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The Canadian Missionary Link

CANADA.

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

INDIA.

VOL. 10, No 3.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [Nov., 1887.

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TWO NEW MISSIONARIES.—At the meeting of the W. B. F. M. S. at Aylmer, two young ladies were appointed for service in India, Miss Baakerville, of Dundas, and Miss Stovel, of Mt. Forest. The latter is to spend a year or two in further preparation for the work.

ANOTHER Congo missionary has yielded to the deadly climate. Rev. H. G. Whitley was probably the most important man in the English Baptist Mission after the death of T. J. Comber. We are beginning to think that this portion of the world will have to be evangelized chiefly by members of the African race. Yet we doubt not others will be ready at the first call to take the place of the fallen heroes.

THE AYLMER MEETING.—We publish this month Miss Elliot's excellent report of the meeting, which was certainly an unqualified success. Next month's issue will contain the reports, etc., in full. The next number should be widely circulated. Will not such of our friends, as have not yet exhausted all the possibilities in extending the subscription list of the LINK, bestir themselves this month and endeavor to add several hundreds to the number of our readers?

AN ENCOURAGING REPORT.—The General Society is to be congratulated on the financial report that the Treasurer has been enabled to make. Including the Garside fund, about \$3,000 more have been raised than last year. The report of work on the foreign field is not quite so encouraging as in some previous years; but this is due largely to the fact that our working force on the field has been altogether inadequate. We may hope that the large reinforcement that the mission is receiving will in a year or two result in a very noticeable advance all along the line. The new Secretary's report was admirably prepared. We advise our readers to give it a careful perusal when it is published, as it doubtless soon will be. It begins to look as if Mr. McLaurin's "\$20,000 for foreign missions" is not very far in the future. "It can be raised this year by united and persistent effort. Let us each and all try to do our full share towards accomplishing this worthy object.

MR. GARSIDE'S ORDINATION.—The council for the ordination of Mr. Garside, who has been for some time under appointment for the foreign field, convened on Saturday afternoon, during the denominational anniversaries. While a considerable number of delegates from neighboring churches were present by special invitation, all the delegates assembled in connection with the meetings of the various denominational societies, were asked to participate in the examination of the candidate. Seldom has so large a council assembled for such a purpose. The examination lasted for some hours and seemed to be a very searching one. It was the universal opinion that the candidate acquitted himself creditably; and that the Society is fortunate in being able to send out another man so full of promise. The ordination services occurred on Sunday evening, after the preaching of the annual sermon for the Foreign Mission Society by the Rev. Dr. Kellogg of the Presbyterian Church. The services were of a highly impressive character. The ordination prayer was offered by Rev. Joshua Donovan; the charge to the candidate was given by Rev. John McLaurin; the right hand of fellowship was extended by the Rev. Dr. Thomas. Mr. Garside is expecting to sail for India in November. The fund started by Messrs. Davis and Laflamme "for the third man" is now complete. It remains for the young men of the denomination, who have thus shown what they can do, to organize themselves in such a way that they may be able to keep up and increase their interest in this good work. We are hoping that they will be able not simply to sustain, the man whom they have put the board in a position to send out, but that they will soon make it practicable to send out a fourth man.

DEATH OF REV. R. G. WILDER.—This veteran missionary has been known to us chiefly in connection with the *Missionary Review*, which he started a few years ago, and which he so ably edited till the time of his decease. Mr. Wilder was for about thirty years a missionary in India. Ten years ago, he returned to America, in shattered health, and has since devoted himself unsparingly to the editing of the *Review* that he founded. For some months past he had been fully aware that his end

was approaching. In the September number of the *Review* he states that the magazine is passing into other hands, yet he hopes to be spared to issue one more number. It was his earnest desire to return to India, and to spend the last days of his life in the work that he loved. "Even if unable to walk," he writes, "we can gather a native audience every day in our own house; we can help educate native converts, preachers and pastors, and accomplish something in improving and increasing our Marathi literature. And yet another consideration has great influence in this connection. The hearts of our beloved wife and daughter are as much in the work in India as our own. Our wife has been a most valuable and successful worker, having special influence both with the common women and with the ladies of the palace and native chiefs. Our daughter is ready and anxious to be in the work. So long as we remain in this country in our present suffering state, they are likely to remain also. By our going with them they will soon be there, with fixed purposes to abide when we have finished our course." Mrs. and Miss Wilder have our sincere sympathy in this bereavement, and we trust that Providence will soon open the way for them to go to India and to spend their lives in the work in which they are so deeply interested.

THE MISSIONARY REVIEW. Two or three days before his death, Mr. Wilder completed the transfer of the *Review* to Rev. J. M. Sherwood, D. D., and Rev. A. T. Pierson, D. D. It is the purpose of the new editors, who are in every way thoroughly well qualified for the work, to "enlarge it one fourth at the start, making it a *Monthly* of 80 pages, greatly improve its mechanical appearance, secure for it the best publishing facilities, extend its scope and vastly add to its intellectual and literary attractions, hold it steadily to the sacred purpose that called it into being, work it along the great lines already marked out for it, bring it into harmony with the great missionary agencies and movements of the times, and seek to cover the whole ground of missions of all denominations and boards of management, in a word, to make the MISSIONARY REVIEW OF THE WORLD such in fact, as well as in name, a Review truly Representative of the Spirit, Policy, and Work of Modern Missions in their unity and entirety, and abreast of the movements of the Church in every section and land of Christendom, in its prosecution of the Cause which grows more urgent, hopeful and glorious as the years of this stirring and wondrous age come and go." If Messrs. Sherwood and Pierson succeed in achieving what they promise in the full prospectus that appears in the December number, friends of missions everywhere will have occasion to rejoice. There is something very pathetic and very beautiful about the closing days of the life of Mr. Wilder. They were full of work, full of anxiety about the future of the *Review*, yet full of trust in God. The arrangements finally made were precisely what he had labored and prayed for. We do not know whether we shall be able to secure the continuation of the reduced rates to subscribers to the LINK; but we shall try.

Sketches of the Modern Missionary Movement.—No. IX.

BY MR. J. C. YULE.

Sometime towards the latter part of the eighteenth century there was living in New England a godly woman, who was in the habit of setting apart stated times for special prayer to God for the conversion of her descendants to the remotest generations. Can we doubt that the answer to those prayers is clearly shown in the fact that in the year 1857, there were *three hundred* of this woman's descendants who were members of Christian churches? Among these was the Rev. Pliny Fiske, missionary to Palestine, who went out in the year 1810, leaving in the farm-house of one of his brothers in America, a little three-year-old niece named Fidelity. How much of the divine anointing, given in answer to the prayer of her great-grandmother, rested even then upon that little girl we cannot know; but, understanding the power of prayer as we do, we may believe that thus early God was shaping and moulding her for Himself, in answer to the petition that ascended to Him so many years before.

Fidelity listened eagerly to all she heard, read, or was told, concerning her missionary uncle; and very early in life her heart turned yearningly towards missionary work. Through an earnest, faithful appeal from her Sunday school teacher, she was early brought to feel her need of a Saviour; and under the wise, spiritual guidance of her mother she was brought to trust in Jesus as her own Redeemer. At the age of fifteen she was received into the membership of the Congregational church, and immediately began active Christian work among her young companions; and thus was the means of much spiritual good to the young people within her circle. Thus, too, her Christian character quietly developed, and at the age of twenty-three, she entered Mt. Holyoke Seminary, at South Hadley, Massachusetts, as a student.

Just here we will pause for a little, and go back a few years in search of another golden link in that chain of influences, which runs through and through the events of this wonderful period, and binds churches and Christians of every shade of religious belief in the bonds of a common fellowship of work for Christ in the great field of missionary enterprise. This link we find in the person of Mary Lyon, a young school-teacher in that land of teachers, New England. This young woman had, in the face of many difficulties, educated herself for her chosen vocation in which she proved very successful. But the routine of her daily tasks did not satisfy her enlarged ideas of Christian usefulness. She longed for a sphere in which she could gather round her young women who thirsted for usefulness as well as knowledge—young women to whom in a most practical way she might preach the gospel of practical holy living (Mt. Holyoke is an Industrial School), and if any should come to her ignorant of the way of life, lead them by direct personal effort to Christ. This idea, as all God-inspired ideas must, grew and grew in the mind of Miss Lyon, until it found its expression in the Mt. Holyoke Seminary which has been the *alma mater* of missionaries, teachers, faithful Christian workers in almost every department of life, and her germinal idea the starting point of a large number of other Institutions of a similar character. Two of our own honored and beloved workers in the "Institute, now Woodstock College, were educated at Mt. Holyoke, and both have left their impress upon our Canadian Mission work. They rest with God, but their work and their memories remain.

Sometime in the winter of 1842-3, Mt. Holyoke was visited by a returned missionary, Dr. Perkins, who laid before the Faculty the request that a young woman might be set apart from the school to go with his party on their return to the East, to work there among the Nestorian women and girls. Miss Lyon called a meeting of the teachers and pupils, and urged them to take the matter into prayerful consideration. Out of that band of twelve teachers, six ultimately consecrated themselves to the work of missions as the result of that meeting. Miss Fiske was proposed as a suitable one to go; but her mother, then a widow, objected on account of the delicate state of her daughter's health. After some time, however, no one else being found to go, the request came back to Miss Fiske; and, as the time fixed upon for the departure of the missionaries was very near, no time could be lost in making the decision. After a sleepless night, Fidelia consented to go, provided her mother's consent could be obtained. It was late in the afternoon of Saturday when the decision was communicated to Miss Lyon, and not an hour was to be lost. Procuring a conveyance, Miss Lyon drove with her pupil to Shelburne, Miss Fiske's home, which they reached at eleven o'clock. The family was roused up, the startling errand upon which they had come was announced, and the rest of the night given up to the earnest inquiry into the will of God in the matter. It was a strange midnight meeting in that quiet farm-house—a strange ending to a night so peacefully begun, but the following day the mother's faith prevailed, and she was enabled to say, "Go, my child, go."

On the 1st of March, 1843, at the age of twenty-seven, Miss Fiske embarked for Persia. The sea voyage ended, a journey of seven or eight hundred miles, through lonely and inhospitable regions must be made to reach their destination, but at length, after enduring many hardships, the missionary party reached Urumiah, a town in Persia, near the borders of Lake Urumiah, where they settled down to their labors. It fell to Miss Fiske's lot to work among the Nestorian women, at that time, a peculiarly ignorant and degraded class. These women were the farm and household drudges; and, what was worse, with no idea that anything else was possible to them. Betrothed and married when mere children, and thenceforth injured to hardship and abuse, looking upon their husbands as simply their masters—their owners, to whom the most abject deference and obedience were due, accustomed to bending and abuse, and being taught that they had no soul, consequently no life beyond the grave, they had come to consider themselves as mere animals, and to expect no better treatment than might be accorded to animals capable of rendering to man the same services as themselves.

The young missionary found their homes—if such they might be called—dens of vermin, filth and disease; but with patient trust in God she went down to their wretched abodes and began to tell them of God. Fancy her feelings then, when, after giving them in a little lesson some of the most rudimentary ideas of Christian truth, and when done questioning them in regard to what they had learned, she met only the stupid answer, "We do not know; what do we know? we are only donkeys!" their language affording them no word for *woman* but an English word *donkey*.

At length Miss Fiske concluded that the only hope of evangelizing these women was through their daughters; and for this purpose she set herself resolutely to accomplish. She accordingly undertook to open a boarding-school for girls, a school in which she could have them

altogether in her own hands to board, clothe, educate and influence in every way. This, she found on trial, was no easy task. Such a course with their daughters these parents thought would prevent their being married in childhood; and besides be establishing a dangerous rule for women, whose proper and natural position in life must be one of abject submission and subordination to man, with no idea that anything else was either possible or desirable; and even Miss Fiske's fellow missionaries were extremely doubtful of the practicability of her plan. However, knowing only the two Persian words "daughter" and "give," she began to beg for the little girls; but, alas, with no success! Several girls indeed came as day-pupils but they were liable to be taken away at any time, and she was beginning herself to be very doubtful of success, when one day she saw a man approaching leading two little girls, one his own niece, and the other a child from a neighboring village. The missionary ran to meet him, and he placed their little hands in hers, saying as he did so "They are your daughters, no man shall take them from you." Miss Fiske wept tears of joy over her new-found treasure, and from that day her work was increasingly successful. But what a task! They were to be cleaned, fed, clothed and guarded with the most vigilant care, taken with her wherever she went, and taught everything. But could a generation of young women be raised up to act as the future teachers of other women, possessed of cultured minds, Christian hearts, hands skilled for useful toil, and with sound practical ideas of life and its needs, she felt there would be hope for the women of Persia; and this hope she lived to see verified. Her "daughters" increased in number, slowly at first, but more and more as her work came to be understood, until at length her premises required enlargement, the girls became anxious about their souls, and in the year 1846 God granted a great out-pouring of His Spirit upon the school; so that Miss Fiske, writing home about that time, was able to say "Prayerfulness has thus far been strikingly exhibited in those hopefully converted. They love their closets, and it is one of their greatest trials that they cannot have a prayer-closet as they wish. I have many little meetings for prayer with them. It is delightful at such times to hear those who have just begun to love the Lord pleading for entire consecration to Him, and also with the deepest apparent feeling wrestling for the salvation of their impenitent friends. Can it be, I often think at such times, that these are indeed sisters in Christ, redeemed by His blood, and made heirs of heaven! If so, what an inroad has been made on Satan's kingdom! God has brought to pass in a day what years of man's labor could never have effected."

Towards the end of 1847, Miss Rice, an American lady, also from Mt. Holyoke Seminary, joined Miss Fiske in the Mission, and soon after her arrival a new awakening commenced in the school, and from the school spread through all the district, till in some of the villages scarcely a house could be found without praying members. The women among whom Miss Fiske had labored so long and unavailingly, now came crowding around the premises at all opportunities, entreating to be taken in for a day or two to learn the way of salvation. Night and day the teachers' private rooms, as well as the school-rooms, were crowded with women whose one anxiety was to know how to "flee from the wrath to come." At the end of this revival season, as we are told by Miss Fiske herself, "All the girls in the school over twelve years of age were hopefully converted."

At the end of sixteen years, Miss Fiske was forced by failing health to return to America. We are told that,

"in one meeting," just before she left, "there were ninety-three converted females who met to wish her God-speed, with all of whom, save one, she had prayed alone." What a blessed record!

Miss Fiske's hope and purpose was to return to Persia as soon as her health was sufficiently restored; but that day never came. Finding there was no hope of her ultimate recovery, she was induced to take the place of Principal in Mt. Holyoke Seminary. Here her work was signally blessed; so much so that, as we are told, in one year, "out of three hundred and forty-four scholars, only nineteen left the Seminary unconverted." She finished her earthly course in July, 1864; and her last words were, "*Love for Christ; in so doing you will be blessed for time and for eternity!*"

The Best Methods for Carrying on Meetings

In consideration of the methods of work of our Woman's Board, the most important item seems to us, unquestionably, the conduct of meetings—those of board, and branch, and auxiliary. With some, there is an impression that the raising of money is of the highest importance; that if a due amount of funds are sent to the treasury, the other departments of work may be allowed to languish, or even to cease altogether, without serious detriment to the general cause. The contributions are often said to be the pulse of the work, and so they are as a sign of the strength or the weakness of the whole body. A strong, full pulse must have behind it a steadily-beating heart, a clear head, and thorough circulation. So in our Board, in order to have a full treasury, there must be hearts warm with love to Christ, and sympathy with the women for whom we labor; a thorough conviction of the duty and privilege of proclaiming the gospel to them; a knowledge of their needs, and the best means of supplying them. In promoting this intelligent interest, we do not hesitate to say that our meetings, more especially those of our auxiliaries, hold the first place. Issues from the press are among the foremost instrumentalities in this respect, but they lack the warmth and inspiration of the heart-to-heart contact of the social meetings. Were these gatherings to grow few and feeble, or to cease in any way, the paralyzing effect would soon be felt upon the contributions and the prayerful interest so necessary to our success. This fact is well appreciated by most of our leaders, and as a consequence no question is asked more frequently or more anxiously than the one suggested in the August number as to the best methods of carrying on meetings.

The requests for the experience of practical workers on this point have brought out so many valuable responses, we have not space for them all in this number. We shall be obliged to confine ourselves to the general conduct of the meetings, leaving the more specific items for the November number. While it is impossible to recommend any plan that will be successful in all localities, ideas have been suggested that may be valuable to all.

In the first place, we glean from the responses that no meeting will be successful without continued and special effort by somebody. Naturally the officers of the auxiliary, its executive committee, or oftener, perhaps, the one woman who stands as its leader. Time, thought, labor, must be given freely and constantly; not only a day or two before the meeting, but all through the month. An ideal leader will have eyes and ears wide open to be ready to seize upon any talent that may be developed to add to the attractiveness of the meetings. Whenever any member of the congregation—not necessarily a member of the

auxiliary—displays any special aptitude, her active brain immediately begins to consider how it can be made available for her meeting. One may have shown powers as an elocutionist, and may read some selection so as to touch the coldest heart; another can sing so as to move the stolid; another can draw, and so make distant things visible to the eye; another can train some children to take a part in the meeting; indeed, there is scarcely a talent that may not be made useful, provided there is a wide-awake leader to make it fit into its proper place. One writes: "Methods can be devised if one's mind is on the subject. Methods must vary in different localities, but somebody must spend thought and labor in preparing for the missionary meeting as well as for anything else. Suggestions from others are, of course, helpful, but they do not take the place of the leader's own efforts. I often think that if the same kind of ingenuity women expend in dressmaking could be used in their religious work, they could find ways enough to accomplish the desired end."

Given a leader or leaders thoroughly awake, and will ing to give a sufficient amount of thought and labor, the next thing to be considered is how to secure variety. Meeting together year after year, with the subject of foreign missions the one theme, the exercises will imperceptibly drift into one channel, if they do not fall hopelessly into ruts, unless great care is taken to prevent it. One writes: "No one plan adhered to without varying would sustain uniform interest. When a consecrated loyalty to mission work controls every woman, then we shall have an abiding interest, no matter what the method, until then we must use tact and sound common sense."

The various meetings mentioned are those largely devotional and those in the form of a study-class; there are conversational meetings, and those for items and topics; there are Scripture meetings, including praise, and promise, and thank-offering meetings; besides, all the combinations of the social element. Suggestive details on these points will be given in the next number.

An instance of desirable variety is given by one writer as follows:—

In our own auxiliary we can hardly say that we have any method, for no two meetings are alike. Sometimes we study our mission-field geographically and historically, with items of interest in regard to mission-work at the present time, as many as possible taking part, having previously had a division of the subject assigned to each one, always reserving time for two or three prayers, and a recent letter from one of our own missionaries. At other times each member brings a brief item of information or an interesting incident from any mission-field that she has read during the month, or gives us a helpful suggestion of her own. Sometimes we read a passage from the Bible, and sometimes each one repeats a verse appropriate to our subject; then a rich treasure-house is thus opened, supplying us all with new courage and enthusiasm. Occasionally we have so many fresh letters from our own missionaries that we spend the whole hour in reading these, and in praying especially for the missions and missionaries which these represent. Some of our auxiliaries, and I presume there are many others of which I have not heard, who would give the same testimony have found the studies in *LIFE AND LIGHT* very interesting, and have each month followed the lesson closely with increasing helpfulness, finding a new fascination in the study of each mission station. Another auxiliary, having formerly used the studies as suggested in *LIFE AND LIGHT*, does not now confine itself to those, but takes a wider range, gathering information in regard to the mis-

sions under the care of other Boards than our own, always having a map of the country in sight of all, the leader drawing the map herself if she can procure one in no other way. Some who are not members of the church have given valuable assistance, and become themselves greatly interested in gaining and giving geographical information, and others are glad to learn and tell of the habits of the people; while always the work for Christ that has been accomplished, or that needs to be done, is made the centre of interest. Young ladies are brought into each meeting to assist in singing, and sometimes a sweet solo, a duet, or an inspiring chorus, enlivens the hour and a half that they spend together. New voices are often heard in prayer in those meetings, and all feel that the blessings they seek for others, come also to them.

As to general conduct of meetings, another writes:—
Many thanks are due for the establishing of the Question Box, thus giving some of us who occupy the back seats at our missionary meetings an opportunity of expressing our minds as we could never do by spoken word. Our meetings usually combine the social and devotional element together, with more or less "study of the work."

One good thing can be said of these meetings: they always begin on the hour and close on the hour, our leader evidently thinking punctuality to be a Christian duty. If we have not the right to waste our own time, we surely ought not to waste that of others. Another good thing, the exercises are interspersed with the frequent singing of one or more verses of some stirring hymn, sung with spirit. This keeps everybody awake and interested. The prayers, also, are not too long, but we are inclined to think they are often too few in number. But it is doubtless very difficult to find any one who is willing to lead in prayer; truly, we cannot.

The "study of the work" has, with us, been mainly by papers prepared upon the given mission. Those, in our judgment, are apt to be too long. We think they should not exceed ten minutes in the reading. We often wish we could have more letters read from the missionaries. A few words from the lips of a real live missionary will interest a group of ladies more than the finest paper that can be produced upon the "Geography, Inhabitants and Religion," of any country, though these all have their place, and an important one, in the "study of the work."

You may think we are becoming very bold, but it is quite a relief to be able thus to speak out without having our voices heard. One thing we have long wished to suggest is, that those who read or speak do us the favor to sit or stand where they can be seen, and that they will speak loud enough to be heard. We sometimes think if ladies would lower the tone of voice rather than raise it, as is common, and increase the force of utterance, there would not be so much complaint of failure to hear.

This is the way it appears to us on the back seats.

Another says:—

The methods pursued by the different auxiliaries of our branch in the conduct of their missionary meetings, range from those which seem to be carried on entirely on the faith principle, taking no thought before, but trusting that it shall be given them in that hour what they shall say, and mourning that so few care to come—to those where the ladies, anxious to make the meeting interesting, so multiply maps and machinery that one sometimes wonders, if they forgot that we are told to *pray* to the Lord of the harvest for the prosperity of the work, the gatherings seem so much more for information than for prayer. I believe the most satisfactory meetings of which I know, are those which are simply but thoroughly planned beforehand.

In one of our auxiliaries the secretary, at the beginning of the year, asks as many ladies as there are meetings to be held to be responsible for one meeting, each lady selecting her own subject, and reporting to the secretary. This method requires but little labor from each one, gives variety to the meetings, and interests a large number of persons, for a lady often finds among her friends those who, though not regular attendants at the meeting, will help her in the afternoon when she has the care of the meeting, by short papers, readings, songs, or personal letters from missionary friends. It is quite surprising how many persons may be found, even in a small place, who have especial interest in, or knowledge of, some mission station. But I think we are far from the true idea of a missionary prayer-meeting when it can be said, as I heard a lady recently say, "As the only two ladies in the room who are willing to pray have already prayed, we must close the meeting without prayer."

Suggestions are made that great care should be taken in selecting the time and place for the meeting. Let the most convenient time be fixed upon, and then, if within the range of possibilities, let the time never be changed nor the meeting be postponed. If the impression goes abroad that it will not be held if the weather is unpropitious, if there are special attractions elsewhere, or any similar reason, the feeling of uncertainty often turns the scale, and no special effort is made to attend. In this connection we may mention the desirability that the meeting should begin and end promptly, as busy women who could plan for one hour, could not risk the contingency of occupying a whole afternoon. The closing of a meeting where there is a desire for more, will often increase the anxiety to go the next time.

A little care to have an attractive place for the meeting, also adds to the success of a meeting. A cozy parlor in a private house tends to draw people nearer together, bringing out the timid ones, and making the exercises less formal. When a larger place is needed, or it is best, for any other reason, to meet in the church parlor, a few additions to the ordinary furniture of the place sometimes do a great deal towards making the place attractive. A few flowers, some vines or green leaves on the lamps or gas-fixtures, a flowering plant, an appropriate photograph, decorations more or less elaborate from the country to be studied, some curiosities, even a bright-colored tablecloth, create a feeling of warmth, since they show that somebody loves the meetings well enough to make an effort for them. There are places "with bare floors, bare hard benches, and bare walls, with a limited amount of fire in a black, air-tight stove," that would chill any gathering.—*Life and Light*

Solemn Questions.

You are earnestly requested to think out the meaning of these words of God, and then to put to your heart, and make your heart answer, the solemn questions that follow:—

"Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15.

For "the whole world lieth in wickedness."—I John v. 19.

"Having no hope, and without God in the world."—Eph. ii. 12.

"Whosoever shall call on the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they

hear without a preacher? And how shall they preach except they be sent?—Romans x. 13-16.

1. Do I owe any duty to the heathen?
2. Did not our blessed Lord and Master give His positive commandment to all His true disciples—"Go ye and teach all nations?"

3. Have I ever done anything to promote the eternal welfare of the heathen?

4. If I have not, is this right in me? Is it not rather disobedience to God's command?

5. Can I be a true Christian if I love not what God loves, and strive not to do what He commands?

6. When I pray, "Thy Kingdom come," do I mean what I say? and do I expect God to answer my petition?

7. Did not Christ engage in missionary work?

8. Were not his disciples missionaries?

9. Do not the holy angels take an interest in missionary work? (Luke xv. 10.)

10. Ought I not to plead for pardon, because of heartlessness about the dying heathen's souls?

11. Ought I not now, without delay, to do what I can in this great work of God?

12. Do I mean to do it?

May the love of Christ constrain us? May God, the Holy Spirit, show us all what is the will of God in this matter, and then give us willing hearts to try and carry it out.

The promises are sure.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm 118.

"He shall see of the travail of his soul and shall be satisfied."—Isaiah liii. 10.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people, saying, with a loud voice, Fear God, and give glory to Him." Rev. xiv. 6, 7.—*London Baptist Magazine*.

THE WORK AT HOME.

DEAR LINK. Most, if not all of our anniversaries, are over and many of your readers are settling down to another year's work. Whether it will be a more successful one than the last, depends very much on the way in which we commence the year. Very often, the close of the first quarter finds very little accomplished. Indeed, we are afraid some do not rouse at all until near the end of the fourth, when the one dollar is collected from as many as can spare it, and the Secretary's report is filled with regrets that more work was not accomplished. When this is the case, do not our sisters lose the preciousness of giving to the Lord? It is grand to see that many of our churches are returning to the apostolic mode, of every one "Upon the first day of the week laying by him in store, as God hath prospered him" (1 Cor. 16. 2), for the work of the Lord, and this is surely the way for every member of our Aid Societies. The sisters who have tried this plan, find that self-denial for Jesus' sake is sweet, and many a cent hitherto spent on self, is dropped into the little box which, when added to the weekly two cents, makes far more than the dollar. "Look on the fields," says Christ the Master; what do we see? Fields white to harvest, missionaries toiling single handed, and ready to faint with their burdens, heathen men and women waiting, some of them for some one to tell them of the Christ; waiting, to throw down their idols; others again

perishing for lack of knowledge. Is not the sight enough to rouse every energy, to call into active exercise our love for Jesus? Look at home, see the churches filled with well dressed men and women, well fed, with two sermons every Sabbath, but which we sadly fear are not digested, and respectability is killing our home churches. We are afraid to do this and ashamed to do that, and the precious time is slipping by, and the night is coming, and we are losing the honor that we might have of helping to lay this fair inheritance (Psa. 2. 8) at the feet of our King. There are so many ways of helping; on our knees in the secret of the closet let each one ask, "What is my share, Lord?" Never fear, but the answer will come. Christmas with its words of cheer, its re-uniting of loved ones will be very near, when you, dear LINK, go forth on your November journey. How many in their preparations will think of our missionaries? We heard the other day of a Christmas box sent to a missionary in Trinidad. It was one of our popular magazines for the year. This was from a Presbyterian sister. Why cannot some of our Baptist women in these Maritime Provinces of Canada go and do likewise (but perhaps they do). How a visit from "Good Words," "The Century," "The Quiver," or any of our numerous periodicals would brighten the homes of our missionaries. Thus for some, for others the Christmas card, for others the letter full of good wishes, not many sheets perhaps, but just to shew that they are not forgotten. Hurry up, Aid Societies, and send a big mail to India, and do not forget to let the children share in this, if it is only a tiny message, and the Christ looking down will say "Inasmuch as ye did it unto these My brethren, ye did it unto Me." Dartmouth, N. S. A. E. J.

We copy the following from the *Messenger and Visitor*.

"Our sisters of the M. A. Societies, no doubt, will be glad to learn that since our Association in September, a Society has been formed in Little River. The officers are Mrs. A. Parker, *President*; Mrs. A. Purdy, *Secretary*, and Mrs. M. Johnson, *Treasurer*. The new organization is advancing finely, additions are being received at almost every meeting. Our sisters pronounce it a grand thing; yes, it is a grand thing to have the missionary spirit, and then unite, and with consecrated hearts and lives engage in work for Jesus and perishing souls. We heartily pray that this little band of the sisterhood may be encouraged and blessed in their undertaking to do something in the interests of the Foreign Field."

On Tuesday, September 13th, Mrs. Currie, late Missionary to India, and others from Wolfville, attended a ladies' meeting at New Minas. After an interesting address by Mrs. Currie, a W. M. A. Society was organized, with a membership of eighteen. The following officers were elected for the ensuing year: *President*, Mrs. David Wallace; *Vice-Presidents*, Mrs. J. B. DeWolf, Mrs. R. Griffin, Mrs. Wm. Wallace; *Secretary*, Mrs. Ainaly Bishop; *Treasurer*, Mrs. Y. E. Strong; *Auditor*, Miss L. Roy; *Committee*, Mrs. Henry Wibber, Mrs. Otis Fitch, Mrs. W. H. Swainan, Mrs. Adelbert Bishop.

Annual Meeting of The W. B. F. M. S. of Eastern Ontario and Quebec.

The eleventh annual meeting of this Society was held in the Olivet Church, Montreal, on the afternoon of Thursday, Oct. 6th. The attendance was the largest the Society has yet had. The meeting was opened by the singing of the hymn, "All Hail the Power of Jesus

Name," reading of the sixth of Isaiah by Mrs. Higgins, of Lachute, and prayer by our returned missionary, the Rev. John McLaurin.

The president, Mrs. Claxton, then gave a most cordial welcome to the delegates from Circles present, expressing the pleasure that all felt in also welcoming Miss Frith and the Rev. J. McLaurin amongst us at this time. Touching reference was made in the course of her address to the missionaries who had just left, and to the one who was then leaving our shores (Miss Alexander sailed from Boston, Oct. 6th), and the great honor that women of this age received in being called to work together in this our Master's cause; closing with an earnest appeal to the members of the Society for continued interest, for, "Behold, lift up your eyes and look on the fields for they are white already to harvest."

After the minutes of the last annual meeting, the Secretary's and Treasurer's reports were read, both of which will be found in another column.

During the afternoon two beautiful solos were given—"Looking over the Crystal Sea," by Mrs. Whitman, and "O, Rest in the Lord," by Miss Smith, which contributed much to the enjoyment of the audience.

Reports from the following Churches were read, viz. Abbott's Corners, Brockville, Barnston, Coaticook and Dalesville, Dominionville, Grove Hill, Sawyerville, Morrisburg, Osgoode, Kenmore, Westport, Roxboro', Perth and Kemptville. Delegates from the Circles at Ottawa, Tayville, Hull, Winchester, Cornwall, Maxville, Lachute, and the Olivet and First Baptist at Montreal read their reports, all of them most interesting and showing a marked advance in interest and efficiency. Many of them also expressed their sympathy with the Secretary, Miss Muir, in her illness and retirement for a time, from active work.

After the singing of the hymn "Stand Up for Jesus," Mrs. Upham gave an address on "Some Women of Europe," she, having witnessed the scenes she so graphically described, urged the women of Canada to live worthily of the higher privileges enjoyed here.

The President then explained the circumstances that caused her to be appointed by the Board to write to Lady Dufferin in India for certain information on the subject of Medical Missions, and in answer received the following gracious reply, which she then read

(Copy.)

VICE-REGAL LODGE,

Simla, India, May 18th, 1887

Madam, I have received your very kind letter and am grateful to you for your expressions of sympathy with the work of the National Association for supplying female medical aid to the women of India.

There is one point on which, however, I should like to make the matter very clear to you. Personally, I sympathize warmly with medical missions and medical missionaries, but the money subscribed to the National Association, of which I am trustee, is not spent upon any mission. It is entirely devoted to secular medical work, and it has been subscribed on the understanding that the work of the Association should be strictly unsectarian.

When, therefore, you say that the Ladies' Society of Eastern Ontario and Quebec desire to share in our Indian medical work, I feel bound to explain to them that there are two distinct organizations for carrying out the same object—the one unsectarian, the other missionary—and that funds for the latter should be subscribed through the missionary societies, and not through me. There is in this great country room and to spare for both organiza-

tions and the money which societies such as yours, can subscribe to medical missions, is greatly needed and can be most usefully spent by the managers of the missionary societies.

I trust therefore that the Ladies' Society in whose name you have written to me, will carry out their intention and will, this jubilee year, in one way or the other, help to supply their Indian sisters with that medical relief which they so greatly need.

For those who are interested in the National Association and in its position with regard to the missionary societies, I send a few copies of a little paper of my own, and also the annual report. I also enclose a letter which bears particularly on the missionary question.

The particular need of medical help for women in this country is, from the very nature of the subject, one upon which it is difficult to write. There can be no doubt, that marrying extremely young, that living a life of extreme seclusion, that being often victims to superstitious practices, and to grossly ignorant treatment, the women of India must suffer even more than women of other countries from those maladies and those circumstances which are peculiar to women; and yet, those among them who are the most secluded, and who are compelled to live the most unhealthy lives, are absolutely debarred from any medical relief, unless it can be brought to them by women.

The male doctor is only admitted in extreme cases, and even when the patient is in danger, his examination of her condition is made under the most unsatisfactory circumstances, and must often be practically useless. While, for those who suffer merely from "ill health," as distinguished from "an illness," there is no help at all.

We do, therefore, earnestly desire to increase the number of female doctors in India, to instruct native women, educating them as doctors, mid-wives and sick nurses, to open lying-in Hospitals and female wards, and we are making decided progress, though we have not nearly enough money for so great an object, and we have great difficulties to contend with.

The £50,000 to which you allude, are still far from being collected, but, I feel sure as time goes on, the people of the country will take more and more interest in the work, and that every year will see the question of medical relief for women taken up with more determination and with ever increasing success.

Any expression of interest and sympathy coming from Canada, is especially grateful to me, and I desire to thank you sincerely for your letter.

I remain, Madam,

Yours sincerely,

HARRIET DUFFERIN.

This answer being such, that as a Society, we are not able to contribute, the President felt that this subject should have a wider answer, and would urge upon the women of Canada some plan to meet this question in this the Jubilee year, and suggested, that if only ten cents was given by each, it would be an offering most acceptable; but some one in each district of the country and in each town must take charge of this, and if so wished, would herself most gladly forward to Lady Dufferin all that may be thus collected.

After a paper by Miss Green, "The growth of the Kingdom," Miss Frith answered questions put to her, in reference to the work in India, in a very interesting manner.

Mrs. Ross, of the Methodist Missionary Society; Mrs. Paul, of the Presbyterian Society, and Mrs. Greene, of the Canadian Board of Missions, gave greeting and con-

gratulations from their respective societies. The latter lady had in her possession a letter from Rev. Dr. Judson, one of the pioneers of the Burman Mission, dated 1814, which at her request was read by Miss Sargent. This letter gave account of their trials, the danger in the country from hands of robbers, but also, that they would take no other lot in life so willingly, as the one to which they felt they had been called.

Appropriations to Samulcotta, Tunni and the lady missionaries were made, amounting to over \$1,000, and president, officers and members of the Board were then elected.

Rev. J. McLaurin spoke a few words of encouragement to the Society, characterizing the work done, especially by the Circles in more remote parts, as inspiring. This brought the proceedings to the singing of "From Greenland's Icy Mountains," when the Rev. Mr. Grant pronounced the benediction.

The Eleventh Annual Report of the Executive Board of the W. B. F. M. S. of Eastern Ontario and Quebec.

Presented at the Annual Meeting held in Olivet Baptist Church, Montreal, Oct. 6th, 1887.

Another year of privilege and opportunity has closed, and we are called on to-day to report on what has been accomplished through our Women's Circles for the Foreign Mission work of our Society.

We have to report two new Circles organized since our last annual meeting, viz., one in Almonte and one in Lachute, making a total of forty-seven Circles, all in active sympathy with, and ready to sustain the efforts put forth by our Society, and cheering us by their generous contributions to our treasury. Frequent letters have been read at our meetings, both from the workers in the Circles and from our missionaries, which have inspired us to further efforts. Three life members have been elected since our last report, making in all forty-two life members.

The following amounts have been forwarded to the General Society by our Treasurer

Zemana work	\$445 00
Akidu scholars	300 00
Tunni scholars	90 00
Samulcotta Seminary	200 00
Total	\$1035 00

We have also contributed \$600 towards the erection of the Rest House. A legacy of \$15 has been received from the representatives of the late Miss Adeline Dolloff, of Stanstead. Our income for the year just closed amounts to \$1555.80, and the total expenditure \$1206.95, leaving a balance of \$348.85.

At our Board meeting in December last, Mrs. Frank B. Smith was appointed superintendent of Mission Bands, to take such steps as she might think best to induce every Circle to organize a Band. From correspondence she finds, as some of the Circles consist only of a few families, Mission Bands are out of the question. First, there are no children in the immediate neighborhood, and second, because the distances are so great, the roads so bad in winter and the people so busy in summer. Very interesting letters have been received, however, from the following places where Bands have been in active operation for some time, or where new ones have just been organized: Coaticook, Ottawa, Perth, Sawyerville, Maxville, Morrisburg and Clarence. The results

have been most satisfactory, many of the children benefited themselves in seeking to benefit others. The leaders have been greatly blessed in their work, and have enjoyed something of the luxury of doing good; some of the little ones have given clear evidence of a change of heart. Most of the meetings are held monthly, consisting of both boys and girls, have no limit to age, raise a considerable amount of money, and in one case the temperance pledge has been introduced with good effect.

During this year, Mr. and Mrs. McLaurin and Miss Frith have been compelled to come home for rest, thus leaving the whole responsibility of oversight of the mission on Mr. Craig. This sudden reduction of our missionary staff on the field, led our churches to special prayer to God for more laborers, and we are glad to record that three new missionaries are now on their way to India, and Miss Alexander, daughter of Rev. John Alexander, of Toronto, our former much esteemed pastor, sails to-day from Boston for the Telugu field, to join our devoted band of missionaries. We are privileged to share in the expense of her voyage to India and in her future support. It is an occasion of deep interest to our Eastern Ladies' Society, that Miss Alexander should have given her life to this work. From her long residence here, we feel she is almost one of ourselves; she will have a warm place in our affections and we shall specially remember her in her future work. There are still others ready to be sent out as soon as the means are provided for their support. Our returned missionaries are fast recruiting their health and it is to be hoped Miss Frith will be able to visit many of the Circles during the coming winter.

We regret to state that our very efficient and hard working Corresponding Secretary, Miss Muir, has been compelled to retire from active connection with the Board, in order to recruit her health. We shall miss her spirit of enthusiasm for missions, her loving zeal for the salvation of the Telugus which has often stirred us to greater effort, but we shall continue to pray that it may please God to soon restore her to health, and that she may again engage with us in this work which she has so much at heart. We are grateful to God for what has been accomplished by the various Circles and Mission Bands during the year just closed, and as we look forward to a new year, are we not exhorted first of all to "forget the things which are behind and reach forth unto those which are before"? We shall have increased claims on our Society, which necessitates more money and more prayer. With four new missionaries going out this year, we are under fresh obligations to strive to induce every Baptist woman to become an active member of our Circles, and all doing what they can for our Foreign Missions.

Respectfully submitted,

S. BENTLEY, *Rec.-Sec.*

TREASURER'S REPORT

Woman's Baptist Foreign Missionary Society of Eastern Ont. and Que., year ending Oct. 8th, 1887.

INCOME.

Balance from Oct. 6, 1886	\$397 09
Interest on Banking Account	82 82
Legacy of the late Miss Adeline Dolloff, of Stanstead, per Rev. James Green	15 00
SUBSCRIPTIONS—	
Montreal First Baptist Circle	134 65
" Olivet "	112 19
Coaticook and Dirville, including \$17 from Little Allie's Mission Box	118 71

Ottawa	88 00
Osgoode	69 75
Brookville	60 00
Perth	55 00
Barnston	49 20
Morrisburg	33 83
Inverness	33 00
Dalesville	33 00
Sawyer ville	31 00
West Winchester	26 20
Cornwall	26 00
Hull	23 20
South Gower	22 35
Clarence	22 00
Abbott's Corners	21 00
Kemptville	21 00
Roxboro'	19 60
Westport	18 16
Kenmore	16 00
Magog	16 00
Maxville	15 05
Dominionville	13 50
Lachute	13 00
Thurso	13 00
Rockland	13 00
Cumberland	10 50
Beebe Plain	8 00
Papineauville	4 00
Farmersville	3 00
Charlemagne	3 00

Perth	12 00
Charlemagne	3 00
Morrisburg	16 83
Sawyer ville	10 00
Beebe Plain	5 00
Magog	16 00
Montreal, First Baptist	51 65
Coaticook	56 66
" Little Allie's Mission Box	17 00
Kemptville	11 00
Abbott's Corners	9 00
Thurso	13 00
Maxville	6 15
Barnston	23 50
Cornwall	15 00
Roxboro'	12 60
Dominionville	2 00
Hull	5 20
Westport	9 16
Lachute	13 00
Rockland	13 00
Dalesville	33 00

\$584 60

Annual Meeting of the Woman's Baptist Missionary Societies of Ontario.

The annual meeting recently held at Aylmer, Elgin county, from October 26th to 28th, was the most successful we have held, both in point of interest and the large number of representatives. Fifty-three Circles and Bands had members there, while about 140 regularly elected delegates were present, to whom badges were given by which to recognize each other. These badges were afterwards returned for safe-keeping until next year. In all, the Aylmer ladies entertained about 250 visitors, and did it in so kind a way that Aylmer must always hold a chief place in the hearts of those whose privilege it was to attend the Convention.

The weather was beautiful, for which we are sincerely grateful; the music, furnished by members of the choir, was excellent and added much to the interest of the programme; the church literally had open doors during the three enjoyable days of our visit. For the convenience of those living in the surrounding country, dinner and tea were served in the Sunday-school during the Convention, and there the delegates were received by the committee on their arrival. Both church and Sunday-school were beautifully decorated with evergreens, flowers and texts, and evidently the members of the Aylmer Circle, aided by those upon whom we could have no claim, had done their best to make everything look inviting.

As many of the delegates had found it convenient to come on Wednesday afternoon, and as there was no programme provided on account of the annual meetings of the Central Boards, Rev. John McLaurin invited the delegates to go up to the church with him, and there held a short service, which was enjoyed by all who attended it.

The regular session began the following morning, Thursday, at 9.30 o'clock. Mrs. Castle conducted the devotional meeting which merged into the opening exercises. Much of the time was spent in earnest prayer for the Holy Spirit and for our missionaries. Mrs. A. R. McMaster took the chair shortly after ten o'clock. The pastor's wife, Mrs. Sowby, who was to deliver the address of welcome, was so ill that her physician had forbidden her attendance at the meetings, and Mrs.

EXPENDITURE

To T. S. SHENSTON, Esq.	1158 71
	\$1555 80
Akidu	\$300 00
Miss Frith	250 00
Samulcotta	200 00
Zenna Work	195 00
Tuni	90 00
	1035 00
Rest House	60 00
Towards Miss Frith's salary while on furlough	100 00
Share of cost for publication of Year Book	3 00
Expenses at Home for Mission Tracts, Drafts and Postage	8 95
	81206 95
Cash in hand	348 85
	81555 80

Respectfully submitted.

MARY A. SMITH, *Treas*

2 Thistle Terrace, Montreal.

Audited and found correct.

L. H. PACKARD,
H. A. BARNARD.

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

Receipts from August 26th to Oct. 17th.

Osgoode	\$49 65
South Gower	22 35
Farmersville	3 00
Brookville	44 00
West Winchester	28 20
Stanstead, Legacy of Miss Adeline Dolloff, per Rev Jas. Green	15 00
Ottawa	24 00
Inverness	17 00
Olivet	29 65

Hamilton, secretary of the Alymer Circle, was appointed to read it in her stead. Mrs. Hamilton not being present at the time, it was decided that we proceed with the programme. The next item was the President's address, which was a very able and inspiring one, and delivered in so distinct a tone that all could hear. We then listened with great pleasure to the address of welcome, which left nothing unsaid to make us feel thoroughly at home.

It was then put to the meeting whether they would elect the Central Boards for the ensuing year by ballot, or through the medium of nominating committees appointed by the Convention, the vote was in favor of nominating committees. Accordingly, twelve representatives were named for each committee. The reports of nine Associational Directors were then read, two directors who were expected had not yet arrived. As all these reports will be printed hereafter, no quotations from them are needed at this time.

"Look unto the Fields," was then sung by Misses McDonald and Davis in a pleasing and expressive way, the words being very appropriate.

The reports of the Home Mission Board were then read. A condensed Treasurer's report was decided upon, and read by Mrs. Alexander's representative. All the reports were adopted unanimously.

As the badges had not been brought in time for the opening of the meeting, the delegates were asked to come forward for them and to give their names and the name of the Circle each represented at the close of the session.

In the afternoon the chair was taken at 2.30 by Mrs. Castle. After the opening exercises the reports of the Foreign Mission Board were read—the Treasurer's report in full and were adopted. Mrs. Dadson then gave an interesting account of the work and interest of Mission Bands, which was also adopted.

A verse of the Consecration Hymn was then sung by the members of the choir present, and followed by a short prayer asking God's blessing on the work done, and money given during the year now ended.

Mrs. Johnson, London, then brought in the report of the Nominating Committee for the Foreign Mission Board, which after one suggestion, was adopted. That as it was doubtful whether Miss Ellis would accept the office of Recording Secretary, the name of Miss Grace Alexander, Dover Court Road, be added, so that in case Miss Ellis refused the position, the Board would not be left without a Recording Secretary. (The report will be published in the next number of the "LINK.")

The report of the Nominating Committee for the Home Mission Board was then read by Mrs. Johnson, and adopted. We listened with great interest to greetings from the following: Mrs. Burns, St. Thomas, on behalf of our sisters of the Methodist Church; Mrs. Coulson Eastport, Maine; a letter from Miss Hatch, Cocanada, India, addressed to the Convention; one from Mrs. Gates, Boston, Mass., on behalf of the Sister Society of the Eastern United States; a letter was received from the W. C. T. U. who hoped that Mrs. Yeomans might be with us; and a telegram from Mrs. MacMurehy, Recording Secretary of the Presbyterian Board, bearing a message of greeting with Numbers v. 24, 25, 26. A selection of music, "Your Mission," was then rendered by Miss V. Elliot.

Mrs. Castle then spoke, principally about Miss Alexander, and urged upon those present that the need in India was of men and women who were fitted at home in the most complete way for Christian usefulness.

Mrs. A. R. McMaster asked permission to bring before our notice some business, not on the programme. She

stated it had been the custom of the Central Board to make a grant to missions in Manitoba through the Dominion Board of Home Missions. Through the change of policy lately agreed upon by the Dominion Board, the Manitoba Convention and the Ontario Home Mission Society, the Central Board felt that the responsibility of future action must rest upon the Convention. The question was brought forward: Is it wise for our Circles to be open to appeals for outside objects other than the two for which they are organized? After an interesting discussion, the meeting adjourned till the following morning at eleven o'clock, when the subject should be resumed.

In the evening a very large congregation gathered to hear the claims of Home Mission work ably presented by the Rev. T. Trotter, Woodstock. The Rev. Jno. McLaurin, returned missionary, strongly urged upon us women the needs of our heathen sisters. Rev. Robert Garside, missionary elect to India, then addressed the meeting. The following change of programme was announced by Mr. Sowerby: That there would be a prayer-meeting in the church at 10 o'clock, Mrs. Hamilton presiding; at 10.30 Mrs. Timpany and Miss Frith would address the meeting, and answer any questions put to them. At 11 o'clock the discussion on the question of Manitoba Missions would be resumed. Accordingly a large number gathered for prayer and conference the next morning. Did space permit, much of interest might be reported in the questions asked Miss Frith and the answers she gave. But as in the actions of the Board, many of these questions and answers will be brought to light, it is really unnecessary to say more than that a very happy and profitable hour was spent. The adjourned discussion was resumed at eleven. Mrs. Yule, Ingersoll, made the following motion, seconded by Mrs. Timpany, Woodstock *Resolved*,—That our Board offer to the Manitoba and the North-West Convention an appropriation each year, according to our ability to give, on condition that in canvassing for funds, they make no appeal to our Circles as such. Mrs. Moor, Toronto, moved an amendment, which was almost a negative of the motion. It was impressed upon the Convention that as they were representatives of the Circles they must vote intelligently, remembering that if the resolution passed, the Circles would be in honor bound to abide by it. After considerable discussion the amendment was withdrawn, till the motion should be put. The motion then voted upon was carried by a large majority. The same action regarding Grand Ligne mission was taken by the Board. The following change of programme was then announced: That the afternoon session begin at two o'clock, Miss Frith to address the meeting first, Rev. A. Grant to begin at three o'clock.

This programme was adhered to, Miss Frith spoke of the need she felt of a Caste-girl's School in Cocanada, as an aid to her Zeonara work, and said that she thought it would be self-supporting very shortly after being started. The report of business done at the Home Mission Board meeting in the morning was then read and explained by Mrs. Newman. A selection of music, "Who cares for a Soul," was then given by the choir. Rev. A. Grant read in Luke x. 25-37; after prayer led by Mr. Sowerby. Mr. Grant delivered a most impressive sermon to women, from these words: "Love is strong as death," Song of Solomon, viii. 6; "For the love of Christ constraineth us," II Corinthians v. 14. We should like to give you some of the solemn thoughts on this theme which we heard with much pleasure, but we must hasten on to an account of business done. After a short prayer by Mr.

Grant, the meeting returned to the hands of the ladies. An account of the business done at the adjourned meeting of the Foreign Mission Board was read by Miss Buchanan. The report of the Committee on Resolutions was then brought in by Miss McKay, Woodstock.

Resolved.—That the hearty thanks of the Convention be tendered the ladies of this church who so kindly and royally entertained us in both their homes and in the church; to the ladies of other denominations from whom we have received hospitality; to the gentlemen who furnished conveyances from the station, to the pastor for services rendered, and to the trustees for the use of the church; to the choir, organists and all whose musical talents have made the meetings interesting.

Resolved.—That we regret the illness of the pastor's wife, Mrs. Sawyer, which has deprived us of the pleasure of her presence, and hope for her speedy recovery.

Resolved.—That we express our hearty thanks to Miss V. Elliot, for her tireless efforts in her work as Recording Secretary, and deeply regret that we are to lose her valuable services.

Resolved.—That the thanks of the Convention are due to the Editress of the LINK, and we would record our high appreciation of the services rendered and our entire satisfaction with the manner in which the paper is conducted.

Resolved.—That we cordially thank the Editor of the *Canadian Baptist* for the space regularly accorded us in its columns, and also for the notices inserted from time to time.

That we record the pleasure we have felt in receiving greetings from sister Societies, and that we also tender to the W. C. T. U. our hearty sympathy in the work in which they are engaged, praying that the time will speedily come when the power of alcohol shall be driven from our land.

A social meeting was held in the Sunday school-room in the evening (the tables having been removed), to give opportunity for personal intercourse. Thus closed our gathering at Aylmer, which must surely bear fruit in all our lives to the joy of our Master.

Letter from Miss Alexander.

Dear Mrs. Newman.—During the last fortnight a large number of parcels of all sizes have been sent in from Circles, Sunday-schools, and private friends. But in the hurry of preparing to leave home I have been unable to acknowledge all by letter, and wish to do so through the LINK. Boxes or parcels were received from the following places (containing dolls, Christmas cards, bells, slates, pencils, knives, fancy articles of various kinds): Talbot St. Church, London; Almonte, St. Catharines, Parliament St., Toronto; Peterborough, Schomberg, Parkdale, Dover Court Road, Toronto; Mrs. T. J. Claxton, Montreal; and a number of friends in Toronto.

Beside this there has been sent to me to use for Zenana work, two dollars from Miss Kennedy, of Port Arthur, one dollar from an unknown friend, two dollars from one and ten from another friend, making in all fifteen dollars given to me to use as I think best when I reach Cocanada.

A number of friends have written, saying they were sorry that Circles or Bands had been unable to do any thing during the summer to send out to the schools. To such I would like to suggest, that articles similar to those sent for India would be much appreciated by many of our Home Mission Sunday-schools as a treat at Christmas time. It would be particularly appropriate to send

parcels to those places which our Woman's Home Mission Society assist, such as Dwight, Spence, Doe Lake, etc., and other places in the Musakoka and Parry Sound Districts.

If some arrangement could be made so that no Home Mission school would be forgotten, and another perhaps receive a double share it would be well. Although just leaving home for our Foreign Field, I would wish always to remember in every way our Home Missions and Missionaries.

Thanking the friends who have so generously contributed for Christmas in Cocanada, believe me,

Sincerely yours,

Toronto, Oct. 3rd. ISABELLA ALEXANDER.

New Circles.

GEORGETOWN.—Foreign Mission Circle organized in connection with the Home Circle already in existence. Same officers for both.

PALMERSTON.—Home Mission Circle organized in August. Officers: *Pres.*, Mrs. Casford; *Sec.*, Miss Kate Walden.

LITTONWELL.—Home and Foreign Mission Circle organized in September. Officers: *Pres.*, Mrs. D. Daek; *Sec.*, Mrs. C. W. James. Prospects very encouraging.

EAST FLAMBORO. Mission Band organized in September by Mrs. J. Bracken.

YOUNG PEOPLE'S DEPARTMENT.

A Daylight Ride in India.

My Dear Boys and Girls—You will have forgotten almost that I began to tell a story a month ago, and may be I should have made it short and compressed it into a single chapter, but you see I did not do so, and have now to finish what I began.

Mrs. Stillwell and I had passed five weeks in the lonely Tuni Bungalow, and when the time came to return to Samulcotta, we were glad indeed and quite ready to get home again; but then there was a long distance—a very long distance to us in India—to travel, and being impatient to get home quickly we cast about for some quick way of going. If we had gone in the bullock bandy it would have taken two nights to go the thirty-five miles—very short when one is riding behind the great iron horse; but oh, how tediously dreary and trying when one sits behind the great round sleepy-eyed bullocks and feels one could walk very much faster. And then riding at night is not very pleasant, for the continuous jolt, jolt just allows one to get half asleep, so that he passes a kind of a horrid night, sleeping and waking and not quite sure which.

We had a gurrupu bandy, or what in English is a pony carriage, and with this we started out. We rose early, and when it was scarcely light we set off from Tuni, shouting and waving our salams to the Christians, who didn't like to see us go and leave them, and whom we did not care to leave either when the parting came; well, we started off at full speed in our pony carriage—a great speed—we made at least four miles an hour, and by what do you think our pony carriage was drawn? You couldn't

gusses' Well it was drawn by six jet black steeds, and the way they set off and galloped down the great broad fine shady road was inspiring. Just imagine! A pony carriage drawn by six black steeds! How it should spin! What a show we should make, and no doubt if we could have passed your homes you would have imagined that we did make a show. But away and away we went, on and on we sped, leaving the mile-stones behind us and Tunj behind us, while the light broke in full splendor, the sun rose and the early day hailed us, speeding along even as we did. We reached our first station, Auravaram, nearly twelve miles in three hours, where we changed our two legged steeds—men! Yes, you have guessed—for our pony which had gone on the night before that far and was waiting for us. But now we forget all about bullock bandies and even do not care for six black steeds, nor even sigh for the iron horse at home, for we are going—yes, really going now. How light-hearted we feel and with what satisfaction we see the shady road-side trees slipping away and the Tunj hills which have followed so far receding, and the fields, furlong-stones, mile-stones are gliding by at dancing speed. In an hour we reach Kallitpudy, the half-way house between Samulecotta and Tunj, and as we have had quite a morning ride and the sun is beginning to grow strong, we stop here, partake of breakfast and dinner and also a noon hour nap. In our last hour we had come six miles, and this seemed amazingly fast. While touring north of Tunj, on one occasion, we were seven hours going eleven miles—very tedious, but of course, the roads were not very good.

At four in the afternoon the pony, which had rested while we were resting, came to the front again and this time we made a stage of eleven miles, not quite so fast as we had come in the morning, for three miles of the way was very rough. Still we made amazing time and reached Pittapur where we changed back to our six black steeds. It was evening when we called them, and we learned before they had gone far that they had been working all day and were pretty tired, for they complained that the carriage was heavy, that it did not run well, etc.

But we were now only seven miles from Samulecotta, which we did in about two hours, coming into Samulecotta compound with a rush, and were welcomed with a rush from every quarter where there was a Christian.

We had been away five whole weeks and what a relief it did seem to get back—indeed we were glad all round, and were rather inclined to boast of our having come so quickly, in a morning and an evening, and by daylight.

Well, I am done. You may not think it much of a ride, but we did, and then imagine the style we came in, six black steeds a good part of the way. J. R. S.

Cocanada Girls' Boarding School.

(Continued from October No.)

12. B. Lydia comes from Muramanda, but her parents are dead, so she makes her home with a married sister. She entered the school in August, 1882, and is now sixteen years of age. She is a steady, quiet girl, and was getting along very nicely at school. She has not returned since the holidays, but I hope we shall see her again soon. The College Street Band, Toronto, have been supporting her for some little time.

13. P. Subbamma is from a village called Mirnapad, near Muramanda. Her father is a farmer, and the family are Christians. She entered the school five years ago, and is now about sixteen. Baptized in 1884.

14. Hope is the only sister of Mahalukshmi the Bible woman, so many of the readers of the LINK will recognize her immediately. She was in the Mission School at Tunj,

under Mrs. Currie's care, until they left for Canada, early in 1884, since which time she has been in the school here. She is one of our largest girls, and about seventeen or eighteen years of age. The Wolfville Band are supporting her.

15. Elizabeth first came to the school in the beginning of 1883, and must have been, at that time, about thirteen or fourteen years old. In May of the same year she was baptized. Her home is in Nalluru, one of the villages on the southern part of the Cocanada field. She is engaged to be married to a brother-in-law, who is a farmer.

16. Deborah is another of the Muramanda girls. She has two sisters living, but her parents are both dead. She was baptized before coming to Cocanada, which was in February, 1882. Soon after I came she had a severe illness, so she was one of the first with whom I became well acquainted. She is a good, quiet, sensible and hard-working girl. When Miss Hatch and I were out for a little tour in July, we found her hard at work transplanting rice.

17. P. Mary is from Awaram on the Akidu field. She, too, is an orphan, but an uncle has been caring for her. She has not returned yet this term, for which we are very sorry, as she is the most advanced of the Akidu girls, although only in the fourth class. I have never received a list of the girls taken by Bands and Circles of the Eastern Society, so shall not be able to tell you who are supporting the girls from the Akidu field.

18. A. Mary is Elizabeth's sister, and entered the school at the same time she did. Three years ago she was baptized, when only ten years old.

19. N. Martha has been in the school for five years, and is now about fourteen. She is a pleasant looking girl, and is doing very well in school. Three years ago she was baptized. Her parents live in Samulecotta.

20. Krupayati is the only caste girl we have in the school at present. Her mother died when she was very young, and her father married her, when only five years old, to a boy of ten. After her father's death, she lived with her sister until she was stolen by some woman and sold to the dancing-girls. She was with them for two years, then her sister found her and took her to her mother-in-law; but her caste was broken, and they refused to receive her, so she ran away and came to Cocanada, where she was found by some one and brought to the Mission House. She is now about seventeen and has been in the school over five years. In July we had her photograph taken for the Guelph Band, who are supporting her.

21. Y. Sundamma is a bright girl of fourteen from Muramanda, and one of the best behaved girls we have in the school. She is a brave little girl too, for one day more than a year ago, while she was helping to pound the rice, her little finger was so badly bruised that we were obliged to send her to the hospital to have it amputated, and she bore the pain so bravely we could not help admiring her for it. She entered the school in December, 1882, and was baptized in 1884.

Sept. 16th, 1887.

A. S. CRAIG.

(To be continued.)

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