects before us. Think alone of the Forward Movement? Such constant calls come to the people to aid in various good enterprises that our Foreign Mission Secretaries are in despair over obtaining response to their large appeals for means to carry on the foreign work.

Now the purpose of this paper is to bring a counteracting influence to bear upon these discouragements. We will not deal with results and past missionary achievement, but seek to bring in the light of hope for a great future by turning our thoughts away from a few discouraging points to many encouraging ones, and from our own resources to the resources of the Christian world. Let us observe the preparedness of attitude on the part of the Christian world to the heathen to-day. Gathering facts from various sources I have massed them under five heads, that they may come to us the more plainly as words of cheer amid the present discouragements.

First, "The Opening Doors." There is abroad a spirit of awakening, doubting, questioning; an influence that is destructive, previous to becoming constructive in national ideals. Wherever Christianity is getting a grip on Eastern nations it is accompanied by national expansion, and thus it is gaining ground in public opinion. Public sentiment, so strong in Oriental countries in its feeling of reverence for the past, has been a great barrier to the progress of Christianity. It once seemed as if nothing could move China from her self-conceit and self-exaltation. Some years ago a placard was attached to the gates of the Examination Hall at Singan with these words upon it: "These few and insignificant nations, that be on the outskirts of this illustrious land are thorny, wild, and all barbarian. Before the European countries existed, China was sage-educated. The teaching of Confucius at last reached unto their barbarity, and, reaching them, reformed them. Yet an Englishman ventures to come and instruct us! Why, we are his teachers!" The Hindus and Chinese may be called the most conceited races on the face of the earth, and yet the whole public opinion of these nations is now slowly changing in its estimate of the outside world. Through the touch of western civilization reforms are being suggested, and appeals in behalf of them are being made even by Hindus themselves.

Intimately related with the foregoing is the opening up of many of the eastern lands before the touch of western civilization and enterprise. China must soon feel the touch of the intercourse that will follow

the building of the great Russian railroad within the borders. Last year the Soudan, so long her stronghold of Madhism, broke before the sweep of Kitchener. To-day she is in full touch with all the molyfying influences of British colonization. Do we not see the same higher hand in Africa at work to-day? Before the notorious march of Roberts the Boer strongholds will be swept away, strongholds that, if we are to believe Livingstone, have been most inimicable to Christ. We have seen the same Providence in South America where God seems to be preparing the way for Protestantism by removing the intolerance of Bolivia. Verily we are living in momentous times, momentous because with a high hand God seems to be breaking down the barriers that so long resisted His might and is bringing into co-operation with the missionaries preaching many of those gracious influences that adorn our Christian motherland and home.

Second, "Our Organization." A little more than one hundred years ago there were no societies organized for sending missionaries to foreign lands. In some cases, men, whose hearts were aflame with missionary fire, were dissuaded by the churches from risking their lives in such perilous undertakings. Those who became missionaries depended on private support. Organization is necessary for efficient as well as extensive work. In evidence of this we have only to be reminded of the transformation wrought by Kitchener upon his arrival in Africa. Through his untiring attention directed to the smallest minutiae, the English force has become so mobile that it can outflank and manœuvre to the utter dismay of the Boers. Likewise, in the conflict with evil in the dark lands wise organizers are required. We have now our Baptist Missionary Societies well adapted for the oversight and control of mission work with such an efficient working force composed of Board of Managers, Executive Committees, and the various secretaries and officers. Then, there are the conventions where representatives from different societies meet, and through their conference obtain new methods of work. At the beginning of 1800 who would have conceived of such a Conference as that held in New York this April? Organization now must be perfected not only in each denomination but among Evangelical bodies as united, in order to speedily carry the Gospel to all people of every nation.

Third, "Education." We are now supplied with a fund of information concerning missions. Our Mission Circles, though of comparatively short existence, are now in almost every church. The boys and girls in our Sunday-schools, through the Mission Band training, have their tender sympathies aroused for the children in the slavery of heathenism. What a source of knowledge are our mission libraries which are becoming so extensive; also the missionary courses of study so carefully prepared for our denominational

papers! We obtain a great deal of information through conventions and conferences. Especially will this be true of the Ecumenical Conference this spring. We are also privileged to meet with missionaries themselves who have been in personal contact with the souls that dwell in utter darkness. Accounts of their real experience bring the distant heathen very near and burden our hearts and personal responsibility for their salvation.

Missionary intelligence comes to us on every side. The sources are abundant. While in the past Christian inactivity in this line was due to a great extent, to ignorance of the needs and possibilities of missionary effort, now, if such inactivity remains it can only be laid at the door of a selfish heart seared-so-as-by-fire Christianity. Through education a change has been wrought in the Christian church. Her heart has been touched to give the mite of self-sacrifice. Knowledge is power since it has also brought to her a realization of the majesty and the dignity of her enterprise.

Fourth, "Inspiration." While, as said above, the churches once discouraged men from the perils of foreign missionary undertakings, now their joy is to send forth and help support men and women from their own numbers. It is the same in the home. How many consecrated mothers are now praying that their sons or daughters may devote themselves to the grand life-work of the Gospel missionary! It is the highest aspiration of many a parent. Who knows how much many of our missionaries and most earnest Christian workers owe to the gracious influence and inspiration of a Christian home? How changed also is the attitude of young men toward missions! The best men of our country, graduating from universities and medical colleges turn to mission fields as the place where they can do the noblest work of their life. Our whole thought of mission life has changed. It is, in the opinion of the Christian world, a noble, heroic, self-sacrificing life. It calls for the best men and the best that is in men.

Fifth, "Fortification." At the beginning of the century how very few there were ready to give their lives to Foreign Missions? One here, one there, called perhaps an eccentric few. Now, behold the multitude of young men! Think of the Student Volunteer Movement, world-wide! Hundreds upon hundreds of young men only waiting an opportunity to go to India, China, Japan, Africa, and every dark spot where souls are perishing. Our laborers are many, and if discouragement arises as we contemplate the lack of means to send them, we are met by a new source of encouragement on the field. The number of our missionaries needed will decrease with the increase of conversions. Trained natives understanding their own people are the best preachers. It is true even now that the majority of preachers in India are natives. The duty of the missionary is becoming

more and more that of an organizer. He must train and send out a band of native workers, and systematize their work. Thus, the reception of the Gospel by numbers of the natives is promoting a more rapid growth of Christianity, and also is simplifying financial problems. A couple of years ago when these financial burdens became so heavy that it seemed impossible to outstretch a hand of help to South America, God graciously opened the way by making the latest mission self-supporting. Our missionaries in Bolivia are teaching and in this way supporting themselves, and using every opportunity to preach the Word.

Within the scope of this brief paper, we have attempted to present some encouraging features in the great enterprise of the church—Christian missions. We have touched upon the "Expansive Openings," the "Organization," the "Education," the "Inspiration," and the "Fortification" of missions. But what are all these considerations compared with the sublimer truth that missions are of God? Though innumerable be the foes, unwieldy the obstacles, though long be the conflict, "if God be for us who can be against us?" In the gloomy darkness there shines forth that morning star heralding the glad news that soon the mantle of the night will be lifted, and the glory of the golden day be upon us.

Let us be inspired with the words addressed to Joshua when reluctant to take up the great work laid down by his noble predecessor. "Fear not, only be courageous, as I have been with Moses, so will I be with thee." "Go ye into all the world and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded of you, and lo, I am with you alway, even unto the end of the world."

MABEL F. MODE.

Young People's Department.

MISSION BAND LESSON.

NEW ZEALAND.

Leader.—Where is New Zealand?

Answer.—A group of islands in the Pacific Ocean, 1,000 miles from Australia.

Leader.—Who discovered these islands?

Answer.—A Dutch sailor named Tasman, in 1642, but the natives would not allow him to go on shore.

Leader.—Who first landed in New Zealand?

Answer.—Captain Cook about 100 years later began trading with the natives, and described them as fierce cannibals who always roasted and ate prisoners taken in war.

Leader.—What are these nations called?

Answer.—The Maori people.

Leader.—Describe these islands?

Answer.—The North and South Islands are about

as large as Great Britain, and are separated from each other by Cook's Strait. A much smaller island named Stewart is included in the group.

Leader.—What is the population?

Answer.—Nearly 450,000, many of these people are settlers from England.

Leader.—Describe the climate?

Answer.—Very much like that of the British Isles.

Leader.—Were the Maori's heathen?

Answer.—They knew nothing of the true God, but had no idols. They worshipped objects in Nature, also dead ancestors.

Leader.—Who first sent missionaries to New Zealand?

Answer.—The English Church Missionary Society through the request of Rev. Samuel Marsden of Sydney, Australia.

Leader.—By what names was he known?

Answer.—The "Apostle of New Zealand" and "The Friend of the Maoris." For more than twenty-five years he worked and prayed for this people.

Leader.—Describe the people of New Zealand?

Answer.—The men are tall and well built, with coarse black hair. Their arms and faces are tattooed in the most frightful manner. They begin to tattoo a boy at ten years of age, and continue as fast as he can bear the pain until he is full grown.

Leader.—Had the natives any books?

Answer.—No, for they had no written language, only songs and proverbs handed down from father to son. They knew and had named every plant, bird, and insect in the islands.

Leader.—Tell about the New Zealand flax?

Answer.—It grows seven feet high, and makes a fine shelter from rain. Nearly all the native clothing was made from this plant, knotted together instead of being woven.

Leader.—Who was Ruatara?

Answer.—A young man from New Zealand who wanted to go to England and see the great chief, King George. A captain of a whaling ship engaged him as a sailor, and promised to take him to see the king.

Leader.—Did this captain keep his promise?

Answer.—No, he would not let him go ashore when they reached England, but shipped him at once on a convict ship to Australia.

Leader.—Who then became his friend?

Answer.—Rev. Mr. Marsden who was on this ship heard his story, and when they reached Australia took Ruatara to his own house, and taught him about Jesus.

Leader.—What good results followed?

Answer.—Ruatara was a great friend of the New Zealand missionaries afterward, often saving their lives at the risk of his own.

Leader.—Tell how the first missionaries were welcomed to these islands?

Answer.—By a frightful war-dance, the natives throwing their spears in the air screaming and yelling,

as they twisted their bodies and limbs about in a most horrible manner.

Leader.—When was the first gospel sermon preached in New Zealand?

Answer.—On Christmas Day, 1814, by Mr. Marsden, Ruatara explaining it to the natives.

Leader.—Tell about Mr. Marsden's last visit to that country?

Answer.—At the age of seventy-two he was carried in a hammock to the different mission stations, and received everywhere with the warmest love. About five months after this visit, God took the faithful missionary home to Heaven.

Leader.—What other faithful missionary spent nearly fifty years in New Zealand?

Answer.—Rev. Henry Williams, who seemed to understand the people better than any one else. He often acted as peace-maker between the British settlers and the natives. He was greatly beloved by all.

Leader.—Give some reasons for the Maori wars?

Answer.—Settlers from England and other countries were unfair to the natives, breaking the treaties made with them, and making them drunk so they could cheat them into signing away their lands.

Leader.—When did New Zealand become a colony of Great Britain?

Answer.—In 1840 the Union Jack was first unfurled in their capital city, but several times since war has broken out when the natives felt that they were unfairly treated. In 1876, a new Constitution was made giving more power to the Maori people.

Leader.—What two famous bishops of the Church of England labored in New Zealand?

Answer.—Bishop Selwyn who went there in 1842, and Bishop Patterson some years later who died a martyr when trying to carry the Gospel to a new and savage island.

Leader.—Describe the letter written to the English Governor by a Maori man condemned to death?

Answer.—He had committed murder while drunk, and after he heard his sentence wrote as follows:

"Go, this letter of mine to the Governor.
Friend, greeting!—I have heard that I am to be put to death on Wednesday, and have a few words to say to you. Let my bad companions, your children, beer, rum and other such drinks die with me. They lead us to do wrong, and should die as we must for that wrong. Do let all these drinks be destroyed from the earth. Man would then answer for his own sin. That is all I have to say."

Leader. How did this letter make the Governor feel?

Answer.—Very sorry to know that the same nation who first sent the Gospel of Christ to New Zealand had also brought the demon of drink. Many of the natives have died drunkards.

Leader.—What lesson should this teach us?

Answer.—That intemperance is the greatest foe that missionaries have to encounter in heathen lands. And so every missionary worker should do all in his power to rid the world from the cause of so much misery.

SISTER BELLE,

Ottawa, August, 1900.

ADDRESSES

OF PRESIDENTS, SECRETARIES AND TREASURERS.

Of Ontario: Pres., Mrs. W. D. Booker, Woodstock, Ontario; Sec., Miss Buchan, 105 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 169 Pembroke St., Toronto; Bureau for Bands, Mrs. Tapscott, 106 Park Road, Toronto; Bureau of Information, Mrs. C. W. King, 318 Earl Street, Kingston. Of Eastern Ont. and Que.: Hon. Pres., Mrs. T. J. Claxton, 253 Greene Ave., Westmount, Montreal, Que.; Pres., Miss N. E. Green, Cor. Lansdowne Ave., Côte St. Antoine Road, Westmount, Montreal; Cor. Sec., Mrs. H. Hibbert Ayer, 350 Oliver Ave., Westmount, Montreal, Que.; Treas., Mrs. Frank B. Smith, 6 Thistle Terrace, Montreal, Que.; Sup. of Mission Bands, Miss Muir, 15 Bayle St., Montreal, Que.; Bureau of Literature, Mrs. C. W. King, 318 Earl Street, Kingston, Ont.

North West: Pres., Mrs. C. W. Clark; Cor. Sec., Mrs. A. J. Vining; Treas., Miss M. I. Reekie, Box 1848, Winnipeg. Officers W. B. M. U. of the Maritime Provinces for year ending July 31st, 1900:—Pres., Mrs. J. W. Manning, St. John, N.B.; Treas., Mrs. Mary Smith, Amherst, N.S.; Cor. Sec'y, Mrs. M. C. Higgins, St. John W. N.B.; Treas. for Mission Band, Mrs. A. Fownes, St. Martins, N.B.; Prov. Secretaries:—Miss A. E. Johnstone, Dartmouth, N.S.; Mrs. Margaret S. Cox, Ananyano, N.B.; Mrs. J. C. Spurr, Pownal, P.E.I.; Supts. of Mission Bands:—Miss Etta Vuill, Wolfville, N.S.; Supt. Bureau of Literature, Miss Margaret Wood, Amherst, N.S.; Editor, "Tidings" Miss Bessie Harding, Amherst, N.S.

MISSIONARY DIRECTORY

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