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The Canadian Missionary Link

NADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Stars

LX-3

JUNE, 1897.

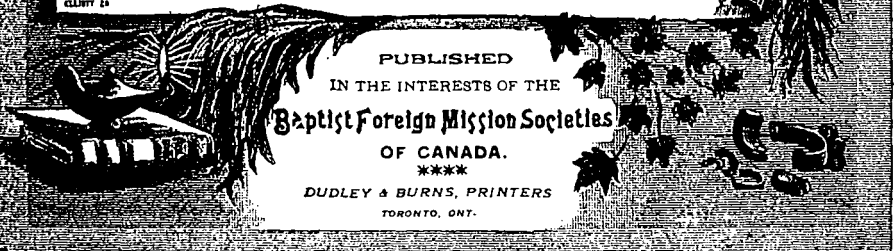
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Canadian Missionary Link.

VOL. XIX. 1

TORONTO, JUNE, 1897.

| No. 10.

Editorial.

ASSOCIATIONAL MEETINGS.

Norfolk. Association will be held in the 1st Houghton church, June 8th, beginning at 2 p.m. Evening meeting also. L. C. Barber, Director.

Peterboro'. At Belleville, June 15th. Annie Walton, Director.

Brant and Woodstock. At Oxford St. church, Woodstock, June 9th. Afternoon and evening. L. M. Gray, Director.

Que'bec. At St. Marys, June 8th. Afternoon and evening. B. C. Warren, Director.

Owen Sound. At Wiarton, June 15th, at 3 p.m. Mrs. E. J. Harris, Director.

Western. At Harrow, June 8th. Florence M. Her, Director.

Elgin. At Gladstone, June 2nd, 10 a.m. Mr. Brown, returned missionary, is expected to address the meeting. E. Welter, Director.

Northern Association meets at Collingwood, June 16th.

REPORT OF BOARD MEETINGS.

The annual meeting of the Board was held in the Baptist Church, Galt, Tuesday, May 18th, at 8 p.m. Mrs. Booker presiding. Twenty-one members were present. It was a great pleasure to have Miss Simpson, our returned missionary meet with us. Routine business was transacted. The annual reports of the Recording Secretary, Corresponding Secretary, Treasurer and LINK were read and adopted. On Friday, May 21st, at 1.30 p.m. the newly appointed Board met in the Baptist Church, Galt, six. teen were present; also, Mr. and Mrs. John Craig, Mrs. Davis, and Miss Simpson, returned missionaries.

An invitation was accepted from the Toronto Churches for the Convention to meet there in May, 1898.

Mrs. C. T. Stark's resignation as Secretary of Bands, was accepted, and Miss Thpescott appointed to fill the position.

The sum of \$200 was granted to Pedapuram to provide suitable accommodation for Miss McLeod, who has been appointed to that field.

An application has been received from a young lady to be sent out to India as our missionary. It could not

be entertained owing to the state of the finances.

The following appropriations for 1897-08 were made:

FROM GENERAL ESTIMATES—	
Village Schools	\$840 00
Books and Tracts	205 00
Bible women	50 00
Saminicotta Seminary	536 00
Seminary Students' work (during vacation)	135 00
From Estimates of Women's Work for women—	
Miss Stovel and her work	650 00
Towards Zenania work	270 00
Miss Baskerville	500 00
Cocanada Girls' School	500 00
Miss McLeod and her work	625 00
Miss Hatch and her work	590 00
Miss Priest's work	170 00
Miss McLaurin's work	145 00
Miss Folsom	500 00
Towards Miss Simpson's furlough allowance (the balance being provided by her salary for three months, sent to India since her depar- ture). Home expenses	125 00
	\$8,141 00

Special Appropriations—

Towards building at Pedapuram for Lady Mis- sionary	200 00
Extra grant to Samnicotta Seminary, payable monthly	500 00

Total

\$8,841 00
A. MOYLE, Rec. Sec.

ILLUSTRATIONS. We are glad to give to our readers this month the portraits of our first and last Presidents.

MRS. MARGARET FREELAND.—Mrs. Freeland is the eldest daughter of the late David Buchan, of Toronto, formerly writer to the *Signal*, Glasgow, Scotland. With her parents she came to this country when she was a baby. She married in 1864, Mr. Patrick Freeland, Barrister, of Toronto, but became a widow in a few years. When in 1876, our Society was organized, Mrs. Freeland was one of the few women who were willing and capable to take an active part. She was President of the Society and Editor of THE LINK till 1885, when she removed to the North-West. Since her return to Toronto, she has again taken up active work for the Society, and in the capacity of first Vice-President shares much of the duty and responsibility of President. As the President does not live in Toronto, the Vice-President must preside over all the meetings of the Executive and some of the regular Board meetings.

Mrs. W. D. BOOKER.—Mrs. Booker was born in Ballenah, Ireland, is the daughter of the Rev. John Bates, of sainted memory. She came to this country in 1860, was married to Rev. A. V. Timpany, and they went to India as our first foreign missionaries in 1867. She returned home in 1885 after the death of Mr. Timpany, having served long and well. In — she married Mr. W. D. Booker, and was elected President in 1888. Mrs. Booker's knowledge of the work on the foreign field gives her peculiar fitness for the position she occupies.

GALT CONVENTION.

The morning prayer meeting opened with the singing of "Come thou Fount of every Blessing," followed by a verse of "Nearer my God to Thee." After a season of prayer the leader, Mrs. Cline, spoke a few words on the benefit of the half hour of prayer. After further prayer and song, Mrs. Cline read Ezekiel's vision of the valley of dry bones and applied its teaching and promise to the society's work in missions. The beginnings were unpromising but God's work was beginning to be manifest, and the promise is a nation in a day.

At 10 a.m. Mrs. Booker, the President, took the chair. The opening exercise began by singing "Ye Servants of God." Scripture selections having more especial reference to the work of missions were read by Mrs. Grove, and Mrs. Godfrey then offered the opening prayer for the foreign mission work.

The President appointed as Nominating Committee Mesdames Newman, Hutchinson and Cline, to assist Miss Buchanan; and as Committee on Resolutions, Mesdames Goble, Raymond, and J. J. Baker.

The President spoke of the varied experiences of the past year; cause for thankfulness and sorrow for disappointments and shortcomings were mingled. The need in India had been greater on account of famine and plague and unfortunately the funds at command had been less. More missionaries than usual were present on this occasion and were welcomed. The society had sustained great loss in the death of Mrs. J. C. Yule, who had always been an active assistant in all good work. The number of conversions reported from the fields was encouraging to the lonely missionaries and to us; and the necessary retrenchment in various directions was much regretted. The falling off in receipts was due to the holding back of small gifts as being too insignificant to count. This should not be. The women should arise to their privileges and do what they can.

The Recording Secretary's report was read and adopted. As it is given in full on another page, we omit further mention of it.—[Ed.]

The Treasurer reported a decrease in the regular income necessitated a curtailment of the work undertaken. The Circles rather than the Bands were responsible for the falling off. To meet this emergency individuals have given special donations. Greater effort should be made next year by the Circles, as these specials cannot be depended upon for carrying on the work already taken up. The report was received and adopted, and thanks were given to Miss Elliot for her untiring efforts throughout the whole year.

LINK REPORT.—Mrs. Newman, the Editor, gave the report of THE LINK. Financial report showed Balance at beginning of year, \$177; receipts for the year, \$892.97; total, \$1,069.97. Expenses for the year, \$868.39; balance in banks, \$211.59; total, \$1,069.97. The circulation is 4,800. The regret was expressed that during the last three years there has been a falling off of two hundred subscribers.

The Editor has been informed by agents that one reason of this that some ladies feel that if they take one paper published by the Women's Societies, that will be sufficient, and they usually choose the cheaper paper. Agents were urged to impress upon all the mistake of this idea. The Home mission paper does not attempt to bring us anything about Foreign Missions. Both papers are necessary to one who would be intelligent concerning the work of our Societies. Surely the price of THE LINK, twenty-five cents a year should not debar anyone having the information which it brings month by month. Economy in any one is a thing to be admired, but don't call starving of the soul and intellect by dropping your missionary paper, economy. An enthusiastic and optimistic agent should be appointed in every Circle, and her aim should be to secure the subscription of every woman in the church, and to keep the old as well as get new subscribers. An agent should inform herself by reading thoroughly the paper, and then knowing that she has a good cause, she will not be easily discouraged. Let the information given in THE LINK be used by giving extracts at the weekly prayer meeting of the church.

Mrs. Raymond spoke of Foreign Mission prospects, basing her paper on Carey's words: "Expect great things from God, attempt great things for God." Not to expect much is to dishonor God. Times have greatly changed since Carey spoke. The non-Christian lands have been opened one after another in the providence of God, and now the demand for foreign work is almost greater than the resources. Millions are ready to listen and prospects are bright in every land. Look for great things and plan for great things, sow the seed in all lands until the fruit of godly lives and Christian civilization shall be ripe the world over. We do not know just when but we are sure the day of triumph will speedily come.



Mrs. MARGARET FREELAND.

At this point of the proceedings the President introduced to the convention Miss Simpson, who arrived a few days ago for a much needed rest.

The report of the Prayer Union was read in Miss Clomeshaw's absence by Miss Buchan. The Union organized two years ago, has now 431 members, 33 of whom were added during the last year. It was suggested that the Union pledge be printed on a card as a reminder and encouragement, and that subjects for prayer be announced from time to time in *THE LINK*.

On motion the report was adopted.

The Band Report was then given by Mrs. C. T. Stark, the retiring secretary. This report is also given in full in this number of *THE LINK*.

The afternoon prayer service opened with singing "Praise Him, praise Him, Jesus our blessed Redeemer." Topic of the service was the "Work of the coming year." Mrs. John Harris, the leader, then read "Promises for the workers."

The afternoon meeting rallied to the sound of "How sweet the name of Jesus sounds." After prayer by Mrs. Grigg, the minutes of the morning meeting were read and approved.

The report of the Nominating Committee was presented. The following officers were elected by acclamation — President, Mrs. Booker, Woodstock; 1st Vice President, Mr. Freeland, Toronto; 2nd Vice President, Mrs. W. Davies, St. Toronto.

The following members of the Board were elected on motion, without ballot: Mrs. C. T. Stark, Toronto; Mrs. S. Dudson, Paris; Mrs. Forbes, Grimsby; Mrs. A. P. McDiarmid, Toronto; Mrs. W. J. McKay, Stratford.

Mrs. Banton favored the Convention with a solo.

Greetings were received from the following sister societies:

1. McColl Mission Association.
2. Congregational Women's Board of Missions.
3. Executive Board of Women's Board of Missions of Maritime Provinces.
4. Women's Board of Eastern Ontario.
5. China Inland Mission.
6. Presbyterian Society of Women.
7. Women's Society of Methodist Church of Canada.

Mrs. Porter was appointed to represent this Convention at the meeting of the women of the Maritime Provinces, in August.

Mrs. J. C. Holman spoke on the True Motive of Foreign Missions. She said the day of romance was past, and now the moving motive for such work was obedience to God's command, rendered by a loving, willing heart. Obedience is of the Spirit, and whether we go or whether we stay at home, the obedient life is the one blessed life of God. Obedience costs us dear, but disobedience yet more dearly. The joy of communion which follows the

sacrifice of our personal wills. "To obey is better than sacrifice, and to hearken than the fat of rams."

The Corresponding Secretary read a long and interesting report on the work done on the various fields in India. This will be found on another page.

Reports received and adopted.

Mrs. Craig gave in some detail the work the missionary's wife is called upon to perform. She has to be mistress of the household, housekeeper, sewing woman, mother, overseer of schools, steward for the schools, book-keeper, Sunday school superintendent and teacher, prayer-meeting leader, preacher in some cases, doctor, letter-writer, general peace-maker, and during the missionary's absence, assistant missionary.

The position is onerous but honorable.

The Committee on Resolutions reported a resolution of thanks to the Street Car Company for their courtesy. A vote of thanks to the ladies of Galt for their hospitality.

A resolution of sympathy with the work of the W. C. T. U., and a resolution expressive of appreciation of the work of the late members of the Society, Mrs. Yule and Miss Nellie Davies; also, one of gratitude that we have with us in Convention a number of returned missionaries.

These resolutions were unanimously adopted by the Convention.

While the collection was being taken Miss Eberly favored the Convention with a vocal solo, which was fully appreciated.

This Convention then adjourned to meet at 8 p.m.

The house was crowded in the evening. After the opening exercises, Mr. Craig, returned missionary, sang a Telugu song. Mr. Davin, returned missionary, gave a very interesting and instructive address. He did not attempt to entertain with stories so much as to instruct. Many facts given were quite new to the audience, and ought to do much good when taken home to the circles by the delegates.

MISS M. D. EBY,

Secretary of Convention.

Rev. J. H. HORSBURN wrote from Mien-choo at the end of April that Mr. W. Knippe had accompanied the traveller Mrs. Bishop on an itinerating tour westward, towards Tibet. On the advice and recommendation of Bishop Cassels, Mr. Simmonds, who went out independently to Si-chuan in 1891, has been accepted as a missionary of the C. M. S.

There are 15 publications in Japan devoted to the interests of women. Of these, three are Christian.



MRS. W. D. BOOKER.

THE RAIN.

In the villages the cattle are dying. There is no fodder, and little water. The rains have failed for the whole year, and all the stacked straw has long since been licked up by the supple tongues of the lank and bony beasts of burden. These Hindus have no horses, but use oxen instead for field work, and in drawing stuff to market on their high two-wheeled carts. There is no fodder for the cattle. Why don't they sell them, then? None will buy; the very richest cannot keep from starvation what they have of their own, let alone the herds of starving beasts of the poorer classes. Then all much prefer to run the risk of some perhaps pulling through the drought than to part with them now, and then, when they need them with the return of the rains, to be compelled to borrow money with which to pay the high prices to recover them, and then be kept for years paying crushing interest to the money lenders. So the poor neglected cows, oxen and buffaloes range at will, eat filth, browse rancid weeds and chew the brittle and barbed leaves of the young palm trees. Daily they grow thinner, till the weakest look like animated hat-racks, with old and faded cowhides drawn tightly over them. For in starving creatures, human or brute, the skin instead of loosening as they grow thin, seems to shrink with the vanishing flesh to a tightness that bursts. For miles they wander over the bare brown plains, and up the withered hillside, stumbling over the rocks, and craning woary necks up after the green leaves on the lower branches of the trees. Many fall never to rise again, and are pounced on by the crows, and in some cases by the famished people, and eaten in short order. Even in times of plenty, some classes of the people will eat carrion. In famine times, when so many cattle perish from hunger, their rotting bodies provide a sickening food for those people who are thus saved from a death by starvation, to a still more horrible visitation of murrain, or plague.

To such straits had all the high lands been reduced, toward the end of last week, that many shepherds drove their flocks of sheep and stately goats miles to get one little drink from a scant mud hole, made filthy by wallowing herds of buffaloes. Even the wild beasts from the jungle came down on long night stages to the river for water to quench their raging thirst. All the village wells were sunk deeper, new wells were dug in the lowest parts of tanks that never go dry except in famine times. Even there water failed, and the people turned with frightened faces to look on other frightened faces, till even the rich quailed at the prospect of a water famine. Every precious drop was like a diamond. Women hurried down to the wells early in the morning, only to find that strong men had slept there all night, and had risen long before sun-up to bale out the first drops as soon as they had leaked in. They go back with empty pots to

the thirsty children, and the glowering men of the household. For months yet, away on into June, no rain can be expected. Then all settled down to the bitter thought, that even with something to eat, the richest even could save life only by moving out to where water could be had, and the poorer could shift for themselves.

The Christians who had met at the Association in Yellamanchili, in January, a place right in the midst of the dire distress for water, had lifted up their hearts in prayer to God, the giver of rain. They had prayed again and again, that rain in satisfying abundance might be sent. An answer to that prayer at this time of year meant nothing short of a miracle.

The villagers looked with blank and blinking eyes at the broadway of the sun across the cloudless heavens. That mighty furnace burned down each day more fiercely till all the face of nature had lost its coat of green, and reflected the blazing brilliance like a vast polished steel shield. There seemed no hope from heaven, there was no help from earth. "Let us lie down and die," was the hopeless cry of the poor. The idols were powerless, the false gods had gone asleep, and the Great Father seemed to have forgotten his children.

Suddenly, on Tuesday, the 23rd of March, the sky began to darken. The people said, "Yes, clouds without rain. We have often been deceived before with false hopes. We shall not be again." But the thunder rolled and roared and the lightning flashed. Then down on our weak faith, down on our hard hearts of unbelief, down on the rich and poor, down on the just and the unjust, the Christian and the idolator alike, God sent the blessed rain. Rain in March! Who ever heard of rain in March! The oldest living resident could not recall such a phenomenon. Yet the very windows of heaven were opened up, and away down to Madras, and far up the coast, beyond Bimli, and away over to the distant Central Provinces, the blessed, welcome life-giving rain came. Not a fugitive shower, but a week's downpour. A rattling heavy rain that sounded as it came up like the rattle of gunshot on corrugated iron, rain that fell for hours at a time, and day after day, on Tuesday, and Wednesday, and Thursday, and Friday, and Saturday, and then hallowed the Sabbath day with its blessings, and fell so hard and fast during morning service, that its patter on the teak shingles of the church veranda drowned my voice completely, as I was preaching to the people. The channels ran full of water, the muddy pools stood all over the compound. The children never so happy as when musing in a mud puddle; children are the same all the world over, ran and splashed and tumbled about in an ecstasy of delight, and were not nearly so happy as their elders, though the latter did not make so much fuss. The birds began a new song, a thousand frogs began to sing upon the watercourses, the winged ants burst out

from their nests in long and living ropes; at night the lamp upon my study table was black with crawling insects of a score of kinds; all nature seemed revived and burst out in one irrepressible song, that reverent souls would find no difficulty in interpreting as a sacred oratorio written by Him whom all the thoughts of nature only praise.

Right from the doorway of the mission to the front gate, I look out on 200 yards of greensward. Green juice runs down the drawn lips of the pager cattle, the terror has faded out of the faces of the people. There is now a song in my soul that answers to the song of the birds, and I know the same song is in the hearts of ten times ten million souls a song of thanksgiving. It is the spontaneous uprising of hearts made grateful by this visitation; but they know not whom they should thank. Our Christians do. And when we gather in the prayer meeting, we shall thank the Lord God Jehovah, in the words of the Psalmist.

“ He turneth a wilderness into a pool of water,
And a dry land into watersprings,
And there he maketh the hungry to dwell,
That they may prepare a city of habitation,
And sow fields, and plant vineyards,
And get them fruits of increase.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men.”

The famine here is not at an end; one swallow does not make a summer, but a great many lives both of men and cattle have been saved by this rain. It will by no means help the crops, they are months past help, but it will save millions from dire distress, and possible death. The cry for food is as great as ever.

May God help us to open our hearts wide to the great and silent, and 10,000 times more awful cry that ascends inaudibly to the foot of God from 300,000 times 10,000 hearts in this land for the Bread of Life, and the water thereof that can be found only in the Lord Jesus, whom you and I know and love so dearly. Shall we give it them for salvation, or shall we withhold it and let them die in the famine described in the eighth chapter of Amos: “Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and the young men faint for thirst. They that swear by the sin of Samaria (idolatry), and say, As thy God, O Dan, liveth! and, as the way of Beer-sheba liveth, even they shall fall, and never rise up again.”

If any of you would like to write to me, just put the letter in a linen envelope, stick on a five cent stamp, address it Cocanada, India, and mail it Monday morning,

and in four weeks' time I shall be filling my heart with your thoughts.

Yours, in the dear Lord,

H. F. LAFLAMME.

Cocanada, India, 31, 3, '97.

RECORDING SECRETARY'S REPORT.

Six meetings of the Board and four meetings of the Executive Committee have been held during the year. At the first meeting of the newly appointed Board appropriations were passed amounting to \$6,244.

A special meeting of the Board was held in June to consult with the Executive Committee of the General Board regarding further reductions in the appropriations. After the most careful consideration, it was decided to transfer twelve and a half per cent. of the amount appropriated for our work, exclusive of salaries and Miss Baskerville's school, to Miss Folsom's, Miss Priest's and Miss McLaurin's work. The timely gift of \$600 by a friend who wished to remain unknown, enabled the Board to vote \$300 towards Samulcotta Seminary, and to make up the balance required for Miss Priest's and Miss McLaurin's work.

In October the Presidents of the Home and Foreign Mission Societies appealed to the members of the Circles on behalf of the Thank-offering meetings. Seventy-five Circles and two Bands responded.

Amounts received by the F. M. Society: From Circles, \$534.58; Bands, \$25.82. Total, \$560.40. An increase over last year of \$77.41.

In November Mrs. E. W. Dadson resigned her position on the Board. This was rendered necessary by her removal from Woodstock to Montreal, which belongs to the Eastern Convention. The resignation was accepted with regret, Mrs. Dadson having been for years a most efficient worker of the Foreign Mission Society. Mrs. Thos. White, of Park Church, Brantford, was appointed to fill the vacancy.

In January Mrs. C. T. Stark resigned her position as Sec. of Bands. The Board gladly take this opportunity of expressing their appreciation of Mrs. Stark's faithful efforts to increase missionary interest among the children of the various churches during the last four years.

The Treasurer having stated that a legacy of \$1,000 had been left by the late Miss Nellie Davies, a committee was appointed to decide upon a suitable investment, as will be seen by the Treasurer's report, the money has been invested, and an income will be received from it next year.

Ten new life-members have been added: Mrs. Carrie A. Head, St. George; Miss Violét Elliot, Toronto; Mrs. Arnold, London; Mrs. H. H. Wright, Aylmer; Mrs. J. Schwalm, Boston; Mrs. James Morris, St.

Thomas; Mrs. James Stratton, Peterboro'; Miss Nellie C. Duncombe, Delhi; Miss Rowland, St. Thomas; Mrs. Cynthia McConnell, Lake View. Total number of life-members, 183.

It is with great sorrow we record the removal by death of two of our workers. In July, after two years of suffering, Miss Nellie Davies was called home; and in March the summons came to Mrs. Yule. What strength these two quiet non-obtrusive workers were to the W. B. F. M. B., only those closely connected with them know. Thus one after another of the workers pass away, but the work goes on. Let us strive to be faithful, that we too may hear the "Well done, good and faithful servant."

Respectfully submitted,
A. MOYLE, *Rec.-Sec.*

TWENTY-FIRST ANNUAL REPORT OF THE CORRESPONDING SECRETARY OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST).

It would have indeed been a great joy if, during the year now closing, your Board could have recovered the work they had to drop, because of the serious falling off of the income last year - or have been able to report an onward movement. That joy has not been ours, but we can thank our Lord that instead of the feared further falling off in our income, we can at the close of the year report that it has been almost, if not quite, equal to that of last year.

If only the very great number of the women in the churches who do nothing for missions could be interested and made to realize their privilege and responsibility to give "as the Lord hath prospered them," then indeed there would be meat in God's house. "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

This year 191 Circles have reported, 1 Ladies' Aid Society, and 1 Y. P. S. C. E., making in all 193, the number reported last year. Twelve Circles that were not heard from last year have reported this year; and 14 who reported last year have done nothing this year.

Many of the Circles have done nobly.

53	have contributed	\$1.00	or over	per member.
11	"	2.00	"	"
4	"	3.00	"	"
1	has	5.00	per member.	

Only two have reached the standard of one dollar per woman in the church, one of these has even given at the rate of \$2.

Of the Associations, Brant, Guelph, Niagara, Norfolk, Northern, Owen Sound, Western and Woodstock are behind last year in their contributions, while Elgin, Hamilton, Middlesex and Lambton, Peterboro', Toronto, Walkerton, and Whitby and Lindsay are ahead.

A few of our sisters seem slow in learning to what the

money raised by the Circle should be given. For instance, one Circle reports, "Foreign contributions applied to Pastor's salary," and another "The money raised was used at home."

PRAYER.

The success of all work depends on prayer. "Before they call, I will answer, and while they are yet speaking, I will hear," is the promise of Jehovah. Let us, therefore, be always mindful of the *noon-hour* for prayer for missions, also the last Thursday afternoon of the month when some of the members of the Board meet for conference and prayer about matters connected with the work in India.

MISSIONARIES AT HOME.

Miss Rogers. Last year many Circles were cheered and edified by a visit from Miss Rogers. Toward its close she was laid aside for many weeks. Christ's promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," was again proved in answer to the united prayer of God's children, for her recovery was, the doctor said, "a most remarkable one." He and we await the Lord's guidance, praying that if it is His will He will make the way plain for her return to India next fall.

Miss Simpson. To-day we welcome Miss Simpson to our Convention after nearly nine years' hard but successful work in the Zenanas of Coocanada, India. The missionaries assembled in Conference thought it wise for her to return to the home land this spring; and after much prayerful and careful deliberation, unanimously recommended Miss Murray, of Vuyyuru, to Miss Simpson's work in Coocanada, and Miss McLaurin, of Yellamanchili, to fill Miss Murray's place in Vuyyuru.

INDIA.

Famine. Although our mission field is not properly included in the famine district, food and work are so scarce that many of our people are having only one meal a day - and that not enough to satisfy their hunger - others one in two or three days, while some only have one in many days. Now is our time. Instead of dismissing our native workers for lack of funds to support them, let us make a great effort to increase our forces, and take the land for King Jesus.

COOCANADA.

The Coocanada Girls' Boarding School. The first appropriation made by the Women's Baptist Foreign Missionary Society of Ontario was \$200 to Mrs. McLaurin's School for Girls in Coocanada. This school has, under Miss Baskerville's excellent superintendence, long outgrown the old quarters, and is about removing to the new building in the compound.

Miss Baskerville writes: "In addition to the regular work of the school, this year the missionary in charge has learnt something of the arduous nature of building work in India. A report of that would fill a volume, and cannot be attempted in detail here. It will be sufficient to say that in spite of hindrance and delay, because of scarcity and high price of materials, by the end of the year the dormitories were finished, and the class-rooms of the new school buildings well under way. "The number on our rolls was - girls 95, average attendance 63; boys 45, average attendance 20.

"At the examination in December 65 tried, and 35 passed. The number who tried the Primary Examination was 9, 2 passed the complete test, one passed in optionals to complete last year's test.

"Among the girls, 4 were converted and baptized during the year, also one girl and two boys among the day scholars. Two were married, T. Achemma, of Tuni, and B. Ademma.

"Up to vacation there were three girls taking the regular lessons of the training class. Then K. Lydia, of Akidu, left. After vacation, owing to scarcity of funds, it was necessary to dismiss one of the men teachers, so P. Satyavedamma, though still taking the Bible lessons, gives the rest of her time to teaching in the school. There is still a good attendance of workers and others in one of the morning classes; and though one widow, who was in the preparatory class last year is now taking the regular lessons of the training class, another widow has been received, so there are still two preparing for the regular course.

"M. Chinna Cassie, and M. Mary, daughter of Ezra Keller, our Head Master, are in Guntur attending a Primary Normal School.

"The two Sunday Schools, the teachers' and singing classes, and the class for women in the Mala Pilley, have been carried on with little or no interruption, with satisfactory attendance and fair results. It was particularly encouraging to note the good marks obtained in arithmetic by the lower standards in the examination, because special attention had been given in the teachers' class to methods of teaching arithmetic in those standards.

"In spite of an increased appropriation from July 1st, the school has seen hard times financially, on account of the famine prices of food, and the necessity for extensive repairs in the hot season, so we close the year with a heavy debt.

"Surely 'the Lord's arm is not shortened that it cannot save, neither His ear heavy that it cannot hear.'"

WORK AMONG THE WOMEN AND CHILDREN.

Miss Simpson reports "The Zenana work in Cocanada has been carried on as in former years, and though none from amongst the caste women whom we visit have publicly acknowledged the Lord Jesus, and so are not counted in the visible Church, still we feel that there are a number of them who have an experimental knowledge of Him, and whom the Lord will count in, in His reckoning day. Were it not for this the work would be discouraging indeed.

"A number of the women seem interested in what they hear, and remember the lessons which have been taught, while a number who have been altogether uninterested and indifferent, are becoming interested and are making an effort to remember what they hear. Then there are those whom we visit, who care nothing whatever about the message which we bring, but are glad to see a little of the outside world, and so welcome us on that account.

"A large number of the caste women in Cocanada are able to read, except in the houses of the very poor. In nearly every house there is generally someone who reads, and so a goodly number of tracts are distributed and read every month.

"Schools.—The Caste Girls' School in Kotapetta, which was started at Nurusamma's house, is now being carried on in a room which we have rented for that purpose, just across the street. There are 24 little girls in

attendance, though some of them are very irregular. Those who attend regularly are making very good progress.

"The Caste Girls' School, off Bazaar St., has now the names of 71 girls on the register, and the average attendance is very good. Of those who have been in regular attendance, all, except one little girl in the Infant Standard, have passed the required examination for promotion, so that a 4th Standard is now being taught.

"We decided in April not to re-open the school in the Bank Malapilly after the May vacation, as the results there were so very unsatisfactory, and in June the teacher in the Jugganaikpuram school decided to leave town, so that school was closed too. Though the results in that school were good, we were glad that the teacher desired leave on his own account, and so we were spared the painful necessity of dismissing him for lack of funds.

"The six Sunday Schools in connection with the work have been carried on throughout the year, excepting the month of May.

"There have been 957 patients treated during the year.

"The No. of houses on visiting list at end of year.	257
" " visits made during the year.	2003
" " women listeners.	6424
" " new houses opened.	29
" " visits to villages.	72
" " women listeners in villages.	1995
" " children.	521

Mrs. De Beaux, Miss Gibson and Miss Beggs continue faithfully to visit the Zenanas. Mrs. De Beaux, who started out with the promise, "My presence shall go with thee" made her first visit, which was one of comfort, to an old woman who had very suddenly lost her only son, and who was not supposed to show her unfortunate face in the street, nor go to her neighbors for comfort. Day by day she had nursed her sorrow until her eyes had grown dim with weeping, and her soul was in darkness. When Mrs. De Beaux spoke of Christ being wounded by His friends, she who had known His love confessed to having had hard thoughts of Him. Soon light and comfort returned, and she was able to trust in Him.

A great festival occurring once in 12 years, which took place about 40 miles from Cocanada, and to which 100,000 people flocked from all parts of the country to bathe in the river Godavary, whose waters, they believe, will wash away their sins, was a testing time to many of the women, some of whom stood firm in the face of severe trial. Mrs. De Beaux makes special mention of one of these; says her faith is encouraging. She often says, "Does not the Lord know those who trust in Him? That is enough for me."

Miss Gibson says: "In almost every house I have met new women. Sometimes a number of wedding guests from other villages would be present, and make a good audience, hearing the Gospel for the first time, learning the name of Jesus, and that He is the 'Saviour who saves.' One old woman followed us into the street repeating the words, 'The Saviour who saves!'"

"The influence of the school girls has been felt in their homes. One mother said, 'We pray to Jesus Christ since my girl told us about Him.' Another, that she has given up idols and trusts in Jesus.

"One of our school girls who has been withdrawn because she is nearly 12 years of age, is one whom it is a pleasure indeed to visit. I go to her house once a week

and give her a lesson. She can read nicely, and writes me a note sometimes—which might be written by a Christian girl for the wording. Her name is Ruthama, and means 'Gem.' I would like all who hear this report to remember her in your prayers. She professes to believe in Jesus, and does not want to take part in idol feasts, but soon she will be married to some man she has probably never met before, and then she will be expected to observe all the idol feasts, so that he may have all the favor of the gods. This will be a trying time for her. She has learned to pray over her lessons, and before lying down to rest, to the astonishment of her relatives. Her mother appears somewhat influenced by her daughter, who is to them the wise one of the household, rebuking their faults and teaching them wisdom. I could give many instances of women who give good testimony of their belief in Christ.

"We have the famine to help us in our work. The eyes of the people in this time of distress are not on their gods nor their countrymen, but on us and the Government, knowing that through these the mercy of the living God reaches them. A great deal of our work has to be for the bodies as well as for the souls of this people. I can safely say that quite a number have been restored to health by the medicines and other necessities of life which we have been able to give them. This gives us a hold on the people which nothing else can."

Miss Beggs says: "We are to-day trusted where we were suspected, and in many houses women are listening readily to the Gospel message, where at one time they did not conceal their dislike even to the name of Jesus. There is not a single house to which we go, where we are not welcome.

"In some of the houses where the women can read, I have adopted a regular course of reading. I make this condition, that if I attend to their work, they must attend to mine. So they prepare their portion of Scripture for me, and I question them upon it, and say a few words as regards the need of salvation. We are reading the Gospels of Matthew and Mark now, and I am happy to say that some of them are much interested. There are others who are anxious to learn to read, so that they may be able to read the Bible for themselves.

"In one house some of the women heard about Christ for the first time. They heard attentively all we said, and drank in all the precious truths, saying, 'We never heard of this wonderful Saviour before, do come again soon and tell us more.

"There has been much cause for praise throughout the year. In many of my Zonanas decided growth and interest in the things of God have been manifest. Pray for us that God's blessing may rest abundantly on us during the coming year."

Miss Folsom.—It has been our privilege during the past year to partially support Miss Folsom in her work for the Eurasians in the Timpany Memorial School. In future we expect she will be our own missionary, and devote her time more especially to evangelistic work.

She writes: "Our pupils come from all parts of India, as well as from Burmah, and when they leave us they scatter again to many remote places. It is most encouraging to hear from time to time that they do not forget all that they learn while with us, but that many retain a loving remembrance of their school days, and not only show a change in their own lives, but do more or less aggressive work among their neighbors. Many of our boys and girls are married, and settled in various parts

of India and Burmah, some of them engaged in active Christian work.

"Our school numbers 54, of whom 17 are boarders. Most of the children read Telugu as well as English, and two of our girls are hoping to fit themselves for doing mission work among the Telugus. Our Munshi is a Brahmin, and the children often have discussions with him on religious subjects. Let us pray that even through the efforts of the children he may be brought to a knowledge of the truth."

Miss Folsom asks for S. S. children to let her have their papers to send to the English speaking people in remote places in India and Burmah. We hope soon to publish in the LINK her letter regarding this matter. She thanks the ladies for their interest in the work, and asks that their prayers may accompany their gifts.

Village Schools.—There have been three on the Cocanada field, but only one of these has done regular and good work.

Books and Tracts. These are sold under cost. Books are continually finding readier sale and a larger market; for the people of India, from the highest to the lowest are awaking to the profit and desirability of good literature.

SAMALCOTTA.

At our last Annual Meeting your Board was compelled to make such a reduction in its appropriation to the Seminary work, that we feel we hardly deserve a report.

Mr. J. B. Stillwell kindly writes: "I am glad that the women have not wholly given up the Seminary, for we are concerned to have their interest in its work continued."

Mr. Stillwell reports 86 students in all, during the past year. In the Theological department, 17 grown men, who have all done their work well. All the students have manifested a decidedly good mind. He says, "I do not know a year that we have had so little to humble us in the way of misconduct. Even with enhanced prices, those who receive allowance of money continue to live on their former allowance without complaint, and in a good spirit, there having been no increase made, except in case of those having children, and that very slight indeed. The 54 students in the Literary department have also done good work, and on the whole manifested a good spirit. These are younger men, not quite so appreciative as their elders of God's good gifts to them. Many are the making of fine Christian characters and good workmen. Nearly all are in the Boarding department, so they pound their own rice and do their own cooking.

In the Primary there are 15 students, mostly preachers' wives, who have grown up with no training, so that education with such is no small undertaking. Not all, however, of the wives are here, for we have six in the Literary department, who are, of course, correspondingly brighter and more advanced, while there is one studying in the Theological department.

Books and Tracts. These were for the students' reading in the various departments. The students pay now a small fee in the Literary department, but are unable to supply their own books. This is one of the necessities of successful school existence.

AKKID.

Work among Women and Children.

Miss Stovel Writes: "An unmistakable note of en-

couragement has sounded all through the year. The number of Bible women has increased from two to six. Five of whom live half day workers only. All have been faithful and report $\text{\textcircled{R}}\text{\textcircled{A}}\text{\textcircled{V}}\text{\textcircled{U}}\text{\textcircled{M}}$ made 1877 visits.

"There is an increase also in the number of women regularly memorizing portions of the Scripture, and in the villages where this work is carried on. A candidate for baptism was asked how she came to see her need of a Saviour, and her reply was 'Why, don't you remember that I recited the 'Story of the Prodigal Son,' with the Christian women in my village, and while learning it I realized that as that son had strayed from his father, so I had strayed from my Maker, and wisdom came to me as it did to him, and I came confessing my sins.'

In two of the three Sunday schools held in Akidu, the average attendance is steadily rising.

There has been an increase also in the number of villages visited, this year, and in the visits the Lord has enabled one, personally to make, these total 1026.

Women's meetings, 80; Children's meetings, 102.

Cholera has broken out near Akidu and Miss Stovel, who has the school in charge during the absence of Dr. Pearl and Mr. Chute, asks us to pray for Akidu for the "girls and boys in the school especially."

Our hearts went out in tender love and sympathy to our dear sister last year, in her great sorrow. We thank the Father who chastened, that He has also comforted.

Seminary Students.—Mr Chute reports 3 men with their wives in the Theological and 18 in the Literary department.

Village Schools.—There has been considerable change here through lack of funds to keep them going. Thirteen schools are reported with an attendance of 129 boys, and 40 girls, most of whom are only learning their letters.

Books and Tracts.—One colporteur has been employed on this field and has sold about \$18.25 worth of books. Books about the habits and customs of the people and about other nations sell more readily than Bibles and religious books.

RAMACHANDRAPURAM.

Population 200,000; Villages upwards of 200.

WORK AMONG THE WOMEN.

Bible women, 3; Teacher, 1.

Miss Hatch writes: "It is with much joy and thankfulness that we begin the report of another year's work.

Early in the year the Godavari Association met in Ramachandrapuram and a special meeting of the women at that time, has been, with God's blessing, the beginning of a new life in a certain direction among our Christian women. They have begun to feel that they too have a work to do and a mission to fulfill in the world, and with right good heart have they set to work to be true helpmeets in the home, in the church and in the world. To our Christian women, literate or illiterate, the burden of the teaching has been, that they should be good wives and mothers, that they should be good students of the work, that they should be regular in the attendance of the worship of the Lord, that they, according to their ability be witnesses of the Gospel, and that out of their small earnings or from their savings they should lay aside stated sums for the Lord's work. The helpers, too, are striving to teach these good things by word and by example.

"G. Martha is associate teacher in a school with her husband, where she has just promoted pupils into the 4th

standard, and where pupils are from the Christians, the Malas, the Mohammads and the Sudras. The credit of this is all due to her, for her husband, though an intelligent man, was ignorant of his letters when she married him, and she has taught him too. Besides this she does Bible work in six different villages where the Komma women, especially, listen to her with great gladness, receive her into their houses and talk over with her, their joys and their sorrows.

"In one village several mala women are ready for baptism, chiefly through her teaching, and they have been well taught as one woman's testimony may prove. I was asking this mala woman if she were believing and she said, 'Yes, I am believing, but I am not quite sure that Satan's cast out of my heart yet, for I sometimes listen to the tempter's words, and then where is my belief?' And turning to another woman, she said, 'There is no use in being baptized unless you have Christ in your heart and Satan cast out.' An amount of intelligence in a Pariah woman that quite astonished me. So G. Martha is a teacher and a Bible woman, and keeps a house so clean and tidy that when I go there to put up for the day, I feel no special discomfort. I thank God for G. Martha. Miriam lives in the same village with Martha and assists her in her Bible work and joins me when I go on tour. She is a beginner, much in earnest, and not afraid of any amount of hard work. S. Martha, the wife of the preacher in Ramachandrapuram commenced Bible work in August and by her winning ways, sweet voice and pleasant manners has already won her way into the homes and hearts of many of the caste people in and about Ramachandrapuram. The mother of four children, two of whom are away at a school, and the entertainer of many guests, she too, is one whom one would delight to visit.

"By permission of Conference, and through the kindness of a home friend, I have opened a preparatory Bible school for widows. There have been seven women attending the school, three of whom are boarders and widows, the others are Christian wives who attend the day school, as far as their home duties allow. Some are only learning to read and some can read the Bible fairly well. They have sewing lessons and two Bible lessons a day, besides being taught hymns and their verses for Sunday school. When I am away from the station on tour, the more advanced take turns in going out with the Bible woman in Ramachandrapuram.

"Since the departure of Mr. and Mrs. McLeod in August, whose places have been supplied by Mr. and Mrs. Walker. Miss McLeod has been very kindly lent to the Ramachandrapuram field to reside and work there until a resident missionary and his wife may be appointed. She has undertaken the charge of our faithful Bible woman, Sarah, and has begun other Bible work of her own, of which she will doubtless report. I could only wish the appointment of two ladies to the Ramachandrapuram field might be permanent.

"This year some building has been done for the women's school, I put up a temporary building which may be made permanent by changing thatch for tile. It is a square of six rooms and cost about \$50. The boat for which money was sent last year through the kindness of some saint at home is nearing completion and I hope to be touring in it before this report is read at home.

"I have spent 98 days on tour, have visited about 60 different villages, making in all 172 visits; have made 250 visits to the houses and conducted 159 meetings; besides these, have had 36 religious talks with visitors

and others; conducted 64 Bible classes and examined school 20 times. Of the 99 days spent on tour, 18 were spent on business connecting the boat.

"I feel very thankful to God for the work He has given me and for the health and strength He has given me with which to carry it on, and my prayer is that spiritual power and strength may be mine, that there may be much fruit of my labors."

[Miss Hatch has written beautiful sketches of several of our women, which will soon be published in the LINK.]

Miss MacLeod writes:—"Another year God has given me in India. It has contained little of active service in the work of preaching the Gospel to the women who know it not, and who sit in the "darkness and shadow of death," for the greater portion of it has been given as was the whole of the past year, to preparation for the work, viz., the study of the language. The first seven months were spent in my first home in India, the Zenana House in Cocanada. During that time the only work apart from the study of the language, that I undertook, was to teach a class in the S. S., and just here your missionary wants to confess that however faithful she may have been in the study of the language, she has been a great coward in the use of it. The all-patient One is taking it, the cowardice, slowly away, but it is there yet, ready to start up if a, 'What does she say!' meets the effort to throw it off.

"In the end of July I went to be with Miss Hatch in Ramachandrapuram. After two months study there I passed my final examination in Telugu, and became ready to start out into the work.

"While deeply regretting the circumstances that rendered it necessary, I shall always be glad that my first journeyings out into the noon-day glare of heathenism, were made as it were under the shadow of another.

"Perhaps He knew the tender plant of courage, my courage needed some shading from the scorching heat, and so He provided it.

"For the last three months of the year I worked as a sort of assistant to Miss Hatch. When at the Bungalow I taught one Bible class in the morning, and in the afternoons went out into the surrounding villages, at first with Miss Hatch, and the Bible-women afterwards going one direction with one Bible-woman, while Miss Hatch went with the other Bible-woman in some other direction. We follow the same plan when on tour, except that when on our tour we go out both morning and afternoon, some times also in the evening.

"Miss Hatch, will, no doubt, report concerning this work, more fuller. A few words about the only independent work I have attempted as yet. Miss Hatch had no S. S. work in the village, so, after visiting the Madiga Patta one day, a desire came into my heart to start a S. S. there. Having spoken of it to Miss Hatch, she said she would be glad if I would do so, and that the teacher of her training class and one of the girls might go with me, and that they could carry it on when I might be on tour. So we began the work. It is only a new thing as yet, and we have an average of less than twenty pupils, out caste children, whose complete outfit when they are dressed up for S. S. could be put in a small hand satchel, and whose disheveled hair and unwashed bodies are a commentary on the religion of their fathers. A small beginning, but if God is in it to what may it come! Would that I could set before all the well-dressed, happy little S. S. children at home as they listen to the tender invitation, "Suffer the little children to come unto Me,

and forbid them not, for of such is the Kingdom of Heaven," as an object lesson, one little four-year old mite who made her first appearance at S. S., the first Sunday I called the children of the Madiga Patta together, a plump little form with nature unadorned except with dirt, and, perhaps, a jewel or two, a tangle of matted hair and a cigar, regularly clasped in her hand. I think there would be a lovely shower of Foreign Mission pennies that day. What do you think! Pray for us."

Seminary Students.—Nine of these are engaged during the holidays in some kind of work, a number of them teaching schools and otherwise making themselves useful. Mr. Walker, who has been taking the oversight of the work on this field since Mr. MacLeod's departure, expresses the hope that these may become workmen that need not be ashamed.

Village Schools. This, Mr. Walker says, is the strong work on the Ramachandrapuram field. Fourteen have been conducted during the past year. The work of the teachers has been satisfactory. More interest has been evinced by the parents. Mr. Walker is much pleased with the results of examinations, is grateful for Miss Hatch's help in this line; finds it a joy to visit the schools and expects out of these must come many of the men and women of the future as well as many of our helpers in mission work.

Books and Tracts. A colporteur has been employed and has disposed of a large number, perhaps with a little more energy he might have doubled his sales. The people along the canals are eager for tracts.

PEDDAPPURAM.

Miss MacLeod has been appointed by Conference to take charge of the Women's Work on this field. Mr. Walker is anxiously waiting for her advent and has made preparation for her comfort. Miss MacLeod is equally anxious to commence work in Peddapuram.

Mr. Walker reports our work there for the past year.

Seminary Students. These have done fairly good work as teachers during the holidays, one Vuggiah proved a very satisfactory teacher for awhile in the Boy's Boarding School, has now returned to the Seminary.

Village Schools. Six have been conducted regularly and four others by Seminary Students during holidays. The parents are not as interested as they might be. It was a great grief because of the "cut" in the appropriations to have to dismiss some of the teachers and close the schools in several places.

Books and Tracts. The Missionary has always gone forth with his satchel filled and has freely distributed the Bread of Life in this form, only making a nominal charge when the booklet was expensive and the buyer rich enough to warrant it. A young Brahman came to the mission house two months ago and paid the full subscription to the paper known as "Progress" for a year.

Bible Women.—Peramma removed to Tuni, so has been dropped from the work, her loss is regretted. Rathamma worked in the town, but took ill and had to be dropped, she is now a teacher in the Boarding School. Luamma has just commenced and has yet to be proved. Nagamma, who has been employed for some months, gives promise of sincerity, earnestness and devotion, she can neither read nor write but has been the means of leading not a few to the Saviour.

TUNI.

Miss Priest who is the missionary of the Ladies Board of Manitoba and the North West reports to us of the work of our society.

Bible Women—Martha, Atchamma, Susie, Krupavarti, MaLaksmi. These are the same workers as reported last year. The two first named work with me. Last year we worked in 54 different villages besides Tuni. Susie also came on tour with us part of the time as Martha is getting too old to walk so much now. Yet she is not ready to give up by any means and comes along with us, visits the village near the camp and does good faithful work while we go off to the villages 3 miles or so away. We visited a number of new ones and in almost every instance were kindly received and some of the women showed real interest in the message we brought. One woman after listening carefully, said, "How could I believe in this God before, this is the first time I ever heard of Him, now I know just a little." Perhaps it will be a year before we can get back again.

Susie and Krupavarti are the sister and wife of one of our preacher and live in Chendoorty. They are superior women, intelligent and earnest and exercise a good influence over the Christian women, in their village. Part of their work is to teach and help the Christian women, who are very ignorant. Then there are a number of men in a village near who have become Christians and their wives are holding back. So these two women follow up such cases in the surrounding villages and we thank God for these two workers. When on tour in that part I noticed they were received very respectfully by nearly all classes. They are tactful, which is more than can be said of every worker. There are six villages near enough for them to work in. MaLakami, the other woman, is quite elderly, she does not read and yet she is quite a worker. Her village is Nundoor, which is the centre of a number of villages, MaLakami works in 12 different ones. This last year has been a happy one out there. Quite a number have been baptized, and Abel the preacher out there says MaLaksmi is a great help to him in regard to the women. When she finds any one specially interested she brings them to him that he may explain the way more fully than she can. One thing is quite sure, she is not a bit lazy about the work and seems to be faithful in telling the women of their sinfulness, and that there is salvation through Jesus only, and after all that is what He wants us to tell.

In regard to my work.—Sixty four days were spent on tour and the rest of the year, excepting my holiday of three months, spent in and around Tuni. A prayer meeting for the Christian women is held every Friday morning, we have enjoyed these seasons much.

I have the women's class in Sunday School, the attendance has kept up very well. After the after noon service I go over to the village near by and gather the children together for about an hour. Quite a number of meetings amongst the children have been held. They are learning hymns and verses, and we hope these little seeds of truth may bring forth a harvest to His glory. I think that to both my workers and myself this has been a year of growth and blessing, we give all the praise to Him.

Seminary Students.—Mr. Priest regrets that white trained workers are the great need of the Tuni field, there are only three students in the seminary and these only in the Manual department.

Village schools.—Five, but for lack of efficient teachers

they are not all doing as good work as is desired, two or three of the teachers are serving faithfully.

Books and Tracts.—These silent messengers of truth have gone on their errands and are helping to undermine the great rock of heathenism.

YELLAMANANCHILI—NARABPATNAM.

Miss McLaurin is the missionary of the General Board but reports to us concerning the work and the Bible women which have been supported by our Society.

YELLAMANANCHILI.

Workers.—Two Bible women, Minnie and Salome. "For the joy of the Lord is your strength." Neh. 8, 10. It is with a note of praise and thanksgiving that we begin our report. The first full year of active service for women in India has been one of health, strength and joy in the work. His presence has been with us, according to promise, and His blessing on the efforts put forth—also in accordance with His given word.

The work being new and in the hands of an amateur is necessarily in rather an experimental and unorganized shape. It has been a year of discoveries, trials of methods and workings of plans. It is only lately that the work has seemed to assume more definite shape and workable aspect under our repeated attempts at comparative organization.

Touring is one feature of the work which is interesting and important. Two trips have been made during the year into the district lying about Yellamananchili and at all times we were well received, and the hearing and attention accorded was encouraging. Especially was it good to revisit some villages seen a year ago. The women would welcome us heartily and though they could rarely remember much of what we had told them, still, most of them could remember that it was about one true and only God, and that their idols were only empty images. The work is so new that we cannot report any special progress other than a wide-spread interest in our message and in some places an increasing sense of need on the part of the women. In these two trips twenty different villages were visited, some of them several times. In one village the women of a certain house were so anxious to hear and the crowd of men and small children so noisy and persistent, that the women drew us into their courtyard, bolted the door in the face of the mob, and turning to us said, "Now, tell." In another large town we were called eagerly by some caste women who, when we came in, said, "Oh! we haven't heard for four years and we were so afraid you wouldn't come here!" "And who told you four years ago?" "A lady from Tuni—will she come again?" This, I knew must be Miss Rogers.

Station work has lately developed and brightened. One woman has been baptized and received into the membership of the church here. She is the first fruits of the women's work here in Y. and, under God, has been led into the light chiefly through the loving and faithful labors of your worker Minnie, who has visited her and taught her faithfully for some months. The workers report increased interest among the women, especially of the Shudra castes. A certain Kapu widow who cannot read, has learned part of the catechism, and all of the commandments and Lord's prayer from our workers. She learns eagerly and is very clever and bright and says she is going to come to church. Others are learning hymns—all this at their own request.

One or two new Brahman houses have opened to us during the year, and during the warm months of the year a good deal of time was spent with them. Since the beginning of the cool season however, the work has not been so vigorously carried on, owing to the absence of the missionary on tour, and the fact that the Bible women cannot gain an entrance into these homes unless the missionary is along.

We have endeavored to help in some definite way the Christian women on the field, and have succeeded in getting one or two of the younger and less ignorant ones to learn some selected scripture passages and part of the catechism. Women's prayer meetings have been successfully carried on during every week of the year. The women's Bible class, held in connection with the Sunday school, has also been well attended and a lively interest taken in the course of lessons, which is the Acts of the Apostles.

NARSAPATNAM.

Miss McLaurin reports:

Workers.—Two Bible women Hannah and Sarah. As this station lies twenty-seven miles from Yellamanchili, the work there has not been so systematically carried on as the missionary could wish and the work demands.

Touring.—Three trips have been made during the year to that section of the field. During these trips fifteen different villages were visited, some of them many times, so that in some places the people have had an opportunity to underrate it more perfectly from hearing the Gospel often repeated. We have been uniformly well received and in many cases the women have questioned us eagerly and shown a great desire to know the truth.

Station work.—Owing to the fact that the missionary lives so far from the scene of action, the opportunities for personal participation in and superintendence of the work are limited. The work in Narsapatnam is carried on chiefly by Sarah, who lives in a village near by, and who, in addition to working in her own village and in Narsapatnam, has about eleven villages on her visiting list, most of which she visits twice during the month and sometimes three times. The work among the caste women of the town is very encouraging and very pressing in its demands upon the time of the missionary while in the station.

Hannah reports about twelve different villages visited each month. Her work lies chiefly in the villages near her home. The Christian women on this field are so few and scattered that we have been unable to organize any method of teaching them regularly.

Surely the harvest will follow the seed time on this field, which we cannot help believing is one of rich promise.

Village schools.—Dr. Smith reports in Yellamanchili, 1, pupils 6; Narsapatnam, 1, pupils 6. Also, five day pupils in the Boarding school.

Seminary students.—Yellamanchili, 2; Narsapatnam, 1. Two of these are only taking short Theological courses as they are too old to undertake the regular work. The other will probably study for the ministry.

Books and tracts.—Distributed—2500 tracts and 600 papers. Sold—20 New Testaments; 1 Old Testament; 41 portions; 300 booklets.

VUYURU.

take the support of the lady missionary and her Bible women on this field.

Seminary Students, Village Schools and Book and Tract work fall to our Society to support.

Mr. Brown reports these:—

Seminary students.—Five family men with their wives have attended the Theological department during the year, and during the hot season the men have all done good work as evangelists. Eight boys have attended the secular classes. These all bear good characters and promise to be valuable to the work in future years.

Village schools.—Eleven besides the station school have been carried on. One of these is *entirely self supporting*, and nearly all are partially so. Writing of one with a very unpronounceable name, Mr. Brown says: "Here we have a real oasis in the desert, a school of ten pupils which would thrill you with joy. The amount of scripture these pupils can quote would put to shame any a child at home. Best of all the Christians of this village though only ten in number give nearly half the teacher's salary.

The school work on this field is particularly encouraging.

Books and tracts. Owing to scarcity of funds, no colporteur has been employed, but the *Messenger of Truth* and some other papers and books have been distributed.

We have laid the work before you. The cry of the present day is for a safe investment and larger returns. The amounts asked from you to prosecute this work are small. The investment is safe; for has not our risen Lord promised to be with us always. It will pay, for the same Lord has said, "Give, and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

JANE BUCHAN.

In Korea the Protestant Mission work is carried on at 40 different places. The Baptists have five missionaries.

In lower Bengal, India, there are 30,332 married girls and 6,780 widows under four years of age; and 378,784 married girls and 13,998 widows under nine years of age.

A Hindu named Aaron was the first native Indian convert educated and ordained a Christian minister. This was in 1773 by Ziegenbaly. There are now 1,000 natives ordained to the ministry in the Reformed Churches. *Miss. Review.*

Our White Ribbon Missionary, Miss Jessie Ackerman, who has been twice round the world, and spent eight years in travelling says, "I take a very cheery view of missions and their outlook for the future. After the nations have been steeped in heathenism for centuries the conversion of a single person mean's more than lips can express. The greatest hindrance to the spread of the gospel in Foreign lands is the attitude of Christendom toward the heathen world concerning the vices that are a part of our civilization. The missionaries will ever fail to teach the thinking men and women in heathen lands until the liquor traffic is overthrown in America, and the opium traffic in England, until foreigners can see the principles of Christianity exemplified in our governments."—*Miss. Review.*

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

Treasurer's Twenty-First Report, from April 30, 1896, to April 30, 1897.

BRANT ASSOCIATION.

Name.	Circle.	Band.	Other Orgaz'n.	Total.
Brantford, Calvary Ch.	\$ 41 80	\$ 9 00		\$ 50 80
" " First Ch.	475 00		Junior	515 00
" " Young Ladies	15 00		B.Y.P.U.	12 00
" " North Star	12 00		25 00	33 00
" " Park Ch.	78 00	5 00		83 00
Burteh	30 75	30 00	B.Y.P.U.	60 75
Onondaga, First	9 50		10 00	9 50
" Second	7 85	30		8 15
Paris	39 51	14 74		54 25
St. George	30 65	9 50		40 15
Wolverton	16 25			16 25
Association Collection				6 28
11 Circles. 6 Bands.	\$746 31	\$68 54	\$35 00	\$866 13

ELGIN ASSOCIATION.

Aylmer	\$72 38	\$17 00		\$89 38
Calton	25 70			25 70
Gladstone	18 60			18 60
Lakeshore Calvary	56 60			56 60
Malahide and Bayham	18 50			18 50
New Sarum	12 22	20 03		32 25
Fort Burwell	35 24	5 00		40 24
Shedden	4 35	2 72		7 07
Sparta	10 98			10 98
St. Thomas	106 26		Junior Y.P.S.C.E. 7 00	113 26
Association Collection				3 15
10 Circles. 4 Bands.	\$360 83	\$44 75	\$7 00	\$415 73

GUELPH ASSOCIATION.

Acton	\$5 45			\$5 45
Brampton	8 35	\$17 00		25 35
Cheltenham	19 22			19 22
Flamboro', East		2 45		2 45
Galt	42 78		B.Y.P.U. 10 00	52 78
Georgetown	5 75			5 75
Guelph, First Ch.	48 67	4 00	Primary Junior Y.P.S.C.E. 17 02	69 69
" Trinity Ch.	21 00	17 00		38 00
Hespeler	14 92			14 92
Hillsburgh	6 83			6 83
Preston	7 65			7 65
St. Mary's	13 76	17 00	Girls'	30 76
Stratford	17 00			17 00
Association Collection				3 00
12 Circles. 5 Bands.	\$211 36	\$57 45	\$27 02	\$298 83

HAMILTON ASSOCIATION.

Freelton	\$ 8 70	\$ 1 75		\$10 45
Hamilton, Herkimer St.	11 00	1 52		12 52
" James St.	59 09	25 00	Women's B. Class 12 50	96 59
" North Ch.	1 50			1 50
" Victoria Ave.	26 05	6 50		32 55
" Wentworth St.	16 68	5 00		21 68
Westover	11 00	3 00		14 00
Association Collection				2 80
7 Circles. 6 Bands.	\$134 02	\$42 77	\$12 50	\$192 09

MIDDLESEX AND LAMBTON ASSOCIATION.

Ailsa Craig	\$28 95			\$28 95
Brooke	19 00			19 00
Brooke and Enniskillen	20 00			20 00
Calvary (Wanstead)	20 00			20 00
Denfield	16 00	\$2 86		18 86
Forest	8 55	4 50		13 05
London, Adelaide St.	86 00	Y.P. 27 04		113 04
" " Y'g Ladies'	30 00	Jun. 7 58		37 58
" Egerton St.		6 50		6 50
" Maitland St. (formerly Grosvenor St.)	22 52	22 00		44 52
" South	25 00	22 00		47 00
" Talbot St.	120 90	4 25		125 15
" " Y'g Ladies'	18 24			18 24
Park Hill	4 85			4 85
Petrola	31 02	6 20		37 22
Poplar Hill	6 00			6 00
Sarnia	32 03	6 88		38 91
Sarnia Township	8 00			8 00

Name.	Circle.	Band.	Other Orgaz'n.	Total.
Strathroy	22 50			22 50
Theford	4 00			4 00
Wyoming	12 50	Sen. 1 36		13 86
Association Collection				7 61
20 Circles. 11 Bands.	\$531 12	\$111 17		\$642 29

NIAGARA ASSOCIATION.

Beamsville	\$13 50	\$20 00		\$33 50
Binbrook			Ladies' Aid Soc. \$3 00	3 00
Dundas	14 60	14 00		28 60
Fonthill	6 00	2 00		8 00
Grimsby	21 00			21 00
Port Colborne	13 00			13 00
St. Catharines, Lyman St.	18 09	4 00		22 09
" Queen St.	20 82			20 82
Thorold	2 75			2 75
Association Collection				5 50
8 Circles. 4 Bands.	\$109 76	\$40 00	\$3 00	\$152 26

NORFOLK ASSOCIATION.

Bloomsburg	\$16 00	\$10 00		\$26 00
Boston	45 66	23 00		73 66
Charlotteville Centre		1 25		1 25
Cheapside	6 00	7 00		13 00
Decewsville	6 50	1 00		7 50
Delhi	30 00	17 00		47 00
Eden	6 00			6 00
Hagersville	3 00	34 00		37 00
Hartford	6 00			6 00
Houghton, First	14 75	5 25		20 00
Langton	3 00			3 00
Pine Grove	8 50	2 50		11 00
Round Plains	7 50			7 50
Selkirk	2 00			2 00
Simcoe	7 37	5 00		12 37
" Young Ladies'	5 50			5 50
Townsend Centre		5 60		5 60
Villa Nova	21 04			21 04
Vittoria	23 00			23 00
Waterford	28 43		Jun. B.Y.P.U. 22 00	50 43
Association Collection				3 34
18 Circles. 11 Bands.	\$240 25	\$116 60	\$32 00	\$388 19

NORTHERN ASSOCIATION.

Barrie	\$19 70			\$19 70
Bracebridge	3 00	Y.L. 6 00	Junior 4 00	13 00
Burk's Falls	7 00			7 00
Collingwood		1 30		1 30
Doe Lake	4 60			4 60
Fort William	10 25	1 00		11 25
Farry Sound	2 50			2 50
Port Arthur	13 35	12 75		26 10
Sault Ste. Marie	6 00			6 00
Stayner	6 80			6 80
Association Collection				4 05
9 Circles. 5 Bands.	\$78 20	\$25 05		\$103 80

OWEN SOUND ASSOCIATION.

Daywood	\$10 00			\$10 00
Elderslie	5 00			5 00
Flesherton	2 15			2 15
Keady	3 00			3 00
Owen Sound	27 27	\$25 00		52 27
Paisley	14 82	17 00		31 82
Sullivan	4 60			4 60
Sydenham, South	5 00			5 00
Warton	3 00			3 00
Association Collection				9 22
9 Circles. 2 Bands.	\$74 34	\$42 00		\$125 56

PETERBORO' ASSOCIATION.

Ballieboro'	\$17 55	\$1 00		\$18 55
Belleville	10 75	4 00	Extra-cent-a-Day 20 00	34 75
Brighton	2 00			2 00
Campbellford	4 00			4 00
Cobourg	11 00			11 00
Colborne	10 00	3 00		13 00
Cramahe	7 50			7 50
Gilmour, Memorial Ch.	17 78	11 00		28 78
Haldimand	5 90	1 65		7 45
Lakefield	19 55			19 55
Norwood	6 90	2 91		9 71
Peterboro', Murray St.	68 20	16 60		84 80
" Park St.	11 30	4 00		15 30
Pledwick		1 88		1 88

THE CANADIAN MISSIONARY LINK.

Name.	Circle.	Band.	Other Org'n.	Total.
Port Hope	05 00	70 08		171 08
sidney	8 00			8 00
Association Collection				3 60
15 Circles. 11 Bands.	\$295 23	\$142 47		\$441 26

TORONTO ASSOCIATION.

Baker Hill (2nd Markham Ch.)		\$2 00		\$2 00
Bethel	\$24 72			24 72
Dixie		11 00		17 00
Markham, Second	52 20			62 20
Schomberg	5 00			5 00
York Mills	19 08			19 08
Toronto City--				
Beverly St	59 17	4 30	B. Classes 18 76 Girls' Aua 3 37	85 50
Bloor St	219 07	7 76		226 83
Y. Women's Aua.	21 34			248 77
College St	61 06	W. 14 25 Jun 7 4 50		60 83
Dovercourt Rd.	31 01			31 01
First Avenue	23 50			23 50
Immanuel Ch.	62 50	3 00 Boys' 2 50		68 20
Jarvis St	78 00	9 00		79 00
Lansdowne Ave.	30 79			30 79
Moulton College			Y. P. S. C. E. 6 25	6 25
Ovington Ave.	5 05			5 05
Parliament St.	23 50	13 24		36 74
Hoyle Ave.		1 50		1 50
Sheridan Ave.	12 27	4 45		16 72
Tecumseh St.	8 85	3 50		11 75
Walmer Road	59 86	17 00		76 86
West Toronto Junction	14 04			14 04
Association Collection				5 55
19 Circles. 14 Bands.	\$1519 17	\$104 00	\$27 37	\$1653 06

WALKERTON ASSOCIATION

Aitwood	\$9 25	89 07		89 92
Clinton	7 00			7 00
Glamis	17 70	2 13		19 80
Howick	4 00			4 00
Kilcardine	3 20			3 20
Litwell	14 25	68		14 93
Mount Forest	30 08	7 10		46 18
Palmerston	3 75	3 70		3 75
Texaswater	12 50			16 20
Teversham	8 80	Helping Hand Soc \$1 13		9 93
Walkerton	19 79	5 03		25 42
Wingham	14 54	Senior Junior 4 37		22 17
Association Collection				6 88
12 Circles. 8 Bands.	\$163 92	\$27 00	\$1 13	\$199 55

WENTWORTH ASSOCIATION

Blenheim	\$12 00			\$12 00
Hythowood	2 14			2 14
Clatham	21 50	\$8 00		27 50
Colchester	10 20			10 20
Dre-den	68			68
Essex	3 00			3 00
Ruphenia Ch	7 70			7 70
Ridgeway	17 89	Junior B. V. R. U. 17 00		34 89
Thamesville	2 00			2 00
Walleoburg	6 00	11 00		16 00
Wholesale	7 00	2 51		9 51
Wilkesport	5 50	17 00		22 50
Windsor	16 00			16 00
Association Collection				1 28
13 Circles. 4 Bands.	\$109 49	\$30 51	\$17 00	\$164 28

WHITBY AND LINCOLN ASSOCIATION

Bobaygon	\$4 07			\$4 07
Brooklin	27 55	86 00		33 55
Claremont	30 00	17 00		47 00
Fanslow Falls	15 00			15 00
Goodwood	8 00	15 55		21 55
Green River	4 00			4 00
Lindsay	30 00	15 00		45 00
Oshawa	5 00			5 00

Name.	Circle.	Band.	Other Org'n.	Total.
Pickering	15 50			15 50
Port Perry	15 48	2 78		18 26
Reahora	12 93	4 20		13 33
Stouffville	7 20	8 26		15 45
Uxbridge	3 65			3 55
Whitby	4 50			4 50
Whitevale	11 95			11 05
Association Collection				4 25
15 Circles. 7 Bands.	\$192 43	\$64 98		\$261 05

WOODSTOCK ASSOCIATION.

Beachville	\$10 25			\$10 25
Brownville	6 55			6 55
Burford	10 70			10 70
Burgessville	10 60	\$13 00		23 50
Göhles	18 00	15 00		33 00
Ingersoll	13 10			13 10
Maple Grove	0 00	11 00		11 00
Norwich	0 00	4 50		13 50
Oxford, East.	14 50	11 64		26 14
Balford	31 76			31 76
Scotland	31 24			31 24
Springford		3 25		3 25
Tilsonburg	14 16			14 16
Woodstock, First Ch	63 00	38 00		101 00
Oxford St.	20 55	19 87		40 42
Association Collection				1 34
13 Circles. 8 Bands.	\$250 31	\$110 26		\$370 91

MISCELLANEOUS

Amount of Collections (other than those from Associations)	\$ 33 22
Interest on Deposit	30 72
Special Contributions from Individuals	901 38
for Investment, from the late Miss Ellen Davies	1000 00
Refund on Investment Account (overcharge for interest accrued)	69
W B H H and F M S of Manitoba, for student	34 00
W B F M S of Eastern Ontario and Quebec, for students	32 00
	\$2121 81

GENERAL STATEMENT

RECEIPTS	
Balance forward April 30, 1897	
For sending out Missionaries	\$300 00
Special Contributions from Individuals	43 00
for Investment, from the late Miss Ellen Davies	1450 43
Regular Work	
Amount from Circles	\$5012 74
Bands	1049 15
Other Organizations	157 02
Association Collections	97 75
Miscellaneous Sources	2121 81
	\$94 47
	\$10197 90

DISBURSEMENTS

By General Treasurer	
For Regular Work	\$6425 55
Canada Girls' School Building (including \$500 for "sending out missionaries" transferred by permission)	343 00
Balance for Miss Simpson's home-coming	103 88
"Star of Hope" building at Akklu	50 00
Sundry other Specials	45 10
	\$6007 05
By Rev. J. Craig, Special for famine relief Fund	4 1
Home Expenses (including \$31.74 paid to Gen. Treasurer for mite-boxes)	102 06
Investment, \$1000 Debenture of The Victoria Rolling Hoop Company of Ontario, at 109 50	106 00
Investment, interest accrued from Feb. 1, 1897	4 11
Honourage at 2%	2 50
	\$1012 21
Balance April 30, 1897	\$280 34
	\$101 56
	\$10187 90
Balance of Special Account, "Medical Lady Fund"	216 11
No. of Circles heard from, 191	
No. of Bands heard from, 100	
Amount of Regular Income	\$614 05

VIOLET ELLIOT,

Treasurer

Audited and found correct.

Toronto, May 6th, 1897.

JOHN FIRSTBROOK, } Auditors.
FRED. L. BATULIFF, }

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

Receipts from April 16th, to April 30th, 1897, when the Convention year ended.

FROM CIRCLES.—Baillieboro', \$3.40; Ailsa Craig (\$1 special), \$3.50; 2nd Onondaga (\$1.50 Thank-offering, and 35c. extra), \$7.85; Toronto, Beverley St., \$12.12; Thamesville, \$2; Beachville, \$8.75; Teeswater, \$4.25; St. Thomas, special collection, \$2.75; Sheddin, \$2; Sparta, \$4.44; Selkirk, \$2; Kincairdine, \$1.20; Wiarton, \$2 Total, \$56.26.

FROM BANDS.—2nd Onondaga, 30c.; Toronto, Beverley St., \$4.30; Hamilton, Victoria Ave., for student, \$6.50; Port Burwell, \$1; Simcoe, \$5; Baillieboro', \$1; Peterboro', Murray St., \$3.10; Toronto, Walmer Rd., for Sadhi Karunamma, \$5; Bloomsburg, \$10; Brantford (Park Ch.), \$5; Bainsville, for Netala Nukamma, \$20; Paisley, for Pitta Kotamma, \$8.50; Teeswater, 85c.; Wilkiesport, for Mangamma Manikyamma, \$17; Chatham, \$4; Toronto (Immanuel Ch.), Boys', \$2.50; Hamilton, James St., for G. Chinanna, \$5; Houghton St., \$1.75; Baker Hill, \$2. Total, \$102.80.

FROM STUNDRIES.—Toronto (Beverley St.), Girls' Auxiliary, \$3.37; Mrs. J. L. Woodrow, 2nd King Ch., \$1; W. B. F. M. S. of Eastern Ontario and Quebec.—In adjustment of amount contributed by Bands for girls at Cocanada School, \$32; In His Name, \$1. Total, \$37.37.

Total receipts during this period, \$196.43.

CONVENTION YEAR.

Total Receipts from May 1, 1896, to April 30, 1897, \$8394.47 (including specials, \$2253.44).

Total Disbursements from May 1, 1896, to April 30, 1897, \$8086.34 (including specials, \$1357.54).

CORRECTIONS.—In last list the amount to be credited to Cheltenham Circle is \$7.73, not \$7.37.

In the list of Disbursements, Wingham Circle should be in the place of Wingham Church, and Tilsonburg instead of Tilbury.

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto.

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

Receipts from January 1st to May 1st, inclusive.

Cash on hand, \$94.64; Interest on Bank Account, \$1.58; Drummond C., \$3; Phillipsville C., \$11; Brockville C., \$28; Ottawa 1st Ch. C., \$51; do. Mrs. Whitley (Volapagali M.), \$17; do. Mrk. Wood (Bible women), \$30; do. Mrs. Parsons (Ruth), \$17; do. C. Y. M. B. (S. Martha and P. Cornelius), \$30; Kingston, J. F. C. M. B., \$14; do. C. 1st Ch., \$12; Montreal 1st Ch. C., \$42.50; do. Olivet, \$18; Thank-offering, \$31—total, \$49; do. Pt. St. Charles C., \$7.65; do. Grace Ch. C., \$5; do. do. Sunshine B., \$6; Arnprior C., \$5; Onabruok C., \$7; do. M. B., \$2.75; Rockland C., \$15; Athens C., \$2; Plum Hollow C., \$5; Lanark C., \$5; Winchester C., \$5; Quebec C., \$45; Abbott's Corner C., \$16; Westport C., \$5; do. M. B. (Isaiah), \$5; Carleton Place, \$3; Thuroo C., \$10.30; Lachute C., \$10; Clarence C., \$6; Allan's Mills W. M. B. (Miod Abol), \$8; Vankleek Hill C., \$2.50; Tayside C., \$4; South Gower (Miss Mary Miller, Life Membership fee), \$25. Total, \$638.92.

DISBURSEMENTS.—To General Treasurer, for regular work, \$535; to Miss V. Elliot (in adjustment of amount contributed by Bands for girls in Cocanada school), \$32; Commission on cheques, drafts, etc., \$2.30; postage, \$2.50. Total, \$571.80. Balance on hand, \$67.12.

In last report, \$10 from Drummond Circle was inadvertently excluded from list, although included in total.

SARA B. SCOTT, Treasurer.

482 St. Urbane St., Montreal.

NEWS FROM CIRCLES.

VICTORIA.—At our last meeting the sisters asked me to send to the LINK an account of our last year's work. Like every other circle, all of our members are not able to pay the same. We have always tried to send as much money away as we could, if each member could contribute the required dollar. We have made up the deficiency before, by doing sewing or any work of that kind in the Circle for different people. Last fall we had to face the great financial problem of the time—scarcity of money and scarcity of work. Our Heavenly Father had blessed the land around with great abundance, and all felt more able to give from their larder and cellar than in any other way. We tried the plan of giving ten cent teas, monthly, taking the names alphabetically so all would share in the work and blessing. As all women in the church were asked to help, we gave half the proceeds to the church. We gave the last tea in February, and the total amount made at teas was seventy-three dollars and fifty-two cents, which left the Circle thirty-six dollars and seventy-six cents. Our membership fees have amounted to seventeen dollars and twenty-four cents, making a total of fifty-four dollars raised by the Circle. All readers of LINK will know how the money has been used. We have twenty-six members and there are about eighty women in the church. If we could only get the rest to join us in our next year's work and obtain the blessing. MARYMAUD KITCHEN.

GLADSTONE.—We held our Thank-offering meeting on Thanksgiving Day. Quite a number were present. We had a very pleasant and profitable meeting. When the envelopes were opened and scripture texts read, \$3 was realized, which was devoted to Home Missions.

The Circle also held its Annual Open Meeting on Jan. 17th, afternoon and evening, which was a grand success. Splendid programmes were rendered, which were listened to by large and appreciative audiences. Mrs. Hoyt (our pastor's wife) presided. After the afternoon session a very pleasant social time was spent in the basement of the church, where tea was served to about sixty-five guests. Collection \$12.46, which was equally divided between Home and Foreign Missions. C. R. M.

U. S. M. U.

MOTTO FOR THE YEAR: "We are laborers together with God"

PRAYER TOPIC FOR JUNE.—"For Misses Harrison and Newcomb, that they may acquire the language quickly, and be prepared for service. For our Associations, that the Spirit of the Lord may rest upon all present, and the work be done under His direction.

Master, our lives are thin,
We cannot bring Thee less,
Our water turns to wine,
If Thou wilt stoop to bless.

Master, thy hand can save,
Thee dead have heard thy voice
Speak peace to sorrow's wave,
And bid the calm rejoice.

Wandsworth, S. W.

HOWARD T. N. USHER.

Miss Wright reached Halifax on Friday, May 7th. We were glad to see our sister looking so much better, but the Doctor positively forbids work of any kind for some months to come. To be obliged to leave India—with no prospect of returning—when the need for workers is so great was a terrible trial to Miss Wright. God seems to be leading the workers at home and on the for-

oign field through deep waters. Our comfort is that the work is His, that the "government is upon His shoulders," and that "He knoweth the way we take." Let us be faithful, that is all.

Below we print an account of the "Medical Mission at Grenelle," France, taken from the Quarterly report of the McAll Mission. Miss Johnstone is a daughter of the late Judge in Equity for Nova Scotia, and a sister of the present Judge Johnstone.

Let earnest prayer go up for our Associational gatherings. We want meetings that will be not merely pleasant, but meetings that will tell for Christ our Lord through all the year.

A private note from the Secretary of the "Willing Workers" brings a deal of gladness with it. Secretaries of Mission Bands, do not forget to write. Your letters will be printed in THE LINK as fast as they come. Only they must reach Dartmouth the last week in each month, as my manuscript for THE LINK is mailed to Mrs. Newman some time during the first week of every month.

The total amount received for the Famine Fund in India, by the Treasurer of our F. M. Board amounts to \$2,357.24. (April 13th.)

THE MEDICAL MISSION AT GRENELLE.

The work at the Medical Missions is most encouraging. We greatly enjoy the talking with the patients as they wait their turn to go into the doctor's room. With the rarest exceptions, they listen with eager attention, and while conversing with one person, another will slide up and say, "I would like to hear, too;" and then one or two more will do the same, until often one has a little group gathered around one, and sometimes some very zealous listener will even follow you from group to group, so as to lose nothing of the conversation.

There are delightful little surprises awaiting the worker, and which I sometimes think are foretastes of what will be enjoyed by us at the great "Harvest Home!" for one comes unexpectedly across perfect strangers and finds that seed sown long ago and forgotten, perhaps, by one's self or by some fellow-labourer, has sprung up, "one knoweth not how," and borne real fruit.

I noticed one day at Grenelle a young fellow at some distance from where I was seated, who was making desperate efforts to hear what I was reading. At last he succeeded in placing himself within range of my voice, and he gave evidence by sundry nods and jerks that he was thoroughly appreciating what he heard. So attentive an auditor was worthy of all encouragement, so I got into a chat with him, and his answers astonished me. He understood and quickly grasped my meaning as I spoke to him of the Gospel, and greatly puzzled, I asked him, "Where did you learn all this?" "Well, you see, when I was a little boy, I used to go every night with my mother to a salle, where they talked just the same as you do here, and where they sang the same hymns. I have a book, too, with the same things in it that you have been reading, only it cannot be quite the same, for mine is little and square and black."

It needed no great effort of genius to recognise in the description the little New Testament given in the schools, and on further questioning, the salle where he had so

regularly attended proved to be the old salle in the Rue de la Tacherie, which was opened so many years ago, and which was replaced by that on the Boulevard de Sebastopol, and later still by the Salle Rivoli.

Another day, turning from a woman who declared that what she desired most of all was bodily healing, beyond any spiritual blessing, I asked her neighbor, "And would you make the same choice?" "Oh, no, I would rather have pardon and Jesus," was the answer, given with a bright smile, showing how true was the statement. "You love Him, then?" "Oh, yes; and I have a big Bible at home which I read as often as I can."

On questioning her as to when and where she had thus found the Saviour, I found that it was in a hall we had had in former years in the district of Vaugirard, which had never succeeded well, as the quarter was too clerical—an immense Jesuit college being the prominent feature of the neighbourhood. Yet the time spent had not been in vain, for she had a vivid remembrance of what she had heard in that little salle.

The way in which the sick folk delight to hear the Bible stories told in the simplest way, and with the most elementary explanations, is very touching. "Why have I never heard this before?" exclaimed one poor woman; "it is all so plain that one can understand it." "Yes," replied a neighbour, "they never explain things like that in our church. I should be better now if they had done so." And a third, to whom I had been reading a while before, and who was, alas, far gone in consumption, joined us, saying pathetically, "And may not I come too?" One felt that the Spirit of God was working and awakening dead souls, for more that day confessed their need of salvation than I have ever known so to do before at one time. Here, more perhaps than elsewhere, does the conscience need readjusting, deadened as it has been by centuries of false teaching. The self-righteousness met with would be truly ludicrous were it not so intensely sad. Accustomed as one is to people who "have done no wrong," who have "nothing where-with to reproach themselves," we occasionally meet with giants in self-delusion who tower above the dead level and astonish even us. After listening placidly to a list of the virtues of a person whom I was vainly endeavouring to convince of her need of pardon, I thought I would try the effect of a little personal testimony, and so spoke of the time when God's Spirit had opened my eyes to see my heart's sinfulness. She was evidently most uncomfortable at finding herself in such questionable company, and remarked: "Well, you may be like that; I have heard that there are such people, but I am quite different. I have never any wrong feelings; I do nothing but good."

"How long have you been in this state of perfection?" I ventured to ask. "I never remember being otherwise!" Truly one gets heartick with all these righteous that need no repentance, and it is a real joy to meet with a prepared soul. Such was Madame P., whose acquaintance I made at the Grenelle Dispensary. From the beginning, her eager interest in the Gospel story attracted my attention. She came to attend my Mothers' meeting for a time, and then I suddenly lost sight of her. On going to call on her, I found she was in the hospital. I visited her there regularly, and as the hectic flush grew deeper, and the thin form more shadowy, thank God her simple faith grew more and more deep and childlike. What a smile always greeted me when I made my appearance in the ward! The poor, weak voice always found

breath enough to follow each word of the hymns I read to her. "*Tel que je suis*" ("Just as I am") she never wearied of, and the prayer was always eagerly followed. But I felt that there should be something more definite, and for that I specially asked. I found her one day greatly excited and impressed by "*Une lettre a une malade*" that I had given to her on my previous visit. "But it is all for me; that is just what I feel; the woman who used to read it to me has gone, but it does not matter, for I know it by heart now." Seizing the opportunity, I asked her if she would come just as she was to Christ for pardon, and give herself to Him. Yes, gladly she would do so, and very fervently she followed my prayer. "I think He has said yes and taken me," she told me, with a radiant face. "Will you thank Him? *Merci, Seigneur, merci beaucoup.*"

Not long after, I arrived only to find the well-known bed occupied by a stranger. The directress of the ward, utterly opposed to any evangelistic work, had nothing to tell me beyond the bare fact that "No. 19 was dead," and I turned away sad at heart at having had no farewell word. But shortly after, a woman, whom I did not recognize, accosted me at the Dispensary, her eyes filling with tears as she spoke to me, because I reminded her of her friend, "Marie." I then remembered having seen her at the bedside of my *protegee*. She had been with her the day before she passed away. "I am not afraid to die; I believe that God has forgiven all my sins, because Jesus died for me." "You must not think of dying, you cannot leave your little children." "Yes I can. God will care for them." Well I knew what depths of faith those words revealed, and how great what have been the struggle, seen only by God, which had gone on in the soul before they could be truly uttered. For passionately she loved her little ones, one of them a cripple. Ill-treated, and then deserted by a worthless husband, it was the cruel struggle to get bread for them that had brought her, a worn-out woman, though not yet at the mid-day of life, to die on that hospital bed. Yet now she could leave them, friendless and destitute of all human support, in the hands of that God under whose wings she had so lately come to trust. I heard also that, on being asked if she wished the priest to be sent for, she said no, that she believed that God had already pardoned her sins.

ANTONINE.

FROM THE WORLD FIELD.

"ONE SOWETH, ANOTHER REAPETH."—A Bible colporteur came lately on his tours to a place where he found several that assembled to study the Word of God twice a week. A man told him that a year ago a colporteur with a full beard had offered him the Scriptures. He gave him an abrupt answer, to which the colporteur replied, "Dear sir, I believe you would also wish to be saved." "These words pierced my heart, and I can never forget them," he said. A Testament was ordered, and through the instrumentality of his own brother, who knew the Saviour, he at last found peace.

"TO SEE JESUS."—Miss Faith Box writes from Yang-chau:—"A country woman, who three years ago heard the Gospel, recently came up to see us—to learn more about Jesus." We found that during all that time she had, up to her light, been worshipping God and praying daily. A prayer had been written out for a man,

and she had begged him to teach it to her, and had used it three times a day. She is fifty-three years of age, and has lived all her life in a village 24 li off. This was her first visit to the city, but the novel sights and sounds had no charm for her; she wanted to "see Jesus"—a real seeking soul! Our teacher is unconverted, but when he heard her story he turned to me and said, "This woman is moved by the Holy Spirit, or she would have forgotten to pray." Later that same day I overheard two women at their wash-tub saying, "It will be easy for her to believe, she is moved by the Holy Ghost." It seemed strange to me, these heathen saw the Spirit's work in her! She stayed a few days, eagerly learning, and declaring her belief in Jesus, then was sent for, and had to return; but we quite believe she is a saved woman."

FOR SUCH A SAVIOUR.—A Brahman scholar baptised last year used to argue against the Christian faith with the missionary preachers in the streets. Then his conscience being touched with some sense of sin, he sought relief in an ascetic life. But after six months of self-crucifixion, he sought peace where alone it may really be found. His old father was grieved and angry, and tried to keep him back from baptism. "If you show yourself in the streets," he said to his son, "you will be killed." "It was a serious matter," was his answer, "that the Innocent should have died for my sins, but it is a small matter for me to die for such a Saviour's sake. Besides, He now lives to defend me; and no one can touch me without his permission. Even if that man should lift his club to fall me, Christ can arrest the blow and save me. But if He should not, I can but die and go to Him."

CHINESE CHRISTIANS.—Early in the present year a conference of native Christians took place at Gan-shun. Mr. Windsor, who with seven men from the An-ping station, found the Christians all very hearty and united, and apparently full of spiritual life. The attention manifested by most at the meetings, and the readiness with which they turned to the many Bible references were quite inspiring. At one of the morning prayer meetings Tsen, the bamboo-worker of the "Tseo," led the meeting, taking "Love" for the subject. Tseo gave good addresses at the Gospel meetings—quiet, but very earnest, clear, and decided. Fang also spoke very helpfully. Continued prayer is asked that the lives of these native Christians may become intensified in their spiritual force, and that the light in them may shine steadily and brightly in the midst of the surrounding dense darkness.

THE GOSPEL MISSION TO MADEIRA.—The dense darkness prevailing in this island has led to the formation of this mission under the care of Mr. and Mrs. F. A. Jefford, who writes:—"The inhabitants are dreadfully priest-ridden, very ignorant, and very poor. They are scattered among the mountains, in the valleys between which there are several large villages. Some parishes have a population of 20,000. There centres could be formed and a grand work done. The need is great. People are waiting with yearning hearts for the truth. Very touching has been our experience in meeting souls who have long been dissatisfied with Roman Catholicism, and who have been for years longing for something more satisfying than the teaching of the penance-demanding priest. How eagerly they have listened! How glad they have been to hear of such a great salvation; and yet of the vast number dissatisfied we have hitherto been able to instruct

but a few. Large audiences may be gathered who will listen eagerly and with wonderful attention to the truth as we happily know it. Helpers are wanted who will willingly give of their means for the furtherance of the Gospel. In the field we need evangelists and doctors." The Hon. Sec. is Mr. A. Dearlove, 82 Shrewsbury-road, Forest Gate, E.

TREASURER'S STATEMENT.

Amounts received by the Treasurer of the W. B. M. U. during Quarter ending April 30th, 1897.

	F. M.	H. M.	Total.
Received from W. M. A. S., N. S.	\$627 08	\$218 98	\$846 06
" Miss. Bands, "	133 39	11 98	145 37
" Sunday schools "	26 39	22 03	48 42
" B. Y. P. U., "	2 00	2 00	4 00
" W. M. A. S., N. B.	438 87	134 91	573 58
" Miss. Bands, "	40 85	...	40 85
" Sunday schools "	8 87	2 87	11 34
" W. M. A. S., P. E. I.	71 95	44 69	116 64
" Miss. Band, "	13 45	...	13 45
" Everett, Mass.	25 00	2 00	27 00
			\$1828 51
Paid J. W. Manning, Treas. F. M. B.			\$1675 00
" H. E. Sharpe, Treas. N. W. B.			175 00
" Joseph Richards, Treas. G. L. M.			100 00
" A. Cohoon, Treas. H. M. N. S. and P. E. I.			118 00
" Rupert Haley, Treas. H. M. Com., N. B.			30 20
" J. S. Titus, Treas. H. M. N. B. Con.			40 38
" Miss Johnstone, postage.			6 00
" Printing <i>Idings</i>			4 00
" " Tracts			2 00
" County Secretaries			4 70
" Drafts, discounts, postage			7 14
			\$2162 42

MARY SMITH,
Treasurer W. B. M. U.

Amherst, April 30th, 1897.

RAMABAI AND HER WORK.

Some readers may remember two articles which appeared in *The Christian* about eighteen months ago, giving an account of the high-caste Brahatim lady, Ramabai, with a sketch of her unique work at Poona. Those who were interested in that narrative may welcome a few selections from the latest annual report, published a few months ago.

In this report, a passage from a letter by Ramabai herself says: "It is some satisfaction, with all the difficulties and drawbacks we have to encounter, to see four young widows happily re-married and settled in their own homes; four girls employed as teachers outside this school (one of them having opened a kindergarten of her own, and working successfully in the field of education); four others learning to nurse in different hospitals, and three employed here as pupil teachers. Two have volunteered to do the noble work of rescuing and helping widows who have fallen into difficulty; two have undertaken to teach ignorant women as they go from house to house, and one has devoted her time to teaching low-caste women."

In accordance with the views of the Ramabai Association, the school was to be "an unsectarian institution of

absolute religious freedom." Ramabai felt the wisdom of this arrangement, as many of those whom she most wished to reach would have been shut out from the school if direct Christian teaching had been included in its studies. Her doors are thrown wide open and any who wish may enter. "The Vedas, the Koran, and the Bible stand side by side on her shelves" but it is evidently no rare thing for girls to be moved by Ramabai's sweet and loving character to inquire, "What is this religion of Christ?"

In fact, the cheering news has lately been received that twenty girls have come out and confessed their faith in Christ and been baptized. In the words of another writer in the last report:—"Twenty of the pupils, rescued from lives of ignorance and degradation, are tasting the joys of a life hitherto unknown to them: a life of usefulness, happiness, and love, and by the silent influence of one simple Christian life have been led from darkness into light."

The home is called Shārādā Sadana, or Home of Learning. The highest ambition of many of its inmates is to follow the example of their "dear Bai," and found o'her Shārādās for their unhappy sisters. Although this school has seen but seven summers, its influence has already extended far beyond the confines of Poona: in the words of another writer, "a thousand Shārādās throughout India would be blessings to the country."

Besides all her other talents, Ramabai is eminently practical. Mention was made in the previous articles of a piece of land near the Shārada which she was anxious to procure and lay out as a fruit farm for the future benefit of the school. Generous friends provided the means for its purchase a year ago. It is now progressing as rapidly as possible in the hands of an experienced farmer, with Ramabai as general supervisor. Twenty-five hundred orange trees are already in the ground, and the remainder of the field is being prepared for mango trees. A living spring has been found on this field which will give it a constant supply of water, and two wells are being dug. This is costly work, and money is still needed to carry it out fully.

Ramabai cannot count on the continuance of American support when the ten years have expired during which the Association pledged its support, and she hopes that the mango farm may be one source of income in the future. But the school, from its very nature, can never be self-supporting, and it is hoped that friends both in England and America will still rally round her and gather fresh supporters by spreading the knowledge of her brave self-sacrificing life.

If space permitted, many interesting details could still be given; such as a description of the Home itself, as it impressed a visitor on first entering; a touching account of the condition of her pupils and of Ramabai's tender ways of dealing with them; and the story of a pilgrimage recently undertaken with another friend, in mendicant dress, to some sacred cities in North India, to rescue, if possible, some of the women from their terrible thralldom there, an expedition which nearly cost her her life.

The writer of these lines, who has the happiness of a personal friendship with Ramabai, would gladly communicate with any readers who may wish to know more of her and to share the privilege of cheering and sustaining her in her arduous work.

(Mrs.) F. SOMERSET.

17 Brookside, Cambridge.

NEWS FROM BANDS.

NORTH BROOKFIELD.—I have pleasure in saying that our Mission Band is prospering.

We have forty-one members and nearly all attend the meetings when possible.

We had it reorganized last October and since then there has been more interest manifested in it than formerly. Our President, Mrs. Morton, is very much interested in the work and makes the meetings very interesting.

A while ago we had a basket sociable and fancy sale in which we made thirty-nine dollars, twenty-five of which we spent in making our minister's wife a life member of the "Woman's Missionary Aid Society," and the remainder we divided equally between the Famine Fund and Home Missions.

The last of January we sent ten dollars to Mr. Morse, and we still have some in the funds.

Hoping that through our efforts some good may be done, I remain yours sincerely,

MAUDE FREEMAN, *Secretary.*

HARMONY, N. S. — *Dear Miss Johnstone:* In answer to the request you made in your letter to our Band, I will endeavour to tell you a little about what we are doing. Nearly two years ago our dear friend, Mrs. Gullison, organized a number of Mission Bands in the Church, and ours, "Busy Workers," was among them. At that time there were sixteen members, which has since increased to the number of fifty-five. We meet every fortnight, on Friday afternoons. We take up a collection at every other meeting. Sometimes we have real interesting meetings, the average attendance being about twenty-eight. Mite boxes opened every three months. The W. M. A. S. plan to give a public missionary meeting every month, when it comes to this section the M. B. take the principal part of entertainment, collection going to the W. M. A. S. On special days, such as Christmas and Easter, we try to have something special in honour of the day. Last Christmas we had a Xmas tree, which, by the way, was loaded with presents, and a little extra entertainment. A few of the girls trimmed the church with evergreen—a surprise to the rest.

Mrs. Gullison's letters always liven up the meetings and are welcomed by an increased attendance. There is always some encouragement in them for each member of her Band. The Band is desirous of taking up her support as special mission work.

We are planning on giving an open Band meeting in May, and would like very much to have you send more copies of the dialogues you sent before.

We remember your speaking to us last summer, and we greatly hope that you may come again. Thanking you for the kind encouragement expressed in your letter, and hoping to hear from you again, I remain,

HELEN I. SAUNDERS, *Secretary.*

RIVER HERBERT.—We are pleased to report favorably in reference to our meetings. Although they are not largely attended owing to the members being widely separated, yet we who do attend regularly feel that we derive a great blessing by so doing.

Recently we held a Birthday Party at the home of one sister who is 84 years of age. She spoke words of cheer and comfort, and is always ready to respond to any extra call in the mission work. We realized over \$10 at the meeting.

Our Mission Band, too, is very interesting and is steadily growing.

We trust and believe that in a very few years the "Child" will have changed places with the "Mother."

Young People's Department.

BROADVIEW.

The door bell rings!

Why, Mrs. Friend, how are you? And the latter is ushered into Mrs. Hilltop's elegantly furnished parlor.

Settled at last—well, how thankful you must be, especially in such a home and pleasant surroundings.

Yes, replied Mrs. Hilltop, our hopes are realized, and the girls now feel equal in position to their many companions, which, of course, you are aware, are among the best society in town.

Our church people are far behind the times, and where we lived before we were forced to associate with them, but it is real select here, and in every respect to our liking. Have you heard the name of our new residence?

No, replied Mrs. Friend, (full of mingled thoughts over what she had listened to,) I have not heard what you have chosen.

"Broadview," said Mrs. Hilltop, with evident pride, and do come with me to the observatory and you will find how appropriate the name is.

Oh, what a delightful view, beyond all description, said Mrs. F.

Yes, I know it would charm you, Mrs. Friend, you see what a difference it makes to get a "broadview" of things. When we lived in the valley we were narrowed to monotonous scenes, and seldom thought beyond it; now all is changed, and we breathe a different atmosphere. We wonder how we endured our former mode of living, perhaps it was bearable because we did not then realize what it meant to get higher up and enjoy these surroundings.

Really, Mrs. Hilltop, your remarks bring to mind so forcibly just what was talked over in our missionary meeting. Do tell, as I am too busy to attend anything in that line, and I cannot understand how I have suggested a train of thought kindred to what is discussed in missionary meetings.

Well, continued the visitor. (thankful for the opportunity,) we were bemoaning the small attendance and lack of interest among the majority of our church members, when some one remarked "what a change there would be if all only had the Bible view of these things, they would not limit their thought and strength within the circle of home surroundings."

How you talk, Mrs. Friend, for my part I have no desire to attend missionary meetings if it is a place where other people's duty is pryed into; in fact, I have always heard that it is much about what is done when ladies meet, naming over this one and that one, what they should do, etc. I prefer minding my own business, and wish they would.

Just what they do, "mind their own business," answered Mrs. Friend, nothing abashed, it is the true spirit of a missionary society not only to be interested themselves, but seek to enlist the sympathies and energies of others.

It must be disagreeable work, exclaimed Mrs. H., coldly. Did you feel it a task, asked Mrs. Friend, to show me up to this observatory?

A task? Why, what do you mean?

Was it disagreeable work for you to give me a broadview of your surroundings and distant fields?

It was anything but that, answered Mrs. Hilltop, with an emphasis. Have I not shown you how much gain it is to be so highly favored, and view things from an elevated position?

Even so, replied Mrs. F., to those whose hearts are aglow with love to the Master and His cause is it a privilege and pleasure to lead others to take a broader view of things concerning His Kingdom; but I see it is getting late, so I must be going. Good-bye. Good-bye.

PART II.

Blanche, are you ready? calls a motherly voice to her daughter, the carriage will soon be here, and the party must have your bright presence to make the evening's pleasure complete.

"Not going"? How is that, are you ill?

No, mother dear, but——,

What ails you? "No desire to go." What has happened?

With a flushed face and trembling voice, Blanche confesses the change that has taken place in her thoughts and desires ever since overhearing a conversation in the observatory, months previous, when Mrs. Friend had spoken so faithfully on a broad view in missionary work.

I am surprised, Blanche dear, answered Mrs. Hilltop, that a talented girl in your position should be affected by the words of a middle aged woman in ordinary circumstances, and considered a crank on missions. Banish those foolish notions and be our ideal daughter once more.

Oh! mother, if they were only the words of a middle aged woman, but did not Mrs. Friend refer to the Master's claim, and our personal responsibility? And she also told of a native girl in India coming to the compound, having on only a few jewels. As it was her custom to be fairly loaded with them, the missionary asked her why she wore so few jewels to-day? The heathen girl replied: My mother is dying—what care I for jewels. And, added Blanche, who by this time was close to her mother, it came to mind how that when my angel sister Daisy was ill, our thoughts were centered on her, and everything else was second to our grief for her. Oh, mother, pardon me for recalling this painful experience, but you remember, we all promised to meet her in heaven, and if we do we must first meet her Master, the one whom we also professed long ago to serve. Now that the fact that millions of our dark sisters living in wretchedness, and dying hopeless deaths, has taken possession of me, I cannot live any longer a life of frivolity and fashion. And, mother, as Jesus has promised to use even the "weak things" for His glory, I have yielded myself to His loving service, either to bring my companions to Christ, or go to those who truly sit in darkness and the shadow of death.

Mrs. Hilltop stooped and kissed affectionately the sweet face of her daughter, a tender chord had been touched in the mother-heart when Daisy was spoken of, and each parted for the night; the daughter to plead again for grace to be faith-

ful, the mother praying that she, too, might take a "Broadview" of these important matters.

PART III

Raise my pillow—has she come? Faintly whispers the voice of a sick mother.

Hours pass, the day is far spent, slower beats the pulse, greater the expectancy for the coming of a loved one who is journeying homeward after an absence of years from home.

The sound of carriage wheels is heard. Softly trembling feet hasten to the door, whispered voices—the looked-for has come at last.

To a darkened room the new arrival is hastened.

"My precious darling!"

"Oh, mother dear,"—and the words are followed by the loving embrace of mother and child.

The sun is setting in the west, and reflecting its golden rays on the charming landscape. "Broadview" impresses one with its grandeur and enviable surroundings but a more impressive scene is taking place inside its finely decked walls. The "last words" are being spoken, the farewell kiss silently pressed on the bowed head of a loved one.

Mrs. Hilltop is no more!

Blanche sits holding the hand of her departed mother, and as the scenes of by gone years vividly come to mind, one especially so recalled with peculiar feelings. That night which proved a turning point in two lives. Years of willing service has been given by Blanche in distant fields, while Mrs. Hilltop proved the sincerity of her prayers by a changed life, and received the blessing which comes from taking a "Broadview" of things.

BAND REPORT.

There are now on the Secretary's books 146 Bands, the largest number since the present Secretary took charge. From 109 of these Bands come a variety of reports, many send very meagre statements; some are evidently discouraged, a number are hopeful and satisfactory, while a few, those more recently organized, are very enthusiastic.

Some one has said, "Enthusiasm is a requisite for success in any undertaking," in Band work it holds a very high place. It is impossible for a Band leader to succeed without enthusiasm. It is catching, if she has it the children are sure to take it. If the leader has it not—but surely all our Band leaders have. "Only through knowledge can enthusiasm be aroused." From numerous places come the report, "We have no competent leader," or, "Our leader has gone away, and there is no one to take her place." Are there not some who will "get understanding" or knowledge along the missionary line, that they may be aroused to their privilege and responsibility, and become enthusiastic workers in the cause of missions. Remember we are working for our dear Lord, and training these children for His service. One Band reports 30 conversions during the year. In

most of our Bands there are some who are not Christians, is there not a great work that might be done just here. The Secretary would be glad to have reports of this kind from other Bands. From Middlesex and Lambton, Niagara, Peterboro' and Walkerton Associations, all the Bands sent in reports.

Four Bands have been re-organized during the year, namely, Fonthill, Belleville, Listowel, Toronto Junction. Eight new Bands have been added to the list, Homedale, Brantford; Herkimer St., Hamilton; Wyoming, Jr.; Charlotteville Centre; Pine Grove; Bracebridge (Young Ladies); Meaford and Bailieboro'. Two of these are in Norfolk Association, the others are each one in a different Association, showing that the growth is distributed. Strathroy and Tilsonburg report no Bands now.

When filling in the forms to be returned to the Director, and later to the Secretary, where a student is supported, state whether belonging to Cocanada or Samulcotta school, as from the name alone one cannot tell of which sex the student is.

Last year 33 Cocanada students were supported by Bands and individuals, and 40 at Samulcotta. The new list lately received from Samulcotta, shows that a great number of these have left, and many new names have been added. Bands or individuals wishing to support students in these schools, can be supplied with a name by applying to the Secretary. Several Bands report having made quilts and sent boxes of clothing, etc., to needy Home Mission fields, and others are preparing boxes for the Foreign field. Eight or ten Bands have sent money for the famine fund, others again have given to local causes.

Mrs. W. G. Rickhart has been made a life-member of the Foreign Missionary Society, Mission Bands, by Maitland St. Band, London. No life-membership in the Home Society this year. Number of Bands reporting to Home Mission Treasurer, 77; amount received, \$400.78. Number of Bands reporting to Foreign Mission Treasurer, 106; amount received, \$1,040.15.

MABEL STARR,
Secretary.

NEWS FROM BANDS.

MAITLAND ST. BAPTIST MISSION BAND, LONDON.—We have been so much helped by learning through the reports of other Bands what is being done for the Lord in their centres, that we in turn send out our report with the prayer that others may receive help from ours as we have from theirs.

We have a membership of 67. This includes not children and young people only, but many of the older members of our church also.

Our meetings are held every alternate Thursday at 8 p. m. and after the Sabbath-school on the second Sabbath of each month. At our evening meetings work is carried on while someone gives a talk or a reading on some missionary subject. At present, however, we are

taking up a series of lessons on Missions, beginning at home and extending to the foreign fields. At many of our Sabbath meetings we have Missionaries personally represented by members of the Band. This we enjoy very much, as it brings us into closer touch with Mission work than addresses do.

During our past year—Apr. 1, 1896, to Mar. 31, 1897—we have raised \$44.52. We have a membership fee of 2c. per month. Last September we held a Mission Band Harvest Home at which was taken up a free will offering in aid of Missions. Before Christmas we held a Sale of articles suitable for gifts at that season.

Of the above sum, \$22 went to the Foreign Mission work, \$9 to the Home Field and \$5 to Grande Ligne. A bale containing 24 yards of new rag carpet, a number of quilts, clothing, literature, and toys, was sent to a Home missionary and his family. A text quilt was also made and given to the General Hospital of this city. Also 30 comfort bags and 7 literature bags sent to the Welland canal mission.

S. M., President.

GHATHAM.—“Earnest Workers.”—This Band has forty-six members and was reorganized Oct. 31st last, with President, Mrs. S. C. Walker; Vice-Presidents, Misses Sloan and Oldershaw; Treasurer, Miss Beatrice Burton; Secretaries, Misses M. H. Reeve and Jessie Houston. Having undertaken the support of Sampara Davidson, at Simulcotta Seminary, Cocanada, the Band gave a very successful concert on the evening of April 15th. A sale of fancy articles, the work of the members of the Band, helped to swell the proceeds, which netted \$19. The ladies Mission Box sent away last Christmas contained a good supply of scrap-books, dolls, besides a good quilt contributed by the Band. We are engaged on another quilt at present. We are going to have a “Social Evening” soon, when the mite-boxes which were distributed among the members will be brought in and opened. All our meetings are well attended by an interested membership.

MABEL H. REEVE, Secretary.

STUDENTS.—The following is a list of the students who were supported, who have left Samulcotta Seminary. Those who formerly supported them please take notice:

Karu Sanyasi,	Pata Lazarus,
Pantokan Golliah,	Katuri Davanandam,
Kunuguri Philemon,	Chavala Daniel,
Pukkalla Samuel,	Maggam Ramaswami,
Edla Abraham,	Vinukoti Vuggia,
Arla Suriah,	Darise Yesudam.

MABEL STARR, Sec.

Dear Readers of the LINK:—

The Yellamanchili Boys' Boarding School has been open for the last ten months, with an average attendance of twenty. The boys moved into their new building near the mission bungalow on the 1st September. School, before this, had been held in the Chapel, three-quarters of a mile away; but we always felt the boys were too far away from the compound to be well looked after. It has been so much easier and so much more satisfactory having them near.

We have had less sickness and less of that ever present itch, during the past year than before. This, we think, in great measure, due to the systematic work the boys have

had to do. They have worked from one to two hours a day, carrying stone and mud from the hill on which we live, levelling up around their school building.

Their behaviour on the whole has been good. At the beginning of the famine we were obliged to substitute a cheaper grain for one of their meals of rice. The boys were unable to realize the situation until some of them ran away and found out there was famine at home, when they begged us to take them back.

A steady religious interest has prevailed in the school. During the year three have been led to take Jesus as their Saviour, and have been baptized. Nine of the boys are now members of our church. In addition to the regular half-hour morning opening service, conducted by the missionary, or in his absence by the teacher, the boys themselves have maintained an evening prayer-meeting during the last three months.

When the Ramachandrapuram school was moved to Poddapuram, we took eight of the Tuni boys for some months, in order to relieve that school. At the close of the year we sent both our teachers for normal training to Vizagapatam. The need of trained teachers is much felt in our schools. As Government refuses to examine on equal footing, pupils from schools not regularly inspected by them, it is important that our teachers be trained, in order that we may have our schools placed on the recognized Government list.

In addition to looking after the boys' food and clothing, daily classes in Bible and English and monthly examinations have been conducted by the missionary's wife.

We have been very much pleased in observing the missionary spirit of the boys. They willingly gave a portion of their rice to assist in building a school-house in a distant village, and in their prayer-meetings continually remember the unconverted in their villages.

Our hope for the ultimate evangelization of the people is a native ministry. As most of our Christians are utterly uneducated, our boarding schools are necessary to prepare them for the Seminary. Apart from this, in order that our Christians may be established and edified, a personal knowledge of the Word of God is essential. Our schools, by furnishing an elementary education, enable them to read for themselves that Word.

Their life in boarding schools also furnishes opportunity for regular and systematic religious instruction. Therefore, the importance to our work of evangelization of these schools is exceedingly great.

Yours in His work,

MAY CHAMBERLAIN SMITH.

COONOUR,

April 27th, 1897.

"INTEGRITY, MY BOY."

Charles Sumner was very fond of his page in the Senate, and often kept him with him in his rooms. One day he asked suddenly: "Harry, do you know what makes a great man?"

"What, sir?"

"Integrity, my boy! Honesty, courage! but integrity, not to be bought or sold! Do what you believe to be right. Like Daniel, of whom princes said: "We find no occasion against this man Daniel." They found no flaw in his accounts, no loose ends of business, and no slips of the golden truth."

General John A. Logan, so long in the Senate, was, as money goes, a poor man. His integrity was unquestioned by all who knew him. The people delighted to give him honor, and his life was spent freely in their service. A rich man once came to my husband and said: "I need General Logan's help in getting through this bill for Mr. —, and I will pay one thousand dollars for it to-day."

"You don't know John Logan, sir! He is not capable of taking a bribe. I've known him well these thirty years, and he scorns such a thing."

The dictionary says: "Integrity means moral soundness, wholeness, honesty and purity." What is poverty, trouble, pain or hard work if we are sensitive to right and wrong, strong to fight our battles with the tempter, and through Christ to be victorious?

OUT OF TOUCH.

Only a smile, yes, only a smile
That a woman overburdened with grief
Expected from you; 'Twould have given her relief,

For her heart ached sore the while;
But weary and cheerless she went away,
Because, as it happened, that very day
You were "out of touch" with your Lord

Only a word, yes, only a word
That the Spirit's small voice whispered "speak";
But the worker passed onward unblest and weak,

Whom you were meant to have stirred
To courage, devotion, and love anew,
Because when the message came to you,
You were "out of touch" with your Lord

Only a note, yes, only a note
To a friend in a distant land;
The Spirit said "write," but then you had planned

Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe,
You were "out of touch" with your Lord.

Only a song, yes, only a song
I hat the Spirit said, "sing to-night,
Thy voice is thy Master's by purchased right";

But you thought, "Mid this motley throng,
Teare not to sing of the city of gold"—
And the heart that your words might have reached grew cold,
You were "out of touch" with your Lord.

Only a day, yes, only a day!
But oh, can you guess, my friend
Where the influence reaches, and where it will end,

Of the hours that you frittered away?
The Master's command is "Abide in Me";
And fruitless and vain will your service be
If "out of touch with your Lord.

A KING'S MESSENGER.

From *S. African Pioneer and Link*.

EVILS ABOLISHED IN INDIA.

How steadily the world is bettering, thanks to Christian missions and Christian governments. An interesting summary of the evils abolished in India within the last century is given in the *Free Church of Scotland Monthly*, by Rev. J. Murray Mitchell, a veteran missionary.

"In a heathen land like India many institutions and customs existed of which no Christian or truly civilized government could possibly approve. Among the most notable of these were the following:—

1. *Infanticide*.—The murder of female children had been found by Mr. Jonathan Duncan as grievously prevalent among the Rajput tribes in and around Banares. He did his best to suppress it; and when he became governor of Bombay he put forth new efforts on discovering its existence in Gujarat, Kutch, Malwa, and Rajputana. This was very early in this century. Since then Government has been on the watch, but, with all its vigilance, it does not seem to have wholly extinguished the hideous crime.

2. *Suttee (sati)*, or the burning of widows on the same funeral pile with their dead husbands. This had become fearfully common among the higher castes. In 1829 it was forbidden by Lord William Bantick throughout all the British territories. In 1838 it was still very common in the native states, and in 1839 a great sensation was caused by the cremation of nine women along with the body of old Banjit Singh, "the lion of the Punjab." Gradually, through continual pressure on the part of Government, the dreadful rite has been altogether suppressed.

3. *Thugges*.—A hideous association of wretches called Thugs had infested the roads of India from time immemorial, who devoted themselves (they were servants of the goddess Bhawani) to the work of strangling travellers. They buried the bodies after they had stripped them naked and robbed individuals had been found guilty and executed, but the frightful extent of the evil was not known till 1829. A new department was at once organized, and in less than ten years more than three thousand Thugs had been apprehended. Cases of Thugges are now scarcely heard of.

4. *Meriah Sacrifices*.—In 1829 another startling discovery was made. The Khonds, an aboriginal race among the hills of Orissa, were in the habit of sacrificing to the goddess of the earth children or adults who had been captured or purchased from the inhabitants of the plains. This dreadful rite could also be traced back into far antiquity. The Khonds were wedded to it; they rose in rebellion when Government forbade it, and, as their country was full of rugged fastnesses, the insurrection was crushed with difficulty. They were allowed to sacrifice bullocks instead of human beings, and with that concession they became at length content.

From among other evils, now wholly or nearly extinguished, we select the following:—

5. Swinging suspended by an iron hook run through the muscles of the back.
6. Piercing the thigh with a sword, and marching with the weapon sticking in the limb.
7. Taking evidence by torture.
8. Barbarous modes of executing condemned persons.
9. Slavery (once common among Mohammedans and Hindus).
10. Forfeiture of property on conversion.
11. Indecent exhibitions at festivals.
12. Unjust treatment of lower castes (partially remedied).
13. Prohibition of widow-marriage.
14. Early marriages (discouraged).
15. Government administration of the revenues of heathen temples.
16. Firing salutes in honour of heathen festivals.

It will be seen that the last two items indicate reforms of Government procedure. How truly sad that such changes should ever have been needed!—*Pres. Record*.

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