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The Canadian Missionary Link

Mrs. Mary M'Gibbon Jan 89

CANADA.

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

INDIA.

VOL. III; No. 3. "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3.

(Nov., 1889.)

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The Link.

We wish to correct a mistake that occurs in Mrs. Wells' report of the Annual Meeting published in the *Canadian Baptist*. We did not say in our report in the *LINK* that only about one half of the subscribers pay their subscriptions. What we said was, that there is a loss of about fifty per cent. of what should be the net profits of the *LINK*, through the failure of subscribers to pay their subscriptions. To illustrate: Considering the number of names on the list at present, the subscription price of the paper, and the amount paid for printing, mailing, etc., the net profits should have been about \$400 for the past year, whereas it was as a matter of fact less than \$200. This means that about 1000 subscriptions that should have been paid have not been paid. We have been in the habit of leaving a large number of names on the list for several months, or in some cases a year, after the expiration of their subscriptions. From the above statement it will be seen that a large proportion of these subscriptions are never paid at all. We are frequently asked to remove from the list the names of those who are several months in arrears, while nothing is said about paying up the amount due.

We propose for the coming year to distribute among the Women's Foreign Missionary Societies, in proportion to the number of subscribers in the constituency of each, *all the net income in excess of \$200*, the smallest amount for which we can afford to do the work. With the present circulation, if *all would pay promptly*, this arrangement would yield at least \$200 a year to the cause of missions. We trust that all who have to do with maintaining and extending the circulation of the paper will see to it that the amount of possible net income to be distributed is not absorbed by unpaid arrearages. We believe that, apart from this possibility of income for missions, the paper should be far more widely circulated. Will not all help us in our effort through the paper to serve the cause of missions?

TO THE MISSION BANDS IN NOVA SCOTIA.

Will the Secretaries of Mission Bands please write me, stating the number in Band, the officers, when formed, the mode of working, and also the name of the Band?

A. E. JOHNSTONE, *Prov. Sec. for N. S.*

Please read carefully Mrs. Elliott's note at the close of her report.

Miss Stovel has refunded with interest all her expenses at the Chicago Training School.

MISSIONARY LEAFLETS.—The Standard Publishing Co., 9 Richmond St., Toronto, will keep on hand a supply of leaflets. We expect to publish a list with prices next month.

THE Board decided that hereafter Mission Bands will be invited to send delegates to the annual meeting. Also fixed the amount for life members of Bands at \$16.

A MISTAKE.—The parcel for the India box which was credited to Aylmer Band in last *LINK*, should have been recorded as from the *Malahide and Byngam* Band. Honor to whom honor is due.

M. B. McLAURIN.

Several times the question has been asked, "How many delegates are we entitled to send to the annual meeting?"

The Foreign Board concluded that it is not wise to limit the number, but that every woman who pays one dollar a year or more to the funds of the *Foreign Society* is entitled to a vote at its annual meeting.

There were some very desirable applicants for the Foreign field, and there is much need of help in India, but having no funds the Board was not able to send them. Neither has the Board been able to give its usual amount to Samulcootta. The \$300 balance was given to the Seminary.

FROM MANITOBA TO INDIA.—It is a very pleasing thing to know that the Manitoba Baptists are reaching out a helping hand towards the heathen world. They have appointed Miss Booker, a member we believe of the Emerson Church, for work among the Telugus. Miss Booker will work in connection with the missionaries of the Ontario and Quebec Societies, and will be sustained entirely by the Manitoba and North-West Baptists.

MISS MARTHA ROGERS.—Our readers have already been informed of the appointment of Miss Martha Rogers, of Toronto, for work in India. Shortly before her departure, early in October, a reception was given her by her pastor

and his wife, Rev. and Mrs. Elmore Harris, which gave many of the friends of missions an opportunity to form her acquaintance and bid her farewell. We hear that she has reached England safely.

MISSION FIELDS—The Convention year just closed has been a remarkable one in the history of Canadian Baptist beneficence. The General Treasurer of the Ontario and Quebec Society reports the receipt of \$20,015.84, and a surplus of \$1,687.30. The Home Mission Society makes nearly as good a showing with receipt of \$17,950.31, and a balance of \$750.31. Besides these large amounts several thousands of dollars have been raised for Manitoba and the North West and the Grande Ligne Missions, for the erection of church buildings by collections outside of the congregations building, etc. The spirit of liberality is evidently increasing in response to the diffusion of information about the needs of the various causes assisted, and to more systematic methods of gathering contributions. Both of our women's societies, we are sorry to say, have fallen somewhat behind. This should not be. We believe the sisters left Woodstock with the determination that the experience should not be repeated. Let every member of the circles represented at the Woodstock meeting get to work at once with a resolve to enlarge contributions for both Home and Foreign work during the year upon which we have entered. We have undertaken much important work which we are in honor bound to sustain. Our sisters will not prove remiss when they understand the pressing needs of the fields we are cultivating.

Patience.

BY REV. J. CLARK, ANTIGONISH, N.S.

We wait, through varied circumstance,
Some valued, toiled-for, good to own;
And yet some other hand, perchance,
May reap the fields that we have sown.

So be it, if it be God's will;
Is He not gracious, wise and just?
They best His purposes fulfil,
Who wait on Him with steadfast trust.

Our loved ones, one by one, have passed
The gates of gold and smethyst;
Shall we, like them, reach home at last;
Shall we, like them, be mourned and missed?

Light fades, strength fails, time's treasures go:
No pleasures last; no comforts stay;
Life's fairest scenes that please us so,
E'en while we watch them, pass away.

Blind, blind are we: we cannot tell
What in the end is best for us;
Yet, why should feeble man rebel,
Since God, our God, would have it thus?

He, He can see the various parts,
Which meeting make the perfect whole;
And though, at times, the tear drop starts,
We bow to His supreme control.

Be patient still; our toils and cares
May yield a harvestage of grain;
And these poor hearts all unware,
Grow richer through each grief and pain.

Not always shall we grieve and sigh
O'er weakness, weariness, and wrong;
Not always shall our spirits cry,
In helpless anguish, Lord! how long!

The burdens which we now must bear
Will shortly all be laid aside:
And soon for us, oh, prospect fair!
The glory-gates will open wide.

Soon, soon shall end life's feverish dream;
The dark shall yet be clear and bright;
How different everything will seem,
When seen in heaven's eternal light!

Mite Boxes.*

For an account of the origin and institution of the "mite box," see II Kings xii: 9; with parallel readings in II Chronicles xxiv.

It was now 120 years since Solomon's heart-searching and solemn dedication of the temple—dark years for God's chosen people. Her kings were proving her curse. Idolatry was creeping in, even to the throne and crowding out the worship of the only living and true God. Eleven years before the Philistines and the Arabians had fallen upon Judah, and broken it up. They had greatly damaged the temple and had carried away from it what ever seemed good in their eyes. At the end of the next reign an attempt was made "to destroy all the seed royal of the house of Judah," and many foul murders were perpetrated.

But God had said, "I will raise unto David a righteous branch and a king shall reign and prosper and shall execute judgement and justice in the earth." And though the blood-thirsty and unscrupulous Athaliah had been multiplied a thousand times, and though Beelzebub and all the powers of darkness had combined against him, the baby Joash, the originator of the mite box, would have continued to live and grow, for at that moment, 884 years before Christ, Joash the only surviving son of the slain king Ahaziah, was the link in the chain of God's promise, and he was hidden away by his aunt, Jehoshabeath, until the wickedness of his enemies had been visited upon themselves.

God in His eternal wisdom had also provided a wise guardian for the young king, his uncle Jehoiada the high priest, so when he came to the throne and "was minded to repair the house of the Lord," he had faithful counsel.

In one way in particular, the ways of the world have not changed for twenty-seven centuries. The marked similarity between the S. W. portion of Asia Minor in the year 878 B. C., and affairs in the British possessions of North America in 1889, A. D., is this. Then as now, no undertaking great or small could be carried on without the hard cash.

There is a difference however. If this work had been done in the nineteenth century, Joash and Jehoiada very likely would have called a meeting of all the mothers, wives and daughters in Israel, who were zealous of good works, and directed them to make up a quantity of cakes and pin cushions with many etc., and called on the Jews and the heathen to come in and buy in sweet charity's name. There would have been a brilliant affair in the temple, with good cheer, guess-cakes and "Rebeccas at the well" in abundance; backs would have ached in in good modern style. Some few tempers would have given way under the strain, plates would have been hopelessly exchanged and spoons lost. And if the proceeds did not quite equal the real value of the materials used,

they would have said, "Oh, well it was all given," and have congratulated themselves that the most of the money came from the Philistines and the Ammonites, and the Lord never would have got it any other way.

But they did not have the advantage of nineteenth century light, and went about the work in another way. The first effort was to have collectors go "out into the cities of Judah, and gather of all Israel money to repair the house of their God, from year to year." "And," said the king, "See that you hasten the matter." Howbeit, the record says, "the Levites hastened it not," and at the end of twenty-three years, still nothing had been done.

Then King Joash tried another method; a chest was formed, and placed in the inmost temple beside the altar, with his own hands Jehoiada bored a hole in the lid, and a proclamation was made throughout all the cities of Judah and Jerusalem, asking the people to bring money into the treasury of the Lord, that the house might be repaired.

"And this is the way the new venture was received, 'And the princes, and all the people rejoiced and brought in and cast into the chest till they had made an end.'" And furthermore it was soon found that the chest was full, and so proper officers, the king's private secretary for one, and a representative of the high priest, emptied the chest and set it in its place again. They counted the money and put it up in bags. "Thus did they day by day, and gathered money in great abundance." And workmen were hired and paid, and they not only perfected the work and set the house of the Lord in its state, but "strengthened it." And when all this was done the rest of the money was melted up and "vessels were made for the house of the Lord, even vessels to minister and to offer withal, and spoons, and vessels of gold and silver," to replace those which had been removed by wicked kings and idolators, enemies for unholy purposes.

With such a beginning is it any wonder that the mite box has been such a power for good? Is it a matter for surprise that the money that comes out of them in a single year is counted by thousands of dollars?

But some critical one sees a flaw at once, and points out that that was one big chest placed in the temple, and all Israel left their homes and brought their offerings to it; and now nearly every child in all the Sunday schools have their mite boxes, and there are Aid Society boxes and church building and repairing boxes innumerable.

Well, so is our worship different. They served God under the law, we are under grace. Then those who would find favor in His sight, must pray with their faces toward the temple, and all Jewry must come up to Jerusalem three times every year.

But these are our Lord's own words: "The hour cometh and now is, when ye shall neither in this mountain nor at Jerusalem worship the Father: But the hour cometh and now is, when the true worshipper shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him."

And now in many, many homes the mite box has its place, and how much self-denial, how many prayers go into the little boxes with the pennies, only the All-Seeing and Eternal One knows. But this we can see plainly: The Father owns and blesses the mite box.

Who has not been surprised when opening day comes to find so large a sum collected? How many children have begun faithfully, saying, perhaps, "I don't believe I'll get anything in it; I don't have any money, I hardly have a cent." When the boxes are brought together and opened, not cents, but dollars, are spread out before the Lord.

And what are they doing? In India, to-day, hundreds of children, Burnese, Telugus, Karens, are in Christian schools, their expenses paid by Mission Band mite boxes in England, Canada and the United States.

A ray of light is penetrating dark Africa; bigoted, conservative China is at last listening to the truth as it is in Jesus. The isles of the sea are owning Him Lord of all.

In the far west and in the south Indians and freedmen are being taught the way of life. In great cities, the heathen at home are being sought out, clothed, fed and their faces set Zionward. All over the country at home and abroad, solid little churches spring up, and church debts grow beautifully less, and behind it all are thousands of mite boxes, generally in the hands of the young, and those who have not much of this world's goods, and the fervent effectual prayers of thousands of God-fearing men, women and children. While over all is the love of Him who numbers the hairs of our heads and who knows when a sparrow falls.

There are those present who will never know the result of their little efforts, till they reach the heavenly city, and meet, perhaps on the golden streets, some who have been directed there by one who was prepared to preach the gospel—in the record kept on earth and in heaven will say—by the King's Daughters of Tuset.

Suppose we look at the mite another way, let us spell it with *g*. Are any of us doing so much for the Master but that we *might* do more? God might have left us to the result of our sins, but He "so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." Shall we the children of His love, fold our hands and thank God we are saved, while a world is dying without a knowledge of Him?

There is much to do at home; every Christian has opportunities for doing good with head, hands, heart, tongue, and the consistent Christian life is a constant sermon. But the "Go ye into all the world," can only be obeyed with prayers and pocket by most of us. Oh, that some one, even here, could feel their heart drawing them to the distant, toilsome, lonely, Foreign Mission field.

There is just one more *might* of the Scripture, of which I should like to remind you, before I am done, you will find it in Eccl. ix: 10: "Whatsoever thy hands findeth to do, do it with thy *might*, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

*Paper read by Mrs. Brown, of Tuset, Yarmouth County, at a meeting held in Tuset.

THE WORK ABROAD.

Report of Zenana Work.

The Women's Baptist Foreign Mission Boards of Ontario and Quebec.—*Greeting:*

MY DEAR SISTERS,—A conundrum concerning the year, its months and days, was propounded the other day by one of the boys, and ran as follows:—"What is that, which, like an orange, can be divided into twelve parts, each part containing thirty seeds, half of which are black and half of which are white?" It is of the year we would report to you. The orange has been in our hands with its twelve months, each having its thirty periods of day and night. We broke open the orange with July. One by one the parts have been taken up, dissected, the juice extracted and the seeds scattered until June completed the quotas. Has each part fulfilled its office, the juice all been ex-

tracted, the worthless all thrown aside, and the seeds all been sown so as to bear fruit? or, have the precious opportunities passed by unimproved? Have the worthless occupied our attention, or have the seeds been allowed to mould between the covers of a book or in the dusty corners of the brain?

Each one must answer for himself or herself the question, but God only can give the true reckoning. But of the year's work you would know all you can. Shall we take the months as they come, and passing by the unimproved opportunities, passing by the worthless schemes and unpractical thoughts, and forgetting about the neglected seeds till the opening up of the precious nectar drawn, and of the precious seed that has been scattered in the wayside, rocky places, in thorny soil, and in good ground? We shall do this and pass by the rest.

July found us still busy with Telugu, but having daily meetings with the Bible-women. It found us busy in Sunday-school work, both as teacher of a class and as leader of the Teachers' Bible-class, together with occasional visits to the mala-pilly with the school-girls, for the purpose of singing the gospel.

August found us on a trip through the villages. Sweet indeed was this service for the Master. His presence was our inspiration. In eleven villages, together with their mala-pillies and madiga palems, did your workers sing and spread abroad the name of Jesus Christ. Men, women and children came by scores and by hundreds, the low as well as the high, the rich as well as the poor. The gospel was preached to those of all conditions, from the maiden pounding her rice to the Brahman at his counting-house; from the busy coolie without a rag for his back, to the retired and jewelled merchant; from the despised madiga sweeping the streets, to the Brahman woman who, taking her religious bath in the Godavery, makes her obeisance to the sun as she rises once and again from her baptism in the waters. Tracts, leaflets, portions of Scripture, Testaments and hymn-books were left to do their work after we had gone. Two were baptized during the trip, one of whom was the blind man who has since been active in the Lord's service, and who on a recent trip brought two others for baptism.

September permitted us to write our graduating essay, entitled, "Christ the true Messiah." By urgent request of the examiners this was sent the *Telugu Baptist* for publication.

October found us fairly launched out on the sea of Telugu; and though there were, and still are breakers ahead, and though there are undiscovered shores and unknown rocks and shoals, we have the chart and compass on board, which we hope may guide us safely on without danger of shipwreck. Hitherto the time and attention had been divided between close study on the one hand, and on the other, the care and responsibility of the work, the writing of reports, the visiting of the houses, etc.; now the former was merged in the latter, and there became but one aim, that of telling out and helping others tell out the glorious truths of the blessed gospel.

October, November, December, and the first week of January were spent in the Zeonana work chiefly. We almost completed the round of the houses, making 123 visits, hearers numbering in the aggregate between 500 and 600. We conducted 62 Bible-classes with an average attendance of about six, and made eight trips into the mala-pilly, either with the Bible-women or with the school-girls. Besides this, as the resident missionary was still busy at the language, we made many pastoral visits to the different Christians, trying to cheer the despondent, encourage the weary, and comfort the sor-

rowing, by reading portions of truth, and seeking God's blessing on it.

But now the work, with which we had been associated almost since our arrival in India, must be abandoned, at least to a certain extent, for other and even more pressing work in Samulcotta awaited us. It was hard to leave with the interest on all hands so apparent, and with the new houses opening up in all quarters, but the Lord has His own plans which we must follow, would we receive the blessing. Moreover, He has given us there, Mrs. Debenau, Miss Gibson and Miss Beggs, faithful and experienced workers, besides the Bible-women, whose care Miss Baskerville and Miss Simpson have so willingly shared during my absences (Miss Stovel having other work to do), that I left the more gladly, entering upon Samulcotta work the first of February.

But we must stop a moment to tell of January; we have written of six months, and this is the seventh, the perfect number, the crowning month of the year; for did not our Lord meet with us in His plenitude of power, making us all renew our consecration, renew our gifts, renew our hopes, renew our faith, and did not He stir our hearts so that we could send forth that appeal, which has pierced the hearts of many a Christian in the home-land, yea, and will pierce, until there has been and will be no stifling of the voice that says, "Come, come, come over and help us"? The month began with good things, the climax of which was reached at Binli. As the first of January was ushered in, the multitude of those that believed, and even of those that believed not, who completely filling the Telugu chapel at Occanada, and assembling for the purpose of welcoming the new year joyfully and with thanksgiving, were at that moment all bowed in silent prayer. As twelve struck the hour of midnight, no other sound was heard, and surely the prayer arising from many a heart during those few moments of silent waiting before God, was for the gift of the Holy Ghost.

Further, an extract from a journal of that date reads thus: "We four had a good time in S. and a spiritual prayer-meeting there, a long talk among ourselves about our beloved work and then a blessed meeting in which each engaged in prayer for the out-pouring of the Spirit. God grant that it may come! Christ, to-night is very precious to me, more precious than ever before, I think. Blessed be His Holy name!" This was one of many prayers we had together before going to Binli, and you know the rest. May God make us all faithful to the trust given us there and may we never stand still but always remember the watchword of our Master, "Go forward"! After Binli, Gannanipudi, to which the Native Association called us. Had the pleasure of addressing an audience, numbering between two and three hundred Christian women; made also the complete circuit of the village, visiting every house in it, and finding, to my great delight, that every house was a Christian house, except two or three. Visited also another Christian village, where the "Moonisif," or head man was an active, earnest Christian. Read a second Telugu essay on Sunday schools, before the Association, and helped organize a Sunday school which has since been flourishing.

February and March found us in Samulcotta, teaching Bible classes in John, Genesis, Deuteronomy, Samuel and part of the time in Corinthians. "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers," and He hath set us to be teachers, has given us His precious word of truth as our text-book and we rejoice that we are counted worthy of this high calling. Mr. Stillwell will report the Seminary work for this year,

so nothing further need be added here. Pardon one remark; we were greatly pleased when we heard that you intended taking the whole Seminary under your wing and shall be deeply thankful when we hear it is an accomplished fact. Dear sisters, these boys with all the possible that is within them, are worthy of your most timely gifts and your best prayers.

April found us in Cocanada again and although "Sol" was beginning to dart out his most fiery rays, we ventured out, making about forty visits. My heart was greatly encouraged during this month, so many new ones heard so gladly, and were so pressing in their invitations to come again. Many Mahomedan houses were opened to us for the first time and several begged us to learn Hindustani in order that we might the better teach their women, whose knowledge of Telugu was somewhat limited. We made a beginning, but gave up for want of time. Two new workers had been enlisted, Tamar, wife of a Christian teacher, and Martha a school-girl graduate. Their work has given much satisfaction. The classes were continued with the women during the month and the Lord's blessing seemed upon all the work. The prayers of April third we felt were being answered. I wish I had time to tell you of the individual houses, but the report is getting too long already.

May found us in the house doing our best to keep cool. Telugu reading was indulged in and the Telugu vocabulary was increased by the reading of seven new books, besides the completion of the Epistles of the New Testament.

June found us still in the house, partly on account of the heat, and partly on account of the cholera which was raging like a wild beast, carrying off its victims by the scores. Some visits were made but the people themselves were afraid that any stranger might bring the scourge, and so kept their doors closed. This and also another hindrance prevented the opening of the caste girls' school this month. Rebecca, who has served the cause so long in Cocanada was asked for and given in marriage to one of our preachers and her place as Bible woman had to be filled by the one whom we hoped to make teacher of the school. Oh, for more workers! While you are praying for the missionaries at home, don't forget the three thousand laborers wanted here. Not much seed-sowing in May and June, but before July 1st, when the seminary re-opens, we had an opportunity of visiting our missionaries in Tuni and there scattered some seed, speaking at one time to about 200 gathered under the sheds and verandas during a fall of rain, visiting also a house where a doctor's wife with peculiar joy heard the gospel message for the first time. "Is this all true?" she asked, "why no one ever told me this before, this is the first time I ever heard of Christ. These are all good things you are telling me," she added.

And so the twelfth division of the year has passed, the last seed has been sown. The coming years must speak the result.

RETROSPECT

The past year began with one missionary, three Zenana workers and four Bible women; but the year has ended with four missionaries, three Zenana workers and six Bible women. The number of houses visited at the beginning was ninety-nine, the number at present visited one hundred and thirty-two. One thousand nine hundred and fifty-five visits in all have been made, with an average attendance of about four women listeners. Fourteen villages have been visited, besides six mala-pillies in and about Cocanada. While the health of your mission-

aries has been all that could be desired, the health of the other workers has been unusually tried several of them having been laid aside for over a month at a time. At present we are glad and thankful to God that all are well and now at work.

THE OUTLOOK.

Next year's report we hope will find two of your missionaries at work in Cocanada, one in the school and one in the Zenana, one at Akidu in charge of the Bible women and the other free for Samalkot. The Seminary will claim a large share of our time here, but we shall do what we can to encourage the Bible women, of whom there are now four, Rebecca, who married being a resident here and still at work, and Satyavédam who teaches the women and children all she can in a village three miles distant. These with the former Bible women, Minnie and Chinnamma, meet with us from week to week for a Bible lesson and for a talk about the work. A Sunday school has been opened in the mala-pilly, and where for the last month there has been an average attendance of sixty children every Sabbath, and we hope soon to open another in the caste part of the town where our caste widow, who professes to be a Christian but who has not yet had the courage to be baptized, will gather together many children. Samalkot has always had a hard name, but the Spirit of the Lord can break the heart of stone and for this we must pray. The Seminary boys are the active workers in the Sunday school both in gathering the children in from the highways and the byways, from the streets and the lanes, and also in teaching them after they come. They also are a great help in the village prayer meeting, which we hope to continue through the year.

I beg of you all to pray for an out-pouring of the Holy Spirit upon us all. O that we may all be anointed, missionaries, preachers, teachers, Bible women, students and laymen! May the Lord be with you in your meetings! May every member of the Board accept from me my warmest love, and may I express my deep thankfulness for the interest you take in your far-away sister and may the Lord bless you for all you are doing for Him in this dark land, is the prayer of yours in Christ.

Aug. 10, 1889.

S. I. HATCH

THE WORK AT HOME.

Queens, Shelburne and Yarmouth.

The evening of September saw the steamer *City of St. John* leaving Halifax for Yarmouth and intermediate ports. That evening also saw the last of comfort and rest, until we reached Liverpool the next afternoon at 3.

It rained and blew, and much sea arose, and then that steamer pitched and tossed rolled and floundered, creaked and groaned, until her weary passengers wished she would land them, if only at the bottom of the sea.

The Aid Societies of Southern Queens were holding their quarterly meetings, so on the afternoon of Wednesday, we met the sisters in the vestry. The meeting was presided over by Mrs. Crandall, and was calculated to stimulate the workers in every way.

The Society in Liverpool Church had held meetings since their organization in June, and were looking and hoping for new members. At the last Church Conference, the members of this Society had been appointed by the Church.

In Brooklyn the Society was also doing good work. The President, Mrs. Stuart Gardiner, reported the members as all taking some part in the monthly meetings, and many making sacrifices in the work.

Miss Steadman told us of the Society in Mill Village, organized in June, as still holding on its way. They find the children greatly interested, one poor boy picking cranberries, and selling them in order to raise his mite.

The meetings here are public, every one attending. They now number sixty-four members.

Milton, the mother of all the other Aid Societies in this county, reported thirty-six members, and a growing interest.

After these reports, a discussion followed as to the best way of interesting members, and which was taken part in by many of the sisters.

It was also on motion resolved, that each of the Societies here represented, send a delegate to the next meeting of the Association, and that the County Secretary write to the Societies in Northern Queens, asking them to do the same.

This meeting was an intensely interesting one, and would have been much larger but for the storm. In the evening a mass meeting was held, presided over by the pastor of the Church, who gave a very interesting map exercise. Mr. Crandall offered prayer, and also addressed the meeting. He spoke of the needs of India and thought we ought to spare more men, that our people here were in many cases over-fed, while there they were starving. He did not consider giving to a pastor's salary was benevolence, because we got an equivalent for our money.

He also spoke of the part the women were taking in this work of Missions, and urged more prayer, more giving, more work. We then had a recitation, entitled, "What of the Night," by Miss Kempton and Miss Ella Crandall, which in itself must have touched some hearts to greater earnestness. An address by the Secretary and a solo by Mrs. Crandall closed a delightful service.

We hope that all our counties will soon follow Queens, in these quarterly meetings.

The next morning saw us on our way to Sable River, by coach, where the sisters met in the afternoon, and then held a mass meeting in the evening. Brother McKennie who has been pastor here for twenty-eight years, presided at this service, the Band gave some grand recitations, and after addressing the meeting we distributed one and a half dozen mite boxes.

Mrs. Harlowe, our County-Secretary for Shelburne, having made appointments further on, we started the next morning for Osborne; here the Society has been working for many years, and they have a flourishing Mission Band. At the meeting, which was held in the evening, and was a very large one, Rev. F. Potter, the pastor, presided. The church was beautifully decorated with bright autumn flowers and leaves, and one felt at home at once.

An address by the pastor was followed by recitations from the Mission Band, which showed careful training and interest, and would have done credit to many older in the service. Addresses followed by the Presidents of the Mission Band and the Aid Society, the latter a veteran in the cause; also from the Secretary and Mrs. Potter.

Eleven new members were the result of this meeting, and five also added to the Mission Band. The collections here (owing to the kindness of friends in driving from one place to another) amounting to \$5.47, goes to swell the amount raised by the Aid Society.

At Lockport the Society is also old and well established. Having no pastor, we held our meeting here on Sunday morning, and in the afternoon drove twelve miles over to Lewis Head, where the sisters had been anxious to have a Society formed. Owing to a funeral service held near, not quite so many of the sisters as we had hoped to meet were present. Still, not less than fifty, including members of the Sunday school, were waiting, and a Society organized with a membership of eleven and a good prospect of success in the future.

The next day saw us on our way to Jordan Falls, in a coach, minus springs, and in a pelting rain storm. However, towards evening it cleared sufficiently to allow of the friends gathering, and a Society was organized with twelve members.

In Shelburne Town there seemed no prospect for an Aid, and as the pastor thought it useless also, to try at Sandy Point and Jordan Bay, we were obliged to leave those to a future time.

The coach again brought us on to Yarmouth County, where appointments are made up to next Thursday.

(To be continued.) A. E. J.

Annual Meeting of the W. F. M. Society of Eastern Ont. and Que.

Dear Editor,—Will you kindly give space for a short and informal report of our meeting held in Ottawa, October 19th. Glorious Fall weather, an unusual large delegation, very encouraging reports from the Foreign field and the Home Circles made the meeting delightful, refreshing, and profitable, giving to the workers a new impetus for another year's work. About seventy-five ladies were at the morning session, when the following were elected officers:

President, Mrs. T. J. Claxton; 1st Vice-President, Mrs. A. G. Upham; 2nd Vice-President, Mrs. Therrien; Rec. Secretary, Mrs. Bentley; Cor. Secretary, Miss Green; Treasurer, Mrs. F. B. Smith; Supt. of Mission Bands, Mrs. Radford. Ex-Board, Mesdames Muir, G. B. Muir, Whitham, Utting, Paine, Macdonell, Scott, R. Turnbull, Porteus, Miss Payne, Montreal; Mrs. Black, Thurso; Mrs. J. Campbell, Dalesville; Mrs. Weeks, Brockville; Mrs. Elliott, Athons; Mrs. McLaurin, Osgoode; Mrs. McGregor, Ottawa; Mrs. Laing, Perth; Mrs. Halkett, Ottawa; Miss Edwards, Sherbrooke; Miss Prue Parker, Barnston.

Estimates for the year:—

Girls' School, Akidou	£350
" " Tuni	90
Station School	100
Zoana Workers	250
Samulcotta College	150
Miss Simpson's Salary	250

In the afternoon at 2.30, a memorial service was conducted by sister "Belle" standing by a "beant chair" beautifully wreathed with white blossoms and smilax. She spoke in her own inimitable way living tender words of Mrs. McPhail and Mrs. Geo. Edwards, two members of our society who had passed away during the year, leaving behind sweet memories of lovely lives, the Christian's "Good Night" being appropriately sung by two ladies of the Ottawa Circle.

Miss Frith was present and spoke at some length of the work to which she is so devoted, and, as words in Telugu dropped from her lips, her earnest appeal to be returned to India seemed doubly impressive and touching.

Mrs. Arthur McMaster, of Toronto, at the request of the President, addressed the meeting on the "Home Missions" question. She showed how the work had developed itself, and had prospered and been blessed wonderfully, and that without affecting the interest in, or contributions towards, the foreign work, but rather with a contrary result. Her words will not be forgotten, and we trust will bear fruit.

A very excellent paper on the "Economy of Time" was written and read by Mrs. Radford, of Montreal, her plain and practical hints as to how less valuable time could be wasted in meetings, might well be adopted by circles and societies generally.

The treasurer's report showed a balance on hand of \$344.73. After singing and prayer the meeting adjourned.
L. U. W.

Treasurer's Report of the Woman's Baptist Foreign Missionary Society of Eastern Ont. and Que.

Year ending October 13th, 1889.

INCOME.	
Balance from October 6th, 1888	\$318 08
Interest on Banking Account from Dec. 1887 to July 1889	\$ 3 90

RECEIPTS—	
Montreal, Olivet	115 00
Ottawa, Circle, \$80; Mission Band, \$17	97 00
Montreal, First Church	93 82
Brockville Circle, \$48.52; M. B. \$27	75 52
Osgoode	54 00
Thurso Circle, \$6; M. B. \$40	46 00
Kingston	42 00
Dominionville, including legacy of \$25.	40 00
West Winchester	38 35
Perth	33 00
Rockland	37 00
Phillipsville	33 00
Sawyer'sville, including M. B. \$4	32 25
Dalesville	32 14
Barnston Circle, \$12; M. B. \$17	29 00
Coaticook	27 00
Osnabrock Centre	26 00
Cornwall	25 00
South Gowar	24 00
Clarence Circle, \$10; M. B. \$13.83	23 83
Hull	21 00
Magog	20 00
Delta	20 00
Lachute	20 25
Morrisburg	18 31
Charlennayne	18 00
Abbots Corners	17 00
Kemptville	16 70
Sherbrooke	16 70
Buckingham	15 47
Westport	15 28
Papineauville	15 00
Maxville	13 75
Almonte	11 00
East Templeton	10 00
Kenmore	10 00
St. Andrews	10 00
Inverness	8 00
Roxboro'	8 00
Grenville	7 00
Bees Plain	7 00
Bute	6 00
Mt. Ingrave	4 00

Athens	3 00
Roxton Pond	1 00
Fort Qu'Appelle, Master Edwards	50
Collected by Miss Frith	15 14
	\$1,255 90

EXPENDITURE.

To T. S. Shenston, Esq.—	
Miss Simpson's salary, (five months)	\$ 208 34
" Frith	150 00
Zenana Work	250 00
Tani Schools	60 00
Samulcocta Seminary	150 00
Station School	75 00
Akidu Schools	300 00
	\$1,193 34
Share of cost of publication of year book	3 96
Miss Frith's travelling expenses	15 82
To Miss Green, Cor. Sec. for postage	5 00
" Mrs. Smith for drafts, postage, registra'n, etc.	6 13
	\$1,224 25
Cash in hand	344 72
	\$1,568 98

Respectfully submitted,
MARY A. SMITH,
Treas.

2 Thistle Terrace, Montreal.
Audited Oct. 24th, 1889.

L. H. PACKARD,
H. A. BALNARD.

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

If large attendance and close attention is any criterion the annual meeting, Oct. 24th and 25th, at Woodstock, of our Societies was a great success. Thursday was devoted to Home Work, association reports and roll-call, to which 180 delegates responded. Thursday evening was a ladies' meeting. The large church, the platform of which was prettily decorated with flowers, was filled. Mrs. Dudson presided. Mrs. Firstbrook, of Toronto, gave a most interesting address on Home Missions, and Miss Frith on Foreign Missions. Miss Annie Hatch read some telling extracts from the letters of her sister, our beloved missionary, Miss Hatch. A large choir greatly added to the evening's enjoyment.

Friday was Foreign Day. Mrs. McLaurin, 1st Vice-President, presided at the morning session. In a very beautiful address she showed the importance of the great work in which we are engaged; then followed a letter from the President, Mrs. Castle, unable to be present. In tender loving words she greeted us, and graphically pointed out the great work there is to be done by women. Mrs. T. S. Johnson read a carefully prepared paper by Miss Sinclair, of London. The rest of the morning was taken up with reports. Those from India were most encouraging; but what can be said about the work in the Circles when the Treasurer reported a falling off of \$801.77 in the receipts for the past year? Shall the Master have to say of us, "Ye knew your duty but ye did it not?"

President and Vice-Presidents were elected by ballot and a committee appointed to nominate a Rec. Secretary and the Board.

Mrs. Booker, the newly appointed President took the chair during the afternoon session. Not only did Miss Day, of Madras, India, and Mr. C. Hatch, who will immediately start for India, address us, but a letter from Miss Hatch, written expressly for the meeting, was read, (it will be published). Then there was the report of the Bands, which

showed the help the children gave; and a discussion on the debt, followed by a standing vote whereby the convention pledged themselves not only to make up the deficit but to use every means to prevent it ever occurring in the future. One of the most satisfactory features of the meeting was the time given to talk about all matters concerning the work. The Foreign Society loses three devoted officers this year. Mrs. Castle, President; Mrs. Dudson, Sec. of Bands, and Mrs. Elliott, Treasurer. Mrs. Elliott has been Treasurer over since June, 1880, and has most faithfully attended to the really arduous work. The convention rose to express its regret at her resignation and heartfelt thanks to her for all she has done.

The convention decided that hereafter the year should close with September in order to give time to send all returns in to the officers of the Societies before the books closed for the year.

Friday evening was spent at the beautiful college where an interesting programme had been prepared and refreshments were served.

"Use hospitality without guaging," is a command, and surely Woodstock obeyed it in every sense. The convention was heartily welcomed and most hospitably entertained.

Next year the convention will meet with the Brantford churches.

W. B. M. Society of Ontario.

Dear Fellow-workers, Greeting.—With regret I communicate with you by letter rather than face to face, as has been my privilege for the past years of the Society's existence. The cause which removed me from the dear land of my adoption, is the reason of my not returning at this time. But while absent I shall hold the time of meeting sacred, and with you pray that God's richest blessing may rest upon you, that His Spirit may guide you in all your important deliberations, and that plans may be laid for greater things than the past has ever known. The woes of the world never came so appealingly up into the ear of the Christian Church as to-day: from the helpless and erring of our cities; from gospel-neglected frontier settlers; from the aborigines, whose political treatment and religious neglect are the crime and disgrace of this northern continent; from Africa, China, India, they call, "Come over and help us," as never before. Add to this the beseeching appeal of our missionaries for fifty two helpers to be sent to India this year, and, truly, the thought is overpowering when we look only at our own single selves, and at our one Society. But then we think of the sure purpose of God, concerning the nations, that they shall all know the Lord, and with this sublime thought note the signs of the times as seen in the present humane tendencies of Governments, in the recent discoveries by which rapid international communication is making of all peoples one vast brotherhood, in the Church which is slowly but surely becoming, what the Master intended, a great missionary society, in the large number of young men and women who are offering themselves to go work for Christ at home or in the uttermost parts of the earth; and, last but not least, considering the development of woman.

Some one says the most marvelous discovery of this marvelous age, is woman's discovery of herself. "Thou, oh God, didst prepare of thy goodness for the poor. The Lord giveth the word. The women that publish the tidings, are a great host." Note the fulfilment of this unerring word in your assemblage to-day, and in all Christian lands, where women are incorporated into Societies, Circles, Bands, planning for and working earnestly for this one great end. Think on these things and be strong in the Lord and in the power of His might. So let us pray, you there and I here, for greater things than we have yet seen; and for the six-dear missionaries who are now on their way to join the noble band who are already in India. In thinking of our past years together, I have two regrets; one is my poor work for the Society and for the Master, and the other, that I was obliged to

leave the delightful association. We have held sweet counsel together, and always will your loving words, your ready co-operation, be held very dear to me. For the work and for the Master.

Yours most truly,

M. A. CASTLE.

Rochester, Oct. 22, 1880.

Women's Foreign Missionary Society of Ontario.

Thirteenth Annual Report of the Corresponding Secretary.

In recording the work of another year we do so with deep humility and at the same time with thanksgiving. Thanksgiving for the wonders God has wrought in India in preparing the way and opening the hearts of the people to listen to the glad tidings. But with humility and sorrow that many in our own land remain indifferent to the great command. The doors in India are opening and young women are offering to go and enter them with God's wonderful message. Our missionaries' earnest appeal for help has been circulated through the Circles. The officers of the society and the directors have been active in seeking to increase the interest in foreign missions. The work is growing every year and requiring more money. Yet there has been a falling off this year of \$891.70 in the receipts. This should be a cause for deep heart searching and sorrow, for our sisters in India are

"Dying! yes dying in thousands"

A hopeless, despairing death.

Can we not hear their calling—

Flooding with babel breath—

"Will no one come over and bring us light?"

Must we perish in darkness, darker than night!"

The returns from some of the Associations are not quite complete this year. One hundred and thirty-one circles have reported, and there are over thirty-one that have not. In some cases the amounts raised are very encouraging:

TEESWATER, in Walkerton Association, has the honor of being the *Banner Circle* in Foreign Missions. With a church containing only 12 women, the Circle has raised \$25. A little over \$2.08 a head.

FENELON FALLS	81 50
COBURG, in Peterboro' Assoc'n, follows with	1 21
IONA, in Elgin Association	" " 1 16
GREENOCK, in Walkerton	" " 1 12½
WILKESPORT, in Western	" " 1 12
LONDON, S., in Middlesex and Lambton	" " 1 11
AILSA CRAIG,	" " 1 03

Out of over 160 Circles only eight have given the full membership fee of \$1. These eight are mostly small churches.

In the early part of the year Miss Frith visited as many of the Circles as her health would permit, and did good work among them. Mrs. McLaurin's paper entitled "Fourteen Years on the Field," has been sent to all. Since Mrs. Castle left nothing has been done in the way of sending out leaflets.

CIRCULATING LIBRARY.

A complete list of the circulating library will shortly appear in the LINK. The following books have been recently added:

1. The Crisis of Missions, by Dr. Pierson.
2. Days of Blessing in Inland China, by J. Hudson Taylor.

2. Telugu Mission Scrap Book, by T. S. Shenston.
 4. William Carey, by John Brown Myers.
 5. Report of the Lone Star Jubilee.
- We would urge our Circles to read these books.

VOLUNTEERS.

Five young women have this year offered themselves for service in India. One of these offers was declined by the Board. One withdrew on account of the opposition of her parents. Action on two of them was deferred, as the Board were not in a position to send any more ladies just then—having pledged themselves to support a single man if he were appointed.

In July Miss Martha Rogers, under circumstances which seemed very clearly to show the guiding hand of Jehovah, offered to the Board herself, and all that she had, for the Lord's work in India. The offer was accepted, and on the 9th of October she sailed from New York in company with some friends of her own who are going to labor under another Society.

The Lord has said "Before they call I will answer and while they are yet speaking I will hear." In speaking of this appointment and the joy the news has given, Miss Hatch writes: "Personally I believe Miss Rogers is coming in direct answer to prayer. At our last conference (July) Miss Stovel was recommended for Akidu. We four were talking together of the need, and felt almost like requesting the Conference to ask for another young lady, but we were held back partly from the feeling that there were three added to our number only last year, and partly from the fact that the general feeling was that just now pioneers were needed to go in the rough places and break up the soil, while those of the gentler sex might follow after and help with the tilling; so we made no request, but we all prayed (we four) over it together, especially for Miss Stovel, who might soon go to this new work, and for another young lady, that the way might be opened for her to come. Even after the conference it was much on my mind, and I partly resolved to write around to the different missionaries and ask them if we had not better send for one, but concluded it would be too late for her to come this year, and then my sister's letter came and yours which confirmed the good news. You can understand our special joy."

In April Miss Frith sent in her resignation as missionary of the Quebec and Ontario Societies. Her continued ill health led her to take this step. It was with great regret and deepest sympathy with her in this very trying ordeal that her resignation was accepted, at the same time the assurance was given her, that in case of her complete restoration to health, most gladly would she be reappointed to the work which is so dear to her heart. Having very remarkably improved in health during the summer, Miss Frith now asks to be sent back to India.

OUR FOREIGN FIELD.

Last year, as all know, Miss Hatch was alone in her work. This year she has had the loving companionship of three others, and a fifth lady is now on her way to India.

Misses Simpson, Baskerville and Stovel arrived in Madras on the 22nd of October, 1888, and were most kindly received by Mrs. Drake. On the 27th they reached Cocanada, where such preparations had been made and such a cordial, joyous welcome was given them that they were almost overpowered.

At once they set to work at the study of Telugu, and in the words of Miss Stovel "the months of November and December, of 1888, and of January, February and

March, '89, were spent in study only—every day, all day long, trying hard to make a Western tongue and voice adopt the ways and tricks of this Telugu. April and May and part of June found us attempting a little work by way of a Bible-class three days in the week and also on Sunday—a little visiting in the evening among members of the Bible-class, and occasionally accompanying a Bible woman to one or more of the houses on her list.

Most gratefully do we acknowledge God's goodness to our missionaries now on the field—not only in giving an exceptionally fine passage to the out-going ones; but although in Cocanada cholera raged all around them, each and all have enjoyed uninterrupted good health. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

MISS HATCH.

It is almost impossible to tell all that Miss Hatch has accomplished this year. While perfecting herself in the language, she has kept charge of the Zenana work, has visited many houses, taught Bible-class, teachers' class, Sunday-school class. And service in the market with about a hundred hearers, some of whom were quite impressed, others indifferent; held conversation by the way with individuals, daily lessons for the servants and others in the compound, and spent many evenings in the Malapilleys.

She entered on her work in Samulcotta Seminary on the 1st February and was there until the end of March, but still kept charge of the work in Cocanada, and met with the Bible-women there once a month. Then when the Seminary closed for the holidays she returned to Cocanada and vigorously prosecuted her work there. The Bible-women and others having received special inspiration on April 3rd, worked with much earnestness, and all had a specially good hearing.

In future Miss Hatch's special work will be in Samulcotta Seminary, training the young men in the wonderful truths of the Bible. She hopes to do much with the Bible-women, also some Zenana work there, and has already, with the other missionaries and the help of the students commenced a Sunday-school, the attendance varying from 39 to 100. "A sixth of a cent is given to each one who says his verse properly after being taught it in the class. By this means scores and scores are learning Bible verses and Christian hymns, and many of the simplest truths of the gospel." Miss Hatch hopes soon to open another Sunday-school in another part of the town. The Christian day-school has doubled its numbers since the Sunday-school was opened.

MISS SIMPSON.

Almost immediately after her arrival in India Miss Simpson went to Akidu, but returned to Cocanada in December. The difficulty in securing a good munshi while at Akidu hindered her a little in the study of Telugu. Her first work was a class of Brahmins, who have showed real earnestness in studying the Bible. She will now have charge of the Zenana work in Cocanada. She writes, "Since Miss Hatch left in June the Bible-women have been coming to me every afternoon for prayer before going out to the Zenanas, and during July and August I have with my very much broken Telugu been giving them two Bible lessons a week.

"I am constantly receiving requests through the Bible-women to visit the women in their homes, as they miss the visits of the Zenana worker very much. The temptation to go is very strong sometimes, but I should be lost among them with my limited amount of Telugu. I am

anxiously looking forward to the time when I shall be able to tell them the wonderful redemption story."

MISS BASKERVILLE.

Miss Baskerville has helped in the English Sunday school, assisted Miss Hatch in the oversight of the Bible women, was left in charge of the Jugganadhapuram school by Mr. LaFlamme, while he was absent at Akidu, and during Miss Folsom's recent illness lived at the Timpany Memorial School. She has now taken up her work in the Cocanada girls' school, which will in future be under her supervision.

MISS STOVEL.

Miss Stovel has perhaps made the most rapid progress in the language. Lately she has been staying at Samulcotta, where the facilities for acquiring Telugu are much greater than anywhere else. Like the others her time has been fully occupied. Study from Monday till Saturday, teaching in English and Telugu Sunday school, and recently, in daily Bible class in Samulcotta. The missionaries have asked that she may go to Akidu, where as yet little has been done for the women.

These dear sisters are all full of thankfulness that the Lord has called them to such a blessed work, and all unite in the request that we will continue to pray for them.

On the 27th July, Misses Baskerville and Stovel very creditably passed their first examination in Telugu.

ZENANA WORKERS.

The reports from Mrs. De Beaux, Miss Gibson and Miss Beggs are only for six months. Steady progress has been made in their work, more houses opened to them than ever before, and although the results are not very apparent it is certain that many are truly believing in the "only true God and Jesus Christ whom He hath sent." The story of "Nuramah," which was published in the last LINK is one of many proofs that the seed sown is bearing fruit. Other instances may be given; one writes: "We know of two women who declare before their relations and friends that Jesus is the only Saviour of the world and that they are trusting Him, and they speak with contempt of their own religious rites and customs. Yet they are powerless to treat through the chains of caste." "One young woman spoke to me with tears in her eyes 'Ah!' she said, 'how could I come to you. I love the Lord Jesus but still I am not obeying His commands: cannot one of your missionaries speak to my parents to allow me to be baptized.'" I turned to Matt. 10: 37, and asked her to read it. "We cannot love our parents more than our Saviour, but still I do not know the way to escape from home as I have never been out."

Miss Gibson writes that "in some houses the women acknowledge that they pray to our Lord Jesus Christ and have nothing to do with idols." Miss Gibson is sometimes quite surprised at their testimony. One old woman who had been at the Telugu chapel and seen the worship of the true God, said it was like being in heaven. The number of new houses is a very encouraging feature of the work, and it is seldom that one closes to our visits, so that many are hearing the "glad tidings of great joy" constantly.

Miss Hatch's report of this work is full of interest.

COCANADA GIRLS' SCHOOL.

Mr. Craig, who ever since her arrival in India, has had charge of this school, and been most faithful, has

removed to Akidu, and Miss Rachel Beggs has gone to Rangoon, so that we have no report. Miss Baskerville writes, "I have been obliged since July to give up my study with the minister entirely for a time, in order to get settled in the matron's house, and make a beginning in the school the charge of which I have undertaken. Miss Beggs resigned in June, to go to her brother's in Rangoon. I am teaching two hours every day now, giving the children the regular Bible lessons that Miss Beggs gave when she was here. I have engaged Anna, Eyra's daughter, Amelia's sister, to overlook the sewing work, until after I have taken the other examinations, which I can assure you will be as soon as I am ready for them. I feel much joy and encouragement in taking hold of the work which can scarcely be supposed to be direct work among the heathen, but in training these girls for Bible work or teaching, I trust I shall in God's hands be the means of reaching very many."

AKIDU.

Our work at Akidu has been the Bible woman and the village schools.

Anna or Annamma, of Artamura, has, till lately, been the only Bible woman employed on this field. Her work has been among the villages to the east of the station. For a month or two she has been accompanied by Sarah, a girl who has been in the boarding-school for a few years, and Jane, a teacher at Badagunta, and a widow named Veeramma, have also been for a short time doing faithful Bible work, near the Kistna River, speaking of the Saviour to both men and women of all classes. Mr. Craig writes: "As we are to have Miss Stovel to take charge of this work, we are looking for a large development of it, an increase in the number of workers and its efficiency."

VILLAGE SCHOOLS.

Besides the Gunnanapudi school which is independent and has a large attendance, thirteen schools have been held during the year, with 104 boys and fourteen girls. Five schools in session only six months have been attended by thirty-three boys and nine girls, and eleven have been held for two, three or four months with seventy-three boys and sixteen girls. Mr. Craig writes: "I trust that our sisters will not fail to remember our little schools as well as our Bible women in their prayers. Pray the Christians may desire the education of our girls as well as of our boys and be willing to pay something for it. We would like to see all the children of our converts learn to read and write, chiefly that the word of God might be open to them and through them to their parents and others."

TUNI.

At Tunni our work has been the same as Akidu.

BIBLE WOMEN.

Mr. Stillwell writes that the Tunni Bible women have been able to do good work, being directly superintended by Mrs. Garside, who in a very short time acquired sufficient Telugu to be able to do this part very well. She had them not only in her bungalow but accompanied them, frequently finding them an entrance and hearing where they could not have gone without her. Martha Atchamma lives in Tunni. Ammana lives about a mile from the mission house, is too old and feeble to go very far. She is a caste woman, and as she lives in a crowded street among caste people, and works there to the best of her ability she reaches those, who, owing to caste seemed almost beyond the reach of the Gospel.

Chinamma is nearly twenty miles from Tuni. Hannah lives thirty-six miles from Tuni and works in some five villages. Mrs. Garside writes: "These are our women who carry the message each day to the women around; those in Tuni we often meet with at prayer meeting each Friday morning, and every day, sometimes in the morning to read and study together or in the afternoon before they start to their work at two o'clock. Besides Tuni, there are near villages to which they go rising early in the morning and returning that evening; most of this work is carried on under the shade of a verandah or in a court formed by the surrounding houses, usually some thirty or forty women, children and a few men gather to listen. Besides this, houses in which the women are kept have been opened to us; these hear well and look for our coming. The other Bible women work in small villages back among the hills and away from the high road. Their work is entirely outside. A crowd gathers and they tell them 'the beautiful words of life,' which are always heard with a great deal of interest, by some who are listening.

VILLAGE SCHOOLS.

These have not been very successful on the Tuni field. Still there has been an attempt made to keep them up.

NAMULCOTTA SEMINARY.

Mr. Stillwell reports: "The main object of the course is to give each student a thorough grounding in the Bible. Many come with almost no knowledge of the Book, so that the letter as well as the spirit must be given. But by degrees the student advances so that by the time he leaves the seminary, he has a fair equipment and should be able to do something for the Master in the battle of life.

We believe there is no part of the work in India so vitally important as the training of the workers who must eventually evangelize India and those who would have a large share in this work must begin right here.

Miss Hatch came to us in February. She does all the work in the Bible department except one class. With her experience, enthusiasm, and devotion, she will prove a very large factor in the forming of the characters of the students. She has made herself acquainted with every department of the work and entered into it with hearty enthusiasm. The women have always interested themselves in the seminary but we naturally look for a large increase in that interest, now that they have such a representative as Miss Hatch engaged in the work.

This year we have seventy-six students, a larger number than last year and we expect to go on increasing every year even as the Lord opens the hearts of the people at home to support the institution and chooses His workers for instruction."

In January, our missionaries met in conference and with one accord waited at the mercy seat for the out-pouring of the Holy Spirit. One after another, and one after another again and again they prayed that the Holy Spirit would fill them. Then came to us from far-off India that appeal that thrilled from end to end of this land, "Send us fifty-two more men at once."

April 3rd, was set apart by our missionaries as a special day of fasting and prayer. In India it was a day never to be forgotten. One writes of it: "I wish I could tell you of the blessings that came to us that day. It seemed to me that I was full, perhaps I could not hold very much but my cup was full to overflowing."

In our own land the day was observed by nearly all the circles. Thus from India and Canada arose one mighty cry to the God of missions. Surely He who is

"more ready to give than we are to ask," will pour us out a rich blessing.

We in Canada need the quickening power of the Holy Spirit. Notwithstanding that under the direction of the Spirit the call has come to us for many more workers we have as yet only sent a very small proportion of those asked. Our missionaries are appalled at the darkness that reigns in our own field. Speaking of a journey to Tuni, Miss Stovel says, "Oh! how our hearts ached as we journeyed thither, village after village, town after town, teeming with men, women and children, and not one follower of the Lord Jesus among them, nor one. Remembering that journey your missionary is glad and thankful that her own particular work is to be among just such towns and villages. Teaching and preaching in the villages formed part at least of our Saviour's life-work. "He went round about the villages teaching." These words read in the quiet of a western home, hardly impress us like they do in a heathen land. Villages around us on every side but the laborers are few. Heathen sisters live and die in darkness for "how can they hear without a preacher." As we see and know of the multitudes, we, too, feel our hearts moved with compassion and are forced to echo our Lord's cry, "The harvest truly is plentiful but the laborers are few, pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

JANE BUCHAN.

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APPROPRIATIONS FOR 1889-90

<i>Akita</i> —	
Bible Woman	\$ 70 00
Village Schools	300 00
Books and Tracts	50 00
	\$420 00
<i>Cocanada</i> —	
Girls School	\$400 00
Village School	150 00
Books and Tracts	50 00
	\$600 00
<i>Tuni</i> —	
Bible Women	\$100 00
Village Schools	50 00
Books and Tracts	25 00
	\$175 00

Samulcotta—	
Bible Women	\$ 50 00
Books and Tracts	10 00
	<hr/>
	\$ 60 00
Seminary—	
Miss Hatch	\$500 00
Books	75 00
	<hr/>
	\$635 00
ZENANA WORK.	
Cocanada—	
Half of Zenana Work	\$220 00
Miss Simpson, Half	250 00
Munshi	60 00
Miss Baskerville	500 00
Munshi	60 00
Miss Stovel	500 00
Munshi	60 00
Miss Rogers	250 00
Munshi	60 00
	<hr/>
	\$1,740 00
Total—	
Akidu	\$ 420 00
Cocanada	600 00
Tuni	175 00
Samulcotta	635 00
Zenana Work	220 00
Other Work	1,740 00
	<hr/>
	\$4,700 00

Name.	Ctrcls.	Band.	Total.
Mount Brydges	6 60		6 60
Plympton Township	7 50		7 50
Maple Grove	10 60	6 55	17 15
Marl.	10 60		10 60
Balfleboro	10 60	Mission boxes	13 82
Onondaga	4 70	5 00	9 70
Wanstead Calvary Church	9 50		9 50
Orilla	15 00	3 00	18 00
Toronto, Dovercourt	37 25		37 25
Palady	13 00		13 00
Waterford	43 80	80 38	78 58
Burich	30 00		30 00
Walkerton	14 00		14 00
Whitby	14 00	17 00	31 00
Scotland	40 00		46 00
Lobo 2nd Church	0 00		0 00
Palatton	11 00		11 00
Owen Sound	22 00	25 00	47 00
Elobicke	18 00		18 00
Oshawa	4 00		4 00
Brooklin	17 00		17 00
Teeswater	25 00	25 00	50 00
Point Edward	5 00		5 00
Port Perry	10 50		10 50
East Zoro	3 00		3 00
Beachville	12 40	5 23	17 63
Gravenhurst	2 00		2 00
Belfountain	5 00	3 50	8 50
Campbellford		1 00	1 00
Malahide and Bayham	26 75	20 19	46 94
Norwich	9 00		9 00
Edmonton	12 00		12 00
Brantford, Park Church	32 50		33 50
Pine Grove	10 00		10 00
South Arthur	4 40		4 40
Atwood	11 00	1 00	12 00
Arora	2 60		2 60
1st Broughton	35 45	12 44	47 87
Stonville	12 50		12 50
Hillsburg	24 75	7 59	32 34
Harrison	4 13		4 13
Cramsho	7 00		7 00
Grimsby	5 00		5 00
Hagersville	10 35		10 35
Claremont	10 00	30 00	30 00
East Zoro	10 00	9 00	19 00
Thamesville	6 00		6 00
Schomberg	12 00		12 00
Rodney	5 00		5 00
2nd King	8 73		8 73
Windsor	10 00		10 00
Fort Arthur	65 00		65 00
Ersley	10 00		10 00
Harrow	18 00		18 00
Perth		17 00	17 00
Bridgen	3 00		3 00
Ridgetown	17 95	9 00	26 95
Tiverton	11 00		11 00
Northam Jarvis Street	280 05		280 05
Hampton	7 50	23 00	30 50
Mount Forest	20 81		20 81
Wilkesport	10 00		10 00
Brooke	14 06		14 06
Lindsay	6 70		6 70
Palmyra	2 00		2 00
Galt	8 00		8 00
Melbourne	1 50		1 50
North Bruce	6 00		6 00
Sunderland	5 00		5 00
Toronto, College Street	73 07	6 00	79 00
Tilsenburgh	10 00		10 00
East Flamboro	13 00	13 70	27 30
Goodwood	5 05		5 05
Woodale	5 24	1 00	6 24
Qlamms	25 00		25 00
Port Colborne	20 00		20 00
Daisy Blackhall Fund			25 00
Essex Centre		5 00	5 00
York Mills	13 65		13 65
Haldimand	19 50		19 50
Beres	8 25		8 25
Rlytheastwood	10 47		10 47
Acton	5 51		5 51
Jubilee Church	10 00		10 00
Erin	3 00		3 00
Dixie		8 00	8 00
Durham	5 25		5 25
Toronto, Bloor Street	157 16	17 00	154 16
Listowel	4 85		4 85
Vancouver, B. C.	8 05		8 05
Freelton		2 22	2 22
Blenheim	10 56		10 56
London, South	50 10	17 00	47 10
Palmerston	5 00		5 00
London, Grosvenor Street	8 18		8 18

Women's Baptist Foreign Missionary Society of Ontario. Treasurer's Statement

RECEIPTS.

Name.	Ctrcls.	Band.	Total.
Toronto, Queen Street	3 00		3 00
Boston	70 00	23 01	93 01
London	30 85	17 38	48 23
Brantford, 1st Church	114 00		114 00
Theodford	0 50		0 50
Stratford	17 00		17 00
Port Hope	43 89	9 00	52 89
Guelph	51 00	18 00	69 00
Dundelf	19 00	20 00	39 00
Salton	25 00		25 00
Ingersoll	17 25	25 00	42 25
Nitrothroy	80 25	30 25	110 50
London, Adelaide Street	51 25	30 00	81 25
Beamsville	36 00	20 00	56 00
Toronto, Parliament Street	29 50	20 50	50 00
Belleville	18 00	15 00	33 00
Kincardine	7 00		7 00
Georgetown	5 85	5 85	11 70
Barnia	49 07		49 07
Selwyn	4 15	1 77	5 92
Orangeville	3 00		3 00
Simcoe	32 75	5 00	37 75
Sparta	15 50	60 45	75 95
South Line Church	31 00	35 40	66 40
Uxbridge	1 00	8 50	9 50
Lakeside	27 12	9 00	36 12
Wyoming	20 50	8 00	28 50
Potrolea	14 00	28 25	42 25
Brantford, E. Ward	47 80	4 50	52 30
Toronto, Beverley Street	30 45	16 45	46 90
London, James Street	77 62	25 00	102 62
St. George	80 24		80 24
Atlas Craig	42 80		42 80
Delhi		10 00	10 00
Markham 2nd Church	24 00		24 00
Westover	10 05	7 00	17 05
Lobo 1st Church	34 50	11 00	45 50
Wingham	1 00		1 00
St. Catharines, Queen Street	25 50	10 00	35 50
St. Marys	8 00		8 00
St. Thomas	50 00	25 00	75 00
Springford	15 00		15 00
Hastford	12 00	6 00	18 00
Forest	14 00		14 00
Villa Nova	16 00		16 00

was quite encouraging, in showing an increase of members as well as a favorable working condition.

On behalf of the Circle,

Mrs. J. H. Ross,

LINDSAY.—The third annual meeting of our Home and Foreign Mission Circle was held in the church, Thursday afternoon, Sept. 12th. We were encouraged by the presence of representatives from Peterboro Circle. Miss Lillie Anderson gave an address of welcome and followed with a talk on Mission Work and Workers, which was listened to with much interest.

Mrs. "Pickett's Missionary Box" was read by Mrs. Rigby. The meeting was enlivened with appropriate music and a solo.

A public meeting was held in the evening. A good congregation listened with rapt attention to a thrilling and instructive address from Missionary McLaurin, on "The Women of India." May his earnest words be so impressed upon all who heard him as shall lead to more earnest endeavor for the millions perishing without the gospel. One pleasing feature of the evening was the very effective rendering of "The Great Famine Cry," by Miss Maud Whiteside. Appropriate music by the choir, assisted by Miss Jackson, Miss Silver and Mr. Utley.

Our Treasurer's report showed \$49.20 raised for Home and Foreign Missions, \$26.68 for Grand Ligne, making a total of \$75.88, which is \$44.43 in excess of last year. The collection at the close of the meeting amounted to \$9.43.

Our Circle seems to be growing in interest.

A number of Links are taken among us but we feel that this valuable little paper should be in every Baptist family.

M. C. M.

ST. THOMAS.—A union meeting of the Aylmer, Malahide and Bayham, Mt. Salem, Jubilee and Berean, met with the Calton Circle on Tuesday, Aug. 20th. The meeting consisted of music and papers contributed by representatives of the different Circles. Addresses were given by Mrs. Welter, the Associational Director, and Mrs. McLaurin, our returned Missionary, and only those who have listened to her on similar occasions can imagine the rare treat we had as she spoke to us of her work among the Telugu women. Great praise is due the Calton Circle for the bountiful repast they furnished at the close of the meeting. Everything was done to make the meeting pleasant and profitable, and we returned to our homes with a greater determination to do more for the Master in this great work than we had hitherto done.

E. WELTER.

BEANSVILLE.—The Annual open Circle Meeting of the W. M. Circle was held in the Baptist Church, on the 23rd ult., at three o'clock p. m., for business and the election of officers. Encouraging reports were given of the work of the year, showing quite an increase of membership and of general interest. Amount raised for Home Missions, \$13.85; for Foreign, \$35.50; \$17 of which goes towards the support of K. Peter; \$10 for Grand Ligne. At six o'clock a bountiful tea was served. At eight o'clock was held the public gathering, presided over by our President. Mrs. Yule gave an interesting reading on Grand Ligne Missions, followed by an instructive talk by Mrs. Powley, of Brantford, and a closing address by our pastor. The exercises, interspersed with suitable music, were of a most enjoyable and profitable kind. A collection was taken at the close amounting to \$7.46.

C. ZIMMERMAN,

Retiring-Secretary.

ST. CATHARINES.—Our September meeting, instead of being held in the afternoon, as is our custom, we appointed the hour 7.30, and sent special invitations to the sisters in the Church, who were not members, to attend. With the exception of two or three, all responded, and those two or three did not absent themselves through indifference, but were not permitted to come through circumstances. We had a very interesting programme and instructive as well. A paper read by Miss Campbell on the home life of the women in India, gave some facts that all present were not familiar with. We hope to see every woman in our Church practically interested in missions. Six new names were added to our roll of membership, and we are sure something, however small, has been accomplished, and the hearts of some were made to beat in sympathy for the unfortunate women of India.

MARY WALKER, Sec.

BEACHVILLE.—Our meetings are held on Sabbath afternoons now, and we find the attendance better. We have also adopted the free-will offering, and hope this method will bring in more than the regular fee of ten cents a month. The interest is increasing; membership thirty.

MILL VILLAGE, QUEEN'S COUNTY, N. S.—The Society held their quarterly meeting a short time since, and added nine to their Mission Band. This Society though only formed in June, has, we believe, added to its numbers at each meeting, and has already raised \$10. God bless the earnest workers.

New Circles.

The notice of a Circle formed at "Drumbo" should have read "Wolverton."

WALKERTON.—A Mission Band was organized September 14th, with a membership of twenty-two. The following officers were appointed: Miss Sproule, Pres.; Mrs. Baker, Vice-Pres.; Mrs. Kerr, Musical Director; Miss Maggie Bildson, Sec.-Treas.

YOUNG PEOPLE'S DEPARTMENT.

The Tuni Girls' Boarding School.

Opened Aug. 1st, 1889. Twelve boarders, big and little, all glad to come and anxious to learn. The little schoolhouse, ready to receive the classes, while the shady church veranda affords a good place for beginners to trace their letters in the sand. Three teachers, and an old lady to care for them when out of school.

Cornelius, head master.

Miriam, assistant.

Nancy, sewing teacher.

SCHOOL GIRLS.

- D. Lydia, 4th class
- T. Mary, 3rd class.
- D. Paramma, 2nd class.
- B. Kondamma, 1st class.
- D. Susie, 1st class.
- K. Chinnamma,
- A. Chillamma,
- K. Dalamma,
- G. Sanyasia,
- T. Atchamma,
- B. Amelia.

All tracing letters in the sand.

The old lady who lives with them is named Arkamma

The Bible lessons, overseeing sewing classes, and a great many smaller, but not less important tasks fall usually to the lot of the missionary's wife: but it is a pleasure to be busy with such neat, little, black-eyed girls, who wear little skirts right down to their toes, and sit on the floor.

Aug. 21, 1880.

MAGGIE GARLIDE.

Light Shineth.

BY REV. ERNEST G. WESLEY.

"Light shineth in darkness," to all men declare it,
The night has departed, bright sunlight now gleams:
Ye heralds of Jesus haste, haste to proclaim it—
Earth's millions are waiting salvation's sweet beams:
Which leap o'er the mountains,
And rush forth deep fountains—
Sin-cleansing, eternal,
Life-giving, supernal.

"Light shineth in darkness;" how grand is the story,
How filled with love richness—how glorious and true!
With rapture proclaim it—All brightness and glory—
Make known Christ's redemption, His message e'er new.
With mercy-light beaming,
Uplifting redeeming,
With love overflowing,
And heaven's light glowing.

"Light shineth in darkness," earth's hill-tops are golden—
Salvation illumined their summits are seen;
Sweet tidings of Jesus from story so olden,
Encircle the world with their heaven-born sheen.
Bright noonday appeareth
And darkness now fleeth;
Light shineth! Triumphant
Is Christ all exultant.

Providence, R. I.

Her Talent For Christ.

Well, this was how it happened. But we must go back to the time when Madge had never even heard of Miss Mary Porter's Chinese, nor of Mrs. Logan's Micronesia, nor of the Woman's Board of the Interior.

You see, Madge was one of the brightest, merriest of girls. Her young life had been passed in having a good time generally. And how could she help being a favorite with everybody, with her bright, responsive face and frank, pleasing manner, with never a bit of self-consciousness about her? It seemed as if the sun shone to please her, and the birds sang for her, and the flowers bloomed for her to pick. Ever since she was a little tot she had been a child of out-of-doors. Upon awaking in the morning it seemed as if every voice of nature were calling her out. The waving grasses of the field, the robins in the cherry trees, the breezes from the far-away hills, the merry sunshine,—all seemed to beckon her to join them. The first spring days made her wild with delight.

At breakfast-time she would come in breathless from her early tramp to the woods laden with dewy flowers and vines for the parlor vases, and during the meal she would entertain the grown-up people with tales of her exploits and discoveries on her early rambles.

To the amusement of her parents she took possession of the whole country round about, and spoke of her pine grove, and of her old willow, and of her brook where

her cardinal flowers bloomed in October. Having few playmates she found companionship in the great out-of-door world about her; and storm clouds and lightning flashes often drew her out to the hillside when the flowers were hidden in shadow. Household duties, though not neglected were despatched that she might have more time for her outside plans.

Before she was old enough to go alone her father had held her tiny hand in her walks, at the same time telling her of the Christ child who used to love the hills and flowers about Nazareth; and all along through her childhood he had taught her sweet lessons of God from the pages of nature's open book. As Madge grew older she developed a talent for sketching, and would spend hours under her artist's umbrella, trying to catch the morning light on the hillside where her sheep were feeding, or in copying the haziness about the river, where her pond lilies slept. Long before she had attempted to put on canvas the scenes about her, her love of sunlight and shadow had taught her many of nature's secrets. Her teacher soon saw that she would excel in landscapes, and her father, that she might enjoy and sketch new wonders of nature, took her to Switzerland. There, for the first time in her life, she was surrounded by a circle of young friends of her own age, and merry times they all had climbing the Alps, crossing glaciers, and studying with Swiss artists. And there where the world looked more beautiful to her than ever before, Madge had her first glimpse of its great need and wretchedness; for in the Swiss party there happened to be one of God's workers from Eastern Turkey, who was spending a few months among the Alps in search of needed rest and change. This lady's sympathy for young life had attracted Madge to her, and the two enjoyed many a long day together, exploring mountain heights. One day, after a hard climb to one of the greatest waterfalls, they nestled down in the shade of a mountain side, among a clump of Alpine rose bushes, and there Madge drew from her friend the history of her life in the East, and was surprised beyond measure to learn of the misery and wretchedness of the poor people in that far-away land. The story of the oppression and suffering borne by heathen women opened her eyes to a new and wholly different life from her own, and for the first time she seemed to wake up to the idea that she had been put in the world for a purpose, and that something might be required of her. As she looked out and away from her cozy mountain lodgment, her thoughts went far beyond the opposite snowy peaks, and our Alpine climber did a deal of thinking in a small space of time.

During the next few weeks her face was a study to her friends. She often found herself looking at life more earnestly, and longing to be accomplishing something, and to spend her energy on some one outside of self. Her past life looked like one of extreme selfishness to her. As her new friend told her of her plans for the next year, and of the enormous work expected of her in connection with the new girls' boarding school, Madge, in her impulsive way, wished to go back with her, and said perhaps God intended her to be just there. She was ready and willing to leave her home, and give her life to the work.

But her father and mother knew more of such a life than she did, and felt that the time for her to go as a missionary had not come. She came back to America with memories of her new-made friend and her work. She happened to be in Boston when Mrs. Moses Smith gave one of her delightful talks to young ladies, and there she learned how those who could not go to do this foreign

work, might help almost as much by sending money. Discouraged at the thought that she had no money of her own, and not wishing to ask her father for any, she queried: "How can I earn anything? Some of my friends are earning their living by type writing and telegraphy and teaching, but I can't do any of those. I wonder," and here a bright look came into her eye, "I wonder if I could make my brushes foreign missionaries." Her friends discouraged her in this thought, but she had a mind of her own, and tried. This was the small beginning of what was not so small in the end. The friends Madge made on her return to America were interested in various plans, and were surprised that it was difficult to get her to join in their clubs. "Too busy," was her excuse. Resolved to see what she was up to, they called at her house and found her in her den, as she called her studio, engrossed in work.

Odd bits of paper, strown on the floor or pinned on the walls, showed most fascinating bends of rivers, old bridges, hay fields, and wood interiors. At this particular moment Madge was at work, in pen and ink, upon a book-cover design, putting the dearest little landscape into a frame of pussy willows. To her friends' question as to why she confined herself so closely to her studio, she told them she was working for a firm in Boston.

As her father had more than enough to make his daughter happy and comfortable, her friends could not understand why such a girl should be working as hard as she seemed to be doing. Then she told them her secret.—that she was earning money to send way off to Turkey, to help some poor Armenian girls in school.

I am afraid these friends did not fully appreciate it all; but as Madge went on with her work, and tasted the delight of direct service for the Master, life became grander and more noble to her; and as she told so sweetly her plan of work, her friends thought it would be pleasant to do the same thing, and each in her own way put some talent to service, and all were surprised to find how much more blessed it was to give than to receive.

And the Armenian girls were no losers by all this. The success which these young workers had was really "quite a book," as Madge said; and she added, "If our wills are wholly given up to God, certainly He will put us in right places and direct us to do his work." Now I think that a young girl who can't go on a foreign mission can do some good at home; don't you?—L.P.H. in *Life and Light*.

A Parable.

"O dear! I am so tired of Sunday!" So said Willie, a playful little boy who was longing for the Sabbath to be over, that he might return to his amusements.

"Who wants to hear a story?" said a kind friend who was present. "I, sir," "and I," "and I," said the children, as they gathered around him. Then he told them a parable. Our Saviour, when he was on earth, often taught the people by parables.

The parable told the little boys, was of a kind man who had some very rich apples hanging on a tree. A poor man was passing by the house of the owner, and he stopped to admire this beautiful apple tree. He counted these ripe, golden pippins—there were just seven of them. The rich owner could afford to give them away; and it gave him so much pleasure to make this poor man happy that he called him, and said:

"My friend, I will give you a part of my fruit." So he held out his hand and received six apples. The owner had kept one for himself.

Do you think the poor man was grateful for his kindness?

No, indeed. He wanted the seven pippins all for himself; and at last he made up his mind that he would watch his opportunity, and go back and steal the other apple.

"Did he do that?" said Willie, very indignant, "he ought to have been ashamed of himself; and I hope he got well punished for stealing that apple."

"How many days are there in a week, Willie," said his friend.

"Seven," said Willie, blushing deeply; for now he began to understand the parable, and he felt an uneasy sensation at his heart—conscience began to whisper to him, "And ought not a boy to be ashamed of himself who is unwilling on the seventh day to lay aside his amusements? Ought he not to be punished if he will not remember the Sabbath day to keep it holy!"—*Sunday-School Banner*.

I am not what I was; I am not what I would be; I am not what I should be; I am not what I shall be; but, by the grace of God, I am what I am.—*John Newton*.

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

Receipts from Aug. 24th to Oct. 24th, 1889.

Almonte, \$11; Daleville, \$32.14; Phillipsville, \$10; King, \$ton, \$5; Delta, \$10; Sawyerville, \$32.25; Cornwall, \$13; Dominionville, \$3; Hull, \$9.90; West Winchester, \$26.35; Roxboro', \$6; Magoeg, \$20; Perth, \$12; Beebe Plain, \$7; Rebbert's Corners, \$4; Morrisburg, \$8; Osgoode, \$32.64; Montreal, F. Ch., \$54.30; Maxville, \$13.75; South Oliver, \$14; Coaticook; \$27; Barnston, \$29; Montreal, Oliver, \$30.20; Ottawa, \$22; Komptville, \$3.70; Westport, \$7.67; Thurso, \$15; Brockville, \$15; Lechute, \$9. Total, \$482.90.

MARY A. SMITH, Treas.

2 Thistle Terrace, Montreal.

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

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

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS:

Of Ontario: Pres., Mrs. D. Hooker, Hamilton; Sec., Miss Buchan, 165 Bloor St. East, Toronto; Treas., Mrs. Jessie L. Elliott, 231 Wellesley St., Toronto; Sec. for Bands, Miss Hattie West, Toronto.

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Miss A. E. Johnstone, of Dartmouth, N.S., is Correspondent of the LINK for the Maritime Provinces. She will be glad to receive news items and articles intended for the LINK from mission workers residing in that region.

The Canadian Missionary Link.

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