

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

Continuous pagination.

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

The Canadian Missionary

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

VOL. XII, No. 10.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [JUN.] 1890.

CONTENTS.

Editorial	113	The Work Abroad	116
Inasmuch	118	W. M. Union of Maritime Provinces	119
Baptist Zenana Mission in India	114	The Work at Home	121
The Advantage of Medical Skill	116	Young People's Department	122
		Treasurer's Acknowledgments	124

REPORT OF THE CANADIAN BAPTIST TELUGU MISSIONS FOR THE YEAR 1889.

We have received a copy of this report just published in Madras. It is a neat pamphlet of 65 pages and contains full information about every mission station and every department of our Telugu work. The missionaries from the Maritime Provinces join with those of Ontario and Quebec in this publication. The membership of the churches belonging to the Canadian Baptist Missions at the close of 1889 was 2,460, 410 having been added by baptism; 14 having been restored, 14 dropped, 50 excluded and 51 having died. The net gain was therefore 309. These members are distributed among 23 churches, the Akidū field has 11 churches; the Bimlipatam 2; the Bobbili 1; the Chicacole 3; the Cocanada 5, and the Tuni 1. Evidently a good year's work has been done, and there is every reason to expect that the work of 1890 will be still more abundant in fruitfulness.

SOWING AND REAPING—It is not the custom of the LINK to publish notices of books except those that have a direct bearing on Foreign Missions; but the work by Mrs. Yule is so excellent in itself and its author is so well known and so highly esteemed by many of our readers that we do not feel that it would be out of place to call attention to this her most recent book. Those who have read Mrs. Yule's volume of religious poems, her poems and articles published from time to time in the LINK and the *Canadian Baptist*, do not need to be told that whatever she writes is worth reading. The book before us is a highly moral and religious story, well adapted to family reading. It should be in every Sunday School library and in the private libraries of many. Dr. Withrow writes of it: "Its story is so interesting, the subject is so important, the style is so attractive, and the spirit which it breathes will be so salutary in its effects upon the mental tastes and moral character of those who shall read it, that I anticipate for it a very widely extended sphere of influence." Mrs. Yule has published this book at her own expense and depends upon the sale for paying the publisher and for her remuneration for the time and labor devoted to it. Those who purchase it will therefore, not only get the full worth of their money, but will also be helping a worthy sister in her efforts to help herself. The book may be secured by enclosing \$1 to Mrs. J. C. Yule, Brantford, Ont.

Inasmuch.

"If I had dwelt"—so mused a tender woman,
All fine emotions stirred
Through pondering o'er that life, divine yet human,
Told in the sacred word—

"If I had dwelt of old, a Jewish maiden,
In some Judman street,
Where Jesus walked, and heard His word so laden
With comfort strangely sweet;

"And seen the face where utmost pity blended
With each rebuke of wrong;
I would have left my lattice, and descended,
And followed with the throng.

"If I had been the daughter, jewel-girdled,
Of some rich rabbi there;
Seeking the sick, blind, halt, my blood had curdled
At sight of such despair,

"And I had wrenched the sapphires from my fillet,
Nor let one spark remain;
Snatched up my gold, amid the crowd to spill it,
For pity of their pain,

"I would have let the palsied fingers hold me;
I would have walked between
The Marys and Salome, while they told me
About the Magdalene.

"Faces have holes"—I think my heart had broken
To hear the words so said,
'While Christ had not'—were sadder ever spoken f—
'A place to lay His head'

"I would have flung abroad my doors before Him,
And in my joy have been
First on the threshold, eager to adorn Him,
And crave His entrance in"

Ah; would you so! Without a recognition
You passed Him yesterday;
Jostled aside, unhelped, His mute petition,
And calmly went your way.

With warmth and comfort, garmented and girdled,
Before your window all,
Sweep heart-dick crowds—and if your blood is curdled
You wear your jewels still.

You catch aside your robes, lest want should clutch them
In its implorings wild;
Or lest some woful penitent might touch them,
And you be thus defiled.

O dreamers, dreaming that your faith is keeping
All service free from blot,
Christ daily walks your streets, sick, suffering, weeping,
And ye perceive Him not!

MARGARET J. PRESTON.

Baptist Zenana Mission in India.

Dear Mrs. Newman,—None of the Baptist May meetings were more enthusiastic than that of the Annual Missionary Breakfast in connection with the Zenana Mission. About five hundred men and women sat down to breakfast in the Common Street Hotel, and it was my privilege to be one of the number. Mr. Charles Townsend, of Bristol, occupied the chair. Miss A. G. Angus presented, in a very admirable way, a brief annual report. Work is carried on in twenty different stations, several of which have been established during the past year. In some of these places the Society have only Bible women and schools. The staff consists of 38 Zenana missionaries, 37 assistants, 49 native Bible-women, and 77 native school teachers. There are 51 girls' schools, with 1,550 pupils. Upwards of 700 Zenana's are regularly visited, in which are 1,400 pupils, whilst more than 2,000 houses are visited for Scripture reading only.

Dr. Underhill presented the financial statement. The total expenditure of the Zenana mission for the year was about \$37,715—being \$940 above the receipts. A handsome collection was taken at the meeting towards making up this deficit.

The chairman made a brief address, in which he said he felt that the chair at these annual gatherings should be occupied by a woman. He asked for a large number of new workers to go out to India, adding that when money is really wanted for a great purpose the Baptist denomination would readily supply it.

Mr. A. H. Baynes, the Secretary of the Foreign Missionary Society, who had just returned from a journey of 40,000 miles, in which he had visited all the stations under the charge of the English Baptists in India, made a very stirring address. It was very evident that his inspection of the work done on the fields had fired his heart with fresh ardor. In order to show the effect of mission work on India society, he read a circular drawn up by a council of learned Hindoo Pundits, which has been translated into several vernaculars, and is being circulated by hundreds of thousands in India.

The readers of the LINK will be glad to see a full copy of it. It needs no comment from me:—

AN APPEAL TO ALL FAITHFUL HINDOOS.

"Missionaries have come from Great Britain at a great cost, and have cast their net over our children by teaching them in their schools, and they have already made thousands of Christians, and are now continuing to do so. They have already penetrated into our most out-of-the-way villages and built their churches in them. If we continue to sleep as we have done in the past, not one will be found worshipping in our own temples in a very short time, and, what is worse, the temples themselves may be converted into Christian churches! Do Hindoos really understand that the number of Christians is increasing, while the number of Hindoo religionists is decreasing every day? How long will water remain in a well which continually lets out, but receives none in? If our Hindoo religion is incessantly drained by Christianity without receiving any accessions, how long can it last?—When our country is turned into the wilderness of

Christianity will the heart of Hindooism continue to grow? Let us remember there is no connection between the British Government and Christianity, for the Queen-Empress proclaimed neutrality in all religious matters in the year 1858. We must, therefore, oppose these Christian missionaries with all our might. Whenever and wherever they stand up to preach their Gospel, let Hindoo preachers stand up and start rival preachings, and then they will soon flee away. Let all caste differences be entirely forgotten, and let all faithful Hindoos join as one man to banish Christianity from our land. Let us use all possible efforts to win back the vast numbers that have already embraced the Christian religion, and at once withdraw all our children from mission schools. Above all else, let us most vigilantly watch the efforts of these Christian ladies in our zenanas. Let them only once get hold of our women—our wives and our mothers—and our religion is doomed. The strength of Hindooism lies with our women, for they have the training of our future sons and daughters: as the mothers, so the children. At all cost, we must do our utmost to stop the work of these lady missionaries in our Zenanas, or soon our women will all become Christians and our religion will be lost for ever. Let us awake out of sleep, or soon it will be too late. Christianity is making rapid progress, and we must take action at once."

Mrs. Williamson and Rev. C. Jordan, missionaries, who had just returned from Calcutta, each delivered a very earnest address.

The meeting was one of great power throughout, only to think that the good Dr. Duff three years after he had settled in Calcutta, wrote to a friend in Scotland: "Female education in India, so far as I can see, is hopeless. You might just as well try to scale a wall five hundred yards high as attempt to give Christian education to either women or the girls of India." And now, according to the figures given at this meeting, 90,000 Hindoo girls are receiving regular elementary education. More than 75 per cent. of this number are receiving a distinctively Christian education in connection with mission schools. More than 700 High Caste Hindoo girls are in the schools of the Baptist Zenana mission alone.

Think what a joy it must have been to Mrs. Sale, the real pioneer of Zenana work, to be present at such a meeting as I have been writing about. I felt myself greatly honored to look into her most intelligent and kindly face, and take her by the hand.

On returning to my apartments, a glad surprise awaited me in the receipt of a note from Mrs. Archibald, nee Carrie Hammond, of the mission of the Marathe Provinces, telling me of her arrival in London on her way to New Brunswick. She has been over eleven years on the field. The voyage thus far has been a pleasant one to her, and she was greatly refreshed.

I need not add that I have since enjoyed some pleasant hours with this devoted and successful missionary. She sails from Halifax in about ten days.

MRS. T. H. RAND.

13 Gordon Street, Gordon Sq.,

London, May 3rd, 1890.

THE *India Watchman* challenges the production of one heathen nation with clean morals in actual life. It says, "Heathen man of all castes, though married, do not count fidelity to wife or wives as of any moment. We have known wives and daughters to be sold, pawned, or made over to other men for debt for a time."

"The Advantage of Medical Skill."

BY REV. JONATHAN GOFORTH, HONAN.

Concluded from May Number.

We have good reason to believe that many in every city visited desire us to come again. Several asked why we could not come and stay among them. Many of those whose diseases were of such a nature that the Doctor could not undertake them for lack of sufficient time to carry through an operation, will certainly welcome our return. One of these is an official in Chan-tefu, who has a tumor on his face which the Doctor promised to cut off the next visit. The official in turn said he would use his influence to secure a compound for a hospital by the Doctor's return. This may mean something or it may not. However, we may count on having

FRIENDS AMONG ALL CLASSES,

who will be more or less helpful in the beginning of our work. A man at Weihui-fu offered to sell his compound to us for a hospital. We did not deem it good policy to notice any offer on our first trip. Yet the offer might not make a bad bargain, because the sight is one of the best in the city. But that which perhaps gives the best indication as to how we were regarded is the fact that we were able to secure three Honan teachers. Two are already here awaiting the new comers, and another, a Chinese B. A., is expected in a fortnight.

Such has been the favor everywhere shown that we are impressed with the belief that we are likely to gain an easy settlement in Honan. But when we glance at the extent and populousness of the field,

WE ARE OVERWHELMED

with the vastness of the work. The section of Honan north of the Yellow River alone, gives a field 180 miles in length and from fifty to seventy miles in breadth. The towns and villages are legion. It is not easy to arrive at the exact number. The Mandarin of Hsui Hsien told us he governed 1,000 towns and villages, but that five neighboring cities Hui Hsien governed 4,000 towns and villages. He said his district was small in comparison with some other Hsien districts. But taking 1,000 towns and villages as the average for each Hsien district, there would be 25,000 in Honan north of the Yellow River. If we allow of an average of 200 people to a village, which is certainly low—for we have seen many villages having two and three hundred families—there would be a town and village population in North Honan of 5,000,000. Besides there are twenty-nine cities. These cities would perhaps average a population of 40,000 each.

The Lord of Missions has indeed answered prayer.

HE HAS OPENED THE WAY

and disposed the people to favor us. We trust the whole Church will accept it as a privilege to pray that this leading of God's providence may be the indication of abundant favor in this new work. A multitude of souls greater than that which peoples our Dominion from Vancouver to Halifax await the reapers. What could appeal more eloquently for aid than these millions dying in heathen darkness.

The official expressed wonder at the doctor's surgical instruments and then showed us some of his ousins centuries old.

The Mandarin's sons, in company with an official, came this afternoon and sat and listened for upwards of half an hour and looked through the Scriptures.

CROWDS CAME ALL DAY.

The doctor treated eighty patients. Among these were several surgical operations to the amazement of the on lookers, and a call to see a man dangerously ill about nine o'clock in the evening. He was evidently of the wealthy class.

Greater numbers came this forenoon than at any time yet. We were kept very busy, the doctor attending to the bodily ills, I telling of the soul's physician. The doctor performed a surgical operation which

WONDERFULLY SURPRISED THE PEOPLE.

His fame is spreading rapidly among the sick folk. He cannot attend to all. Two physicians would have more than enough to do these days.

The Mandarin was very pleasant. He asked if we had brought passports. Having produced them, he compared them with the notice he had received of our coming, and laughingly remarked, "I see you are no myths but realities." Among other things they asked about our religion.

One of the temples was the Myriad-spirit temple. The gods within run up into the thousands. One of the priests, the head of these temples, an intelligent man asked me if we had any gods like theirs. "No," I replied, "formerly we had." "Oh," said he, "after Jesus came you ceased to worship this kind." "True, and now we come here to tell you all of Jesus, so that soon you will turn from these false gods to the true God." This place is indeed the centre of heathen power for a wide region; but these idols must fall. We came here to conquer.

Crowds to-day greater than ever. The doctor

PRESCRIBED FOR 148,

and examined upwards of fifty more whose diseases were beyond the range of human skill. Each day it is becoming easier to speak in Chinese, and with each day the presence and power of God is more visibly present. I spoke altogether, about five hours, and felt weary by nightfall, but each morning have a fresh vigor. Well might one be envied who is sent to tell the heathen of God's amazing love in Jesus!

During these five busy days the doctor has treated 456 patients. Much of the seed of the Kingdom has been sown, which shall bring forth a harvest to glorify our Master.

Some of the people ask, "Why don't you come and

LIVE AMONG US?"

We have reason to hope that this our first visit has made many friends in Hsui Hsien.

Oct. 10.—Tao Kou, a city of 50,000, has a large trade.

We arrived here during the night and commenced work before nine o'clock this morning. We were crowded from the start. The sick readily flock to the foreign healer. The Mandarin of Hsui sent his cart for the doctor to go and see his wife who is very ill.

The crowd to-day was so great that we had great difficulty in carrying on medical work. Several important surgical operations were performed. The helper and I were by turns speaking mostly all day. An old teacher, aged seventy-seven years came, and read through one of our small doctrinal books, and told the people that what we said was good for all to hear.

Oct. 12.—

TO-DAY SURPASSES EVERYTHING

we have experienced in this town. We commenced work shortly after eight o'clock. From the first there was a crowd which grew to such an extent that we feared that

some of the women and children would get injured in the crush. Before twelve the doctor gave up in despair. Every one wanted to be treated first and pressed forward. Then those who came merely for curiosity jammed up the yard in front so that there was no getting in or out. Remonstrance was of no avail.

WE COULD DO NOTHING.

We even went so far as to say, if they would not cease crushing forward we would pack up the the medicines and go away to another city.

This afternoon I gave up teaching and manned one of the doors, only letting one-in at a time. The Chinese don't seem to care for their own people, but when we took a stand they yielded. At first they commenced to climb in through the windows, but to enforce the lesson upon others we ejected them back through the windows. This fell to the foreigners, one man jumped in through the window and refused to go out when asked by our helper to do so. They appealed to us. I took him by the shoulder and pushed him out. Even the

WOMEN CLEIMBED IN BY THE WINDOWS.

We allowed this for a time, but for the sake of order, we were forced to eject the females who came in by the wrong way. But we did not wonder at the poor women trying to get in at the windows, because the men were so selfish that the women could not come near the door. Then, to overcome this, I would not let the men in while women were waiting outside but made them give away enough for the women to squeeze in.

The doctor treated 168, besides examining many whose diseases were either hopeless or too difficult to undertake without a suitable place in which to treat them. *Darkness came on, and many of the sick had to be turned away.*

THE WORK ABROAD.

Three Telegu Brothers.

A REFRESHING STORY.

Missionaries are often discouraged at the low spiritual state of the Christians under their care. Here and there however we see an amount of zeal and consecration that revives our hopes. But probably it is not often that we find three brothers all of one mind in deciding to do business for the Lord Jesus Christ.

The men, of whose devotion I am writing, live in two villages some miles north of Gudivada in the Kistna District. By occupation they are farmers, but the second brother has been a preacher of the Gospel for fourteen years or more. Still he has always been regarded as a partner in the farming. The eldest brother has been munsiff or headman of his village for a long time; yet he has preached the gospel to very many, and helped in the erection of school-houses in neighboring villages, where some had become Christians. The third brother has had the most to do with the farm-work, and yet even he has not failed to let his light shine. He has often conducted the services on the Lord's day in his own villages.

I should say here that these men had a good mother, they never learned to use tobacco, because she punished them when they began. And this was before they knew Christ. Their mother believed after they did.

A few years ago these men started a good school in their village, and lately some of the girls as well as boys of that region studied for the middle school examination. Other Christians have helped some in bearing the burden of that school. Still our three brothers have had to give freely themselves.

For the last two or three years they have had another enterprise on hand, namely, the erection of a brick chapel. Missionaries and other friends have sent in donations, but the Christians themselves will have good reason to consider the chapel their own, when it is finished. Among others our three brothers are likely to have a large sum invested in this enterprise by the time it is finished. The second brother, who is pastor of the church, assured me some months ago of the liberal intentions of his brothers and himself. But I was greatly pleased a few weeks ago to hear the same sentiments from the youngest brother also. We were talking privately about the heavy expense of finishing the chapel, when his brother said, "Never mind, we have decided to give the bulk of our profits to the Lord's work, so the chapel may have it now; and after the chapel is finished we shall give it to support preachers and teachers in the villages round about."

God be praised for His grace in the hearts of these Telegu disciples!

JOHN CRAIG.

The Work on the Tuni Field.

Since the meetings in January I have been touring all the time, having travelled several hundred miles in ox-cart, on horseback and on foot, and preached in many villages, distributed many hundred tracts and sold portions of Scripture. In the village of Ballagattam a man and wife were baptized who formerly did Mission work among the Telugus on the island of Mauritius.

On February 19th the great annual bathing festival, which takes place in the sea, at Pentakata, was visited. Some 50,000 or more people were there; Abel and I spoke as well as we could for the beating of hundreds of cymbals and many drums, together with the roaring of the waves and the shouting of the bathers, made preaching difficult. A much better hearing was given at Nakkapalle, a village 11 miles from here, where a great annual feast is held, to which tens of thousands of people flock. My wife accompanied me, and we stayed several days preaching to the people. Mr. Laflamme came down from Tellamunchelli. We were each accompanied by two preachers, and every morning and evening for two or three hours we preached to crowds of people; if strength had permitted we could have had an audience all day and most of the night. A little town built of bamboo poles and palm leaves had sprung up near the temples where numbers of shopkeepers sold their goods, which ranged all the way from silk to vegetables. There were idol processions, illuminations and music; a large car, something like the Juggernath car, was drawn along in procession one day. On a hill stood a little temple, reached by 284 stone steps; some nights these steps held a little lamp on each side. Up these steps between these lights the people walked and gave their offerings, which amounted to many thousand rupees.

There has been a great amount of fever in this section during the past cold season. In our Mission house we have our little medical dispensary, and while on tour my medicine chest is my constant companion. During the past few months I have given more than thirty rupees' worth of quinine, besides other medicines, to the natives.

When once this fever attacks a person it seems very difficult to cure. In some of the cases brought under my notice the patient has been sick and almost helpless for five months; the hair would fall out, and they would be wasted almost to a skeleton. I attribute our immunity from fever, under the blessing of God, to the fact that we live after the European plan—have a good house, warm clothing, nourishing diet, and are careful about the water we drink.

The hot weather that has just come brings dysentery, cholera and kindred diseases, which are liable to attack anyone, but especially those whose systems are reduced by hard work or insufficient food. There is small-pox now in some of the villages, but it does not seem to be very fatal as but two per cent. of those attacked die, and the natives take no care of themselves nor of the missionary either, for we ordered one poor fellow away who had the disease, and was clinging to one of the veranda posts.

Just now we are busy repairing our church by making the walls higher and putting a new roof on and so making it into a suitable house for a lady worker who may come here. Part of the brick for the boarding girls' new house is on the ground, so that we expect to have additional labor in overseeing building operations during the hot season.

R. GARNIDE.

Tuni, March 21, 1890.

Cocanada Women's Foreign Mission Circle.

REPORT FOR THE YEAR ENDING FEBRUARY, 1890.

With March, 1889, began the second year of the Circle's existence. Though we commenced the year with thirty members, and had on the roll at the end of the year thirty-two names, yet we begin our third year with twenty-seven members only. This reduction in numbers is owing to the removal from town, in almost every case, of those persons whose names have been withdrawn.

Twice during the year we have been called upon to part with our President Miss Stoval, who was elected at the beginning of the year, resigned in July on removal to Samalkota. For two months our Vice-President, Mrs. De Boaux, ably filled her place; then Miss Folsom was elected, and after presiding only twice at our meetings, left for her home in America, having received a pressing message to hasten her intended visit on account of the serious illness of her mother. Mrs. De Boaux was again called upon to occupy the chair, and was elected President at the beginning of the third year.

The Circle has met in the Timpany Memorial Hall on the second Saturday in every month. The meetings have been interesting and profitable; the various subjects brought up for consideration or discussion were of vital importance.

At the different meetings we have had the following subjects brought before us, by interesting facts from various sources, as well as by original papers written by members of the Circle:—"Village Schools;" "Medical Missions in Zenanas;" "The Mohammedans;" "Bible Women;" "Zenana Work;" "Hinduism," under the different heads of Brahma; "Vishnu and Siva." At times the meetings were given up to special prayer for special branches of work, and at one time our hearts were encouraged by the glorious promises concerning the kingdom of Christ.

We can report progress, an increase of interest, a

greater concentration of purpose in undertaking specific work, and a wider knowledge of the needs of the field in which we are working. New work has been taken up; the Circle, at its second meeting in the year, undertook the support of a Bible woman, and later on a Caste Girl's Sunday School was opened up under Miss Simpson's superintendance, the Circle paying current expenses. The school opened with an attendance of twenty-four, and it is hoped that this school may be developed into the longed-for caste girls' day school.

The average attendance at the Circle meetings was fourteen; six of the members are permanently non-resident, and a number of others became so before the close of the year, so that the attendance may be considered fairly good.

The year began with a balance of r-27, a-8 in the treasury, the money raised during the year amounted to r.82 For the support of our Bible women r-36, and for rent of Caste Girl's School-room r-6 have been paid. The Home Mission Society received help to the extent of r.10, and to the houses for Christian teachers in Samalkota Seminary r. 40 were donated. Balance in the Treasury at the close of the year, r. 21, a. 8.

There is a Mission Band in connection with the Circle, which met for the first time Oct. 27, 1888. The then membership of seven has since increased to twenty-four. The children have held seven meetings, and collected r. 4., a. 0., p. 6, which they expressly wished might be used for paying the first month's rent of the Caste Girls' Sunday School. They have taken the name of "Little Helpers in Heathen Lands."

Many of our members are working daily among the women. Surely the door of usefulness is wide open. With the darkness all about us, with the need ever before us, with our Master's command to stimulate, and His precious promises upon which to lean, may we make the year upon which we have entered better than the one that has gone from us, and may He be able to say of every one of us, "*She hath done what she could.*"

A. E. BARKERVILLE, Sec. Treas.

Bimlipatam.

DEAR LINK,—Since last writing you, we have entered upon the work of a new year, have attended the Telugu Association at Bobbili; and Conference at Cocanada, have met a number of new missionaries; and have had the great joy of welcoming three, to our own mission. We thank the Lord of the harvest, for these earnest works. He has heard our prayers; and thus encouraged us to hope for greater things in the future. The need is great—greater than words can tell. This vast field of perishing souls is white, ready for the sickle, and yet, so few reapers. But we must not stand idly by, "for reapers more to come. The Master calls, and shall He call in vain?"

At our Conference, another appeal was drawn up; and the 4th of April set apart, as a day for fasting and prayer. We believe the appeal sent home last year, was blessed of God, in awakening a new interest in missions; and we send this one forth, praying, that a still greater blessing will follow. We want more helpers, both from home, and from among the native people; but the greatest need is, I believe, an outpouring of the Holy Spirit upon those who have already learned the way of life; but who have not the courage to come out, and make a public profession of their faith. I have in mind three

or four families, for whom I would ask you to make special prayer. One is that of the old goldsmith, of whom I have told you in my report. He came to the Mission House, last Saturday, to show a piece of work he was doing; and before he was aware of it an hour passed away. His subject for conversation was, the wonderful love of God, and the resurrection of the body. He had been reading about the resurrection, and did not understand how our bodies would be raised. It is about three years since we began visiting his house. At first his wife was more interested than he; but after a time, he asked us to lend him a copy of the New Testament, which we did; and every evening he would read from it to his wife; and others who gathered around him. One day when there, and seeing it on a writing-desk, I asked why it was so worn. "Oh," said his wife, "my husband reads it in every day. We have learned much from that book, and have given up many of our old customs. By degrees we will leave them all."

This man is about fifty-five years of age, is in very comfortable circumstances, has only one son, eight or ten years of age, and as far as we can see there is nothing to prevent his coming out. On Saturday he told me that he would be baptised this year. I said, "Do you think you have the new heart?" he replied, "before, I did not love this new religion, or even believe in it; now I believe it, and want to do according to its teaching. I have given up idol worship, and am trying to serve the one true God. Is this not a new mind?" "Well," I said, "if you love the Lord Jesus Christ you will follow Him in His appointed way." Sabbath afternoon he came to the prayer-meeting, and at the close, he said, "I have seen people worshipping in a great many different ways, but there is no way so beautiful as this way."

Another man, whom we think has been a Christian for some years, came to the morning service. When we began visiting his house two years ago we were surprised to find that his wife and mother had quite a knowledge of the Christian religion, and asked them how they had learned these things. The mother said, "my son taught us all we know. He believes in one God, and for a long time has not worshipped idols, and if we do so he will be very angry." Then she told us that he had a book, which the Christian had given him, and he was always reading it; she said he even took it to the store with him. We knew that the words she spoke were true, for the preachers had often told us about this man, how that he had encouraged them at the Clock Tower, telling them to keep on and they would gain the victory. Last Sabbath evening we went to this same house and found them more eager to hear than ever. I asked them to come up to the Mission House some day to me, that I was all alone, and they need not be afraid; but they have not come yet.

On Monday, when returning from the town, we were passing by one of our houses when we heard a voice calling from within, "Will you not come in?" I said, "It is late, we will go home and come to-morrow;" but she urged us to come in just a little while. We went in, and found that they had friends visiting them from Berhampur, in the Genjam District. Among them was a woman about thirty-five years of age, the most intelligent, or one of the most intelligent I have met among the native people. It was she who wanted to see us. We sat down and began by singing, "Christ the only Way," and endeavoured to explain it; but before we had gone far, we saw that she was no stranger to this new way, she could speak the name of Jesus as plainly as we. I said to her, "where have you heard this story?" She

said, this is the first time I have heard it from your people. My younger brother was living in Vizagapatam, and while there, he learned much about the Christian religion. He believes in Jesus, and never worships idols; and before going to rest he reads and prays to the true God." Here is another secret believer who needs your prayers.

After a most enjoyable half-hour, spent in teaching and conversation, we took leave promising to come again and bring a book for her to carry home as a keep-sake. As I write these words I can see her face before me, so calm and gentle—the index of a meek and quiet spirit. Even among those dark browed sisters there are many lovable characters. The influence of the Holy Spirit in their hearts will do for them what it has done for us.

Yesterday, Tuesday, we went down to the sea shore, where the fisher people live, and where Mr. Archibald used to spend many of his evenings when at Bimli. Here we have a mixed crowd, occupied in various ways. Some are curing fish, others making nets, others dressing their hair, or sitting on the ground smoking cigars. Yes, they remember the Dora, though the greater part of his teaching is forgotten, except that he told them they must give up their idols and worship the one true God. All know that this is the first requirement in our religion.

A half-hour with these poor, ignorant men and women, we move on to one of our old houses in a better and healthier locality. A chair is placed on the veranda for me, while the Bible-women sit down on the mat spread for them, and around us gather twelve women to hear the story they have so often heard. They number twelve, but nine are widows, and after one hymn, "Trusting in the mercy of Christ" is sung, we notice one of the number going into the next house, and she comes back leading a younger one by the hand, who comes in shyly and sits down on the floor behind a pillar. When asked if she is ill, they reply in a low tone "not ill, only sorrowful; three months ago her husband died, and she has not been out since, and she is ashamed to see your face." Poor thing! I thought, "if she only new the sympathy in my heart for her she would not be ashamed or afraid to see my face." This is another interesting house to add to the number. And so we might continue to enumerate and describe; but I trust these will be sufficient to enlist your sympathy and prayer. We who have lived, and do live in Christian lands do not know what it means for a caste man or woman to come out and unite with the followers of the meek and lowly Jesus.

During the month, we have made a short visit to Ellenkey and Santam. Ellenkey is about five miles from the station, and is the home of the teacher in our school. His father is Mirasidar for a number of villages, and is law-giver as well as scribe and general director in village affairs. They have different ways of punishing the disobedient villagers. One way is, to cause them to stand in the public highway for a few hours at noon. Another is, to put their feet in the stocks, seal them, and make them sit on the ground at mid-day. If they will not submit to this punishment they are sent to Bimli to the sub-magistrate. The people in these villages are very quiet and simple-minded, and always give us a kind reception. Both here and at Santam we have the use of the indigo factories, which are owned by a company in Madras; but this agent kindly granted us leave to occupy one or two rooms. No work is carried on in them, except in July and August. They are large buildings, and consequently cool and pretty comfortable. The rats and bats were the only intruders. They have full away, and probably thought we were the intruders.

At Scritam the small-pox was pretty bad and many of the people were dying. One day we were going into a village, when we saw two men carried outside to die. This was near the mountain, on the main road; we were able to visit nine of the villages visited last November.

The Sisters of Charity, R. O., make at our among all the villages, between Vizianagratam, Vizianagram, and Bimpitapatam, once in three or four months, for the purpose of giving medicine and money to the people, and thus win them over to their religion. They came the next week after we were there last Autumn. They generally have a tent and servants, but no Bible-women, for they do nothing in the way of teaching. They are doing their work in a quiet way, still it is having its effect. I was accompanied on this tour by two Bible-women and colporteur Pantus. I found the latter very helpful, especially where we had both men and women to address. Of course he would not be allowed to go with us to visit high caste houses, but he could be talking with the men while we were speaking with the women inside. Our work was never so encouraging as at the present time, and we look for results this year.

You will be glad to hear that Mrs. Archibald is on her way home for a much needed and well earned rest. We hope that she will be restored to health and return to us very soon. We are so few in number that when one steps out the loss is felt very much.

Death has entered our little flock at Bimli, and claimed as his victim, the only son of Mrs. White, my assistant. He died on the 11th inst. of fever, aged four years and five months. Our bereaved sister has buried her husband and four children, and we cannot wonder if she had many hopes centered in "Dickie boy," and hopes that he would be spared to her. But his pilgrimage was short and he has been taken away to the home on high.

Mrs. White is a sister of Miss De'Prager, who was associated with us in the work for some years.

A. C. GRAY.

Bimpitapatam, March 1890.

W. B. M. U.

Edited by Miss A. E. Johnstone.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER SUBJECT.—For blessing on Associational gatherings.

EXTRACTS FROM MISSIONARIES' LETTERS.

Miss Gray writes: The school is increasing in numbers and is very interesting. It is a good, healthy place for moulding the character of the young. . . . I never felt so hopeful about the work before. I feel confident that souls will be saved this year. I do not know when they will come or how they will come, or from what part of the town or field, but I believe they will come this year. I have been out on the field for about two weeks, visited about twenty villages in and around Ellenhey and Sontyam. Had a most interesting time. All remembered our visit in November and many were able to tell us the substance of our teaching. They said, "Oh, you told us not to worship idols, and that we must worship the one and true God." They do not believe in idols, or at least the majority do not; but it is this caste and superstition

that keeps them bound. Hundreds and thousands know the truth, and the greatest need is an outpouring of the Holy Spirit to apply it to their hearts, and how my heart longs for more power: from on high, so that the people will not hear my voice but the voice of Him who is able to touch the heart and bring the dead soul to life.

We expect that the mother of one of our preachers will be baptized soon. Her husband is dead and she has three small children. Two of her step-sons are Christians—one is the preacher, and the other was baptized last year, and is now at the Seminary.

Miss Fitch says: For the past two hours and a half I have been twisting my tongue round these difficult Telugu words, but am thankful to say they are not so difficult as they were a month ago. I am beginning to use the language a little, but because I know so little of the idioms, sometimes make absurd blunders, but, of course, one must expect this at first. The only one to whom I have yet had an opportunity to tell the "glad news" is my Punshi. He speaks English very well, and I often talk to him about Jesus. One day I was speaking with him about the pitiful condition of women in this country, and spoke of the husbands beating their wives. I said, "I presume even you with the light and knowledge you possess would yet beat your wife." He replied, "Yes; why not? If I did not she would sit on my head." He is a Brahmin, so you see the high and low are alike in this respect in this country. They are sadly in need of the precepts and example of God's true children.

I am glad I came to this country to tell the people of Christ, and I pray He may use me for his own glory.

Mrs. Churchill writes: Miss Fitch and I are alone at the station, as we have been most of the time since she arrived. Mr. Churchill first made a tour to the east and south of Sobbili. People listened well, and we leave the rest with the One who has power to move the heart. Mr. Churchill and Mr. Lanford have now gone on a tour to the Jeyapore country. Mr. Lanford had gone before, but this is Mr. Churchill's first trip into that country of deadly fever, and we are praying that neither of them may be smitten by it. I spoke of Miss Fitch and I being alone, but that seems hardly the word to use in comparison to the being alone the last months of last year. Miss Fitch is such grand company, and we enjoy it so when we meet at the table, or at prayers, or spend the evening in sewing that I never feel the house lonely now. I thank the Lord and our sisters for sending her to me.

Mrs. Archibald is now on her way from England, and we are looking for her in Halifax very soon. Thus far the Lord has brought her safely. We pray that her coming may be blessed to herself and us.

The great movement in the American Baptist Mission among the Tolugus in India, in which 30,000 converts have been gathered in twelve years, still continues, and is spreading into the interior of the country. In the Nalgunda District fifty-two were recently baptised in one week.—*M. Review.*

We are now in the last quarter of our convention year. The Treasurer's books close 30th of July. Will all Treasurers of Aid Societies see that the monies are sent in to Mrs. Smith before that date, as of course after that they must be credited to the next year's accounts. And please see to it that these collections are large. Our collections in N. S. for H. Missions during the last quarter including Mission Bands only amounted to \$95.10. Can we not double that amount this quarter? "Freely ye have received, freely give."

FINANCIAL STATEMENT

Of the W. B. M. U. for quarter ending April 30th, 1890.

	F. M.	H. M.	TOTAL
Received from N. S.	\$446 53	\$ 78 33	\$524 86
" " N. B.	365 02	100 65	465 67
" " P. E. I.	37 70	2 30	40 00
Mission Bands, N. S.	67 20	16 86	84 06
" " N. B.	4 43		4 43

\$1119 02

Feb. 20.—Sent Mrs. J. R. Hutchinson.....	\$ 50 00
" Joseph Richards, G. L. M.	66 50
" John March, Esq.	676 25
" Dis. and Drafts.....	1 65
	\$794 40

MARY SMITH, Treas.

NEW SOCIETIES.

On April 13th, an Aid Society was formed in connection with the new church in Truro. With thirty members. President, Mrs. Adam Johnson; Secretary, Miss Rosie Upham.

On May 15th, a Society was formed in the East Mountain Section of the East Onslow Church, with seven members. President, Mrs. J. A. Clifford; Secretary, Mrs. Jno. Archibald. Mrs. Brow writes, "The outlook for this little band is hopeful." There will be more to join with them.

MRS. JENNIE B. KELLEY.

[Mrs. Kelley's many friends in these Provinces will be glad to read this from the *Helping Hand*:]

"Blessed are they who die in the Lord . . . that they may rest from their labors; and their works do follow them."

How spontaneously does this text come to mind as we think of the death of Mrs. Jennie B. Kelley, which occurred in Moulmein, Burma, Dec. 5, 1889.

Mrs. Kelley was born in Picton, N. S.; July 28, 1842, and received her school education there. Her first religious impressions were occasioned by the triumphant death of a sister in 1858. They seemed very deep, but did not lead at that time to decision. In 1860 the family moved to Boston, and Mrs. Kelley became a member of Miss Sophia Gould's Bible-class in the Rowe Street Church. This lady was much interested in foreign missions, and each month some mission was selected as a topic for study. Perhaps it may be attributed to the faithfulness of this teacher that later Mrs. Kelley could say: "Almost my first prayer after my conversion was 'Lord, send me to the heathen.'"

In 1862 she became an attendant at the Bowdoin Square Church, Rev. O. T. Walker, pastor. In a time of deep interest in that church, she somewhat reluctantly attended a prayer meeting, escorting an older friend whom she called "Auntie." A deep solemnity almost immediately fell upon her spirit. When the hymn was sung "I'll go to Jesus, though my sins have like a mountain rose," true to her impulsive nature, she sprang to her feet. She returned home almost crushed by a sense of sin. In a few days she found peace, and with her whole heart dedicated herself to the service of Christ. After being received for baptism, a pall like the blackness of darkness overshadowed her soul. She would not go back; for she had promised to God and the Church; yet in her baptismal dress she looked into the face of a friend and said, "how can I go through with it?" In the path of obedience the light came. She came up from the water, the

peace of God in her heart, and a smile of joy upon her face—a peace and joy in the Lord, which was never afterwards known to fail her.

Immediately she gave herself to Christian work; first in a Sunday school class, the members of which were converted one after another. Friends whom she could not meet she would write to; and she was often found among the poor, sick and lonely in the destitute parts of the city, distributing tracts and telling of the love of Jesus; for "Little Jennie," as her friends called her, knew no fear where souls were ignorant of the great salvation.

Becoming engaged to Rev. Edwin D. Kelley, she entered with all joy into his plans for a missionary life. They were married June 15, 1871, and sailed for Burma Oct. 21, reaching Rangoon the following January. Soon after, they settled in Toungoo, with the purpose of devoting themselves to the Shan people. In a little more than a year occurred the death of Mr. Kelley by drowning. The birth and death of the second child followed. Broken hearted and delicate in health as Mrs. Kelley was, she clung to her work for "the dear people," until finally compelled to return home. She landed in New York May 22, 1874.

A friend has said, "coming home ill, leaving her three dead in a heathen land, was a hard trial, but God alone heard her heart-cries. To friends she tried to give smiles and cheerful words."

As soon as her health would permit, she commenced the study of medicine. A four years' course in medicine, a term of study in Newton Theological Seminary, and writing the life of her husband, occupied her until October 1889, when she embarked again for Burma.

With her life for the last nine years, first at Moulmein and then at Thatoon, the readers of the *Helping Hand* are familiar. They have seen her telling of Jesus to the Shan pony-dealers; taking her assistants to the villages; gathering the children into schools; dispensing medicines to the sick; negotiating for land for a chapel; superintending the demolition of Pagodas, to make room for a Christian church; overseeing the construction of a house for herself; and everywhere and always, in season and out, proclaiming Jesus the Saviour from sin.

A year or more ago we saw her seeking rest and health in the Darjeeling Heights; but for her it was not there. She looked longingly to home and mother, but she had not strength for the voyage; so yielding her will to the heavenly Father's, she retired to Moulmein, where, during four months, loving, sympathetic friends did all that might be done to alleviate her sufferings. Miss Lawrence, Miss Bunn and Mrs. Elwell were unremitting in tender ministry, until, on the 5th of December, the welcome messenger came to give release.

During her illness, Mrs. Kelley wrote weekly to her mother as long as she was able, and after that dictated messages to her. On the 28th of November Mrs. Elwell wrote at her dictation:—

"MY DEAR MOTHER,—I am still lingering on, gradually nearing the heavenly home. The Lord is very merciful to me. He has relieved me of my sufferings in many ways; and now, with constant care of these two dear sisters, I am keeping tolerably comfortable. It seems so wonderful that the Lord should permit me now to lay down the burden and come to Him, a luxury which I do not deserve."

The funeral arrangements were in accordance with Mrs. Kelley's expressed wishes. She was dressed in her wedding dress. Every trace of pain had left the face, and the missionary who writes of it says: "She looked as we could imagine she might have looked on her wedding-day. At the grave the casket was opened to give a last look to some who had come late, and as the glow of the setting sun fell upon her face, it seemed almost glorified."

The services at the house were in English, conducted by Mr. Armstrong and Mr. Bulkeley. At the grave the hymn and prayer were in Burmese, and the scripture reading in English. The body awaits the resurrection morn in the place selected by Mrs. Kelley herself, in the mission cemetery in Moulmein.

Annals

THE WORK AT HOME.

Waiting For The Church.

Sixty dollars! It seemed quite a little pile. Mr. Preston handed it to Mrs. Preston with these remarks: "It must be divided up among those three societies. Keep it in the meantime. I want to see if others can be induced to send more with me. It speaks well for our church when it goes in a bunch, and my idea is that everything should go through the church and be credited to the church."

"Paul, money is wanted badly now. Every Baptist has an appeal. There is that superannuated fund. The secretary says, 'that some are looking forward anxiously to the time appointed for the collection.' It is very near now, and yet it is never mentioned in the church," pleaded Mrs. Preston.

"Very well, you may send them twenty. You have that much in hand besides?"

"Yes, eighty in all."

"They won't take up a collection for that fund I am certain, but we must press the matter of Home, Foreign and Grand Ligne before that money goes."

"I would like to help on the Women's Fund," spoke up the book-keeper, secretary and treasurer of this Preston tithing scheme, a small, insignificant-looking woman.

"Not one cent," was the quick reply. "That money goes through the church, not through a Woman's Society. Just look at the money they must spend going to their conventions. Much better for them to stay at home and save their money to send to missions."

After this appeal and rejoinder, the matter was dropped, the money placed in a purse and laid away to wait for an action by the church. In the meantime appeal after appeal sounded through the paper. The fourth of April came and went. Thanks to a few who received and read *The Baptist*, some *did* know that it was a special day, to be given to fasting, and prayer for blessings threefold, but the majority were in ignorance that a shower was expected, and that surely a few drops, if only faithful, would fall in their vicinity. It was not mentioned in the pulpit, and only those revs. who possessed their denominational news, were aware that *that* Friday was to be a memorable occasion. The purse was very heavy in Mrs. Preston's pocket, and she felt strangely unhappy over it all. Surely, surely if the King's business was in haste, was it right to wait for other creditors? Over and over came the question, until at last, like the man of old, she laid the matter before the Lord. The answer came in the shape of tidings through *The Northern Messenger*, and was voiced in the story of "The Deacon's Truth."

Mrs. Preston read the story to Mr. Preston, and he enjoyed it immensely. It was so true to life that both laughed merrily during the perusal. The "Deacon" began his Christian giving rather grudgingly, but "Hulalah," his help-mate, evidently kept him up to the mark, and fortunately the good man got a blessing. In fact there was such a fattening of his soul that unselfishness blossomed forth, and in the second year of tithing he was, as he declared: "Man enough to divide up with Hulalah, and let her have half to give away." At this point of the story Mrs. Preston could not avoid glancing over at her husband, but gleaned nothing from the scrutiny. The reading over, no remarks followed, but some way "Hulalah" kept following that woman of my tale all afternoon, and she prayed this prayer: "Lord put it into his heart to let me have a quarter of it for my very own."

In the evening, unasked he came to her side, and said, "You can have the half of all the tithes after this, and send it when you please." There was not a happier woman in all Canada that day, and before long her share of the sixty dollars went speeding on its way, but the rest still waits the action of the church.

MAGGIE EDWARDS COLB.

Carleton Place, Ont.

News From The Circles.

NEW SARUM.—As we always take great pleasure in reading the "news from the Circles" we thought perhaps a few words from our own Circle might not prove uninteresting to some. We organized in August of 1884, assisted by Mrs. Wilter, Associate Director for Elgin Association with a membership of twenty-three. We have had a number of additions since then and some withdrawals so that we now number about thirty. We take up both Home and Foreign work, also contributed to "Grande Ligne Endowment Fund" last year, and intend doing so this year besides undertaking to furnish a room at Grand Ligne. We held an open meeting and invited Sparta Circle to meet with us on May 7th, at 8 p.m. The President Mrs. Sowerby presided. Miss Morrow read an interesting paper on "Why we Love Missions." A reading by Mrs. Newcombe, "Lost opportunities;" Hymn; a carefully prepared paper by Mrs. Cloos. "Sketch of the History of Missions;" Music, "Not half has ever been told;" Recitation by Miss Scott, of Sparta. "The Missionary Hymn;" Essay by Miss E. House, "Is life worth living." Address by pastor Sowerby, on "The Home Mission Work, and the necessity of it." He divided his subject into "The encroachments of the Roman Catholic Religion" and "The needs of our destitute fields at the north of our province." A duet, "Too late," was sung by Mesdames Grey and Newcombe.

Mrs. C. NEWCOMBE, Sec.

WALKERTON.—On September 14th of last year we re-organized our Band, with a membership of twenty-two. Since then our number has increased to thirty-five. We have held regular meetings one a month. Each circle is supposed to either earn or save the money for their collection. One of the little girls of our Band started a mission box, into which she put the cents she had earned by being a good girl, and when opened at the end of the year it contained thirty-three cents; the collections for the six months have amounted to \$4.00.

At our October meeting it was decided that our Band should be called "The Cheerful Givers," and that the money raised should be equally divided between our Home and Foreign Mission work. In April, instead of our usual meeting, we, with the help of the Circle, gave an open meeting. One third of the proceeds of this meeting the Band received for their share, which amounted to \$2. Our object is to interest the children in the condition of the heathen, and in the children of our own land who have not as many privileges as we have, to train them in giving to the Lord's work, and to win their own hearts to the Lord Jesus.

The officers are: Miss Spoule, President; Mrs. Baker, Vice-president; Miss Maggie Bildron, Secretary and Treasurer, and Mrs. Kerr and Mrs. Menzies, Musical Directors.

MAGGIE BILDROD, Sec.

WHITBY.—The Mission Band in connection with this church is steadily increasing in numbers and interest. We have a large membership and the largest average attendance during the last year that we have ever had. During the year, \$17 has been paid for support of student, \$5 sent to Home Missions, with a balance of \$14 now on hand, which the Treasurer has been instructed to send to Home Mission fund. The annual entertainment was held Easter Monday evening, and was a success. Mrs. Auvaich, of Oshawa, was with us and gave an address on "Life in India," showing several of the costumes worn by the natives, also a number of idols, ornaments, etc., which has helped to impress on the minds of all the need there is for every one being at work. The mission barrels were opened the last Sunday in April, when the finances of the band were considerably increased by the well-saved pennies of the children; Bertha Campbell heading the list with \$2.55. A large number have taken barrels for next half year, when we hope to report even greater results for the advancement of Christ's Kingdom.

Association Meetings.

The annual platform meeting of the Circles and Bands of Walkerton Association will (D.V.) be held in the audience room of Wingham Baptist Church, June 9th, at 8 p.m. Mrs. J. J. Baker, of Walkerton, will give an address and conduct a question drawer on Home Missions. Miss Frith, late of India, will, it is expected, give an address on Foreign Missions, and answer questions on the same. Miss Stovel sends from India a letter to be read, and a table of curiosities to be explained by her sister, Miss Kate Stovel, of Mount Forest. A few other exercises by members of the Association will help to make an enjoyable and profitable evening. A collection to pay Association expenses. Everybody invited. Business meetings in the basement the afternoon of 10th, at 2 o'clock, and the forenoon of 11th at 9.30.

A. V. BRADEN, Teeswater, *Asso. Dir.*

The annual meeting of the Circles of the Whitby and Lindsay Association will be held on June 19th, at 2 p.m. Mrs. Newman, of Toronto, and others are expected to take part in the meeting. We hope that every circle will send delegates.

A. E. DRYDEN, *Dir.*

The eighth annual meeting of the Brant Associational Society will be held in the basement of the First Baptist Church, Brantford, Thursday, June 5th, at 2.30 p.m. An excellent programme is being prepared, and it is expected that a large number of delegates will be present from the Circles and Bands, also from the churches without Bauds.

A. MOYLE, *Assoc. Dir.*

The sixth annual meeting of the Elgin Association of Mission Circles will be held at the Malahide and Bayham church on Thursday, June 5th, commencing at 2 p.m. A public meeting will be held in the evening at 8 p.m. Addresses will be delivered by one of our newly-appointed missionaries and the Rev. J. P. McEwon, and others.

MRS. WELTON, *Dir.*

The annual meeting of the Women's Circles of the Toronto Association will be held at West Toronto Junction, Wednesday, June 18th, at 2.45 p.m. The Circles are requested to send as many delegates as possible. These annual meetings should be one of the most important means of gaining and giving information in regard to our work, as well as a time for becoming acquainted with the members of the different Circles. Let each one come determined to do all that she can to promote the work.

F. B. WELLS, *Asso. Director.*

The Ladies' Home and Foreign Mission Circles of the Peterboro' Association will hold their annual meeting in Norwood, June 19th, at 2 p.m. Let all the Circles of the Association appoint delegates to attend this meeting, as we want to make it most interesting and beneficial to all. Also, the church delegates will please send their names as soon as possible to the Rev. W. M. Peer, so that the Billing Committee may know how many they will have to provide for.

A. N. PEZZI.

The annual meeting of Circles in Midland Association will be held at Galt, on Wednesday, 11th June, at 2 p.m. Preparations are made for a good meeting, and we hope to see every Circle, and every church that has no Circle, represented there. A collection will be taken.

M. MCKECHNIE.

New Circles.

On the evening of March 21st, the young ladies of Moulton College, organized a Union Mission Circle, with a membership of twenty-eight. The following were the officers elected: President, Miss K. M. Laurin; Vice-President, Miss Emma Huston; Secretary, Miss Aggie McLaren; Treasurer, Miss Holman.

YOUNG PEOPLE'S DEPARTMENT.

Gold, Frankincense, and Myrrh.

Arthur True sat on his stool in the chimney-corner, shelling corn, on Christmas Eve some forty years ago. Close at his feet, almost touching him, lay a handsome dog.

"Mother, is my gold piece ready?" he asked abruptly. "Are your fowls all sold, little wise man?" said Mrs. True, waiving the question.

"Hal takes the last ones to-morrow, with all the shelled corn;" and the little chicken merchant rumbled the grain off with more vigor than before. "What ho pays and what's in my bank will make enough."

Mrs. True took from an old-fashioned bead-purse a shining half-eagle and laid it on the table, where it glowed and sparkled like a thing of life.

"I'll trust you for the money till to-morrow," she said smilingly, "seeing your'e Arthur True."

Arthur eyed the bright gold with a thoughtful face. "Hal says five dollars is too much money for us boys to give to the heathen; he thinks the grown up people ought to support missions," he remarked gravely.

"Freely ye have received, freely give," quoted Mrs. True.

"Hal says it don't pay to plant and weed and raise hens for black folks in Africa we'll never see. Uncle Will is going to give his five dollars for him. Hal says it don't matter; one gold piece is as good as another."

"King David took a nobler view of the question," suggested Mrs. True, with a grave smile at the little husbandman in the chimney-corner. "He said to Arannah, 'Nay, but I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing.' Never grudge your very best in His service, my son."

Down went the bright brown eyes from the mother's face to the corn once more, and as the yellow grains fell rapidly into the great bushel-basket the boyish brain was equally active.

The mother looked from the pair of busy hands to the golden ears gathered with patient toil, and some thought flushed her own eyes as she said gently, "Don't forget your frankincense, little wise man."

"Prayer?" suggested Arthur, with a contemplative frown.

"Ay; 'the gift of the knees.' You have five dollars to care for now; wrap it up safely for the errand of mercy. Gold might be lost, but a prayer never. Centuries ago the sages of Arabia came from afar with gifts—rich, fragrant, and costly—to lay at the feet of the Saviour King. We will do that, Arthur," said the mother, "forever. It doesn't matter so much where we live, if we give whole-hearted service."

"He shall have my best always," assented Arthur.

"Ah, child, your best may cost more than you yet know," replied the mother, with a little sigh.

The boy looked in her face gravely, but did not speak.

Midnight sounded; one o'clock; two o'clock. Out in the wood-shed Watch slept with one ear open. Suddenly he started to his feet with a savage howl. There was a terrible squawking and fluster in the chicken-house.

"Watch is barking at the moon," murmured Mrs. True sleepily, turning on her pillow for another nap. No one else paid any attention to the note of warning.

The dog kept up a vigorous barking and scratching at the bolted door. Two small dark shadows crept from the hen-house unmolested, slinking away with their prey. Watch retired to a dark corner in disgust. If there is anything calculated to irritate a faithful dog, it is a closed door and deaf ears at such a crisis.

Arthur slept on, and knew nothing about his loss until he went to feed his fowls the next morning and found an empty hen-house, with feathers scattered around on the snow. "Foxes!" cried the little bankrupt chicken-dealer, with a swift jump to a conclusion. "It's enough to provoke a saint!" knitting his brows. "Now, what's to become of my pledge?"

"Hallo, Art! what's up?" cried his cousin later. "Any one to look at you would say there'd been a funeral in the family. Not my hens, I hope?"

Arthur nodded.

"Eh! then you've slipped up on your five dollars, for all your boasting," said Hal, with a little ill-concealed triumph in his voice.

"Maybe not," said Arthur sturdily. "I'm going in for a sale; isn't there anything you'd like to buy?"

Hal smiled loftily. "Second-hand rubbish, I suppose." Then, as an idea struck him, "Hold on? anything, you say?"

"Ay; take your choice," was the eager reply.

"I'll take Watch," said the cousin coolly.

"No, you won't," growled Arthur shortly.

"Well, I declare!" said Hal in a tone of injured surprise; "you told me to choose, but I suppose, Art True, you'll be just mean enough to go back on your offer."

Arthur wrinkled his forehead and worked his hands nervously: "I said any thing. Watch isn't a thing. There's my big sled, now, or my skates or three-bladed knife."

"Bosh! neither are hens things. What do you suppose I'd do with two sleds or two pairs of skates? You're so unreasonable, Art!"

"There are my illustrated books Uncle Alf just sent me for Christmas," suggested Arthur, with a little pang at giving them up unread.

But Hal shook his head: "Watch, or nothing for me."

"Nothing, then," cried Arthur hotly, growing red and angry at Hal's persistency.

"Don't put yourself in a passion," said Hal with an air of calm superiority. "Remember, it is you who wanted to trade;" and, turning on his heel, he walked off whistling.

Arthur rushed into the house in a great state of excitement. "Mother, Hal wants Watch," he said, with a red face. "Isn't it a shame of him?"

Mrs. True looked troubled, and hesitated. If Arthur had but known it, his mother was praying for wisdom during that little pause. But he was greatly distressed, almost indignant, at her hesitation.

"I would never give him Watch; he is my very best," he said hotly.

"Yes, Arthur, your best," repeated the mother with grave emphasis.

Arthur recognized his own words with a quick throb of pain, which sent the blood rushing wildly through his veins. One startled glance into the mother's tender, pitying eyes, and he fled, never stopping till hidden among the great piles of hay in the uppermost loft of the barn.

Stretched at full length, with his face buried in his crossed arms, he lay still and thought. Such strange ideas went whirling through his busy brain! Was that what giving his best meant? Did Abraham feel like this when he gave up Isaac? he wondered. Yet a greater than Abraham had "so loved the world that he gave his only-begotten Son." Was Arthur's best too good for the dear Saviour Prince?

After all, Watch was only a dog, and this money might help to save some soul—more than one, perchance. He groaned aloud; then suddenly started up, as if something had stung him, with a cry of distress: "Oh, no, no! not Watch!"

The dog had followed Arthur as usual, and at the sound of his name whined and wagged his tail, and licked his young master's hand in sympathy. Arthur threw both arms around his neck and hugged him: "Watch, dear old doggie, will you think me cruel to sell you? I believe I must, dear old fellow."

Then, afraid to trust himself longer, he rushed off to give his best—a boy's gift of self-sacrificing love and devotion—forty years ago.

Perhaps some young readers may think there were no mission bands so long ago, but I am sure there must at least have been brave boys and girls, who worked and made sacrifices to send the "glad tidings" to far-off heathen lands; for the main incident of this story—the selling of a pet dog to redeem a boy's pledge to the cause of foreign missions—is a fact.—*Sunday School Visitor.*

The Women's Baptist Foreign Missionary
Society of Ontario.

LIST OF LIFE MEMBERS.

1878-79.

Mrs. Raymond, Mrs. Gill, Mrs. Coutts, Guelph; Mrs. Cooper, London; Mrs. Castle, Mrs. Donovan, Toronto; Mrs. Porter, Mrs. Hill, Brantford; Mrs. Grant, Paris.

1879-80.

Mrs. Bates, Woodstock; Mrs. Mason, Calton; Mrs. Horace Perry, Rochester, N.Y.; Mrs. J. D. King, Mrs. Freeland, Mrs. H. J. Rose, Mrs. Evans, Toronto.

1880-81.

Mrs. Ashley, Woodstock; Mrs. Tuttle, Brantford; Mrs. Grant, London; Mrs. B. J. Timpany, Calton; Mrs. Dyke, Mrs. Smith, Miss Lloyd, Toronto.

1881-82.

Mrs. Laing, Sparta; Mrs. McLaurin, India; Miss A. Davies, Mrs. J. Lewis, Toronto; Mrs. Dawley, Guelph; Mrs. McConneel, —

1882-83.

Mrs. H. A. McConnell, Whitevale; Mrs. John Arnold, Paris; Mrs. T. S. Johnson, Sarnia; Mrs. G. L. Wittet, Mrs. Horace Foster, Boston; Mrs. Ebbles, Mrs. Thorold, Toronto.

1883-84.

Mrs. Thompson, Guelph; Mrs. Ettie Cohoon, Timpany's Grove; Mrs. J. G. Goble, Gables; Grandma Burtch, Woodstock; Miss Flora Pegg, Simcoe; Mrs. L. C. Barber, Mrs. Harriet Haviland, Boston.

1884-85.

Mrs. David B. Wallace, Simcoe; Mrs. J. Hull, Princeton; Mrs. G. L. Oliver, Hartford; Mrs. Lorenzo Deal, Boston; Miss Martha Nelles, Wilsonville; Mrs. Hollins, St. Thomas; Mrs. Crawford, Brantford; Mrs. W. Pegg, Hartford; Mrs. T. Cartwright, Calton.

1885-86.

Mrs. W. Pegg, Brantford; Mrs. Wm. Hollins, St. Thomas; Mrs. Crawford, Brantford, First Church; Mrs. Wm. Pickard, Guelph; Mrs. A. V. Timpany, Woodstock; Mrs. Ryder, Gables; Mrs. S. Dadson, Paris; Mrs. Davis, 2nd Lobo; John Bates McLaurin, India; Mrs. Carey, Mrs. T. S. Shenson, Brantford; Mrs. Ira Barber, Villa Nova; Mrs. John Haviland; Mrs. John Nelles, Boston; Miss Clara Lugesdin, Toronto.

1886-87.

Mrs. Thomas Couch, Guelph; Mrs. Moor, Mrs. Wm. Wills; Mrs. Elmore Harris, Mrs. Charles Stark Toronto; Mrs. Hallam, Dundas; Mrs. Lewis Benedict, Brantford; Mrs. Bone, St. Catharines; Miss Jane Randall, Paris; Mrs. Carryer; Mrs. Hatch, Woodstock; Mrs. E. Welter, St. Thomas.

1887-88.

Miss Annie Robertson, London; Mrs. T. L. Lindop, St. Thomas; Mrs. E. J. Adams, Aylmer; Mrs. Wallace Secord, Boston; Miss Annie Grant, Toronto; Mrs. Wm. Eades, Port Arthur; Mrs. Charles Powley, Brantford; Mrs. Barker, Whitty; Mrs. W. S. Miller, Gables.

1888-89.

Mrs. Wm. Forbes, Grimsby; Mrs. Hastings, Scotland; Mrs. Kennedy, Port Arthur; Miss Clara B. Goble, Gables;

Mrs. T. N. Shenson, Brantford; Mrs. Mary Wade, Parkhill; Mrs. G. L. Clark, Aylmer; Mrs. E. W. Elliot, Toronto.

Note.—The Treasurer's complete list of life members having been lost at the last Annual Meeting, the present list has been compiled from the available sources of information, and is probably incomplete. If any life member notices that her name is absent from the above list, she will confer a favor by sending no word, as to name, place of residence, and Convention year when the money was forwarded. Treasurers of Circles are also requested to read carefully with a view to correcting mistakes.

The incomplete list for the current year is not included. Please address Miss Violet Elliot, 109 Pembroke Street, Toronto.

WOMAN'S BAPTIST FOREIGN MISSIONARY
SOCIETY OF ONTARIO.

Receipts from April 18th to May 17th, 1890, inclusive.

Mrs. Booker, Hamilton, \$5; Mrs. Alex. Dunn, Wainock, B. C., 50c; Miss McMaster, Parkdale, \$9; Etobicoke, M. C., \$5; 1st Houghton, M. B., \$10, towards the support of Morapoodie Mary; Hamilton (Victoria Ave.), M. C., \$16.75; Walkerton M. C., \$8; Walkerton M. B., \$5; South Arthur M. C., \$3.31; South Arthur M. B., 75c; Sarnia M. C., \$4; Sarnia M. B., \$10; Toronto, College St. M. B., \$2.25 (of this, 60c. are from Miss F. Chalk's mission-box); "From one who is praying for a lady medical missionary for Akidu, and for the means to send her," \$50; Mount Forest M. C., \$3.87; "A friend," \$5; Mrs. Thos. Bone, St. Catharines, \$17 (for the support of P. Soshamma); Mr. Bone, jr., St. Catharines, \$20; for the support of F. Benjamin; Toronto (Queen St.) M. C., \$8; Port Hope M. C., \$28; Guelph M. B., \$20.50, for the support of Krupavtia; Beamsville M. C., \$4; Toronto (Jarvis St.) M. C., \$78.85; Salem M. C., \$5.75; Berean, M. C., 25.30, of this, \$14.80 was realized at a missionary tea; Bloomsburg M. C., \$2; Bethlehem M. C., \$3; Boston M. B., \$7, towards the support of V. Esmdas; Georgetown M. C., \$4; 2nd King M. C., \$8.43; Cheltenham M. C., \$6; Westover M. C., \$5; Toronto, (Union meeting, \$14.31; St. Catharines (Lyman St.) M. B., \$10, towards the support of Hannah, a Bible woman; Petrolia M. B., \$15.25; Woodstock M. C., \$12; Brantford (First Church) M. C., \$25, towards the support of Miss Priscilla Begg; Wyoming M. C., \$6; Parkhill M. C., \$3; Port Hope M. B., \$27, for the support of Vinakoti Ruth; Plympton M. C., \$4; Wilkesport M. C., \$3; Aylmer M. C., \$8.65; St. Catharines (Queen St.) M. C., \$10; Westover M. B., \$2; Denfield M. B., 63c.; Denfield M. C., \$4.32; Pine Grove M. C., \$5; Ailsa Craig M. C., \$9. Total, \$543.87.

Note.—The contribution from Orangeville M. C. in last LINK should be \$3.70 instead of \$2.70.

VIOLET ELLIOT, Treas.

109 Pembroke street, Toronto.

May 20th, 1890.

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

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

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances to be sent to Mrs. Mary A. Newman, 115 Yorkville Avenue, Toronto.

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

Subscription, \$5. per annum, strictly in advance.

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