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The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. 10, No. 11.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [JULY, 1888.]

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The August number of the LINK will be omitted this year as usual.

The three young ladies who are under appointment for the foreign field, Misses Simpson, Stovel and Baskerville, are expecting to leave for India in August or September.

THE "LONE STAR."—We have received copies of the *Lone Star*, an interesting little paper published by the American Baptist Missionaries in India. It is managed by Rev. D. Downie, D. D., of Nellore, and edited by Rev. W. B. Boggs, of Ramapatam. Our Canadian missionaries are among the contributors. The circulation of this little paper should not be confined to India.

THE LONDON CONFERENCE ON MISSIONS.—In a private letter to a friend Mr. McLauren gives an enthusiastic account of the work that is being carried on in London by Miss McPherson, whose guest he was while in London, and of the great missionary meeting which he crossed the ocean to attend. He writes: "In all these meetings two men stood out prominently before the world—two good men full of the Holy Ghost and of faith—Rev. J. Hudson Taylor and Rev. Dr. Pierson of the *Missionary Review*. Mr. Taylor seems to be a wonderfully devoted man, and the Lord has used him very much in His cause. He is now visiting the United States to try and increase their interest in the spread of the Gospel. I have induced him to give us twelve days in Canada. He is to spend from the 15th till the 28th August—Toronto, Montreal, Ottawa, Hamilton, Woodstock, London—Sundays in Toronto and Montreal." He urges the sisters to "pray, pray that God would make this visit a great blessing to our dear Canada. Could not the circles be asked to make it a special object of entreaty to our Father." It is a matter for regret that Mr. Taylor's visit will occur at a time when many of the mission workers will be absent from the cities where the meetings are to be held; but we trust that enough will be present to make the meetings a great success. Those who may be absent in the body can be present in spirit.

Are all the Children In ?

The darkness falls, the wind is high,
Dense black clouds fill the western sky;
The storm will soon begin;
The thunders roar, the lightnings flash,
I hear the great round rain-drops dash—
Are all the children in ?

They're coming softly to my side;
Their forms within my arms I hide,
No other arms are sure;
The storm may rage with fury wild,
With trusting faith each little child
With mother feels secure.

But future days are drawing near,
They'll go from this warm shelter here,
Out in the world's wild din;
The rain will fall, the cold winds blow,
I'll sit alone and long to know
Are all the children in ?

Will they have shelter then secure,
Whose hearts are waiting strong and sure,
And love is true when tried?
Or will they find a broken reed,
When strength of heart they so much need
To help them brave the tide?

God knows it all; His will is best;
I'll shield them now and yield the rest
In His most righteous hand;
Sometimes the souls He loves are riven
By tempests wild, and thus are driven
Nearer the better land.

If He should call us home before
The children land on that blest shore,
Afar from care and sin,
I know that I shall watch and wait,
Till He, the keeper of the gate,
Lets all the children in.

—Transcript.

New Zealand.

BY REV. A. T. PIERSON, D. D.

In the South Pacific, east of Tasmania, nearly midway between the capes, Good Hope and Horn, is a curious inverted boot that from end to end would measure nearly 1,000 miles, and is cut in two just above the ankle. It is New Zealand. The physical features are very interesting: the 4,000 miles of sea coast, with some of the finest harbours in the world; the highlands, with the Pumice Hills, the volcano Tongariro, 6,000 feet high, and Mount Ruapahu, 3,000 feet higher, and others rising to a height of 14,000 feet; the forests so dense that beasts of prey are not found, and sound does not penetrate; the fine rivers and boiling lake of Rota Mahana.

But we wish to trace the early triumphs of the gospel among the Maoris or aborigines of these islands of the sea. Let us get an idea of the condition of the Maoris in the days when Europe first made their acquaintance and down to a comparatively recent date.

They lived in very contracted dwellings, not high enough to permit a man to stand upright in them and

were unfurnished, showing no orderly arrangement. Their cooking utensils, a few stones. Polygamy had no limits but the ability of a man to procure wives; every household was a little hell, with daily strifes and deadly hatred. Extreme barbarism prevailed, in fact the lowest type of savage life. New-born babes were left in neglect to cry themselves to death. When five days old, infants were sprinkled or dipped at a stream and named, while a priest mumbled a prayer to an unknown spirit, "May this child become brave and warlike," or perhaps "cruel, audacious, murderous." Stones were forced down the throat to make the heart hard and pitiless.

Tabu prevailed. It set apart men from all common approach—no one dared visit or converse with a tabued person; death was the penalty for being found in a canoe on a tabued day, or for a woman to eat certain articles of food, even accidentally. Tattooing with chisels or fish bones, dipped in indelible dye, was quite universal, slow, painful and prostrating. Superstitions too absurd to be soberly recorded ruled the people. A pain in the back was treated by jumping and treading on the patient. Dreams and omens were regarded as infallible. The issue of a war was determined in advance by setting up sticks to represent contestants and watching which were blown down. Jugglers were their oracles, and witchcraft was the dreaded foe, to defeat whose malign designs any innocent person was liable to the most cruel death.

The Maoris were the worst of *cannibals*. They drank the blood of enemies as it flowed on the battle-field, then feasted on their roasted remains. Their virtues were so few, and their vices so many and appalling, that not a few Christians doubted whether there was anything left worth saving, or possible to use as a basis for the gospel. They could scarce be called idolaters, for they were so low sunk in barbarism that they had not even the invention to construct a god, and had no gods nor any objects of worship. Thunder they attributed to *Atua*, a great spirit whom they feared as author of all calamities. They believed him to come as a lizard and prey on the vitals of the sick, and hence incantations were used, and they threatened to burn or kill and eat the demon unless he should depart. They also believed in *Wiro*, the Satan of the Maoris. They were virtually atheists, or, at best, devil-worshippers. They had a vague belief in a future state, but, of course, it was robbed in gross and sensual conceptions. When a chief died, slaves were killed to wait on him, and widows sometimes put themselves to death to rejoin their husbands.

When, at Samuel Marsden's request, the Church Missionary Society sent out three laborers in 1814, they were met at first with curiosity, then distrust and hate. The task of acquiring the language was great, but it was next to impossible even then to get a hearing. The few who came almost nude, or in fantastic dress, would rudely leave in the midst of the service, saying aloud: "That's a lie; let's go."

When, in 1821, Samuel Leigh and other Wesleyan missionaries went to Wangaroa, the chief Jarra bade them welcome; but Mr. Leigh and his colleagues had some hints beforehand of Jarra's treacherous nature. The sailors called him "George," and he had a notorious history. He was one of those who, twelve years before, had left Port Jackson for England with a few other Maoris. Captain Thompson found "George" mutinous; he rebelled, refused to work, claiming to be a chief's son, and was reduced to submission only by being whipped and half starved. He brooded over his punishment, and hatched a terrible revenge. He pretended to be penitent, and so gained the captain's confidence that he put up for repairs at Wangaroa. Once ashore, George moved his

father to vengeance. With great subtlety he induced the captain and crew to land, drew them into the woods, under pretences of selecting timber, then murdered them, and, in their clothes, went to the ship, assaulted all he could find, and plundered the vessel. But a sudden retribution was awaiting these murderers and plunderers. George's father set a powder keg on the lower deck, and amused himself trying the muskets, a large number of New Zealanders being on board. An accidental spark caused an explosion, which blew up the upper works of the ship and killed every Maori on board. Then the natives on shore set fire to the vessel and ate every survivor.

With such a record, Jarra was not likely to be trusted; and about six weeks after they landed he began to show his tiger teeth. He threatened to burn Mr. Turner's house and eat the missionary and his wife, simply to extort a present. Other like-minded chiefs harassed the missionaries by similar threats and outrages, but were kept at bay by the remarkable Christian coolness and fortitude of these brave souls.

The cannibalism of the Maoris has never been exceeded in atrocity. Mr. Turner found several chiefs rollicking by a fire. On turning toward the fire he saw a human being roasting between the logs. Sick at heart, he tried to warn them of the wrath of God, to preach to them the new law of love; but to what an audience! An English missionary, while on a cruise, touched at New Zealand for fresh food, fruit and vegetables. Of these he obtained a fresh supply, and was about leaving, when a chief asked him if he would like some flesh food. Says the missionary: "Thinking that doubtless they had hogs, I said yes. He gave a quick glance around him, as if he were looking for a messenger, and singled out and called to a fine young lad, apparently about eighteen years of age. The boy came and stood before him; and before I knew what he was about to do, and having my back turned to him, looking at the fruit, etc., I heard the sound of a heavy blow, and looking quickly around, found the still quivering body of the boy laid at my feet, with the words: '*Hevi ano te kai!*' (Is that blood sufficient for you?) Horror-stricken, I denounced most bitterly the deed, and, leaving all the provisions behind on the ground, returned sorrowfully on board."

The natives were very indolent. The missionaries could get no help in building mission premises, and not until 1824 were the buildings completed. But where idleness prevailed, curiosity, its kindred vice, also existed, and this led the natives to send their children to learn to read, and so many of the young Maoris were taught the catechism and learned to pray and sing; and the same curiosity led the adults to go and hear what the missionaries had to say.

The work looked hopeful, but despair came. A civil war became the occasion for acts of violence; the mission houses were burned, and it was a long time before quiet was restored and houses and fences rebuilt. Chief "George" was taken very ill. The death of a Maori chief rings the tocsin of vengeance—the quarrels and grudges of his life are then settled. The natives insulted the missionaries, stole their goods, broke down their fences, and replied to expostulation only with new threats of violence. George gave ominous signs that if he should die the missionaries would be held accountable for the fatal explosion on board the *Bovd*, when so many Maoris were killed, as the God of the Christians had caused that spark to leap from the gunlock to the powder keg. Of course, with such unreasoning and insane passions no argument was possible.

The women and children were sent away to a distance,

and the missionaries lived for weeks in constant apprehension. George died, charging his followers to exact vengeance for his wrongs. The poultry of the missionaries was stolen, and some of it offered as a sacrifice to George's father. In January, 1827, the whole party of Wesleyan laborers were compelled to embark for New South Wales, after under going numerous exposures and barely escaping with their lives from these treacherous and cruel savages.

To one of the New Zealand chiefs, however, their departure was a matter of great regret. He, Patuone by name, had "rubbed noses" with the missionaries, and was known to be very friendly to Europeans. From him, in October, 1827, came an invitation for the exiles to return. It was an irresistible Macedonian cry; and the whole band, in the early part of the next year, landed on the north island and settled in Patuone's province.

Two years of fruitless labor passed by. Few would hear the message. The very chief, whose lotter had recalled them, neither attended their place of worship nor gave them any encouragement. With the strange faith, seen, powere so richly as among missionaries, they toiled and prayed, believing, "that prayers in Christ Jesus can accomplish anything." In 1830 there were manifestly more attendance and attention given to the truth. But the most powerful witness was that of the lives of these godly men and women. "Ye are the light of the world."

Bunson said to his English wife, when dying, "My dear, in thy face I have seen the eternal!" And these Maoris could not but see a tremendous contrast between themselves and the heroic and unselfish souls who were risking life itself for their sakes.

The first conversions started the whole community. Tawai and Miti, two of their greatest warriors, openly declared their allegiance to the new captain of their salvation. God's Spirit was at work. Some came forty miles in canoes to hear the gospel, and, as in one day, multitudes turned to God. The natives overflowed the chapel, and the forests and hills became sanctuaries, where the Word was preached to attentive listeners. The missionaries could now travel far and wide only to find multitudes ready both to hear and heed the gospel.

When Mr. Leigh first came to Wanganoo there was no book written or printed. The missionaries no sooner learned to talk than they began to teach spelling and reading. They sent to England and had types cut, and books were printed in the Wanganoo dialect. 1840 was the golden year, when a new religious literature was introduced into New Zealand. Within two years the press printed 5,000 scripture lessons, 3,000 spellers and readers, 8,000 catechisms, etc.; 13 regular stations were established, 4,000 boys and girls in schools, 3,300 church members were gathered into the fold. The demand for native New Testaments greatly exceeded the supply, though 15,000 copies had been printed.

It will be remembered that in 1809 the ship *Boyd* had been plundered and burned by these cannibals, who devoured every survivor of the crew. Behold the contrast, and let who will dispute the miracles of missions! A shipwreck at Kaipara Heads cast over 200 persons naked and destitute on the shore. How were they received? With human and Christian kindness. Not to be clubbed and roasted, but snugly housed and fed in Okaro, and not one farthing would these Maoris accept in return for their hospitality. On the shores of Christian England a nobler reception could not have been awaiting shipwrecked sailors!

Most wonderful of all, these New Zealanders felt that they must send the gospel, which had brought them such

blessing, to the destitute about them. A grand missionary meeting was called by the Okaroans. It was a three days' meeting. One whole day was consumed in addresses on missions, fifteen or sixteen of which were made by converted natives. No wonder if all eyes wept as these regenerated cannibals told of Him who had saved them, and of their passion to tell of Jesus to the lost. Poor as they were they made an offering of sixty-five dollars—an average of about thirty cents for each attending native Christian!

The subsequent history of New Zealand was one of large and frequent outpourings of the Spirit. They sought to water others and were watered themselves. Hundreds were converted, new churches were organized, and new buildings erected in all peopled districts; native young men were trained and sent forth as evangelists, and the isles resounded with praise to God!

We have designed only to give the early history of the New Zealand missions; but in 1860 the Wesleyan Church numbered 5,000, with 200 Sunday-schools, where 7,000 children were taught. Over 12,000 were regular attendants at worship. About one generation's life time, thirty-three years, had been spent by the Wesleyans in securing such results. No Christian land can present any parallel in the same space of time. Even skeptics stand in mute astonishment at the results wrought by Christian missions, constrained with Mr. Hume to acknowledge that these are things which their infidel philosophy cannot explain in the Christian life.

Mr. Darwin was not regarded as a Christian, but he had the greatest respect for good in Christianity, and was great enough to acknowledge it. This is the way in which he answered some shallow critics of foreign missionaries:

"They forget or will not remember that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."

What a fulfilment of prophecy! "The isles afar off that have not heard My fame neither have seen My glory; and they shall declare My glory among the gentiles!"—*Miss. Review.*

The Three Religions of India.

The most remarkable testimony of a year or more as to missions in India has just been given by Sir William W. Hunter. The *London Times*, even, so esteems it. Sir W. W. Hunter is the author of *The Indian Empire*, and is accounted one of the most eminent and accurate students of affairs in India. He has been long connected with the Indian Civil Service, and looks from the secular standpoint, and not as a special pleader for missions. I will attempt the very difficult task of compressing into a few lines an article which would fill a page and a half of *The Examiner*. Before a distinguished audience at a regular meeting of the Society of Arts, on February 24th, Sir W. W. Hunter delivered this address. He was led into a careful study of the question by the discussion touching Mohammedanism. Sir W. W. Hunter objects to the method of computing the cost of missions at so much for each convert. As dissent has developed the

activity of the Church of England, so has Christianity stimulated Mohammedanism and Hinduism in India not belonging to either of the two religions, who will be absorbed into either one or the other, or into Christianity. Islam has won converts in India by preaching and not by force. The Mohammedans, finding that employment by the British Government was only given to the qualified, have built upon the strictly religious education of early years a course of most careful education of a general character. The Hindus have also accommodated themselves to the changing times. They have let go of certain old customs and ideas, but have speedily adopted new ones, to prolong their religious life. Hinduism has compromised in all directions. It has grown within itself, and has put forth new outgrowths of religious orders.

Christianity in India owes its marvellous success to the early Baptist missionaries, who, with scanty help from English friends, and at an expenditure of \$250,000 from their own resources, planted and built with the greatest wisdom. For the nine years preceding 1881—taking the Presidency of Bengal as a fair illustration of the relative progress, within that time, of all three religions—while the population increased at the rate of 10.89 per cent., Mohammedans at the rate of 10.96 per cent., Hindus at less than 13 per cent., the Christians of all races increased at the rate of 40.71 per cent., and the native Christians 64.07 per cent. Christianity holds out a pastoral care for the education and moral supervision of its people that neither of the other two provide. It receives its new members with a cordiality and a completeness to which they are strangers. Hinduism, especially, has no welcome for the proselyte. Christianity raises the position of woman to a degree unknown to Mohammedanism or Hinduism. The one profession in India that is not overcrowded is that of the schoolmistress; the wisest missionaries are utilizing this fact. Islam is a total abstinence brotherhood, and the Christianity for India must insist on the same principle. Christianity must change as little as possible native customs, and, especially in the case of a man who has had more than one wife previous to conversion, must distinguish between essentials of faith and moral usages that prevail among us. Sir W. W. Hunter concludes, "Speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race." If I mistake not, this address of Sir W. W. Hunter's is likely to be widely quoted, and will have a most impressive effect on the Christian world.

STATISTICS FROM JAPAN AND CHINA.

I have said before in these letters that the ratio of progress was greater in the newer fields than in the older. The detailed statistics of the missions of Japan and China are just at hand, telling us of the state of affairs on the 1st of January in this year of grace. China had the benefit of missionaries fifty years before Japan. There are now thirty-seven societies at work in China, besides some independent missionaries. These have 710 missionaries, not including missionaries' wives, but including single women. There are 32,260 church members in the mission churches. The gain for 1887 was 4,260. The total gifts of Chinese Christians amounted to \$38,236, an increase over last year of nearly \$20,000.

In Japan 26 societies have 253 missionaries, with 19,829 church members, some 5,014 more than last year. These contributed about \$40,000, an increase of \$14,705 over 1886. The Unitarians have now a mission in Japan. On

the 3rd of February a meeting was held in Tokio to celebrate the bringing to a successful completion of the translation of the entire Bible into the Japanese. Eight years ago the New Testament was finished, and probably 150,000 copies of it, in its complete form, besides copies of single books of the Testament, have been sold. Orders by telegram, the American Bible Society's agent writes, as well as by mail, are coming in for the completed Bible.

SOME JOTTINGS.

The *Mouvement Geographique*, for February 12th, has an account of a decree recently signed by Leopold II, King of the Belgians, regulating the liquor traffic on the Upper Congo. So it seems that there is a power that can be used to repress, as well as to regulate the iniquitous business, if he sees fit.—The International Medical Missionary Society of New York hopes soon to get a charter, and to be able to confer diplomas and degrees. The Superintendent of the mission, Dr. Dowkontt, is a Baptist.—The Chinese of the province of Honan are destroying the materials gathered to repair the breaches in the banks of the Yellow River; they do not want the river in their province any more.—The English Baptist Society, Secretary Baynes writes us, issue two books on the medical needs of the Congo.—"Health on the Congo, by Professor James, and "Preservation of Health," etc., by Dr. Roberts. The price of each is two shillings and sixpence, net.—Samson Low & Co., of London, have just published Little's "Through the Yang-tse Gorges." The author speaks pessimistically of Christianity's prospects in China.—That was a suggestive topic on which the Presbyterian ministers argued, in the Presbyterian mission-house in New York City a week or two ago. Dr. Philip Schaff and Dr. John Hall led in the discussion, and the audience was roused to a pitch of intense enthusiasm. "How far may the Roman Catholic church be regarded as an ally, and how far a foe, in the evangelization of this country and of the world?" F. S. DOBBINS.

"The Whole World."*

When requested to write a paper to be read at this Quarterly Union Meeting, "The Whole World" was given me as a subject; a subject so vast, extending from Greenland's Icy Mountains to the uttermost parts of the earth, which are the Lord's. As we are told to go into all the world and preach the Gospel to every creature, that command must embrace both Foreign and Home Missions. The subject of Missions must be dear to every Christian heart, and although frequently brought before us, from the pulpit, the lecture room and social meetings, and earnest fervent prayers have been offered year after year for the mission cause, yet the subject will never be exhausted until the "Whole world is brought to Christ."

To dwell upon the degradation of the heathen, the misery resulting from child marriage, the vice and ignorance of the people, would be but to reiterate what you already know; but as we climb the hill of Christian experience, and feel God's love shining into our souls, are we not more anxious for the extension of his love, that our heathen sisters may become the children of God? We have been cheered and comforted at different times when hearing of the conversion of the heathen, but the work has just commenced.

After all that has been done by the various churches and societies for spreading the knowledge of the Lord

*Paper read by Mrs. Parsons, before the Quarterly Meeting of Halifax and Dartmouth, May 8th, 1888.

throughout the world, it must be admitted that the efforts are quite insignificant when contrasted with the crying need of the millions who still sit in the region and shadow of death.

Another generation will speedily have passed into eternity unenlightened and unsaved, unless greater exertions are made, and more laborers go forth to carry the joyful news of salvation.

Money is required to carry on this work. The silver and the gold are not ours,—are we ready to return some of it, to its lawful owner? "The earth is mine and the fullness thereof, saith the Lord."

Home Mission work is so closely identified with the Church of God that it would be impossible to separate them. When our Saviour was on earth he recognized Home Missions. He sent forth His disciples and said to them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel." And just before His ascension to glory He says to them: "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." It was at Jerusalem they were to begin their work in connection with the Church. They did preach there and the word was gladly received and the same day were added unto them three thousand souls. Then how rapidly the Gospel progressed, for on the next occasion of the apostles, preaching, we are informed that five thousand were added to their number, and thus the glad tidings of salvation spread, and after this they were ready to preach the Gospel alike to Jews and Gentiles.

We are told that many in our own enlightened land are living without the Gospel, and which appears almost incredible to us; without a knowledge of our Saviour. Can it be possible? Can it be true, sisters, that here in our own city, souls are perishing within the sound of the Gospel, and what are we doing? There is a work for each one of us. Are we doing it, or are we idlers in our Master's vineyard?

One great advantage in cultivating the Home field, "not overlooking the most important sowing of precious souls," is that every addition to our churches and the formation of new ones strengthen and assist in carrying on the work of Home and Foreign Missions. Thus the ability of the churches will increase, spread forth her branches and her mission extend.

The sisters have a very important work to do, in the Missionary Societies, Sunday School, Mission Schools, visiting the sick, and in various other ways show their love to their Master, and their interest in Home Mission work. Life is short, our opportunities are brief and rapidly passing away. If we are to receive the blessing we must work for Jesus, while it is day, for the night cometh when no man can work.

THE WORK ABROAD.

The Bible Woman's Letter to the Dundas Mission Circle.

"I send you very many salaams for your kindness. When my 'mama' (Miss Hatch) read the contents of your very kind letter I was very glad, I rejoiced very much. When I am doing the Lord's work as I do, no evil has befallen me, no trouble has come upon me, and it is my great desire that until the time of my death, I may be permitted to do the Lord's work. Already the year has

brought a great blessing to me. When we had our Association meeting in Tunni, a great burden came upon me that I must take the collection box, and pass it round to every one there, that they might give of their substance to the Lord; but with this burden a great fear of men also came upon me. I thought if I took the box, others would stare at me, and laugh at me, and wouldn't understand; but I believe this was the voice of Satan whispering to me, and the voice of God seemed to speak louder than ever to me, 'Take the box, take it, give yourself, and ask others to give.' The more I thought of it, the more fearful I became, until I trembled like a leaf. I came from the meeting, but could find no rest. The burden was upon me and I must take that box. I could eat nothing. I asked others to pray with me, but until I was willing to give myself up, and to say I was ready to do the Lord's will, I was in much trouble, but by God's help, I conquered. I will ask the missionary if I may do this in the meeting, if he consents I will do it, if he does not, then the blame will rest with him; so I thought, and as I resolved, peace came. Taking the handful of 'dubs' from my own cloth, I put first into the box, and as I passed to the others, all who were in the meeting gave. Since this victory and since my return to Cocanada, I have felt stronger. I have much greater desire to speak Christ's word, I have no fear of man, but only of God; take great pleasure in reading God's word. One thing more, I have a greater desire to give than ever I had before. I don't desire any more money for my food and clothes, but if I had more to give away it would be a pleasure to me. Except my food and clothes I do desire nothing. I wear no jewels, and have no desire for them. Until the day of my death, I shall never wear them; although many of the heathen women ask me to wear some and some of the other Bible women ask me to wear them, I will not do so, nor do I want fine clothes. When we visit the houses sometimes they listen very well, and with great desire, but sometimes they like to ask many questions, such as 'For preaching this way, what wages do you get?' 'If we believed your word would you give us wages too?' 'Would you marry our daughters for us?' and such like. Sometimes they are too busy cooking, or preparing their houses for religious rites, or for visitors who come to see them. Then they will ask me about myself, if I am married or not, and when I tell them 'no,' they say, 'O, that's bad.' 'It may be bad for you,' I say, 'but it is not for me.' 'It is to my liking to be this way,' 'O,' they say, 'If you are not married when you die the God will not come to you.' But I tell them I know better. A few words more and I will close. I send you many salaams. I hope you will write about me again. I desire you to remember me in your prayers, I am alone in this world, my parents are dead, I have no brothers and sisters. Hatch misema is my mother here, and I have my Father in heaven, who cares for me always."

REBECCA.

Miss Hatch says, "Rebecca is about 30 years old, and though she has had opportunities to be married, has not, strange to say, for this country people, cared to do so."

Madras.

Dear Friends,—Last week we had the pleasure of being present at the annual giving of rewards by Miss Day to those attending her schools for caste girls. I wish I could picture the whole scene to you as I saw it. The bright summer day, the warm atmosphere, the variegated foliage of the trees in the compound, the seats in front of the mission house filled with about one hundred happy look-

ing girls, and, as a background to all, the people in their gaily colored clothes who had come in to see what was going on.

Miss Day (daughter of the Rev. Mr. Day, founder of our Baptist Telugu Mission) has two caste girls' schools, a small one conducted in a house in her compound with an attendance of about twenty girls; the other about half a mile from where she lives and much larger than the first, having an attendance of from fifty to sixty, and from eighty to one hundred names on the roll. All such schools vary in the number attending within a short time, because with the caste people a girl is not allowed to attend school beyond the age of twelve or fourteen at the latest. In some respects this is discouraging, as often a girl when making good progress in her studies must break them off to remain at home or be married. But, on the other hand, there are some advantages, as frequently the parents allow and desire their daughters to continue their studies at home, and, where suitable teachers can be obtained, this gives opportunities of entrance to homes before closed to the missionary. The other women of the family will often listen to the lessons given, and, as the Bible is always taught, much seed is sown, the results of which never appear.

But to resume; about four o'clock in the afternoon the girls arrived, brought by the conductresses who always take them to and from school. They presented a very pretty and picturesque appearance, dressed in their brightest and best garments and many wearing a profusion of white flowers on the back of the head. Some, although caste girls, were poorly and plainly dressed in print skirts, jackets and quakas, while the wealthier ones had velvet or silk jackets and several wore silk quakas. But the jewellery was the feature of their attire. Every one, without exception, wore earrings of some kind, some two or three in each ear, while a number had five in each ear; the upper part of the ear being turned down with the weight. (One, two and three head ornaments were worn by a large number, bracelets by all, and from three to five necklaces. Some of them were merely glass beads, but others were made of gold coins. Canadian girls would think this quite a sufficient amount of jewellery, but these girls adorn the nose also, and many wore nose rings which hung over the upper lip, and I should think would be very uncomfortable when speaking. As these girls do not indulge in silk stockings and dainty slippers, they must ornament their feet in some way, so rings are on their toes and anklets on their ankles.

Seats were arranged in front of the mission house and the girls seated according to their classes. After singing hymns and prayer in Telugu, the programme began. Bible recitations were given by various pupils, singing in Telugu, and "When He Cometh to make up His Jewels" was sung in English very creditably; next, some simple calisthenic exercises were gone through. Then came the part which was doubtless looked forward to with pleasure, the giving of the rewards and presents. A number received books as rewards, Mr. Drake handing to those who had been most proficient in the Sunday school lessons copies of the New Testament, portions of Scripture, and also a little book, "The Mighty Saviour," prepared by the late Mr. Waterbury for the use of the Telugu people. By invitation Mrs. Grose, wife of the former collector of Nellore, handed to the girls the other rewards consisting of dolls, croton bags, needle-books, slates and small toys of various kinds. All of these latter gifts had been sent by mission bands and friends in America. You know how children at home enjoy such an occasion, and can imagine how these girls who have few other pleasures must enjoy such a treat.

But we saw only the bright side of the picture, not the labor and toil which has brought about such results. No one can know or fully appreciate all that Miss Day, and others engaged in similar work are doing. But they are often cheered and compensated in their toil by the willingness with which these girls listen to the Scripture and the readiness with which they memorize long passages. Miss Day says that many in this school can repeat the accounts of our Lord's miracles, name the time and place where each was performed, and the order in which they come, besides knowing many other portions of Scripture. Bible truths are thus becoming familiar to their minds and they carry this knowledge into their homes. And here is one great advantage of schools for caste girls, not simply that they are themselves learning the Way of Life, but that they make this Way known in their homes, and also make an entrance to the missionary possible where otherwise many Zenanas might still be closed. Christ is received now by some, but it is done quietly, secretly; they cannot, if they would, break from the customs which bind them. We look for the time when the labor of consecrated Christian women will bear visible fruits, and the girls and women of the Zenanas of India will cast away their idolatry and openly receive Christ as their Saviour.

At the close of the afternoon's exercises, "God Save the Queen" was sung in Telugu and we left, having enjoyed the occasion, but with the feeling that like scenes were far too few considering the great demands for such work in Madras.

INABELLA ALEXANDER DRAKE.

Porambore, April, 1888.

Pentacotta.

Dear Editor,--Since our arrival in Cocanada on the 12th of November last, we have been so very busy with the language on the one hand, and a struggle to get into harmony with our environment on the other, that we have scarcely found time to correspond even with our private friends. Then, Brother Laffamme and I soon found a place in the English Baptist Church, where there was ample room to give vent to all our surplus energy. We noticed a quick response to our work there that was enheartening. A few weeks ago Brethren Graide and Laffamme spent Sabbath morning with the Sunday school, and at the close of the address, gave an invitation for all who wished to find Christ to remain for an after-meeting. To their surprise and delight, about two-thirds of the school remained. At the prayer meeting on the following Wednesday evening a number of the children confessed Christ.

Then it was deemed wise for us to leave Cocanada to get a little out of the broiling, fiery heat, and also out of English society, which is not favorable to a rapid mastery of the Telugu tongue. I will tell you of our trip to Pentacotta.

This little village, of about 1,000 population, is fifty miles from Cocanada, *via* Tuni, and lies on the sea shore. Mr. Laffamme went ahead to fix up the old bungalow, formerly an old storehouse given to Mr. McLaurin as a summer resort. He had to put on the windows and doors and whitewash the bare brick walls. Mrs. Davis and I started Monday evening, as the sun was hiding behind the western horizon, with the thermometer standing 90° in the shade. We made Samulocotta that night and put up with Mrs. Stillwell, Mr. Stillwell being to the north on a mission tour. At six next evening we were off again, and our horse, drawing an English carriage of half a ton weight, was soon covered with white foam, though making

but six miles an hour. The horse was tired and I walked. The road is old and good; trees have been planted all along on both sides, Palmyra palms and banyans, the latter spreading out their branches forty and fifty feet in every direction. The banyans also drop down branches every five or six feet along the limbs with a little bunch of roots on the bottom ready to take hold of the soil and begin a new trunk. Thus they walk out over the plains. At 11 p.m. we had made eighteen miles, and 'put up for the night at a government bungalow. Here we found our quarters rather warm for comfort, it being 94° in our sleeping room. The day following was long and dreary, with excessive heat, but night came at last and we were off for another stage of our journey. Our horse soon tired and we hired six coolies to pull the carriage through to Tunj. Here we met Mr. Stillwell and spent the night in the new bungalow. We found it a comfortable building, well laid out, a good home for a missionary. The next morning we attended chapel service conducted by brother Stillwell, and met a few of the Tunj Christians. As we listened to brother Stillwell we longed to be able to speak to the Telugus in their own tongue as he was doing. I attempted a conversation in broken sentences and with signs, and soon learned that the life and labors of our departed brother Curry were not forgotten. "Christ first," they said, "and then Mr. Curry. Everybody loved him, even the unconverted heathen wept when he died." Next evening we were off again. This time, Mrs. Davis was carried in a palanquin and I came behind on the horse, or, at times, on foot. For hours together we were treated to the weird music of "The Bear's Song." It reminded me very much of the groaning of the camels on the Suez Canal.

When we came in sight of the sea, the phosphorus was glistening on the billows; and, as the cool breeze blew into our faces, a new energy came with it, and a renewed determination to get the language of this people. Here we will remain until the back of the hot season is broken, having 10° lower temperature than at Cocanada.

The Telugus from the village surround our home day after day, and, as we walk out in the evening, we are always followed by forty or fifty natives. It is all Telugu now, and we hope it may soak into our minds as water into a sponge.

J. E. DAVIS.

April, 7, 1888.

THE WORK AT HOME.

Extract from Private Letter from Mrs Craig to Miss Buchan.

Many of our girls are now doing good work—some as teachers and some as Bible women. Minnie, Chinamma, Miriam, Roda and Rebecca are doing Bible work, and Tamar will probably begin next month; Nancy and Elizabeth and some on the Akidu field are teaching, and some others will be when the students go back to the Seminary in July. As far as I can find out, the majority of our girls have turned out well, and only a very few have been a disgrace to the school.

The young lady who is coming out to take charge of the school will find plenty to do, if she is fond of girls and of teaching. If I were single, I think I should enjoy just such work, and as it is, I shall have charge of our school at Akidu, and have to do what I did here before the Matron came. Since we have had her, the girls have had far more care and attention than ever before. She has two Bible classes and a sewing class every day, besides looking after them generally.

Toronto Association Mission Circles.

The meeting of the Mission Circles of the Toronto Association was held in Barrie, Wednesday 20th. The Circles were well represented, and the time allotted for the meeting, though short was well spent. Mrs. Castle presided, and to her efficiency in the chair the success of the meeting was in a great measure due.

After Miss Norman of Newmarket had read a psalm, and Mrs. Scott of Barrie had offered prayer, the minutes of the last meeting were read. Then followed the reading of the letters of the Circles. These reports show a growing interest in missions. The Ossington Avenue report is very favorable. The church has about thirty female members, and of these twenty-five belong to the Circle.

Mrs. Pease, of Beverly Street, gave a stirring address on Home Missions.

Mrs. Castle, of Jarvis Street, followed with an interesting and instructive paper on Foreign Missions.

Mrs. Lillie, of Jarvis Street, read a beautiful poem.

Mrs. Wells, of Bloor Street, spoke a few minutes on missions in Sunday School.

These exercises were interspersed with singing led by Mrs. Cooper, of Barrie.

Mrs. Bingham, wife of Rev. Mr. Bingham, was called upon to say a few words. She spoke of the work in Bracebridge as being very encouraging.

Then followed the discussion of questions proposed by different persons in the audience.

It was resolved to send greetings to Mrs. Drake and to our missionary Miss Hatch. Before closing the meeting a Circle was formed in Barrie.

The Association meets next year in Markham, and Mrs. Castle was appointed presiding officer.

Women's Circles of the Whitby and Lindsay Association.

FRIDAY, JUNE 22nd, 1888.

The Circles of the Whitby and Lindsay Association met this afternoon at 3 p.m., in the vestry of the Baptist Church, at Fenelon Falls. Mr. J. F. Barker, of Whitby, occupied the chair and conducted the opening exercises.

The minutes of the last annual meeting were read and adopted. The annual report was read and, with one alteration, adopted. The report is as follows:

There are in this Association twenty churches. In eleven of these, Circles have been organized, and in three of them, children's Missions Bands. The Bands are at Claremont, Whitby and Lindsay; that at Lindsay having been organized during the past year.

The Circle at Goodwood has contributed to foreign missions only, while the one at Whitby has sent its funds to be used in the home mission cause. The remaining eight contribute to both home and foreign missions. The Circle at Uxbridge has not reported. The amount raised through the Circles this year for home missions is \$107.17½; for foreign missions, \$115.664. The three Bands have raised \$97.89; making a total of \$320.73. Owing to removals the membership of the Circles does not increase, but all report that they hope to have an increase of zeal, and that what they do may help to spread the glad news of the gospel of salvation.

After the reports were read, Mrs. Barker was unanimously appointed Director of the Association for the coming year. A Circle was then organized at Fenelon Falls, with a charter membership of fifteen.

In the evening the women's platform meeting was held.

At eight o'clock Mrs. Barker opened the meeting by announcing the hymn "*Work for the night is coming.*" Mrs. W. K. Anderson, of Lindsay, was then asked to lead in prayer. After singing "*Rescue the perishing,*" the above annual report was read by A. L. Dryden.

Miss Anderson, of Lindsay, read a very interesting paper, entitled "The opening up of the Congo." The choir then favored the audience with an appropriate selection. A paper on "Mission Bands," which had been prepared by Miss Aldridge, of Peterboro', was read by Miss Dale, of Pickering. Annie L. Dryden then sang, "*Only Remembered.*" Mrs. Barker then read a short paper on "Reasons why women should take part in Mission Work."

This completed the programme for the evening. As Rev. Alex. Grant was with us, he was called to the platform to sing "*The Handwriting on the Wall.*" The moderator was then asked to come to the platform and dismiss the meeting.

ANNIE L. DRYDEN,

Secretary pro tem.

UNION MEETING OF THE BAPTIST WOMEN'S FOREIGN MISSION CIRCLES, OF THE CITY OF BRANTFORD, JUNE 12TH, 1888.

This meeting was held under the auspices of the East Ward Baptist Church, the President of the Circle, Mrs. Hazelton, in the chair. The exercises opened with reading the Scriptures, singing and prayer, followed by a brief address of welcome to the delegates of sister circles, by the President; after which the following programme was successfully carried out: Reading of a paper on "Missions," Miss Morton; rendering of a poem, "God's Witnesses," Miss Crawford; reading of a poem, "The Voice of Thy Brother's Blood," Mrs. Gardner; singing, Mrs. Harrison, Mrs. Murray, and Miss Barwell; an address on Romanism and connected topics, Miss Walsh; recitation, Miss Agatha Farley; a short address, Mrs. J. C. Yule; solo, Mrs. Harrison; a paper, Miss Carey, followed by the concluding hymn, and the benediction by the Pastor. At the close of the exercises the meeting adjourned for tea; and after a bountiful repast provided by the ladies of the East Ward Church, and partaken of by nearly a hundred persons, including several ministers, the large company dispersed, having enjoyed a very pleasant and profitable season together.

Report of Associations.

WESTERN ASSOCIATION.—The Mission Circles of the Western Association met on Tuesday, May 29th, at 3 p.m. An encouraging number of delegates and visitors were present. The meeting was opened with prayer by Mrs. Mellish, President of the Chatham Circle. After words of welcome were given by Mrs. Mellish, the reports from the Circles were read, of which the following is the substance:—12 Circles and 4 Bands carrying on regular work, the Circles having a membership of 144. Amount collected for Home Missions, \$102.33; for Foreign Missions, \$92.70; total, \$195.03. Mrs. A. R. McMaster, of Toronto, then addressed the meeting, giving many interesting facts regarding the Home Mission work that is being undertaken by the Women's Mission Society. This address was followed by a few words from Rev. A. Grant, regarding the purpose and work of the Circles. Miss A. S. Ballard, of Essex Centre, was appointed Director for the coming year; and Mrs. Watterworth, of Ridgetown, presiding officer for the next annual meeting.

A. S. BALLARD, *Director.*

WOODSTOCK ASSOCIATION.—The Meeting of Circles, held at Springford, June 6th, 1888, was called at 2.30 p.m.; Mrs. Cohoe in the chair. After spending some time in devotional exercises, Miss Monk gave an address of welcome, to which Mrs. McLaurin replied. Mrs. McLaurin then gave a very full and interesting address on "The Beginnings of our Mission Work in India." Reports of Circles followed, which were, on the whole, very encouraging indeed. Eighteen churches in the Association were called for and responded; four have no Circles, and two no report given. Amount of money collected by the twelve Circles:

Foreign Mission	\$246 38
Home "	125 07
3 Mission Bands reported	04 45
Total	\$435 90

Mrs. McMaster followed, and spoke hopefully of the work of our Association. Her address on Home Missions was very forceful and full of stimulus. Grande Ligne work was spoken of with much feeling, and its present need urged upon the Circles. A few words on Mission Bands were also given by Mrs. McMaster. The Nominating Committee reported, and the officers elected were:—Miss Annie E. Hatch, Director; Mrs. Couets, Presiding Officer for the coming year. We had the pleasure of meeting with Miss Simpson, our missionary-elect for India, and of hearing a few words from her. After singing "From Greenland's Icy Mountains," we adjourned, to meet next year in Beachville.

ANNIE E. HATCH, *Rec. Sec.*

ELGIN ASSOCIATION.—The fourth annual meeting of the Elgin Association of Mission Circles met with the Dorchester church on May 31st. A goodly number of delegates were present; reports gave evidence of increased interest throughout all the Circles during the past year. Two Circles and two Bands have been organized, a Foreign Circle at the Berean church, and a Union Circle at the Jubilee church; a Mission Band in connection with 1st Houghton, and one at the Bayham church. There are now in the Association two Home Mission Circles, four Foreign, six Union, and four Mission Bands. There was raised this year for Home Missions, \$188.60; for Foreign Missions, \$315.02; making a total of \$502.22, an increase from last year of \$102.80. The meeting was a very profitable one. A pleasing feature of the afternoon was an address from Mrs. A. R. McMaster, our Home Mission President, also one on the Grande Ligne Mission by the Rev. A. H. Munro, of St. Thomas. The meeting was continued in the evening, when addresses were delivered on the home and foreign work, the former by Rev. Alex. Grant, the latter by Rev. Jas. Grant, the Secretary of Foreign Missions, whom we now listened to for the first time, feeling assured that the Society has the right man in the right place. The Misses Munro and Coats, of St. Thomas, favored us with appropriate music. Papers on mission work were read by Mrs. Sowerby and Mrs. Welter. Many of those present felt inspired with the desire to do better and more faithful work during the coming year.

E. WELTER, *Director.*

OWEN SOUND ASSOCIATION.—Owing to the re-arranging of Associational bounds, and the fact that the Director appointed last year for this district has moved far away, the Circles had no Associational organization. But a meeting had been called for Friday afternoon, June 15th, when they had the use of the Disciples church. The number in attendance was small; but a few of them manifested an interest which encourages the hope that another year may see progress made in the mission work. The time was nearly all taken up by general conversation regarding the practical carrying on of Circle work. Mrs. D. McNeil was appointed Director for the coming year.

MIDLAND COUNTIES ASSOCIATION.—On Thursday, June 14th, at 2.30 p.m., the Women's Mission Circle connected

with the Association met in Knox Church, St. Marys. There was a fair representation from the Circles of the Association, although the attendance was somewhat lessened on account of the distance of the place of meeting from a number of the Circles. Good reports were received from a number of the Circles in the Association. Mrs. Thompson, of Guelph, presided, and Mrs. Campbell, of Hillsburg, Mrs. McLaurin, Mrs. Richards, and Miss Mitchell, of St. Marys, took part. Mrs. Thompson was re-elected President, and Miss MeKehnle, of Claude, Secretary.

BRANT ASSOCIATION.—The sixth annual meeting of the Circles of Brant Association was held at Onondaga, Tuesday, June 8th, Mrs. J. G. Goble presiding. The Circle at Onondaga was re-organized in January, reports half the ladies in the church, members, with an average attendance at the meetings of two-thirds. As East Zorra Circle, Dundas Circle and Band go to other Associations, we only report nine Circles. These have contributed to H. and F. missions during the year \$652.92. Six Bands have contributed \$163.35 for Foreign missions. Total for Circles and Bands, \$835.30, \$54.70 less than last year. East Ward Circle has increased in membership from twenty to forty, in contributions, from \$49 to \$104.63. In addition to Circle and Band, a class of young girls, who cannot attend either, are, under the direction of Miss Walsh, taking up work for Grande Ligne. The Circle at Gobles has increased their contributions from \$53 to \$104. After reports were read, a very interesting paper on Grande Ligne was read by Mrs. J. C. Yule. Mrs. Costian, of Gobles, followed in a short address, pointing out the importance attached by the priests to the training of the children. Miss Walsh spoke of the power of the priest, of the degrading influence of the confessional, and the darkened state in which Roman Catholics are kept. Her words were listened to with close interest, as she has lately been freed from the bondage of the Catholic Church into the beauty of the Gospel of Christ. All were pleased to listen to a few words from Miss Simpson, of Paris, soon to be our representative in India. A paper on Missions, by Miss Morton, of Park Church, and discussions of various questions sent in, brought to a close a very successful meeting.

ANNA MOYLE, Director.

WALKERTON ASSOCIATION.—The Ladies' Home and Foreign Mission Circles belonging to the Walkerton Association, held their annual meeting on Wednesday evening, June 13th, in the Baptist Church in Walkerton. Our President, Miss Fanny M. Stovel, being in Chicago preparing for her mission work in India, and our Director having gone to Manitoba, Mrs. Crawford, of Walkerton, presided, and the Secretary of the same Circle acted as Secretary for the meeting. The Circles of the Association were well represented, and, although only ladies were invited to attend, the house was crowded. The ladies of the W.C.F.M. of Walkerton, sent greetings to the Circles through their President. Miss McCormick, of Walkerton, read a most interesting paper on the Grande Ligne Mission. Mrs. A. McKillop (Secretary of the Hamilton Circle) gave an address on Foreign Missions, "Our need of Mission Work, and what we are doing to supply the need." Mrs. McKillop presented forcibly the terrible condition of the heathen world groping in darkness, bound down by superstition and caste, and having never heard the only name given out under heaven among men whereby we must be saved. A very earnest address was delivered by Mrs. A. R. McMaster, of Toronto, on Home Mission work, showing what had been done by the Women's Home Missionary Societies in their various fields during the past year, and the need of still more earnest work during the coming year. Mrs. McMaster also presented most forcibly the great need of the Grande Ligne Mission, and urged the Circles to take up this work. The reports of the different Circles were read by their delegates and were most encouraging. Our Heavenly Father seems to be greatly blessing our in their work for Him. Out of the thirteen Circles in the ladies Walkerton Association, twelve reported; the amount raised

for the year was \$309.19; owing to some mistake, several of the Circles did not say how much of the money raised by them went to Home and how much to Foreign Mission work. On Thursday evening the delegates of the different Circles met for the election of officers, when Mrs. G. C. Rock, of Glamis, was elected President, and Miss M. Stovenson, of Riverstown (President of the South Arthur Circle), Director. A collection amounting to \$9 was taken up at our Wednesday evening meeting. A. BRADLEY, Sec.

MIDDLESEX AND LAMBTON.—The fourth annual meeting of this Association was held in Petrolia on June 5th. The address of welcome was read by Mrs. St. Dalmas, and was responded to by the President, Mrs. Porter, of London. The Secretary then read the reports from the Circles. Two new Circles have been recently organized, Loudon South and Loudon North. There are in this Association, with 29 churches still nine without Circles, viz., Alvington, Arkona, Caradoc, Zion, East Williams, Plymton, Middlesex, Sarnia Tp. and West Niasouri. Some of these have promised to organize soon. In Pt. Edward and Oil City, where no Baptist churches exist, a few noble women meet and contribute to the funds of the Society. Only nine Mission Bands report. The number of LINKS taken by the majority of the Circles is much smaller than is desirable. There are 456 members in the F.M.C. and \$531.69 contributed. The membership of the H.M.C. is smaller, as is also the amount raised, \$319.58. \$82.20 was contributed to the G.L.M. The Bands have raised \$151.14 for F.M., and \$9 for H.M., making a total of \$1,093.61. Interesting papers, written by Miss Hughton, of Sarnia, on the "Indian Question," and Mrs. Dayfoot, of Strathroy, on the "Congo Mission," were read. Mrs. McMaster, of Toronto, was present, and delivered a soul-stirring address on the work at Grande Ligne, and the necessity of raising a large increase of funds for it. She also spoke of the Home work undertaken by the women, and the question of work among the N. W. Indians.

In the evening a platform meeting was held. The president delivered an excellent address. A paper, full of information on "Work at Home," was read by Mrs. G. F. Robertson, of London. Two recitations by Mrs. Gauld, of London, relating to Christian work, were well rendered. The paper of the meeting was one written by Miss Sinclair, on "Work among the Indians." She spoke of their past and present condition, showing what they were made by the more enlightened whites; of the Christian's duty to counteract the evils effected, and the best methods of evangelizing them. The meeting was brought to a close by an address from Mr. Porter, on the work in general. L. M. W.

News from the Circles.

IGNA.—About three years since a Home and Foreign Mission Circle was organized here, and on Monday evening, May 21st, we held our first public meeting. The programme consisted of speeches on Home and Foreign Missions, readings, recitations, dialogues and music, all of which was instructive and highly appreciated. Collection amounted to \$4.17. We have but thirteen members and have raised in the past year over \$40.00.

MRS. J. W. MANN, Sec.

CLAREMONT.—Our Mission Band is trying to be worthy of the name of "Willing Workers." Some time ago they sent twenty-five dollars to help in Foreign Missions, and now wish me to forward the enclosed fifteen dollars for the Home Mission fund. The Band has been organized now a little over a year. On the sixteenth of May we had an open Band meeting, and free tea, it being the anniversary; a free-will offering was taken up at the close of the entertainment. At present the Band is prospering, our meetings are entertaining and instructive and all seem

to take an active interest in the work. One member denied herself a gold dollar which was given to her that she might help more in this great work and indeed be a "Willing Worker." Trusting that our mita will be kindly accepted, as sent. I am, respectfully yours,

F. E. FERRIER, Sec.

FAIRVILLE, N. B.—We are now settled and are getting to work on our new field. We find good facilities for Christian usefulness and earnest hearts ready to co-operate in every endeavor for the advancement of the Saviour's Kingdom. Yesterday afternoon some of the sisters met for the purpose of organizing a W. M. A. Society. The following officers were chosen: Pres., Mrs. C. H. Martell; Vice-Presidents, Mrs. A. W. Ferris, Mrs. Cowan; Sec., Mrs. C. F. Baker; Treas., Mrs. C. P. Baker. Our Society is small, many of the sisters not understanding the nature of the work, but the prospects for rapid growth are encouraging. A few weeks before we left our Onslow home, Mrs. Gunn, of Belmont, with me visited the W. M. A. S. of Acadia Iron Mines. The sisters there were somewhat discouraged, owing to the removal of so many of their members. But they are now engaged in the work with renewed zeal, resting on the promise, "Lo, I am with you always, even to the end of the world." It has been my privilege to visit all the Aid Societies in Colchester County (Truro excepted) during the past year, and certainly the work is in a healthful condition. The half dozen sisters comprising the W. M. A. S. at North River (Onslow East) held their annual "Mission Tree" at Xmas, realizing \$20 or more. These sisters are not rich in this world's goods, but they are doing what they can. That the Lord may abundantly bless all our efforts in fulfilling our part of the commission, is the prayer of

A. C. MARTELL.

RIVERSIDE, ALBERT CO., N. B.—It is sometime since I wrote to you, but your monthly visits are still prized. Last November we removed from the clear blue waters of the Atlantic at Chester, N. S., to the muddy shore of the Bay of Fundy at Hopewell, N. B. Hopewell church embraces five preaching stations and covers fifteen miles. I found four W. M. A. Societies in this church. Sister Boggs visited here some years ago and organized several societies. The good seed sown by her is now bearing fruit. Though the sisters are scattered and have to make sacrifices to meet together (one old lady often walks three miles), the monthly meetings are kept up, and are often seasons of blessing. I think now of one joyful meeting not long since, when a sister brought \$25 (twenty-five dollars) as a thank-offering to the Lord for special spiritual blessing. Another sister in another section, who has very poor health, can hardly walk at all or speak but a few words from shortness of breath, has through her efforts raised another \$25. Those societies have a reflex influence on the church that is very beneficial. We have organized a Mission Band in one Sunday School, hoping thus to foster a missionary spirit in the young; they have raised \$20 in less than six months. Last week I drove about twenty miles down the shore of Theppody Bay to Alma, we had quite a large meeting there, and hope a W. M. A. Society will be organized as the result. Returning, I met the sisters at Waterside and organized a Society there. The weather was perfect; "And what so rare as a day in June, then, if ever, come perfect days." The scenery in this part of N. B. is grand. Villages nestling amid the hills, wide-stretching marshes, trees of every shade of green in their greatest richness and beauty, form a lovely picture. Surely "The heavens declare the glory of God,

and the earth showeth forth His handiwork." How cheering to the heart of the Christian worker the promise, "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations." Let us be faithful sowers.

P. M. B. KEMPTON.

New Circles.

CHELSEY.—A Home and Foreign Mission Circle organized, April 17th. Officers: Pres., Mrs. D. Campbell; Vice-Pres., Mrs. A. McGregor; Treasurer, Mrs. N. McGregor; Sec., Mrs. Donald McGregor. Circle organized with ten members.

LONDON.—Grosvenor Street Church. Officers: Pres., Mrs. C. Moore; Sec., Mrs. J. Japson. London South, also a new Circle.

OSNABRUCK CENTRE.—A Foreign Mission Circle organized. President, Mrs. J. Alguire; Sec., Mrs. C. Shaver; Treas., Miss Aggie McLean.

NORWOOD.—Home and Foreign Mission Circle organized, May 1st, by Mrs. Poer. Officers: Pres., Mrs. Poer; Sec., Mrs. Hill; Treas., Mrs. Knapo. Nine members.

PORT HILLFORD, N. S.—An Aid Society was formed on June 6th, by Mrs. Armstrong. Our sisters make a good start with a membership of 27. The following officers were elected:—Pres., Mrs. Allan Rood; Vice-Presidents, Mrs. Peter Connell and Mrs. John Hurst; Sec., Mrs. J. J. Armstrong; Treas., Miss M. Hurst; Auditor, Mrs. Jacob Rood; Committee, Mrs. William McConnell, Mrs. James McConnell, Mrs. Archibald Fleming, Mrs. Alfred Suttis. Six MISSIONARY LINKS were taken.

YOUNG PEOPLE'S DEPARTMENT.

For the Light-Bearers.

We plead for the little children
Who have opened their baby eyes
In the far-off lands of darkness,
Where the shadow of death yet lies.

But not to be nurtured for heaven,
Not to be taught in the way,
Not to be watched o'er and guided,
Lest their tiny feet should stray.

Ah, no! it is idol worship
Their stammering lips are taught;
To cruel, false gods only
Are their gifts and offerings brought.

And what can see children offer,
Who dwell in this Christian land?
Is there no work for the Master
In reach of each little hand?

Response.

Oh, surely a hundred tapers,
Which even small fingers can clasp,
May lighten as much of the darkness
As a lamp in a stronger grasp!

And then, as the line grows longer,
So many tapers, though small,
May kindle a brighter shining
Than a lamp would, after all.

Small hands may gather rich treasures,
And o'eu infant lips can pray;
Employ, then, the little fingers—
Let the children learn the way.

So the lights shall be quicker kindled,
And darkness the sooner shall flee;
Many "little ones" learn of the Saviour,
Both here and far over the sea.

—Selected.

Cocanada.

My dear Boys and Girls.—I am sure those of you who sent out presents to the school children here, by Miss Alexander, must be anxious to hear something about them by this time. We hoped to have them for Christmas, but were disappointed, and, when week after week passed by and they did not come, some began to grow discouraged, and think they would never come. However, a week before Easter, the long-looked-for box arrived, and then there was joy in the children's hearts once more. Miss Folsom, Miss Hatch and I unpacked the things, and the next week we divided them. Miss Hatch's Bible women each received a large bag to carry her books in, a pen-knife, and some Christmas cards. There were about three hundred cards, so we have been able to make a great many happy with those alone.

On Easter Monday, Miss Folsom had a tree for the pupils of the Timpany Memorial School, when each one received several presents, some from the box, and some from other friends. However, I shall not tell you much about that, as I think Miss Folsom herself will write to you; but I must tell you of our own treat, which took place last Wednesday, the 11th. At four o'clock, all the teachers and pupils came over to the Mission House, and after the singing of a hymn, a short prayer, and a few remarks by Mr. Craig, Miss Beggs and I distributed the presents, beginning with the "Infant," or "Outside Class." There are seventeen in it, but none of them are boarders. We gave dolls to six little girls, scrap-books to eight boys, balls to two smaller boys, and a skirt and pincushion to Miriam, the colporteur's wife.

In the 1st Class are seven boarders, one other little girl, and three boys. Each of the girls received a doll, a bag or ball, and a needle-book; and the boys either a knife or a scrap-book.

In the 2nd Class are six boarders, one other girl, and one boy. Their presents were the same as those in the 1st Class, only the dolls and bags were a size larger. There are six boarders and four others in the 3rd Class. To B. Lydia and Sarah we gave scrap-books, and to the other girls dolls, while the boys received knives. Then the girls had each a bag and needle-book besides.

The eight girls in the 4th Class are all boarders. P. Mary and S. Leah received dolls, and the rest scrap-books; then three of them were given bags, and the others knives, while each one had a needle-book.

There are only three in the 5th Class, and to each we gave a scrap-book, bag and needle-book.

The Special Upper Primary Class contains four, but only two are boarders. The others are Ezra's daughter, and a small boy named Daniel. The girls received scrap-books, pen-knives and needle-books, and Daniel a good knife. Lizzie, who has taught the "Infant Class" for

some time past, fared the same as Cassie and Sundramma. Ezra and Bapirazu, the other teachers, were presented with knives. Then cards were given to all, after which Mrs. Garaid and Miss Folsom distributed plantains and sweetmeats. When Mr. Craig asked them if they would like to send their salams to the kind friends in Canada, you should have heard the enthusiastic reply. So all those who helped in any way to send out the box, will please accept many salams from the pupils in our Telugu School, and also many thanks from the missionaries in charge. After the singing of the hymn, "Nothing but the Blood of Jesus," they salamed and went away, all looking very happy and contented.

There are a few things left yet. The dolls and cards are to be given to the women and children in the zenanas where our Bible women visit. The three skirts I intend to keep for wedding presents for the next girls who get married, and the pretty crocheted book-bag is to be given to the first girl who becomes a Bible woman. The large darning-bag from London I have given to Miss Beggs to keep the girls' work in, and the lady's companion from Montreal to Miss Beggs herself. Our baby boy has the little white rabbit, and one of the china dolls. My Munshi has just asked me if there was not a knife sent out to him, so I have given him one. The Seminary boys will probably come in for the remainder. I believe I have not sent you the list of our Boarding Girls for this year yet, so will do so now:

Special Upper Primary Class.

1. M. Cassie.
2. T. Sundramma.

5th Class.

3. N. Martha.
4. Krupavati.
5. P. Milcah.

4th Class.

6. G. Martha.
7. S. Lydia.
8. P. Subbamma
9. Deborah.
10. P. Mary.
11. A. Mary.
12. P. Ruth.
13. S. Leah.

3rd Class.

14. B. Lydia.

15. R. Sarah.

16. D. Lydia.

17. A. Miriam.

18. S. Ratnavati.

19. A. Ruth.

2nd Class.

20. M. Karnamma.
21. V. Miriam.
22. K. Ratnavati.
23. T. Darmavati.
24. K. Anna.
25. N. Sundramma.

1st Class.

26. P. Amelia.
27. N. Anna.
28. G. Esther.
29. M. Anna.
30. G. Mary.
31. D. Peramma.
32. M. Chinna Cassie.

You will notice two new names, N. Suddramma and M. Chinna Cassie. The former is the daughter of Solomon, the captain of our Mission boat, and the latter is the sister of M. Cassie. Both are nice, bright-looking little girls, and have been in the school since Christmas.

You will also miss some of the old names, but if you will look at the old list, I will tell you what has become of them all.

1. Miriam is doing Bible work in Tuni, in company with her aunt, who is one of Mr. Stillwell's Bible women.

2. Ruth is living in Palkole, I think. We have been much disappointed in her.

5. Lizzie is one of the teachers in the school now, and is doing very nicely. I often go over to hear her teach her class.

6. Much to my surprise and disappointment, Tamar was married in February to Joseph, who was once a Seminary student. It was found that she had been properly

divorced from her heathen husband, according to their laws, so, as all seemed anxious for this marriage, Mr. Craig consented. She will probably teach school.

14. Hope has gone to live with her sister, Mahalakshmi, and at present is doing the housework for her, while she goes out visiting.

15. Elizabeth, Y. Sundramma and M. Leah were all married on the same day, just a week before Miss Alexander became Mrs. Drake. Elizabeth is now teaching at a village called Mendapett.

42. T. Mary was taken home last term by her father, as they are trying to get her a divorce from her husband, and it was necessary for her to be there.

By comparing the two lists you will see that some of the girls have done very well, while a few are still where they were a year ago.

And now I must bring this long letter to a close, or they will refuse to print it all.

A. S. CRAIG.

Mission House, April 16th, 1888.

Letter from Mrs. Drake.

Dear Children.—When you read this letter it will be hot summer weather at home, while now in April we are beginning to have summer in India. May is one of the warmest months of the year in most places, and people begin to go to the hills where it is cool. If you lived here you could not go out in the sun during the middle of the day even in the cool season, as the sun is dangerous and your heads would soon ache. The time for playing outside is either very early in the morning, or else after four or five in the afternoon. The children here are pale, not rosy-cheeked like most of you.

I have just had more than a dozen little girls here for a meeting, but one not in the least like your Mission Band meetings. They could not understand my English, and I understood but very little of their Telugu, so I had some one who knows English in the room to tell them in Telugu what I wished to say. They all sat on the floor around me and listened very attentively to all that was said. They are polite little girls, and always say "salaam," at the same time touching their foreheads with their right hand, when they enter or leave a room. I hope some of these little girls are Christians and will be good and useful women when they are older.

We have some strange company in our Indian homes, frogs, ballies (which are a species of lizard), and birds, besides many other creatures. Every evening about the time the sun goes down a family of frogs hop around the bath-room, some are big and some are very little, but they all seem to enjoy themselves. When we pour water from the ewer a little frog is often sitting on the edge and hops off as the water comes; or if we take a bottle or box from a shelf one of these little fellows is sitting on top of it. They hop around the floors of all the rooms and catch the flies and bugs as fast as they can. The other evening one was sitting on the top of a picture frame; do you think he was admiring the painting? In the evening after the lamps are lighted the ballies are quite lively; they come out of holes and corners in the wall and ceiling or roof, and as the flies walk along the wall where the light falls, a ballie will creep after them, quietly and slowly, then suddenly snap and the flies go down Mr. Ballie's throat, and this way he gets a good dinner. Sometimes I have watched one ballie chase another for quite a while, as though they were playing "tag," as the children do at home, then the one that is being chased at first will chase the other. But I like best to watch the little birds as they build their nests and

chatter to each other, although they do bring a great deal of rubbish into the rooms. Perhaps you will say, "Why do the birds build their nests in the houses?" Yes, they do, just as they do in the trees outside. The windows and doors are nearly always open here and they fly in and out as they please, and even when the doors and blinds are closed they squeeze themselves through the slats of the shutters. As the ceilings here are not like those at home they can make their nests in the corners of the rafters and on the top of pillars too high to be reached by an ordinary broom, so the little creatures are left undisturbed. In the morning they make a great noise and chatter, and if there is a nest in your bedroom you cannot sleep much after they are awake.

Little people do not like very long sermons, I know, nor very long letters either. Another time I hope to tell you something about the children as I see them, and anything I may learn about them in the future.

I. A. D.

Madras, April, 1888.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from May 26th to July 3rd, 1888.

Malahide and Bayham M. C., \$3.25; Guolph M. B., \$18; Erin M. C., \$9; Tilsonburg M. C., \$5; 1st Houghton M. C., \$14, \$1.60 of this from mission boxes; Beachville M. B., \$5; Menie, mission boxes, \$2; Owen Sound M. C., \$6; Peterboro' M. C., \$11.40; London, Talbot Street M. C., \$16.80; Toronto, Lewis Street M. C., \$14.25; Orillia M. C., \$16; Fullerton M. C., \$3; Hagersville M. C., \$3.25; Blenheim M. C., \$5; Stouffville M. C., \$10; Wyoming M. C., \$3.75; Goodwood M. C., \$5; Mrs. J. F. Booker, Hamilton, \$5; Toronto, College Street (girls) M. B., \$15.50; Claremont M. C., \$10; Campbellford M. C., \$2; Almonte M. C., \$10; Durham M. C., \$5; Essex Centre M. C., \$5; Petrolia M. B., \$29, \$25 of this from mis. boxes; Cheltenham M. C., \$5; Aylmer M. C., \$17.75, \$11 of this a special towards making Mrs. E. J. Adams a life member; Toronto, College Street (boys) M. B., \$2; Poplar Hill M. C., \$8.50; Poplar Hill M. B., \$2.50; five ladies in Port Edward, \$5; Melbourne M. C., \$1.75; London South M. C., \$5.52; Part of Coll. at Middlesex and Lampton Ass. Meeting, \$5.73; Forest M. C., \$2.45; Blytheswood M. C., \$2; Windsor M. C., \$3.25; Essex Centre M. B., \$2.25; Woodstock M. B., \$10; West Line Brock M. C., \$1.50; Thedford M. C., \$3; Selwyn M. C., \$4; Hamilton M. C., \$25.87; Toronto, Alexander St. M. C., \$18.03; St. Thomas M. C., \$11; Pt. Perry M. C., \$3; Brooklin M. C., \$7; Total, \$384.30.

MRS. JESSIE L. ELLIOTT, Treas.

231 Wellesley Street, Toronto.

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

Receipts from May 23rd, to June 26th, 1888, inclusive.

Hawkesbury, \$2.00; Farmersville, \$2.00; Onanbruck, \$10.00; Osgoode, \$28.00; Westport, \$10.25; Kemptville, \$7.50; Brockville, \$18.00; Eaton, \$11.00. Total, \$86.75.

NOTE.—As the Treasurer expects to be from home will the Circles please forward their remittances not earlier than the third week in September.

MARY A. SMITH, Treas.,

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