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# The Canadian Missionary Link

CANADA.

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

INDIA.

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

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MISS BARKERVILLE desires to thank the Circle at Acton for the gift of a quilt.

A CABLE from India announces the arrival of our three lady missionaries. In Bloor St. Church, Sunday morning, this was announced, when the congregation arose and sang, "Praise God from whom all blessings flow."

ONTARIO MISSIONARIES.—We publish elsewhere an inspiring account, taken from one of the Toronto dailies, of the great awakening of missionary interest in Ontario, that has resulted in the sending out of nearly fifty missionaries during the year. It should be explained that while these missionaries all had farewell meetings given them in Toronto, they were not all residents of this city. In our last issue we stated that one of those who went from Hamilton with Rev. J. Hudson Taylor was a Baptist. The same is true of two young ladies who went from the same city. The Baptists of Ontario have, therefore, at least three missionaries in China. Would that we were in a position to provide for their support.

THE ANNUAL MEETING.—We shall not have space to give any extended account of our own of what all agree was one of the best annual meetings we have had. The number of delegates was large, but none too large. The papers and discussions were full of interest. There was a general feeling that considerably more time might have been profitably spent in free discussions, the asking and answering of questions, etc. The addresses at the evening platform meeting by Rev. F. T. Tapscott and Mr. T. Dixon Craig, M.P.P., were much enjoyed, as was also the sermon preached by Professor McGregor on Friday morning. The hospitality of the Toronto Baptists was hearty and abundant. We believe that all the delegates left the meeting with an earnest desire to press on to still greater things than we have seen in the past. Our women are just beginning to realize the power that there is in united and persistent effort.

THE GENERAL TREASURY OF ONTARIO AND QUEBEC.—We rejoice to know that while the Women's treasury has made no advance, the contributions to the treasury of the General Society have increased about \$4,000 during the year, and have reached the magnificent sum of \$19,281. This increase has been due, in part, to the increased interest in the

work that has resulted from the sending out of promising young missionaries, and in part from the very efficient services of the late Secretary, Rev. James Grant. We trust that Mr. McLaurin, the new Secretary, will have in an equal, or even greater measure, the hearty co-operation of all friends of missions, and that his wide experience as a missionary and circles. If there are differences of opinion as to the personnel of the secretariat, let these be allowed to sink out of sight in the united effort to make as large an advance this year as, with God's help, we were able to make last.

THE HINDU SALVATIONISTS.—We think it right that our readers should know what is to be said against the missionary methods advocated by Major Muna Bhai, as well as in favor of them. Rev. John McLaurin, our honored missionary, and our friend Mrs. McGregor, have furnished us with their views on the subject and we commend their articles to all who are interested in the matter. The following paragraph from an article in the *Andover Review* by Rev. E. A. Lawrence, of Bombay, is also worthy of attention.

... A class of roving preachers, freed from the restraints of a settled home, living on the people among whom they itinerate, passing from place to place, as led by the Spirit, would seem to be an institution most akin to the spirit and circumstances as well as history of the Indian people. I believe there is a large field for the employment of such men, yet it is hard to define that field. This practice is almost too well adapted to Indian habits of indolence and shiftlessness. . . . The Salvationists are attempting to do this work as foreigners; an attempt doomed, I believe, with perhaps some great exceptions, to failure. It is physically impossible for most foreigners, if not for all, to compete with the native in ascetic living. What the foreigner regards as a condition of extreme hardship and self-sacrifice, will to the native seem one of luxury.

OUR TREASURER'S REPORT.—It was with great pleasure that we noted the handsome increase in the contributions of our sisters in the Maritime Provinces during the past year. We regret exceedingly to have to report that there has been no increase at all in the contributions of the Ontario Circles. On the other hand, there has been a slight falling off. If we had not sent out three new missionaries during the year the failure of the Circles to increase their contributions would cause us little anxiety. As it is, we must make a considerable advance during the year in order to meet the obligations we have

already assumed. This is the first time for years the Board has felt itself unable to undertake new work; and there is now work in abundance that we should be glad to undertake if funds permitted. If we do not mean to falter in the great work we have undertaken for Christ we must raise at least one thousand dollars more this year than we did last. This means that each member of our Circles should give more liberally, and seek to get others to give more liberally. It means that new Circles shall be organized where there are none at present, that languishing Circles shall be revived, that even our most active Circles shall be increased in numbers and in efficiency. The idea that \$1.00 a year is a proper contribution for a well-to-do woman must be got rid of. Giving must be more in proportion to means.

It is just possible that some may have been led to relax their efforts by the fact that our treasurer has been able to report a considerable balance in the treasury. It has been the policy of the Board to have a balance on hand sufficient to pay for the following quarter or half year, with a view to keeping as far removed as possible from financial embarrassment. We are inclined to think that the balance has some times been larger than should have been carried. But if a mistake has been made in this matter it was a mistake on the safe side; and there is little danger of its repetition in the near future.

## Foreign Mission Notes.

### AN INCIDENT.

Some weeks ago, while visiting a church in Eastern Ontario, I was staying all night with a worthy couple who were the parents of three young boys. Sitting in the parlor, I was rehearsing the history of the China Inland Mission. The father and mother were sitting together on a sofa, while one of the boys, about ten years of age, stood in the doorway. As I began the story, the mother called the boy, put her arm about him and drawing him closely, said in an aside, "I wish him to hear." Then paid the closest attention to the close. Next day, when leaving, I put my hand on the boy's head and said to the mother, "So this is the one you would give to Foreign Missions." She said, "Oh, how gladly I would give the three, if He would only accept them."

### MUSA BHAI IN WOODSTOCK.

Tuesday evening, I had the opportunity of hearing the now famous Hindu Salvationist. The Hindu service began by what came perilously near being a South of India devil dance. It is a question how far some semi-barbarous customs may be imported into the religion of Jesus with impunity, but it seems to me there should be no question about copying the frenzied antics of half-drunken, heathen priests.

Musa Bhai is evidently a Tamil and may be a Brahman. He speaks English very well, and is a good speaker. His address was, in the main, that given in Toronto, and reported in the *Globe*. He has profited by the Press criticism of that address, and has toned down several of his assertions considerably. I suppose it is difficult for an old Indian to criticise him dispassionately, because he at once thinks of the scores of adventurers he has met, who have run the gauntlet of all the religions, and all the denominations in India, and who so much resemble the man who harbored the seven devils. Musa Bhai gave the impression that the Hindus were a highly civilized,

intellectual and cultured people, who were fully able to hold their own in a controversy with any D.D. who might be sent out. Everybody who has lived in India, knows that this is a piece of thread-bare clap-trap. At the last census five per cent. could read. The vast mass of these are boys and girls in school. What about the millions of Pariahs, one in a thousand of whom cannot read? What about millions of cultivators who are in the same condition, to say nothing of millions of hill tribesmen, who are barbarous enough? The men in India who are willing to engage much lessor lights than D.D.s in discussions are very few, and those who are capable of doing so are much fewer.

Again, Musa Bhai left the impression that a seeker after Jesus could not find Him among Protestant missionaries. He said that their lives did not agree with their teaching, etc. He spoke of the devotion of the Salvation Army people in contrast, and how he was led to Christ by the spectacle of this self-sacrificing devotion on their part.

Now, I confess to a great admiration for the men and women who are going out to India in connection with this Army, and for their devotion and self-sacrifice. All honor to them for it. Still, I think that sitting on a grass mat, eating curry and rice with the fingers, or carrying a begging bowl from door to door, are poor tests of either knowledge of Christ or devotion to Him.

There is plenty of room for self-sacrifice, even on the part of missionaries, both in modes of living and modes of work, but it is easy to go to extremes on either side. It is just as true on the one side as on the other that the Kingdom of God is *not meat nor drink*, etc.

It is quite probable that the Army can teach us a lesson in work and devotion, and we should be prepared to learn it; yet it remains to be seen what permanent success a Gospel without doctrines, without ordinances, and without the "teaching them all things" of the Commission will have in India. Meanwhile, let us remember that the Lord has not given a monopoly of self-sacrifice to the officers of the Army, or the missionaries of the Board. The people may indulge in the luxury too.

### NORTH COCANADA.

Bro. Stillwell works hopefully; 40 additions during the year, with a loss of 13, makes the present membership 101, which is a gain of 40 per cent. for the year.

### SEMINARY.

Sixty-three students in the Seminary. Bro. S., who teaches six classes a day, is preparing a class-book in Theology and Exegesis, and has charge of North Cocanada Tuni fields. There are nine students in theology. Miss Hatch expects to remove to Samulcolta at Christmas.

### AKIDU.

Missionary and all hopeful, prospects bright for a good year. Baptisms for the year, 184; members, 1,464. Pray for the one missionary on this large field.

### COCANADA.

Only 19 baptisms on the South Cocanada field, but then there has been a missionary there only part of the year. Miss Hatch has been working hard on a kind of work which gives little tangible result, and yet is full of promise for the future. Both Davis and Laflamme are just getting the use of their Telugu tongues, and with the prayers of God's people, we expect much next year. Indeed, there is a noise and a shaking already.

### TUNI

has a missionary of its own at last. God bless our latest couple who have gone farthest afield. Tuni reports nine

baptisms, but only a gain of one. The lone toilers there need special prayer and sympathy. "Pray for the peace of Jerusalem. They shall prosper that love thee."

J. McLAURIN

### Hindoo Salvationists.

As you are well aware there is a feeling in some quarters, since the recent visit of the "Hindoo Salvationists," that missionaries, excepting those of this order, are receiving too large salaries and living altogether too well. The thought obtains that, in order to lay hold of the heathen masses they should place themselves upon a level with them, eat the same food—first having begged it—live in a hovel, wear the native dress, etc., etc. Now this may really be the ideal method of carrying on missionary work, but it seems a little strange that such men as Carey, Judson, and many earnest lives who have followed these, seeking earnestly the best plan, never thought of this. Be that as it may, if the question of self-abnegation touches missionary life in India, which has already sacrificed to the extent indicated in Luke xviii. 29, it must have some bearing on Christian life here, and should suggest serious thought. Of how large a proportion of His followers has Christ demanded sacrifice? Has he not said "If any man will come after me let him deny himself." We therefore judge that sacrifice is incumbent upon all His servants. But how little we in Canada know of real sacrifice for Christ. Living in a delightful climate, with lovely homes, friends and relatives, Christian surroundings, everything that can delight the human heart, the tendency with us is more towards luxurious living than in the direction of self-sacrifice.

Shrink from it as we may, we must raise the standard of self-denial very much higher for ourselves, before we can, in good conscience, ask any missionary to go to India on the proposed basis of dire poverty. If re-adjustment of missionary methods is in order it must begin right here at home, where thousands of dollars are spent, by Christians too, in houses and lands, in dress and table luxuries, for every dollar given to Christ's cause. Let self-denial, that centre thought of the gospel, obtain with Canadian Christians, and it will become infectious, touching converted life everywhere. Perhaps, by that time, we will be so in sympathy with our missionaries in the sacrifices which they are already making, that we will not feel like demanding more of them.

I would be interested in hearing from others as to the practicability and results of missionaries living as ascetics among the heathen of India.

G. M.

Toronto, October 17th.

### Ontario Missionaries.

Toronto, and indeed Canada at large, has ceased "playing with missions," and is putting her life-blood into the work. Some may not suspect it, but the present era of missionary effort is a tremendous revolution of our general policy that will be followed by far-reaching and magnificent results. It is by no means a mere development of the old method. When a man simply subscribed money to an impersonal missionary cause, no matter how pure the motive, it had rather the effect of satisfying and quieting his conscience concerning the matter than of arousing a greater interest in the work. It was a moral sacrifice in effect. But when a warm-hearted young fellow or popular young lady goes from the midst of a large congregation to India, China or Japan, every pew in the church is thrilled into sympathetic interest. A personal bond is created that the giving of money serves to enhance, for the annual subscription to missions is no longer donated to a cause, but handed to a friend to help spread the Gospel among other individual men and women.

Not to go back further than the opening of the present year, the first missionaries to be sent upon their long journey from Toronto, were Mr. and Mrs. Jonathan Goforth. They were equipped and sent out by the alumni of Knox College and have already well begun their labors in the province of Honan, China. It will be remembered that Mr. Goforth started hurriedly that he might alleviate the destitution of Honan, caused by severe floods, and thus open a window of their heart through which he could speak the Gospel message.

The next messenger despatched to the darkened lands of the East was Miss (Jessie Preston, whom the Methodist Woman's Missionary Society sent to the assistance of their courageous little band in Japan. She is a daughter of Rev. James Preston, of Mount Pleasant, and her work will be largely educational in connection with the girls' school in Tokio. Sherbourne street Methodist church was crowded on the evening of April 5th, to give her warm wishes for future success.

On July 16th, the congregation of St. James' Square Presbyterian church bade far well to Miss Harriet Sutherland, a young lady born in Cobourg, and who had been in training as a nurse for two years at the Toronto General Hospital. Her mission was more especially to the women of Honan, China, and she hoped that by healing their bodies with skillful hands she could win their confidence touching the healing of the soul.

[In August the three young ladies from the Woman's Baptist Society, Misses Simpson, Stovel and Baskerville were sent to India.—Ed.]

Just at the close of the summer vacation the missionary circles of the city and province received an electric shock from the visit of the great Hudson Taylor. A man of no oratorical pretensions, small in stature, he set every one he touched on fire with missionary zeal. More than any other man the writer ever met, he seemed to have a practical belief in the omnipotence and willingness of Providence. After ten minutes conversation with him, one could no more doubt the ultimate triumph of any good effort than he could question his own existence. The secret of his marvellous success was significantly put in his remark at the monster "farewell meeting" at Association Hall, that he "did business with God." Hudson Taylor visited several parts of the province, told, with modest truth, of his great work in Inland China, and when ready to journey onward to his post of labor, he found himself surrounded with an ample dozen of choice missionaries, selected from the very flower of the evangelical youth of Canada. He did not come here to get missionaries, but almost immediately upon his arrival he was given money to be used in increasing his staff. He reasoned that God does not waste funds, and so tarried a little for the men and women; and they came speedily from the midst of a community that barely realized the fact until Hudson Taylor had gone to no carpet battlefield with fourteen young Canadians.

The month of October has been literally crowded with the farewell meetings of missionaries bound for foreign fields. On the 11th ult., the Rev. D. McGillivray, M.A., was sent off by the congregation of St. James' Square Presbyterian church to join Mr. Goforth and Miss Sutherland in Honan, China. Then the fruits of the visit of Musai Bhai and his companions from India, to the Salvation Army in this country, were seen in the proposition of twenty young Army converts to go to the villages and quieter regions of India as "begging fakirs." The discussion of the advisability of this movement is too fresh in the minds of the *Globe* readers to require any reference. A committee formed in the congregation of St. Andrews' Presbyterian church (west) formally accepted and "designated" Dr. Buchanan as their representative to the medical missions that have been so successful in Central India, and in connection with which Toronto already has Drs. Galkie and Oliver, two ladies who have made a knowledge of medicine the "open sesame" to the curtained zenanas of the Hindoo women. Then on the one in Knox church for Miss McKay, M.D., also bound for 13th ult. missionary workers were compelled to divide themselves as best they could between two "farewell" meetings,

the medical missions of Central India; and the other a crowded gathering at Association Hall, where J. S. Gale, B.A., and Robert Harkness, B.A., were bade "God-speed" by their fellow-laborers of the University College Y.M.C.A. They go to Corea and are supported by a committee largely in connection with University College.

It would be an endless task to enumerate the many "seed-sowers," fresh from the various foreign mission fields, that have visited Toronto during the year, but it will be hardly deemed invidious to mention two persons that are in a sense trophies of Christian missionary effort. The Pandita Ramabal is one, a converted high-caste Hindoo lady, who told with the authority of experience of the horrible condition of her enslaved sisters in India and left as a practical result of her visit a flourishing "Ramabal Circle," that will doubtless do much through the years for the unbacking of Hindoo womanhood. The other is Rev. Y. Hiraiwa, who was brought to Christianity by the Methodist missions in Japan and is now a cultured and talented minister of the Gospel, whether preaching in his native tongue or in the English he has so thoroughly mastered.

For the ten months total of 1888, the record stands forty-six missionaries sent from Toronto to Southeastern Asia, in the following manner: One to Japan, two to Corea, four to Honan, fourteen to Inland China and twenty-five to India. This appears to be the harvest time of the long years of planting and watering that have wearied our missionary laborers in the past, and no adequate explanation could be given of the present success without extensive reference to the earnest addresses and telling literature with which the people of this province have been favored during the last half century.

THE FIJI ISLANDS.—With only 9 white missionaries, we have 3,505 native preachers; 56 ordained, who take full part in the work of the ministry with the English missionary; 47 catechists, 983 head preachers, with 1,919 ordinary local or lay preachers. There are 1,268 chapels and other preaching places, 28 English church-members, 27,097 full native church-members. These are well cared for by 3,480 devoted class-leaders. There are 40,718 scholars in our 1,735 day and Sunday schools, taught by 2,526 teachers; and 101,150 attendants on public worship. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in all Fiji; then not an avowed heathen left. Cannibalism has, for some years past, been wholly extinct; and other immemorial customs of horrible cruelty and barbarism have disappeared. Though poor, the people are most liberal in contributions for carrying on their own work, building all the schools and chapels and teachers' houses; and they give generously, at much personal sacrifice, to the general mission funds. Had it not been for the business calamities that have come upon Fiji, as upon most parts of the world, the mission promised well ere this to have been self-supporting. Their deep poverty is borne well, and the riches of their liberality abound. Their religion is a grand and powerful reality in very trying circumstances.—James Calvert.

## THE WORK ABROAD.

### An Indian Wedding, Cocanada.

When the lad reaches marriageable age his father, who has had an eye to an eligible girl, sets out for her father's house and arranges a match. He may have to pay a good round sum if the child is pretty and the people poor. When the bargain has been finally adjusted, he then consults the household priests as to an auspicious day for the ceremony. After a long and careful study of the heavens in one of the sacred books the date is fixed. Invitations are then sent to all his and the bride's friends, and the affair is noised throughout all the villages. The father then engages musicians, dancing girls, palanquin bearers and torchmen, orders extra supplies for the great feast, hires ten or twelve cooks (for he may feed 1000

people), buys perfumes, oil, torches. Then calls a manager for the pyrotechnic displays. New clothes are purchased for the participants, and many clothes for the wedding presents, which, however, do not go to the young people, who will have no need for such, as they will not commence housekeeping for ten or twelve years, perhaps never.

At the hour appointed on the wedding day, the groom, dressed in his ordinary clothes, leaves his home for the house of the bride. He is carried upon the stately wedding palanquin, preceded by a great procession. Arrived at the house he dismounts, and all remain standing till he has passed in and taken his seat. Then the friends disperse, and sitting and lying around chat upon different matters, or watch the graceful movements of the dancing girls as they sing the doings of their gods, accompanied by drum and shrill-sounding pipe. After the arrival of the groom he is conducted to a private room and bathed. The bride is also bathed. They are then clothed in the wedding garments, which are often of the most costly material. One, a short time after the other, proceed to the large sitting room of the house. Then a cloth is stretched before whichever enters first, and the other led to a seat side by side, the cloth between. Then the Brahmin priest sings over the *matrans* of the wedding ceremony. At their conclusion the groom, reaching round the cloth, with one arm on either side, clasps the wedding token, a small gold or jewel charm hung upon a gold chain around the bride's neck. The cloth is then removed, and the pair see one another for the first time. A dish of rice is then brought and a handful taken by each and thrown over the other. Then the friends give their blessing. The company again disperse around. The father presents as many Brahmans as he can afford with cloths, or coins in copper or silver. The people draw up in rows about the yard and the great feast begins.

If the people are wealthy, they will sometimes feed 10,000. Clean mats are laid, and on these the leaf plaited plates. These look just like half a dozen big bass wood leaves stitched together by their stems. On them is piled up the boiled rice, hot curries and tasty pickles, flour cakes and sweetmeats, until the hungriest is satisfied. Day after day and night after night the jollities continue, and the houses are a constant scene of festivity and the streets gay with processions to and from the houses of the bride and groom.

Early in March, the beginning of the Tolugu calendar year, seemed a time propitious for weddings, as the streets were crowded with them every night. When a Rajah marries, great wealth is lavished upon the procession of the fourth night, which is the crowning glory of the nuptial celebration. The fifth and last day is the one of evil glee. Pots are filled with magenta dye and placed in all convenient spots. The guests, armed with cocoanut shells, squirt-guns, and small vessels filled with the liquid, attack and repulse, literally dyeing one another crimson. And to see such a party returning from a wedding, their white clothes, their faces, their turbans and limbs dripping with the dye, pushing one another and laughing hilariously, is a sign the ceremony is over.

MY DEAR LINK.—From a private letter received from my son I culled the foregoing extract. He writes me he is able to use the language, and hopes soon to be fluent in it. He seems eager to get into the work, and reports continuous good health. May God spare all the workers there for many years service, and always be ready with others to replace those He may send home disabled or call up higher.

A. J. LAFLAMME.

West Winchester, Oct., 1888.

## Cocanada.

Will you kindly allow me space in your columns to thank, in behalf of the "Timpany Memorial School," all those who helped to fill the Christmas box for Cocanada! The school children were promised a tree whenever the box should arrive, and from December to March scarcely a day passed that the matter was not discussed, and the contents of the coming box speculated upon. I was not a little alarmed lest there should be disappointment after such long and happy expectancy; but, though it proved to be an *Easter* tree, all were more than satisfied with their presents. On the day appointed, two large branches of laurel were planted in a barrel in such a way as to resemble a good sized tree; and these, when hung with presents from the box, to which had been added some small story-books, and bags of sweets and marbles, presented a fair and tempting sight, when the room was lighted. Rev. John Craig very kindly took charge of the exercises, and, assisted by Deacon Ronchetti, and young men of our English congregation, distributed the presents. The tree stood in the large central room of "Timpany Memorial Hall," which had been decorated for the occasion; and the kind donors would have felt well repaid could they have seen the delighted faces of the recipients as they became the proud and happy possessors of scrap-books, dolls, pin-cushions, balls, knives, etc. Of course, everything underwent a thorough examination by the little folks, and when they began to realize how much time and patience had been expended in making up so tastefully so many things for their pleasure and convenience, their gratitude to the kind friends in Canada was not a little increased. It will be many a long day before the contents of that wonderful box will cease to do their work of love, or to occupy a very important place in the lives of our school children.

May He who has said, "It is more blessed to give than to receive," cause just as sweet and lasting memories to dwell in the hearts of the children, and all others who had a part in sending so much joy out to India. I will take this opportunity to thank Mrs. Alexander for her beautiful gift to me. Such thoughtfulness is fully appreciated by one so far from home.

Within the past two months, four or five of our school children have found Jesus, and others are enquiring the way. The most of our young people can speak Telugu more or less fluently, and we have tried to show them what a blessed work they might easily do for the heathen by whom they are surrounded. They seem to be waking up to it now, and we have been pleased latterly to see their efforts in this direction.

We desire the prayers of the readers of the Link for the young Christians of our English Baptist Church.

E. A. FOLSON.

Deodunger Mount, May, 26th, 1888.

[This letter was received when we were away for the summer holidays, was mislaid and not found till now. It is of such a nature, however, that it is still interesting. We wish that another such box was on its way to India now. Shall we not begin at once to make articles for filling a Christmas box to be sent next year? - Ed.]

## Junior Theological Class

We have no Senior Theological Class, but must wait until next year when we hope the present Juniors will become Seniors. We have nine students in this class

whom, with your permission, I shall re-introduce to your readers, as I suppose a great many are acquainted with the names, for none of those students are new. I shall, therefore, merely call up old memories. I may premise just here that I pretend to no exact knowledge as to what Circles are looking after the boys I may write about. I believe that it is Mrs. Dadson's part to have and give such information to any desirous of such. I confess to being furnished with a list of nineteen names, which list I imagine needs revision.

In this letter, however, I merely want to briefly characterize the students in Theology

1. Dukka Jo Pal Das, a Tuni boy, and cared for by no one as far as I know, for his name is not in my list. He is one of the best and steadiest students that we have. During the long vacation he worked at Ellavaram, where he caught jungle fever, which still troubles him. Mr. Auveche and I, while on a tour a year ago, found him burning with fever and half out of his mind. We sent him home, but the fever clung to him for months, and he will scarcely get over it altogether. He told his experience one prayer-meeting evening, and it was rather a moving one.

2. Dukka Anrutalal, a younger brother of Jo Pal Das, cared for by West Winchester. He is our preceptor, secretary of the Sunday School, and also secretary of our fortnightly society. He is bright and active, a good student, and doubtless destined to become something above the average.

3. Nitta Philip, an Akidu student, is interesting and bright, but rather impetuous. He has good material in him, and if he manages to learn self-control, he is the making of a good worker. He seems to possess a few shades more of honesty than the ordinary Telugu Christian, which is a most desirable trait of character. He is not one of the nineteen, and therefore my knowledge is nil in that line.

4. Panthakani Samuel, an Akidu student and a married man. He has a nice disposition and a kind affectionate nature. He is verily one of the "old boys," entering the Seminary, I think, when it first opened, but, owing to his being out a year or so, he is still here. His name is one of the nineteen, and has "Ormond Church" written opposite.

5. Chinna Panthakani Samuel is an Akidu boy, and is of slight build and a little lame. He is doing fair work. "Chinna" means "small," and is prefixed to distinguish him from No. 4, and unless he really is No. 4, his name is not one of the said nineteen.

6. Pasala Samuel, an Akidu boy, and by all odds the most promising student in the class. If he continues promising, we may perhaps, with Bro. Craig's leave, send him elsewhere when he finishes here, and try to make a Seminary teacher out of him. We have two heathen men at present, but these we shall replace by Christian teachers as soon as we can secure the right kind. "Goble's Corners" is written opposite Pasala Samuel's name.

7. Silla Meshana, an Akidu boy, cared for by West Winchester. He shows fair ability and will make a good average worker.

8. Karuturi Solomon hails from Akidu, and is rather an amusing character, full of laughter, rather bright and for some ailments the doctor of the compound. If he shows decided taste in that line, a Christian doctor would be an acquisition.

9. Marni Venkayya is a Cocanada man and a Shudra, and generally well-liked by all who know him. He is a good character and will make a good worker, and should contribute something to the destruction of caste.

Six Akida, two Tuni and one Cocanada thus constitute our Theological Class. They are doing Theology, Romans, Bible Geography, Moral Philosophy and Christian Evidences. They also read secular subjects, and in that department are the V. Class.

J. R. STILLWELL.

Saminocotta, Sept. 13, 1888.

### Santa Preaching.

The word *santa* in Telugu means a fair or market day, it also means for that day, the place where the market is held.

In Tunni the *santa* is held on Sunday, which makes a temptation to the Christians to buy on that day, but it also offers a good opportunity to preach to many people who have come in from surrounding towns and villages. Generally Abel, the Tunni preacher, and myself, go there. This evening, however, there were eight of us, six being native preachers; the day had been hot, 93 degrees in the house with windows and doors closed, and probably 98 degrees in the church where we had listened to a long sermon from Abel, in the morning, and presided at the Lord's Supper in the afternoon; the evening was still hot as we went down the dusty road toward the *santa*.

What a crowd! All night long hundreds of ox-carts had been pouring into the village, and now the main streets was nearly blocked with bags of rice and other grains, baskets, earthen vessels for cooking rice and carrying water, door frames, in fact anything, and everything a native, rich or poor, is likely to need.

We attract but little attention until we select a place, take our stand and commence to sing a hymn, then the people gather, a motley congregation: here are children without a single rag to cover them, one of them a little boy of, say three years of age, is smoking a cigar. Coolie men compose the greater part of the audience, yonder are some Brahmins, wait a while for these will disturb the meeting.

The hymn being sung Cornelius, the young preacher from Satyavorum, commences to speak, he is listened to with good attention, but in a few minutes he is stopped by a Brahmin, who has a question to ask, then a discussion is provoked, in which many join; another hymn is sung, this time the crowd which has melted away during the discussion grows larger than before, and Saraya, the Baptist preacher of Ellavaram, speaks to the people. Several keen-eyed Brahmins try to get the attention of the crowd away from him, finally he stops to answer questions that are put to him, and discussion is again renewed, then a third hymn is sung and Abel, the Tunni preacher says a few words, but is soon interrupted; the tactics of the enemy are various, one has moved among the crowd and now and then tried to ridicule the speaker; a second with loud-voiced discussion with his fellow, has sought to draw the attention of the people to himself, while a third has planted himself right in front of each speaker, looking him in the eye and trying to disconcert him with a question, a denial or a sneer. This latter opponent has aroused the spirit of Dalayya, an old Christian, some sixty years of age, who preaches in Chinnappalem, and he addresses himself directly to him; he speaks of sin, he speaks of Christ, he speaks of faith, he points to the man, he points to heaven, he points to himself; his hands, as if in prayer, are placed together, he warns the man, he exhorts the man, his voice fervid, his hands tremble with his earnestness.

The people continue to stream past us, some in ox-carts,

some with loads on their heads, some sauntering slowly along, a perfect babel of voices seems to arise on every side; the cry of the ox-driver, the noise of buyer and seller, while the hum of the multitude, the thousands who have come to buy and sell, is heard beyond all.

But it is now dark, the little oil lamp has been lighted in the shop opposite; we cannot see the words in our hymn books, so we close the meeting and go home.

Whither are these people going? These coolie men with stolid features and dull minds, those merchants who buy and sell, these Brahmins with their fierce opposition, their abstruse philosophy and strange questions about God. Whither are they going? I walk home amid the evening shadows and think about it; I sit down in the house and still the question comes, Whither are these multitudes going?

Tuni, Sept., 1888.

R. GARSHIDE.

### Touring.

BOAT "CANADIAN."

We are all so happy in our work. Really I think I never travelled with a happier party than we have on board here. Certainly we are on a glorious mission, and the Lord's presence is surely with us.

This morning, such a tramp through the sun we had. Started at eight and did not get back till half-past twelve. Stopped in three or four places in the villages, and every time had a great crowd around us eagerly, earnestly listening to the words of life. In one place I was talking to a crowd of women and one asked me if Miss Gibson was my sister. I told them they were all my brothers and sisters, and one said, turning to the others, "She says we are her brothers and sisters." Then I said, "Jesus Christ is our elder brother," and she turned again saying, "She says Jesus Christ (trying hard to pronounce the name) is our elder brother." Then I told them if they would only believe in Jesus Christ, they might all become God's children.

In another place we found a little thatched shed, and going inside found an idol set up on a stand of mud. The idol itself was a square piece of mud about six inches high and two wide, and stuck all over with rice and saffron. The thing was covered over with a painted pot, which they lifted to show us the idol. And this was what they worshipped. We made it the subject of a sermon. Fancy Miss Gibson and me sitting there in that little shed, about six feet square, with the idol beside us and the people crowding in on all four sides as near as they dare come, for they never touch us; the caste people will not for fear of polluting themselves, neither will the pariahs for fear of polluting us. We showed them the folly of worshipping an idol like that as well as the great sin, and then pointed them to Christ. Peter was with us, and he and Jonathan spoke to the large crowd in the caste part of the village and spoke exceedingly well. When the preachers condemned their gods, telling them how they lie and steal and so forth, they actually nodded their assent, and when we sang such hymns as "Jesus Christ is the only God, there is no other," they willingly listened. It is really astonishing to see how gladly they receive the truth. . . . We saw two Christians here and they seemed to be rejoicing in their Saviour. It is good to see even so dim a light amidst such thick darkness.

Last night we saw a number of Christians in Murnunda. They have a church which the natives had a good share in building. Here we had a pleasant time.

singing with the Christians and talking with them. They showed me the box in the church with their offerings of rice, paddy, wool and other things. These are given and then sold for the church. Even these mites God will bless. After prayer with some of the Christians we went to Philip's house. Philip is now dead; perhaps you remember reading about him in the LINK as one of our best preachers. His widow and children have a very nice garden with pomalals and limes, and they gave us a good supply of the latter.

Only once did I venture to speak before the whole crowd on the journey, but confined my work to speaking to the twos and threes, to the women and Christians, whom I exhorted earnestly to fresh work and endeavor in the Master's cause, they were always glad to hear me. I also gave away many tracts to those who could read, but, oh, how few there are. In some villages not half a dozen in a crowd of a hundred.

Later on we separated, Mahalutchmi and I to talk to some women who were on the verandas and elsewhere, when the rain came down in torrents, and the crowd melted away quickly. We took refuge under the verandas near by, but one woman was careful to shut her door lest we should pollute her threshold. We tried to talk to the woman near us on the veranda, but they said it was no use, they were so ignorant, they knew nothing and could not understand anything.

The rain having partly ceased we left the veranda and came to the Mala-Pilly, where the so-called out-cast people live, which is always distinct from the caste village and quite separate from it although the division may only be a street. One knows the Mala-Pilly at once. Instead of the tiled houses, white-washed walls and broad clean swept streets, there are the low thatched, the mud walls and narrow alleys. But where think you did we feel most at home? In the broad streets and among the fairer faces? No, but in close, smoky Mala-Pilly. Why? Because, there, in one of those little thatched houses, which was swept quite clean, we found the preacher and his wife and family, and instead of the mocking, jostling, and ignorant crowd, those who loved the Saviour, and into whose hearts the great light of His precious knowledge had come, and instead of the "we don't know," and "we don't care to know," we found here a poor blind beggar confessing his knowledge of the "Jesus Lord" as he said, who had suffered and endured so much for him, and for whom he was willing to endure the loss of all things. I said "poor" but by his voice and weird singing he has been able to acquire quite a living for himself. For some years he has heard the Gospel, but not until a few months since had the light come to his soul, and now, though he must give up his former living he can trust all to the Lord. This is because the songs they sing are all sung to their gods, and if we know the heathen gods, we know what defilement is written in the songs to their praises. As the man desired baptism, Jonathan and I examined him closely.

His testimony was that he had received salvation through the sufferings of Christ, and that now he was rejoicing. The room was somewhat dimly lighted, so I could not see his face plainly, but the next day, when he came after us to the next village to receive baptism, I saw the poor sightless face fairly beaming with the soul's light. In this village was a church, and as it was Lord's Day we had Communion in the morning with about 20 of the members.

We had a good service; I urged upon them the necessity of fruit-bearing, and begged them to see to it, that next year at this time their numbers might not be twenty,

but five times twenty. They responded to the appeal to make great effort in that direction, though they pleaded much ignorance and weakness. At 3 o'clock the baptism was to take place near the boat in the canal, and the Christians all gathered together again.

One other, the son of a Christian, was also to be baptized. As the two with Jonathan stood on the water's edge, and as the latter spoke very plainly of our salvation through Christ and of baptism as the sign of that salvation, and the taking of the name of Christian, it was interesting to watch that blind man's face and hear him as he assented, "Aye, sir; aye, sir," and "Chiltain, chiltain," taking in all the words to himself. After his baptism he soon returned, and I asked him if he could yet sing any Christian hymns; he began a hymn I had never heard before, calling sinners to come to the Saviour, the Saviour who had shed his blood for them, urging them to seek the better way and be saved. "Where did he find this hymn?" I asked the preacher, "It is one of his own," was the reply; "I have taught him about Christ, and he has put what he knows into song, and now sings to his own familiar tunes."

I thought of F. R. Havergal's words

"Take my voice and let me sing  
Always, only for my King"

As it is quite customary for the converts to discard their heathen names on being baptized, we gave him the name of Bartimeus. Our hearts all rejoiced over him, for is not one soul of more value than the whole world, and do not the hosts of heaven rejoice over one sinner brought home to God?

That evening we went to the same village, though we were again scattered by the rain, but this morning we had another good time. Jonathan spoke twice, urging them to escape the punishment awaiting them and to come for pardon to the only one who could pardon, even Jesus Christ. Just as he finished, I started the hymn, "Nothing but the blood of Jesus," a hymn they always listen to very attentively, though it has to them the unfamiliar English tune. Here in our part of the crowd, I could only find one who could read, and to him I gave two or three tracts, one of them being two Christian hymns one called "Jesus Christ the only God," and the other "Behold the love of God." M. and I then went to a house where two or three women were standing in the doorway, and M. began talking, when the woman said she didn't understand her.

M. said, "Why, am I not speaking Telugu? Is not this your language? If I were to talk to you of your houses, your children, or your jewels, you would understand, but because I speak to you of heavenly things you don't understand."

Just then some of the men came up, and the women running inside, M. began to sing "Come to Jesus," when the man to whom I had given the tracts came up and wanted to know if we wouldn't teach them those hymns: "Most of our hymns are set to their tunes so he was somewhat familiar with the tunes, but could not adjust the new words very well. We then sang them together, and he would go over the verse again if he did not get it just right, and showed in all respects a great desire to learn, and assented fully when the Bible women explained or emphasized the truth. He had a fine voice too so we beseech the Lord that he too may be consecrated to his Lord and his King even by the learning of the Christian hymn. The others then came from the Mala Pilly where they failed to get a hearing; most of the men had gone to their work, and the women on seeing them had run into their houses through fear. We were just



beginning to find out how ignorant the village was. We then went to the Maljas, a class of people still lower than the Malas, and though quite a number heard us I fear they did not take much in. The women we would always see on the outskirts of the crowd, or as it happened once or twice most of the men were at work then women were our hearers, once only did we find a woman who could read; if there were any others they remained in the houses.

One thing that pleased me much was to notice the difference between our Christian women and these heathen women, the former with their wisdom and knowledge and with all their modest show of jewellery, smoothly brushed hair and cleanly attire contrasted strongly with the ignorance and superstition, brilliant show of gold and bangles, soiled clothes, and often dishevelled hair of their heathen sisters. Another thing has encouraged my heart very much on this trip has been the interest and enthusiasm of the workers one and all; they seem to endure anything gladly and cheerfully. rain, damp, mud, long tramps, rebuffs (though they have had very few of them on this trip), as long as they can tell the story of a Saviour. There is no doubt Jonathan has great power in speaking before the crowds, and the quiet, unimpassioned way in which he answers his opponents quite nonpluses them.

Miriam too was especially enthusiastic. As soon as the general preaching was over she was found talking with some here and there in such a sweet, earnest, winning way. The other Bible women being younger needed a little more direction in their work, but were just as hearty when they knew what to do.

I believe God has blessed the work done, and will bless it, the seed sown must bear fruit, some thirty, some sixty, and some perhaps an hundred-fold.

S. I. HATCH.

## THE WORK AT HOME.

### Woman's Baptist Foreign Mission Society of Eastern Ontario and Quebec

On the 6th of October the annual meeting was held in the new Baptist church in the pretty and picturesque town of Lachute. Two sessions only were held, one in the morning and one in the afternoon. Quite a number of delegates from the various Circles were in attendance.

After the opening exercises, Mrs. Higgins, on behalf of the ladies of Lachute, gave a most hearty and kindly speech of welcome to those present.

Our President, Mrs. Claxton, gave a very earnest address, and, referring to the visit of the mother Society to this—one of the youngest of her daughters—expressed the great pleasure it gave the Society to hold its annual meeting at Lachute.

A touching appeal followed for the Telugus and for increased interest to be given to them and to our missionaries who are now working amongst them; calling attention to the blessings we, as Christians, enjoy, and contrasting it with the darkness and error of our heathen sisters.

Reference was also made to the visits of Dr. Hudson Taylor and Ramabai to Montreal and to the interest awakened by them, so that Mr Taylor took with him no less than twelve missionaries to his field in China. They could not we have more of the missionary inspiration and faith to carry on the work, as Hudson Taylor does, depending on Christ alone?

The annual report showed a satisfactory state of pro-

gress on the Home field. Four new Circles have been added to our number, and one life member made during the year. Three meetings during the Associations held, and one Association formed, viz., the Central Association. Miss Frith has visited quite a number of the Circles, and it is hoped much good has been done by this, in arousing the Circles to the great need for more work in the Foreign field.

Great thankfulness was expressed at the departure of three lady missionaries, Misses Simpson, Stovel and Bakerville, to take the vacant places that have been waiting for them in India.

All the appropriations made have been paid. The appropriations for the present year are:

Akidu, village schools	£300
" Bible woman	20
Zenania workers (part)	250
Samulotta.	160
Tuni, Bible women	100
Miss Simpson.	250

The ballot for the officers resulted in—Mrs. T. J. Claxton, *President*; Mrs. Upham, *1st Vice-President*; Mrs. Cressay, and *Vice-President*; Mrs. Bentley, *Recording Secretary*; Miss N. E. Green, *Corresponding Secretary*; Mrs. F. B. Smith, *Treasurer*, being returned.

The Executive Board elected are, Mesdames Geo. and Wm. Muir, Paine, Whitham, Utting, Scott, Macdonnell, Robt. Turnbull, Radford, Wm. Porteous, Therrien, Buchanan, McLaren and Miss Payne, Montreal. Mesdames Geo. Edwards, Thurso; J. Campbell, Dalesville; McDermid, Ottawa; Higgins, Lachute; McEwen, Osgoode; Weeks, Brockville, and Miss Gibson, of Morrisburg.

After a most bountiful luncheon, provided by the ladies of Lachute, a short prayer-meeting was held, before the afternoon session, at which, after the opening exercises, reports were received from the following Circles, given by the secretary or lady delegates present:

Ottawa, two Circles; Phillipsville, Dalesville, Osgoode, Marville, Brockville, Lachute, Clarence; Montreal, two Circles; South Gower, Abbott's Corners, Perth, Morrisburg, Grove Hill, Sawyerville, Barnston, Hull, Dixville, Coticook, Buckingham, Kingston, Dominionville, West Winchester, and Almonte. A report on Zenania Work, from Miss Hatch was read, of which no resumé will be given here as it may appear in another place. Those who had the privilege of hearing "Sister Belle," of Ottawa, will not soon forget her earnest words, urging her hearers to take up this work more earnestly, for who knew what the result might be, if each one gave of her time, talents and sympathy as she had opportunity; telling the little ones at the mother's knee; attending a Circle meeting at some inconvenience, always cheerfully doing it as a part of the Master's work, for much of what we do here is for time, but this work is for eternity.

Miss Frith, our late missionary, was present, and spoke upon the needs of the missionary work in India and of the necessity of schools to reach some large classes of caste people, yet almost untouched, giving, to illustrate, some interesting anecdotes of her work there. During both sessions the Misses McGibbon, of Lachute, and Mrs. Whitham, of Montreal, charmed their hearers by their singing of sacred songs, adding much to the interest by so doing.

### W. B. M. U. at N. S. Eastern Association.

An interesting meeting of the W. M. A. S. in connection with the N. S. Eastern Association was held in Canso, on Monday, Sept. 10th, at 3 p. m. Mrs. J. F. Kempton of

Hopewell, N. B., presided. After a season spent in prayer, interspersed with appropriate music, Miss L. Whitman on behalf of the Canso Society, gave an address of welcome to the stranger.

Mrs. J. F. Kempton responded in fitting words, and gave an interesting account of her experience in connection with the work of our Societies, throwing out many valuable hints.

Mrs. Gunn reported from the Society in Onalaw, referring especially to the success which had attended the use of mite boxes.

Mrs. T. B. Layton gave a pleasing report from the Society in Great Village, and spoke cheering and encouraging words which were listened to with much interest.

An interesting feature in the exercises was the reading of the minutes of a meeting held in Canso Baptist church, June, 18th 1870, on which occasion the first W. M. A. S. in the province was formed, under the direction of Miss H. M. Norris, now Mrs. Armstrong.

Mrs. T. O. Cook, who had been present at the meeting, spoke feelingly of Mrs. Armstrong's early zeal in mission work, and of the discouragements which attended her setting out for India. In view of what our Societies have accomplished since then let us thank God and take courage.

Mrs. A. N. Whitman gave a sketch of the history of the Canso Society since its organization, followed by an excellent paper read by Miss Emma Cook on Mission Work in India.

After prayer by Mrs. D. A. Steele and Mrs. A. T. Dykeman, in which special reference was made to Mr. and Mrs. Churchill in their recent sorrow, the meeting closed. L. S. W.

### To the Aid Societies in the Maritime Provinces.

Dear Sisters,—Many of you are aware that at our annual meeting in August, the constitution of our Union was so altered that we are now enabled to appropriate funds for Home, as well as Foreign Missions. An advisory committee was appointed to carry out that part relating to the Home Mission work, and no doubt we shall hear from them soon. But in the meantime let us not be idle, but when our contributions to the foreign work are sent in to the treasurer for the first quarter, let something be sent in for our home fields, if it is only five cents per member, from each Aid Society, yet send it in.

Dear Sisters, I am aware that this added contribution means added self-denial; but, He gave *His Life* for us. We do well to obey His last command, "Go ye into all the world"; but all the world implies Nova Scotia, New Brunswick and Prince Edward Island as well as India. Let the treasurer of each society, take this matter in hand at the November meeting, and let earnest prayer go with our offerings. A. E. J.

### New Circles.

The Woman's Missionary Aid Society of Milton, Queen's Co., was reorganized on the 19th inst. The officers were elected as follows: *President*, Mrs. Newton Freeman; *1st Vice-President*, Mrs. J. W. Cook; *2nd Vice-President*, Mrs. Samuel Freeman; *Sec.-Treas.*, Mrs. D. W. Crandall. A Visiting Committee was appointed to visit every sister in the church in the interest of the society. It is

hoped that, by a personal canvass, every one may be reached, and interest aroused in our great Mission work.

MARY K. CRANFALL, *Sec.*

New society organized in September, in the African Baptist Church, Halifax, N. S., with fourteen members: *President*, Mrs. McCarra; *Vice-President*, Mrs. Louisa Bailey; *Secretary*, Miss Davis; *Treasurer*, Mrs. Cooper; *Auditor*, Rev. Mr. Jordan; *Committee*, Mrs. White, Miss Bush, Mrs. Thomas, Miss Bailey.

LONDON, Grosvenor St., Circle organized for Home and Foreign Missions. *President*, Mrs. W. M. Moore; *Vice-President*, Mrs. R. W. Sharpe; *Secretary*, Mrs. W. G. Rickert; *Treasurer* for Home Missions, Miss Ferguson; Foreign Missions, Mrs. Elliott Davis.

CLINTON Mission Band, organized June 13th, by Mr. R. Trotter, of Woodstock. Name, "Willing Workers"; motto, "In His name." *President*, Mrs. Wm. Smithson; *Vice-President*, Miss Brown; *Secretary-Treasurer*, Miss J. Reeve. Twelve members.

PETERBORO', Smith Church. Band organized June 28th, by Mrs. Peor, of Norwood (Officers—*President*, Miss Annie Watson; *Secretary*, Wallace Huff; *Treasurer*, Laura Mann. Organized with 10 members, increased now to 45.

### Women's Baptist Foreign Missionary Society of Ontario.

#### TWELFTH ANNUAL REPORT OF THE CORRESPONDING SECRETARY

The twelfth year has, like former years, shown steady growth. Fifteen new Circles have been formed, some old ones have grown stronger, while others have weakened, and, alas! a few died out; but we are thankful to say these last are very few. For the first time in our history, the contributions have not increased. On account of changes in some of the Associations and the slowness of a good many Circles in reporting to the Directors, it has been impossible to get correct statistical returns.

There are now thirteen Associational Societies. Steadfast work has been done by some of the Directors, others have only lately been appointed, so are new to the work. As our work on the Foreign field has greatly increased, we look to our Circles to support us in the coming year, even more abundantly than in the past. Last year we had one missionary in India, next year we shall have four.

It is with peculiar pleasure we report a Circle formed in the English church in Cocanada. Miss Hatch says, "This Circle had a good roll of membership the first meeting, and has increased it each month since."

At the time of our last annual meeting, we fully expected that Miss Hatch would soon have with her one to assist, and, when able, take her place in Zenona work in and around Cocanada; but Miss Alexander, who last October sailed from Boston in company with a number of American missionaries, wrote in December, resigning her connection with our Quebec and Ontario Societies, as she was about to become the wife of Rev. Mr. Drake, American missionary at Madras. She was married in the Cocanada chapel on January 17th, and left the same day for her new home, where we pray that she may be greatly blessed.

Cocanada, Quebec and Ontario were united in regret at the loss of one who seemed in every way so desirable a missionary, and whom we had chosen from many volunteers. A year apparently lost, and the needs of our field so great. That the God of Missions had directed her steps was our only comfort. We are happy to say that the American Board very cheerfully refunded all expense incurred by our Board in Miss Alexander's outfit, passage, etc.

At the first Board meeting of the year, Misses Agnes E. Baskerville, of Dundas, and Fanny M. Stovel, of Mount Forest, were, after much prayer and conference, appointed to work in Cocanada: Miss Baskerville, who has had over seven years' experience in teaching, to take charge of our girls' school, and Miss Stovel, after a course in the Baptist Training School, Chicago, to Zenana work.

This year three ladies have offered themselves to the Board for Foreign service. Of these, Miss Sarah Simpson, of Paris, has been chosen. She holds a diploma from the Toronto General Hospital, entitling her to practise nursing in all medical and surgical cases, and in midwifery. Miss Simpson goes out to take Miss Alexander's place in Zenana work, and is the missionary of the Quebec and Ontario Societies. The Montreal Board cordially ratified our appointment. At a quiet farewell meeting in Toronto, and another in Montreal, these three consecrated girls—Misses Simpson, Baskerville and Stovel—were commended to the Heavenly Father's care. On August 30th they sailed from Montreal, and are now, we hope, nearing the shores of India.

We greatly sympathize with Miss Frith in her disappointment at not being able to return to India with our young friends, but the state of her health would not permit it.

#### COCANADA.

Miss Hatch has made excellent progress in the language, having creditably passed her first and second examination; she hopes early in October to pass her final. While studying the language, she has been very busy overseeing all the Zenana work, meeting with the Bible women, teaching a Sunday school class, making weekly visits to the houses, etc. "On account of constant work and the excessive heat," she writes, "I thought it altogether better to escape the hot season by flying to the hills for refuge, and spent two weeks in travelling and ten weeks in the delightful, invigorating and altogether soul-inspiring atmosphere of Conoco and Jecund. The Lord has been good to me; I feel to-day healthier and altogether better able for my work than I did a year ago. My God is my very present help; His presence is more near and more real than ever before. The privilege of telling His message is becoming more dear to me.

"Through the year, I have felt at times the Spirit's power in great measure. One day last January after visiting a house, one of the workers going the next week was asked, 'When will that lady come again?' The words she spoke are still pricking in my heart; I cannot get rid of them. I had told of the great disease, 'Sin,' and of the only Physician; and though she had never heard me before and was wholly unaccustomed to my foreign Telugu, the Spirit had caused the truth to take a hold upon her. This is only one instance, and on the other hand I might tell of scores, where, when I attempted to speak, the words all stuck in my throat, or died upon my lips—no Telugu would come."

In her report on Zenana work, Miss Hatch says: "On the whole we have much to encourage us. The 87 houses of last year are not all visited now; some families have removed and some have manifested continued indifference

and so have been dropped; but notwithstanding these drawbacks, there has been a net increase of 12, so that those now visited number 99. In the year, 1566 visits in all have been made, with an average attendance of from three to four, besides the talk by the wayside—in the streets and in the villages—and the tract distribution which some of the workers have taken up.

"Our monthly meetings are full of interest when we meet together to talk over the work and pray over it. The Bible women are my especial care. I give them lessons weekly in the Old Testament, in the New, and from Pilgrim's Progress, which has been translated into Telugu.

"We have much to praise God for, in regard to the good health of all the workers. The work has gone on steadily and almost constantly, except for a few weeks during the extreme heat.

"Upon the work and over it all, God's face is ever shining, and His presence is ever near us. In the willingness of the people to hear—in the welcome we receive in their homes, we feel that in so far as ever the evil spirits of caste, superstition, idolatry, and of ignorance subject unto us, but when we bring our report to the Master who hear Him saying, 'Notwithstanding in this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven.'"

Mrs. Dobeau says, "I feel thankful to God in fulfilling His promise to be with me, and for the good attention the women have given me in very many instances." Speaking of hindrances she says:

"When I called I was told 'mother was away,' which meant, none of the others want to hear you. Going to the next house we had to go down a passage, the rooms in which were occupied by a high-caste family, the boy seeing I had Rebecca, the Bible woman, with me, said, 'Every one is away,' hoping this would keep us from passing his door. I answered, 'I will see for myself,' and passing in found all the women at home and glad to see us. After I had read to them, Rebecca sang several hymns, and the attention they give to every word was pleasing, and I felt if they will not listen to the read Gospel, they will listen to it if sung to them."

Miss Gibson writes, "There has been one clear case of conviction this year, that of a young widow who had left the paths of virtue. She was so much troubled after hearing the Word of God but once, that she determined to give up her wicked life and go back to her own people whom she had left, although she would be treated there as an outcast. She had me pray with her and appeared very sad and penitent. She carried out her determination as far as I could ascertain, for soon after she left the city and went back to her own village."

Again,—"These thirty houses are not all Zenanas—that is the women are not all shut in—they are of nine or ten different castes (none, however, are Brahmins) the Kaxoo or Agricultural caste predominating. Each different caste have their own peculiar god or goddess, some worshipping the incarnation of the god of another caste, some the sun, some a piece of gold, and others a plant, and they believe strongly in fate and in the transmigration of souls. Some appear to be much touched with the story of the Cross and are always indignant with them who slew the Lord Jesus Christ, but do not appear to grasp the fact that those who do not believe on Him are amongst His enemies.

"Caste is a great barrier; they are so afraid of one another. A young woman professes to believe in Jesus as her Saviour when alone with us, but nothing would induce her to let the members of her household know it.

"I believe the light has reached many souls this year,

and they now know of a Saviour who can save them if they would turn to Him."

Miss Priscilla Beggs, who makes daily visits in Juganaiapuram with Miriam, Miss Folsom's Bible woman, writes: "Our work has been moving rapidly and successfully. Although none have made an open profession, we have reason to entertain the belief that there are some secret disciples of the Lord, but who have not had the boldness to profess Him openly. We can see the great change the glorious gospel is exerting in their dark homes as it is being spoken day after day. Sometimes while we are speaking to the poor ignorant women such a flood of light comes over them—their faces brighten up, and they say: "We never heard about Christ before. Is He the true Saviour and are we wrong?" We can think of no instance when Bible reading and singing were objected to."

"Besides daily visits we often speak to both men and women by the way. We have three houses where the women can write and speak Telugu. These memorize a few verses from St. Matthew's gospel, and repeat them to us weekly, and some who cannot read are trying to learn our hymns so as to unite with us in the singing. Others are anxious to learn to read, but are afraid of their people as they consider it highly objectional for young women to learn to read."

Rebecca reports some difficulties—these however are fewer than last year. Rhoda reports concerning the work in the near villages which they visit twice a week, in the morning, going to them by turn, tells of one village of which they had resolved, after one more visit, to ask permission to drop, as they never got a hearing, but when they made this visit they were made so welcome stools were brought for them to sit down on, the people sat on the ground around them listening as they talked and sang for over an hour, and at the end gave a boy a drah to run to a shop and get some betel-nut for them which was presented to them. She adds, "We don't approve of betel-nut, but this showed their great good-will, so their hearts were very much encouraged by their visit."

Mahalutchmi, the Bible woman, says she "feels encouraged in her work. Though many seem indifferent, many others are receiving the word with joy."

In a letter Miss Hatch says, "There are many secret disciples of Christ, and she hopes the time will soon come when there will be so many that they will have courage to come out and profess Him openly."

The prayer of the missionaries has been for 2,000 converts this year.

**Bible women.**—The Cocanada Bible women are mentioned in the *zonana report*. At Akidu there is only one at work. Mr. Craig writes, "This kind of work is so useful that I wish we had ten or twenty instead of one. Anna is our Bible woman's name and her village is called Artamurn; it is only three or four miles from Akidu. In some castes she is received into their yards by caste women, who gather round her and listen to the old, old story. In other cases she preaches to the males."

In the Tunni field five Bible women have been at work. Mr. Stillwell speaks of Channamma as "a bright, intelligent Christian worker, who seems to be a real beacon in so dreary a place," and mentions several who through her influence have been brought into the light. She is almost a lone worker in a dreary, dark region where all around is night. "Several have made a profession as the result of Chinnamma's work, but unfortunately some of the plants withered when the sun of persecution grew hot. Of late, through trouble given by the villagers on account of one of their number becoming a Christian,

she has had a trying time, but the clouds seem to be clearing and the sky looks brighter now."

"D. Martha has been doing very efficient work in Tunni. She and Atochamma in company visit Tunni and the near villages, tell the same story and experience the same trials of faith and courage."

Ammana, who was converted through the instrumentality of D. Martha, "is weakly, but doing what health and strength will permit in the immediate vicinity of her own village. She has had to bear much persecution from those in her street. During a five weeks stay in Tunni, Mrs. Stillwell took charge of these Bible women and their work, conducting their weekly Friday prayer meetings and superintending their work generally."

**Cocanada Girls' School.**—From the time of Mrs. Craig's arrival in Cocanada until quite lately, when she moved to Akidu, she has taken charge of this school, having Miss Rachel Beggs as matron. The fee of four annas a month has in almost all cases been paid, and Mr. Craig looks forward to the time when the parents will gladly pay even a rupee for the privilege of having their children attend this school. This school is under government inspection, and hence the regular standards are followed; the fourth standard is sufficiently high for the majority of girls at present, but some pass the fifth, and others again have studied for a still higher special examination for women—this latter has been passed by none so far, but a class is being prepared this year some of whom we hope will succeed. Miss Beggs has not only had the general oversight of the home life of the girls attending the school, but has also taught them sewing and instructed them in selected lessons in the Bible. For instance, the miracles of our Lord were taken up as one subject to be thoroughly studied. The girls have greatly improved in the subjects taught by Miss Beggs.

The teachers in this school are Ezra (Amelia's father), he is the head teacher, the second is a Hindu, and the third, Miriam, a former pupil. Lizzie, now with Mrs. Craig, taught last term.

It is satisfactory to know that many former pupils now hold important places as workers. Ten are the wives of native pastors, six are teachers, three are teachers' wives, Rebecca is one of Miss Hatch's Bible-women and Anna is the only Bible-woman on the Akidu field. "There are at present some six or seven in the higher classes, who give promise of much usefulness in the future. Two of those married in the last year will likely teach village schools soon. Some other girls who have not married teachers or preachers, and have themselves never taught school, have, we doubt not, been better women because of their training at the school."

The hope was entertained in the early part of the year that one of the ladies appointed recently might take charge of a caste school, but after consulting with Miss Hatch and Mr. Craig it was laid aside for the present, or only to be commenced in a small way. As "while so many are hungering for the Bread of Life, it would be wrong to spend so much time and labor in this way."

**Village Schools.**—The reports of this work are not very encouraging. Mr. Craig writes: "As a rule those called to teach in our village schools have been either the poorer ones among our workers (the better ones being chosen for evangelistic or pastoral work) or boys among the seminary students, or wives of preachers. During the past year five students, mostly boys taught little schools on the Cocanada field. For various reasons these schools are not kept up regularly. Very many boys and girls have learned to read, some have learned to write also, most have learned a little arithmetic and in a few

cases a little geography has been added." Of course we aim at something much better, but the difficulty is to secure it.

"The two schools in Cocanada, known as the Rachetapotta and Jagannaikpuram schools, receive a monthly grant of five rupees each from the municipal council. These are attended chiefly by heathen children, the teachers are Christians and are expected to produce an influence for good not only on the pupils, but also on their parents.

Mrs. Stillwell writes from the Tuni field. "We have not kept the village schools open very steadily, as we found it more profitable for the teachers to preach."

*Sannulcolta*.—To this field we have given during the year \$970, but no report has reached us of the work.

In conclusion, while we thank God for another year's work in His service, we also thank Him for the valuable assistance given by our Circles and Bands; for our noble army of collectors who have gone from house to house gathering in small sums, the money so necessary to carry on the work, thereby not only helping on the Redeemer's kingdom, but, we trust, bringing a rich blessing to their own souls; for those women who have cheerfully given to the cause, "The Lord loveth a cheerful giver," and for the hundreds of children belonging to the Bands who are in this way early learning the importance of missions.

The work grows year by year, yet how little we have accomplished in comparison to the fields waiting to be reaped. There are yet millions and millions who have not yet heard of Jesus the Saviour. Time is short, eternity is endless. "Let us go up at once and possess the land" for King Jesus, for in His might "we are well able to overcome it," and His promise still stands, "Lo, I am with you always."

#### OFFICERS FOR THE YEAR.

*President*, Mrs. J. H. Castle, Toronto; *Vice Presidents*, Mrs. John McLaurin, Woodstock; Mrs. J. C. Yule, Brantford; *Corresponding Secretary*, Miss Buchan, Toronto; *Recording Secretary*, Miss Davies, Rosedale; *Secretary of the Bands*, Mrs. E. W. Dadson, Clarendon; *Treasurer*, Mrs. W. E. Elliott, Toronto.

#### MEMBERS OF THE BOARD

Mrs. Thompson, Mrs. Raymond, Guelph; Mrs. Porter, Mrs. Carrae, London; Mrs. Hill, Mrs. Payne, Brantford; Mrs. Helm, Dundas; Mrs. Goble, Gables; Mrs. Wm. Craig, Jr., Port Hope; Mrs. Dryden, Brooklyn; Mrs. John White, St. Thomas; Mrs. Baker, Walkerton; Mrs. Booker, Hamilton; Mrs. W. J. Robertson, Thorold; Mrs. Bracken, Mountsbury; Mrs. Rickert, Paris; Mrs. Evans, Mrs. Denovan, Mrs. Freeland, Mrs. S. S. Bates, Mrs. Elnore Harris, Mrs. A. H. Newman, Mrs. Ira Smith, Mrs. H. H. Humphrey, Mrs. Firstbrook, and all Directors.

JANE BUCHAN.

### News from the Circles.

*PHILIPSVILLE*.—As we enjoy very much hearing from other Circles through the LINK, we think others would like to hear from us. Our Circle was organized last November, with nine members; now it numbers thirty-one, and I think I can safely say that the increase in membership has not been greater than the increase of interest in missions among us. We frequently hear some one say, How much good our Mission Circle has done

me. Miss Frith's visit to us did us all more good than I can tell. We held a public meeting the evening she was with us, September 28th; our pastor, Rev. C. E. Pimo, in the chair. After singing, "Go ye into all the world," Miss Hannah Stevens read a report of what had been done during the year. We then listened to a paper from Mrs. Frank Knowlton, on "Woman's Mission." After singing "Labor on," Sarah White gave a reading, "What can we do?" Marion White a recitation, "How to do it"; and Miss Lawson, "The heathen woman's prayer." After singing "I'll tell it," Miss Frith gave us a very interesting and inspiring address, that made us feel more anxious than ever before to help in sending the Gospel to those who sit in darkness. Singing, "Church rallying song," then a recitation by Sybil Smith, and a short address by our president, Mrs. Broose. After the collection, amounting to \$7.25, the "Missionary Hymn" was sung. We have raised during the year about \$22, which has been nearly evenly divided between Home and Foreign Missions. Eleven copies of the LINK are taken. The attendance of our monthly meetings averaged about fifteen during the year, which we think very good, considering that our members are scattered over a distance of seven miles. As we have no Missions Band, we take the little girls into our Circle, and it would do you all good to see how interested they are. We all feel thankful to God for the way He has led us and blessed us. In the little we have done for others, our own souls have been abundantly blessed, and we long to know more of the work and to do more for it. Oh, that God would awaken our sisters all over the land, to see and feel that they have something to do in carrying out the Lord's command, "Go ye into all the world."

Mrs. WHITE, Cor. Sec.

*HAMILTON*. It is with great pleasure I write to inform you of one more Mission Circle formed in this city, under the name of the "Victoria Ave. Church Mission Circle." The church has itself been one large Circle since its organization on January 1st, but only now have the ladies felt it possible to connect themselves with the Society in Canada. We held our first regular meeting on the 8th inst., and had a very enjoyable time, as we felt we had God's presence with us. We have twenty members on the roll, about half subscribing both for Foreign and Home Missions, the rest for Foreign alone; but we hope before long to have every lady not only a member of our Circle, but a subscriber for the LINK. As I said before, our little church has indeed been a Mission Church. God has honored us wonderfully. Already we have meetings in a part of Barton where there is no Gospel preached, and but two families of Christians. Also one of our number, Miss Hattie Turner, has gone forth to China, to tell of God's wondrous love, and at least five others are waiting the Lord's marching orders, and are preparing for the work. One of these has already been accepted by Rev. J. Hudson Taylor. Kindly pardon this lengthy communication, but being the first from our Circle, I thought I would like others to know of the Lord's doings among us. Time, space and perhaps your patience would all fail me, were I to tell of it all. Wishing you all success with words, until we can express it in a more tangible form.

GRACE B. TARBOX, Sec.

*DURHAM*.—The ladies of our church had organized a Mission Circle over a year ago, but there has been no Mission Band until this summer, when a few of us young girls met together and formed a Band, with Mrs. Moyle's help, electing the following officers:—*President*, Mrs. J.

E. Moyle; *Vice-President*, Miss L. Swallow; *Treasurer*, Miss M. Bonner; *Secretary*, Gertie Stewart. We held our first meeting August 6th, at the Parsonage, where we continue to meet. Nine members were present. We resolved that our meetings should be held the first and third Monday evenings in every month; also that our fees be two cents per month. We intend dividing our funds between Home and Foreign Missions. At our last meeting we resolved to call ourselves the "Cheerful Gloamers." Our meetings are both interesting and instructive, and our president, Mrs. Moyle, does all she can, both at and between the meetings, to make them pleasant and instructive. We have not admitted any boys yet, but we intend giving a public meeting three months after we are organized, and then we will invite the boys. Our meetings are increasing rapidly, two or three new members being added at every meeting. We are only a young band as yet, but we hope you will kindly extend your sympathies to us.

GERTIE STEWART, Sec.

**HAMILTON.**—The annual meeting of the Home and Foreign Mission Circles was held in the Library of James Street Baptist Church, on Friday, September 7th. We are pleased to say our numbers are increasing, and there seems to be a greater interest taken in the work. During the past year we have received \$84.37 for Foreign Missions and \$14.90 for Home, making a total of \$99.27. We have 84 contributors to Foreign and 15 for Home Missions. Our Home and Foreign Mission Circles are combined, the same officers acting for both. Mrs. Booker was appointed as president of our Circle. During the coming year, we pray that we may be blessed far more in our efforts to send the Gospel to the heathen. On September 18th we held a Missionary meeting in the basement of the church, the Rev. J. McLaurin being present and giving us a very interesting description of the condition of the women of India, and the cause which led to their close confinement in the Zenanas. A suitable programme was arranged and a very profitable evening was spent. The collection amounted to \$12 79, which we divide between Home and Foreign work.

A. VINER, Sec.

**St. GEORGE.**—The Ladies' Mission Circle of the Baptist Church are to be congratulated on the very pleasant and successful missionary meeting recently held by them. The kind invitation extended by them to their sisters of the Methodist and Presbyterian denominations was cordially accepted, and the mission workers of these congregations turned out in good numbers. No pains were spared to make the visitors feel at home and the kindly and Christian-like feeling and harmony that abounded was the outcome of that true unity and love which ought to exist among Christians of all denominations. The tea and its accompaniments were excellent, and such as to tempt even the most delicate appetites.

The pastor, Rev. J. Gibson, presided at the public meeting, the church being well filled. After the opening exercises he engaged in the choir gave an excellent rendering of "Hallelujah for the Cross." Miss Foster, of Brantford, favored the audience with two solos during the evening which were much appreciated. Miss Hatch, of Woodstock, read some interesting extracts from the letters of her sister who is a missionary in India, and later in the evening the same lady gave a solo. Mrs. A. E. Hunt gave a simple but touching recitation, about the conversion of a Buddhist priest by a little child, the rendering of which impressed the audience. Mrs. Gibson sang a

solo which was listened to with evident pleasure. Miss Wilbor gave a reading with many good points regarding mission work. Mrs. McLaurin, a returned missionary from India, gave a short but impressive address on her work there. Interesting details were given of the efforts put forth and the difficulties to be met with and overcome. St. George Baptists have a peculiar interest in this lady, she being a daughter of a late pastor of the church here, and also one of the first missionaries sent out by the Canadian Baptist Missionary Society. After the doxology had been sung and the benediction pronounced the meeting dispersed. *St. George Journal*

W. B. F. M. Society of Ontario.

TREASURER'S STATEMENT

RECEIPTS		
Balance from last year		\$1941 81
Amount from Circles		1587 05
" " Bands		862 74
Special Contributions		1315 04
Bank Interest		50 05
		<u>\$7757 75</u>
DISBURSEMENTS		
Sent to India, per General Treasurer of Foreign Missionary Society		
<i>Africa</i>		
Bible Woman	\$ 25 00	
Village schools	300 00	
Books and Tracts	50 00	
		\$ 675 00
<i>Zenanas</i>		
Girls' School	400 00	
Matron	120 00	
Village School	150 00	
Books and Tracts	50 00	
		820 00
<i>Tracts</i>		
Bible Woman	100 00	
Village schools	50 00	
Books and Tracts	50 00	
		175 00
<i>Seminaries</i>		
Books and Tracts	50 00	
Workers and Students at work	120 00	
Special donation	800 00	
		970 00
Miss Hatch's Salary		500 00
Half Zenana work		325 00
Special amount from Bands		00 00
One quarter's Salary, Misses Baskerville, Stovel and Simpson		375 00
		<u>\$2045 00</u>
Half Miss Pritch's Salary and Traveling Expenses		73 00
Mrs. Beardsley's Chicago Training School		165 00
Misses Stovel, Simpson and Baskerville, (Gifts and Traveling Expenses		1957 50
Expense Account		53 82
Balance in Bank		1923 43
		<u>\$472 75</u>
		<u>\$7757 75</u>

RECEIPTS

NAME	CHECK	CASH	TOTAL
Alexander St. (Toronto)	\$ 94 48		\$ 94 48
Hior St.	11 07	\$24 02	105 36
Aylmer	50 75	25 00	64 75
Cheltenham	15 00		15 00
Peterboro'	51 31	26 55	77 86
Queen St. (Toronto)	14 00		14 00
Boston	69 00	39 00	108 00
Dundas	33 90	15 00	48 90
Paris	65 16	22 34	87 50
1st Church (Brantford)	100 00		100 00
Theford	7 00		7 00
Port Hope	36 00	32 70	68 70
Ouseph	46 00	16 00	64 00
Desfield	27 92		27 92
Calton	30 00		30 00
Ingersoll	21 50	35 00	56 50
Strathroy	85 25		85 25
Cobourg	5 00		5 00
Talbot St. (London)	124 56	14 00	138 56

## THE CANADIAN MISSIONARY LINK

NAME.	CIRCLE.	BAND.	TOTAL.	NAME.	CIRCLE.	BAND.	TOTAL.
Adelaide St., London..	\$23 00	\$34 00	\$57 00	Mount Forest	\$13 82	.....	\$13 82
Beaconsville..	31 00	20 00	51 00	Wilkesport	15 88	6 00	18 00
Woodstock	02 00	34 00	06 00	Brooke	15 88	.....	15 88
Parliament St. (Toronto)	40 25	.....	40 25	Lindsay	23 12	8 00	31 12
Belleville	15 20	.....	15 20	Palmyra	5 00	.....	5 00
Kincardine	14 35	.....	14 35	Macilla	3 00	.....	3 00
Georgetown	7 00	.....	7 00	Melbourne	2 75	.....	2 75
Sarnia	55 35	18 00	73 35	North Bruce	18 50	.....	18 50
Selwyn	18 25	.....	18 25	Sunderland	3 00	8.8. 1 50	4 50
Sparta	14 70	.....	14 70	College St. (Toronto)	60 80	{114 00 {25 80	86 60
Jarvis St. (Toronto)	800 48	.....	800 48	Burgessville	10 00	.....	10 00
Goble's	70 51	25 00	95 51	Tilsenbury	10 00	.....	10 00
Light Church (Smith)	52 38	.....	52 38	East Flamboro'	12 00	.....	12 00
Usbridge	.....	1 30	1 30	Brook (West Line)	3 00	.....	3 00
Lakefield	27 40	.....	27 40	Goodwood	8 20	.....	8 20
Wyoming	21 05	.....	21 05	Woodlee	5 55	6 30	11 75
Petrolia	23 17	20 00	43 17	Glamma	33 67	.....	33 67
East Ward (Brantford)	38 00	3 00	41 00	Port Colborne	24 00	.....	24 00
Ourright	8 00	3 50	11 50	Mount Elgin	7 03	.....	7 03
Berkeley St. (Toronto)	25 80	.....	25 80	Essex Centre	8 13	3 37	11 50
Hamilton	84 37	18 00	102 37	York Mills	9 25	.....	9 25
St. George	8 59	8 30	17 89	Haldimand	10 32	.....	10 32
Ailsa Craig	33 00	.....	33 00	Berara	23 80	.....	23 80
Markham 2nd	15 00	.....	15 00	Blythwood	7 85	.....	7 85
Westover	9 00	5 00	14 00	Parkdale	11 85	.....	11 85
1st Lobo	9 00	25 00	34 00	Acton	4 50	4 00	8 50
Wingham	13 18	.....	13 18	Almonte	10 00	.....	10 00
St. Catharines	34 00	2 00	36 00	Jubilee	30 70	.....	30 70
St. Marys	8 30	.....	8 30	Erin	13 00	.....	13 00
Sarnia Township	5 00	.....	5 00	Dirie	2 50	2 50	5 00
St. Thomas	77 00	25 00	102 00	Durham	7 00	.....	7 00
Harford	31 00	7 00	38 00	Listowel	7 45	.....	7 45
Forest	14 50	.....	14 50	Vancouver	4 00	.....	4 00
Villa Nova	25 00	.....	25 00	Chatham	10 00	.....	10 00
Mount Brydges	7 50	.....	7 50	Freeton	.....	1 25	1 25
Plympton Township	4 50	.....	4 50	Mountberg	.....	3 30	3 30
Maple Grove	.....	6 40	6 40	Bienheim	9 00	.....	9 00
Finch	5 00	.....	5 00	London South	13 52	.....	13 52
Baillieboro'	30 35	.....	30 35	Palmerston	2 00	.....	2 00
Lewis St. (Toronto)	14 25	.....	14 25	London North	2 84	.....	2 84
Cavary Church (Wanstead)	17 75	.....	17 75	Brosebridge	1 00	.....	1 00
Orilla	22 00	.....	22 00	Oxford West	6 00	.....	6 00
Dovercourt Road (Toronto)	34 50	.....	34 50	Sackville St. (Toronto)	.....	27 02	27 02
Paiale	13 00	15 20	28 20	Niagara Falls South	6 00	.....	6 00
Waterford	30 50	12 50	43 00	Ossington Ave. (Toronto)	5 00	.....	5 00
Burich	15 00	.....	15 00	Clinton	.....	4 30	4 30
Parkhill	3 50	.....	3 50	Norwood	3 00	.....	3 00
Walkerton	32 00	.....	32 00	Daisy Blackall, Mission Fund.	.....	25 00	25 00
Whitby	10 00	22 63	32 63	Mrs. Craig's Friends, Picton	.....	12 00	12 00
Soxland	49 00	.....	49 00	Legacy, Miss Hill, Paris	.....	20 00	20 00
Poplar Hill	8 50	2 50	11 00	Special Contributions	.....	338 04	338 04
Fullerton	6 00	.....	6 00	Cheque, American Society	.....	670 00	670 00
Owen Sound	20 00	25 00	45 00	Interest	.....	250 00	250 00
Etobicoke	5 00	.....	5 00	Cheque, Eastern Society	.....	.....	.....
Eschawa	4 85	.....	4 85				
Teeswater	32 00	.....	32 00				
Port Perry	19 40	25 00	44 50				
East Zorra	12 50	.....	12 50				
Beachville	4 00	.....	4 00				
1st Southwood	25 13	5 00	30 13				
Belmontain	14 50	.....	14 50				
Campbellford	9 00	4 00	13 00				
Malahide and Bayham	2 00	5 5	2 55				
Norwich	30 50	14 00	44 50				
Park Church (Brantford)	5 00	.....	5 00				
Portage La Prairie	28 00	.....	28 00				
Flint Grove	.....	20 00	20 00				
South Arthur	11 00	.....	11 00				
Atwood	14 00	.....	14 00				
Anzora	13 00	.....	13 00				
Virgil	3 25	.....	3 25				
1st Houghton	2 00	.....	2 00				
Stonerville	30 00	5 00	35 00				
Hillsburg	14 00	.....	14 00				
Harristown	21 87	.....	21 87				
Oramah	9 11	.....	9 11				
Ormsby	5 00	.....	5 00				
Hagersville	8 60	.....	8 60				
Claremont	4 50	.....	4 50				
East Oxford	22 00	25 00	47 00				
Thamesville	20 15	.....	20 15				
Schomberg	10 00	1 25	11 25				
Rodney	32 03	.....	32 03				
2nd King	6 05	.....	6 05				
Windsor	23 28	.....	23 28				
Port Arthur	3 25	.....	3 25				
Eversley	33 50	17 00	50 50				
Harrow	8 00	.....	8 00				
Bookton	4 00	.....	4 00				
Perth	1 22	17 00	18 22				
Brigden	6 00	.....	6 00				
Ridgeway	10 00	5 00	15 00				
Trenton	13 50	4 50	18 00				
Brampton	6 50	.....	6 50				

\$1686 23 \$ 802 74 \$4810 00

\* Floor St. Band, Girls. † Floor St. Band, Boys. ‡ College St. Band, Boys. § College St. Band, Girls.

## APPROPRIATIONS FOR 1888-'89.

Akidu	.....	.....	.....
Bible Woman	.....	\$ 20 00	.....
Village Schools	.....	500 00	.....
Books and Tracts	.....	50 00	.....
			\$ 570 00
Cocanada—			
Girls' School	.....	400 00	.....
Matron	.....	120 00	.....
Village Schools	.....	150 00	.....
Books and Tracts	.....	50 00	.....
			720 00
Seminary—			
Miss Hatch	.....	500 00	.....
Books and Postage	.....	50 00	.....
			550 00
Tuni—			
Bible Women	.....	100 00	.....
Village Schools	.....	40 00	.....
Books and Tracts	.....	25 00	.....
			165 00
Zenana Work—			
Part	.....	100 00	.....
Miss Simpson	.....	250 00	.....
Munshi	.....	75 00	.....
Miss Bakerville	.....	600 00	.....
Munshi	.....	75 00	.....
Miss Stovel	.....	500 00	.....
Munshi	.....	75 00	.....
			1635 00

TOTAL.	
Zepania Work	\$1035 00
Aklidu	370 00
Cocanada	780 00
Seminary	360 00
Tuni	165 00
Half Miss Frith's Salary	3340 00
	150 00
	\$3500 00

Eaton	\$11 00
Thurso	10 50
Kenmore	10 00
Onabruk	10 00
Charlemagne (including \$7 for special deficit)	10 00
Coastcooks and Dixville Association, Collection at Ladies' Meeting	0 40
Kemptville	7 50
Bawryville	7 25
Phillipville	7 00
Riceville	7 00
Beebe Plain	0 00
Boxboro	5 00
Papineauville	4 45
St. Andrews	4 00
Delta	3 55
Hawkesbury	3 00
Wankleek Hill	3 00
Roxton Pond	1 21
	1051 03
	\$1599 88

I am sorry to state that although fifteen new Circles have reported, the old ones have not done proportionately well. Instead of increasing their gifts every year with our increasing responsibilities and opportunities for work in India, a large number have sent less than last year, and some have not reported, so that the total receipts from Circles does not come up to last year.

I fear that this is in some measure due to the reports that have been circulated by those who were misinformed to the effect that our Society hoarded its money, drawing interest, when other societies are in need. Now, this is entirely a false impression, made, no doubt, by the fact that we close each year with a considerable balance on hand. I would like to say a word for the benefit of those who think we carry forward too large a balance; \$1,000 does seem like a great deal of money to have on hand, but over \$1,000 has come into my hands the last month or six weeks. For two or three months after the annual meeting the receipts are comparatively small. Our payments must be made nevertheless, and during the next quarter about \$1,600 will be sent to India to meet our present obligations; this does not include other expenses or any special gift that may be made by your new Board.

If we had no balance, or a very small one, we would not have enough money to do what has already been undertaken, and therefore your Board would not be in a position to undertake extra work, or make any special donations to the General Society, as we have always done with what was over and above our actual needs. I hope the effect of our meeting together will be to banish any false ideas, and that every Circle may feel the influence, so that at the close of another year the increase may be twofold.

MRS. JESSIE L. ELLIOTT.

231 Wellesley Street.

## W. B. F. M. Society of Eastern Ontario and Quebec.

Treasurer's Report for Year ending Oct. 8, 1888.

INCOME.	
Balance from October 8th, 1887	\$ 348 85
Interest on Banking Account	\$ 2 19
Receipts.—From Mr. Shenston—Difference between salary prepaid and furlough money of returned Missionary	75 00
Montreal, Olivet Circle	115 05
First Baptist	02 10
Ottawa (including \$17 from Cheerful Gleaners)	02 00
Osgoode	07 10
Clarence (including \$15.54 M. B.)	40 79
Coastcooks	40 29
Brockville	02 00
Rockland	02 00
Perth	27 00
Dominionville	20 00
Dalryville	22 00
Cornwall	25 00
Magog (including \$4 from a friend)	24 00
Lachute	22 40
Hull	23 25
Westport	21 25
Morrisburg	30 54
Barston (including \$4 from Freddy, Ernest, Harry and Willie)	20 00
West Winchester	16 91
Abbott's Corners	16 00
Dixville	15 05
Hingham	14 00
South Gower	15 00
Maxville	14 10
Farmerville	14 00
Almonte	14 00

EXPENDITURE	
To T. S. Shenston, Esq.	
General Society	\$250 00
Miss Simpson's passage money	250 00
Aklidu	250 00
Sambrocks	150 00
Tuni	80 00
Miss Frith	75 00
	\$1055 00
Share of cost of publication of "Year Book"	6 00
Miss Frith's expenses from W. Winchester to Thurso and Coastcooks Association	15 00
Expenses at Home for Drafts and Postage	19 80
	1086 80
Cash in hand	318 08
	\$1399 88

Respectfully submitted, MARY A. SMITH, TREASURER

Audited and found correct,  
(Sgd) L. H. PACKARD, H. A. BARNS, JR., AUDITORS

October 20th, 1888.

## YOUNG PEOPLE'S DEPARTMENT.

### A Birthday Offering.

He held in his dimpled, chubby hand  
A gift he had brought for the "Mission Band,"  
"A birf-day offering," so he said,  
As he archly turned his curly head:  
"I wubbed and wubbed it to shine like gold,  
For my little sister, one year old  
I felt like givin' some great thing away,  
For baby, she's one year old to-day."  
Then, with the air of a fortune spent,  
He laid it down—one bright, copper cent.

He seemed so intent, I readily sought  
To make him express the earnest thought  
And asked, "Does it seem to be somewhat bold  
To pass off a cent for a piece of gold?"

Like sudden shadow on silver tile,  
The bright look changed, as he quick replied,  
"I didn't once 'tend like it was so;  
It was honest and fair, and Dod will know  
Why I wanted to make it shining bright,  
And fit to do something good in His sight;  
He knows all about my empty tin bank,  
And He will not laugh at a child's penny-thank."

He was silent a moment, then whispered low,  
"Dod does whatever He pleases, I know;  
Perhaps my cent in His hand He will hold,  
And His fingers will turn the copper to gold."

—FAITH LATIMER in *Congregationalist*.



## Making God a Beggar.

"I'm trying to beg a little money for my preacher to-day," exclaimed the steward in apologetic tones; his manner of asking, perhaps, saying almost as plainly as words could, "And I'm half ashamed of my errand."

"I was appointed to beg some money for the Sunday School," says the smiling young lady collector, as subscription-paper in hand, she sweeps down upon her victim.

"I am going to beg some money to-day for missionary purposes," announced the pastor to his congregation, who, some way, receive the impression that he very much dislikes doing such a thing, and would be surprised at a liberal contribution. And so we hear almost every Sunday, and week-day too, pastors *begging*, stewards *begging*, and young lady collectors *begging*.

The obnoxious words are dinged on in the people's ear, in connection with church finances, until it is no wonder if they do begin to believe that the church has no claim upon them for a support that they are morally bound to honor, but is a public pauper, to be neglected, and even spurned if they happen to be in bad humor.

Begging for what, my friends? For the church. Whose church? Why Christ's, of course. Ah, yes; you are degrading this divine institution, of which Jesus Christ is the head, to the level - yes, below the level - of human institutions that are dependent upon charity. You are reversing the order of things, by which God is proprietor of all things, and make Him assume a servile attitude, and actually beg by proxy, through you, for a few paltry dimes or dollars, of those who really owe to Him, and have solemnly promised Him to hold subject to his commands all they possess. The word has no right to a place in our church vocabulary. It is a wretched usurper, and the sooner it is ousted the better. Now, fellow-pastors, brother stewards, sister collectors, one and all, for the sake of decency and truth, and that God may be honored, His creatures taught their obligations, and His cause prospered, let us never more use in this connection the lying word "beg." - *Sunday Magazine*.

Ships that pass in the night, and speak each other in passing, Only a signal shown and a distant voice in the darkness; So on the ocean of the life we pass and speak one another. Only a look and a voice, then darkness again and silence.

Henry W. Loufellow.

## WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO

Acknowledgments from Oct. 2nd, to the closing of Books, Oct. 15th, 1888.

Toronto, Sackville St. M. B., \$27.02 (to support K. Anna), Mrs. W. Ballins, Balgoolie, N. W. T., \$1.50 (50c. is from her little daughter); Sarnia M. B., \$18 (to support "Dhalaval Vorodass"); Sarnia M. B., \$1; Hagersville M. B., \$1.25; Hamilton M. B., \$15 (to support "Charles Burder" at Samulcoot); Niagara Falls South M. B., \$5; Brantford Park Church M. B., \$16 (\$15 of this completes the amount to support Priscilla Begg); Mrs. T. H. Decow, Essex Centre, \$5; Sparta M. C., \$14.70 (\$8.30 of this is from Hugh Bentley's Miss. box, and 60c. from Stewart McDiarmid's Miss. box); Walkerton M. C., \$20; Brantford East Ward M. C., \$18; do. M. B., \$3; Goble's Corners M. C., \$3; Petrolia M. C., \$5; Toronto, College St. M. C., \$23.45; Guelph M. C., \$20; Cramah M. C., \$10; Bellefleur M. C., \$6; Tilsonburg M. C., \$5; Tecumseh M. C., \$5.50 (toward support of Rhoda, the Bible woman); do. M. B., \$6 (toward support of D. Peranna, at Coanada School); Boston M. C., \$20 (\$15 of this proceeds of a rag carpet, and to go towards making Mrs. Wallace Secord a life member); Plugs M. C., \$5; Villa Nova M. C., \$12; Lindsay M. C., \$18; Jubilee M. C., \$4.25; Woodlee M. C., \$2.75; Atwood M. C., \$2; St. George M. B., \$3.50; London, Adelaide St. M. C., \$12; do. M. B., \$5 (to support C. Ruth, in Coanada School); Cheltenham M. C., \$5; Brooke M. C., \$3.88; Paisley M. C., \$5; Wilkesport M. B., \$7; Port Colborne M. C., \$6; Eversley M. C., \$4; Ridgeway M. C., \$0.71; Aurora M. C., \$3.25; Waterford M. C., \$16.50; A

friend of Missions in Hamilton, \$10; East Flamboro' M. C., \$6; Malahide and Bayham M. C., \$6.75; London, Adelaide St. M. B., \$12.75 (to support Moeta Cornelius, at Samulcoot); Tiverton M. C., \$3.50; do. M. B., \$4.50; Harrison M. C., \$2.10; Denbald M. C., \$0.50; Hillsburg M. C., \$4.49; Toronto, Ossington Ave. M. C., \$5.90; do. Jarvis St. M. C., \$37.71; Silverton M. C., \$3; Glamis M. C., \$9; Georgetown M. C., \$3; La Loba M. B., \$5 (towards support of Nakka David, at Samulcoot); Berean M. C., \$14.75; Waterford M. B., \$12.50 (\$5.50 of this from Mrs. Louis Sovereign's children's Miss. box); Clinton M. B., \$4.80; Queen St., Toronto M. C., \$3; Orilla M. C., \$7; Ingersoll M. C., \$2.50; Berch M. C., \$5; Toronto, Beverley St. M. C., \$6; do. College St. (Dowsy) M. B., \$3; Beausville M. C., \$14; Half of Toronto, Niagara Association, \$25; do. M. C., \$37; do. M. C., \$22 (Baraphill Samuel, at Samulcoot); Port Hope M. C., \$15; Toronto, Alexander St. M. C., \$30.21; Wingham M. C., \$2.24; Hartford M. C., \$10; Malahide and Bayham M. B., \$74 (towards support of a student; \$11 was raised by a Mission quilt); York Mills M. C., \$3.50; Schomberg M. C., \$0.52; London, Tubbot St. M. B., \$10; Norwood M. C., \$3; Toronto, Bloor Street M. C., \$23.50; North Bruce M. C., \$2.50; Friends in Uxbridge, \$2; Burgearville M. C., \$2; South Arthur M. C., \$9; Theford M. C., \$3; Aton M. C., \$4.50; do. M. B., \$4; Mount Elgin M. C., \$3; Westover M. B., \$2; St. George M. C., \$3; Peterboro' M. C., \$3.56; Toronto, Bloor St. Boy's M. B., \$2 do. Girls' M. C., \$0.52; Peterboro' M. B., \$7.50; Paris M. C., \$10.00; Paris M. B., \$4.05; Paris, Miss Hill's legacy, \$70, \$5 was added to this amount by the Circle to make Miss Annie Grant, formerly of Paris now of Toronto, a life-member, Aylmer M. C., \$6; 1st Houghton M. C., \$5. Total, \$923.31.

Mrs. JESSIE L. ELLIOTT, Treas.

231 Wellesley Street, Toronto.

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

Receipts from June 27th, to Oct. 22nd, 1888, inclusive.

Coaticooke, Association collection, \$9.40; Cornwall, \$25; Riceville, \$7; Coaticooke, \$30.29; Hull, \$18.35; Ottawa, \$35; Philippsville, \$3; Perth, \$7; Rockland, \$6; South Gower, \$15; Bebe Plain, \$6.00; Olivet, \$31.70; Sawyerville, \$7.25; Roston Pond, \$1; West Winchester, \$16.91; Abbott's Corners, \$10; Barnston, \$20; Charlemagne, \$10; Magog, \$20; Oageod, \$27.70; Daleville, \$25; Montreal, First bureau, \$50.81; Almonte, \$14; Morrisburg, \$9.38; Kingston, \$15; Thurso, \$10.50; Dixville, \$15.05; Delta, \$3.65; Roxboro', \$5; Maxville, \$5.50; Dominionville, \$14; Clarence, \$5; Lachute, \$22.40; Westport, \$11; Farmersville, \$8; Almonte, \$10; Brockville, \$10; Sherbrooke, \$6.70; Inverness, \$8.00 Total, \$555.38

MARY A. SMITH, Treas.

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2 Thistle Terrace, Montreal

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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.

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