

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

Continuous pagination.

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

# The Canadian Missionary Link

ANADA

NDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

LX-3

JUNE, 1898.

CONTENTS

Associational Meetings . . . . .	150	Impressions of the Meetings . . . . .	159
Minutes of W B F M. Convention . . . . .	150	Work at Home . . . . .	160
Report of Recording Secretary . . . . .	152	News from Circles . . . . .	Treas Statement
" Corresponding Secretary . . . . .	152	Eastern Out. . . . .	Ont. We
" Treasurer . . . . .	157	W. B. M. U . . . . .	164
" Mission Band . . . . .	159	Young People's Department . . . . .	163
		" Directory . . . . .	164

ELIOTT 22

PUBLISHED  
IN THE INTERESTS OF THE  
**Baptist Foreign Mission Societies**  
OF CANADA.

\*\*\*\*  
DUDLEY & BURNS, PRINTERS  
TORONTO, ONT



# Canadian Missionary Link.

VOL. XVII.

TORONTO, JUNE, 1895.

No. 10.

## ASSOCIATIONAL MEETINGS.

**WHITBY AND LINDSAY** Associational meeting will be held in Lindsay on Wednesday, June 19th, at 2.30 p.m. Delegates are invited from all the churches.

A. E. DRYDEN, *Director.*

**TORONTO ASSOCIATION.**—Mission Circles will meet at the 2nd Markham Church on Wednesday, June 12th, at 2 p.m. G. T. R. train leaves Union Station at 7.45.

MRS. J. F. PEASE.

**EASTERN ONT. AND QUE.** The W. B. F. M. Association will be held in Barnston, Que., June 11th, at 2.46 and 8 p.m. It is to be hoped the Circles will all send delegates.

M. A. SIMS, *Director.*

**BRANT ASSOCIATION.** The Associational meeting will be held in St. George, June 5th. Afternoon meeting, 3 p.m.; public meeting, 8 p.m. An interesting programme will be arranged. Hope each Circle will send delegates and give reports.

M. A. HARRIS, *Director.*

**WESTERN ASSOCIATION.** The annual meeting of the Home and Foreign Mission Circles will meet at Louisville on Tuesday, June 11th. A public meeting will be held in the evening. Mrs. Ira Smith, London, will speak on Home Missions, and Mrs. E. L. Steves, of Blenheim, on Foreign Missions.

FLORENCE ILER, *Director.*

**WALKERTON ASSOCIATION.** The annual meeting of Circles and Bands will be held in the Baptist Church, Walkerton, on the afternoon and evening of June 6th. A public platform meeting in the interests of Women's work will be held in the evening. Circles will please send delegates' names to Miss Walker, Mt. Forest.

M. WALKER, *Director.*

**PETERBORO' AND BELLEVILLE** Association will meet in Gilmore Memorial Church on 18th June, 1895. Morning session at 9.30 o'clock, afternoon session at 2 o'clock. All churches in Association please send delegates. A good programme is being arranged, and it is hoped that each delegate will come prepared to make this a profitable time.

ANNIE WALTON, *Director.*

**NORTHERN ASSOCIATION.**—The annual meeting of the Mission Circles of the Northern Association will be held in Orillia on Wednesday, June 19th. Business meeting in the afternoon, and platform meeting in the evening, when addresses on Home and Foreign work will be given by representatives of the Women's Home and Foreign Boards. Circles and Bands are requested to appoint delegates.

A. E. KENDALL, *Director.*

**CANADA CENTRAL ASSOCIATION.**—The W. M. Circles will hold their annual meeting at Almonte, June 20th. There will be an afternoon meeting for business, reports, question drawer, etc. A public meeting the same evening. Programme consisting of an address on Foreign Missions by our Foreign Mission Secretary, Rev. A. P. McDiarmid, another on "Band Work" by Mrs. Halket, Ottawa. A paper on "Christian Giving" by Mrs. Murdoch, Algonquin, which, with music, will constitute a pleasant and we trust profitable meeting.

L. E. KNOWLTON, *Director.*

## MINUTES OF THE W. B. F. M. CONVENTION.

Peterborough, May 16, 1895.

### MORNING SESSION.

The session opened with singing, reading of Scriptures, and prayer. The President, Mrs. Booker, then gave an earnest address, reminding us that the first object of our Society is to increase and widen the interest in, and knowledge of, the dwellers in heathen lands, that the glorious gospel of Christ may be sent unto them. But how sad to think that our work cannot be done for lack of means. It is not lack of money, but lack of love prompting to more liberal giving. God measures our gifts by what we keep for ourselves.

A telegram just received from Portage la Prairie was read by Mr. Trotter, which told of a heathen sun dance lasting for fifty hours, the savages not taking anything to eat or drink for all that time, and also of dreadful torture inflicted on themselves by the penitents.

The report of the Recording Secretary was then read. Miss Moyle reported the granting of a loan of \$6000 to the General Board, the appropriation of the funds on hand for a medical missionary to be used for the sending out of Miss Pearl Smith. She also mentioned the applica-

tions of two of our ladies for appointment to work in the foreign field, but who cannot at present be accepted on account of lack of funds. The withdrawal of Mrs. Dryden from membership on the Board was referred to with much regret.

The Treasurer's report showed a balance on hand of \$1488.57.

The report of THE LINK, given by Mrs. Newman, was most satisfactory, there being an increase of subscribers. Mrs. Newman emphasized the need of more study of missions at the present time, when there seems to be so much indifference, and even doubt, as regards the great need of the conversion of the heathen.

The adoption of these three reports was moved by Mrs. Holman, who pointed out the great amount of consecration necessary for the accomplishment of the work which Mrs. Newman, Miss Elliot and Miss Moyle so ably perform in their respective offices. The motion was seconded by Mrs. Moore and carried.

We then had the pleasure of listening to an excellent paper by Miss Elizabeth Dryden on "Educational Work," describing the different girls' and boys' schools we have in our Telugu field. Miss Dryden spoke of the great need there is for the education of the Telugu children that they may be trained to useful lives. Mrs. C. T. Stark then gave the report for Bands, which was very encouraging, six new Bands having been formed during the last six months. After the adoption of this report Mrs. Freeland moved that Miss Tapscott's paper on "Band Work" be printed in THE LINK, and afterwards published in pamphlet form. The motion was seconded by Mrs. Holman and carried.

The following were then appointed as Committee on Resolutions:—Mrs. Freeland, Mrs. McMaster and Miss Hatch. Mrs. Newman then moved that the officers and Board continue as at present for the coming year. Seconded by Mrs. Walker and carried. After prayer by Mrs. Walker, the session was adjourned.

#### AFTERNOON SESSION.

After singing and prayer by Miss Tapscott, the minutes of the morning session were read and adopted.

Mrs. Dr. Tracy, of Belleville, then gave a paper on "The Three Calls." These were 1. The Master's call to each one of us, "Give me thy heart." 2. The call to service, to which we should be inspired by love to God and man. 3. The call of the perishing, "Come over and help us." The speaker impressed upon us that new doors of opportunity are now being opened on all sides calling for united effort and earnest prayer if we would be faithful to our solemn responsibility. Let us each one go home to seek to know the Lord's will for us, and then to do it.

The greetings from sister societies were then heard, expressing the cordial good wishes of the women of the different denominations. After the singing of the hymn, "Take my life and let it be," the Corresponding Secretary's report was heard. Miss Buchan had much good news to give of encouraging progress of the work on our foreign field, of precious souls born again among our Telugu sisters, of greatly increased interest in listening to the word so faithfully proclaimed by our lady missionaries, to all of whom the work seems more than ever promising and fraught with encouragement. Miss Stovel reported whole villages being opened up for the preaching of the Gospel; while Miss Basherville tells of several conversions among the girls of the Cocanada Boarding

School. The great good resulting from the distribution of books and tracts was also referred to. The adoption of this report was moved by Mrs. Yule, seconded by Mrs. Cowan, and carried.

Miss Clemesha, of Port Hope, reported a membership of 325 in the Prayer Union formed at the last convention and expressed the hope that this Union would soon number not only hundreds but thousands. Mrs. York moved the adoption of this report, Mrs. R. W. Laird seconded it, and the motion was carried.

Mrs. Halkett, of Ottawa, then gave us an earnest and practical address, dwelling particularly on the need to interest the children in this work of the world's evangelization. She also forcibly contrasted the position of the Telugu women and ours who dwell in this Christian land, and told of one poor woman who saw her child devoured by a snake, not daring to attempt to save it, because regarding the snake as a god.

The report of the Committee on Resolutions was then given by Mrs. Freeland, who moved the following resolutions, "That the greetings of this convention be sent to the Convention of the Maritime Provinces meeting in August, to be conveyed by Mrs. P. K. Foster, late of Boston." This resolution was seconded by Miss A. Hatch and carried.

"Also that the thanks of this convention be extended to the ladies of Peterborough for their very kind hospitality." This resolution was adopted by a rising vote.

"Also to the members of the choir, who so kindly assisted us in the music." The resolution was adopted.

Mrs. Yule then moved the following resolution, "That the members of the W. F. M. S. place on record their deep sense of loss in the death of our much honored friend and brother, Mr. T. S. Shenston, and also extend to Mrs. Shenston their deep and heartfelt sympathy." The resolution was seconded by Mrs. Freeland, and carried.

The Secretary was also requested to convey to Mrs. Barrow our sincere sympathy in her recent bereavement and our sense of appreciation of the good work done by her. A short season of prayer followed, after which the session was brought to a close by the singing of the Doxology.

#### EVENING SESSION.

After singing "Forward be our watchword," Rev. Mr. McDonald, of Lakefield, read the Scriptures and engaged in prayer. The minutes of the afternoon session were read and adopted. Miss Pearl Smith then gave an earnest address on "Medical Missions." After an appropriate selection of music by the choir, Mrs. Garside spoke on "Some Women of India." She gave a very amusing description of the marriage of one of the Taur school girls, and told many interesting things about the lives and habits of the Telugu women. Her remarks were illustrated by five young women in native dress representing a Telugu school girl, a bride and bridesmaid, a widow and the wife of a Rajah. At the close of Mrs. Garside's address, they sang two stanzas of "I love to tell the story of Jesus and His love." After the taking up of the collection and singing, the Rev. John Trotter expressed in a few words his pleasure at the beautiful spirit of harmony and of prayerfulness which had characterized the proceedings throughout the Convention. He then closed with prayer.

The collection for afternoon and evening amounted to \$40

MISS OLIVE COPE,  
Secretary.

## ANNUAL REPORT OF RECORDING SECRETARY.

Three Board meetings have been held since October. At the first meeting of the newly appointed Board, held in the Board-room, October 18th, it was decided (in addition to the usual appropriation of \$7,265, including Miss McLeod's outfit and passage to India), to lend to the General Board, \$600 without interest, for three months, to aid them in their extremity. Also, that the funds on hand for a medical missionary be used for Miss Pearl Smith's outfit and passage, to relieve the General Board. At the quarterly meeting, held in January, after conferring with the Home Missionary Board, and giving the subject serious thought, it was decided to change the time of the Convention from October to May, in accordance with the step taken by the General Society at St. Thomas. It was also decided that the Treasurer should close her books on the 30th of April.

Two applications have been received from ladies wishing to go to India. Though specially fitted for the work, owing to the state of the finances they could not be entertained.

It is with sincere regret the Board have accepted the resignation of Mrs. Dryden, of Brooklin, who has been a member since the formation of the Woman's Baptist Foreign Mission Society, faithfully discharging the duties. Her place will not be easily filled. At a special meeting of the members of the Board residing in the city, it was found, that in about one hundred churches, all of the money contributed for missions is given by a few women.

It was decided to obtain a list and send a communication to the President of each Circle, or to the most active women in the church, asking them to try and create a greater interest in the work. This was done with gratifying results.

After gaining all possible information, it was thought not advisable to make a new departure in the matter of the Post Office crusade, leaving tract distribution, etc., to the missionaries.

The following life-members have been added since October :-

Mrs. Chisholm, Port Hope; Mrs. John Jones, Brantford; Mrs. A. D. Kitchener, Toronto; Mrs. John Firstbrook, Toronto; Mrs. O. C. S. Wallace, Toronto; Mrs. James B. Standing, Burford; Mrs. Pereferr, St. Thomas; Mrs. W. H. Landon, Woodstock; Mrs. J. C. Yule, Brantford; Mrs. Dunscombe, Delhi; Mrs. Hannah Timpany, Aylmer.

Respectfully submitted.

A. MOYLE, *Rec. Sec.*

## NINETEENTH REPORT OF THE CORRESPONDING SECRETARY OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

In presenting this report which represents only six months' work, we desire very gratefully to acknowledge the continued blessing of our Heavenly Father. A blessing which is apparent not only in the increased success which has attended the labors of our missionaries in India, but also in the increased offerings of the women and children of our Circles and Bands, whereby there has been meat in God's house; and although the Board has not seen its way clear to take any advance step in the work this year, still we have been able to send regularly out of our abundance, to give the "Bread of Life" to the "hungry, starving and poor" women and children of India.

*Circles and Bands.*—The change in the date of the Convention has necessarily caused a little confusion in the returns from the Associations: some Circles having reported for a year, while others have reported for the six months since the last Convention. If in the future the Associations, Circles and Bands will close their year on the 31st of March, all discrepancies will be avoided. The Treasurer's receipts from October 10th, 1894, to April 30th, 1895, show an advance over the same dates last year, both in the number of Circles reported and the amounts received.

*Volunteers.*—That the interest in our Lord's work of sending the Gospel to those who have it not is not diminishing, is seen in the number of letters which have been received from young women who are desirous of fitting themselves for that work. One very gifted lady is urgently seeking appointment by the Board to be sent to India next autumn. To this as well as to all other applications but one answer has been given, that "in the present state of the Foreign Mission finances the Board would not be justified in undertaking any increased expenditure."

This is not a decision easily made by the Board, for the workers are few and over-worked and the Telugu women are more willing than ever before to listen to the Gospel, and death is always busy snatching many away before they have had any opportunity of hearing that the Son of God has come that they may have eternal life.

## Reports from the Field.

## INDIA.

*Miss McLeod.*—After a fairly comfortable and safe voyage, Miss McLeod, in company with Miss Hatch, arrived at Cocanada on the 25th of December, 1894.

On the last day of the old year she "began the struggle with the Telugu language." "Each day for about six hours the struggle is kept up." Miss McLeod attributes what progress she has made to the prayers of God's peo-

For the first time in history a pagan nation (Japan) authorizes the employment of native Christians as army chaplains. Ten missionaries and sixteen Japanese workers have been designated for the special work for soldiers at Hiroshima.—*Miss. Review of the World.*

ple. She asks for a continuance of your prayers, especially that she may be kept near to Jesus, so that when she is able to go among the people and tell them in their own tongue of "Our wonderful Saviour," her life may prove her words true; "for the people with faith in their idols shattered, demand something better, and next to the might of the Spirit of God in its power to move upon the hearts of men, is the power of the consecrated life."

## COCANADA.

*Cocanada Girls' School.* The delay, because of scarcity of funds at home, in putting up the longed for and much needed new school buildings has been a great disappointment to Miss Baskerville, who finds it impossible to carry on the work as efficiently as she could if she had proper accommodation. Still, she reports: "With good health on the part of the missionary and good behaviour on the part of the girls, the work was more of a joy than ever before."

"The number on our rolls was considerably reduced by the opening up of one of the new Government schools for Malas in the nearest Malapilly, by which nearly all our day scholars were drawn away. There have been as many as 57 in the Boarding Department at one time, not including Chinna Cassie who teaches the Infant Standard. The number of day scholars on our rolls is 26 boys and 10 girls.

"The routine work of a school is not the most inspiring, but I was much pleased to hear that the children really do take in the Scripture teaching in the daily classes, as evidenced by the following: The mother of a little boy in the First Standard told me how, at the funeral of an aunt, the child's father's sister, the little one tried to comfort them as they were weeping for the dead. He said, 'Father, what makes you cry so?' Missamma told me in school that all these that are put in the grave will rise up and live again.' Another encouragement came to me in the testimony of a recent convert, one of the most hopeful men I have seen come out directly from heathendom. He said he had learned the Gospel when he was a little boy in school, and that the word of God followed him and gave him no peace until he gave himself to Christ. He told me not to be discouraged, for the word planted in the hearts of the young was almost certain to bring forth fruit, though perhaps not for many days."

Miss Baskerville reports the December promotion examination as fairly satisfactory—although the children had only five months to prepare—48 passed out of 68.

Besides the regular students in the training class, there are seven others preparing for special work, who have spent the whole or a part of the year in the school.

The study of the "Life of Christ" has been an important part of the Bible lessons.

A source of great joy to Miss Baskerville has been the conversion and baptism of several of the girls.

She reports two *Sunday schools* under her care have been carried on and of late have both increased in numbers—and says: "We began a *temperance society* among the girls, in which they pledge themselves not to use liquor, tobacco nor opium. We trust to draw in others and accomplish some good among the little ones at least. One little boy took home the pledge card to sign, but the elders in the family dissuaded him, lest he might need at some time to use some of the prohibited articles medicinally.

Miss Baskerville is assisted by four teachers.

## ZENANA WORK IN COCANADA.

Miss Simpson reports: "The work among the women and children of Cocanada grows more and more hopeful as the months go by.

"The women seem to be listening more earnestly, and there are more of them who seem to be real inquirers. Through our school girls, the hearts of several of the mothers have been touched, and we find them asking the children to teach them to pray and to sing, and one of the girls we find conducting family worship every evening with her mother, sister, and two brothers.

"The *Caste Girls' School* has been carried on with very good attendance, so far as numbers go, but with a good deal of change amongst the little children. Of those who have been in regular attendance the progress has been good. G. Julia is now teaching the Bank Malapilly school, and a new school has been opened in the Jugganaikpuram Madija Pella, with G. Venkataswami as teacher, with an average attendance of 21 scholars. The children have done very good work there and we are hopeful with regard to the school.

"Five *Sunday schools* have been carried on in connection with the work.

"A few still come for medicine, and 538 patients were treated during the six months."

Miss Simpson has 3 Assistants, 2 Bible Women, 4 Teachers.

The total number of houses visited by all of the workers.	235
Total number of visits during six months.	818
women hearers	1150
new houses	21
visits to villages	71
women and children hearers	1446

Mrs. De Beaux writes: "The name of Jesus is coming to be known in all this town as the Saviour we are teaching the people." She tells of an only daughter who was restored to health in answer to the prayers of the workers. Although greatly pained at finding in one house where she visited everything prepared for an idol feast, she is "cheered with the knowledge that the women are, one by one, learning that Jesus is the one who suffered and died to save them." She reports the death of two whom she visited: one a girl who died very suddenly, the other a woman who "had fallen into a decline." In the early part of her sickness she had told Mrs. De Beaux that she prayed to Jesus, and later, said: "it is not possible for me to recover, won't you look after my little girl?"

Miss Gibson reports many women having heard the message for the first time. Her visits have been made weekly, fortnightly or monthly, according to the desire of the women to hear. A good deal of opposition to her visits which had been made by the men, has given way. While many who profess to have given up idol worship are widows, a most encouraging feature of the work is that a few married women who have been taught that the life and well-being of their husbands depend on their attention to poojas and ceremonies, have also seen the sin and folly of these, and have given them up. She speaks of the influence the *Caste Girls' school* has had in opening the Zenanas to the workers, and tells how the restoration to health, through Miss Simpson's efforts, of one of these girls, has been the means of breaking down caste and deepening the interest and faith of the women of the house. They often ask about prayer; and the

mother of the girl says she cannot help but think often of Jesus Christ who restored her child.

The women are becoming ashamed of idol worship. "The seed has been sown in many hearts; superstition and idolatry, the result of ignorance, has given way and the knowledge that gives true light is reaching many through the feeble efforts of our Zenana visitors."

*Miss Beggs* reports: "Much to be grateful for--sad days and glad days--sorrows and joy--mercies and trials not room enough for all the mercies, but very little space occupied by the trials." The year has been one "full of blessing to the work." Many of the women find Hinduism utterly false and comfortless; they want the truth, but have not found it yet. Curiosity, or the desire to learn needlework, prompts some to ask for a visit from the Zenana worker.

*Miss Beggs'* report is full of interesting incidents; of these only a few can be mentioned. She says: "The other day when I told some of the women whom we visit that I was going to write a report, in which I would make mention of them, they were greatly delighted and said: 'Oh, do write to the good ladies all about us, and please send our kind regards and salaams, and tell them that we love their Saviour and to pray for us.'"

One woman who pays very marked attention to the reading of God's Word, said: "When you are here reading to me, I could sit and listen all day without wanting any food." Another, who had never heard the Gospel before, seemed to drink in every word of the Good Tidings, and received it simply and faithfully as a little child. She asked anxiously: "Do you think that this great God will receive me, a poor sinner?" I read John vi. 37. She seemed quite pleased after hearing that passage.

*Miss Beggs* asks us to "pray with a stronger faith that God will, by His Spirit, open the hearts of these dear women to receive the truth of Christ."

#### AKIDU.

*Miss Stovel.* The boat, "Glad Tidings," has been a great boon to *Miss Stovel* in her work. "The name is suggestive and often opens the way for little talks with people on the bank. The women and children in many villages have already learned to know it as 'our *Miss Amma's* boat.'" An account of the work done was published in the April number of the *LINK*; in it she tells of a woman of the Shepherd caste who has decided to come out boldly on the Lord's side, which, although she is not very high in the social scale and consequently will not suffer as much as others of higher caste, means the severing of all family ties for the present at least; of the baptism of three women in another village, for whom she has long worked and prayed; of three new Brahmin houses opened to her in one day, which means the beginning of opportunities great and good among the Akidu Brahmin women; of the wonderful way in which the Lord, through the sickness of a Razu woman, has opened the doors of whole villages to her, where she had over and over again tried to gain a hearing; of a similar way in which a village of Ellama people who had for five years persistently refused to listen, had opened its doors, and while the women told of their troubles and asked many questions, she had told them of "Jesus and His love," and how, during fifteen days spent on Kolair Lake, eighteen new villages were visited, besides others that she had visited before. She tells of crowds of women and children hearers, and asks us to join with

her in prayer for an educated Kapu widow whom she thinks is at heart a Christian, that she may come out "boldly on the Lord's side."

*Bible Woman.* -- *Miss Stovel* reports: "My Bible woman *Annamma* has worked hard. She accompanies me on all tours, and we work together in new villages, but separately where we are well known. While I am conducting a woman's or children's meeting, she is usually at work among the heathen women." She had a month's holiday, so her report may look rather small.

*Miss Stovel* reports for the half year ending December 31st, 1894:

Women's meetings conducted	32
Children's "	63
Bible classes	12
Houses visited	420
<i>Annamma</i> made house visits	374

#### TUNI.

##### *Miss Rogers & Bible-women.*

From the Telugu report we copy these few items concerning *Miss Rogers'* work. "We praise God for another year of health, that has permitted us to work without interruption, for the good of His people." *Miss Priest* has taken the Sunday school off my hands, as well as one of the Scripture classes that I taught.

Weekly meetings for the Christian women and the school girls have been conducted with pleasure, and the Sunday school in the compound looked after. *Miss McLaurin* came to us in November; both she and *Miss Priest* are an inspiration and a comfort."

For more than a year there has been no man missionary on the Tuni field. Mr. Walker has visited it monthly.

*Miss Rogers* spent the last two hot seasons on the plains, and worked very hard, so that when taken with a very severe attack of fever she had little reserve strength to meet it.

*Miss Simpson* writes: "The fever came on in the first place after exposure to the sun, while on tour, February 2nd. *Miss Rogers* was on tour, entering a new village, had her tent pitched according to the instructions of the village munsif, but it happened to be too near to the Brahmin temple, and so the Brahmins raised a disturbance. *Miss Rogers* again applied to the munsif to have the tent removed, but he was late in sending his men, and there was a great deal of delay, and she was obliged to sit under a palm-leaf shed the most of the day; and, finally, when she decided to leave the village, and went to the nearest railway station, she had to wait two hours for the train, and had to walk up and down continually to keep herself warm. That was the beginning of her illness, which, in a few days became so alarming that Dr. Smith and *Miss Simpson* were telegraphed for. With the help of God they were able to pull her through, so that she was able to return with *Miss Simpson* to Cocanada--but a severe relapse about the middle of March, has made her condition so serious that her return to Cocanada is imperative."

*Miss Rogers* went to India in 1889. Her private income has all been given in the work. She has done a great deal for the Tuni people. Our missionaries are very sad at having to part with one so useful and so greatly beloved. It seems strange, but God has said, "My thoughts are not as your thoughts, neither are your ways My ways," "For, as the heavens are higher than the earth so are My ways than your ways, and My thoughts than your thoughts."

Do not let us forget as we lift our hearts to God in prayer at the noon hour, to ask the Great Physician to completely restore our dear Miss Rogers.

## RAMACHANDRAPURAM.

*Miss Hatch & Bible-women.*

Mr. McLeod writes, "We welcome Miss Hatch to this large and needy field with great joy. We believe that the Lord has led her here, and we confidently expect His continued guidance and blessing."

Miss Hatch writes, "I feel very thankful for having gone home when I did, as the ranks are being so thinned, and I feel so glad to have health and strength given me so that I can the better fill the breach."

"I believe my last report was rendered the last of September, 1894, in Woodstock, Ontario, Canada, and now my address is Ramachandrapuram, Godavari District, India.

"After the Convention and other farewell meetings at home, I set sail from New York November 17th, landing in Cocanada at one o'clock Christmas night. Here I found our missionaries, who had been sitting in conference, waiting to give me a welcome, and very glad was I to be welcomed by them, and to be back again ready to enter upon the work to which I have been called. Some depletions in the ranks and fears of still further depletions made some re-adjustment of the forces necessary. I offered myself to do whatever work the Conference might appoint me after waiting specially for the guidance of the Spirit. After a season of prayer, a committee was appointed to recommend any changes that would seem desirable, and though before that no one seemed to know what was best to be done, yet when the committee brought in their report, there was not a dissenting voice; all thought that this was the best disposal of the forces. And so I was appointed to Ramachandrapuram. I believe the Lord sent me to this work, and that if I trust in Him and lean wholly upon Him, He will bless me abundantly.

"For a time, it seemed as if I could scarcely comprehend the vastness of the work alone. Think of 225,000 people in upwards of 200 villages and towns where not a single lady missionary is working. Think of the thousands and thousands of women and children among these who know nothing of the Gospel! Think of the homes to enter, the hearts to reach, the souls to be won.

"Some two or three Bible-women have been working from time to time and the village schools have been kept up by your Society, and many of the Christian girls have been educated in the Cocanada boarding school. Otherwise this work is to you a new work. Some of us also have made a few tours on this field, but none of us have had it as our special work, so I pray you to take it anew upon your hearts and minds and may it become as dear to you as Cocanada, Samalocotta, Tuni or Akidu! New privileges mean new responsibilities, new cares, and to you the new privilege of speaking through your representative to more thousands of women in these scores of villages that lie on every hand will mean the care of providing means of locomotion to these distant places, and as more Bible women are required, houses for them to dwell in, but of these I must let you know later, after an opportunity of again meeting with Conference. In the meantime, your missionary has been touring in the "Canadian."

"With the opening of a new station, Mr. McLeod still finds much to occupy him here, and for that reason I have

been touring with his boat, visiting in all 45 different villages, holding 131 meetings and visiting 105 houses, which were mostly Christian houses. Of these 45 villages, many have been visited the second or third time, so that altogether I have made 69 visits to villages, spending 36 days on tour. Of the number of women hearers I would say that almost everywhere crowds came to hear us, and we had most attentive and interested hearings. In our first two tours, no one asked for baptism, but on our third tour as many as forty came to us saying that they wanted to be baptized. Most of these had asked for baptism before, but we are not sure of the changed heart and the changed life and so have been putting them off, but this at least will show the interest with which they are hearing.

"There are 20 villages within three miles or so of this station, and as the canals close this month, I hope to spend my time getting better acquainted with them. A ten-minutes' walk through the trees to the south of us brings us to a village composed mostly of Kourin people. Mr. McLeod had already won the confidence of the people by performing a rather remarkable cure upon the wife of the head man of the village, and now I go back and forth to them frequently, and they often come to see me. Indeed, I feel as if they were becoming to be my very good neighbors and interesting friends. They miss me when I go out on tour and wonder when I will get back, and yesterday afternoon, when I went over to see them, it was not easy to get away again. There are three Mahometan houses there, and their women, as you know, are more secluded than the Hindus and scarcely ever go out. One of these women asked me where my "man" was, and I said I had no "man." Then she said, "Oh, I will put a veil on and come and see you then." So I pressed her to come, telling her that I lived on one side of the house, with one side door opening to the road, and she could come in without Mr. McLeod seeing her, so I shall expect a visit from her too. A caste widow, who is blind, in one of the villages, showed a great interest in our words and also a remarkable appreciation and understanding of what we were saying. She learned a prayer from us before we left and promised to think much about these things. O, that the Lord may give her the inward light.

"Sarah, a name you know, is one who has been my most faithful assistant in all these trips. Martha, who was formerly my Bible-woman in Cocanada, is married, and working in a few villages near her home, according to the time her family cares allow her. I have two others, but they are young and untried as yet.

"Two of the preachers have generally accompanied us on our tours and have been very helpful, as they have gone off to talk to the men while we talked to the women, but in many places we have had meetings together. In many and many a village I have seen the women disappearing into some bye-way or into their houses, as I approached them, but on my workers calling out and telling them that I was a woman, not a man, they have come out fearlessly, explaining hastily that they did not know any better, that they thought I was a man. Evidently they were more afraid of a white man than a black, for at those times the native preachers have sometimes been with us. This will illustrate the need of lady-workers."

*Bible-women.*—There are only sixteen Bible women for the whole field with its 1,914 villages. Besides those working with our lady missionaries, there are at Narasapatnam, 2. Peddapuram, 1. Tuni, 4. Yellamanchilli, 1.



Mr. Brown reports for Vuyyuru:—

"The two Bible-women have done faithful work. The fruit of their labors has been very apparent, for a large number have been baptized in the region in which they work—thirty-five in all. These converts are very largely the fruit of their earnest effort. Besides those already baptized a large number are near the kingdom, and several are asking for baptism. The Bible-women are full of hope and zeal. For years their labors seemed apparently fruitless, but now the work is in a very hopeful condition. Everywhere they are respected, and people who formerly violently opposed the truth are now respectful listeners. From the end of this month Miss Murray proposes to have Veeruna come to Vuyyuru to be her assistant and companion; Jane will then be left largely to work alone.

Miss Murray is about to build a house in Vuyyuru, for the accommodation of the Bible-women. Several very zealous and promising women are anxious to enter the work.

Ramachandrapuram.—Mr. McLeod writes:—

"We have only three Bible-women on this field, Sarah, Marthama and Annama; Sarah and Marthama give all their time during the year to Gospel work. Annama was laid aside by sickness for four months. She is regaining her health again, but is not yet strong enough to travel round and visit the villages, she therefore teaches a school in the village in which she lives. Their monthly reports show 885 visits to different villages during the year. Their work has been largely among the Christians, because that seemed to be the most pressing need for the time being. They have no conversions to report, but their work has been faithfully done, and will show result in conversions in the near future, through the increased efficiency of the Christians taught and strengthened by them."

#### SAMULCOTTA SEMINARY.

Mr. and Mrs. Davis are in charge of the seminary during Mr. Stillwell's absence. Mr. Davis speaks feelingly of the warm spiritual life manifested by the students in the prayer-meetings, and of their general good conduct throughout the term. He tells of their efforts to assist the widow and children of their number who were left unprovided for, and writes:—"I cannot express my gratitude for this act of benevolence on the part of the students. It shows that they can be changed from beggars into givers, and from dependents into men and women of thrift and independence."

The Manual Training Department has been carried on with diligence, "no student, except in cases of sickness, has been allowed to escape the work hour. They are being taught to do everything that will be a help to them in their future life-work, and to earn by hard labor, the money required to purchase books, slates, pencils and note-books." The teachers have, for the most part, been faithful.

Results of Examinations.—"In the secular school we sent up 4 Christian boys and 1 Hindu boy for Lower Secondary examination. The Christian boys all passed. We also sent up 21 pupils for Primary examination, and 17 passed. The 2nd, 3rd, 5th and 6th classes were inspected for promotion and 27 out of 31 were promoted. So we feel our school has made a good record.

In the Theological or Bible School we had three classes; 1st, 2nd and 4th years were represented. We graduated 4 men who will render good service in the field. The women's class.—This class consists of the wives and chil-

dren of the married students. Mrs. Davis has had full charge of this school, and has conducted prayer-meetings and Bible-classes, and accompanied the women once a week to do Bible-work among the women in the town. So the wives are being educated along with their husbands, and we trust they will be a great help to them in their future work.

Village Preaching.—The students are organized into companies and go out preaching by turns. They are generally led by their teachers. I have had the pleasure of going out once a week with the graduating class and preaching in the town. In this way the Gospel has been preached in seven different villages by the students in the seminary. They have also carried on three Sunday schools each Lord's day in different parts of the town. The Samulcotta village church has also been largely cared for by the teachers and students of the seminary. This whole programme of work was started by Mr. Stillwell, and we are trying to carry it on till he returns.

Our great defect in church work is a lack of men who are fit to be pastors. May the Lord raise up shepherds to care for the straying sheep.

#### VILLAGE SCHOOLS.

Mr. Davis reports 4 village schools on the Cocanada field, with 66 pupils; also an evening class attended by young men, which is taught by K. Lydia. He says: "The Bible, or portions of the Bible, is taught in all of these schools, and the children can all sing some of the Gospel hymns. Certainly we are sowing the seed in good soil, when we teach the young to read, recite and sing the word of the Lord. These children often become teachers to their parents and relatives. I find that a large number of those baptized around Cocanada first learned the way in our schools."

Vuyyuru.—Mr. Brown reports 13 schools, with 165 pupils, on this field, including the Station Boarding and day school; nearly all of them are in a highly satisfactory condition. A number of the scholars have recently been baptized; one recent convert, a young man, is diligently learning to read. On this field, also, grown-up men are attending night school. Mr. Brown says: "One of the most pleasing features of the work is the fact that, during the past year, many of the schools have become in a very large measure self-supporting, the Christians undertaking to board and pay part of the incidental expenses of their teachers. I expect to be able to hand back a considerable portion of this year's estimate for schools, to the Treasurer in India on this account. You will all rejoice with us in this new advance on the part of our Christians."

Ramachandrapuram.—Mr. McLeod reports 14 schools on this field, and says: "The number of pupils in attendance varies from month to month, no two months giving the same average, excepting three villages which are Christian centres. Christians as a general thing send their children regularly. From these village schools we have selected twenty-four boys for our Boarding school at the Station. These, the best and brightest, are being taught under Mrs. McLeod's immediate supervision in the Compound. The most promising of these will, after being taught and tested here, be sent on to Samulcotta for further instruction."

Sixteen students and three students' wives have been sent to the Seminary. One man graduated from the Theological Department in December and is now settled as pastor over one of the churches and gives promise of

future usefulness. Eight or ten of the men now in the Seminary will spend their holidays teaching in some of the vacant villages on the field.

Village schools have been carried on at all the other stations except Yellamanchilli, but no reports have been received.

BOOKS AND TRACTS.

Mr. Davis writes, "I regard this branch of the work as second only to oral preaching." Much of this work is done by the colporteur, who sings and preaches the Gospel as he travels from village to village with his satchel of books. On one or two of the fields there has been difficulty in getting the right man for this work. The reports received from Messrs. Davis, Brown and McLeod tell of many thousands of handbills, tracts and Messengers of Truth that have been distributed, as well as the Bibles, New Testaments, Bible portions, books and hymn-books which have been sold in great numbers.

This work has been also carried on at every station. God has promised "I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." To help bring about this glorious end His Son has said to us, "Go ye into all the world and preach the Gospel to every creature." The blessing that has already attended our work has proved His promise, "Lo, I am with you always." He has indeed worked with us. Therefore let us ask ourselves before Him, "Am I doing all that I possibly can to help on this work? Is there nothing more which I can do without for His sake?" There are thousands and thousands of Telegu women who have never yet heard of Jesus. This life is short—Eternity will last for ever. When all nations shall appear before the King at His return, how worthless shall all the pleasures of this life appear in comparison with the rapture of hearing the King say "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, for I was hungry and ye fed me; I was thirsty and ye gave me drink. Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me."

JANE BUCHAN.

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

Treasurer's Report from October 10, 1893, to April 30, 1895.

BRANT ASSOCIATION.

Name	Circle	Band	Other Organ.	Total	
Arr.	8	3 00		8 3 00	
Brantford, Calvary Ch	42	815 00		857 00	
" First Ch	1	300 00	Circle	300 00	
" " Y g Ladies	1	25 00	13 00	38 00	
" North Star		6 00		6 00	
" Park Ch	30	9 00	7 00	37 00	
Burthel	15	25	6 00	31 25	
Holmesdale			Prim Ctr	5 00	
Onondaga, 1st	5	00		5 00	
" 2nd	6	05	75	7 40	
Paris	24	00	4 70	28 70	
St George	21	00	12 00	33 00	
Wolverton	9	85	1 50	11 74	
12 Circles, 8 Bands		\$483 35	\$90 34	\$15 00	\$563 00

ELGIN ASSOCIATION.

Aylmer	800	81		800 81
Gladstone	0	00		0 00
Lakeshore, Calvary	54	25		54 25

Name	Circle	Band	Other Organ.	Total
(Union of Malahide Beriar, and Jubilee)				
Malahide and Bayham	10	00		10 00
New Sarum	9	10	\$11 00	20 10
Port Burwell	2	00		2 00
Shodden	5	00		5 00
Southwold, 2nd	2	00		2 00
Rpota	10	50		10 50
St Thomas	65	45		65 45
Yarmouth, 1st	1	50		1 50
11 Circles, 1 Band		\$240 11	\$11 00	\$251 11

GEORGE ASSOCIATION.

Acton	8	15		8 15	
Brampton	10	00	\$17 00	27 00	
Cheltenham	5	00	5 00	10 00	
Flamboro' East	6	00		6 00	
Gala	11	55	B. Y. P. U. 13 25	24 80	
Georgetown	5	00	2 50	7 50	
Guelph, First Church			Primary Dept. Y.P.S.C. 9 00	88 29	
" Guelph, Trinity Ch	22	00	2 50	24 50	
Hepler	8	23		8 23	
Hillsburgh	6	00		6 00	
Niasour East			3 55	3 55	
Orangeville			5 00	7 00	
St. Mary's			Boys 1 25	17 95	
Stratford			12 15	12 15	
13 Circles, 9 Bands		\$128 72	\$50 55	\$222 25	\$190 52

The \$2 50 from the Trinity Church M. R. is to complete this half-year's support of student, \$9 00 having been advanced last year, by mistake.

HAMILTON ASSOCIATION.

Freelton	8	50	\$1 50	8 4 50
Hamilton, Herkimer St	17	00		17 00
" James St	40	95	14 00	54 95
" Victoria Ave	7	05	17 04	24 90
" Westworth St	7	25	17 00	24 25
Westover	9	00	3 00	12 00
8 Circles, 5 Bands		\$65 25	\$52 54	\$117 79

MIDDLEBURY AND LAMINGTON ASSOCIATION.

Alva Craig	\$14	10		814 10
Brooke	6	00		6 00
Brook and Enniskillen	2	48		2 48
Calvary (Wanstead)	12	50		12 50
Denfield	10	00	\$ 3 71	13 71
Forest	6	03	1 40	7 50
Lobo	4	00	1 20	5 20
London, Adelaide St			21 00 Y.P.U. 12 50	72 85
" " Y g Ladies			30 00 Jun. 9 35	72 85
" Grovesnor St	4	00	3 00	7 80
" South	22	10	11 00	33 10
" Talbot St	60	05	12 45	72 73
Park Hill	4	00		2 00
Perth	17	34		17 34
Sarnia	20	00	2 25	22 25
Sarnia Township	10	50		10 50
Stratroy	17	25		17 25
The ford	8	00		8 00
Wyoming	10	45		10 45
19 Circles, 9 Bands		\$274 58	\$58 20	\$337 00

NIAGARA ASSOCIATION.

Beamsville	\$11	50	\$ 7 00	\$18 50
Biodrak	4	00		4 00
Ludra	7	25	10 50	17 75
Front Hill	6	00		6 00
Grimsby	10	00		10 00
Niagara Falls			2 00	2 00
Port Colborne	15	00		15 00
St. Catharines, Lyman St	12	08	2 00	14 08
" " Queen St	20	00		20 00
8 Circles, 4 Bands		\$89 48	\$21 50	\$110 93

NORFOLK ASSOCIATION.

Bloomshing	8	00	\$46 60	\$52 60
Boston	26	00	18 30	43 80
Cheapside			13 35	13 35
DeCewville	2	30	2 24	4 50
Delhi	29	10	17 70	46 70

Table with columns: Name, Circle, Band, Other Organiz'n., Total. Lists various churches and their financial contributions.

WALKERTON ASSOCIATION. Table with columns: Name, Circle, Band, Other Organiz'n., Total. Lists churches in Walkerton and their contributions.

NORTHERN ASSOCIATION. Table with columns: Name, Circle, Band, Other Organiz'n., Total. Lists churches in the northern region.

WESTERN ASSOCIATION. Table with columns: Name, Circle, Band, Other Organiz'n., Total. Lists churches in the western region.

OWEN SOUND ASSOCIATION. Table with columns: Name, Circle, Band, Other Organiz'n., Total. Lists churches in Owen Sound.

WHEAT AND LINNAY ASSOCIATION. Table with columns: Name, Circle, Band, Other Organiz'n., Total. Lists churches in the Wheat and Linnay region.

PETTERBORO ASSOCIATION. Table with columns: Name, Circle, Band, Other Organiz'n., Total. Lists churches in Petterboro.

WINDOCK ASSOCIATION. Table with columns: Name, Circle, Band, Other Organiz'n., Total. Lists churches in the Windock region.

TORONTO ASSOCIATION. Table with columns: Name, Circle, Band, Other Organiz'n., Total. Lists churches in Toronto and their contributions.

MISCellaneous. Table with columns: Description, Amount. Lists various financial items and their amounts.

GENERAL STATEMENT

RECEIPTS. Table with columns: Description, Amount. Provides a summary of receipts including balance forward and various contributions.

## DISBURSMENTS.

Paid to General Treasurer	
For Regular Work (including Miss McLeod's sup- port) .....	\$124 10
For Socials .....	54 16
	— 8778 32
To Miss McLeod for Outgoing Expenses	50 00
To Miss Hatch, for Incidental Expenses	2 09
To Treasurer, Convention East, for Akidugit	58 39
To Home Expenses .....	— 1438 71
Balance, April 30th, 1895	465 00
For "Girls' Devotionals"	300 60
" Sending out Missionaries	249 57
" Regular Work .....	— 2253 28
No. of Circles heard from, 185	
No. of Bands heard from, 95	
Balance of Special Account, "Medical Lady Fund"	50 44
NOTE.—Paid on May 1st, 1895, to the General Treasurers \$100.00	
Leaving our balance for Regular Work includ- ing \$1 29 fund for Miss McLeod)	1488 57

VIOLET ELLIOTT

Treasurer

Toronto, 4th May, 1895.

Audited and found correct,

J. B. FIDLER,      Auditors  
FRED. L. RADCLIFF

## MISSION BANDS REPORT

From the reports of the past six months we have every reason to thank God and take courage. Progress has been made, and a noticeable feature in the reports is, that in a number of Bands, members have accepted Christ and not a few have united with the churches. These, we are sure, will be able to render far more efficient service. One Band says, "Our members are full of earnestness and activity," another, "Although we are few in numbers we love the work we are engaged in, and know that good has been accomplished," still another, "The interest in missions increases," and many similar expressions.

We have 150 Bands, with a membership of 3931. If all had reported, there would have been considerably over 4000, but too many ignore the forms sent them to be filled in. I shall not attempt to name the 41 not reporting, but merely give those who have not sent any report for the three last Conventions. These are Ancaster, Bethel, North Star, Brantford; Dixie, Scotland, Immanuel (Boys' Band), Toronto; and Britton.

Six bands have been organized since October, namely, St. Mary's (boys), Lyman Street, St. Catharines; Windsor, Westover (boys), Sydenham, and Paisley. Two were organized previously but had not reported, Egerton St., London, and Tecumseth St., Toronto. Three have ceased to exist, Burford and Totendale, the children being too scattered, and Strathroy.

In order to judge the interest taken, as well as for my own satisfaction, I have kept account of the letters and postcards received and written. Those received number 65, those written 102.

The number of students at Samulcotta supported by Bands is 15, by other organizations and individuals 10. The number at Cocanada supported by Bands is 18, by

other organizations and individuals 9. There are a number in each school eligible for support if Bands desire them.

It has been suggested that when there are several Bands in a city (London, Hamilton, etc.), as the special object of their Home Mission work they unite and support a student at Grande Ligne, at a cost of \$50 a year. I hope to be able to report favorably of this next year.

Two life-memberships have been made in the Home Society—Miss Kerr, by Beverley St. Band, Toronto, and Miss Lottie Stark, by a friend, for Bloor St. Band, Toronto.

There have been none completed in the Foreign Society.

The following amounts have been sent in to the Treasurers—For Home Missions, \$      for Foreign Missions, \$7.90 42 Total, \$

Respectfully submitted,

MABEL STARK, Sec.

## IMPRESSIONS OF THE MEETINGS.

DEAR LINK. My first opportunity of attending the annual meetings of our W. M. Societies has come and gone, so I thought on my return home that I would just like to put down a few of the things that particularly impressed me whilst there.

One was, that the sisters assembled seemed so to believe in the efficacy of prayer, that prayer that comes from desire to just do the Master's will in service undertaken for His honor and glory and the good of souls. Did not our hearts burn within us when listening to the different burdens laid upon each sister to plead for at each season of prayer during the session, also at the personal faith that seemed to claim the answer to each request. Lord, increase our faith in asking of Thee wisdom, guidance, all things.

Another cause for rejoicing, is the efficient Board of Officers that we are favored with, who give such whole-hearted service to the work laid upon them to do for the Circles; anxious planning and thought, that we, not in the front of the fray, know very little about, as the snarls and discouragements are pretty well sifted out and straightened before the reports reach us through our invaluable little monthly.

You, little LINK, with your wide-awake Editor, are another thing to be thankful for. Mrs. Newman is fully alive to the necessity of our paper in stirring us up to greater efforts in our work. She realizes that it is only through increase of knowledge that increase of interest can grow, and so keeps the wants of the heathen, especially those of our own mission, ever before us. We can but be thankful to God for such self-denying, zealous leaders, and see to it that we strive to help and strengthen them by our prayers just as much as we do those who are representing us amongst the Telugus.

One thing disappointed me, and that was that no report was read from the Timpany Memorial School. The very name ought to be an inspiration to us! And it does seem as if that institution, with its consecrated preceptress, will be as great a factor in the future results of our missionary work as our Boarding Schools or Seminary. The Christian influence pervading it, as a stone when thrown in the water sends out ripples far and wide, must, through the pupils taught there of Jesus and His saving power and love, send out echoes again to those with whom their life-work brings them in contact.

And one suggestion I would like to make to the Board, and that is, in my humble opinion, the necessity of two secretaries for Band work. This need seemed to me very evident, else the interests of one society must be advanced to the detriment of the other. The question suggests itself: Why are Home Mission Bands considered a necessity? The Bands were first formed to interest our children in work for heathen children, and to train them to take up this work when the mothers have to lay it down. Our Saviour said: "The poor ye have always with you," and so are home missionary efforts ever before them; they live in an atmosphere of home missions, but their interest must be drawn out towards those far off, whom they never see nor can ever hear of unless taught about. Let them still support Mons. and Mad. Grenier, for Grande Ligne has grown very dear to us during all these years of labor for it. Let them undertake some special work for Bro. Davis and his work amongst the little red-skins of the Great Lone Land; but do let all else of their interest and efforts be enlisted in the work our consecrated Timpany had in view when he organized our Circles and Bands. Do not let us train them to be selfish and keep most for home where so many are at work, whilst the countless thousands are dying in India alone 1200 a day—without hope or knowledge of Christ. What of "those others" for whom Jesus died? "And other sheep I have which are not of this fold: them also I must bring." John x. 16.

Belleville.

R. S.

## Work at Home.

### NEWS FROM CIRCLES.

**PORT HOPE.**—In consequence of the convention changing its time of meeting from October to May, the date of our annual meeting has had to be changed also. Previous to this our year has ended with the September meeting, so that instead of a whole year, this report only covers nine months' work.

We have great reason to thank God for what He has done through our Circle. There are one hundred and

five women members of our church, and of these twenty-three are members of the Circle. The average attendance at our monthly meetings has been eighteen. These meetings have been the means of quickening our interest in our Telugu mission work. It is gratifying to report that sixty-four copies of the LINK are taken. We cannot speak too highly of this paper, it is indeed a link binding us to our sisters who are working for the same grand object all over our own country, and also linking us with our devoted sisters in India.

The yearly thank-offering service was held in February in connection with the regular church prayer-meeting, the amount contributed was \$39 85. Mrs. D. Chisholm, who had moved to Berlin, Ontario, was present, and our Circle took advantage of her presence to present her with a certificate of Life-Membership in the Women's Foreign Mission Society. At the same time an address was presented to her expressing appreciation of the services she had rendered to our Circle, and of our deep regret at her departure. The amount sent to the Treasurer of the Women's Foreign Mission Society is \$112.10. This includes two amounts specially contributed by the members of the Circle, \$25.00 for Mrs. Chisholm's Life-Membership, and \$10.05 for Miss McLeod.

It would not be fitting to conclude this report without expressing our gratitude to our Heavenly Father that we are permitted to be co-workers with Him in sending the true light to those who sit in darkness, and our prayer is that the coming year we may be filled with the Spirit, and thus be able next year to report an advance on the last.

MAUD CRAIG, *Secretary.*

**METCALFE.**—A Mission Circle was organized on April 3rd. The following officers were appointed: President, Mrs. Surtees; Vice-President, Mrs. Iverson; Secretary, Miss H. Bogart; Treasurer, Mrs. McLaurin. Meetings to be held first Wednesday of each month.

MRS. D. McLAURIN, *Associate Director.*

### NEWS FROM BANDS.

**ST. MARY'S.**—The Boys' Mission Band of Willing Workers was organized with a membership of six on November 12th, 1894. President, Miss E. Rutledge; Treasurer, William Lucas; Secretary, Thos. E. Richards. On Friday night, March 29th, an at-home was held by the Boys' Mission Band at the residence of Mrs. Wm. Richards. There were about 30 persons present and the earlier part of the evening was spent in games. About 8 o'clock a very good programme was given, after which refreshments were served. About 9.45 the company dispersed after enjoying a very pleasant evening. The object of the at-home was to get more boys to join our Band.

THOMAS E. RICHARDS, *Secretary.*

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY  
OF EASTERN ONTARIO AND QUEBEC.

Receipts from February 20th to April 20th, 1895.

West Winchester, \$5; First Baptist Circle, \$12.85; Point St. Charles Circle, \$6.88; Point St. Charles Mission Band, \$2; Olivet Mission Band, \$7; Olivet Circle, \$11.90; Grace Church Mission Band, \$3; Miss Clara Wheeler, Nebraska, for Tani girl, \$16; Kenmore Mission Band, \$4; Kingston Circle, \$2; Kingston Mission Band, \$17; Kingston Pyramids (Mission boxes), \$6.25; Thurso, \$6.25; Osgoode Mission Band, \$17; Ottawa Circle, \$15; Montreal, Union Meeting collection, \$5.12; Delta Mission Band, \$9; Quebec Mission Band, \$17; Quebec Mission Circle, credited from India, \$25; From Miss Simpson, credited from India, \$68.50; Brookville, \$18; Morrisburg, \$3 10; Westport, \$4. Total, \$282.85.

MARY SMITH,  
Treasurer.

8 Shuter Street, Montreal.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY  
SOCIETY OF ONTARIO WEST.RECEIPTS FROM APRIL 18TH TO APRIL 30TH, 1895, WITH THE  
BOOKS CLOSED FOR THE NEW CONVENTION YEAR.

FROM CIRCLES.—Cramahe, \$4; Eden, \$5; Fonthill, \$6; Goodwood, \$3; 1st Onondaga, \$5; Whitevale, \$7.38; Wilkeport, \$3.25; DeCewsville, \$2.36; Glanville, \$3.50; Brantford (N<sup>th</sup> Star), \$6; Brooke and Enniskilling, \$2.68; Lobo, \$4; Pickering (for the deficit), \$4 10; Scotland, \$10; South Sydenham (50c. for Miss McLeod), \$4; Villa Nova, \$5; Cannington, \$1; Stouffville, \$2.20; Stratford, \$3.80; Teeswater, \$6.48; Haldimand, \$3.50; Reaboro, \$5; St. Catharines (Lyman St., \$1.25 regular), \$5.48; Teeterville, \$4; Sarnia, \$15.06; Simcoe (Young Ladies), \$4; Alisa Craig, \$6.75; Dundas, \$7.25; Guelph (Trinity Ch., \$10 towards life membership), \$22; Malahide and Bayham, \$10; East Oxford, \$15; Port Colborne, \$12; Boston (\$12.29 towards life-membership), \$25; Cobourg, \$2.35; Delhi, (\$25 life-membership fee from Mrs. Duncombe, to support a student), \$29; Acton, \$5 15; Aylmer (\$5 completing life-membership fee for Mrs. Hannah Timpany), \$8; Burtoh, \$5.25; Ebenezer (Etobicoke), \$3.50; Fort William, \$4.35; Guelph (First Ch.), \$4.48; Midland, \$1; 2nd Onondaga, \$3.15. Total, \$204.42.

FROM BANDS.—St. Mary's ("Little Gleaners," for Burigi Belemma), \$10.15; St. Mary's ("Willing Workers," for Burigi Belemma), \$1.85; London (Talbot St.), \$12.68; Westover, \$3; Wingham, \$1.40; Wingham, Juvenile, 50c.; Villa Nova, \$5; DeCewsville, \$2.24; South Sydenham, \$1; Tyrrell, \$5; Wallaceburg (for M. Vepakayya), \$8; London (Grosvenor St.), \$3; Stouffville, \$2.30; Toronto (Beverley St.), \$8; Boston (\$6.35 towards a life-membership), \$18.46; Guelph (completing payment for Sumptra Sandamma for this half-year, \$6 having been advanced last year by mistake), \$2.50; Toronto (First Ave.), \$5 50; Toronto (Jarvis St., \$1 special for deficit), \$8; Sarnia, \$2.83; Wilkeport (for M. Manikayamma, \$17; Bloomsburg (for Ua Appalaswami), \$21.50; Brampton (for Eperi Marthamma), \$17; Dundas, \$10.50; Guelph (Primary Dept., for Pitala Lydia), \$3; 1st Houghton, \$3; Peterborough (Murray St.), \$3.98; Burtoh, \$6; Fort William, \$1.41; Midland, \$4.50; Niagara Falls, \$2. Total, \$189.70.

FROM SUNDRIES.—Toronto (Beverley St. Bible classes for Todeti Pailemon), \$6.26; A friend in Norfolk Assoc., \$1; Mrs. James Miller, Waubun, \$1; Guelph (First Ch. Junior Y. P. S. C. E., for Pitala Lydia), \$9; Burtoh B. Y. P. U. for Gandam Mallayya, \$10; Fort William, mission-boxes, 75c.; Miss Martha Cook, Woodstock, for a student (per Gen. Treas.), \$9; W. B. H. & F. M. S. of Manitoba; Qu'Appelle M. B. (for Murde Manikayamma, \$10. Total, \$47. Total receipts, \$531.12.

DISBURSEMENTS.—To General Treasurer, specials from Pickering M. C. and Jarvis St. M. B., \$3.50; To Treasurer of Convention East for Akidu girl, \$2; To Home Expenses, Cash book, \$1. Total, \$8.50.

Total receipts from October 10, 1894, to April 30, 1895, \$4287.99. Total disbursements from Oct. 10, 1894, to April 30, 1895, \$4438.71.

CORRECTIONS.—The total from Bands from March 18 to April 17 was \$263.19. The total receipts to date (April 17) were \$3756.87; total disbursements to date, \$4430.61.

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto.

W. B. M. W.

MOTTO FOR THE YEAR: "Be ye strong therefore, and let not your hands be weak, for your work shall be rewarded."

Prayer topic for June. For Miss Clarke, that she may quickly acquire the language, and realize in her new work the abiding presence of our Lord.

For our Associational gatherings, that every session may be for the glory of Christ, and the advancement of His kingdom.

## WE REST ON THEE.

2 Chron. xiv 11.

"We rest on Thee," our Shield and our Defender,  
We go not forth alone against the foe;  
Strong in Thy strength, and in Thy keeping tender,  
"We rest on Thee, and in Thy Name we go."

Yes, "in Thy Name," O Captain of Salvation,  
In Thy dear Name, all other names above;  
Jesus, our Righteousness, our sure Foundation,  
Our Prince of Glory and our King of Love.

"We go," in faith, our own great weakness feeling,  
And needing more each day Thy grace to know;  
Yet from our hearts a song of triumph pealing;  
"We rest on Thee, and in Thy Name we go."

"We rest on Thee," our Shield and our Defender,  
Thine is the battle, Thine shall be the praise,  
When passing through the gates of pearly splendor,  
Victors, we rest with Thee, through endless days.

EDITH GILLING CHERRY.

## ABNEGATION OF SELF.

Love took up the harp of life, and smote on all the chords with might;  
Smote the chord of Self, that, trembling, passed in music out of sight.

—TRINITY.

Abnegation of self is an indispensable duty on the part of all who are called by the name of Christ, and are seeking success and blessing in Christian life and work. "I am crucified with Christ," says the Apostle Paul, "nevertheless I live; yet not I, but Christ, liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." (Gal. ii. 20.) These words indicate a spirit of holy abnegation which ought to permeate and characterize the daily life and work of every child of God. "Know ye not that your body is the temple of

the Holy Ghost which is in you, which you have of God, and ye are not your own! For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 19, 20.)

What is a yielded life?  
A life no longer mine;  
But crucified henceforth to sin,  
"Self" no more reigns supreme therein.  
He now through me can shine.

We take the following from an address given by the Bishop of Huron at the opening of the Deaconess' Home in Toronto. The words apply so well to all our Woman's work for woman, that we feel all should benefit by them.

"We are living in a time when God is bringing out reserve forces. It is a time of great mental activity, of great worldliness in the church—a time when there are so many devices for evil that the church needs to be awake.

"In the Gospels we read of the woman of whom the Master said, 'She hath done what she could.' How many illustrious people of that time have now been forgotten! That woman's deed is recorded in over 350 languages, and will be told as long as the Bible is read. Here lie woman's rights—in ministering to the thousand sorrows and wants of those in the shady avenues of life.

"How many women there are who could consecrate themselves to this work—women of talent, of education, Christian women! We would like many to give themselves up to this work, joyously, freely, lovingly. How many women there are whose hands are idle! The Hebrew word for consecration means 'filling the hand.' We are here to ask you, young women, to fill your empty hands with the service of the blessed Lord.

"Many people, waiting for something great to do, mar their efficiency because unwilling to fill the God-appointed place. Dante, in his dream, thought he went into a temple. The architecture was gorgeous. An angel appeared and showed him its beauty. He noticed a hole, and, asking for the reason of this defect, was told that the stone had desired to be put somewhere else; but the master-builder had rejected it altogether. So to-day many people are idle because they are not willing to fill the place where God wants them to be. A modern writer has said, 'The reason why the stars are so beautiful, and why the flowers in the field are so sweet, is because they are all where God put them, and are doing just the work He gave them to do.'

"This work is to be a test of our faith. I am glad to see that the committee are looking to God for support. We need to remember in these days that the silver and the gold are God's."

Why should not our Home and Foreign Mission Boards, our local Aid Societies and Mission Bands, ponder well this last paragraph? Do we look enough to God for the support of our Home and Foreign work? Is He not as willing to make His people willing to give to these two branches of His work, as He is to make them to give to carry on the work of Barnardo, C. M. Spurgeon and others?

Let not our readers cast these questions aside; but ponder them well. On every hand, from every denomination, comes the cry, "a decrease in our funds for

missions," and then, as a rule, follows, "In a great measure, the hard times are to blame for this." And yet, Christian reader, do you notice that in the great majority of cases "Hard Times" does not prevent the annual trip, does not prevent a thousand and one things which are deemed necessary?

Who is to obtain the money? Must we retrench when souls are at stake? Who is to rouse the Christian men and women in this matter? Who, but the mighty Spirit of God? "The silver and the gold are His," and will He not give them to advance the kingdom of His Son!

Let us cry mightily unto Him, and He will make us see "what is the exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead." (Eph. i. 19, 20, R. V.)

## THE EARLY DAYS OF OUR WORK IN THE MARITIME PROVINCES.

"Who hath despised the day of small things?"

### RULES OF THE BAWDON (N. S.) SOCIETY.

The duty of Christian benevolence toward proper objects is strictly enjoined in the Word of God. Believers are bound to imitate the example of Him who, "though He was rich, for our sakes became poor, that we through His poverty might be rich." They are also informed by the Saviour, "that it is more blessed to give than to receive."

A number of sisters in the Baptist Church of Bawdon, and other benevolent persons, have therefore taken into consideration the wretched state of the poor heathen, who have not the light of Divine inspiration, nor any to point them "to the Lamb of God that taketh away the sins of the world," and desire to use their endeavors to promote means for their improvement by forming a Mite Society in co-operation with the Foreign Missionary Society (which send missionaries to Burmah), established in the United States.

### ARTICLES.

1. This Society shall be called "THE BAWDON FEMALE MITE SOCIETY."
2. It shall consist of females of every denomination who desire to promote this humane object.
3. The object of this Society is to assist in the support of missionaries who go to Burmah to preach the Gospel of peace, or to instruct the youth.
4. Subscribers of one penny a week or upwards, or five shillings a year or upwards, shall be considered members of the Society.
5. The business of the Society shall be conducted by a President, Treasurer, Secretary and Committee.

It was the work of the Committee to solicit subscriptions, collecting them at the end of each quarter of the year, and paying the amount into the hands of the Treasurer.

The interest in the Burman mission spread. Letters from Judson kindled the fire in other hearts than those of Baptists merely. We read of "Mrs. C., a lady of the Presbyterian church, in New Glasgow, who felt so deeply for the wretched heathen, that she determined to afford them some assistance, and with Mr. Judson's letter, and a subscription paper in her hand, she went forth begging

among the neighbors, and shortly obtained 70 dollars. She so interested others that they "hope soon to have 150 dollars, which they intend to remit to Mr. Judson, to be applied at his own discretion for the benefit of the mission."

The Editor adds, "When Presbyterians take such an interest in a Baptist mission in a foreign land, surely Baptists through our Provinces will not fail to come forward and bear a part."

The next we find is a letter dated Canso,\* July 2nd, 1832. And the Editor has a foot note to the effect. Canso, "small village," though it was, had high honor from God, because from Canso came our own Miss Norris, founder of our Aid Societies, and in Canso the first of these Aid Societies had birth.

The letter to which we refer says, speaking of the "proceedings of a meeting held on Wednesday, 20th June, 1832, "A number of pious females assembled for social prayer, with hearts warmed with gratitude for the privileges enjoyed in a Christian land, and anxious that all mankind should participate in the blessings which accrue from an experimental knowledge of a Saviour."

The Society was formed, officers chosen, and fifteen names received as annual subscribers. It was hoped to double the number before the expiration of the quarter.

We have not grown in grace, my sisters, for listen to the closing words of the Secretary, and tell me if the same mean is not heard to-day? "There is too much a spirit of apathy amongst professed Christians in this Province, while enjoying all the privileges of the Gospel, many are content with saying to the destitute heathen, 'Be ye warmed, and be ye clothed,' but exertion is required."

(Signed), H. WHITMAN,  
Sec. Female Mts Society  
(To be continued.)

### PIONEERING IN COREA.

A friend forwards to us a most interesting letter received from a lady missionary in Corea, descriptive of work in the country. After telling of important advances in temperance work, and giving an example of reclamation, the writer says

Miss M.'s Corean teacher, who was baptized last April, died very suddenly a month ago. His funeral, and that of a little baby, were the first Christian burials there have been here in Fusan among the Coreans. The Coreans here place their dead above ground in straw cases, resting on a stand of wood. There they are left until the sorcerer has found a place in which he says the spirit will rest in peace; then the skeleton or body is placed in a box and buried. These burying places, and straw cases, are always on the hill-sides, and the country presents a sad appearance wherever you go.

This teacher was buried according to Christian custom, the mother, the wife, the brother and cousin following. This funeral had a great effect upon the people here. Instead of the heartrending cries that take place at Corean funerals, the coffin was borne to the grave covered with wreaths, children walking in front carrying flowers. At the grave crowds assembled, and looked on in wonder to see all so peaceful. Afterwards we heard that the people said that the religion of Jesus must be true, to give such

comfort at such a time. The wife and mother, instead of tearing their hair and howling, as is the custom at such a time, sat quietly down on the grass by the graveside while the service was read, and we sang several hymns—"The light of the world is Jesus," and others in Corean.

Since then, people who have been coming to the services day after day for months have had a great awakening, and our brother's death has done more than ever his life could have done. We have now eleven applicants for baptism. God has been so good.

When we first came to live among the people two years ago they were very cautious about having too much to do with us, as foreigners had never lived in the midst of them before. But gradually they got to know us, as day by day we came into contact with them, and God has blessed and owned our work.

It was a long time before we could get them into attending meetings regularly, as their only division of time is from one market day to another, and they know no Sabbath. Now our Sabbath services average in number, men, women, and children, fifty-seven, and we have a Sabbath-school with thirty-five children attending regularly. This school is divided into three classes, the first class taken by myself, and the two other classes taken by Corean young men, both Christians, and both of whom have signed the pledge.

### TREASURER'S STATEMENT.

Amounts received by the Treasurer of the W. B. M. U. during Quarter ending April 30th, 1895.

	F	M.	H.	M.	Total.
Received from W. M. A. S., N. S.	\$558	69	\$111	84	\$670 53
" Miss. Bands "	172	29	9	68	181 97
" Sunday schools "	34	92	17	00	51 92
" W. M. A. S., N. B.	294	10	56	64	350 74
" Miss. Bands "	46	16	15	00	61 16
" Sunday schools "	22	94			22 94
" W. M. A. S., P. E. I.	40	78	18	16	58 94
" Mission Bands "	21	00			21 00

\$1419 20

Draft sent J. W. Manning Treas. F. M. Board.....	\$1680	00
" H. E. Sharpe, Treas. N. W. Board.....	225	00
Joseph Richards, Treas. G. L. Board.....	25	00
Paul L. M. Certificates.....	7	50
" Printing Totals.....	5	40
Drafts, discounts, postage.....	4	32

\$1947 13

Anheist, April 30th, 1895  
MARY SMITH,  
Treas. W. B. M. U.

### Young People's Department.

#### THE STORY OF WANG LING TE

WRITTEN BY HERSELF.

*My Honorable Friends.* I give you my best bow. I am a stupid little Chinese girl. Some days I am so naughty my grandma says I shall probably be a monkey after I die.

This scares me and gives me a big pain in my heart. I am sure I was born on an unlucky day. They tell me my mother cried a great many tears because I was a girl, and my grandma and father were very cross and angry.

\* "A small village, consisting of about thirty families."



I go into the temple and pray the old god to make me over into a boy. Alas! It is of no use. Sometimes I pray the god to help me to be good, so I can be a boy after I die, but I cannot see that he helps me any. I still have my naughty days.

They named me Ling Te, which means "Lead along a brother," but when another baby came she was a girl, too. I heard my father say, "We are too poor to keep another girl." Mother said, "I have had such a hard time I wish I had died when I was a baby; the poor little thing had better die." She cried a great many tears. Father took the baby away, and I never saw her.

After a few years a little brother did come, and that was indeed a joyful day. I stood by and watched them tie the clothes around his little arms and legs. Day after day he lay upon the brick bed, looking toward heaven, making the back of his head so flat and nice. I brushed away the flies, and thought how proud we should all be to have him grow up and be a mandarin, and wear a button on his hat, and ride a big, black, shiny mule. Of course, we shall find a wife for him, and then we shall have a slave at last of our own. I say, however, in my heart's center, "I will be real good to her."

When he was a month old we gave a big feast, and a barber shaved off every bit of his hair. O how pretty his little white head was! His black eyes looked as bright as buttons. They untied his body, and it was so funny to see his little hands and feet fly around! Our guests brought money in big, red envelopes, and gave him many presents, too. Grandma gave him a red cap all covered with brass images and looking-glasses, because the devils get scared and run away when they see themselves in a glass. They put a chain around his neck and bracelets on his arms to keep the bad spirits away from his heart.

When I said, "Grandma, why do you put a cat's head on his shoes?" she said, "Why, you small idiot, don't you know cat's walk safely and never stumble or fall, and I wish the boy may go safely through life and always have a smooth road like the cat's."

Soon after this, grandma bought bandages nine feet long, and I heard her say to my mother, "You must bind Ling Te's feet." Mother said, "O I dread it, for she will fuss and cry and keep us awake nights." "You must surely do it," said grandma in her stern way. "Why, how do you expect to get a mother-in-law for her if her feet are not bound?"

This scared me, for I have heard some girls say it is terrible to have a mother-in-law. I ran away. I had to come home at night. Grandma was angry, and said, "If you run away again I will send the foreign devils after you; they will dig out your eyes and your heart, and take off your skin, and take you off to America, and after you die you will be a donkey for them to ride." This scared me, of course, and she began to turn my toes under and wind the long bandages around my feet. Tighter and tighter she drew them, and when I could not bear it, and began to struggle and scream and kick, she called my father and mother to hold me. I could not sleep that night for the pain. I can never tell how my feet ached. After a few days they were so sore and lame I could not walk. Once my mother said, real soft and sweet, "Poor child," and that seemed to make me feel a little better.

Now my feet are dead and do not ache so bad, and I can walk on my toes pretty well.

Tsunhua, China. —The Little Worker.

## ADDRESSES

## OF PRESIDENTS, SECRETARIES AND TREASURERS

Of Ontario: Pres., Mrs. W. D. Booker, Woodstock, Ontario; Sec., Miss Buchan, 185 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Mrs. C. T. Stark, 174 Park Road, Toronto; Bureau of Information, Miss Stark, 64 Bloor St. E., Toronto. Of Eastern Ont. and Que.: Pres. Mrs. T. J. Claxton, 353 Green Ave., Montreal; Sec., Mrs. Bentley; Cor. Sec., Miss Nannie E. Green, 478 St. Urban Street, Montreal; Treas., Mrs. F. B. Smith, 87 Thistle Terrace, Montreal; Sec. of Mission Bands, Mrs. Halkott, 347 McLara St., Ottawa.

North West: Pres., Mrs. H. G. Mellick, Winnipeg; Cor. Sec'y, Miss J. Stovel, Winnipeg; Treas., Miss M. Reekie, Winnipeg.

Officers W. B. M. U. of the Maritime Provinces for year ending August, 1914:—Pres., Mrs. J. W. Manning, St. John West, N. B.; Treas., Mrs. Mary Smith, Amherst, N.S., Cor. Sec'y, Mrs. C. H. Martell, Upper Canard, N.S.; Prov. Secretaries: N.B.—Mrs. L. A. Long, Fairville, St. John, N.B.; N.S.—A. E. Johnstone, Dartmouth, N.S.; P.E.I.—Miss M. C. Davis, Charlottetown, P.E.I.; Editor of W. B. M. U. Column M. M. & M.V., Mrs. J. W. Manning; Correspondent for the LINK, Miss A. E. Johnstone, Dartmouth.

## MISSIONARY DIRECTORY

## BAPTIST FOREIGN MISSIONARY SOCIETY OF ONT. AND QUE.

*Akita*.—Rev. John Craig, B.A., and wife, Miss F. M. Stovel.

*Coranada*.—Dr. E. G. Smith and wife, Rev. J. E. Chute, Miss A. E. Baskerville, Miss S. A. Simpson, Miss E. A. Folsom, and Miss L. McLeod.

*Narsapatnam*.—*Pelopuram*.—Rev. J. A. K. Walker and wife  
*Sambalotta*.—Rev. J. E. Davis, B.A., and wife, Miss S. I. Hatch.

*Ramahandrapuram*.—Rev. A. A. McLeod and wife.  
*Tuni*.—Miss Martha Rogers, Miss Ellen Priest and Miss Kate McLaurin.

*Fuyyuru*.—Rev. J. G. Brown, B.A., and wife, Miss Anna Murray.

*Yellamanchili*.—Rev. H. F. Lafamme and wife.

*Bangalore*.—*At Home*.—Rev. J. R. Stillwell, B.A., and wife, and Rev. R. Garwida, B.A., and wife.

## FOR MARITIME PROVINCES

*Chicaco*.—Rev. I. C. Archibald, B.A., and wife, and Miss H. H. Wright.

*Brimpsatan*.—Rev. L. D. Morse, B.A., and wife, and Miss A. C. Gray.

*Viananagram*.—Rev. H. Y. Corey, B.A., and wife.

*Bobbil*.—Rev. G. Churchill and wife.

*Palcoindah*.

*Parla-Kimedy*.—Rev. W. V. Higgins, B.A., and wife.  
*On Furlough*.—Rev. R. Sanford, M.A., and wife, and Rev. M. B. Shaw, M.A., and wife.

## The Canadian Missionary Link.

## PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances, to be sent to Mrs. Mary A. Newman, 116 Yorkville Avenue, Toronto.

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

## Subscription 25c. Per Annum, Strictly in Advance.

Subscribers failing to receive their papers will please make inquiry for them at their respective Post Offices, if not found notify the Editor at once, giving full name and address and duplicate copies will be forwarded at once.

Send Remittances by Post Office Order, when possible, payable at YORKVILLE Post Office, or by registered letter.  
Sample Copies will be furnished for distribution in canvassing, for new subscribers.

Subscriptions to the LINK, changes of address, and notifications of failure to receive copies of the paper, should in all cases be sent directly to the Editor.