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The Canadian Missionary Link

Vol. 111, No. 4
 G. B. WILSON & CO.

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

INDIA.

Vol. 111, No. 4.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx.

[Dec., 1889.

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OUR FINANCES.—It is always gratifying to find that matters are not so serious as at first supposed. This is the case with our financial condition. Two cheques which were simply money returned to the Society, appeared as receipts in last year's report. When these are deducted a small increase will be shown this year over last, instead of the large deficit. But this does not increase the amount, actually in our treasury, by one cent. We are in just the same position financially as I stated it in the last number of the LINK. Much greater obligations undertaken and no appreciable increase in the receipts. Many new Circles formed, but the older ones falling behind their former record.

JESSIE L. RLLIOTT.

THE FACTS ABOUT THE ONTARIO TREASURER'S REPORT.—It will be gratifying to our readers to know that the apparent diminution in the receipts for the past year was due to an oversight. Mrs. Elliott does well, however, to explain that the discovery of this oversight makes no difference whatever with the present state of the treasury, or with the financial responsibilities of the year upon which we have just entered. Least there should be any misapprehension, we will explain the matter more fully. During the financial year 1888, sums amounting to about \$900 were refunded to the Society. These could not with any propriety be reckoned in the Treasurer's report of October, 1888. In comparing the receipts of 1889 with the receipts of 1888 in her recent report the Treasurer failed to distinguish between the gross amount received in 1888, including the \$900 refunded, and the regular receipts for the year, and so the comparison was unfavorable to the receipts of 1889.

SIXTY-EIGHT of the Circles of Ontario have fallen off in their contributions to Foreign Missions during the last year. Twenty-one of these have fallen off at least one-half or even more. Fifteen Circles that contributed the year before did absolutely nothing this year. It is, however, a pleasure to know that fifty-three Circles have increased their gifts. Five that sent no money to the treasury last year have sent this year. Sixteen new Circles have been formed and five have re-organized. Can we not all do more this year? For two years we have stood still in our gifts. The command is to go forward.

JANE BUCHAN.

THE NEW TREASURER FOR ONTARIO.—We are glad to welcome again to the staff of officers, Miss Violet Elliot, formerly Recording Secretary. She is willing now to undertake the more arduous duties of the Treasurership, and has been appointed to that position by the Board. Her address will be, Miss Violet Elliot, 99 Pembroke Street, Toronto.

Letter from Mrs. Rand.

Dear Mrs. Newman,—Near the close of August last it was my privilege to spend some happy days at the beautiful home of my dear friend, Mrs. A. F. Randolph, of Fredericton, and to renew many Christian friendships with members of the Baptist church of that city. The house of worship seemed as cheerful and pleasant as it did the day it was opened, and the social meeting was very delightful to me. With this church the Convention of the Maritime Provinces held its meeting this year, and it was a happy and interesting departure for the church, at the closing meeting of the Convention, to thank the delegates of the churches for the privilege the church had enjoyed in entertaining them while engaged in the Master's work, and at the same time, asking the Convention to accept, as a thank-offering, a special donation of five hundred dollars to its funds. It remains for the future, to show whether there are other churches in the Convention ready to follow so worthy an example as was thus set by the dear old Fredericton church. But I took up my pen to say a word of the public Foreign Missionary meeting of the Convention. It was the first occasion for years on which new missionaries were leaving for Telugu land, and all hearts were deeply moved. From the same platform in that church—or rather from the platform in the office that was burned—I listened to the farewell words of brave Carrie Hammond, now Mrs. Archibald of Chicacolet. The missionaries now being set apart to the field seemed worthy to be the companions of those who have preceded them.—Mr. Walter V. Higgins and Mrs. Higgins, and Miss Nettie Fitch (a niece of Mrs. Currie, formerly of Tuni), all of Wolfville, each addressed the meeting in words of simple pathos and power. Without doubt there were young hearts which there received impulses that will carry them into gracious work for Christ. This is the beginning of brighter days, let us hope, for the mission supported by our churches of the Maritime Provinces.

On the evening of Oct. 2, I was present at a meeting in the Baptist Mission House, Furnival Street, London, to take leave of ninety missionaries, seven of whom

were present, all to labor in connection with the Baptist Zenana Mission. Four are returning to the work, the others just entering upon it. The mission rooms were filled with sympathizing friends. Dr. Angus, and Rev. Mr. Baillie, of Bloomsbury Church, addressed the meeting. Each of the seven missionaries present followed in calm and cheerful words. These English people have a very quiet-and-every-day-way of doing heroic things. The feeling, however, was deep and strong. It was a delightful meeting. Miss Angus, one of the number, is a daughter of Dr. Angus, of Regent's Park College, and another, Miss Gango, is the daughter of Rev. Mr. Gango of Bristol.

Yesterday, who should come in to spend a few hours with me but Mrs. Maria N. Armstrong, of Brighton. A great many of the readers of the LINK will remember her as the founder of the "Aid Societies" or Mission Circles in the Maritime Provinces,—in fact, of the Baptists of America. It was a great pleasure to see her again. She has been in England some two years on account of ill health. Her husband is at Maulmain. Mrs. Armstrong's interest in mission work is unabated. Her health is much improved. Her three children are with her. To-day it has been no less pleasant to have a visit from our own missionaries, Rev. Mr. and Mrs. Walker and Rev. Mr. and Mrs. Brown, who are leaving London on Monday to take ship at Liverpool for Madras. They are in excellent health and spirits.

This evening I called upon Miss Rogers, who arrived in Liverpool yesterday, after a pleasant voyage, and in London to-day. She is very cheerful and happy, and hopes to secure an early passage.

I hope the meeting at Woodstock is to be one of the best, both for Home and Foreign work, in the history of the Women's Mission Circles of Ontario.

Mrs. T. H. RANK.

14 Torrington Square, London, Eng.,
Oct. 19, 1889.

Idol Worship.

Because you live in a land of Gospel light and liberty, you have never been disturbed by such scenes as some of your tropical readers witness daily. It is of one of these that I wish to tell you.

One afternoon when on my way to a village with my Bible woman, I noticed a party of three walking slowly towards the temple of the village goddess Durga. The man was leading a sheep, one woman was carrying a brass plate containing fruits, and the other had a new quaka in her hand. The cause of such a visit to the temple was this: The man had had an attack of smallpox, and upon recovering was about to offer a sacrifice to this cruel goddess, that had, as he supposed, sent the affliction.

We changed our plan of work for the afternoon, and went to the temple to see the idol worshipped. Upon entering, the worshippers washed the idol, then they daubed saffron on its forehead, shoulders, hands and feet. After that, on the same parts they rubbed over the saffron, a mixture of alum, lime juice and saffron, which when mixed together becomes bright red. Then they sprinkled a little sandal water on the idol, placed a few white flowers about it, and presented the new quaka. They now placed before Durga, rice and curry, two small cakes made of rice flour; two balls of rice flour with split peas inside, fried in ghee. On a saffron plantain leaf uncooked split peas, a few pieces of cocoanut, pieces of sugar cane

and a few sweet potatoes. One of the women sprinkled water around the last leaf, and the other did the same to the leaf on which they had placed the rice, etc.

The three persons in turn touched the feet of the idol, and immediately placed their hands to their breasts saying, "You have saved us from this danger, be pleased to accept our offering and protect us in the future." Having thus worshipped they came out to prepare the sheep for the offering. Before killing it, they washed its head and feet and then daubed some saffron on it. This they did to purify it. The man raised the sheep before the idol and immediately placed it on the ground, and at once its head was struck off with one blow. Several passers by had stopped to look on, and some of the more interested ones came to the temple. Now that the ceremony was over, all that had been offered to the idol was taken from it, and distributed among the few who had assembled. The women offered my Bible women some of the fruit but they refused it.

We then told them of the great Sacrifice that was once offered for all, and of His power to save and to protect. They did not appear so susceptible to the message as I have often known them to be, and at this we must not be surprised; for at that time they were under the power of Satan and unwilling to consider the claims of the Saviour. However, it is our joy and privilege to "sow beside all waters," and trust in the great promise, "My word shall not return unto me void."

H. WRIGHT.

Chicacole, Oct. 11th, 1889.

Five Cents in a Tea-Cup.

CHAPTER I.

There was no doubt that old Mrs. Hampden was poor. She lived in one room in the upper story of an old building in the business part of the flourishing village of Eaglewood. Eaglewood of late years had grown and extended itself greatly. It had in old days been known as "Wiggins' Mills," but as it became larger it yearned to be more genteel, and changed its name to "Eaglewood," though in general there were no woods, and in particular there were no eagles.

Mrs. Hampden had had troubles many and sore, and most of them she had borne with far more resignation than she bore this change in the name of her native place.

Old Ezra Wiggins, who had built the first mill on the creek, who had founded the first church ever gathered in the place, had been Mrs. Hampden's father, and now, in her old age, it went to his daughter's heart to have his name, homely though it might be, tossed aside and forgotten by the town he had begun.

"Well I woe!" she said to herself at last, wiping away the tears, "I am an old goose to care whether I go home to Heaven from Wiggins' Mills or Eaglewood, and I don't suppose my father minds it where he is now."

Old Ezra Wiggins had once owned all that was now the centre of the town, but he had died poor. Mrs. Hampden, now seventy-six, was Ezra Wiggins' last surviving child. Her husband had lost nearly all he possessed and died, leaving her with two little sons, who had both died in early youth. She had worked and supported herself as long as she was able, and now in her old age she was dependent on the church for the rent of her room, and for other comforts of life on neighborly kindness, and a very small annuity left her by a distant relation.

Through all her trials she had kept the faith, and now that she was so near home she was one whose conversation was in Heaven.

She had from her early youth been deeply interested in the work of Missions at home and abroad, and never yet had she been so poor but that some part of her "sair won"

penny fee" had found its way to the contribution for carrying forward "the standard of the cross."

"An excellent old lady," said some one; "one of our oldest members. Her father was the first Deacon, but of course she cannot do much for the church."

Now, had the sum total of Mrs. Hampden's gifts been published it would have exceeded considerably that of many who had a hundred times her means. But what of offerings more precious than money?

Far away in India is the grave of a missionary teacher, who in his brief span of labor was singularly successful in winning souls to Christ. If you had asked that missionary where he first heard the call and why he gave himself to the work, he would have told you, "I owe it all under God to my old Sabbath school teacher, Mrs. Sally Hampden. She loved the mission cause and taught me first to pray and then to work for it."

Down in the darkest, poorest, most forlorn region of a Southern State is a church and school for Freedmen. It is supported almost entirely by a legacy left by a lady of wealth in one of our large cities.

"How did your mother come to give so much to Freedmen?" asked some one of that lady's daughter.

"Why, the summer before she died, mother was visiting in Eaglewood, and there she made acquaintance with some old lady; Hampden, I think was the name; and she got mother to read a parcel of tracts about the colored people, and mother took the matter up with great interest, and left this money."

Away in a Western State was a young clergyman, working hard among a wild and rough population. The little church he had gathered was a city set on a hill. He had been a wild boy, spoiled at first by every unwise indulgence, and then when his parents began to reap the fruit of the seed they had sown, driven into complete revolt by equally unwise severity. Had you asked the Rev. Charles Grey what had saved him from ruin, he would have told you, the prayer, the faithfulness, the love-taught wisdom of an old woman who had sowed for his mother and had nursed him when a baby.

These are but a few of the things I could tell. But it was the general impression that Mrs. Hampden gave nothing more than the few cents she could contrive to spare from her narrow means, and it was a curious circumstance that the good woman thought so herself.

It was a cool September night, and Mrs. Hampden was sitting in her room alone. The building she lived in had been a tavern in old staging days, but had been made over till little of its original aspect remained. The room Mrs. Hampden occupied had been made out of parts of two others and had two chimneys, in one of which was her stove and the other a fire-place. These two chimneys the old lady was accustomed to reckon among her mercies, for her little open fire answered for merely cool weather, saved her coal and gave out a cheerful blaze; but nevertheless to-night there was a cloud on her face as she sat by the fire with her knitting, and her eyes turned from time to time with a wistful look to an old tea-cup of "flowing blue" that stood on the high mantle-piece.

The truth was she had always given twenty-five cents as her half-yearly subscription to the Ladies' Missionary Society, and now it was all but time to expect Miss Dawson, the collector, and with all she had been able to pinch and save from the very narrow margin of her annuity she had only five cents in the old tea-cup which she dedicated to mission money.

Some-way it was very hard for the old woman to bear what was certainly a very small matter compared with all the other trials she had endured. She thought to herself how her father had given the ground for the church and most of the timber; and when "the settled minister" came how her parents had rejoiced; and how on the first Sunday's Communion they had sat in their old high pew surrounded by all their boys and girls. Of all that bright troop of brothers and sisters she, now a frail old woman, then "the

baby," was the sole survivor. She thought how, year by year, her contribution had grown less, and how she had had to give up paying for her pew; and now she must resign herself to "doing nothing for the church."

To be sure, this very Missionary Society owed its existence largely to her exertions, and nearly every subscriber to the magazines had been secured by her laborious pilgrimages from house to house.

Poor old Mrs. Hampden had a sad evening, and when the clock struck nine she rolled up her knitting with a sigh; and took the Bible, as was always her custom. That night her chapter was the 6th of St. John. She read on till she came to the 9th and 10th verses.

"There is a lad here which hath five barley loaves and two small fishes, but what are they among so many? And Jesus said, Make the men sit down."

"Sally Hampden," said the old lady, dropping her book on the table, "are you a fool after all these years? You don't think the Lord can do anything with five cents, do you? I doubt if the lad's gift was worth five cents, and it fed the whole multitude, and it's been feeding the saints ever since." And the cloud lifted, and the light shone as it seemed with a clearer radiance than ever before, and the old saint fell asleep with thanksgiving in her heart.

(To be Continued.)

CHAPTER II.

Miss Dawson, the young lady who made the collections for the Missionary Society, was a young lady who had been "converted to missions" only within the last two years. From early youth she had been a member of the church, had been a regular attendant at its services, and when the stated collections were taken up had given sometimes a dollar and sometimes less.

Until very lately, however, she had known little and cared less for missions. Indeed, in her secret heart she had had a sort of grudge against them as taking away money that might have been spent on her own church—that is to say, the building, the organ, new carpets, cushions, and such like necessities. If you had asked her she would have told you that she was a member of the Presbyterian Church, but the idea of the mighty family of God, of which the company to which she belonged was but a very small section, had never penetrated her mind.

It was not for want of opportunity that Miss Dawson was no missionary woman. Her pastor and her aunt, Mrs. Dillon, who was President of the Missionary Society, had both done their best to open her eyes, but she opposed to them a gentle, but obstinate indifference, and her name had never appeared on the Society's roll, nor would she, when asked by Mrs. Hampden, subscribe for the Magazine.

About two years before the date of my story, Miss Dawson's eyes had suddenly been opened. She had been visiting friends in New York, and had gone to a Wednesday evening service, and instead of the celebrated divine whom she had expected to hear, the desk was occupied by an old Indian minister from the West. She had been much disappointed at seeing the Rev. James Partridge instead of Dr. D—. Being an Indian, it was not to be expected that he could have anything to say which would be of interest to Miss Dawson.

The Rev. James Partridge was, as many of his people are, an orator by nature, and had been carefully trained in his youth after the fashion of his people. He was a man of education and talent, and he was in dead earnest.

He never knew that then and there Ella Dawson's prejudices and indifference were swept away in a flood of repentant tears. The light streamed in upon the hitherto closed eyes of her soul, and she asked herself with shame and wonder why she had hitherto been so blind to her Master's benoning hand. She went home resolved to do her part in the church.

That day she put her name on the roll of the Church Missionary Society, and when a collector was wanted she had

with some fear and trembling, volunteered. It is an office for which there is never any violent competition, and her services were thankfully accepted. She had now held the place for two years, and had gained considerable experience in various directions. The day after Mrs. Hampden had been so exercised about her five cents, Miss Dawson was running over list preparatory to going her round of calls.

"Hall, Hartley, Hampden," she checked them off, one by one. "Father said Mrs. Hall had just had fifty thousand dollars left by an uncle. Probably she will feel like doing a little more this year. Miss Hartley will do all she can. Old Mrs. Hampden—I really am ashamed to go to her when she is so poor. She needs every cent she has, poor old lady, and she won't like to refuse. I don't think I'll ask her. And then there are those Ives, mother and daughter. Nobody has asked them to join since they came to the church. Aunt wanted me to call on them, but I know they have a very small income, and Miss Ives sews for the tailors. I don't think they'll feel like giving, and perhaps will be mortified to refuse," and with these reflections Miss Dawson began her rounds.

She was still young, and had not that experience of life which teaches us that it is a safe general rule to expect the unexpected; therefore, when the lady who had received the fifty thousand dollar legacy talked of increased demands on her income, the many claims she had to answer, and reduced her three dollar subscription by one-half, Miss Dawson was surprised. She went away from Mrs. Hall's, thinking that if Mrs. Hall felt so very poor—Mrs. Hampden would feel much poorer, and had the one woman been a duplicate of the other her reasoning would have been good.

"I really don't think I ought to ask her," she said to herself, and she passed the old tavern without going in, but as she returned up the street from going to Miss Hartley's and not going to Mrs. Ives', she met Mrs. Hampden just at the door of her own home.

"I suppose you are coming to see me," said the old lady with her usual pleasant smile; "I am very sorry I can do so little for you this time, but do what I could. I haven't been able to save up but five cents in the old tea-cup. Come in and I'll give it to you."

"Oh, never mind, Mrs. Hampden," said Miss Dawson, perhaps a little influenced by the thought that it was hardly worth while to go up stairs for five cents; we all know your will is good and you had better keep your five cents, I dare say you can find a use for it," and she passed on rather hurriedly, for she was tired and anxious to be at home. She was not quite satisfied with herself as she went on, and yet her intentions had been kind.

She would have been still less satisfied had she known Mrs. Hampden's feelings. She was an old woman and could not bear trouble as quietly as she had once done; and now, as she climbed the stairs to her room, the tears streamed down her face. "I've worked and prayed and given all I could for years," she said as she sat down all alone. "She might have taken it!"

That evening Miss Dawson went to her aunt, Mrs. Dillon, with her list and her collection, and as they were talking over the work, Mrs. Dalton remarked, "I don't see Mrs. Hampden's subscription."

Miss Dawson told her story, and as she told it she felt less and less sure that she had done wisely. Mrs. Dillon, knowing Mrs. Hampden as well as she did, was troubled. "I wish you had taken her five cents," she said; "I am afraid the dear old lady will be hurt."

"Now, I am going to tell you a story, Ma. Do you remember when we bought the new carpet and cushions for the church, who it was that made the collections?"

"Yes, Mrs. Emmons."

"Well, my dear, Mrs. Emmons was not going to call on you to help about the carpet. She said: 'Oh, poor girl! She'll think she must give a dollar or so, and her father's salary is only a couple of thousand. Don't ask her. She needs all she has for herself.'"

The color flew to Miss Dawson's face. "Well! I must say—I" she began indignantly, and stopped short.

Mrs. Dillon said nothing.

"But surely, aunt, is that quite a parallel case?"

"Do a sum in subtraction, Ella. Is there more difference between your income and Mrs. Hampden's than between yours and Mrs. Emmons'?"

"Well!" said Miss Dawson, after a few minutes' silence, "every year I live I think I have learned a little something about how to do the Lord's work, and then I always find out that there was something that anyone might have known that I have never seen. Of course anyone would hate to be left out because she was poor. I shall go to Mrs. Hampden the first thing in the morning," said Miss Dawson, decidedly; "and what is more, I shall try to go to every woman in the congregation and ask her if she wants to come to the Society. If they don't want to subscribe they can say 'no,' and perhaps," she added, with a smile, "those who don't wish to give will enjoy saying 'no,' just as I used to, but I will give them a chance to say 'yes.'"

The next morning, as Mrs. Hampden was washing up her breakfast dishes Miss Dawson came in.

"Dear Mrs. Hampden," she said, "I have come for that five cents, and your forgiveness along with it."

"Oh, my dear," said the old lady, greatly moved, "I have nothing to forgive. I know, when I came to think it over, you meant it for kindness, but it did seem for a little while as if you despised my little gift."

"No, I didn't despise it," said Miss Dawson, "but I thought—in short, I made a great mistake. I think it takes me longer than anyone else to see what the Lord means. I am very stupid."

"That you are not," said the old lady, warmly. "But I do think it is better when one is doing the Lord's work, never to think whether folks are rich or poor, but just think of them as folks, and give everyone a chance to help. They can always say 'no,' if they please."

"I am going to do that way after this," said Miss Dawson. "You see," said Mrs. Hampden, "the poorer you are the less you like to be made to feel it. Now, there's a lady in our church, she's well off besides me, though she and her daughter work for their living. You've never been to ask her name, and she says the Missionary Society is a kind of genteel ladies' club, and they only want the rich people. I told her that was all nonsense. Says I, 'If you want give, why don't you do it? I'm not rich certainly, and ain't I a regular member?' Well, she'd made up her mind to come to the meetings—I may as well tell you its Mrs. Ives—only yesterday, just as I met you, she happened to be coming out of the store below, and heard what you said, and last night she came in and said that I might see now that what said was true, and that they didn't want anyone who was poor or worked for their living."

"That was kind of her," said Miss Dawson, dryly.

"Well, she did me good, for she made me see you meant nothing but kindness. I like your idea of going to everyone, and I hope you'll tell me how it turns out. There is my five cents, and if it ain't much may be the Lord will find a use for it."

Miss Dawson went her way, and that same day began her rounds on the principle suggested by Mrs. Hampden, and commenced by soothing the ruffled feelings of Mrs. Ives, and received from her and her daughter an annual subscription of four dollars. The great majority were pleased to have her call. Several promised to come to the meetings, and she found half a dozen new subscribers for the magazines.

When she had finished her work, and the list of new subscriptions was summed up, she found that to the income of the Ladies' Society had been added the sum of sixty dollars. As she had promised, she went to tell Mrs. Hampden of the result.

"Well, my dear," said the old lady, "you've got the perseverance of the saints, anyway. I am sure it was a blessed day for us when you joined our band."

"Then, too," said Miss Dawson, "there are two girls in our Sunday-school that took the Magazine between them, and they, all of themselves, have started a Mission Band

among their young friends; and have ten dollars on hand even now. But the money is the least part of it. It is such a great thing to have them interested."

"Well, the Lord has blessed your work wonderfully," said the old lady, her face shining.

"The Lord has blessed our work, Mrs. Hampden," said Miss Dawson. "You led me to look at this thing in the right light, and the sixty dollars and the Mission Band are all God's interest on your five cents in the tea-cup."

CLARA G. GUERNSEY.

A Fifty Thousand Dollar Missionary.

Mr. Arthur L. Shunway, a well-known American newspaper correspondent, writing in the *Christian Union* in answer to the criticisms on missionaries, which have recently appeared in the *Atlantic Monthly*, says: How shall I separate from a large number of similarly conspicuous proofs of the worth of missionaries, some single reminiscence that will serve to vindicate my own respect for the class of people belittled by Mr. House?

One day as I was walking the streets of Canton, China, with Mr. Charles Seymour, our American Consul General in that great city, we met and passed a quiet, modest-mannered man on his way into the city. Said Mr. Seymour:

"Do you see that man yonder?" pointing in the direction of the receding stranger.

I assented, and he continued:

"That is Dr. Kerr. He is in charge of the great missionary hospital yonder. The hospital was founded in 1838, and has already treated three-quarters of a million cases, I believe. I consider that he is the peer of any living surgeon in the world to-day. To my personal knowledge he undertakes, almost daily, cases which our most distinguished surgeons at home do not dare attempt. I suppose that humble man might just as well as not be enjoying an income of from \$50,000 to \$75,000 a year, instead of his present small salary, if he was only practising in the city of New York on his own account." And I suppose he knows it, too."

And when he afterwards passed through the hospital, inspected the photographs of operations already performed, and viewed the array of deformities to be treated that afternoon, I could not doubt that what he had said was literally true.

[It is just such men as John Scudder, of India—Geo. E. Post, of Syria; and John G. Kerr, of China, that heathendom wants. Not those who are no good anywhere, but those who are good everywhere.]

Not those who think that because they have succeeded at nothing, that therein lies the evidence of their call to the Gospel ministry. Rather let us give our Best men to follow in the footsteps of the Best Man that ever trod this earth, whose life is summed up in five words,

"HE WENT ABOUT DOING GOOD."]

—*Medical Miss. Record.*

THE WORK ABROAD.

Kurnool, India.

DEAR LINK,—The last week of July Mr. Drake and I came here from Madras, as Mr. Silliman, who returned to America last March, left this field in Mr. Drake's care until another missionary should arrive. We hear one is appointed and hope to welcome him in a couple of months. The time spent here has been fully occupied, although supposed to be vacation, but I have seen a new phase of mission life for which I am glad.

Kurnool is about three hundred miles from Madras, and all but a little over thirty miles of the journey is made by rail, the rest by carts or bandies. When coming this latter part of the journey we intended doing it during the night, but after travelling twelve miles a heavy rain came on penetrating our cart covering and obliging us to go into a travellers' bungalow to which we just then came. We were somewhat disappointed at the delay, but next morning when we found the river, which we had to ford quarter of a mile from the bungalow, swollen by recent rains, we felt grateful for the detention, as even in daylight it was difficult to cross and would have been attended with danger in the darkness.

This is a fine country, and this year, there having been abundant rains, everything looks fresh and promising. There is a grey stone here used entirely in building and for fences (where there are any) which looks well. The native houses, as a rule, are bare in appearance, looking much like a stone wall with a door in it, as they are built without windows (towards the street at least), without verandas, which are so common in Madras that even the thatched roofs of the little mud houses project beyond the wall making a sort of veranda, and the roofs are made of bamboo poles covered with some kind of matting, then earth is placed on that. "The grass upon the house tops" is literally true here, and I have frequently seen the goats nibbling it on the tops of the houses. There is the remains of what has been some rather fine architecture in the days of Mohammedan rule, gate-ways, mosques, and also the ruins of the fort. We went into an old disused mosque one day where there were many tombs; doves had built their nests in the dome and were cooing and flying about, while even a little donkey came in for shelter from the rain. Mohammedan cemeteries are everywhere, in town, on the outskirts, while some are simply in the open field. The other evening, when walking through a quiet street close to the bazaar, we came across one of these old burying places in the midst of a thickly populated place, and a tank was dug in the midst of all, where we saw a man washing his clothing and person. Many of the stones were crumbling away from the tombs, and we could see bones of human bodies here and there on the road. The roads are good and we enjoy the pleasure of walking thoroughly, as we are deprived of it in Madras. At this time of the year the climate is pleasant, although warm, but after the fall monsoon I am told it is cold, at least cold for those who have been in the country any time. But for three months or more, from March on, it is one of the hottest places in India.

There are about twenty thousand people in Kurnool, half of whom are Mohammedans and half are Telugus. As far as I can learn there is no work whatever done for the women of this place. I have gone about in different parts of the town with my husband, or one of the preachers' wives, and, as a rule, the women seemed glad to see us and listened to our message. Some were rather shy of me at first, and once or twice ran away as I drew near to them, but generally they listened well. One evening it was a dozen women, who were bringing home great loads of fire-wood and who had sat down to rest by the road, to whom we spoke; another time, as the people were waiting to see a native prince come into town, we gathered quite a crowd; another evening we walked down a street and talked with the people as they were weaving mats at their doors, and at other times we went to a palams and spoke with them in their houses. We found that nearly all those to whom we spoke had heard of Christ and the gospel, for this is not a new field. Mr. Drake began the work here in 1876, and since then

faithful preaching has been done in and about Kurnool by those who followed. Hundreds are believing and might be baptized if a missionary were here to train and teach them.

Every Sunday since we have been here from thirty to fifty have come in, most of them from a village nine miles distant, but quite a number as far as eighteen miles, and they walked. Two weeks ago (Sept. 15) twenty came from a place called Atmakur, forty miles away. Seven of those were women, two of whom carried babies in their arms, and one a man with only one leg, and on that a boil which most people at home would consider a sufficient reason for their remaining in the house were the church only a block away. Yet all of these walked the forty miles, the lame man only getting such help as a good-natured cart driver might occasionally give. Those people remained until Tuesday, and besides them so many came from other villages that on Monday there were over seventy here. For two nights thirty slept in the mission house on the floor, as is their custom, there being no other place for them. Through the day we had meetings, talked with them individually and listened to requests. These requests were numerous and varied. One man's wife would not live with him and his case had to be inquired into; a girl, whose brother had promised her in marriage to a friend, did not wish to consent until she had seen the young man; an old woman wished the missionary to make her son support her, which he was not doing; some villagers wanted a school teacher sent to them, others a school house built; many wanted medicine for a variety of diseases, others bottles in which to get medicine, etc., and so the days were busily occupied.

There is one pleasing feature about the Christians here, and even some who have not been baptized, they have been trained to give and every Sunday bring a quarter or half-anna each. Some who had no money brought vegetables and grain, which we bought, then they gave their offering also. One Sunday some of them said they had a special gift which Mr. Drake told them to bring when, to our surprise, a large sheep was introduced which was presented to us as a token of the gratitude of twelve men who had been unjustly fined, and concerning whose case Mr. Drake took much trouble. Their fine, which was thirty rupees each, was reduced to five each, and that even is unjustly retained, we believe. But nothing further can be done for them now.

We intend returning to Madras next Tuesday (Oct. 1), and will be glad to see our people there again, although I feel sorry to leave these people; they seem like sheep without a shepherd.

We are looking forward with pleasure to the coming of Mr. and Mrs. Walker and others, whom we hope to welcome to India in six or eight weeks.

Sept. 25, 1889.

ISABELLA ALEXANDER DRAKE.

P.S.—Since writing the above seventeen were baptized yesterday (Sunday, Sept. 29) and six restored to the fellowship of the Kurnool church. I. A. D.

Letter from Miss Hatch.

To the Sisters assembled in our Annual Convention at Woodstock, Greeting:

My heart is inditing a good matter. As I speak of the things touching the King and His kingdom, may my pen be that of a ready writer!

"Christ is all, and in all." Yes, Christ is all, and in all. Christ is all in all. Have you Christ thus? Is Christ

your all? What does all mean? All means everything. Is Christ everything to you? Everything? Is Christ in all? Is He in your heart, prompting your thoughts, your words, your deeds? In your homes is He more to you than your brother or sister, your husband or wife? Are you loving your home for His sake? Is He all in your neighborhood? Do your neighbors see that He is your all? Do you seek to make Him all and in all in your native village, your country, in the whole world? If so, renew your consecration vow this morning, and let me hear each one of you saying, "Christ is to me my all and in all. I am my Beloved's, and my Beloved is mine." Such were some of the thoughts here but imperfectly expressed, outlining the wondrous theme of the missionary on Sabbath morning, September 8th, 1889. What the occasion and what the result, is the good matter I would tell you.

The Samulcotta Seminary's new building was to be opened. Many hearts had been looking forward expectantly for some time; for had we not been teaching in sitting-room and dining-room, in ante-room and classroom, on verand., front and back, and even under a thatch-covered shed. But here was a building with four whole rooms and a chapel-room, besides verandas on three sides. What a boon this was, only those who experienced these great inconveniences could fully appreciate. And we did appreciate it. The walls were up, the roof was on, the plastering was all done, the mats down, the doors were not all hung, but winter blasts do not disturb us here, so that mattered little; the windows were only just glazed, so had on them the remains of the putty, but we did not mind that, we were in the new building, and that was enough.

The Principal had often discussed "What shall the opening be?" and his plans that morning were perfected. As we listened to his discourse our hearts were touched, and as we looked at the audience we felt all were in sympathy with the theme, "Christ is all, and in all." As he wound up the subject of Christ being all in heart, in home, in school, in village, in the whole world, all in all, he said, "Now, what are you going to do to show this? Christ who has given you life and breath, and all things: who feeds you, who clothes you, and as a present gift, has given you this building. To this Christ will you consecrate yourselves and give a token of that consecration?" The problem of self-support on mission fields had been a problem, and is, and will be to the end to all mission workers. "Let us make a big step forward in that direction this morning. You have been giving a certain amount out of your allowance, but that has been demanded of you. The Jews in old time gave a tithe of all that they had. We ask you this morning to give a sixteenth, that is, one anna in the rupee. Here, I have brought the rupee, sixteen annas, laying them one by one on the table. Counting them, he took one away. "See, you would hardly miss it; would have to count closely again to see that there were only fifteen and not sixteen. How easy it is! Can we, dare we lag behind? Ye of Samulcotta, "Up, and forward! arise, hasten," and so saying besought the blessing of God. Rising from prayer, the Principal opened a book, saying, I have written here, "Christ is all, and in all," Col. iii: 11. "We, the undersigned, pledge ourselves that Christ shall be all in us, all in our houses, all in our school, all in our villages, all in our country, all in the world; and that we pledge ourselves to contribute of our means at the proportion of one anna in the rupee to Him."

All who wished to subscribe were asked to come for-

ward and write their names while we were singing "Rejoice in the Lord." No other inducement was made. The Holy Spirit did the rest of the work, if indeed He did not do it all. The chorus was nearly finished before anyone moved, then our one Christian native teacher rose, and smiling, gladly subscribed his name. Then followed the head preacher in the village. Then it was the students' turn. Who would make the first move? Many eyes were turned towards the head man in the senior class, but he hung his head, he was not ready. Some of us knew the minds of the senior class. Perhaps you home people are aware that we have one of your three young ladies of last year with us here, and while two of them are busy seed-sowing in Telugu in Cocanada, she is beginning it here, and in her one or two hours' daily conversation in Telugu, a requirement of the curriculum, she has, while talking to these Christian students, felt the necessity of urging upon them the matter of giving either their tenth or their anna to the rupee. Some two or three had been persuaded, others had doubted and some others had said the thing was impossible. Why, where could they limit their expenses? They used no tobacco, so they could not limit there; they bought no jewels, so they could not limit there; they drank neither tea nor coffee, so they could not limit there. The only limit was in the amount of rice, and if they did not have enough of that they would starve; they might take less salt in their curry, or less curry-stuff, or they might have vegetable always instead of mutton, or perhaps chicken, which in itself was a rare treat, but what else could they do? If they had more they might give, but how could they give now?

This senior student had been thinking it all out, thought he could not do it, so sat there with his head down. While finishing this hymn and beginning another, "Oh, how I love Jesus," the others of the class who were evidently anxious to pledge themselves, could wait no longer, and all rose, one by one, then some of the next form, and some of the next lower came and signed. Again we sang, "Stand up for Jesus," "The Lord loveth a cheerful giver," and "What hast thou done for Me?" But the Holy Spirit was working as we sang and as we prayed, also how could so many, one after another, come and give so willingly; so gladly their little. And they did so gladly; we could see it in their faces, so bright, so willing, and some of us for very joy shed tears. We sang again, "Stand up for Jesus," and the senior could resist no longer, he came, too, just as joyful as the others had done. Then many other students, then the other part of the congregation; the Bible-women all, the Christian servants, the disciples from the mala-pilly, one month-old Christian among the latter, of whom blind Uppanna, who supports himself by doing cooly-work; so many came consecrating themselves and promising their gift.

The service was over. Hearty, mutual congratulations were extended, "See the fruit of your labors, the answer to your prayers," said one to her who had conversed so much on the subject. "A great entering in" said another. Those who in classes had often heard of the duty of giving, and who thought it impossible that they could give anything, were now apparently astonished to think that they now realized that it could be done. It was indeed, a joyful, a hopeful, a glorious opening of the building consecrated to the Master's use.

On reckoning up the gifts that will come in month by month, we found that these church members will be able to support a student in the Seminary, and a teacher in the village school, and thus help education; give their proportion to the Home Mission Society, and thus help

Home Missions, support a preacher, and thus help Foreign Missions, and still have some to give to Bible Society and other objects.

My dear sisters, has not my heart been indicting a good matter? Have I not told you of the things touching the King and His kingdom? Will not your hearts respond? While hearts here have responded to your gifts, and to your prayers, and have believed in the Lord Jesus Christ for their salvation, will your hearts respond to these more than three score and ten persons who renewed their consecration on this opening day? Will you, too, renew your vow, making Christ your all, and in all? May He be everything, all else nothing! Will you like them, henceforth devote your tithe, your portion (the larger the income the larger the portion), that Christ not only be all, and in all to you, may be all and in all in your home, country, and in the broad, broad world? If so my prayer will be answered. I shall know why God has laid the burden upon me to thus write you. Your secretary asked me by card last week to write you a letter, but nothing was given me to say. The joys of last Sabbath so deeply impressed me that I must needs write thus, though the word may now scarce reach you.

Our hearty greeting to you all. We are praying that the Holy Spirit may be upon you. The Lord be with you, be to you your all and in all.

Your sister in His name,

S. I. HATCH.

Miss Hatch writes, Sept. 30: "I have some very good news to tell you, namely, that a caste widow of Samalkot has been baptized. My heart seems almost too full to write any particulars just now, and yet I must give you the word, "Blessed be the Lord, blessed be His glorious name! The Lord hath triumphed, He hath triumphed gloriously."

In the same letter, speaking of Miss Folsom's work, Miss Hatch says: "The work has grown wonderfully under her supervision, indeed every person and every thing that comes in contact with Miss Folsom seems to be blessed. Only the other day, a caste man, one of her servants, was converted, through the influence of her family prayers, which she conducts daily in Telugu."

Miss Hatch asks the Quebec and Ontario Bands to give \$100 towards Miss Folsom's travelling expenses home. The missionaries are giving the rest themselves.

Akidu.

Let me give you a brief account of our doings during the last few months. Six months ago to-day I returned to Akidu from my last tour. The hot season seemed unusually trying to me. I had a month of dyspepsia, and as Mrs. Craig and I both needed a rest, we decided to finish our fourth year in India by a trip to Bangalore. We left Akidu on July 1st and reached our destination via Cocanada and Madras on the 16th of that month. There we rested and grew cool until the 17th Sept. On the 18th we found ourselves in Madras once more and the climate we found to be a steaming one. On the 27th we reached Cocanada, and after a few days of delightful intercourse with fellow missionaries, we set out for Akidu bringing our new acquisition with us; I mean Miss Stovel, who is now settled in our east room. We reached home on the evening of the 4th inst., and on Sunday held the usual monthly meeting of the Akidu Church. The Lord's Supper was observed and one man was baptized. Last Sunday we had another high day; nineteen were baptized, namely, nine men from a village two miles distant; five men from the small mala hamlet not far

from our house ; an old man and a woman, his daughter, from the large mala hamlet of Akidu ; our "boy's" wife, and two school-girls. Our "boy" is a servant, who was baptized some months ago. We were especially thankful for the fruits from the two mala hamlets of Akidu. Nine years of toil had produced little apparent result before these converts came. Now we hope for many more to follow.

Here let me say that our brother, Mr. Laflamme, kindly consented to reside at Akidu and work in the near villages during our absence. I understand that the members of the church were looked up pretty thoroughly and the workers were waked up. Then Pastor Peter of Gunnanapudi came and spent more than a month at Akidu, and many of the malas were aroused by his persistent preaching.

Last evening I embarked once more on the Mission boat, and am now on my way to see the villages near the Kistna river. The N. E. monsoon has begun. We have had some great downpours of rain, and the air is cool.

Some day soon I hope to see this field divided and a new man in charge of the western part, where hundreds of Madigas seem ready to believe, if properly evangelized. Then I can devote myself to what is left, and hope for far greater results than have even been seen hitherto.

Pray God to spare the laborers now at work, and also to send forth very many more into this and all other harvest fields.

JOHN CRAIG.

Oct. 16th, 1889.

Akidu.

Only a line by way of information as to where we are and what we are doing. After three months' sojourn in Samulcotta—three happy, pleasant months spent in study of the language and in getting an insight into the grand, good work being carried on there, we find us in Akidu entering upon the work whereunto we have been appointed, and as we do so we ask the earnest prayers of our sisters in the home land, that we may in very truth be Christ's ambassador *beseeching* these erring, dying ones in Christ's stead to be reconciled to God, and that our labors here in the Lord may be abundantly blessed *with* Him.

Oct. 10th, 1889.

Yours,

F. M. STORVEL.

THE WORK AT HOME.

Queens, Shelburne, and Yarmouth.

Concluded.

An all night ride by coach is very apt to leave you enveloped in fogs, if not the blues, next day ; but these were quickly dispersed by the warm welcome from the pastor of the Tusket Church and his wife. Indeed the Church at Tusket is wholly "given to hospitality"; no doubt of that.

Our work here began with the prayer meeting at Gableton. The meeting was a solemn one, and augured well for the winter's work. We had hoped to form an Aid Society here, and made an appointment for the next afternoon, but owing to some mistake, were obliged to leave the organization to a future date.

The next evening we drove over to Riverdale, where a large number were present. The Society here had been formed a few weeks before by Mrs. Brown, and at our meeting we had the pleasure of adding six to the membership.

Saturday afternoon the sisters of the Aid Society in Tusket held an informal meeting, praying and talking over the work. Six were added here.

At the request of the Pastor we were to take part in the service on the next evening (Sunday). It was the communion season, and at first we felt it would be better not to have anything disturb the solemnity of the hour. Yet after all, what more fitting time could we have to urge the claims of the Master's kingdom, than when we had before us the emblems of His dying love. His love for the world, He had bidden us evangelize.

Monday the rain kept us at home, but on Tuesday morning at seven o'clock we were off in a twelve mile drive to Argyle, had dinner and then drove four miles to Argyle Sound. This whole drive was one long to be remembered, and made us feel that we did not need to leave our own Province in search of beautiful scenery.

You drive for miles with the Tusket lakes in view, dotted every here and there with islands, some little, some big ; many covered with trees clothed in their autumn dress of crimson and gold ; add to this a cloudless sky, a bright sun and water vividly blue, and you have a picture which it was impossible to gaze upon without an upward rising of the soul to the Father who had made it all.

At Argyle Sound, we found about fifty-seven waiting for us, and after telling them of the needs of the work, a Society was organized with fourteen members.

The next day we held a meeting with the sisters at Argyle and organized here with sixteen members.

In all these places the prospects are good for future work.

Thursday saw us in Yarmouth Town. Much that we had hoped to accomplish round here, we were obliged to leave for the present ; but had one large meeting at the First Church, and on Tuesday afternoon met a number of the sisters from the three Societies, Temple, Milton and the First Church. These Societies are all in working order, and their members earnest in the work. When the Convention meets in Yarmouth next year, it is hoped that the work begun this autumn may receive a fresh impetus.

Our county secretary for Yarmouth has been obliged, after faithful service, to resign her post, we have no one yet to fill her place. A live woman is needed ; who will come forward ?

During these weeks we distributed a large number of leaflets and mite boxes. If the work is to succeed, we must scatter these little messengers broadcast. Many are not giving because they do not understand, therefore with every leaflet send a prayer.

After reaching Yarmouth we heard of the death, or rather, entering into life of Brother McKennie, the pastor at Sable River. He had presided at our Woman's Meeting there, spoken words of encouragement, and the next morning drove us over to Osborne. That conversation, by the way, will not soon be forgotten.

Twenty-eight years a pastor in one place, he told us how he had baptized, married and buried many of these people, led them to Christ and seen them grow up in Him. Now nearing the other world, with lessening strength, his one regret was, "I am so afraid I will not be able to work as much as I used to." Not to prash

and tell the old old story seemed to him the greatest calamity.

How kind his Master was! Our first thought when the news reached us. "Bro. McKennie dropped suddenly dead."—was, he has had his wish, not one idle moment, but swift and sudden from the work here to the presence and richer service of His King's.

Servant of God well done, and may we who remain follow thee, as thou didst follow Christ.

A. E. J.

The quarterly meeting of the Aid Societies of Halifax and Dartmouth was held Nov. 5th with the Cornwallis St. Church. A larger number than usual were present. Sister McCarree presided, and after the usual devotional exercises, an interesting letter from Mrs. Sanford was read by Miss Seldon. We were glad to learn that Mrs. Sanford was improving in health, and earnestly pray that she may be fully restored.

Miss de Preacor had also been ill, but she too was recovering. Letters were also read from the Home field from Miss Jackson and Miss Vienoff.

The Secretary reported as a result of some meetings held during October, the addition of four Societies and a total of eighty-four members to the Union. Seven new Societies had been formed since August.

The Treasurer's report for the quarter ending October 31st, 1889, showed that there had been received from—

N. S., F. M. \$323 16; H. M. \$7 00	\$330 25
N. B., F. M. \$435 81; H. M. \$8 30	144 11
P. E. I., F. M. \$404 6; H. M. \$7 31	47 95
Missionary Bands in Nova Scotia	23 25

Total \$545 56

There had been paid to

Treasurer F. M. Board	\$ 504 15
Property at Vizianagram	2000 00
Mr. Doolittle, North West	100 00
Grand Ligne	50 00
A. Cahoon, Treas., H. M. Board	39 69
Baptist Book Room	17 02
Printing Reports	64 15
Sundries	5 50

Making a Total of \$2 781 41

Part of this sum was, of course, money on hand, but it will be seen that not enough has come in this first quarter to pay our indebtedness to the F. M. Board. This, of course, will be made up during this second quarter, but will the Treasurers of our Societies see to it that, as far as possible, payments are made promptly every quarter.

The first quarter always shows less sent in than any other; many of our Societies not beginning their work until the second quarter.

Last year we had several special contributions of one hundred dollars, which helped to swell the amount of our treasury; but as we heard a missionary say yesterday at a Presbyterian Church, "Do not depend upon extra contributions and legacies."

After all it is the regular, systematic giving of the lilies, the two, and the four cents a week, that tells in the long run.

Dartmouth, N. S.

A. E. J.

MISSIONARY MEETING.

The ladies' meeting held on Thursday last in the Baptist school room, was one of special interest, and deserves

more than an ordinary notice. There was a much larger audience than generally gathers to missionary meetings, and the presence of our visitors from Falmouth added greatly to the enjoyment of all present.

The time set for the meeting was half past-three, but on account of the train being two hours and a half late, we did not commence until half-past four, and at ten minutes to five our long-looked for missionary entered the room. Miss Fitch was accompanied by her sister Mamie. After addresses by Mrs. Shaw of Falmouth, and Mrs. Nalder, Miss Fitch gave us a most earnest and impressive address. She spoke of the many years of her Christian life that she was sleeping a deep sleep, and she did not dare to arouse and give herself unconditionally up to God's service; in case it might mean making too great a sacrifice, but about a year ago she felt constrained to make a complete surrender of herself to God to do anything, or to go anywhere, and she heard His voice calling her to work for Him in the land of the Telugus. Now she was so glad and happy to go it was not a sacrifice, but a great pleasure, and she hoped soon to see many more following her to work among the heathen women. Her address was listened to with eager attention by all, and she won herself a warm place in our hearts. The meeting gave a promise to our sister that she should be remembered in the prayers of those present, by each rising from her seat. Thus she is comforted and strengthened, as she knows she is not alone and upheld in her new sphere of labor and trial.

After this service was closed, an invitation was extended for all to assemble in the upper room, where the ladies had prepared to entertain the visitors as well as themselves with tea and coffee and all the numerous etc., for which this part of Nova Scotia is famed. A very pleasant and sociable time was enjoyed, about forty having accepted the invitation, as we all felt glad to have this opportunity of a personal chat with our missionary and visitors. Miss Fitch had an appointment to speak to the Hantsport Society in the evening, and again the train was late.

The above is kindly contributed by a friend who was present.

Sixth Annual Report of Mission Bands.

I should like to impress upon the delegates present, the necessity of taking greater interest in the work of Mission Bands. It will be readily seen from the report now being read, the value of the service which Bands properly organized and interested, can render to the cause we all have at heart.

It is of no little importance that the children have something to engage the attention of heart and mind other than that which usually interests childhood. Mission Bands looked at, from even the lower ground, give wholesome food for mind and heart.

Apart from this, the money raised for Missions amounts in the aggregate to a considerable sum. Even the reports received this year show the amount of \$1,004.92 raised by the little ones.

But perhaps the greatest value of Mission Band work is in the training it gives to those who, in the following years, must take the places of those who are engaged in the larger work of to-day. We ought to view with great satisfaction the fact, that children all over the country are being trained in missionary methods, as well as having mind and heart brought into contact with missionary information.

I regret that my report this year, also must be given to you in an incomplete form. Either the methods used are inadequate, or there has not yet been sufficient interest awakened. My plan has been to correspond with the Associational Directors, who in turn, correspond with the Bands, in their respective districts. This plan this year, has brought

returns from 54 Bands out of the 92 at present organized, and you will readily see that the 38 Bands not heard from, would materially alter the report now presented.

I have not had time to do the work which I see continually opening up. My convictions are, that if some one who had comparative leisure, or who would assume the burden of voluminous correspondence were appointed to this work, indefinitely larger results would be obtained. It would be very helpful to the work also, if the one appointed could by personal visitation take part in the organization of new Bands.

The reports received tell of increased interest in the work. Some of those who have not reported, I know to be in a flourishing condition.

Fifteen Bands have been organized during the year, seven less than last year, but an increase over previous years.

The amount raised for Foreign Missions having been reported by Mrs. Elliott, we will not give the financial statement in detail. The whole amount reported is \$1004.92. The Banner Bands are as follows:

Brant Association, St. George; Elgin Association, Aylmer; Midland Counties Association, Brampton; Middlesex and Lambton Association, Petrolia; Niagara Association, Hamilton, James St.; Walkerton Association, Teeswater; Western Association, Leamington; Whitby and Lindsay Association, Whitby; Toronto Association, Immanuel, Toronto.

J. E. DADSON.

MIDLAND COUNTIES.—In this Association there are 23 churches, six of these are German. We have 14 Circles, all but one doing both Home and Foreign work, Galt does Foreign work only. Two Circles were organized during the year, Galt in June and Orangeville in July. Last year Edmonton sent no money to the treasurers, this year they have been at work again. Erin Circle although meeting regularly this year have sent nothing to the treasurers, as they have used their contributions at home (this is not the purpose for which a Circle is organized). They hope in future to contribute their funds to Home and Foreign Missions. A Band was organized at St. Mary's, a year ago, they raised \$17.00 which is still in the hands of their treasurer, although included in our report. Acton Band has not been heard from, so we have just the number of Bands we had last year, namely, eight. Circles have raised for Foreign Missions \$177.00, a slight increase on last year's amount; for Home Missions \$127.90, \$40 less than last year's amount. Bands have raised \$84.50, \$39.50 more than last year. Total amount raised \$388.50.

The number of women in churches, 598; number contributors to Foreign Missions, 241; to Home, 182; number of Links taken, 166. With these figures before us we do not need to ask ourselves if there is room to extend our work? Is there need to extend it? Need! when millions of souls are in darkness that we cannot conceive, and when our own souls are starving because of our little service for, and our little faith in God.

MAGGIE McKECHNIE.

News from Circles.

WILKESPOUR.—The members of our Circle have taken more interest in the work of missions, this year than before. The average attendance has been much better than last year. Our present membership is sixteen. In the year just past we have sent to Home Missions, \$19.00; Foreign Missions, \$19.00, and Grande Ligne, \$1.00, making a total \$39.00. Our Annual Public Meeting was given on July 8th, we had a large attendance. Our pro-

gramme consisted of missionary readings, recitations, and missionary music. Rev. C. C. McLaurin of Sarnia, was present, and all were well pleased with his address. The collection at the close amounted to \$7.15. We have secured several new subscriptions for the LINK, and we earnestly pray that all the women of our church will realize more fully how responsible we are for the spread of Christ's Kingdom.

MARY R. B. SELMAN, Sec.

The President of the Summerville Society, Hants Co., writes, that their meetings are well attended and one of the members who had moved to the States, enclosed her dollar the other day, asking that her name be still kept on the books. The President adds, "How much more I know of this work myself, since I joined the Aid Society."

CHELTENHAM.—In the year just closed, we have raised \$35.00 for Foreign Missions and \$11.00 for Home; \$10 of the amount raised for Foreign, was the collection at a meeting held last March, at which Mr. McLaurin spoke. We have 28 contributors to Foreign Missions and 10 contributors to Home. As we have 60 women in our church, we ought to have more contributors. Here we demonstrate the assertion that a Circle can be sustained and meetings held regularly, even if the members are scattered. Not more than 13 ever come to the meeting, while our average attendance is eight or nine. Five of the 13 live four miles from the church, four of the 13 live two miles away, while the remaining four live half a mile. Our meetings are profitable. It is not unusual for our sisters to walk four miles or three miles to the meeting.

PHILIPSVILLE, ONT.—We would like our sisters to know how the Lord has blessed us as a Circle at Philipsville. Our interest in the work as well as our membership has increased since we wrote you before. We now number forty-three, including the little girls. We have raised since our public meeting last fall, \$92.00, this includes \$10, the collection at our meeting this fall, November 7th which was considered a success. An interesting programme of music, recitations, readings and addresses was carried out. Rev. D. D. Munroe, of Athens, gave us an excellent address. Mrs. Purvis (one of our members), a very interesting paper on Grande Ligne.

Last Christmas we sent a box of useful articles to Grand Ligne, valued at seventeen dollars, and intend sending something again this year. We feel greatly encouraged in our work, our souls have been greatly blessed. We mourn that we did not begin long ago, to work for our Master in this way. We have experienced the truth of His own word, that He is able to do exceeding abundantly, above all that we ask or think. Yours in the work.

H. W., Cor. Sec.

New Circles.

A Society was formed in October, at Round Hill, Annapolis County, N.S., with twenty members.

A MISSION BAND has been started in Sidney, Cape Breton. Miss Bertie Armstrong, Sec. We hope soon to have news of them, as they are hard at work.

ANNAPOLIS.—On the 20th of September our Missionary, Mr. Higgins, held a meeting in Annapolis. Some of the earnest ones had been looking forward to, and praying for this meeting. They had arranged a programme,

and made the church beautiful with flowers. As the result of this meeting, a Society was formed with thirty members. Miss Jackson, *President*. In writing of it she says, "That means thirty dollars, and thirty daily prayers, and thirty interested mission workers."

YOUNG PEOPLE'S DEPARTMENT.

A Visit to Miss Morita.

It had been a long week to Ethel Carr. Cousin Jean had come home, dear Cousin Jean, who had been a missionary in Japan almost as many years as Ethel had lived, and with her had come a little Japanese lady. They had been in the city nearly a week, yet mother Carr had shaken her head firmly in answer to all Ethel's teasing, and said, "No, not until Saturday afternoon! Cousin Jean must have time to rest after her long, long journey before she is called upon to entertain such a magpie as you are."

But, at last, Saturday afternoon had come and Ethel, with her "very dearest, best friend," Effie Morris, set off for the much-talked-of visit.

Of course Cousin Jean was at home and ready to welcome her little visitors. They had to get acquainted all over again, and Cousin Jean expressed much surprise to see such a great girl thirteen years old.

While Ethel was talking away to Cousin Jean (forgetting to be afraid of her even though she was a real, live missionary), some one stepped into the parlor with a smile and a low courtesy, whom Cousin Jean introduced as Miss Morita, pronouncing the name very carefully—*Mo-ree-tah*—so that they might catch it.

Ethel and Effie had had much discussion as to how she would be dressed, and were surprised to see her now looking like any American girl, in a pretty, dark suit, with her glossy, black hair, nicely arranged high on her head. The only difference was her small size, and rather peculiar walk. When they found out afterwards that etiquette requires a Japanese lady to turn her toes in, instead of out, to slide the feet along instead of lifting them, and when they saw, also, the large wooden shoe, looking something like a horse-shoe, that is worn in the street in Japan, they did not wonder that Miss Morita found it hard to walk gracefully according to our ideas. After all, Ethel and Effie concluded on the way home, what one noticed first about Miss Morita, was her pleasant smile and beautiful teeth.

But, later! Mrs. Carr was asking Miss Morita about her journey, and she was answering in *English*. Yes, it was certainly English, and they had to turn to Cousin Jean for an explanation. "How did Miss Morita learn English? She has never been in this country before, has she?"

"No," said Cousin Jean, "but we have schools in Japan where English is taught. Miss Morita has been in one of our mission girls' schools in Tokyo for four years—ever since she was your age, Ethel—and made such good progress there that her father, who is a wealthy man and very fond of Americans, decided to send her to this country to take a course in a college for women. She came in my care, and is staying here till all of her arrangements are made."

Just then Miss Morita turned around, with her bright smile, and said, "You are talking about my dear school-home in Tokyo. I learned to love the Saviour there, and to sing the beautiful hymns. O, how kind our dear foreign teachers are! I can never forget their goodness!"

"Yes," said Cousin Jean, "the girls all love their teachers, and that makes it very pleasant to teach them. Then, they are all very ambitious to learn English, and study hard, for now-a-days in Japan an education is not thought complete without English, no matter how much Chinese and other learning one may have. That is the reason the missionary schools are so popular and so full of pupils. They are not

better than the government schools in some things—indeed, we have to try hard to make them as good—but we can teach English better."

"But, Cousin Jean," said Ethel, "I did not know you went to Japan to teach English. I thought you went to teach the Bible."

"Well, dear, I thought so too, and at first felt very unwilling to spend so much of my time in the school-room—nearly the whole day, in fact—but it seemed as if God meant us to work that way, and so it must be the right way. I could not speak the difficult Japanese language at first, any way, and was very glad to find something I could do at once. I could even teach the Bible and hold meetings in English, or by means of an interpreter."

"By the way, girls, the next time I see you I shall have a great many questions to ask about Japan—all about Commodore Perry, what kind of a treaty we have with that country, and why it is that foreigners can travel about and live where they please."

"You see, we are shut up in little sections of ground, or Concessions, in five of the large cities, called the 'Five Treaty Ports,' and no foreigner can own even a foot of ground outside of a Concession, nor even sleep one night outside of treaty limits without a passport from the government. As we can not travel about to teach the Japanese, they must come to us, and what better way is there than to have schools where they can be with us all day to study the Bible and get a Christian education?"

"There is one way in which a foreigner can be allowed to live outside of a Concession, and that is by entering into the employ of the Japanese Government, or of some Company of Japanese. A good many of the missionaries have, especially in the last few years, entered into contracts with the Japanese who are favorable to Christianity to carry on a school, or teach English in a school, on condition that they be allowed to teach Christianity also, so many large Christian schools are now growing up outside of the Concessions in this way."

"Of course, we are obliged to teach English in these schools in order to carry them on at all, and are very glad that we can, at the same time, train the pupils to be Christian workers, and hold meetings for those outside. We also try to make the English as useful as possible to the pupils, not only as a mental discipline, but to store their minds with elevating thoughts from history, and all kinds of instructive and religious books."

This explanation of Cousin Jean's made Ethel think of a hundred things to ask about. One thing puzzled her. She thought heathen parents did not love their girls and often killed them while babies, so she spoke of this.

"That may be the case in China, but it is not so in Japan," said Cousin Jean.

"In all the large cities, and where the people are progressive, they are just as proud of the girls as they are of the boys, and want to give them as good an education as possible. This is the influence of Christianity, and one of the ways in which the example of America has been most felt in Japan."

Here Cousin Jean stopped and said that was quite lecture enough for one time, and perhaps the girls would like to see some of Miss Morita's pretty belongings.

Miss Morita cheerfully ran to get some Japanese gowns, sashes, shoes and stockings (or foot-mittens, as they might more properly be called), and told about them in a very interesting way. She even promised to put them on the next time they came, and Ethel and Effie went home thinking her one of the nicest and most polite girls they had ever met.

Is it not a solemn fact that, taking the world at large, of every three persons walking on the globe, two have never heard of the Saviour, have never seen a Bible, know nothing of heaven and nothing of hell?—*Rev. D. Wilson, Vicar of Idington.*

Notice to Bands.

Miss Hattie West, 51 Huntley Street, Toronto, the new Secretary for Bands, wishes you all to correspond with her. She is ready to give you any help in her power.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Sept. 21st, to Nov. 23rd, 1889, inclusive.

Port Rowan, M.C., \$13.10; Port Perry, M.C., \$4.50; Belleville, M.C., \$5; Goodwood, M.C., \$1.30; Daisy Blackhall, Miss, Fund, \$25 (for the support of Ruth at Canada); East Oxford, M.C., \$10.90; Norwood, M.C., \$2.80; Mrs. Sovereign's children's Miss. Box, Waterford, \$5; Waterford, M.B., \$10.38; Listowel, M.C., 60c; Orillia, M.C., \$5; Orillia, a class of girls, \$3; Woodstock, M.C., \$20; Burford, M.C., \$13; Acton, M.C., \$4.51; Woodlee, M.C., \$2.00; Mount Forest, M.C., \$3.75; Harrow, M.C., \$13 (of this \$10 was from a Mission Quilt); Peterboro', M.B., \$1.61; Waterloo, M.C., \$14.50; Hamilton, (Victoria ave.), M.C., \$6.50; Walkerton, M.C., \$14; Whitty, M.B., \$8.50 (bal. of amount for Subbamma; Thamesville, M.C., \$6.60; Sarnia, M.C., \$19.40 (of this \$3.40 from Mission Boxes); Hamilton (James st.) M.C., \$23.32; London South, M.B., \$10 (bal. of amount for Palena David); Fullerton, M.C.: \$3; Brooklin, M.C.: \$3; Tilsonburg, M.C.: \$5; Mrs. T. H. Decew, Essex Centre, \$3; Springfield, M.C.: \$2; St. Marys, M.C.: \$4; Paisley, M.C.: \$5.50; Toronto (Dundas st. P.O.) \$3.10; Warsaw, M.B., \$8; York Mills, M.C., \$5; Warwick, M.C., \$8; Cheltenham, M.B., \$3; Wanstead, M.C., \$5; Kincardine, M.C.: \$7; Atwood, M.C., \$3; Atwood, M.B.: \$1; Durham, M.C., \$3.25; Eversley, M.C., \$2; Scotland, M.C. \$11 (for the support of F. Merriman); Boston M.C., \$39 (for the support of a Bible Woman); Parkdale, M.C., \$16.25; Sackville st. (Toronto) M.B., \$15 (for the support of K. Anna); Uxbridge, M.B., \$8.50 (for the support of M. Karammas); Block st. (Toronto) M.C., \$31.80; Parliament st. (Toronto) M.C., \$24 (\$14 of this is the balance of the amount of Mrs. Duckworth's life membership fund); Toronto (Bloor st., Boys) M.B., \$17; Delhi, M.B., \$10; London (Talbot st.) M.B., \$6.50; Dixie, M.B., \$6.60; Brantford (1st Church) M.C., \$64 (\$25 of this for Minnie (Bible Woman) \$9 was from Mission boxes); Brantford (Park Ch.) M.C., \$15.50 (\$8 of this completes the payment towards the support of Miss Prizilla Boggs); Cramahle, M.C., \$7; Victoria, M.C., \$4; New Sarum, M.C., \$4.42; Dundas, M.C., \$11.73 (for the support of Rebecca, Bible Woman); Dundas, M.B., \$17.38; St. Catharines (Queen st.), M.C., \$11.50; Wilkesport, M.C., \$3; Blenheim, M.C., \$13.75; Malahide and Bayham, M.B., \$6.19; Malahide and Bayham, M.C., \$8; Sparta, M.C., \$15.50; St. Thomas, M.B., \$25 (for the support of Helen Thomas); Woodstock, M.C., \$12; East Flamboro', M.C., \$8.60; Halliand, M.C., \$15; Hillsburg, M.C., \$4.25; Hillsburg, M.B., \$1.10; Orangeville, M.C., \$3; Port Hope, M.C., \$15; Port Hope, M.B., \$2; Lakefield, M.C., \$14.12 (of this, \$2.61 from Mission boxes); Ailsa Craig, M.C., \$12.85; Dovercourt rd. (Toronto) M.C., \$8; Mrs. S. M. McMaster, \$5; Selwyn, M.C., \$1.80; Selwyn, M.B., \$1.77; Beverley st. (Toronto) M.C., \$5; Simcoe, M.C., \$6; Petrolia, M.B., \$3; Ridgeway (Girls) M.B., \$9; Blenheim, M.C., \$5.50; St. Thomas, M.C., \$24 (\$10 of this towards making Mrs. Bonghner a life member); Cheltenham, M.C., \$7.21; Cheltenham, M.B., 70c; Jarvis st. (Toronto) M.C., \$109.17; Adelaide st. (London) M.C., \$15; 1st Lobo, M.C., \$9.50; Guelp, M.C., \$18; Plattville, M.C., \$5; Springfield, M.C., \$3.50; Frooton, M.C., \$2.22; Petrolia, M.C., \$4; East Flamboro', M.B., \$4; Fingal, M.C., \$10.50 (of this \$1.25 from a favy Church members); Wolvorton, M.C., \$8; Glamis, M.C., \$6.23;

Brantford, east ward, M.C., \$15; Brantford, east ward, M.B., \$3.25; Westover, M.B., \$3; London, Adelaide street, M.B., \$17 (for the support of P. Ruth at Akida); London, Adelaide street, Junior M.B., \$11.40 (for the support of Morte Cornelius); Immanuel, Toronto, M.C., \$28.42; Theford, M.C., \$2; Paris, M.C., \$26.50; Denfield, M.C., \$10; Uxbridge, M.C., \$1; Aylmer, M.C., \$14.35; Ridgeway, M.C., \$10.80; Calton, M.C., \$26 (\$2 of this collection at Union Meeting).

Wingham, M.C., \$4.42; Lindsay, M.C., \$14; Parry Sound, M.C., \$1; Peterboro', M.C., \$10.85; South Arthur, M.C., \$5; 1st Lobo, M.B., \$5 (for the support of Nakkia David); North Bruce, M.C., \$7.36; College street, M.C., \$7.95; A Friend from Theford, \$5; Parry Sound, M.C., \$4; Mrs. H. Howland, 50c; Fonthill, M.C., \$6; Georgetown, M.O., \$5; Algonquin, M.C., \$90 (\$45 of this from Miss Montgomery, the proceeds of a Mission Quilt); Grimsby, M.C., \$3.26; Claremont, M.C., \$10; Bloor street Girls' M.B., \$17; Sackville street, M.B., \$10 (for the support of K. Anna); Wanstead, M.C., \$3.50; Lakefield, M.C., \$1.00; Burgoyne, M.C., \$3.00; St. Mary's, M.B., \$17; Petrolia, M.B., \$10; Rodney, M.C., \$1.50; Port Arthur, M.C., \$10; Bridgen, M.C., \$4; Port Colborne, M.C., \$15; Aurora, M.C., \$2; Poplar Hill, M.C., \$4.75; Cartwright, M.C., \$7; Cartwright, M.B., \$1.62; Mrs. T. Burwash, \$1; Chatham, M.C., \$12; London, Grosvenor street, M.C., \$6.90 (the "Do without" fund, for Mrs. R. Garalde); Immanuel Church, M.B., \$6.31; Total, \$1,523.90.

Mrs. JESSIE L. ELLIOTT, Treas.

221 Wellesley Street, Toronto.

After December 1st, Miss Violet Elliot, 99 Pembroke street, will assume the office of Treasurer, and all letters should be addressed to her after that date.

JESSIE L. ELLIOTT.

TO THE W. M. A. SOCIETIES OF THE MARITIME PROVINCES.

Please remember that all money is to be sent direct to Mrs. Botaford Smith, Amherst, N. S.; and also, that the money should be sent to her quarterly, in order that all our obligations be fully met.

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

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