

## 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

AMERICA

INDIA

For the Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Moon

JUNE, 1896.

CONTENTS.

Editorial.....	150	Report of Recording Secretary.....	160
Associational Meetings.....	150	Annual Report of Mission Bands of	
Work at Home.....	151	Ont. for year ending Apl. 30, 1896	161
Convention at Chatham.....	151	Bureau of Missionary Information ..	161
Report of Board Meetings of the W.		Report of Treasurer .....	162
B. F. M., Society Ontario, West.	153	The Bishop's Conversion .....	164
Members of the W. B. F. M Board		W. B. M. U.....	166
of Ontario West for 1896-97.....	153	Directory.....	166
Report of Corresponding Secretary.	154		

ILLUSTR. BY

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

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

EX-3

# Canadian Missionary Link.

VOL. XVIII.

TORONTO, JUNE, 1896.

No. 10.

**THE LINK.**—We were very sorry that we were unable to attend the Chatham Convention. This is the first annual meeting which we have missed for about thirteen years. The resolution of regret at our absence, passed at this meeting, is appreciated. We wish to thank the many faithful friends who have aided us during the past year, and have written such appreciative and encouraging letters.

Regarding finances, all income to THE LINK, above expense, is given directly to Foreign missions. During the past year one hundred dollars was divided between the four societies represented, Ontario received fifty dollars as its share.

## ASSOCIATIONAL MEETINGS.

**WHITBY AND LINDSAY** Associational Meeting will be held in Whitby on the afternoon of June 17th.

A. E. DRYDEN.

**NORTHERN ASSOCIATION.**—The Annual Meeting of the Mission Circles of the Northern Association, will be held in Minesing, on Wednesday the 17th of June, Circles and Bands are requested to send delegates.

R. CUMMER, *Director.*

**CANADA CENTRAL.**—The Annual Meeting of the Women's Mission Circles of Canada Central Association will be held at Perth, June 18th, afternoon and evening. An interesting programme is in preparation, and we hope for a good delegation from every Circle.

L. E. KNOWLTON, *Director.*

**NORFOLK.**—The ninth Annual Meeting of the Women's Mission Circles and Bands of Norfolk Association will meet with the Victoria Baptist Church on Thursday, June 11th, commencing at 10 a. m. The programme promises to be very interesting and helpful. We hope for a large attendance of delegates and sisters from every Circle and Band and Church in the association.

MRS. L. C. BARBER, *Director.*

**THE MIDDLESEX AND LANBTON ASSOCIATION** of Mission Circles and Bands will meet (D. V.) in the Baptist church of the town of Sarnia, on June 9th, 1896. The opening session will commence at 2 p. m. with devotional exer-

cises, after which reports from the various Circles and Bands will be read by the delegates. Papers and addresses bearing on the work, will be given, and the regular business of the Association attended to. A public meeting will be held in the evening, commencing at 7.30 o'clock, when the Director's report will be read, and addresses delivered by Mrs. Johnston, of London, Miss Rogers, returned missionary, and others. All churches in the Association having no Circle, are kindly requested to send representatives; and delegates from the Circles and Bands are urged to come prepared to make these meetings interesting and profitable.

L. MCD. WELD, *Director.*

**TORONTO.**—The annual meeting of the Woman's Mission Circles of the Toronto Association will be held with the church at York Mills, on Tuesday, June 9th, at 2 p. m. As so few of the members of our Circles can attend the Convention at Chatham, we earnestly urge each one to attend this meeting. The cars of the Metropolitan road will carry us almost to the church, and the ladies of the church will provide lunch both at noon and evening. Come all, and let us stir up one another to good works.

JULIA T. PEASE, *Assoc. Director.*

**THE PETERBORO' AND BELLEVILLE ASSOCIATION** of Mission Circles and Bands will meet at Stirling on the 16th of June. Morning session at 10 o'clock. Miss Barker, of Campbellford, will conduct a Bible-reading, and prayer meeting, at which all delegates are urged to be present. From 11 till 12 o'clock reports from Circles and Bands will be given. Afternoon session at 2 o'clock, for business and discussions, and papers on the Mission work. Evening, platform meeting at 8 o'clock. Addresses will be given by Mrs. Eva Rose York, and a returned missionary; music by Mrs. York, Miss Minnie Barker and others. Collection at this meeting. Circles and Bands please send delegates and reports.

ANNIE WALTON, *Director.*

**GUELPH.**—The women's Circles of Guelph Association will meet in Tavistock on Thursday afternoon, June 11th. Devotional meeting will be led by Mrs. C. Raymond, Guelph. Miss McKechnie, of Erin, will give an address on Band work. Addresses on Home and Foreign missions will be given by Mrs. C. J. Holman, President of the Home Mission Board, and Miss Rogers, returned missionary from India, respectively. A very

interesting and instructive meeting is expected. All Circles and Bands in Association are requested to send delegates, and all churches in which are no Circles are requested to do the same, and to send names of delegates to Rev. O. C. Elliot, Tavistock, by 6th June.

B. C. WARREN, *Director.*

BRANT ASSOCIATION. — On account of the Montreal Convention coming so near the usual time of our meeting, it has been postponed one week, and the Circles will meet with the church in Paris on Wednesday, June 10th; afternoon meeting at 3, evening at 8 o'clock p.m. We hope all the Circles will be well represented, and we would be glad to welcome women from the churches in our Association where there are no Circles.

L. M. GRAY.

## Work at Home.

### NEWS FROM CIRCLES.

DOMINIONVILLE. — We deeply regret to record the loss of one of our members by death, Miss Clara McIntyre, who was called to her heavenly home on the morning of the 23rd of March. She had been Sec. Treas., and was always found at the post of duty; also was always willing to do what she could to help on any work of the church.

SCHOMBERG. — Our Circle, which consists of only eight members, still continues to meet, though, during the winter months, our meetings were not held as regularly as we would have wished. Our number being small and the members somewhat scattered, we found it impossible to meet regularly. However, though we did not meet together as a Circle, we continued our subscriptions as usual. — Now that the winter has passed, we are looking forward to grand meetings in the future, and expecting great blessing from our Heavenly Father. We have, of late, been more fully awakened to a sense of our duty to the heathen, and are praying God's richest blessing may rest upon our feeble efforts, and that He may implant more deeply in our hearts the true missionary spirit. Pray for us, dear sisters, that we may be strengthened to go forward like valiant soldiers in helping to spread the Glad Tidings of Salvation to the "utmost parts of the earth."

ETTIE LEONARD, *Sec. Treas.*

MONTREAL. — The annual Union Meeting of the Circles of the Baptist churches of this city was held in the Point St. Charles church, Monday, April 13th, at 3.30 p.m. Mrs. Claxton presiding.

The meeting was largely attended and thoroughly enjoyed by all. After devotional exercises, participated in by Mesdames Claxton and Warnicker and Miss Bar-

ker, the report of the last annual meeting was read and adopted. The programme was a good one.

Extracts from a letter from Miss Murray, giving the latest news from India, were read by Miss Green, followed by a stirring address on "The Needs of the Heathen," by Miss Muir.

Interesting papers relating to the progress of our North-West and Grande Ligne work were given by Miss Steacy and Mesdames Tuddenham, Therrien and L. Therrien. Miss Boa gave an earnest and practical talk on the work of Mission Bands.

A duett by Mrs. Simpson and Miss Scott was much appreciated. We regret that Mrs. F. B. Smith, who was to address us, was unable to be present.

H. BARKER, *Sec.*

ROXBORO'. — The Circle held its annual meeting the second Wednesday in April. All the members were present, excepting one. We are thankful to God for what He has enabled us to do in the past year, although we are a little behind last year financially, but feel we are nearer our loving Saviour in heart and mind and spirit.

### CONVENTION AT CHATHAM.

CHATHAM, Wednesday, May 20th, 1896.

The morning session of the Annual Convention of the Women's Missionary Societies of Ontario, was opened by a meeting for prayer, led by Mrs. M. P. Campbell, of Essex.

After singing "All Hail the Power of Jesus' Name," Mrs. Grant, of Ingersoll, read the Scripture lesson, John 15. This was followed by prayer, by Mrs. Bentley, of Ridgeway.

Mrs. Hatton then welcomed the Convention to the homes of the people of Chatham, and to the beauty of their city. Mrs. Bates, of Woodstock, replied to this address of welcome. Then followed the President's address, by Mrs. Booker. Mrs. Booker expressed the gratitude that we felt that God has again permitted us to meet in convention. She told of the prosperous year in India, and of the heroic devotion of the missionaries, but regretted the failures at home. The work is hindered by lack of funds, though there are many opportunities for working in India. "We should ask ourselves what have we done or given during this year, and henceforth trust, pray, work."

After the singing of a verse of "Far, far away in Heaven Darkness," the Associational report was given.

Brant Association reports a great success over last year's contributions.

Elgin has fallen behind in its work.

Guelph has made a slight advance on last year in offerings, but has fallen off in Mission Bands.

Hamilton has fallen off in its contributions.

Middlesex and Lambton sends a report conflicting greatly with that given by the treasurer.

Niagara reports two fewer Circles, but a slight increase over last year's report in money raised.

Norfolk reports one new Circle.

Northern Association gives an encouraging report of its work.

Owen Sound sends no report.

Peterborough sends a very encouraging report.

Toronto Association has made some advance this year.

Walkerton reports some decrease in its work.

Western Association has two new Circles and two new Bands.

Whitby and Lindsay Association reports no new Bands nor Circles.

Woodstock has some decrease on last year's work.

After the reports from the Associations, the Recording Secretary's report was presented.

The secretary emphasized the importance of the Thank-offering meetings, which, in some measure, take the place of the Convention formerly held in October. The means of the Board have been so restricted that the progress of the work is stayed.

The Treasurer's report followed, showing that this year has had the smallest receipts since 1891. There is almost nothing on hand, and the outlay this year has far exceeded the income, accordingly the work must be cut down.

THE LINK reported 4,600 subscribers.

The Bureau report was very cheering. The demand for missionary literature has been much greater this year than ever before. The reports of Recording Secretary, the Treasurer, THE LINK, and the Bureau, were then adopted.

Another verse of "Far, far away in Heathen Darkness," was sung, then Mrs. Laidlaw, of Sparta, gave an excellent paper on "Prayer." Mrs. Laidlaw emphasized that God looks upon the heart, in prayer, not upon the words. "Specific prayer is signally blest. Prayer must accord with God's will, and be made in faith and humble submission to God. Prayer is, moreover, the preparation for triumph. In Ephesians vi. we find how to pray: though prayer is far-reaching it must be like a wheel whose hub is the will of God."

A motion was passed that Mrs. Laidlaw's paper be published in THE LINK, that we might all enjoy it more fully.

The nominating committee was then appointed: Mrs. Barker, Mrs. Oline, Mrs. Welter, to act with Miss Buchan.

After prayer by the President the meeting adjourned until the afternoon session.

MAY 20TH--WEDNESDAY AFTERNOON.

The afternoon session opened with the singing of

"Jesus shall reign where'er the sun," and prayer by Mrs. Peer.

The minutes of the morning session were read and adopted. Then followed the report of the Nominating Committee; the officers of the new Board were appointed as suggested by this committee.

Miss Buchan then read Miss Clemesha's report of the "Prayer Union." 104 names have been added during the past year.

Miss Buchan declared this "Prayer Union" to be the very backbone of our work. This report was adopted.

The Corresponding Secretary's report was next given; though we are discouraged by the falling off in our contributions, the work in India is being greatly blessed. Our missionaries have been restored to health, and the interest of the people of India is greatly increasing.

People are anxious to hear the Gospel and to be taught about the Bible. Cheering reports come from every department of our work, education, zenana work, visiting, touring, everything. Everywhere people are willing and eager to receive the Gospel of hope. Then let us enter this field which is white already to the harvest.

After the adoption of the report we were favored by a vocal solo, "I think when I read the Sweet Story of Old."

Miss Rogers then gave an address on the "Condition of the Women of India." "The needs of the women and children of India are greatest. The girls are hated and despised, they receive very little education, are married when mere babies, and live wretched lives. The misery of a Brahmin woman is quite beyond our conception. Although the women are so low and degraded, they have a great influence, and can hinder their husbands from becoming Christians. Their degradation keeps down the men. The women think they have no souls. Only the Gospel of Christ can lift them from this forlorn, hopeless condition. We should then feel our responsibility, and work and pray for Hindu women."

Miss Rogers' address was followed by several five minute talks, by Mrs. W. J. Robertson on "The Woman's Society"; by Miss F. M. Iler, on "Contrast of our Position"; by Miss Hendry, on "Our Responsibility"; and by Mrs. Emerson, on the subject, "Am I my Sister's Keeper?"

A collection was then taken in aid of Foreign Missions. Then, after the singing of "Work, for the night is coming," Miss Fisher, of Paisley, gave a paper on "Mission Bands." There are many difficulties in this work. It is especially difficult, and especially important that we have good well-trained readers. If the children are properly trained when young, they will be good mission workers and givers when they grow older.

The great question of the workers is, "How shall we interest the people?" The secret of interest is knowledge. So, "Mission Bands, by instructing the young, will solve the problem of interesting the people in missions."

Then, in addition to the motion made in the morning session, that Mrs. Laidlaw's paper be published in THE LINK, it was decided that Miss Fisher's should also be published in THE LINK, and that a request be made that both these papers be published in *The Baptist*.

Mr. Laflamme closed the meeting by prayer.

WEDNESDAY EVENING.

The evening session, May 20, was opened by singing, "From Greenland's Icy Mountains," Mrs. Sowerby reading the Scripture Lesson, Isaiah 32, and leading in prayer.

After the reading and adoption of the minutes of the afternoon session, Mr. Laflamme gave his address. This address was the thrilling story of the first convert on the new field, Yellamanchili. Mr. Laflamme showed how difficult it is for a native to leave his caste and join the Christians—when he becomes a Christian his friends consider him dead—he is deprived of his property and his family, and no harsh treatment is thought too cruel for him. The superstitious ideas of the Hindus are instilled into their minds from infancy, and the priests practice all kinds of frauds to keep it up, and, indeed, even from Christians it seems very difficult to remove a certain amount of this superstition. However, the display of the Spirit of Christ is slowly and steadily undermining the cruel Hindu religion, and the Kingdom of Christ is being established in India.

After the address a collection was taken in aid of Foreign Missions, and the choir entertained the congregation with music.

The meeting was dismissed with the benediction.

A. GRACE ILER, *Secretary*.

REPORT OF BOARD MEETINGS OF THE W. B. F. M. SOCIETY OF ONTARIO (WEST).

The last meeting of the Board of 1895-96 and the first meeting of the newly appointed Board was held in the Baptist Church Chatham, Tuesday May 19th, and Friday May 22nd, Mrs. Broker presiding.

The annual reports of the Rec. Sec., Cor. Sec. and Treasurer were read, the latter showing that the receipts are \$800 less than the expenditure.

This causes great anxiety to the members of the Board. Are we not making hard times the excuse of curtailing the Lord's work instead of our own luxuries?

Two resignations were accepted with regret. The Mrs. Cohoon of Calton, and Miss Davies of Toronto, Mrs. Laidlaw Jr. of Sparta, Mrs. Clarence F. Starr of Toronto, were appointed to fill their vacancies. The Treasurer was instructed to pay Mr. Laflamme's expenses to the Convention; also half the expenses of the Directors present. The Home Mission Board paying the other half.

A resolution was passed confining the estimates for the regular work to the income of the previous year. Some of the work had to be dropped on account of the falling off in the receipts.

The following appropriations were made:—

Yellamanchili Biblewomen	\$ 30 00
Pedapuram	60 00
Samulcotta Seminary Students	140 00
Village Schools	840 00
Books and Tracts	240 00
Mias Stovel	650 00

" Simpson	910 00
" Baskerville	1200 00
" Hatch	560 00
" McLod	500 00
" Priest Biblewomen	60 00
Samulcotta Seminary	974 00
Home Expenses	80 00
Total	86248 00

With the consent of the donor \$ 300 from the Mediacl Lady Fund was transferred to the fund for Miss Baskerville's buildings, there being no prospect of the Board being in a position to send out another missionary for some time.

It was decided to advance the sum necessary to complete the building of the Cocanada Girls' School on the understanding that the General Board repay the \$786.04 due from them on the basis of the estimates in Oct. 1893 and that we consider this the first claim on their treasury.

The small sum to our credit in India was left unappropriated till we find out whether Miss Baskerville has enough for her buildings. The grant to Samulcotta Seminary was reduced from \$1550 to \$974.

A very kind invitation from the Galt circle for the Convention to meet there in May 1897, was accepted, subject to the decision of the Home Mission Board. The Cor. Secretary, Treasurer, Sec. of Bands and Miss Lottie Stark as Bureau of Missionary Information, were re-appointed.

A. MOYLE,  
*Rec. Sec.*

MEMBERS OF THE W. B. F. M. BOARD OF ONTARIO WEST FOR 1896-97.

Pres., Mrs. Booker, Woodstock; 1st Vice-President, Mrs. Freeland, Toronto; 2nd Vice-President, Mrs. Wm. Davis, Sr., Toronto; Cor. Sec., Miss Buchanan, Toronto; Rec. Sec., Miss Moyle, Toronto; Treas., Miss Elliot, Toronto; Sec. for Bands, Mrs. C. T. Stark, Toronto; Bureau of Mission Information, Miss Lottie Stark, Toronto.

MEMBERS OF THE BOARD.—Mrs. Thompson, Honary member; Miss Tapscott, Miss Alexander, Toronto; Mrs. Forbes, Grimsby; Mrs. Ira Smith, London; Mrs. S. Dudson, Paris; Mrs. A. P. McDiarmid, Toronto; Miss Nichols, Peterboro'; Mrs. Chas. Raymond, Guelph; Mrs. J. S. Barker, Hamilton; Mrs. A. H. Newman, Toronto; Mrs. E. W. Dudson, Woodstock; Mrs. Geo. Hill, Brantford; Mrs. F. Hadden, Hamilton; Mrs. Laidlaw, Jr., Sparta; Mrs. J. G. Gobbs, Gobbs; Mrs. S. S. Bates, Toronto; Mrs. T. S. Johnston, London; Mrs. W. H. Porter, Brantford; Mrs. T. M. Harris, Toronto; Mrs. (Dr.) Starr, Toronto; Mrs. Wm. Craig, Jr., Port Hope; Miss Martha Schofield, Port Colborne; Mrs. W. J. Robertson, Toronto; Mrs. John Firstbrook, Toronto; Mrs. Sinclair, Toronto.

ASSOCIATIONAL DIRECTORS.

Brant—Mrs. A. C. Gray, Brantford.  
Elgin—Mrs. Welter, St. Thomas.  
Middlesex and Lambton—Mrs. Robertson, London South.  
Midland Counties—Miss B. Warran, Acton.  
Niagara—Mrs. D. M. Walker, St. Catharines.  
Owen Sound—Mrs. Budd, Shallow Lake.  
Peterboro' and Belleville—Miss Annie Walton, Peterboro'.  
Toronto—Mrs. Pease, Toronto.  
Walkerton—Miss Ida. M. Polton, Wingham.  
Whitby and Lindsay—Miss A. C. Dryden, Greenbank.  
Woodstock—Miss Huggart, Woodstock.  
Western—Miss Mary N. B. Selman, Wilkesport, Ont.  
Northern—Mrs. Cummer, Parry Harbor, Ont.  
Hamilton—Mrs. H. H. Lloyd, Hamilton.  
Norfolk—Mrs. J. C. Barber, Boston.

TWENTIETH ANNUAL REPORT OF THE CORRESPONDING SECRETARY OF THE WOMAN'S BAPTIST MISSIONARY SOCIETY OF ONTARIO (WEST).

"Am I my brother's keeper?" is a question almost as old as the world—it was asked so far as we know soon after "God saw every thing that he had made, and behold it was very good"—and to-day the question is still asked, God forbid that the answer shall be "The voice of thy brother's blood crieth to thee from the ground." We who have been redeemed with the precious blood of Christ "are in a peculiar sense our 'brother's keeper,' for did not our Redeemer, after he had "made an atonement for our sins" commission us to "preach the gospel to every creature," and has he not in a wonderful way given to the Baptists of Canada that part of the Telugu field of India where our representatives are now labouring, and to us women the care of the hundreds of thousands of ignorant, superstitious, suffering women and children who are now so much more ready to hear of Christ than ever before, but multitudes of whom have as yet never heard His name.

To-day we report what we have done during the past year to give these women the gospel, what our *Missionaries* have done, and *how* the message has been received.

There are as far as reported to the Secretary, in the Associations comprising this Society, 11,718 resident women members of church, of these only 3539 less than one third are reported as contributing through the Circle to Foreign Missions.

To-day we have great sorrow in our hearts, instead of going forward we must take some steps backward in the work. At the close of our last full Convention year 213 Circles had reported to our Treasurer, sending in \$6,305.46. This year only 193 have reported, sending in only \$4,965.06, a very serious falling behind. The expenditure this year has exceeded the income available for our regular work to the amount of \$599.14. This means a crippling of our work to the extent of \$600 for these Telugu women who can only be reached by our Women's Society.

The Women's Foreign Missionary Society asks *not less* than two cents a week from every Baptist woman of Ontario. There are only three Circles that reach that standard; but two of these have given over \$3 per woman. Can it be that with so many other interests springing up, we are forgetting the one object for which our Circles were organized? or is Christ and His cause becoming less precious to us? causing us to grow careless about His glory in the salvation of the women of India, for whom He gave His life? Are we sincere when we ask to be made *like* Christ? Are we really willing? His was a life of self-sacrifice. Are we quite sincere when we sing

"Take my silver and my gold,  
Not a mite would I withhold."

or with the voice of praise and thanksgiving for the atonement made on Calvary for us, sing

"Had I a thousand lives to live,  
Lord they should all be Thine."

But although many appear to be indifferent to Christ's last command, we thank God for the very many faithful ones and also for those who have manifested a desire to prepare for work in India: Six young women having during the year made enquiries about preparation, and two have offered themselves for service in India; both these applications had been considered on a former occasion, one offering herself for the third time. To all answer has been returned that the funds will not warrant the Board in considering any application at present.

We are grateful to a lady who knowing that Miss Hatch's work on Ramachandrapuram field would be greatly helped if she had a boat, very generously sent a cheque for \$600 for the building of one.

Last year we were in sorrow because of the alarming illness in Tuni of our valued missionary *Miss Rogers*. Her case was so serious that as soon as her strength permitted, her return to Canada was considered imperative. To-day we welcome her to our Convention, full of gratitude to the Great Physician for His healing power, and earnestly praying that in His own good time He will open the way for her to return to work among the Telugu women who dearly love her, and for whose salvation she has so faithfully laboured.

THE WORK IN INDIA.

Early in the year the Missionaries in Conference sent a request to the Board for a bungalow for the single lady missionary or missionaries at Akidu. This is much needed, also a request that *Miss Folsom* who has done such a good work in the Timpany Memorial School as well as amongst the Eurasians in Cocanada, be appointed a missionary of the Board, and give her time more fully to mission work.

The report from our missionaries this year are wonderfully encouraging.

*Miss McLeod's* first year in India has been spent day after day in the study of Telugu. Her labours have been successful, she spent the first three months in Cocanada, then with *Miss Hatch*, in Ramachandrapuram, again in Tuni keeping company with *Miss Priest*, until the arrival of Mr. and Mrs. Priest, back in Cocanada. While studying Telugu she says "I have seen considerable of the work of the missionaries, I have also seen something of heathenism and its awful power over the hearts of men, its blighting effect on their souls and bodies, and as I think 'holden with the cords of their sins' there comes the wondering thought 'can any power free them?' then I remember that 'God's arm is not shortened that it cannot save; nor His ear heavy that it cannot hear' and resting on that assurance I am made strong."

## AKIDU.

Population 100,000.

*Work among the women and children.*

MISS F. M. STOVEL writes:

We can report encouragement for the past year.

1.—In the villages where the small is growing older, interest in the Word is deepening. "Come in and read to us out of your Book" is an oft heard invitation, or if when surrounded by a group of women, I open my bag and take out my Bible, some one is sure to say "now she is going to read from her big Book, keep very quiet." Our hearts have been cheered by hearing one and another ask, "What must I do to be saved?" "How can I serve God?" "Teach me how to pray." "Teach me the name of Jesus." "Is there salvation and heaven for a despised widow like me?"

Again and again we have rejoiced over evidences that the precious word had found a lodgment in heart and memory. One old man told us the story of Daniel, heard almost five years before and added when in any difficulty or trouble he always remembered Daniel and how God cared for him.

A Kapu woman asked for the story of the Prodigal Son again, after more than six months since our former visit. And she gathered in as many women as could find standing room in her yard, that, they too might enjoy it with her.

Visiting the home of a small boy who came to me every other day for weeks to have a wounded hand dressed, and to whom I gave little talks on the *Boys of the Bible*. I found that all these lessons had been told and retold in his home, and mother and sisters were familiar with them and eager to hear more.

In one village at a women's meeting at which the Christian women were in the majority, I asked if anyone remembered the subject of lesson given on occasion of my last visit, "yes" one said and proceeded to tell, another interrupted with "I can tell the lesson you gave this time last year," and yet a third could give the subject matter of the first lesson I ever gave in that village years ago. For Telugu women, who cannot read, this is simply wonderful.

Especially in Akidu there is a growing delight in our Christian hymns and many caste women are learning them in preference to their vile, impure heathen songs.

2.—The Scripture lessons have been more of a success. I mean the recitation of portions of Scripture by Christian women. In one village the women get together in the evening, and a young man, who with difficulty spells out the words, teaches a verse daily until the portion is memorized, and when I visit there they recite.

In another village a graduate from the Akidu Girl's Boarding School does the teaching.

In a third the Biblewomen there, as a part of her work, teaches the Bible lessons assigned by me, to the Christian women and they always recite to me.

In still another village there is a like work carried on by the Bible woman there. We are planning to give greater prominence to this part of the work the coming year.

3.—Early in the year Mrs Craig, gave the head Master and second teacher in her Day School to help with the heathen Sunday Schools in Akidu. They (the schools) had had rather a hard struggle for existence, being as they were dropped every time I went on tour, but how the large Malapilly School under Mr. Vauga Samuel's

management and the small Malapilly one, as well as that in the Weaver caste quarter under Mr. Palakurti Moses' care, are attaining to better things. The Christmas examinations were highly satisfactory in all three. We are planning for a school this year among the bricklayers and masons.

4.—For long, Annamma was our only helper, but Oct. 1st Lizzie, who had been out of the work for sometime, was re-employed and later another who had not before been in the work was taken on.

They report 1357 house visits.

I report—	Women's meetings . . . . .	63
	Children's meetings . . . . .	96
	Bible Classes . . . . .	25
	House visits . . . . .	945
	Days of touring . . . . .	130

We are thankful that although Miss Stovel seemed a few months ago so utterly worn out that the Board thought it wise to ask her to come home for a rest, she has lately improved in health so much that she hopes to continue in India for a little longer before taking a furlough.

*Village Schools.*—Mr. Craig reports that fourteen have been carried on with 115 boys and 40 girls in attendance and there have been 12 more schools for a few months with 90 boys and 25 girls.

Six schools have been taught by the wives of the preachers. One of our young men has completed a year's course in a Training Institution. Some others have gone to Narsulipalam for training.

The *Sunday Schools* which are largely carried on by the village teachers now number 37 with 70 teachers and 1720 scholars, large and small. Regular Scripture lessons are taught in some, and in others a small catechism, Bible stories and hymns.

*Books and Tracts.*—We have had a colporteur only part of the time, but still a good many Tracts have been sold and many leaflets distributed.

*Seminary Students.*—No report.

## COCANADA.

Population 125,000.

*Work among the Women and Children.*

MISS SIMPSON'S report:

We are thankful for another year of blessing in our work among the women and children of Cocanada.

We feel that the Lord has been with us, and our hearts have been cheered by His presence, and by the reception which we, as His Messengers, have received.

As in other years while new houses have been open to us, others for various reasons have been dropped, so that the number of houses visited remains about the same.

Each of the workers report women who are specially interested, and there are a number who we believe are trusting in Christ for Salvation and will one day be reckoned among His Jewels.

Through medicine we have been able to gain an entrance into five Brahmin houses. As a rule the Brahmin women in Cocanada read so that they are able to take in intellectually the Bible teaching much more readily than the uneducated.

Mahalakshmi one of our old Bible women, returned to town in November and we have engaged her to assist Mrs. De Beaux and Miss Gibson. In one of the houses which we visit two of the women made a request for us to send some one daily to teach them to read. Accordingly Anna was sent for two hours each morning, and a



third woman in the same house who is a widow, was persuaded to try to learn. But Anna was sick so much that very little was accomplished, and when Takshanamma appeared in October ready for work again, we hailed her coming with joy, and sent her to these women with instructions to gather in as many little girls as possible. She has now at this house a school of twenty girls besides the women who are as eager as ever and are growing more and more interested. [In a letter dated April 7th, Miss Simpson writes the good news that these two women, one the daughter of the house, the other the daughter-in-law, were getting on very nicely with their studios when both learned to trust Christ personally and were talking seriously of professing Him, when the father of the daughter-in-law came and forbade his daughter studying any more, and insisted on her promising to give up the school in the house, threatening to carry her off unless she obeyed. These two were able to continue their studies by themselves, but having been saved themselves were anxious that Manikiamma (the widow), should be taught the way of salvation. Her father is quite willing that she shall learn and she has no husband nor father-in-law to object. She is still being taught, last week she asked Miss Simpson to teach her to pray, and a couple of days later Miss Simpson had the joy of hearing this widow say that she was so happy, the Lord had answered her prayer, had forgiven her sins, and given her peace. Now there are three women in that house all believing in Jesus. The house of these women was opened to the workers through a little girl who attended the Caste Girls' School. The school which was stopped for a time, has through the kindness of a Kapu man, been re-continued on his verandah.]

The Caste Girls' School off Bazaar street is better attended now than ever before, and a number of those girls who professed to love Jesus are showing by their lives that they do love Him and are His devout little servants. The children in the Jugganailpuram Madiga Pella School have made good progress, and the work altogether there is satisfactory.

The Bank Malapilly School is still open, but the people, children and all, are very indifferent and very little advancement has been made.

There are six Sunday schools carried on in connection with the work. All of the workers reported last year are still at work, and two have been re-engaged so that there are besides the missionary three assistants, three Bible Women and five teachers.

There have been 631 patients treated during the year.

No. of houses on visiting list Dec. 31st, 1895.....	232
" " visits made during the year.....	1766
" " women hearers.....	6576
" " new houses opened.....	31
" " visits to villages.....	106
" " women listeners in villages.....	2295
" " children.....	1043

#### ZENANA VISITING.

Mrs. DeBeaux has been gratified with the proof in more than one instance that the "word" finds an abiding place in the heart of the women, when Mrs. DeBeaux was speaking of the need of an Intercessor a woman told Christ's parable of the gardeners pleading that the barren fig tree might be spared yet another year. The expressions of love she has received from many of the women have been cheering, but the superstitious bondage in which they are held causes her much sorrow. As an instance of this

bondage she tells of a mother who on her way to a neighbor with a sick son had the misfortune to meet a widow, then some one sneezed, and the lad looked up at his mother as much as to say, "It is all over with me." Another mother was in great anxiety for fear her son should hear his sister's third child sneeze before it was ten days old, for if he did, evil would surely befall him. The women weary for Mrs. DeBeaux's visits. Her houses have numbered about 33.

Miss Charlotte Gibson's report is full of encouragement. Sixty houses are on her list. Seven new ones have been opened to her during the year. One of these she mentions as especially interesting. A large number of women being present every time and a great deal of interest manifested. She writes—"The first time I visited this house was at the request of the man of the house, who met me on the street and requested that I would go and teach his women some wisdom. The women were eager to listen and asked how to get rid of their sins."

One woman who has never worshipped idols but who frequently, because of her great poverty, has eaten wheat that had been offered to idols, has now determined never again to touch the unclean thing." This woman first heard the name of Jesus from her little girl who attends Miss Simpson's Caste Girls' School, and who sings at home the gospel hymns learned there. She is a very attentive listener, and silences those who ask idle questions saying, "Be quiet and let us listen to these words; if you gave a Brahmin Ra. 100 he could not tell us such things."

It would take far too much space to report all the good that is being done through the girls attending the caste school. Miss Gibson says that nearly every interesting case she meets with is traceable to the singing of the hymns learned there and the prayers of the girls. One little girl sings the gospel to her parents so sweetly that her father says "there is merit in just listening to those words." These girls are learning to pray. One mother tells how her little girl knelt and prayed for Miss Rogers when she was so ill. We know that prayer was answered. From seeing their children pray the mothers are learning to pray.

Many women have heard the gospel this year for the first time.

Miss Gibson finds one of the hardest things she has to do is to comfort mothers who have lost their only sons. Living as they do only for this poor world, with no hope beyond the grave, their sorrow is, as one of themselves expressed it "a shoreless sea." A widow when asked if she remembered the Saviour's name replied, "How can I forget it, it is hidden in my heart." In repeating the story of his birth and crucifixion she shows by her memory of the details how real it is to her. Her life has been very desolate. Married at the age of two years to a man who was already the husband of another woman, left a widow at the age of twelve years, she has been the reproach of all. Not excepting her own mother, for being as they consider her a great sinner to have met such a fate.

Another woman who has to live under the same roof with her husband's second and favorite wife, when told that Jesus called His disciples His friends, was much touched to think that He should call us His friend, "we who are only fit to be the slaves of His feet." This woman is saved from all idol worship. In every house there are now some who take a deep interest in spiritual things.

Miss Beggs—reports 55 houses visited as regularly as possible. Those who are learning to read are making rapid progress, and she hopes will soon be able to

"Search the Scriptures" for themselves; others who do not care to learn, are very glad to listen to the Gospel, and in this way are learning the foolishness of their own false religion, and say they believe in the Lord Jesus.

One day when Miss Baggs was speaking of the love of Jesus and how He "bore our sins on the cross," a woman said: "Then it does not matter what you do nor how much you sin, because, you say Jesus bore your sins." Before Miss B. could answer, she was surprised and delighted to hear another woman say: "Oh, they love Him too much to sin, they could not be so ungrateful."

#### Cocanada Girls' Boarding School, 1895:

MRS BASKERVILLI'S report:

The routine work of the Cocanada Girls' Boarding School has been carried on throughout another year, with fairly satisfactory results. Our numbers have increased, so that at the end of the year there were 73 boarders, besides the two Cassies, and Janikamma, a young girl who came from Narsapur to be a helper in the school. Not only are the dormitories very much crowded, but my kitchen and matey-room (pantry) are also being used as sleeping rooms; they are not needed for their ordinary use, because I take meals at the Zenana House. The prospect of new and commodious quarters in the near future is a cause for much thankfulness. I trust the remainder of the money will be ready for us by the time the amount on hand is used up. It is beginning to be a problem to me as to how \$2000 can be made to cover the cost of all we need. Very unwillingly I have been obliged to decide that mud instead of mortar must be used in all the buildings. It is very difficult to get materials; we have been delayed until now (January 22nd) because of the high price of stone and other things, but have managed to get enough to begin with at last. But I must not take up time with building matters now.

The number of boys on our roll was 45, girls 98, a total of 143; but the outside scholars are so very irregular that our average attendance for the year was only 16 boys and 56 girls.

At the examinations in December 50 tried and 40 passed. Of these, 10 were Primary School candidates; 6 passed; three the complete test, one in an optional subject in which she failed last year, the other two in the compulsory subjects.

Five girls were married, two from school, two at their homes during vacation, and one who left late in December to be married at home.

Eight of the girls were converted and baptized during the year. (The number converted and baptized last year should have been ten, not two, as it appeared in Mr. McDiarmid's report).

In the training class proper there were 3 girls until vacation, after that 2 only; but some of Miss Simpson's workers attend one of the morning Bible classes, and there are two women who are still studying preparatory to taking the training course.

In the two Sunday schools the attendance has increased somewhat, in one the highest attendance was 76, in the other 53.

Two new classes have been undertaken. One is a sort of elementary Normal class for the teachers in the school, and others who wish to take advantage of it. It is held on Saturday mornings, from 9 to 10, after our hour of singing. The number attending is 12. The other is a Bible class for women, in connection with the

Sunday school in the malapilly near the Compound. This is a very interesting and encouraging work. In the 17 weeks since the class was started the highest attendance was 32, the lowest 9.

Though this year brought to me an overwhelming sorrow, my Heavenly Father verified His promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." I praise Him for His love and faithfulness.

*Village Schools.*—Mr. Davis reports 6 day schools, 2 night schools and 1 Sunday school on Cocanada field. Among the teachers are Ruth the wife of Joseph who preaches in many surrounding villages, and K. Lydia wife of Isaac who is also a preacher. The people are becoming more friendly and are no longer afraid to send their children to school. The children are not only learning a number of Christian hymns, but are opening their parents' hearts. They like to hear their children sing about Jesus. In one village where many of the people are professional thieves, the boys and girls taught in the Sunday school have almost without exception given up idol worship; a few have been baptized. We are specially asked to pray for the school in Navara, which is most promising and where the people have given the teacher a new house and part of his food. Mr. Davis writes: "Now dear sisters in Christ, let me say that I have more faith in the words done in these schools than in any other work done for the sons and daughters of India."

*Books and Tracts.*—Two colporteurs have been employed in spreading the Truth by means of books and tracts and have sold—

10 copies of the Old Testament.  
10 " " New " "  
51 Bible Portions.  
860 Tracts.  
25 Hymn Books.

Also distributed—

100 Messengers of Truth.  
200 Handbills.

Seminary Students.—No report.

#### RAMACHANDRAPURAM.

Population 250,000.

Work among the Women.

MISS HATCHE'S report:

"O glorious Father, Holy Spirit, Son—  
The Triune God, mysterious Three in One,  
I freely offer self and all I have  
To Thee  
I ask Thee not, my Lord, for some big place,  
But only that which best displays Thy grace.  
So now, my Father, send me anywhere—  
In street or highway, amid the hordes here,  
Or, in the slums, fit picture sure of Hell;  
That I may of Thy great salvation tell.  
No place, I vow, can be too hard for me,  
If Thou, O Christ, will hide me well in Thee."

With thoughts such as these of a consecrated worker, did our representative try to offer prayer in Conference in the beginning of 1895, when it seemed best that her work of former years should be changed and new work assigned. Yes, surely, well hidden in Christ, it need matter little when we work and where, and well hidden in Him, where we suffer and how. And so the loved work of former years was left behind, with its many pleasant associations and some sad ones, and we found

confronting us a new work, on a new field, in a new station, with new workers, among new faces; with opportunities boundless, to tell of this new and great salvation, which is ever the old, old story of Jesus and His love. And so anywhere, everywhere, whither the Father would send us, thither have we gone, and if, in any place, we have been able to display the glories of His grace, to Him, the gracious Father, Holy Spirit, Son, to Him, the Triune God, be all the glory due. The weaknesses, the vacillations, the failures, the sins only, are ours.

During the year we have been trying to compass the work to a certain extent, though only 53 out of our 200 villages have been seen. Some of these have been seen several times, thus making 118 visits to villages; 180 visits have been made to Hindu and Christian houses; 208 meetings have been conducted; schools examined 28 times, and 60 days spent on tour. Two of the Bible women, Sarah and Martha, have been doing good work, but I have not kept a record of their visits. My report includes what was given for the first quarter of '95, in which perhaps more than half of my year's work was done; for my health failed me in June, and I was not fit for active work until September. Though I have had some drawbacks, I am very glad to say that I am now in better health and stronger than I was then, and hope by a change for the hot season to be ready for full work in June or July again.

With gratitude to the Giver of all good, do I record the feeling of joy I experienced when I heard that some "saint" at home had been prompted to ask the acceptance of the very generous gift of \$200 for a boat for our work on this field. The boat is not begun yet, but we have been trying to get various plans and estimates preparatory to beginning. I also record with thanks another gift of Rs. 100 by one of our own lady missionaries, already known by her generous giving; and still another of \$200 from an old and faithful friend at home, given to be spent as I thought best in the work. With the Rs. 100 and about that much added to it from the \$200, I have built a house of six rooms, of sun-dried brick and thatch, for my Bible women, for some of those who are in the work, and also for those who may take some preparatory training. I have had five Bible women part of the year, but have only three at present; and during next year I hope to have four or five taking some preparatory work.

Our work among the women has been intensely interesting. During the hot season we had a sort of Bible school for the Bible women and others. In the morning secular lessons were taught by my student, D. L. Josiah, who was then tutor also to Miss McLeod in Telugu. Then in the afternoons we all had lengthened Bible readings together, which seemed of special interest to all. Since September the school has been conducted by S. Lydia, one of the Cocanada boarding girls, who was recently married to one of the students in the compound. The women's weekly prayer-meeting at the station has been kept up most constantly throughout the year, whether I have been present or absent. Another weekly prayer-meeting has been carried on in Nalluru, while one begun at Moramanda died for lack of interest. Among the caste women the Kamma women especially have listened with great interest, and some few seem to be taking hold of the Truth.

Many women among the Malas have been converted and baptized, and of two of these I would specially write.

One, though baptized in '90, may be counted among the converts of '95. She was a woman old in sin, old in idolatry, and old in devotion to her gods, was one of their leaders in heathen rites and ceremonies, used to carry her gods in procession and gather coppers as she went, had her house full of these same gods, used to take this family of gods once a year to the Godavery to give them their bath; was a kind of sooth-sayer, had in her young days submitted to the cruel rite of having had hooks prodded into her flesh, and with her whole body hanging by these hooks had been swung back and forth before the goddess Kali in order to appease the supposed wrath of this so-called deity.

Now she is a follower of the meek and lowly Jesus, and realizes that all her slavish works and wondrous deeds and penances have been in vain, but that He suffered for all, the just for the unjust, that He might bring us to God. The idols have been thrown to the moles and to the bats, and she walks two or three miles and back to the Christian service of a Sabbath morning, and rejoices and shows her rejoicing in her happy face, all wrinkled though it may be. Praise be unto God for His deliverance.

Another is that of a woman whose mother died a Christian as long ago as the preacher Gabriel's time, and whose brother also had become a Christian and had gone to some distant place, but the rest of the family had remained heathen. The people of the Malapilly where she lived had been under instruction from time to time, but at the most only two or three others had professed faith in Christ. On my first visit to the village, this woman Kammamma spoke decidedly of her faith in Christ and desired to be baptized, and said also that many others wanted to come out also. As is usual, however, these were left for further trial, and in October, she, with several others, was baptized, and ever since then, whenever Mr. McLeod has been touring that way, this woman has been bringing others, sometimes the wives and sometimes the husbands of those who have been baptized, sometimes the sons or the daughters, and sometimes the fathers and mothers, until now there are upwards of 20 families in that Malapilly rejoicing in Christ.

Not only has Kammamma (or Shantamma, as she is called now), the latter being a name meaning patience, and the former the name of a heathen goddess, been instrumental to a great extent in bringing these others to a decision, but she is in great earnest with respect to their and her own growth in grace. Even when there was no teacher there she had all the Christians assemble every night at one or other of the Christian houses for family worship, when they would recite what verses they had learnt (for none of them could read), and pray and sing as well as they knew how. On Sunday when the preacher came they would learn some new verses, and have them for the coming week. One who could learn faster than the others would teach them. When I was there in December I found many who could repeat the Lord's prayer, a shortened form of the commandments, part of the 5th of Matthew and other passages, and in all this Shantamma seems to be taking the lead. We praise God that we have such a servant of the church which is at Kaleru. One soweth and another reapeth, but God giveth the increase. Who knows but that this woman's work is the harvest of a mother's prayers uttered long ago, the result of a mother's tears shed apparently in vain, in days that are long since gone!

*Village Schools.*—Mr. McLeod reports 11 carried on all the year and 4 new ones recently added. The parents are beginning to appreciate the value of an education. The pupils graduate into the Boys' Boarding School and then to the Samalcoota Seminary or to Miss Baskerville's Girls' Boarding School in Coenada. Sunday schools, prayer-meetings and other services are conducted by the teachers in their respective villages, and so the Gospel is preached. The work done improves in both quality and quantity every year. The pupils did good work in the December examinations. In all the schools emphasis is given to Bible work.

Tuluri Isaac, a faithful teacher, trained in the Seminary, was called home to rest in December.

Schools on the field Dec., '95—(a) Village Schools, 11; (b) B. S. School, 1; Teachers, 13; Pupils, 211; Sunday School, 12; S. S. Pupils, 297.

*Books and Tracts.*—No report.

*Seminary Students.*—No report.

### TUNI.

*Bible Women.*—Miss Priest, who succeeded Miss Rogers in the women's work on the Tuni field, is supported by the Ladies' Board of Manitoba and the North-West. She has kindly reported the Bible women's work which is undertaken by our Board. The four Bible women whom Miss Rogers had when she was taken ill, continued to work faithfully, reporting to Miss McLaurin until August 1st. Then two more were taken on, both good workers. Of the old Bible women—Ammanna, the old one, died on the 8th of January. Martha and Achanama work with Miss Priest as they did with Miss Rogers—Ma Lakshmi in Munderoo, and the two new ones, Krupavarti and Susie, are at work in Chendoorty. Some time has been spent on tour by these women under the direction of Misses Priest and McLaurin, and in villages where a white woman had never before been seen, crowds gathered. Miss Priest says, "This gave the Bible women a good chance to tell God's message. Some listened so well as I read a few verses in John, and tried to speak a few words. An old woman who had seated herself on the ground right in front of me said, 'Tell very plainly Amma, I never heard before and I forget so easily. During Miss Priest's illness the Bible women continued singing the good seed, and it is bearing fruit. Many know and acknowledge that idol worship is vain and empty.

*Village Schools.*—Mr. Walker reports, "Of these there are four. One new school has been started and another one resuscitated during the past year. With one exception, the attendance has been good.

*Seminary Students.*—There are only a few of these, but they have done well. Mr. Walker says, "One of our boys has been given up to the Seminary entirely that he may go to the Baptist College in Ongole for further training. Barnabas is the oldest son of one of our preachers. He is a young man of a modest and genial spirit and of considerable ability. He gives great promise. We believe that Barnabas will become a workman that needeth not to be ashamed."

*Books and Tracts.*—Much dependence is placed on a free and wide circulation of Books and Tracts on the Tuni field. Missionary as well as preachers are supplied with leaflets, booklets and papers for use as they go on tour or on trips from village to village. "The Messen-

ger of Truth," "Progress," are supplied, and the helpers for their own spiritual and mental growth are provided with *The Telugu Baptist* and an excellent little monthly entitled *Christian Sunshine*. During the past year a few of the helpers have been supplied with a short Telugu commentary on portions of the Bible. These little helps are sent forth imbued with prayer.

### NARAPATNAM.

Population, 140,000.

There is no lady missionary on this field, and no report has been received of the work of the *Bible Women*, *Seminary Students*, nor of *Books and Tracts*.

### PEDDAPURAM.

Population, 125,000.

*Bible Women.*—Rebecca, so long a worker, has, on account of failing health, been dropped, and two new Bible women engaged, Kathamma and Peramma. Both are well educated as Indian women go, and both possess certain qualifications for the work. Mr. Walker reports that so far the work of these women has been fairly successful in Peddapuram town. Many houses have been visited, and they have received invitations from a great many more. They report a caste widow as clinging to the Saviour. Mrs. Walker has had charge of these Bible women, they being no single lady missionary yet on this field.

*Village Schools.*—There are five schools on this field, and three others were conducted during the holidays by as many Seminary students. The attendance has been slightly in advance of the previous year, but Mr. Walker says this field is far behind in its appreciation of educational advantages. Fair work has been done by the school teachers, and a good number of promotions made. Most of the schools have been inspected from time to time by the Government Inspectors.

*Seminary Students.*—Mr. Walker reports five of these. Their progress in the Seminary has been fair. All are employed during the holidays as teachers, principally in the villages where their parents live.

*Books and Tracts.*—This work has been carried on in connection with the Tuni field. But a large number are disposed of every Sunday in the Peddapuram market and in the bazaar.

### YELLAMANCHILI.

Population 125,000.

Miss Kate McLaurin who is the missionary of the General Board, is in charge of the women's work on this field.

BIBLE WOMEN'S work has been supported by this society, but no report has been received.

Dr. Smith reports for the work of

*Seminary Students.*—"We had three married men and four single men or boys at the seminary last year. One of the married ones who was learning carpentry became totally blind and had to return to Narapatnam where he is now led about to preach and shows great earnestness in his appeals to his former neighbors to receive the gospel. Of the others, two only are reported as making satisfactory progress.

*Books and Tracts.* Partly owing to hard times, but more to the newness of the district and lack of educated colporteurs, the sales have been small, but many tracts have been distributed, and it is believed read. On this

field the Christians are uneducated and there is great need of some one to push the work.

### SAMULCOTTA.

Population 36,000.

**SEMINARY.**—*Mr. and Mrs. Davis* continued in charge of this work, aided by 4 teachers in the boarding school, 1 in the theological school and 1 of the women's class. *Mr. Davis* reports the work to be of a threefold character, viz.: spiritual, intellectual and practical. The opening hour of prayer, bible classes, special prayer meetings, preaching services, are all means to the deepening of the spiritual life of the students which *Mr. Davis* thinks to be of the greatest importance, as the Christians come mostly from the lower classes and are consequently very ignorant. The intellectual part of the work is a gigantic undertaking. To carry it on successfully there is much need of properly trained teachers for the secular department. *Mr. Davis* has done his best in overseeing this work, and hopes *Mr. Stillwell* will be able to secure better trained assistants in the near future. The practical work is also important as in order to teach the students that their bodies as well as their minds require training, they are divided into companies and required to perform one hour of manual labor each day, one company pound the rice, another cut the wood, carry the water and do the cooking; another do the washing, and keep the yard clean, etc. In this way, as the companies are changed each week, all have an opportunity of learning every kind of work. Diligent attention is given to cleanliness, all have to be taught that it is next to Godliness. This duty falls to the lot of the missionaries wife, as also does the dispensing of medicines and nursing of the sick.

The students are organized into companies for preaching the gospel. They usually go out with their teachers, and have preached in seven villages as well as in Samulcotta and to the Christians in Yettapalam. Three Sunday schools have been carried on, 240 copies of *Messenger of Truth* and 2400 hand bills have been distributed.

The industrial school has been carried on with success. A first class carpenter engaged as teacher, and \$90 earned by the sale of furniture in the last six months.

It is pleasing to note that with one exception the conduct of the students throughout the whole year has been all that could be expected. *Mr. Davis* suggests that the prayer meetings would be a good object lesson for Christians in Canada, the students take such an interest in them and are always ready to take part. He speaks highly of the spiritual life of the students.

### VUYIURA.

Population 150,000.

The work for women on this field is entirely supported by the Women's Society, of Eastern Ontario and Quebec. Our work being confined to village schools, and books and tracts.

**Village Schools.**—*Mr. Brown* reports most encouragingly of these schools numbering 18 with 328 pupils taught by 19 teachers and scribes. "This is a very large advance on last year. Of course many of those reported are night pupils, still even in these schools excellent work is done. There are other small schools not reported." It is pleasing to know that of the schools reported, one is entirely supported by the people in the village, while in several others the teacher is boarded by the people.

There are in the Sunday schools 332 pupils and 18

teachers.

From these reports it will be seen that the "glorious gospel of the grace of God" is surely and steadily undermining superstition and idolatry. The Light of Life is piercing the dense darkness of heathenism. The fields are white, more than white, unto the harvest.

Now is the reaping time. Now is the time to put forth every effort. If the husbandman who neglects to gather the grain when it is ripe suffers loss, what shall our loss be if we do not reap, and that quickly, this precious harvest of immortal souls for the garner of "our Lord and Saviour Jesus Christ?"

JANE BUCHAN.

## TWENTIETH ANNUAL REPORT OF THE RECORDING SECRETARY OF THE W. B. F. M. SOCIETY OF ONT. (WEST).

Four meetings of the Board and one meeting of the Executive have been held.

Owing to the change of time of the Convention, Board meetings will be held on the Friday nearest the 15th of September, November and February.

In addition to the regular work in India the sum of \$300 was voted toward the deficit of the General Board.

The President and Corresponding Secretary of the Board were appointed a committee to confer with the President and Corresponding Secretary of the Home Mission Board, regarding "Thank-offering" meetings to be held in October to supply in a measure the place formerly occupied by the Convention. In response to a letter sent out by the committee 64 Circles and two Bands held a Thank-offering meeting, the amount received being \$482.99. This cannot all be counted as extra money as a few Circles had been holding these meetings for two or three years. It is hoped that a much larger number will contribute in this way, not only for the money received but as an expression of thankfulness to our Heavenly Father for the privilege and responsibility of living in a Christian land. At the first quarterly meeting held in September a committee of two was appointed to confer with two from the Home Mission Board regarding the duties and expenses of Associational Directors. The two committees prepared a letter of instructions which was submitted to both Boards, then printed in full in both *LINK* and *Visitor*.

A letter was read from Rev. G. McDonald regarding the sum of \$150 which had been granted by the Board for his daughter's education, who having the Foreign mission work in view. Most of those individuals who had contributed special sums for further aid to Miss McDonald expressed themselves as satisfied with this action on her father's part; another dollar was subsequently paid into the treasury on this account.

A letter was read from one of the city ministers stating that a friend who wished to remain unknown had offered the sum of \$600 to provide a boat for Miss Hatch. The offer was accepted and the Corresponding Secretary instructed to convey the warmest thanks of the Board for the gifts. The pressing need of Miss Baskerville's buildings having been placed before the Board the sum of \$1,000 was designated for that purpose. This sum was made up as follows:

To our credit in India on account of Miss Roger's	
return, from her salary	\$160 07
From work at Tuni	114 00
	\$274 07
In India	\$281 27
"Girls' Dormitories" forward from previous year	\$465 00
"Widows' Quarters," Boston legacy	100 00
And the amounts refunded were applied to this work not being a part of this year's income.	

From Rev. D. G. McDonald ..... 151 00  
 " Miss Hatch ..... 2 58

Thus only 16 cents was taken from our general fund to make up the \$1,000.

A communication from the Conference in India, requesting our Board to take Miss Folsom as our missionary, was considered. Miss Folsom is Principal of the Timpany Memorial School. The missionaries desire to relieve her of the secular work in order that her time may be devoted to preparing the Eurasian girls for Biblewomen, to work among the Telugu women on the various fields. The only way in which it could be managed was to withdraw \$500 from our grant to Samalcocta Seminary. This proposition was referred to the General Board.

Three applications for appointments as missionaries have been received, much as new workers are needed, owing to the state of the finances it is impossible to consider them.

The following Life-members have been added: Mrs. Geo. Bert, Hillsburg; Mrs. Champlon Phelps, Mrs. James Fleming, Mrs. James Oxley, Miss Emmeline Oxley, Mrs. T. G. Harris, Boston; Miss Annie Harbottle, Burford; Mrs. Eberle, Owen Sound; Mrs. A. Balno, Brantford; Mrs. Charles J. Holman, Toronto; Mrs. Charles A. Eaton, Toronto; Mrs. James Whitesides, Delhi; Mrs. Upton, St. Thomas; Mrs. Julia Arnold, Aylmer; Mrs. T. Powell, Guelph. Fifteen during the year making the total list now 173.

A. MOYLE,  
 Rec. Sec.

#### ANNUAL REPORT OF MISSION BANDS OF ONTARIO FOR YEAR ENDING APRIL 30th, 1896.

Amid the many discouraging reports of the year's work, there are also a number of cheering ones, showing that steady, earnest work is being done, and that God is blessing and using the "small things." One leader writes, "Our band has advanced wonderfully in every respect;" another, "We have increased greatly in numbers and interest;" yet another, "Our band is growing, we feel much encouraged." At least one band has doubled its contributions this year, and again we see a membership of twenty-nine, contributing the sum of thirty-three dollars.

In one country district all the children walk more than a mile, and two little girls three miles, to attend their meetings. These facts are not alone encouraging to the Secretary, the leader and children themselves feel cheered and hopeful. There has been a spirit of inquiry manifested also, numerous letters have been received asking for help and suggestions to more efficiently carry on the work.

In one of these received recently, the following questions were asked, "Please inform us as to what the rules are regulating the control the circle has over the band, in the way of appointing the President or in auditing the account books. Is it customary for the circle to have oversight of the work done by the band?"

Now as to a rule, there may not be a written one, and it is very evident in a great many cases that the circle knows very little about the work of the band, but as an answer to the question I should say, most assuredly the

circle should have oversight of the band, and appoint the leader or President; then when the leader becomes discouraged she may look to the circle for help, and if it be she has to give up the work, the circle would find another, and so the report would not come in, "Band broken up because leader has left." Although this work is among children, it is not childish work, it should be considered important, if worth doing at all, it is worth doing well. The seed sown in the child mind, who can tell whereunto it may grow?

In the matter of the accounts they should be audited or at least looked after by some responsible person, who would see that a correct report of the money was sent in at the close of the year.

There are now in working order 139 bands. Five have been organized during the year, namely, Dresden, Wheatley, Reaboro', Shedden, Port Burwell. Three have been re-organized, Toronto Junction; North Star, Brantford; and Belleville, all with bright prospects. From Clinton, Listowel, Tyrrell, Cannington, Vittoria, Ingersoll, Waterford and Cheltenham comes word that bands are not now in existence; and in addition these names have been erased from the Secretary's books, not having been heard from for four convention years, Ancaster, Britton, Bethel Ch. King, Schomberg, Immanuel (boys band), Toronto.

The Boston Band has made Miss Mary Cline a life member of the Home Society, and Miss Emma Olmstead a life member of the Foreign Society. Mrs. William Holmes, Nelles Corners, has become a life member of the Foreign Society, in the Cheapside Band.

Twenty-one Cocanada and twenty-three Samulcocta students are supported by bands. The number of letters received since last convention is 65, the number written 92. Reports have come from 93 bands this year. Three associations not heard from, Niagara, Northern and Owen Sound. The amount of money received by Treasurer of W. H. M. S. is \$405.11. The amount received by Treasurer of W. F. M. S., \$1,003.15.

Respectfully submitted,

MABEL STARK,  
 Secretary.

#### BUREAU OF MISSIONARY INFORMATION.

During the past year there has been a most encouraging demand for literature; 159 orders for leaflets have been received amounting to \$42.50, the expenditure on postage, customs, etc., \$42.31, balance \$19. 1000 leaflets have been sold, an increase of 616 over that of any precious year, and this, notwithstanding the fact that two additional Bureaus have been lately organized.

Surely this must be good news to every one here, for what does it mean, if not this, that our women, to an

extent in no previous year, are buying and studying for themselves or others, that which will make them wise, sympathetic and prayerful in and for the great question we have each to-day to work and pray for, the cause of "missions."

Our mission workers are more and more discovering not the *advantages* of missionary literature, but the absolute *necessity* of such material. As well might a carpenter expect to work without plane or hammer; a shoemaker without lasts; or an educator without books, as a missionary worker without missionary literature.

It is the Bureau's endeavor to keep on hand a supply of literature on all missionary subjects. The leaflets sold were Foreign, Home, Indian, Grande Ligne, narrative and expository. Sample parcels will always be sent to those preferring to make their own selections. *Mite* boxes, maps (Telugu and Home) are furnished by the Bureau, as also a Telugu costume, and what the Bureau has not, will be secured for you if possible.

The missionary worker is not the only one to come to the Bureau for help and profit. During the year 106 books have been taken from the Circulating Library by those wishing to increase their own fund of missionary knowledge or inspire in others a deeper interest in the work of missions.

We know that 106 does not begin to cover the number of people who have read one or more books from our Library, for some of our sisters have been busy the whole year circulating these books among the sisters of the mission circle, the young, or other friends uninterested in missions because deplorably ignorant of the subject. "One takes no interest in that about which one is ignorant." I have been quite unable to learn just how many homes these books have visited, but of this I have been assured again and again that the results have been most apparent and encouraging. Try the plan, mission friend! For 6c. you can have the loan of a book for two months, and the catalogue, I think, contains a collection varied enough to meet every case.

The exchange drawer, which holds papers on various subjects, free to all, is still open for contributions; papers read at this convention and not intended for publication, will, we hope, be sent to the Bureau for the help of other circles wishing to procure interesting matter for their meetings.

Remember what one leaf, torn and soiled, one leaflet, one book read with eagerness or curiosity, has done for a soul over and over again in the history of missions, and be resolved to do all in your power to enlarge the circle of those who prayerfully read of the King's business.

LOTTIE STARK.

50 Bismarck Ave., Toronto.

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

### TREASURER'S TWENTIETH REPORT.

From April 30th, 1895, to April 30th, 1896.

#### BRANT ASSOCIATION.

Name.	Circles.	Bands.	Other Orga'n.	Total.
Ancaster			\$ 10 00	\$ 10 00
Brantford, Calvary Ch.	58	25	18 00	78 25
" First Ch.	000	00	Girls	039 00
" " Y'g Ladies.	10	00	20 00	20 00
" North Star	10	00	10 00	10 00
" Park Ch.	75	00	8 00	83 00
Burth	17	55	12 60 { B.Y.P.U. } \$ 4 00	84 50
Onondaga, 1st	11	50		11 50
" 2nd	12	00	1 50	13 50
Paris	40	00	21 85	68 64
St. George.	31	10	1 00	42 10
Wolverton.	25	27	1 93	33 20
Association Collection				4 50
11 Circles. 10 Bands.	\$ 007 12	\$ 120 58	\$ 4 00	\$130 20

#### ELGIN ASSOCIATION.

Aylmer	801	50	\$17 00	\$78 50
Calton	20	00		20 00
Gladstone	20	00		20 00
Lakeshore, Calvary	50	50		50 50
Malahide and Bayham	22	00	7 56	29 56
New Barron	18	14	4 00	22 14
Port Burwell	7	07		7 07
Shedden	5	00		5 00
Southwold, 2nd	1	00		1 00
Sparta	13	12		13 12
St. Thomas	65	28		65 28
Association Collection				2 50
11 Circles. 3 Bands.	\$ 289 59	\$ 23 54		\$ 320 65

#### GUELPH ASSOCIATION.

Action	3	02		\$ 3 02
Brampton	18	45	\$17 00	30 45
Cheltenham	20	70		20 70
Framboro', East	2	00		2 00
Galt	32	00	{ B.Y.P.U. } \$ 3 75	35 75
Georgetown	10	50	4 76	15 25
Guelph, First Ch.	44	99	{ Junior } { Y.P.E.C.E. } 15 00	59 99
" Trinity Ch.	35	00	17 00	52 00
Hespeler	12	81		12 81
Hillsburgh	30	40	1 00	31 40
Orangeville	2	00	1 00	3 00
Preston	8	05		8 05
St. Mary's	11	70	16 35 { Girls } 3 00 { Boys }	31 05
Stratford	14	05		14 05
Association Collection				2 00
14 Circles. 7 Bands.	\$ 253 32	\$ 60 10	\$ 18 75	\$ 332 17

#### HAMILTON ASSOCIATION.

Freelon	\$ 2 75			\$ 2 75
Hamilton, Herkimer St.	10 00			10 00
" James St.	03 40	\$ 36 00	{ Women's } { Bld. Class. } \$ 25 00	124 40
" Victoria Avenue.	20 00	24 73		45 63
" Wentworth St.	13 03	17 00		30 08
Westover	17 55	5 00		22 15
Association Collection				2 07
6 Circles. 4 Bands.	\$ 127 08	\$ 82 73	\$ 25 00	\$ 234 79

#### MIDDLESEX AND LAMTON ASSOCIATION.

Allen Craig	\$ 28 20			\$ 28 20
Brooke	23 58			23 58
Brooke and Enniskillen	13 06			13 06
Calvary (Wanstead)	24 85			24 85
Denfield	12 00	\$ 1 40		13 40
Forest	0 02	2 07		12 20

Name	Circle	Band	Other Organ	Total
Lobo	5 00	6 00		11 00
Loon, Adelaide St.	50 00	Y.P.M.B.		97 90
" " " " Yig Ladies	25 00	22 90		47 90
" Grosvenor St.	15 70	2 00		17 70
" South	38 20	5 01		44 11
" Talbot St.	85 16	18 70		100 94
Park Hill	4 00	18 70		22 70
Peterboro	84 98			84 98
Poplar Hill	0 00			0 00
Sarnia	30 02	5 48		35 50
" Township	17 01			17 01
Stratford	28 00			28 00
Theodora	8 25			8 25
Waukena	10 35			10 35
Association Collection				2 17
<b>Circles 20. Bands 8</b>	<b>\$ 471 20</b>	<b>\$ 06 21</b>		<b>\$ 538 64</b>

NIAGARA ASSOCIATION				
Name	Circle	Band	Other Organ	Total
Beamsville	8 00	\$ 13 00		\$ 21 00
Harbrot	2 00			2 00
Indas	13 15	7 50		20 65
Ponhill	6 00			6 00
Grimsby	22 00			22 00
Port Colborne	16 00			16 00
St. Catharines, Lyman St.	28 00			28 00
" " " " Yig Ladies	2 00	2 00		4 00
" Queen St.	27 75			27 75
Association Collection				4 25
<b>8 Circles. 3 Bands</b>	<b>\$ 125 00</b>	<b>\$ 22 50</b>		<b>\$ 148 40</b>

NOFOLK ASSOCIATION				
Name	Circle	Band	Other Organ	Total
Bloomsburg	8 00	8 50		16 50
Boon	150 25	18 00		168 25
Chesapeake	4 50	24 00		28 50
Decesville	9 00			9 00
Delhi	32 00	17 70		49 70
Eden	11 00	2 00		13 00
Hagersville	5 00	5 00		10 00
Goshen	6 50	34 00		40 50
Hartford	22 50	7 00		29 50
1st Houghton	3 00	5 00		8 00
Langton	2 00	10 00		12 00
Pine Grove	7 00			7 00
Selkirk	1 00	1 25		2 25
Simoo	10 00			10 00
" Young Ladies	3 00	17 00		20 00
Teterville	2 00			2 00
Townsend Centre		2 50		2 50
Villa Nova	10 75			10 75
Victoria	5 00			5 00
Watersford	24 17	8 51		32 68
Association Collection				1 75
<b>15 Circles. 13 Bands</b>	<b>\$ 313 71</b>	<b>\$ 154 21</b>		<b>\$ 468 67</b>

NORTHERN ASSOCIATION				
Name	Circle	Band	Other Organ	Total
Barrie	\$19 51	\$ 1 25		\$19 76
Bracebridge	1 00		{ Y. L. M. S' 4 00	5 00
Burk's Falls	10 80			10 80
Collingwood	10 00			10 00
Doe Lake	4 71			4 71
Fort William	10 75			10 75
Midland	3 82	1 20		5 02
Perry Sound	3 50	53		4 00
Port Arthur	13 50	14 41		27 91
Sault Ste. Marie	11 30			11 30
Stayner	4 50			4 50
Association Collection				4 75
<b>11 Circles. 4 Bands</b>	<b>692 40</b>	<b>817 80</b>	<b>\$4 00</b>	<b>\$118 60</b>

OWEN SOUND ASSOCIATION				
Name	Circle	Band	Other Organ	Total
Hurigoyno	8 00			8 00
Daywood	12 00			12 00
Durham	5 00			5 00
Elmer	10 00			10 00
Flahertan	2 50			2 50
Keady	8 00			8 00
Meaford	4 00			4 00
Owen Sound	33 00	25 00		58 00
Paisley	10 15			10 15
Sidelle	4 50			4 50
Sydenham, South	3 50	1 00		4 50
Warton	2 00			2 00
Association Collection				2 00
<b>12 Circles. 2 Bands</b>	<b>\$93 03</b>	<b>\$20 00</b>		<b>\$114 03</b>

PETERBORO ASSOCIATION					
Name	Circle	Band	Other Organ	Total	
Belleville	\$12 00		Ex-cent n-Day \$20 00		\$32 00
Campbellford	8 00				8 00
Cobourg	10 80				10 80
Colborne	1 00	2 00			3 00
Cramho	8 50				8 50
Gilmour Memorial Ch	27 00	12 00			39 00
Halifax	11 00	1 75			12 75
Lakefield	17 75	6 00			23 75
Norwood	3 20				3 20
Peterboro, Murray St	70 78	8 71			79 49
Port Hope	100 00	81 50			181 50
Selwyn	2 00				2 00
Sidney	11 00				11 00
Association Collection					3 30
<b>13 Circles. 7 Bands</b>	<b>\$294 11</b>	<b>\$131 20</b>			<b>\$418 97</b>

TORONTO ASSOCIATION					
Name	Circle	Band	Other Organ	Total	
Baker Hill (2nd Markham Ch.)			Y.P.M.B.		\$ 2 00
Bethel	\$22 74				22 74
Dixie			17 83		17 83
Markham Ind	22 85				22 85
Schomberg	7 18				7 18
York Mills	23 50				23 50
Toronto City					
Beverly St.	54 40	6 00	B Classes \$18 74 Y.P.M.B. 2 50		\$82 14
Bloor St.	180 56				180 56
" Young Women's Aux.	27 85	9 15			37 00
" Thank-Offering	24 45				24 45
College St.	55 51	10 50	Y.W. Junior 6 35		71 85
Dovercourt Road	33 52				33 52
First Avenue	21 54				21 54
Immanuel Church	68 82	10 00	Girls' 5 00 Boys' 5 00		88 82
Jarvis Street	400 71	0 56			401 27
Leasdowne Avenue	36 82				36 82
Monton College	14 38				14 38
Osginton Avenue	8 02				8 02
Parliament Street	30 10	3 55			33 65
Sheridan Avenue	21 75	7 20			28 95
Tecumseh Street	11 00	5 50			16 50
Walmer Road	75 63	10 00			85 63
West Toronto Junction	7 00				7 00
Association Collection					5 50
<b>20 Circles. 13 Bands</b>	<b>\$1,250 50</b>	<b>\$116 22</b>			<b>\$1,370 47</b>

WALKERTON ASSOCIATION					
Name	Circle	Band	Other Organ	Total	
Attwood	10 50	1 75			12 25
Clinton	4 50				4 50
Glanville	12 58				12 58
Howick	4 20				4 20
Listowel	15 30				15 30
Mount Forest	27 80	1 00			28 80
Palmerston	2 50				2 50
Teaswater	12 50	2 94			15 44
Tiverton	4 00				4 00
Walkerton	10 08	3 60			13 68
Wingham	15 00		Sr. 8 12 Jr. 4 21		23 02
Association coll. (two years)					4 46
<b>11 Circles. 6 Bands</b>	<b>\$130 05</b>	<b>21 71</b>			<b>\$166 22</b>

WESTERN ASSOCIATION					
Name	Circle	Band	Other Organ	Total	
Blenheim	\$19 50	\$2 25			\$21 75
Blytheswood	4 80				4 80
Chatham	51 00	late			51 00
Colchester	10 00				10 00
Dresden	2 00	3 00			5 00
Essex	2 00				2 00
Euphemia Church	4 00				4 00
Ridgeway	20 24	17 00			37 24
Wallaceburg	8 85				8 85
Wheatley	0 07	8 75			8 82
Wilkesport	19 25	17 00			36 25
Windsor	27 00				27 00



Name.	Circs.	Bands.	Other Organs.	Total
Association Collection.....				1 05
12 Circles. 5 Bands.	\$100 21	\$43 00		\$213 20
WHITBY AND LINDSEY ASSOCIATION.				
Bocaygeon.....	\$4 05			\$4 05
Brooklin.....	25 00	\$15 50		\$41 40
Claremont.....	20 00	17 00		\$37 00
Fenelon Falls.....	18 00			18 00
Goodwood.....	15 75	9 25		\$25 00
Lindsay.....	34 05	10 00		\$53 05
Obawa.....	5 00			5 00
Pickering.....	12 30			12 30
Port Perry.....	0 07	1 11		10 18
Riceville.....	7 90	9 50		17 20
Uxbridge.....	7 60			7 60
Whitby.....	12 00	17 00		29 00
Whitvale.....	10 00			10 00
Association Collection.....				4 75

13 Circles. 7 Bands. \$174 42 \$38 16 \$267 33

WOODSTOCK ASSOCIATION.				
Beachville.....	\$10 52			\$10 52
Burford.....	54 72			54 72
Burgessville.....	5 00	late		5 00
Goble.....	31 00	10 00		41 00
Ingersoll.....	14 75			14 75
Maple Grove.....		8 00		8 00
Norwich.....	8 50	5 00		13 50
Oxford, East.....	18 05	23 30		\$39 01
Salford.....	20 71			20 71
Scottard.....	29 00			29 00
Springford.....		4 50		4 50
Tilsburg.....	10 00			10 00
Woodstock, East End Mission.....		1 70		1 70
" First Church.....	61 75	25 00		\$80 75
" Oxford Street.....	10 47	10 00		\$20 47
Association Collection.....				1 50

12 Circles. 8 Bands. \$201 07 \$36 60 \$279 13

MISCELLANEOUS.	
Special Contributions, from Individuals.....	\$381 53
" from Collections (other than those from Associations).....	75 70
Interest on Deposit.....	42 55
Dividend from "THE CANADIAN MISSIONARY LINK".....	60 00
King Mission School.....	40 00
W. B. H. & F. M. S. of Manitoba, for a student.....	10 00
Refunded by Rev. D. G. Macdonald.....	161 00
Refunded by Miss Hatch.....	2 58
	\$1256 76

### GENERAL STATEMENT.

RECEIPTS	
Balance forward, April 30th, 1895.....	\$165 00
For "Girls' Dormitories".....	300 00
" Sending out Missionaries.....	2040 57
" Regular Work.....	\$4955 04
Amount from "Bands".....	1093 16
" " Other Organizations.....	73 00
" " Association Collections.....	30 22
" " Miscellaneous.....	\$1256 76
	\$7307 20
	\$10211 77
DISBURSEMENTS	
Paid to General Treasurer.....	\$9061 60
For Regular Work (including Miss McLeod's support).....	200 00
" Deficit of General Board, Special grant on account of reduction in our estimates.....	718 78
" Cocanada Girls' School Building (balance of \$1000 00).....	900 00
" " Boat".....	200 00
" Caste Girls' School, at Ramachandrapuram.....	50 40
" Sundry other specials.....	6376 78
To Home Expenses.....	41 61
	\$5418 24
Balance April 30th, 1896.....	\$300 00
For sending out Missionaries.....	43 00
" Cocanada Girls' School.....	1460 48
" Regular Work.....	

\$10211 77

### SPECIAL ACCOUNT.

"Medical Lady Fund."

RECEIPTS.	
Balance forward, April 30th, 1895.....	\$795 11
DISBURSEMENTS.	
To outgoing expenses and supply of drugs for Miss Pearl Smith, M.D.....	\$550 00
" Balance April 30th, 1896.....	215 11
	\$765 11
No. of Circles heard from, 1895.....	
No. of Bands heard from, 1895.....	
Amount of income for regular work (including Miss McLeod's support).....	\$6244 12
	VIOLET ELLIOT, Treasurer..

MToronto, ay 7th, 1896.

Audited and found correct.

FRANZ L. RATLIFF, }  
JOHN FIRSTBROOK, } Auditors.

### THE BISHOP'S CONVERSION.

Let us commend this little book to the friends of missionaries and their critics. Mrs. Maxwell has done us all a real and lasting service in lifting the curtain into the home life of the missionaries. Her sketches are in no sense highly colored; she represents a bishop of the M. E. church and his wife and little girl, as going out to India for a year's residence, living as the missionaries do, with a view to showing them how easily they might economize and live on a much lower stipend, if they only would. The book unfolds their experiences in a narrative as bright and charming as the gruesome reality of a glorious undertaking will permit.

The white ants floor the bishop, and who would not fall before these pernicious pests as ingloriously as the bishop? The following is an extract from the chapter on "Dangerous Enemies;" One morning as the three months' rainy season was about half over, the bishop was called into his study by his wife. "See here," she said, pointing to something on the wall over a water-color picture that looked like a huge spray of thin gray coral, "what do you suppose this is?"

He came closer, climbed on a chair, touched one end of it with his finger, when some of it crumbled off, leaving a lot of little gray creatures running wildly about." Looking at the back of the picture, he found it plastered over with mud. Then turning to the face again, he saw the creatures at work under the glass.

"Ah," he said, after a moment's pause, "these must be the white ants" of which we heard so much, and we have here ready made Sir John Lubbock's place of watching them under glass. See them! They are organized like an army of sappers and miners; each one has his beat, and is relieved by the man who had his place before him." She looked and saw them march back and forth across the white margin of Bristol board, carrying away bits of the whatman's paper on which the sketch was

made. There was already a crescent-shaped hole in the middle of the sky of the picture.

"This is indeed curious, but we would rather put a stop to it. Dr. Thompson will hardly like to have this picture spoiled." But, just then, glancing from his post on the chair, at the top of the bookcase, his face whitened, and he jumped down, tore open the bookcase, took out a book, and, opening it, sank down in a chair in despair. Fearing sudden illness, his wife rushed to him, but he could say nothing, and only showed her the book in silent pain and disgust. He had respect for all books, and felt it for the sake of the books; besides, he had these books in trust, and he felt it much more from this fact."

His wife hastily took out book after book only to find them completely honeycombed with little canals, winding in and out without any apparent method, full of dust. Of course the books were completely ruined.

Again Mrs. Clinton, thought she heard ecclesiastical anathemas pronounced, but this time it was on the "confounded country"; and again she felt like saying, "These are my sentiments; please say it again," but she did not dare.

—There was some excuse for this good man; within the last week he had been tortured beyond endurance by the various powers which seemed in league against him. First, he had found a karait coiled on the wire of the lantern kept burning in his bedroom. A light is always kept burning at night, as snakes are said never to come into a room where there is a light. The next morning there was a huge cobra in his bathroom, which wandered out while he was hunting a stick with which to kill it. The advantage of being bitten by a karait instead of a cobra is somewhat, as the former is warranted to kill in twenty-eight minutes, and the latter in a half hour. He had been bitten nearly mad by fleas, mosquitoes and hatmals. He had been startled by huge muskrats running across his feet as he sat at his desk, making the cold chills creep up his back, thinking that a cobra was at last about to finish him. He had been worried in his bath by big ants; he had had his tea flavored by little ants that were hidden in the sugar, and his body had been the campagna for a moving army of middle-sized ants. He had thrust his bare foot into a slipper and been given a chill by touching one of the numerous little toads that come in droves into the house in wet weather; he had had a big lizard fall across his mouth from the ceiling with a thud, just as he was having his first morning yawn. He had found his new silk umbrella, bought in London, riddled by mice, his new coat perforated by crickets, his steamer rug cut up by moths, his writing-desk of teak-wood, which he had bought with the purpose of taking it home, inhabited by the grub that spends its life in the wood and leaves the desk worthless; his new Gladstone

bag happened to be where the roof broke under the pressure of a pouring rain, and had been soaked with muddy water, and its natty appearance completely destroyed; his new fountain pen was stolen, that is, it disappeared from the tray on his desk; and now this, and this was really worst!

Then as he thought of it all, of the horrible dust and heat of the dry season, of the dreadful mildew and steam, and shiny dampness, and prickly heat of the wet season, of the cheating and stealing of the natives, of the slowness of development of the native church, of the deadly infectious diseases lurking in every drain, touching one in every breath, ready to snap the thread of life in a moment; as he thought of all this, and the languor and depression, and confusion of mind, and exhaustion of body, his face reddened, and he fairly threw the book across the room, across the room, mind you, and said aloud, and with perfect conviction, "This is a beastly country!" And then his wife sat down and laughed till the tears came, for she knew this was a word he hated, and she was now sure of the other expressions, and they meant as much from him as many worse words would have meant from another man, and they sounded as strangely funny, for he had resolutely, as became a bishop, always abstained from anything but the most moderate of terms.

And in his exclamation and her tears there was much home-sickness and much longing for the old quiet reliable, and much loathing of a country where climate and attributes, and accessories permit safety to neither animate nor inanimate things.

The bishop did not smile. He felt it all too much; but he arose and got the *Daily Pioneer* and looked at the shipping list for Liverpool, and then said:

"We could catch the *Souchong*, it sails on the 31st."

His wife stared. In answer to her evident amazement he said, firmly and boldly:

"I am quite satisfied with my experiment; I do not want to be a missionary to the missionaries any longer. They are quite welcome to any scrap of comfort they can snatch from the powers that militate against man in this awful country, and I have come to the conclusion that if I were a fixture here, and there was no other honorable way of escape, I would take the first good opportunity I could get of going to heaven. If people choose to stay here they may stay, and if they want it I will vote to double their allowance, but let us go."

The book is of similar intense interest throughout. Sketches from it will be found exceedingly useful at ladies' circles, meetings; or might be utilized as readings at public missionary entertainments.

Order from the Book-room, No. 9 Richmond Street West, Toronto.

H. F. LEFLAMME.

St. Marys, April, 1896.

### III. B. M. U.

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

PRAYER TOPIC FOR JUNE.—That a missionary may speedily be sent to Vizianagram.

For Brother and Sister Corey, at Parlakimedi, that a great blessing may daily attend their work; and that the Brahmin who wishes to confess Christ may have the difficulties removed.

That our Associational gatherings may be so guided and directed by the Holy Spirit, that their influence will tell for the advancement of Christ's kingdom.

The following lines are from the *King's Messengers* for May, though meant for children, yet we think they will be gladly perused not only by the little ones, but by children of a larger growth:—

Let us gather together, dear children,  
And leave for a while our play,  
To talk of the Heavenly Kingdom,  
As the Master talked that day  
When He stood amid eager thousands,  
By fair Genesaret's strand,  
With Peter, John, and Andrew,  
And the rest of His "Sowers' Band."

He looked on the whitening harvest,  
And told, in the words we know,  
His wonderful, heavenly story,  
How "a sower went forth to sow";  
And they listened, those thronging people,  
But did not understand,  
Yet no one asked Him the meaning,  
Save only His "Sowers' Band."

In the quiet bush of the evening,  
Those earnest men drew near,  
And He opened the understanding  
Of such as had "ears to hear";  
And they treasured up the secret,  
By Lips divine revealed,  
That the seed is the word of Jesus,  
And the earth is His Harvest-field.

So when He had gone to glory,  
That "Sowers' Band" set forth  
To scatter the precious seed-corn  
East, west, and south, and north:  
Some fell on our dear own country,  
Many hundreds of years ago;  
We may thank the Lord of the Harvest,  
That these Sowers "went forth to sow."

As the Lord looks down on the increase,  
Oh, surely His heart is glad,  
Yet, amidst the joy of the Harvest,  
A thought comes, solemn and sad;  
For one precious seed has been planted,  
Whose growth is exceedingly slow,  
'Tis His own last parting commandment,  
"Go into the world and sow."

O'er Africa's mountain and valley,  
On the broad Mongolian plain,  
By the crowded highways of China,  
Who scatters the golden grain?  
Oh, few are the blessed laborers,  
And wide is the untilled field,  
And the lands that have never been planted,  
How can they a harvest yield?

Has it sunk in your hearts, dear children,  
The seed of that last command?  
Do you think with a pitiful longing  
Of each still desolate land?  
As you read of those wild, waste places,  
And the lonely laborers there,  
Do you follow their patient footsteps,  
And strengthen their hands by prayer?

Do you ever come to the Master  
To bring your little store,  
And ask Him that He will use it  
To send out one Sower more?  
Do you ever think, it may be,  
He will some day answer that prayer  
By sending you out, dear Sower,  
To carry His message there?

L. F. P.

We have entered on the last quarter of our Convention year. What will the record be when we gather at our annual meeting in August? Some one asks: "How can Christ do many or any mighty works, if there be no faith? How can He give, if we don't as a church ask like men in earnest?" Have we been asking in earnest? His Treasure House is full.

We are glad to know that Miss Gray has reached this side of the world in safety. She will remain in Boston a month before coming to N. S.

The empire of India contains a population of about 288,000,000. Of this number about 20,000,000 are Telugus. It is among these peoples that the Baptists of these Maritime Provinces have established a mission in obedience to the command of their King: "Go ye into all the world and preach the Gospel to every creature." This mission was established in 1875. At the present time there are 5 Stations, 5 Mission Families, and 7 Churches, with a membership ranging from 25 to 40, and this in a population of 1,700,000—one missionary to about 340,000. In these Maritime Provinces with a population of about 800,000, there is one ordained minister to about 750. This disproportion is very unequal, unfair and unchristian. It is safe to say that at least one-half of the 1,700,000 know nothing whatever of the Christ who came to save them. I. W. M.

FALMOUTH, May 1st, 1896.

DEAR LINK.—April 14th completed my 78th year, and while taking my mid-day nap, my daughter came in and informed me that some of my friends had called. I went down to find nearly all of the W. M. A. Society had met to give me a surprise birthday meeting. It was not the regular day, but they had changed it the

more to surprise me. After fervent prayers were offered, interspersed with music, reading and recitations, when we felt, "Rich the seasons, fraught with blessings, which before the cross we spend"; and the addition of four new sisters, the benediction was said. Then tea, coffee, sandwiches and cakes were passed around, when the Secretary came to me with a tray loaded with good things, and a beautiful plate, cup and saucer of fine china—a birthday present from the Society; this also a surprise and so tenderly given. I was deeply affected.

In sisterly love,

(MRS.) MARY Y. CHURCH.

At Chenso, China, Mrs. Moir Duncan writes of a gracious revival in her girls' school. "Night after night," says this lady, they prayed sometimes till midnight for themselves and each other, with the result that most, if not every one of the 40 were converted.—*Missionary Review*.

### DO THEY UNDERSTAND?

BY MRS. N. M. WATERBURY.

In an old volume of fairy tales dear to the heart of childhood, may be found the following legends:—

The usual beautiful princess was confined, by a fierce enemy, in a dark and dismal castle. There was no possibility of her escape, until the man appeared who could answer a certain question. If he failed, the terrible dragon who guarded the prison would slay him, but if successful he might carry away the lovely princess as his bride. The question was so difficult that no one dared attempt the task, but at last the fairy prince arrived, gave the correct solution, claimed the bewitching golden haired princess for his own, and lived happy ever after.

Another question, of a very different nature, if once rightly answered would liberate and lead into happiness not one lone princess, but millions of King's daughters, imprisoned by idolatry and heathenism. This important question is not a new one; it is discussed continually in our missionary meetings and conventions; it greets us in our missionary papers; it intrudes itself into every conversation on missionary subjects; it is suggested in missionary poems; it has been before us for years, and yet it shows no signs of age, but appears in the most lively and indefatigable manner. It is so utterly stale that we breathe a sigh of relief when it has been presented and taken away again, but we know it will be up next year and the next; we see it travelling down to posterity to confront our children and grandchildren, and yet, we dare to bring this great unanswered question before you again. Will you give it one more trial, or will you leave the work for some braver woman? "*How shall we reach the uninterested women of our churches?*" They are not a small class, but the great majority; not more than one third of our Baptist women are interested in the work of our women's societies for foreign missions. Why is this? Can it be possible that Christian women do not care whether the millions outside of our own favored country know the only truth that can make them free? They are Christian women tender-hearted, kind, many of them eager to work for Christ. Ask them for food for the starving or clothing for the destitute and they will quickly respond, their tears fall fast at stories of suffering, they are ready to give up personal feeling and cook or serve tables for various charities and church fairs; but they turn a deaf ear to the invitation to the missionary meeting, and refuse to help in this spiritual work of leading the women of the world to Christ. They have various excuses; they think charity begins at home, which trite

aphorism seems more forcible than the last command of our Lord; or they do not think it is right for missionaries to go abroad and leave their children in this country, forgetting that "He that loveth son or daughter more than me is not worthy of me"; or they do not believe the money ever gets to the heathen,—it takes ninety-nine cents of the dollar to get the other cent there,—which fiction they could so easily dispose of by glancing at the Annual Report. All these excuses, however, show clearly why the true Christian woman does not love the cause of foreign missions,—*She does not understand it.*

One night, in a crowded sleeping car, a baby cried most piteously. At length a harsh voice called out from a neighboring berth, "Won't that child's mother stop its noise, so the people in this car can get some sleep?" The baby ceased for a moment, and then a man's voice answered: "The baby's mother is in her coffin in the baggage car, and I have been awake with the little one for three nights; I will do my best to keep her quiet." There was a sudden rush from the other berth, and the rough voice, broken and tender, said, "I didn't understand, sir; I am so sorry! I wouldn't have said it for the world, if I had understood! Let me take the baby and you get some rest;" and up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it until morning. As he carried the little one back to its father, he again apologized in the same words: "I hope you will excuse what I said; I didn't understand how it was." Ah, if only they understood, those dear Christian women! If they understood what it means to be a heathen woman in China, India, or Africa! If they had any idea of the frightful sin and consequent suffering of five hundred millions of these sisters of ours; if they understood what it costs to give up home and parents and children and health, to do this necessary work; if they dreamed of the agony of leaving lonely graves in these far-off lands; if they knew how the unkind criticism and indifference of the home workers grieve those who have given their lives to this work; if they understood that it is for this Christ came; that He instituted and commanded this work, and taught us to pray, "Thy Kingdom come," it would all seem so different. But they do not understand, and so they refuse to obey the last command of our Lord. They will not know the condition of the world to-day; they turn away from those multitudes of women with their exceeding bitter cry—a flippant jest or a shallow excuse their only answer.

Do you say they might understand, they have every means of knowing? That may be true; they have heard, but it certainly is not a reality to them. Are you interested? Do you understand the imperative needs of this work? Are you willing to make it clear to these other women who ought to know.

There is only one way to accomplish this, and that is to make our work more personal. It is easy to shift responsibility to meetings and missionary addresses or the circle officers. These agencies all have their place, but they do not affect four-fifths of the women in our churches, who never come in contact with them. There is some woman in your church whom you can influence; concentrate your powers on her. Give cordial personal invitations to the meetings, Never let the impression go out that the mission circle is a "Missionary Ring"; bring in as many talents as possible to make the meetings varied and interesting, and then take some trouble to induce women to come. If you have reason to believe that there is one woman in your church, who does not read the *Helping Hand*, even though she may subscribe for it, cut out one occasionally some very interesting item and give it to her without telling her whence it came, and in time by a judicious use of small doses you may create an appetite for the distasteful food. Doctors treat their patients singly, lawyers advise their clients separately, the best pastors and Sunday-school teachers do personal work with

individuals. We want to increase the work by bringing others into it, and when people cannot be induced to come to us, should we not go to them? They will tell you, "We are busy; our lives are full; we cannot do one thing more." Our lives are crowded, it is true, but is it all the Father's business? Has He filled them so full that there is no time for the work He has commanded, or have we crowded it out, this better part, with our baking and sewing, our study and amusements, and fancy work? Let us be honest, and put the blame where it belongs,—not on our families nor on God, but on our own pride and selfishness and worldly desires. Let the young feel that this is work for the young, and the old, that they can never be too old to have a part. The joy of the Lord will be your strength in this work. Believe God's promises; believe in your work, and believe that you are going to accomplish it with His help. Let us try this plan thoroughly before we give up the hope of making every woman understand.—A tract published by *Woman's Baptist Foreign Missionary Society, Tremont Temple, Boston.*

### TREASURER'S STATEMENT.

Received from Societies during Quarter ending April 30th,  
by the Treasurer of the W. B. M. U.

	F. M.	H. M.	Total.
Received from Nova Scotia W. B. M. U. S. . . . .	\$1247 74	\$197 03	\$1444 79
" " " Sunday Bands. . . . .	112 07	03	115 60
" " " Sunday Schools . . . . .	24 50	14 00	38 50
" " " New Brunswick W. B. M. U. S. . . . .	859 03	74 03	433 00
" " " Mission Bands. . . . .	18 10	3 17	21 27
" " " P. E. Island W. B. M. U. S. . . . .	75 25	11 30	86 75
" " " Mission Bands. . . . .	5 00	00	5 00
" " " Nova Scotia Y. P. Society. . . . .	0 00	00	0 00
			\$2140 68
Da.			\$2089 33
Paid Mrs. Titus, Treasurer, N. B. Con. . . . .		\$ 21 03	
" Miss Johnstone, postage. . . . .		4 00	
" Rev. J. W. Manning, Treasurer, F. M. Board. . . . .		1800 00	
" A. Cohoon, Treasurer, H. M. Board. . . . .		75 00	
" Joseph Richards, Treasurer, Grande Ligne Mission. . . . .		60 00	
" H. E. Sharpe, Treasurer, N. W. Mission. . . . .		125 00	
" Printing "Bible". . . . .		9 00	
" Drafts, discounts, postage. . . . .		6 80	

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

Amherst, May 1, 1896.

### FAINT NOT.

GALATIANS vi. 5v.

"Be not weary in well doing:"  
Thus with us the Spirit pleads,  
While our heart's affections wooing  
He supplies our countless needs:

Be not weary;  
Follow where the Master leads.

"Be not weary in well doing,"  
Though you seem to stand alone:  
To his will in weakness bowing  
Strength in weakness will be shown.

Be not weary;  
He will soon your labor own.

On our work the Saviour gazes,  
Through His strength the race is run:  
Soon the tenses shall change places  
And "well doing" be well done.

Be not weary  
Till the promised prize is won.—T. WATSON.

Colborne, Nov. 6, 1895.

### ADDRESSES

#### OF PRESIDENTS, SECRETARIES AND TREASURERS

Of Ontario: Pres., Mrs. W. D. Booker, Woodstock, Ontario; Sec., Miss Eunhan, 185 Bloor St. East, Toronto; Treas., Miss-Violet Elliot, 109 Pembroke St., Toronto; Sec. of Bands, Mrs. C. T. Stark, 174 Park Road, Toronto; Bureau of Information, Miss Stark, 54 Blamark Av., Toronto.

Of Eastern Ont. and Que.: Pres. Mrs. T. J. Caxton, 833 Green Ave., Montreal; Sec., Mrs. Bentley; Cor. Sec., Miss Nannie E. Green, 478 St. Urbain Street, Montreal; Treas., Miss Sara Scott, 482 St. Urbain St., Montreal; Sec. of Mission Bands, Mrs. Halkett, 847 McLaren St., Ottawa.

North West: Pres., Mrs. H. G. Mellock, 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, 1894:—Pres., Mrs. J. W. Manning, St. John West, N.B.; Treas.—Mrs. Mary Smith, Amherst, N.S., Cor. Sec'y, Mrs. Henry Everett, St. John, N. B.; Prov. Secretaries: N. B.—Mrs. Margaret Cox, Chipman, N.B., N.S.—A. E. Johnstone, Dartmouth, N.S.; P. E. I.—Miss M. C. Davis, Charlottetown, P. E. I.; Editor of W. P. M. U. Column M. M. & M. V., Mrs. J. W. Manning; Correspondent for the LINK, Miss A. E. Johnstone, Dartmouth.

### MISSIONARY DIRECTORY

#### FOR ONTARIO AND QUEBEC.

Akidu (Godaveri).—Rev. J. E. and Mrs. Chute, Miss F. M. Stovel.

Cocanada.—Rev. H. E. and Mrs. Stillwell, Misses A. E. Bakerville, E. A. Folsom, L. McLeod and S. A. Simpson.

Narsapatnam.—  
Pedapuram.—Rev. J. A. K. and Mrs. Walker.  
Ramachandrapuram.—Rev. A. A. and Mrs. McLeod, Miss S. I. Hatch.

Samulcolta.—Rev. J. R. and Mrs. Stillwell.  
Tuni.—Rev. H. C. and Mrs. Priest, Miss Ellen Priest.  
Yuyuru.—Rev. J. G. and Mrs. Brown, Miss Anna Murray.  
Yellamanchili.—Dr. E. G. and Mrs. Smith, Miss Kate McLaurin.

On Furlough.—Rev. H. F. and Mrs. Ladlamme, Winchester, Ont., Miss Martha Rogers, 107 Avenue Rd., Toronto, Rev. John and Mrs. Craig, Port Hope, Rev. John E. and Mrs. Davis, Ingersoll.

#### FOR MARITIME PROVINCES.

Bimipatam.—Rev. R. Sanford, Rev. L. D. and Mrs. Morse.  
Bobbiti.—Rev. Geo. and Mrs. Churchill.

Chicacode.—Rev. L. C. and Mrs. Archibald, Miss H. H. Wright.

Parla-Kimedy.—Rev. H. Y. and Mrs. Corey, Miss M. Clark.

Visianagram.—  
On Furlough.—Rev. B. Sanford and Rev. W. V. and Mrs. Higgins, Wolfville, N. S., Miss A. C. Gray.

## 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.