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The Canadian Missionary Link

CANADA INDIA

And Gentiles Shall Come To Thy Light And Kings To The Brightness Of Thy Rising

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THE TELUGU REPORT FOR 1892 is just received. We give some brief extracts below. Had the report come in time we should have been glad to give more lengthy extracts from all the missionaries.

MISS SIMPSON.—Visiting the villages around Cocanada forms no small part of our work, and is an encouraging part of it. A little medicine sometimes opens up a whole village to our visits and in this way we have been enabled to go into what otherwise would be forbidden ground. Four hundred and fifty-six patients have been treated during the six months.

MISS BASKERVILLE, for *Cocanada Girls' Boarding School.* The total number of children receiving instruction in the secular department of the school was eighty-six, thirty-three among the day-scholars were boys. One encouraging feature of the year was the baptism, on October 30th, of ten very promising little girls. We thank God for them and trust they will prove faithful servants of the Master.

MR. WALKER.—Touring is about the pleasantest and most important part of a missionary's work. Away from the hourly interruptions and comparatively petty calls of the station, he comes daily face to face with the people in towns and villages in some of which a missionary is only occasionally seen. There is a feeling of freshness and vigour on reaching every such village. The people are curious and expectant, and anomalous as it may appear, one finds a sort of preparedness on their part in the very fact that they have not listened to the Gospel often before. How his heart burns within him, how it melts and softens towards these people! How Christ loved them! How He shed His precious blood for them! and how the darkest of them may become the brightest jewels in His crown! The work of the Christian minister is a paradise, but that of a missionary travelling from village to village, making known to them the way, the truth, and the life, is heaven come down to earth.

MR. MCLEOD, (On new field). On 1st January we baptised eleven persons, making forty-three baptised between September 2nd, and January 1st. We have already made an impression in Ramachandrapuram village, for when we commenced to build there three months ago, our coolies, when receiving their pay, would carefully place their two little fingers together, as if measuring them. They would then open their palms, and hold the other palm about six inches below the hand that held the money, lest by contact with the unclean they might be defiled. Now they will readily and unceremoniously take the money they have earned, and sometimes that which they have not earned, without any apparent compunctions of conscience. When we commenced work three months ago, if any of our men wanted their clothing washed, they were obliged to throw the cloth into the water. The washerman would then carefully immerse it with a stick before touching it with his hands, lest he might be defiled by contact with the clothing worn by the unclean. Now if our men throw their clothing on the ground it is sufficient. Immersion with a stick has

been dispensed with

MR. GARSIDE.—Touring is a pleasant though often a trying feature of our work on the Tuni field. During the past year 75 days have been spent in camp; 1,078 miles have been travelled mostly on horseback; 210 sermons have been preached to 11,090 people, in fifty-six villages. About a quarter of the audiences were women, some of whom asked intelligent questions. There is a great lack of education in the small villages, so that the people who can profit by tract and Bible portions are few indeed. In the village of Naidu the Malas and Madigas formed an agreement that they would not even listen to the Gospel, and to make this more binding they placed their marks on a stamped paper before the munsiff to that effect. This was made a matter of prayer by the church, and towards the middle of 1892 they tore up the paper and are now ready to listen. * * * The need in this section is a station school for boys in Tuni. There are a number of bright little fellows, the sons of Christians, who really have no place to go.

MISS ROGERS, (speaking of the week-day Sunday Schools under her charge in all, seven, in which about five hundred children were gathered). Four are for caste children, three for Malas. Bible texts, hymns and catechism have been patiently taught, for these are not school children and do not learn quickly. A pleasing incident occurred lately in connection with one of these schools. We had been touring and the school had been left for over a month, so I was surprised when I went again to find that some of the children could repeat their texts and catechism better than when I left.

On inquiring, I found that bright little girl had been carrying on the school, giving the children tamarind pits instead of pice that I gave for correct recitation. The work among the women has been encouraging, new houses have been opened and we have found a number of caste women who seem to be intelligently believing.

MR. BROWN.—Since July six tours have been made and a considerable portion of the field visited. On many parts of the field the outlook is very encouraging indeed. Our hearts have been continually filled with joy at seeing the delightful way to which the work has passed into new villages. Over ninety persons have been baptized. The character of these converts has been a great source of joy and confidence to us. They seem more than usually earnest, and are beginning to bear their own burdens in the support of the Gospel in a very hopeful manner. There are several villages interested in the Gospel which are asking for teachers and offering their whole support.

W. B. M. U.

MOTTO FOR THE YEAR.—"As My Father hath sent Me into the world, even so send I you.

PRAYER TOPIC FOR JULY AND AUG.—That the Lord will open the hearts of His people, that the Treasury may be full when the books are closed. And also that great grace and wisdom may descend upon all who attend the annual meetings.

TWO OR THREE.

There were only two or three of us
 Who came to the place of prayer,
 Came in the teeth of a driving storm
 But for that we did not care,
 Since after our hymns of praise had risen,
 And our earnest prayers were said,
 The Master Himself was present there
 And gave us the living bread.

We knew his look in our leader's face,
 So rapt, and glad, and free ;
 We felt his touch when our heads were bowed,
 We heard His " Come to Me !"
 Nobody saw Him lift the latch,
 And none unbarred the door ;
 But " Peace " was his token to every heart,
 And how could we ask for more ?

Each of us felt the load of sin
 From the weary shoulder fall ;
 Each of us dropped the load of care,
 And the grief that was like a pall ;
 And over our spirits a blessed calm
 Swept in from the jasper sea,
 And strength was ours for toil and strife
 In the days that were thence to be.

It was only a handful gathered in
 To the little place of prayer,
 Outside were struggle and pain and sin,
 But the Lord Himself was there ;
 He came to redeem the pledge He gave—
 Wherever His loved ones be,
 To stand Himself in the midst of them,
 Though they count but two or three.

And forth we fared in the bitter rain,
 And our hearts had grown so warm,
 It seemed like the petting of summer flowers,
 And not like the crash of a storm.
 " 'Twas a time of the dearest privilege,
 Of the Lord's right hand," we said,
 And we thought how Jesus Himself had come
 To feed us with living bread.

THE MISSIONARY'S WIFE.

The typical mission station in India is far away from the large towns. It may be near a railway or it may have the ordinary government road as its only means of approach, it is removed from English shops and society, from doctor and dentist, being placed among the villages simply to bring the Gospel to the natives.

To control such a mission station properly, to so govern the native servants and Christians with the necessary admixture of love and firmness, to have confidence in their word, yet at the same time to watch and judge their very expression, requires a tact and talent equal to that of a captain of a steamship or the manager of a business establishment.

The centre and head of the mission station is the missionary's family. This is necessary in every well ordered station for here is a country where home-life is wrong and women are oppressed and children are not under proper discipline, so that the object lesson of the Christian home is the most valuable in the whole neighborhood and is the source of beneficent influences which may be felt to the utmost limits of the field.

The home life of the missionary is a perpetual en-

couragement to those who do well and a rebuke to those who persist in living in dirt or who beat their wives or fail to provide for their family.

In the household no one occupies a higher position than that of the missionary's wife : officially, of course, the missionary is the head, but he is often away and then the people come to his wife with their own troubles. She is looked upon as a doctor and those with headaches and backaches, stomachaches and heartaches plead with her for help, but it is with a sharp discrimination that she glances at her array of patients.

This girl with tousled hair and blanket *en deshabille* is sent back to arrange her toilet, and with the washing and combing, cleaning and straightening up, she really forgets what was the matter with her and is sent smiling to her work. That baby is really sick and the plaster of ginger is ordered off and a hot bath prescribed.

This preacher persists in walking lamely and asserts that the water and air do not agree with him ; the native " dresser " is privately urged by him to give an order that he may get permission to go to his own village, but the medicines given are all neglected.

The troubles of this teacher are a mystery, now at midday with languid air and glazed eye he seems to be on the verge of a collapse, again in the evening prayer meeting he exhorts with firm strong voice and earnest gesture. Next morning he is asleep in front of the school, his limbs cold as if in paralysis, this goes on until the one solution, opium, solves the riddle.

Sometimes she is envied by her sisters at home for while they have but one servant she has six (but such a six !).

What work and wisdom are needed here, the daily bazaar bill, the endless counting of pice and annas, an overcharge here, another there, then the locking and unlocking of drawers and cupboards. In the adjusting of the wages and the giving of presents is a constant menace to the peace of the household. Now this napkin ring is missing, evidently it has been stolen and all the forces are marshalled and the solemn promise given that no wages will be paid until the missing ring is found, and found it is in a few days under the sofa where the thief has returned it.

During these days of suspense and severe glances it comes out that the ring was not stolen for its value but in order to get a servant dismissed.

Of all fraternities none are so secret as the natives, they will not divulge, they can and will lie without blushing, and yet if the mistress gives them to understand that they are liars and only liars, it only makes them worse, but perhaps they form a compact and all leave the service together.

What is there that this woman does not perform ? She is appointed judge between disputants, she sees that the grass is brought for the horse and the grain is properly measured for it, that the school girls are getting their due allowance of rice and curry, that the beggars are fed and sent away, that the washerman gives his right tally, that the sweeper cleans the house carefully, lifting out all stray toads and scorpions. Coolies, carpenters, cooks and other servants with bible women and teachers all come under her eye.

Then there is the proposed marriage of one of the school girls. With her husband she decides whether the match is suitable and all parties await the decision (whether they follow it or no).

The little black baby is brought to her to be named and presents must be selected and advice given.

On church prayer meeting nights she is often the

leading spirit, for her husband is away touring and all hear her words with attention. She speaks the vernacular distinctly, fluently, so that the heathen women of the village say to one another, "listen, here is a white woman who speaks to us in our own tongue."

Then her husband comes home, he has been off in the far villages, and has mayhap grown a little careless in dress and manners, harking back to barbarism. She at once takes him in hand so that he is ashamed to appear at her well spread board in anything but his neatest and cleanest array.

This lady does not figure in reports and statistics like her husband but she is not a silent partner in the mission, but the heart and mainspring of the station.

With the continued isolation, the many daily cares and worries, the anxiety for the welfare of others, the distressing heat, the mosquitos and other insect pests, and it may be the care of her children, no wonder that health is sometimes shaky and a breakdown imminent, for it is the natural sequence of such multitudinous and varied duties.

It may be that her dresses get out of fashion and that letters from home do not come as often as she expects them. The home papers come with reports of meetings, conventions, picnics and marriages and the thought comes irresistibly, "oh, what must it be to be there," but though moons do wax and wane and monsoon rains come and go, the brave little lady of the station holds the fort, believing that a joyous reunion with friends at home will come, to meet which she will gladly, yet sadly, lay down her work for a season and brave the perils of the sea.

India.

VERITAS.

CASTE.

This peculiar, and I may say unique, institution is one which has been so often described that it may seem a threadbare subject to my readers. Nevertheless its prominence, or rather its predominance, in the Hindoo system gives it an importance which justifies my venturing to present it again. The truth is foreigners are apt to fall into erroneous views of the nature of caste, imagining it to be a kind of social classification, similar in kind though differing in degree from what is found in Europe and America. It is, however, far more radical and deep seated than any mere social distinction and is claimed to have its origin in the creation itself. It shall be my aim not to enter into a full account of caste, but to point out from facts of experience its enormous power, showing what a factor it is in opposition of Hindooism to Christianity, and also to show that even this stronghold of Satan is beginning to crumble away under the influences of modern Christian effort and civilization.

It is a familiar fact that caste prevents a Hindoo from eating what outcasts (like ourselves) touch, but it is not so well known, perhaps, that it also prevents his touching what we eat, yet this is so to a certain extent. For example, a European living in India must necessarily employ a Mohammedan cook, unless he can get a Christian or one of the sweeper class, for no Hindoo

of caste would contaminate himself by serving in this capacity. The European may and does have servants of the highest caste for other kinds of work about his house, but no consideration would induce one of these servants to go to work in the kitchen on an emergency, or even to wait on the table.

It is a picture for the pencil of an artist to see the ineffable scorn with which a beggar who professes to be starving rejects a piece of bread offered by a European lady or gentleman. I have now and then tried it on a fat, healthy-looking mendicant, just for the scenic effect.

There could be no greater breach of decorum than for us to touch the cooking, eating, or drinking vessels of a Hindoo, or even to approach the fireplace where he cooks his food.

In camp the Hindoo makes a ring of mud a yard and a half in diameter, builds a *choola*, or fireplace, in it, and cooks there. I once saw the child of a missionary, a little fellow two or three years old, touch such a ring on the outside. The owner who had just finished cooking his dinner, immediately threw it away. It was hopelessly polluted by the innocent approach of that child.

If you touch a vessel of earthenware, it is at once thrown away, but a brass or copper dish or utensil may be cleansed by a thorough scouring with sand or clay. Last winter I was itinerating in the Rupar district, forty miles west of Ambala, and came to a well where an old Brahman sat doling out drinks of water to thirsty travellers, a common practice pursued for the purpose of storing up merit or laying up treasure in heaven.—He offered me a drink in a brass cup. In the poetical style we use out there I said, "*Wah ji Maharaj*," dear me, great king, "are you not afraid of my spoiling that nice cup? How will you ever get the unholiness out of it again?"

"O," said the old saint, coolly, "there's sand here; I'll scour it well."

The arrangement for supplying railway passengers with drinking water would strike an American visitor as curious. The trains have no supply on board as they do here, though in that climate water is greatly in demand. Every station, therefore, has men whose business it is to run along the platform and give water to those who want it, through the windows of the cars. One of the most familiar sounds one hears, the moment the train stops, is the cry for water from all parts of the long and generally crowded train. Mohammedans call for the "*bhishti*," who responds in a distracted way with a *mashak*, or goat-skin bag, which hangs across his back, while the Hindoos would rather die of thirst than take a drink either from the *mashak* or from the hands of the Mohammedan who carries it, yell frantically, "*Hindoo pani mala! Hindoo pani mala!*" and this functionary, who is a Brahman, comes

along in due time with a huge iron bucket to supply the needs of his thirsty co-religionists. Fortunately the trains are in no hurry, and make long stops at the stations, or most of the passengers would never succeed in getting any water at all.

It must be explained that a well in India is generally public property, each one supplying a pretty large neighborhood. Some of these are exclusively Hindoo wells and some Mohammedan, but many are *sirkari*, or Government wells, from which Hindoos and Mohammedans both draw freely, but Christians, sweepers and other outcasts are prohibited by public sentiment.

So far as the Christians are concerned the prohibition is not legal, and we have fought the matter out on their behalf, so that they now have the privilege accorded to them in some places, but the prejudice remains and in most places is strong enough to be prohibitory. The following incidents illustrate the force of this ridiculous prejudice.

On one occasion we stopped at a *serai* at Ferozepore which, like all others, had a public well in the inclosure. A great well of a *bunnia*, of the Khatri caste, next to the Brahman, sat in his shop in the *serai*, selling salt, flour, sugar, and such other things as travellers require. I went up to this individual, and asked him whether there was a *bhishti* about the place who could supply me with water. He hardly deigned to notice me, but finally replied gruffly that there was not. "O, well," I replied, "*kuch parno nahin* (no matter), I am quite able to draw the water for myself," and off I went to the well, where I was just about to let down the bucket I found ready, when the *bunnia* fairly flew to the rescue and said with what breath he had left that he could not possibly allow such a great person as myself to perform such a menial task, and as he was my slave he would draw the water for me.

Another incident at Lahore, shows the imprudence of this caste pride. We had a mission well near our house, to which a number of Hindoos and Mohammedans resorted for their water supply. But the native Christians drew water from this well too. One day a deputation of Hindoos came with the request that I should prohibit the Christians from using this well. I told them that that well was a Christian well, and if they did not think it good enough for them they could go elsewhere, but I certainly would not comply with so unreasonable a request.

One more illustration of this foolish prejudice must suffice. At Lodianna, three or four years ago a public well was opened near our city chapel. One evening when we went there to preach we sent the Christian janitor out for a pitcher of water. He got the water and started back, but a mob surrounded him, knocked the pitcher out of his hand and dashed it to pieces. Shortly after the municipal committee met and passed resolutions ordering the well to be cleansed and send-

ing up a complaint to the English magistrate of the district. The well was cleansed by having three hundred *marshaks* of water drawn out and thrown away, but the committee did not fare so well with the complaint. The magistrate gave them a reprimand, and told them the Christians had as good a right to use the well as Hindoos or Mohammedans. This occurred in Lodianna, where the gospel had been preached for a number of years, and where a number of the members of that same municipal committee had been educated in the mission school. The committee were so ashamed of their conduct that they rescinded the obnoxious resolutions at their next meeting, and Christians have used the well ever since, without let or hindrance.

The foregoing shows how great the power of the caste system is still; nevertheless there are indications that it is waning. Seventy or eighty years ago it was almost impossible for a man who had lost his caste to regain it. A wealthy Brahman of Calcutta, of that period had his caste destroyed by the mere fact that a European forced food into his mouth. He was finally restored after several years of effort, but not until he had spent \$140,000 in fees and bribes. Fifty years ago a somewhat similar case occurred in the same city, but this time the privilege of reinstatement was purchased for \$25,000.

A few years ago a friend of mine in the Punjab obtained restoration of caste by feeing and feeding the Brahmans to the extent of \$300.

Formerly a low-caste man on meeting a Brahman was required to step aside out of the road or prostrate himself in the dust. The merest touch of a sweeper was contamination to a Brahman, and the latter could not eat in the presence of the former. Now this is all changed. The Brahman and the sweeper sit side by side in the crowded railway train, and there they both eat their lunch in close proximity. The railway has done much to modify rules of caste; Government and mission schools have done much to teach the people the principles of enlightenment and common sense, which are necessarily opposed to so absurd a system, but most of all the Christian faith and newness of life in Christ have broken the fetters in cases unnumbered.

I will close with an incident of recent occurrence, to show how effectually the gospel can remove the bitterest prejudices.

A few years ago there lived at one of our stations a learned pundit of the straightest sect of Brahman Pharisees, who one day bathed himself because the shadow of a missionary who happened to pass by on the sunny side fell upon him. He was subsequently converted by reading the New Testament, and is now a valued preacher of the word in our mission; but the most surprising feature in his case is that he is married to a Christian girl whose parents were outcasts before

their conversion to Christianity.

Have we not ground for the sure conviction that the caste system is doomed to vanish with the other shadows and spectres of the night, before the growing light of day?—C. B. Newton, in *Woman's Work for Woman*.

FOUNDATION CHRISTIANS.

TUNI, India April 4th, 1893.

"How long have you been trusting in Christ?" I asked old blind Kazanna. He turned his sightless eyes towards me, his hand pressing upon the shoulder of the little boy who was leading him, and replied: "Oh a very long time, many, many years, for I am the foundation Christian of Satyavarum."

I looked towards Satyavarum and beheld "a wilderness of spires and crystal pile of rampart upon rampart dome on dome. Illimitable range of battlement on battlement and the imperial height of canopy o'er canopied."

Nay, but under the glowing Indian sun this bright vision did "Darken and shrink and shiver into huts; black specks amid a waste of dreary sand; low built, mud-walled barbarian settlements."

Old blind Rajanna once saw the mud walled houses of this village, but though this was shut from his vision he had glimpses of the heavenly city and rejoiced in the fact that he was, as he expressed it, the foundation Christian of his native village.

This man had seen stirring times. His father was a servant to Pykarow, a Raja, who built a village of that name which is one of our out stations, but this Raja being guilty of murder, rebellion and marauding, was caught and hanged by the East India Company and his body suspended *in terrorem* in an iron cage near the Tunni bridge.

Little Rajanna stood with hundreds of others and saw his father's lord and master hanged. The people gave up their swords and spears and quietly betook themselves to their ploughs and spades and earned their living by tilling the fields.

When the missionary came to tell of Christ, Rajanna was married and a prosperous farmer.

It seemed as though his heart had been prepared for the Gospel. He was the first one to believe the message and his wife Mohalakshmi soon followed his example.

Now commenced their time of trial for their relatives and former friends fiercely persecuted them. No fire, no water, was the edict that went forth from the elders of the Malapalem, and this prohibition to give fire or water in a place where there is not a box of matches in every house and where there is only one well for the palm, is hard indeed.

But the people did not stop here, they drove Rajanna and his wife away from their home so that they took refuge in a field and there for weeks they subsisted principally on the fruit of the palmyra palm and drank water that was supplied to the cattle.

Their two little children had been separated from them and sent to a near village to live with a relative but these Christians stayed in the field with but little shelter and almost without food.

How lonely these hours must have been, the night season with the shouts of the watchers in the fields, the sound of the drums which told of distant villagers

keeping their feasts and celebrating their marriages, the blowing of the trumpet at the idolatrous temple mingled with the excited shouts of the worshippers as with frenzied dance they did puja to their God.

Then the advent of the day with sunshine so brilliant and blinding that it seemed to take the very color out of the landscape, and the daily search for fruits and nuts which were so unsatisfying, all this took place with the ever present knowledge that if they denied their faith they would be received back again to their house and village.

A Brahmin found them in an emaciated and forlorn condition, took pity upon them, gave them some rice and told them to go back to their village.

The owner of the field came and said that if they would watch his crops he would give them grain. Soon their children timidly appeared, the boy Appala Swami and little black-eyed Kondama their daughter who brought a message for them to come back home, for persecution had ended.

That year was a famine year, yet Rajanna's field seemed to yield more than that of his neighbors, so that he had enough and to spare, his house was ever open to Christians and many a hungry one was given a meal accompanied with words of cheer.

Rajanna suddenly lost his sight and consequently was compelled to relinquish his field. The people who formerly profited by his bounty do not visit him as frequently as before, still the Christians are kind to him and out of their poverty he receives gifts for his necessity. Better than all his son and daughter are growing up to fear and love the Lord. There is a pride of birth, and a pride of wealth, a pride of beauty and a pride of attainment, but no prouder seems prouder of his title than does Rajanna in being called the foundation Christian of Satyavarum.

R. GARSIDE.

"WATCHMAN, WHAT OF THE NIGHT."

There was deepest silence in the Pullman car of the night express. I had lost count of the hours, and when, from my window, I saw a few lights in the distance, I said to myself, "It is only midnight, and these are lights in the homes of revellers; or, perhaps, in humbler homes where careburdened mothers finish the task all out of proportion to the day." But while I counted the hours of that long winter night, the train rushed past a clock that towered bold, bright and true above the darkness of the city, and the hands of the clock pointed to the hour of four. The lights were not of the night, but of the morning.

Have we not mistaken the hour of the night? Have we enough *hope* in our work? Sometimes when I read the precious promises in God's word, my heart leaps with joy, and I say, "surely the morning cometh." Certainly we have much to discourage us,—much in the failure of others, more in the failure of ourselves. Not long ago I was saddened by hearing a young Christian say, "No, I don't believe in Home Missions;" and again, by hearing an older Christian say, "I don't believe in Foreign Missions any more." The day that we become divided in our interests, in our labors, in our prayers, then sets the star of our hope. Common interests have in themselves the germs of life and the promise of growth. Unity is strength and brings to labor success. And prayers that *blend* rise as sweet incense to God.

Let us be warned of the danger. Let us not say

"I don't believe in this," or, "I don't believe in that." Now is the time for united effort. Now is the time for everyone who belongs to the household of faith to rejoice, and to work with an earnestness of purpose and a gladness of heart never known before. For lo! the hands of the clock point to the hour of morning. "The darkness is passing away, and the true light already shineth."

Awake! awake! prepare for praise!
Each heartstring tune to joyful lays,
To greet the rising sun;
But not with dreams of coming bliss.
A crowning happiness is this,—
A duty known and done.

EVA ROSE YORK.

MISS JESSIE A. ACKERMANN.

This noble Christian woman has visited Bangalore. She is a native of Boston Mass., U. S. A. She began her work among the Freed-men of the South years ago. Then she joined the great women's movement against the liquor traffic, and against every other infamous traffic on the face of the earth. She has visited South America, Australasia, Japan, China, the Straits Settlements, Burma and India. She is now off to Ceylon on her way to Australia again. Thence she goes to South Africa, the Congo, Madagascar and Egypt. Then a European tower lies before her. A tall commanding appearance, splendid voice, naturally sympathetic, humorous and largely common sense. Faith in Christ's power to save and keep lies at the basis of all her powerful appeals. She marvellously combines the qualities which would be manliness in a man and womanliness in a woman. She has been entertained in regal palaces and mud huts, has ridden the steam engine, the elephant, the camel and the wheel-barrow, has distributed her bills for her meetings in the bar-rooms with her own hand, when there was no other to do it. She has stood alone on a street corner and sang and preached to get a hearing, and got it. She has always succeeded. She has been in the rancher's cabin and the miner's camp. Thousands of these she has rescued from the curse of rum, and the slavery of sin. She has been in the bottom of the sea in a pearl diver's dress, has been in opium dens where the smokers were counted by the thousand. She has rescued white women from these infernal dens in America, Australia, Japan and China. She has traveled for weeks in China on wheel-barrow and boats, her only companions being a native Christian and his wife, who acted as interpreter.

Opposition only strengthens her courage and fires her devotion. In one of the Australian colonies was an M. P., rich, influential and a temperance man. She wrote to him that she was coming. He replied saying no. I am a temperance man all right, but "I can't have a woman around." She came, saw, conquered. He went with her everywhere, presided at her meetings, got her free passes on the railways, and did all her printing for the colony, free.

She spent three days in Bangalore, spoke five times, and organized a branch of the W. C. T. U.

She has been away from her home five years, and expects to be gone five more. She endures all this weariness, sometimes misunderstanding, often misrepresentation, this exile from home and relatives, *all at her own expense*. When her own income begins to fail, she gives a lecture where she has become known and

often nets \$400, a night. She often holds evangelistic services in which many souls have been saved. Let all those who can appreciate whole-souled and heroic devotion for the good of mankind, utter a prayer for Miss Ackermann.—*Mr. McLaurin in the Lone Star.*

Work Abroad.

SAMULCOTTA.

A very interesting and important item these days is the reading of the thermometer. May, and almost half of June are our most trying months, though April and sometimes March seem quite trying enough. This year so far the weather has been quite bearable, the thermometer not registering, in our coolest room, higher than 92°. We are looking for an early monsoon in June which will break the awful heat that goes before.

Building has been almost the main occupation since Seminary closing. We are tiling the married students' houses and preparatory to that we have moved them into the other compound. These must be completed by the first of July, when the school re-opens. The Seminary class-rooms, four additional which we are building, are well on their way, and will be ready by the same time.

The Christians in Samulcotta and Yetlapalem form the Samulcotta church of which G. Yacobi is pastor. During the vacation I am conducting the services here, and Yacobi is responsible for the Yetlapalem services. Last Sunday we baptized two, and restored two. The work is in a hopeful condition.

Mr. N. Abraham, my former headmaster in the Boarding School, is now studying in the Serampore where he is preparing himself for work in the Theological school. There is an English Theological class in Serampore composed of native young men, whose studies are sufficiently advanced to profit by a Theological course in English. Mr. Abraham is reading in this class. His last letter anticipates the half-yearly examinations which he says comprise the following subjects:—

1. Isaiah 1-12. chapters.
2. Stoughton's Revelation:—To the end of Moses.
3. Paley:—To the end 1st chapter of 1st Prop.
4. Life of Christ:—End of the 1st year of Ministry.
5. Moral Science:—Pp. 37.
6. Logic:—End of the growth of the Languages.
7. General History of 1st and 2nd Kings.
8. Recitation:—John xiv. xv. xvi. chapters.
9. Greek:—To the end of the xxi. exercise.

Mr. Abraham states further that Miss Baskerville, Miss Simpson and Miss MacNeill, visited the college on their way to Darjeeling which was a "joyful" event to him.

J. R. S.

EXTRACTS FROM MISS GIBSON'S ZENANA REPORT.

It is encouraging to us to meet again with those who having heard the gospel but a few times perhaps, and removed to a distance, remember what they have been told. I had more than one such case lately. A woman who was always the most interested of her family removed to a village near Addu. Miss Stovel met her in some of her visits and was quite surprised at her answers to questions on the birth, life, death, and resurrection of the Saviour. She told the story to some thirty heathen women who were present, and appeared quite proud of her ability to do so. She also said that since Christ had done so much for us we ought to love and serve Him.

Another case was a woman to whom I had told the gospel story but a few times, but who always listened well. She had left town for several months but being back on a visit and meeting me on the street was anxious to hear again those good words she said, and followed me into the next house I visited. There she listened with far more interest than the women of the house, as I told again of the Saviour's love and power to save, and after I had done followed me into the street and asked, "am I to pray to Jesus Christ?"

Death has entered many of our homes during this last six months and I have realized again and again how hopeless the heathen are, how comfortless their grief. A mother who had lost her only son expressed the true condition of their grief when she said "it is like a sea without a shore."

One mother whose two sons, both promising young men, died within a few months, said "God has put out both my lights and left me in the dark, I would fain destroy myself." Grief has had a good effect in her case while I have tried to bring words of comfort, for now she listens to the Gospel as never before, and finds consolation there, which nothing else can give. Her eldest son was educated at Rangoon in the A. B. Mission school, and was a believer, though he had not openly professed.

The new houses I have lately entered are most interesting, the women always appear glad to have me come, and some seem anxious to hear the way of life, regretting that I cannot visit them oftener than once a week.

EXTRACTS FROM LETTERS.

W. B. M. U.

A CARD from Miss Gray dated May 6th, says she has been very busy during the last six months. She does not think she ever worked harder, but the Dormitory would be ready for the boarding girls about May 15th. Will our M. Bands remember these boarding girls in their prayers.

THE following extracts are from a letter received from Mrs. Churchill last week. It is glad news that

her health is improving:—"The work is progressing in some districts, but the converts coming for baptism are few. I wish they were more numerous, to rejoice both the hearts of the home workers and the missionaries. One was baptised in March, and there are many more in the villages near, who are converted, we believe, but caste and the fear of their friends deter them. Nothing short of the power of the Almighty can bring them out fully on the Lord's side. Pray for that power to come upon them so that they cannot resist.

You remember I wrote you what a good time I had last May with my Bible women, who were relieved from school duties that month, going to the surrounding villages in an ox-cart every afternoon, and preaching the Gospel to the villagers. Well I am away this May, and so did not speak to them about going into the villages in my absence but Neila came to me the night before I came away and reminding me of that happy month's work, said she and Siamma wanted to go this May, and would I give them a little for bandy hire to go to the farther villages. I was so pleased and encouraged, and gave them a few rupees, and now from this hill-top I am asking the Lord to make them very faithful, and to open many hearts to receive His blessed word that they will preach to them. I am finding the rest to my brain doing me good, while I tramp up and down these hills for exercise. It is a grand thing that such a cool place can be found in this hot India, where we can come apart for a season for rest and renewal.

The teachers and pupils of Acadia Seminary have given me a very pleasant surprise, in sending me a donation towards the bell for our "School house Chapel" in Bobbili, when it is completed. I believe in a bell to call the people in to be taught, and to hear the Gospel, so mentioned the matter to Mrs. Laflamme. She wrote home about it, and, when Miss Graves heard of it she spoke to her young ladies, and with willing hearts they denied themselves of luxuries, perhaps necessities, and sent the money to Bobbili instead. So I have the earnest, as it were, for the bell in my hands, and have no doubt but the remainder to purchase one will come too. I am very grateful to the young ladies at Acadia for responding so nobly, and I have no doubt the Lord looked down and saw what sacrifices they made in giving it, and will honor their gifts by causing some souls to be led by the sound of that bell, to come into our chapel, and hear, and believe and be saved eternally.

BOBBILI.

The good man is again away. The older Missionary must not see his younger brethren houseless, so he hires him away to Kimediy, to put a roof on the new mission house there.

The work at the station; day school, boarding, Sunday school, preaching and prayer meetings, &c., goes on under the superintendence of the Dorasany. The preachers, teachers, and Bible women are kept at work. The preacher on tour reports attentive listening to the Gospel, and one ready for baptism.

One caste young man in the town professes conversion. The annual prize giving to our school was held, February 22nd. 66 pupils, 3 of whom, 1 Hindu and 2 Christians, took the first prize for attendance.

These had not been absent even a half day during the year. 6 others, 2 Hindus and 4 Christians took the second prize. These have been absent less than ten days. The third prize was claimed by 8 pupils, 2 Christians and 6 Hindus.

Any missionary who has attempted to carry on a girls' school (other than boarding) in India, knows how difficult it is to secure good attendance, hence these prizes, which were either rupees, books, or prettily dressed dolls sent in our last home box.

Besides these, all the pupils who had attended school 150 days, in the higher classes, and 100, in the lower, received a suit of clothes (skirt and raviak.)

The scholarship prizes were carried off equally by Christian and Hindu pupils, 7 of each. But this equality was not according to the relative numbers in the school as there are only 11 Christians, and 55 caste Hindu pupils.

The two prizes for needle work, given by Miss MacNeill, now of Vizianagram, were taken by Christian pupils.

The rupee prizes for attendance and scholarship, were given principally by Hindu Gentlemen of the town for that purpose, most of these gentlemen, including H.H., the Rajah, as well as the Europeans then in town, six in number, were present at our prize giving, and expressed themselves as well pleased with what they saw and heard of the school, and many prizes were offered for the coming year. A small present was given to each of the teachers, by the Manager of the school, as a reminder of her appreciation of their faithful services during the year.

The exercises were opened with singing and prayer. The report, speeches &c., were alternated with singing by the pupils. Cards on which were some Bible scenes, a text or two, a verse, &c., and oranges, were distributed to all, visitors, teachers and pupils. Garlands and bouquets were given to the visitors, and the proceedings closed by singing "God be with you till we meet again."—*The Lone Star*.

March 3rd 1893.

M. F. CHURCHILL.

FROM THE TELUGU REPORT FOR 1892.

BIMLIPATAM.

Missionaries.—L. D. MORSE, MRS. MORSE, MISS A. C. GRAY. *Native Helpers*.—K. APPALASWAMY, C. CHITTAH, B. THUMMIAH, R. PAULUS, Colporteur.

This, our first year in India, has been spent in learning a new language, and a new world. It has been very painful to be so helpless in the midst of so much need. But thanks be to God for the health to pursue a happy and hopeful struggle with the difficulties that lay in our path. Every gleam of daylight that has from week to week broken through the Telugu, has been a grateful relief to an oppressed heart. It has been like the bursting of heavy clouds, and the opening of the windows of heaven, for it rolled off little by

little the suffocating incubus of silence, and broke ajar an ever wider opening door to a work that enlists all the powers that God has given.

Any further report this year would be a mere form. The study of the language has been our main business. All other work has been subservient or incidental.

Patience, in refraining from direct evangelistic work, when the time could be spent more profitably in preparation for more effective service in the future has been deemed a virtue.

However, since the first of April, regardless of countless blunders, it has been my privilege to conduct a class in S. S. and to lead nearly all the prayer meetings. Also Bro. Sanford's established service, at the Clock Tower, has been kept up. After the cool season set in many afternoons were spent with the native preachers in visiting and revisiting the dozen villages, that lie within a radius of two miles around Bimlipatam.—L. D. MORSE.

MISS A. C. GRAY, ONE BIBLEWOMAN, ONE CHRISTIAN TEACHER.

For the unnumbered blessings received, and the privilege of spending another year in the service of the Master, we render praise and thanksgiving to Him the Giver of all good.

With the exception of three months at Ootacamund and twenty-one days on tour, my time has been given to work at the station, and therefore less has been done among the women than heretofore. I regret that this is so; but changes have taken place, which made it necessary to follow the course pursued.

In the town we have made some visits from house to house, and in a few cases we believe our efforts have been blessed. One woman, whom we have known and visited during the past six years, we hope is trusting in the true God for salvation; but yet she is not ready to leave all and follow the Master in His appointed way. Many in the town have heard the Gospel story over and over again; and we wonder at their indifference to the claims of Christ and the offer of salvation. In the school are a number of girls who have been gathered in from among the heathen, and who, no doubt, will become Christians; but what we pray and hope for, is a revival—a turning unto the Lord of such as shall be saved. The promises of God regarding the heathen, which are yea and amen in Christ Jesus are our only hope and encouragement. On these we rely, feeling assured that in his own time, our work will be blessed in the salvation of precious souls. The tour referred to was made in September, in company with K. Appalaswamy, R. Paulus and his daughter Asservadham. Sontam, Vemalavasa and Krishnapuram were visited, and were the centres from which we worked in thirty villages. In all we had a good hearing, and many interesting experiences. In Vemalavasa, an elderly Brahmin had read portions of the New Testament, a copy of which he had received from us two years since. At his house we had an opportunity of speaking to a large number of men, women and children. In another village we met two widows of the same caste, who gave us a kind reception and heard the word gladly.

At Sontam we spent one week visiting seventeen villages. The people are well acquainted with us and our teaching, and among them some, who seem to be seeking the true way. Krishnapuram, ten miles from the station on the Chitivalsa river was our last stopping-place, near the village Padmanabamswamy, on a high hill overlooking the surrounding country is the

temple of the same name, which claims the homage of hundreds of precious souls for whom Christ died. In this vicinity we had our best hearing. The people told us, that during the months of famine they made offerings to the idols and worshipped without ceasing, and yet no rain came, though they were suffering for water. This acknowledgment gave us a good opportunity for delivering the message, and we endeavored to show them a better way.

We had hoped to continue our tour some weeks longer, but circumstances compelled us to return to the station. Since that time, we have been engaged in preparing a Dormitory for the boarding children, which we hope to finish about the last of March. The expense of this work is met by private subscriptions.

In the boarding department we have fifteen. Two girls are from the Vizianagram field, one of whom is supported by Miss McNeill. Jessid is teaching in the school, and by this means earns her own living, and at the same time helps in caring for the boarding girls.

The school averages about twenty. The progress during the year has been very satisfactory; and it is with pleasure we note the improvement in the children, especially the boarding girls, most of whom have been in school two years only.

Our school is not under Government inspection, and we have felt the need of some regular system of examinations; and as an experiment, have engaged Mr. M. Sitaramayya, head teacher in the town school, to come once a month and examine the school. We hope for good results from this arrangement.

The Temperance Society, organized one year ago, is the means of much good, and we have at least fifteen among our people who have kept the pledge. If we wish to uproot the prevailing habit of smoking, I believe we must start with the children. The Bible has a prominent place in the school, and the hours spent in this department have been precious seasons, and we trust that lasting good will be the result. We are praying and hoping for conversions before the close of another year.

During the year Mrs. Morse has had the care of the sewing class, and in other ways has rendered efficient help in the boarding department, especially during my absence in the hot season.—A. C. GRAY.

VIZIANAGRAM.

From Mr. Shaw's report we take the following:

BIBLE WOMEN.—Mahaluchmi in the town, Miriam in the cantonment, and Milcomah at the compound, have been reporting their work month by month. It was with great joy that we welcomed Miss MacNeill to this station in October to look after this branch of the work.

SCHOOLS.—A mixed school had been sustained at the compound from the beginning of the year until Miss MacNeill's arrival, when she took charge and moved it into the cantonment chapel. Since then it has been rapidly increasing in registered attendance and in every other good quality. Emma, Samuel's wife, during the time she was being at Chipurapally kept a small school through which she was able to reach several houses with the Gospel message that would have otherwise been closed to it. While tenting on the road to Bimli in March we met so cordial a reception at our village and the behaviour of the people towards us was so unusual that we were greatly surprised and pleased. On enquiry we found that our predecessor Rev. Mc Farlan had had a school in the village, for several years. The

villagers met us in a body and begged us to reestablish the school, promising to provide a house. The teacher is a heathen, but he has taught the catechism and the "Gospel Story Book." The school has been visited monthly by the Evangelists, and on 6 occasions by myself at which times the Gospel has been preached to the whole village. It is an experiment on which as yet no board money has been expended.

CHICAGOLE FIELDS.

MISSIONARIES.—REV. I. C. ARCHIBALD, MRS. ARCHIBALD, MISS H. H. WRIGHT, REV. W. V. HIGGINS, MRS. HIGGINS, REV. J. H. BARSS, MRS. BARSS.

HELPERS.—1 ORDAINED PREACHER. 2 UNORDAINED PREACHERS. 4 EVANGELISTS. 2 CHRISTIAN TEACHERS. 5 COLPORTEURS. 7 BIBLEWOMEN. 4 STUDENTS AT SAMULCOTTA.

By the Father's loving kindness we have safely reached another mile-stone. Here we pause to look backward and forward ere we gird ourselves for the journey ahead. A backward look cannot but be beneficial if taken in the right spirit. The thought of how little we have apparently accomplished humiliates us, but the thought of His abounding mercy must fill our hearts with gratitude and our lips with a song of praise. The past year on account of its being so broken up has been in many respects unsatisfactory. New paths have been trodden and we have been reminded of the words, "Ye have not passed this way heretofore." However, both in the new and in the old paths we have felt the Father's guiding hand, and trust we have not run in vain. The work of the year may be classified as *usual* and *unusual*.

I. USUAL ROUTINE WORK.

All the regular machinery of the work has gone on much as heretofore.

SCHOOLS.—There have been five Sunday Schools in operation during the year. In these good work has been done, but there seems to be a feeling that some other plan of study than the international series would be more profitable. The station day-school has been attended by an average of about twenty-five pupils. At Calingapatam P. Narasimulu reopened a school in August last. It is attended by about forty heathen children, the most of whom attend the Sabbath School in a body. Their desire for learning and their deep interest in the Bible is very encouraging. One of the older boys has asked for baptism, but even if we find him quite ready for the ordinance we shall be unable to receive him for a year or so as he is a minor and his relatives will not give their consent to his baptism.

BIBLE CLASSES.—Three Bible Classes and Mrs. Higgins' evening class (for the memorizing of scripture,) have been kept up through the year. To her intense satisfaction Mrs. Higgins found her Telugu tongue and began a Sunday School class shortly before leaving for Kimed, undaunted by many an apparent failure she "stuck at it" until she conquered. Probably no two persons learn a language in precisely the same way but if our heart burns to "tell the story" to the heathen in their own tongue the language must come sooner or later. The joy of speaking is all the sweeter after our being dumb so long.

COLPORTEAGE.—Four colporteurs have been at work throughout the year and five for a part of the year. Some of them have been new men and they have hardly made a success of the business. Perhaps the prevalence of famine prices for food has hindered the

people from buying as much literature as they might otherwise do. However upwards of six thousand books have been sold at a total value of Rs. 388-14-7.

TOURING—Owing to my being engaged in building work I have done very little regular touring. The visits made occasionally to the outstations have been more especially to baptize, marry, administer the Lord's supper, attend to matters of finance, etc. I am more and more convinced that if satisfactory work is to be done the Missionary should be among his helpers much of the time and should lead them in vigorous evangelistic work.

BENEVOLENCE—The contributions upon the field for benevolent objects have been as follows:—

Akulatampara 135 2 10 Given by Native		Christians 135 2 10	
Calingapatam	87 9 5	"	12 0 0
Chicacole	174 6 6	"	85 0 0
Kimedy	329 1 4	"	15 0 0
Tekeli	36 7 6	"	36 7 6

Total Rs. . . 762 11 7 Total Rs. . . 283 10 4

Our Eurasian members have given liberally. Bro. Wells and wife at Kimedy have given Rs. 306-1-4. At Calinga Brother Gibson and family have contributed to the Mission upwards of Rs. 70 and they have been liberal to outside claims besides.

BAPTISMS—Ten have been received by baptism. Of this number five were in the school at the time of their baptism. Three were living at Kasibugga. In their case it was a household baptism—father, mother and daughter. The ninth is the wife of a man baptized last year at Akulatampara. She was like a maniac at the time of her husband's baptism but is now "clothed and in her right mind," sitting at the feet of Jesus. The tenth candidate was a Vishnuvite young man at Gunipoor. His elder brother came out two or three years ago.

2. UNUSUAL WORK.

BUILDING—Only those who have gone through it know what it means to fit up a new station. This has absorbed most of my time and there is still months of it ahead of us yet. Brother Churchill has spent about four months here with me and I hardly know how we could have managed without him! I shall always be thankful for the generous way in which he came to render assistance. As the year closes, the walls of our bungalow are slowly rising skyward and before many months we hope to have a roof over our heads. Until then we rent half of the travellers' bungalow.

MOVING—One of the things a missionary has to learn is patience in the matter of getting settled upon what we may call our own field, and into what we may call our own home. Early in October we moved here. It was our third move and I hope the last (until we go on furlough). Three years of our Indian life have passed and we are just now getting settled. As I had to be in Kimedy most of the time, as the return of the old missionaries would mean scarcity of room at Chicacole; and as Brother and Sister Barss were at Chicacole to look after the station in our absence, it seemed well to move bag and baggage some three months before the end of the year. Mention should be made of the kindness shown by Brother and Sister Barss in caring for the station work after we left.

PLEADING IN COURT—A month or so of my time was spent in a very unusual way. When one or two

wicked Christians joined by a number of Hindus assailed some of the other Christians I took up the cudgel and did what I could to have the villains convicted. Their punishment will I trust be a good object lesson for Hindus and Christians alike. The Colporteur and his wife (who were at the bottom of the trouble) are now wearing the sacred thread, the paint daubs upon the forehead, carry fruit and rice to the idol temples, and perform all the heathen forms of worship as they did long ago. Have they ever really tasted of the saving grace of God? Perhaps not, poor souls! God pity them and lead them to seek that meat which endureth unto everlasting life. At present (and for years past) I fear their belly is their God.

DIVISION OF THE FIELD—This is the last report from the original Chicacole field. Hereafter Palembang and Kimedy will send in their own reports. Bro. Archibald resumes work at Chicacole with a field not more than half as large as formerly. Bro. Barss takes charge at Palembang and hopes to move there soon. He is planning to put up a small rest house for temporary occupancy. The Kimedy and Chicacole fields will still be far too large and we hope new families may soon be upon the field to enable a further division of their great stretch of country.

IN GENERAL.

It has been good to see that many of the Christians, especially the younger ones are growing in grace and knowledge. Some of our preachers are maturing and we rejoice to see it. May the Lord grant that their development may always be in the right direction. Humility, love for lost souls, and faithfulness to duty, are the characteristics that we long to see. But it is just here that disappointment sometimes meets us. The sentiment among our Christians on the subject of *tippling, tobacco, jewelry, Sabbath observance, practical godliness, etc.*, is on the whole very good and would probably compare favorably with Christian sentiment in the home land.

STATISTICS.

No. last yearly	108
No. received by baptism	10
No. received by letter	2
No. received by experience	1
No. excluded	6
No. dismissed	5
No. died	1
No. of members Dec. 31st 92	109

Parla Kimedy, January '93.

W. V. HIGGINS.

Work at Home.

ASSOCIATIONAL MEETINGS.

ELGIN ASSOCIATION—The Annual meeting of Elgin Association of Mission Circles was held at Aymer on Wednesday, May 31st, at 10 a.m. After devotional exercises Mr. Hambidge gave a very hearty welcome to the delegates, responded to by Mr. Trickey, after which Mr. Sowerby, the President, gave a very excellent address. The reports from the circles were very encouraging, nine circles out of fourteen have increased their contributions to Home Missions, and only two have given less. 7 have increased in Foreign and 5 given less; total amount raised by Circles and Bands

\$828.06, increase in Home Missions \$33.05, in Foreign, \$15.92, Bands \$23.50, total increase \$137.09. This increase is largely due to the fact that nothing was reported last year for Grand Linge and Indian. This year there was raised for Grande Linge \$23.38, and \$35.87 for Indian, also \$5.35 was given to Manitoba Missions by the St. Thomas Circle. A new Circle was organized at the Plains Church and one reorganized at Mount Salem, 14 churches out of 17 in the Association have Circles. In the afternoon very inspiring papers were read on Home Missions by Miss Clarke, of Aylmer, on Grande Ligne, Miss McCall, Iona, Mission Band, Miss Cohoon, Bayham, Indian, Mrs. Spencer, St. Thomas, Foreign, Mrs. Cohoon, Calton. The discussion and questions were very interesting and instructive, most excellent addresses were given in the evening by Miss McLaurin and Rev. J. Grey. Musical selections by the Aylmer choir, Miss McDonald and Misses Secord and Mesrob Baghdasarian were well rendered. The collection in the evening amounted to \$13.00 which was equally divided between Home and Foreign Missions. It was decidedly the largest and most enthusiastic meeting ever held and must result in great good to the Circle.—E. WELTER.

WESTERN ASSOCIATION.—The annual meeting of the Women's Circles and Bands was held at Blenheim, June 8th, 10 a.m., Mrs. Jno. Morgan, presiding. About 70 ladies were present, 35 of these being delegates—31 from Circles and 4 from Bands. The reports from the Circles and Bands were very encouraging, showing increased interest and contributions. The Director's report showed 5 Circles organized, 1 re-organized and 4 Bands organized during the year, making a total of 17 Circles and 9 Bands. 9 Circles have increased the amount contributed to Foreign Missions, 1 has given the same amount, while 2 have decreased. The other Circles having just been organized have as yet not reported to the Treasurer. Total amount to Foreign Missions \$171.42 this being \$63.27 more than the amount raised last year. Our Bands have given \$48.00 to Foreign Missions. A Platform Meeting was held at 8 p.m. when excellent addresses were given on "The Duties of a Christian Woman" by Miss Selman, The Indian Mission by Miss Steeves, Foreign Missions by Mrs. J. H. Sowerby, while Mrs. D. Mills of London read a letter—Addressed to the women of the Western Association—from Mrs. A. R. McMaster. The music added much to the enjoyment of the evening. Mrs. Mills of London and Mr. Senior of Blenheim sang solos, and the choir several appropriate selections. At the close of the meeting a collection amounting to \$9.54 was taken which was equally divided between Home and Foreign Missions. Mrs. Campbell of Essex was chosen President and Florence M. Iler retained as Director for this year.—F. M. ILER.

NIAGARA ASSOCIATION.—The Annual meeting of the Women's Mission Circles of the Niagara Baptist Association was held in the Church at Dunville, on Wednesday, June 7th, 1893. The meeting was opened by singing "The Morning Light is Breaking," reading of scripture by Mrs. Keay of Dundas, and prayer by Mrs. Barnes, of North Cayuga. The address of welcome on behalf of the women of the Dunville Church was given by Mrs. Asher, and was responded to by Mrs. Forbes on behalf of the Circles. Greetings were sent by the Mission auxiliary of the Methodist Church, Dunville. After the roll call of delegates, reports from the Circles were heard, some of which were particularly encouraging. "Discouragements in Band Work," was taken up in an interesting manner by Miss Spencer of Port Colborne. In the absence of Miss Priest, missionary under appointment to India, Mrs. Forbes, and pastors Gibson, of St. Catharines, and Tinkham, of Port Colborne, spoke in the interests of foreign missions. Mrs. Keay, of Dundas, read a paper giving the history and needs of Grande Ligne, after which Mr. Bozworth spoke a few words also in the interests of Grande Ligne. Miss Campbell of Lyman St. Church, St. Catharines, gave a paper on "Women's North West Indian Mission," and Mrs. Bennett, of Beamsville, a paper on "Our Responsibilities." A letter was read from Mrs. A. R. McMaster, our Home Mission President, asking for the sympathies of the women of the Niagara Baptist Association in this department and at least for the support of one of the Bible women in connection with Grande Ligne. The following figures are taken from the statistical report:—Of the 573 women in the churches that are represented by Circles there are only 132 who are members of Circles; there are nine Circles and four Mission Bands in the Association, one new Circle being formed; 104 copies of the LINK, and 102 copies of the *Visitor* are taken by members of Circles; \$162.75 have been contributed to Foreign Missions, \$157.65 to Home Missions, \$16.75 to the Woman's N.W. Indian, Mission \$142 in an estimated amount of books, boxes, &c. to Home Mission friends, and one of these went to Grande Ligne, \$67.84 contributed from Bands, making a total of \$579.72, a gain of about \$150.00 over last year. The collection taken amounted to \$8.12, of which \$1.00 is for Grande Ligne. Duets were rendered by Misses Segar and Brodie, of Grimsby, and pastors Keay, of Dundas, and Langford, of Grimsby. Mrs. Forbes was re-elected director for the ensuing year.—W. B.

HAMILTON ASSOCIATION.—The second annual meeting of the Women's Mission Circles of this Association, met in the church at Westover, on Friday, June 9th, 1893. The meeting was presided over by Mrs. B. Shaver, president of Westover Circle, with Miss Tapscott, Associational Directress, on the plat-

form. After devotional exercises, led by Mrs. Viner, of Hamilton, we had reports from Circles and Bands. Six Circles were represented, all showing an increase in interest and reporting a better financial standing. A very pleasing feature was the reports of the Bands, given by young girls, the secretaries of their respective Bands. Mrs. H. H. Lloyd was elected president, and Miss Tapscott, Directress for the ensuing year. A number of five-minute papers were given on subjects of interest to Circle work, and useful lessons and help were thereby obtained. Mrs. Currie, Mrs. and Miss Revell and Miss Jameson contributed to this part of the programme. The interest of the meeting centered on the addresses given by Mrs. Lloyd, of Hamilton, Mrs. C. J. Stark and Mrs. Lilly, of Toronto and Miss Kate McLaurin, of Woodstock. Mrs. Stark gave a very helpful talk on Band work, and Band leaders gathered some useful ideas for work among both boys and girls. In closing Mrs. Stark answered questions and led in a discussion among those interested in this very important work. Mrs. Lilly gave a paper on "Home Missions," illustrating this work by her excellent map. Miss Kate McLaurin represented Foreign Missions and addressed the young people principally. How pleased we were to have our young friend with us and become acquainted with her. May her life be long and prosperous in the work in which our Lord has called her. The young people should be inspired to better work after hearing Miss McLaurin, and if we wish to keep in touch with the cause of Christ in India, we must read and study the LINK, by which means we can become so well acquainted with our representatives there, and with the progress in their work, that our hearts go out in gratitude and praise to God that we have the privilege of helping ever so little in the noble and self-sacrificing work of our missionaries. Our young Association is growing and our prospect for the future is very bright indeed.—R. H., Sec.

MIDDLESEX & LAMBTON.—The ninth annual meeting of the Circles of Middlesex and Lambton was held in Sarnia, on Tuesday, June 30th. The opening prayer meeting was a true index of the meetings that followed. The presence of God was felt in our midst. After routine business a solo was sung by Mrs. D. Mill. The letters from the Circles and Bands taken as a whole showed progress. A discussion followed the letters on "How we can more efficiently carry on Work." A most interesting letter written by Miss Stovel, of Akidu, for the Association was read by Mrs. Stewart. Resolutions commending the LINK and *Visitor* were read by Mrs. C. C. McLaurin and Mrs. D. Mills respectively. A resolution was read by Miss Park deprecating the position taken by the Decennial Missionary Conference, held in Bombay, regarding the Anglo-Indian Governments' sins in forcing the opium traffic on China, in fostering the liquor traffic, which is

controlled by governments, in licensing military houses of shame for the British Army. A paper read by Mrs. H. Morgan on Grande Ligne Mission closed the afternoon meeting. Mrs. G. F. Robertson was elected Presiding Officer, and Mrs. H. Weld, Director. In the evening after devotional exercises the President confined her remarks to the work at home, and in Quebec, owing to a fear that the Foreign department was to have a monopoly in the evening meeting. Miss Park read a paper on "The Gospel to Every Creature." Miss Sinclair, of Sarnia, gave an address on "Our Responsibilities to the Heathen." Mrs. Morgan sang an appropriate solo and Mr. W. M. Walker delivered a stirring address on "Christian Living." The Director's report showed that \$502.27 had been raised by the Circles for Foreign Missions, and \$390.25 for Home Missions. The Bands as reported have contributed \$111.75, for Foreign Missions and \$47.65 for Home Missions.—L. McD. WELD, Director.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS FROM MAY 18, TO JUNE 17, 1893, INCLUSIVE.

London (Grosvenor St.) M.C., \$4; St. George M.C., \$4; Woodstock (Oxford St.) M.C., \$5; Waterford B. Y.P.U., Kuchupudi Samson, \$4.50; Blenheim M.C., \$6; Blenheim M.B., \$5; Delhi M.C., for Kate, \$17.70; 2nd Markham B.Y.P.U., for Pantagani Reuben, \$11; 2nd Markham M.C., \$5, (of this the sum of 40c is from commissions on the "Baptist"); Simcoe M.B., \$5; Collingwood M.B., \$1; Gobles M.B., \$25; Gobles M.C., \$10; Gladstone M.C., \$1.75; Hagersville M.B., \$2; Norwich M.C., \$5; St. Catherines (Lyman St.) M.C., \$11, (of this \$6.50 is a special response to the appeal); Fonthill M.C., \$10; Lobo M.B., \$6.50; Port Perry M.C., \$5.50; Port Perry M.B., 50c; St. George M.B., for Thuluru Esther, \$6.75; Teeswater M.B., for D. Peramma, Tuni, \$8.14; Boston M.B., for Patti Suramma, \$15; Aylmer M.B., for Parasa John (in the place of Nunna Solomon) \$17; Denfield M.C., \$11.75; Denfield M.B., \$2.50; Port Arthur M.C., special in response to the appeal, \$3.75; Sarnia Township M.C., \$10; Decesville M.C.; \$4; Tiverton M.C., \$2.25; Zone M.C., \$8; Uxbridge M.C., \$8; "Self-denial" for Miss' Priest's outfit, \$10; Guelph (1st Ch) M.C., \$10.41; Guelph (1st Ch) special, for the deficiency, \$3.10—\$13.51; Colchester M.C., \$1; Walkerton M.C., \$7; Walkerton M.B., \$2.75; Whitevale M.C., \$1.93; Bethel M.B., for Mora Achema \$2; Glamis M.C., \$5; Falt M.C., \$6.60; Malahide and Bayham M.C. \$5.25; Mrs. Bookers, "for the Akidu boat," \$5; Malahide Bureau M.C., \$8; Toronto, (Bloor St.) M.C., (Mrs. F. Knight) for Miss Priest's expenses, \$2; Tilsonburg M.B., for the deficiency, \$2; Hillsburg M.B., \$2; Bank interest, \$12.99; Sidney M.C., \$7; Simcoe Y.L.M.C., \$2.77; Simcoe Y.L.M.C., "for the Akidu boat," \$6.75—\$9.52; Wheatley M.C., \$2.45; Whitley M.C., \$5; Whitley M.B., for Battula Sundamma, \$9; West Toronto Junction M.C., \$3.25; Belleville M.C., \$8.25; Bracebridge M.C., \$2.70; Colborne M.C., in response to the appeal, \$3; Gilmour Memorial Ch M.C., \$13.35; Cramahe M.C., \$4; Claremont M.B., for a student, \$19; Hamilton (James St.) M.C., \$16;

YOUNG PEOPLE'S DEPARTMENT

Gilmour Memorial Ch M.B., for "Lydia," a Bible Woman, \$6.25; St. Catharines (Lyman St.) Y.W.M.S., for Hannah, \$5; Stayer M.C., \$3; Toronto (Immanuel Ch) M.C., \$18.47; Toronto (Immanuel Ch) Girls' M.B. for D. Lusi, \$3.34; Norwood M.C., \$3.80; Norwood M.B., \$2.40; Cobourg M.C., \$4.20; Haldimand M.C., \$8; Listowel M.C., \$4.30; Listowel M.C., thank offering, \$2—\$6.30; Leamington M.C., \$2.05; Pickering M.C., towards Miss Priest's expense, \$7.70; Annual meeting, Woodstock Association, \$6.80; "T.O.U." for special account ("Medical Lady Fund") \$5; Goodwood M.C., \$3.30; Annual meeting, Brant Association, \$4.20; Mr. Thomas Stovel, Mount Forest, "for the Akidu boat," \$20; Toronto (Jarvis St.) M.C., \$28.84; Barrie M.C., \$7; Etobicoke M.C., (the results of a special effort) \$10; Peterboro (Murray St.) M.C., \$10.65; Misses Isabel and Harriet Edwards' Mission box, \$1.20; Mrs. E. Welter, St. Thomas, sale of maps, 50c; Collected by Mrs. Robertson, (additional) "for the Akidu boat," \$4; Annual meeting, Western Association, \$4.70; Cultus M.C., \$5; Daywood M.C., \$6; 1st Lobo M.C., Toronto (Jarvis St.) Y.P.M.S., for Rachapalli Appanna \$25, Toronto (Jarvis St.) Y.P.M.S., for a special book, 25c—\$15.25; Ancaster M.B., for Vinakoti Satterma, \$17; Delhi M.C., \$2.50; Hespeler M.C., in response to the appeal, \$14.63; Stirling M.C., \$2.40; Minesing M.C., \$2.50; Vittoria M.B., \$21.70; Wolverton M.C., \$2.75; Toronto (Parliament St.) M.C., \$6.70; Forest M.C., \$4; South London M.C., \$6.50, South London M.C., towards Miss Priest's expenses \$5—\$11.50; receipts from circles, \$437.80; Bands, \$184.90; Sundries, \$73.15; Bank interest, \$12.99; for special account, \$5; "for the Akidu boat" \$29; (there is also to the credit of this fund the special offering of \$6.75 from the Simcoe Y.L.M.C. Total, \$742.90.

DISBURSEMENTS.—Monthly remittance for India, \$438.33; Balance due in India on account of Miss Hatch's passage money (including the freight on a box of Miss Frith's) \$265.38; to Miss Priest towards her outfit, \$50; 300 postals for "heading," \$3. Total, \$756.71.

VIOLET ELLIOT,

109 Pembroke St., Toronto.

Treasurer.

NEWS FROM AID SOCIETIES.

NEW AID SOCIETIES.

BOSSWAY N.S.—Our Sec. for Digby Co., N.S., writes that an Aid Society was organized on 16th May, with eleven members. The prospects are bright, already a M. Band is talked of.

INDIAN HARBOUR, HAL. CO., N.S.—An Aid Society was formed May 18th, with five members. The day proved a stormy one which prevented many attending, but the membership will increase. Pres. Mrs. M. W. Brown, Secy.-Treas. Mrs. Judson Hubles.

Trust Him! He is ever faithful;
Trust Him! for His will is best;
Trust Him; for the heart of Jesus
Is the only place of rest.

Trust Him, then, through cloud and sunshine,

All thy cares upon Him cast;
Till the storm of life is over,
And the trusting days are past.

SANDOWAY, BURMAH, April, 1893.

DEAR BOYS AND GIRLS,—It seems strange to think that you are so far away that it will take six weeks for this letter to reach you and yet you are very near to us. We think of you often and believe that you sometimes remember us out here. There are a great many boys and girls here and all but about ten have heathen fathers and mothers who allow them to run about the streets all the day long. Until they are six or seven years old they have no clothes on, but sometimes silver bracelets on their ankles and wrists. Their hair is cut quite short except a tuft on the crown of the head and this hangs down behind or is twisted in a little knot. You may think they are rather dirty when night comes, and indeed they are for the streets are very narrow and thick with dust as there has been no rain since last October and will not be any till next month, then it will rain every day for five months.

Do these children go to bed without being washed? No. I will tell you about some that were having a bath the other day. First you must know something of the wells. At the corners of streets here and there through the city are wells about sixty or eighty feet deep, built of brick and stone, about the size round of the church cistern. The mothers bring their children and a pail with a long rope tied to the handle, by this they draw up the water, pour it over the little ones, then rub them with their hands for they never use sponge, cloth, or soap. Pail after pail of water is poured over them and away they go, the heat of the sun drying them as they go. Men and women wash in the same way only they keep a skirt on, and when their bodies are bathed the skirts are taken off, washed and taken home to dry.

Do you know what these people eat? They have rice and curry twice every day and that is all. They do not use knives, forks or spoons or chop sticks, but make the rice into little balls with the curry and put them into the mouth with their fingers. They always wash the right hand before eating. The Christian children always wear clothes which consist of a skirt and jacket. They are not always clean, but how can they help that when they play in the dust and dirt all day long and usually have but one skirt and jacket. It is washed Saturday to be clean for Sunday.

This is Saturday night and at 7 o'clock to-morrow morning we all go to Sunday School. We four missionaries sit on chairs, but the natives sit on mats made of bamboo cut in thin strips and plaited.

Some little heathen boys come, and they learn the "Golden Text" and hear about Jesus, so we hope they will grow up to be Christian men. After the lesson is

taught they stand up one after the other and repeat the "Text." Then they love music and learn to sing the very same hymns that you sing at home. After Sunday School we go home, have breakfast, go to church at 10.30, after this we have women's prayer meeting. It is by this time pretty hot so we rest at home till 4 p.m. have our dinner and worship at 5 p.m. Then every evening at 5.30 p.m. all the Christians who can come to our verandah and we have family prayer together. There are not many Christians in the city, but scattered through the jungles (forests). I have not been in the jungles yet because I cannot talk, but am studying 3 or 4 hours every day so as to go after the rains. Perhaps you would like to know how we travel. There is one dog-cart in the city so we do not ride in carriages. There are many ox-carts, but they are too wide for the roads through the jungles and we cannot walk for our district goes 100 miles South, 250 miles North and is 40 miles wide. Do we have horses? No. I have seen but two horses since coming here, but we do have ponies, not so small as Shetland ponies, but between the two. In order to keep in good health we go out walking every morning about 6 or 6.30, but get almost too tired for the rest of the day if we walk far enough to do any good, so as soon as possible we have to buy ponies.

It is Sunday 3 p.m., but as we are far East of you, you are, I hope, sleeping soundly, so as to be refreshed for Sunday. We have been to Sunday School and had the lesson you had the first Sunday in January, for we are three months later than you in receiving the printed Burmese leaflets.

We have a day school here also, the same as those at Akidu, Samalcotta, etc., in India. The children of Christian parents come from all over the district during the rainy season and are boarded and taught to read, write, cipher, sing and the Bible. The women of the United States pay the expenses. They cannot come in the fine weather as they have to work in the paddy fields. Rice in the husk is called paddy. Men and women who are married come to school also because they want to learn to read the Bible. I cannot tell you much about it yet for it has not opened. When the boys finish the course here, if they can pay, go to Rangoon to a higher school and to college to study for the ministry, but those who are poor go out to jungle villages, start little schools and preach the Gospel. We had a visit from four such men last week who have been since last October 176 miles north. They gave a very hopeful account of the work and said that some of the children wept when they left saying that they would have no one to teach them to read, and begging them to come again, so we must send them again next season if possible. We were so rejoiced to hear that away in that destitute district thirteen were baptized.

Boys and girls of Perth Mission Band save all your

cents and put them in the collection for the scholar you are supporting, for you see what a work such an one can by God's help, do. Some of the children cannot come because there is no money to buy clothes for them and they cannot come as they go at home, naked, and one dollar would buy all either a boy or girl needs. You have no idea how poor the people are, especially after they become Christians, because they are often obliged to leave home and even the village and can find no work.

We have no ceiling so we look up at the bamboo of which the roof is made. It is not very thick and all lows the heat to penetrate very much and they tell me causes a great noise when the rains come. I do not think so much of these things, but dread a little the reptiles which may fall down, especially during the night. So far we have seen nothing in this line but lizards and toctahs. The latter is about 6 inches long, dark green, and when it speaks says something that sounds very much like doctor. There is one calling now. They eat cockroaches of large size and other insects. In the rains snakes come up the posts and crawl through the cracks in the floor for the boards are never close together and scorpions drop down from above. We have mosquito nettings over the beds so feel quite safe at night and can watch during the day so I have no fear from these, but I do dread rats of which there are numerous bands. I did not tell you about the kitchen. Well we have none. Our food is cooked in a little shanty about 15 or 20 feet from the house. The stove is built in it of brick and mortar about three feet high. In it are two hollow spaces with two round openings in the top of each. In these spaces the fire is made and the holes are where the saucepans are placed in which the food is cooked. The oven is built of the same material in shape like an ant hill only the opening is in the side. How they bake in them is a mystery to me for ours is out of repair and I have not seen one used. We brought out a small oil stove with an oven and when we indulge in a pie or cake I bake it in it. What do we eat? At 6.30 three small pieces of toast, about a slice of a home loaf. On this we walk or ride, study from one to two hours, fix a few things about the house, have worship and it is 9, at 9.30 the man has breakfast ready. This is of chicken left from the previous day's dinner, potatoes and any other vegetables we may have, and always rice, sometimes porridge. Dinner comes at 4.15, this is the same as breakfast except coffee and porridge. Perhaps you think we fare well! So we do, but one gets tired of poor little tough chickens and vegetables which are only a substitute for what you have. Nothing has the nourishment in it. There are many small cows and bullocks here, but they are never killed and of course we do not care to eat them when they die. Sheep! yes, I have seen two since I came, but they are never killed. During the

rains we can get no vegetables at all unless what come from home in cans. Then our butter, flour and home fruits come from America. So you see it is quite expensive living here. Men do all or nearly all the house work. No woman will cook, wash, iron, etc., men do all these and always sweep with a broom made of rushes such as I have seen at home used in stables or on the street crossings. Women do labor work, for instance the British Government is erecting a Court House and women grind brick for mortar, carry brick and all such work. I am very sorry to have to tell you that this building going up by British Government is worked upon Sunday as well as every other day, so we have no help in this respect from officials, indeed all heathen think it strange we do not buy anything or have the same routine of work done on Sunday as through the week.

In closing we wish and pray that each member of the Band may grow up to love and serve God with all their heart, mind, soul and strength. Do not think you are too big for it; may be God wants some of you to be missionaries and the more you know of the work and the world the better. Then we want you to pray for us for where there are so many things to look after and when we never hear a sermon or prayer that we can understand there is a danger of growing cold.

Some day we hope to come to see you all and learn that you are each and all God's very own children, not only in name, but in heart.

The heathen here cannot understand why every person in Canada and America are not Christians when they have been taught of God and had the Bible all their lives.

God be with you till we meet again.

Your affectionate friend,

MRS. GRIGG.

[This letter was written to the Perth Mission Band.]

NEWS FROM MISSION BANDS.

ST. GEORGE.—The Annual entertainment of the Ropeholders Mission Band was held in the Church on the 18th of May. Our Pastor, the Rev. J. Hollinghead, in the chair. The meeting was opened with devotional exercises, followed by a short address by the chairman in his usual bappy manner. The Secretary's report was then read showing a marked increase in interest and numbers. A good programme was then given by members of the Band, consisting of missionary exercises, recitations, readings, music and dialogues in costumes of different countries. During the evening two beautiful duets were given, "Raise me Jesus," by Misses Bell and Wilbur; and "Sweetest Voice," by Misses Wilbur and Myres, which contributed much to the enjoyment of the audience. A dialogue by nine young ladies, "Aunt Polly's Conversion," was also much appreciated. The collection amounted to \$8.42 which goes to help support our girl in Cocanada, India. We have thirty-eight members, an increase of seventeen during the last two months.—Yours in the work, M. B., Pres.

NEW BANDS.

TORONTO JUNCTION.—Band organized May 18th, with fifteen members. Name "Busy Bees." Pres., Miss Robertson; Vice-Pres., Mrs. Houston.—Mabel Stark, Sec. M. B.

CHEBOGNE, YAR. CO., N.S.—A M. B. embracing the whole S. S. was organized in May. Meetings are held and once every three months a programme prepared.

WEYMOUTH, DIGBY CO., N.S.—A M. B. was organized in March, 1893, with forty-one members; and a number have since been added to the roll. The name of this Band is "The Jewel Gatherers." Four of the members have lately been converted, which means, of course, added strength to the whole Band. On May 9th, another Band was organized with 12 members, in another section of this same church.

PT. MAITLAND, YAR. CO., N.S.—A Mission Band was organized about the end of May, Mrs. David Crosby President.

ADDRESSES.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS

Of Ontario: Pres. Mrs. W. D. Rooker, Woodstock, Ontario; Sec. Miss Buchan, 165 Bloor St. East, Toronto; Treas., Mrs. Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Mrs. O. T. Stark, 174 Park Road, Toronto.

Of Quebec Province: Pres. Mrs. T. J. Garton, 213 Green Avenue, Montreal; Sec., Mrs. Bentley, Cor. Sec., Miss Nan-nie E. Green, 478 St. Urban Street, Montreal; Treas., Mrs. F. B. Smith, 8 Thistle Terrace, Montreal; Secretary of Mission Bands, Mrs. Halkett, 347 McLaren St., Ottawa.

Lower Provinces: Pres. Mrs. J. W. Manning, St. John, West, N. B.; Cor. Sec., Mrs. C. H. Martell, Fairville, N. B.; Treas., Mrs. Mary Smith, Amherst, N. S.; Prov. Sec. P. E. I., Miss M. Davies, Charlottetown, P. E. I.; Prov. Sec. N. S., Miss A. E. Johnstone, Dartmouth, N. S.

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

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.

MISSIONARY DIRECTORY

BAPTIST FOREIGN MISSIONARY SOCIETY OF ONT. AND QUE.

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

Cocanada.—Rev. J. E. Davis, B. A. and wife, Miss A. E. Baskerville, Miss S. A. Simpson, Miss E. A. Folsom.

Narsapattam.—Rev. G. H. Barrow and wife.

Pedapuram.—Rev. J. A. K. Walker and wife.

Ramachandrapuram.—Rev. A. A. McLeod and wife.

Samsulotta.—Rev. J. R. Stillwell, B. A. and wife, Miss S. I. Hatch.

Tuni.—Rev. R. Garside, B. A., and wife, Miss Martha Rogers.

Vuyyuru.—Rev. J. G. Brown, B. A. and wife.

Vellamanchili.—Rev. H. F. Laffamme and wife.

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