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The Canadian Missionary Link

ANADA

NDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

LX-3

JULY, 1896.

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TORONTO, JULY-AUGUST, 1896.

No. 11.

Editorial.

WE are sorry to omit the *W. B. M. U.* this month. The copy has not come. We fear it has been lost in the mails. Many will miss also the *Work Abroad*. No letters have come for this department.

A NOTE OF JOY. — Since the Chatham Convention, one person at least has felt so deeply the deficiency in our income, and the consequent retrenchment, that he or she has felt impelled to send to our treasurer \$600, to make up the amount.

A CORRECTION. — The fund transferred towards building Cocanada girls' school was not the "Medical Lady fund," as stated in the June LINK, but "for sending out missionaries."

Also, the total estimates for the year were \$6,244, not \$6,248.

A NOTE OF WARNING. — This to the Circles and Bands. Dear sisters, what are we going to do about this matter, this year? Are we going to bring it before our next meeting and find out if we have helped make this falling off, and if so, devise some means of bringing up the funds? If so, our next year will find us all joyful, and we can go forward. Otherwise, the work must be hindered. We can not expect each year that some individual will take the responsibility which belongs to us.

A NOTE OF SADNESS. — We are told that, at Chatham, there was a note of sadness running through Foreign Mission day, on account of the falling off in funds. And what wonder that there should be the sadness, when we have the responsibility of such important work upon us, and the Circles and Bands fail to supply the needed funds? In making appropriations for the coming year, the Board felt obliged to withhold the usual grant of \$600 to Samulcotta Seminary, though this seemed disastrous to the work.

AT THE BOARD ROOMS. — A special meeting of the W. B. F. M. Board of Ontario West was held Monday, June 16th, at 3 p.m.

The meeting was called at the request of the Executive of the general Board, who desired a conference regarding a re-adjustment of our appropriations.

There were present fourteen of the Woman's Board, and the Executive of the general Board.

After a full statement from the Secretary, and discussion of the matter, the following re-adjustment of appropriations was made:

Twelve and a-half per cent. of the amount appropriated for our work, exclusive of missionaries' salaries and the Cocanada girls' boarding school, was transferred to other special woman's work for woman, namely: toward Miss Folsom's salary, Miss Priest's work and Miss McLaurin's work.

A gift of \$600 having been sent in by an individual, on account of our deficiency, the following further appropriations were made:

Toward Samulcotta Seminary	\$300 00
Balance on Miss Priest's and Miss McLaurin's work	117 80

leaving the remainder of the \$600 unappropriated for the present.

A. MOYLE, Recording Sec.

LETTER FROM WOMAN'S BOARD TO THE EASTERN ASSOCIATION.

Dear Sisters and Friends: —

Your Executive sends greeting and sympathy to you in your deliberations, praying that mutual help, and a closer connection with the great Source of strength may be yours and ours at this time.

We know that this is the Lord's work in which we are engaged; yet He graciously prosecutes it by human means. And so we ask you, under many difficulties not to be cast down, but to go forward with all confidence, leaving the result to His good pleasure.

Our prospects in the home land are not quite as bright as usual, owing, no doubt, to the prevailing trade dullness. We have also sustained a loss in the resignation of our esteemed treasurer, Mrs. Smith, but hope that our new treasurer may have as long and successful a term of office.

It has been a sorrow to us that of two applicants to be sent as missionaries to India we could not send even one, without detriment to our other interests there, as you know that at our last annual meeting we hoped to do. Not only this, but time and modern science and progress have made changes even in India, so that the school in Tuni occupies quite a different place in the general

scheme of the work, from what it did when first initiated, and in all probability will never again be used as a girl's school. The railway from Madras to Calcutta, running through Tuni, with the branch to Cocanada, together with the cheap rates prevailing there, have brought Tuni too near the large and efficient school at Cocanada to be of the same value as formerly. These are the facts that darken our present outlook, but they may be only changes that go before better progress.

The school at Akidu is now under the charge of Rev. and Mrs. [Dr.] Chute and a good native staff of teachers, and will probably be kept open at least till the holidays. It will interest you to hear that Mrs. Chute's success in the practice of medicine has been immediate and almost phenomenal. We fear, but cannot complain if Mrs. Chute finds the two professions, that of doctor and teacher, incompatible. But, for financial reasons, rumor has it, there may be changes in the immediate future even here.

Miss Murray's health continues good. She, accompanied by her native Bible women (who are supported by two ladies of the Ottawa Association) has been diligently at work now for nearly a year and is just now enjoying her first holiday in the hills. Her happiness in her work is great, but she needs a tent very much, before she can work over the whole of her field. May her health and success be precious in the sight of our Lord.

Financially we are not quite as well as we could wish. The payments made for the half year are not quite equal to the half of the year's appropriations and as you know the dullest time of the year is upon us. We earnestly hope that this year may not be completed with the first deficit in our history. As the General Society is some \$8,000 in arrears, we are desirous that we who are expected to be an aid, should not become a drag to them at this time.

Now a special word to Circles and Bauds. A remark made during the recent Convention in Montreal, to the effect that, sometimes churches allowed all the missionary work to be done by the ladies to the detriment of the general work is a sufficient excuse for asking all the members of Circles to use their influence against this report being ever again founded upon truth.

As it is likely that another interest may be pressed more urgently upon the Woman's Circles during the year, i.e., Manitoba and North-West Missions—we think it in place to ask you to see that it is an added interest and not one to subtract from the income of the old work as we fear has been done formerly. You will acknowledge that as your executive we have been very quiet about this matter; first, because this course has not been pursued by all the Circles, and also because of our intense interest and sympathy with all the work of spreading the Gospel; but at this time we take the liberty of directing your attention to the matter, knowing that you will do your utmost to prevent injustice being done.

Organization is useful to concentrate effort and relieve labour, and that every society have different Circles we do not think necessary, when one can easily do the work of several societies. Not only this but the highest success is not always achieved by large Circles, large Associations, or large Societies. The small may as fully do the work of the Lord in its sphere as the large, and the commendation, "Well done good and faithful servant," you will remember, is not given to any group but to the individual.

Trusting and resting in the Lord, may you hopefully prosecute his work till he gives it a glorious success.

On behalf of the Executive Board,

NANNIE E. GREEN, *Cor. Secretary.*

UNCONSUMED SACRIFICE.

[Written when learning that a number of young women wish to be sent to India and there are not funds sufficient to send one.]

They loose the earth-ties that have bound them;
The mantle of love is around them;
True hearts! scoring even to falter:
They lay down their lives on the altar.

We bring not the wood for the burning;
To unblessed fires we are turning;
On us is the sin of denying;
On us is the blood of the dying.

I. B.

MISSION BAND WORK.

BY MISS K. M. FISHER, FAIRLEY.

The great need of establishing a Mission Band in every church is being felt more and more, as we try to solve the problem of providing the necessary funds to carry on the Lord's work at home and abroad.

We find the young in every church ready to be organized, but the chief difficulty appears to be, how to secure a qualified leader to take charge of the Band. They so soon grow discouraged, or give up the work for lack of knowing how to conduct the meetings, and keep up the interest. To such we would heartily recommend a copy of Miss Tapscott's paper, now in pamphlet form, entitled, "The Golden Rule Mission Band," which is so complete in all the details of Mission Band methods, that it would be indeed difficult to offer any improvement along those lines.

We will, therefore, have a talk with our comrades in Band work, suggested by the "Macedonian cry" that has come echoing down the ages to us. "When God called Paul to go to the city of Philippi, and speak to the women who had come together by the river side: Paul hastened his journey that he might meet and instruct them. They were women whose hearts the Lord had opened." When the Lord opens the heart to make us

willing to work for Him, He is also willing to instruct us. But do we not, in our haste and enthusiasm, sometimes rush into service for Him without the necessary instructions or training, and the result is *failure* and defeat? Then we begin to wonder *why* the defeat came, when we were so zealous for the Master. But, dear fellow worker, zeal without *knowledge* is sure to come to grief.

A prominent Christian worker has said, that no man or woman of any sense will go into business without some knowledge of that business, or supplying himself or herself with all the auxiliaries at their command to make that business a grand success. Is it not too often the case that we go into business for God in a haphazard sort of way, and try to manage His mighty interests without tools or *personal* training. The consequence is, that we cannot give to others what we ourselves are not in possession of. We are not on fire about our work, so cannot enthuse other hearts in earnest efforts for the cause of missions. The religious world is said to be full of horrible failures. May the Lord spare our Band workers from being among the failures.

Let us find what talent has been entrusted to us, and strive after perfection in its use. "Study to shew thyself approved unto God; a workman that needeth not to be ashamed." The Lord's work needs our best talents, our brightest gifts, our most cultured young women, and our most promising young men, and shall He not have His own? We cannot attach too much importance to the work of our Mission Bands. Our great hope for missions is in the rising generation. It is much easier to train erect the tender twig, than to straighten the old twisted trees. Our empty treasuries with the absolute necessity of continual *pleading* for money to carry on the Lord's work at home and abroad, is surely an evidence that the average church member was not trained when young to give the Lord *His own*. The treasuries are not empty owing to the poverty of Canadian Baptists. Is it not because we pay more for the unnecessary decorations and luxuries of our homes than we pay for missions? Do we not find Christian parents that will lay out from one to five dollars in a toy shop for rubbish to amuse their children, and will pay off their annual thank-offering to missions with five cents?

One-fourth of the entire human family are women without the knowledge of Jesus, who are often treated worse than the animals of their country, women who wish every day they rise, that they had never been born; and yet how few of our Christian women who hold in their hands the bread of life, for which these millions are perishing, can be interested in giving them the gospel. The ever recurring, puzzling question is, How can we interest the women of our churches in missions? Does not experience teach us, that interest has its origin in knowledge? There can be no interest in a thing

unknown, and people are slow to learn when not taught in youth. Hence the urgent need of organizing the young people of our churches into Mission Bands, where they will receive a special training as to the need of giving the gospel to the perishing millions of India. While their habits are forming, we can easily instil into them the principle that will ensure their hearty support of God's cause in the time to come. Our Government is training the youth of our land to handle fire-arms for a possible need, at great expense to the country. They are also having "Loyalty to Queen and Country" taught in the public schools. Is the church of God to be less wise in refraining to teach the young true loyalty to our Lord and King, to whom the nations of the earth have been promised as His inheritance. The boys and girls of to-day are to be the merchants, farmers, mechanics, wives and mothers of to-morrow, and if properly trained now, missions and every other Christian enterprise will have all the money needed to carry them on. Right giving will then be considered a privilege, not a burden. We cannot or do not expect parents or S. S. teachers who have not the cause of missions at heart to give this training. The children must be taught by those whose hearts the Lord has opened towards the teeming millions of India, whose dark faces are turned to us, with outstretched arms, pleading for the bread of life. Their sighs and moans have reached the ear of Jehovah, and He is going to raise up a host that will contribute of their means to hasten in that glorious period when "His knowledge shall cover the earth as the waters cover the sea." Years later, when Paul's ministry was about at a close, when writing to the church at Philippi, he says, "Help those women who labored with me in the Lord." This call comes to the churches to-day with equal force from the tired and often discouraged workers, who stand weary and care-worn amid the white harvest fields of our Telugu mission. Band leaders do not *always* get the help and encouragement they should from the parents, pastors, deacons, and S. S. staff, and yet we would say to our Band workers, do not be discouraged, "Ye shall reap if ye faint not." Keep on toiling with your little flock, pray, talk, distribute literature. Go to the S. S., ask the Superintendent to allow you to announce the meeting of the Band, invite the young men and the young women, as well as the boys and girls (and do not forget the Superintendent). Talk about your Band at the prayer meetings, ask the brethren to pray the Lord to remove the "stumbling blocks" that hinder you. Hold "parlor meetings," have lawn socials, not for the sake of money making or amusements—(an opportunity for voluntary offerings should always be given),—but with a view to instruct by personal contact. People will sometimes give their lawns for the Telugus if not their parlors; but if both be refused, do not become discouraged. Remember, your Master is not where to

lay His head. A Mission Band, when well managed, soon becomes a "Band of Missionaries." We find the children taught ten and fifteen years ago are now among our best workers.

The aim of Band teaching is to. "Go into all the world and preach the Gospel to every creature, beginning at Jerusalem." Let us teach in our Bands to begin at home, to go out in the highways and byways for the untaught children and bring them in, later on you will find them "Seeking the lost in the paths of sin." The "Silent Evangelism" is going to be a great boon to new beginners in reaching the non-church goers, and while the legalized liquor traffic manufactures drunkards, scoffers, and infidels who rarely go within reach of the sound of the preached word, there is a wide field for labor in the highways and byways of our land, and is it not time that we were awaking up to the fact, that our young people be warned of the sin of living "at peace with the greatest enemy of the church," which is the legalized liquor traffic? The greatest obstacle to the progress of missions to-day is Rum (says "Timely Talks" by C. A. Dunham). The missionary of the cross proclaims the glad tidings to nations sitting in darkness, the success of their efforts is largely influenced and greatly lessened by the existence of the traffic in strong drink. Our British Government receives annually a revenue of thirteen thousand pounds for degrading the unevangelized countries with strong drink. King Khama, who established a government in the south of Africa, (says the Northern Messenger), went all the way to England a few months ago to ask protection against the "white man's liquor" being forced upon his subjects. What a rebuke to a Christian nation! Should we not take "Liquor and Missions" as a study in Band meetings? Our National curse is strong drink. Let our young people be prepared to enter a protest against the sale and manufacture of strong drink, and the sending of rum into the unevangelized portions of the world. As Christian workers our hands should be clean, having no complicity with the traffic. Our Bands should be pledged to total abstinence and so prevent, as far as we can, the Lord's money from going into the coffers of the liquor dealer.

"Set the trumpet to thy lips, oh watcher,
Who heard the voice divine,
Blow one clear strain to rouse the souls that slumber.
This is an evil time.

Set the trumpet to thy lips, oh watcher,
Cry out across the night,
Stay by the truth wherever it may lead thee,
At last 'tis crowed in light.

Set the trumpet to thy lips, oh watcher,
Speak all thy soul hath known
Fear not, for in the stress of battle,
God watches o'er His own."

"BE READY TO WASTE TIME."

BY DR. MARION OLIVER.

MISSION HOSPITAL, INDORE, India.

I have just come upstairs to my room, after going the rounds and seeing that all the in-patients are settled for the night. All the wards are occupied at present, and there is only one vacant cot. To-day was an extra busy day, and owing to my being in the city most of the forenoon, I had not been able to see anything of the women in the hospital since morning. "Miss Sahib has had no time to sit and talk with us to-day." The more I know of the women of India the more do I realize that to get them to understand and believe that I have a real love for and interest in them I must

BE READY TO WASTE TIME

over them—must have a real human interest in their interests. These are but few, it is true: babies, jewelry and cooking, covers the ground over which the minds of nine-tenths of them travel. The other tenth touch on the "new woman" and kindred subjects. But India's new woman is not one who rides a bicycle and wears bloomers, only one who can read and write, and perhaps occasionally ventures out to a public meeting. There are many yet among the upper classes who look out on the world with one eye peeping through the folds of a chuddah, and who feel that to allow any man, except those of their own household, to look on their faces, is to be

GUILTY OF A HEINOUS SIN.

We have a patient just now whom we wished the civil surgeon to see and I had to spend a good part of a forenoon coaxing her to allow him in the room. We made a compromise at last, I agreeing that she only draw her chuddah far enough aside to allow her tongue to be seen. "How can I get before God if this strange man looks on my face?" was the pleading entreaty of this poor young woman. In most cases, however, the veiling of the face is more a matter of social distinction than of religion.

How true is it that we who are Christ's witnesses cannot tell whose hearts the Spirit is preparing to receive our message and to accept our witness-bearing. Often the thought comes to me as I am sitting in the midst of a group of women telling them of Christ and what he is to me and longs to be to each of them, is there to-day one among this group

WHOSE HEART THE LORD CAN OPEN

as He opened the heart of Lydia. Dear friends, let this prayer go often up from your hearts that the Holy Spirit may prepare the hearts of these women to understand and accept His message when spoken by us to them.

When in Lucknow last month, a Baptist missionary from Agra, on learning that I belonged to Indore, told

me of a Christian woman whom his wife had found in one of the villages near Gwalior when touring with her husband last cold season. On inquiring where she had learned the way of salvation, one of the other women in the house said: "I was sick and she went with me to the mission hospital at Indore, and there we heard these things, and

EVER SINCE THEN

my sister-in-law worships only your God." Ofttimes the longing to see fruit goes up as a petition to God, but He knows and is perhaps keeping some hidden ones from us because that so much self yet remains in our hearts that we would not be able to "walk softly" and wear many jewels.—*Medical Missionary Journal*.

Work at Home.

NEW CIRCLES.

PETERBORO'.—A Circle was formed in Park St. Church, with a membership of ten. Officers: President, Mrs. Mourry; Vice-President, Mrs. Gillespie; Treasurer, Mrs. Grove; Secretary, Mrs. Barrie.

ASSOCIATIONAL MEETINGS.

WOODSTOCK.—The Circles of the Woodstock Association had a successful gathering at Tilsonburg, Thursday a.m., June 4. The programme throughout was good, and the influence, we trust, will be far-reaching in quickening our zeal and inspiring us for greater service in the coming year.

The Director, Miss Huggart, resigning, Miss Anne Hatch was appointed to the work. Some change may be necessary, now that Brant and Woodstock Associations have decided to become one. A. H.

WALKERTON.—The ninth annual meeting of the Walkerton Association was held at Tiverton, June 10th. Business meeting in the afternoon. A good number of delegates were there. Address of welcome by Mrs. Rev. J. Cameron, of Tiverton; Miss Braden of Teeswater, replied.

Reports from twelve Circles and seven Bands were given, which were encouraging in some ways, and yet not altogether satisfactory.

The Director's report was then given, showing a slight increase in contributions this last year, so the Walkerton Association is irresponsible for a part of the decrease in our Foreign mission income. This means that we are letting go some of the ropes which we are entrusted to hold.

A very interesting letter from Miss Priest was read.

A discussion on Band work followed, led by Mrs. Ireland, of Wingham.

Mrs. Pelton, of Wingham, gave a brief report of Chatham Convention.

The following officers were elected for the coming year:—President, Mrs. Banton, of Walkerton; Vice-President, Miss Kate Stovel; Director, Miss Ida Pelton, of Wingham. The last item on programme was the LINK and *Visitor*, their usefulness, etc.

The evening meeting was large and enthusiastic.

A paper on Home Missions was given by Mrs. Cook, of Mount Forest. One on Foreign Missions, by Mr. Menge, student pastor at Lucknow.

A paper on Band work by Miss Fisher; an address on the Power of the Holy Ghost in Gospel Missions, by Mrs. A. McGregor.

A letter from Miss Stovel, of India. A solo by Miss McIntyre. Collections amounted to \$13.78.

IDA M. PELTON, Director.

TORONTO ASSOCIATION.—The meeting of the Circles and Bands of the Toronto Association, held with the church at York Mills, was a very successful one. It was the tenth anniversary of the formation of this Associational meeting which gave added interest to it. The President of the Circle at York Mills occupied the chair and a good programme was given:

1. Singing.
2. Reading of Scriptures, Miss Sylvester.
3. Prayer, Mrs. Holman.
4. Singing.
5. Address of Welcome, Mrs. Grey.
6. Reply, Director.
7. Minutes of last meeting.
8. Roll Call.
9. Director's Report.
10. Talk on "Scandinavian Work in the North West," Mrs. Lillie.
11. Talk on "Grande Ligno," Mrs. Massé.
12. Singing, Miss Richards.
13. Reading from the Corresponding Secretary's Report in the LINK, Mrs. McMaster.
14. Collection.
15. Paper on "Home Missions," Mrs. Harris.
16. A letter on Indian work, Mrs. Firstbrook.
17. Election of Director and President.
18. Reading of the circular sent to the Association from the Foreign Board, Miss Elliot.
19. Closing, Dr. Welton pronounced the benediction. Mrs. Massé's talk was very good and aroused the interest of all present. Owing to the absence of the lady who had promised to read a paper on "Foreign Work," we were obliged to do the best we could.

The collection amounted to \$11.10. The letter read by Mrs. Firstbrook was from her sister who is a missionary to the Indians, supported by the American Board. It was of great interest.

A vote of thanks was passed to the Ladies of the Circle at York Mills, for their generous hospitality, also to the gentlemen of the General Association, for kindly giving up the church to the ladies and adjourning to the school house.

It was also voted to ask the General Association to allow one half day of their time, in which to hold the women's meeting. Also to dispense with the letters from the Circles at the next meeting, but to have a conference as to matters pertaining to the interest of the work.

Mrs. Pease was appointed Director and Mrs. T. Harris, President. There were 150 Ladies present of whom 100 were delegates.

BRANT ASSOCIATION.—The Women's Mission Circles of Brant Association held their fourteenth annual meeting in Paris, on June 10th. On account of the removal from our Association of both the President and Vice-President, Mrs. Porter was asked to preside. After devotional exercises and the reading of the minutes, the delegates were welcomed to Paris. The President responded briefly. The reports of the Circles and Bands were then read and were on the whole quite encouraging. The officers elected for the year were Mrs. Cline, Pres., Mrs. Hutchinson, Vice-Pres., Mrs. Gray, Director.

We then listened to reports of the Chatham Convention, Mrs. Hutchinson telling of the Home Mission work, Mrs. Cline of the Foreign.

Representatives of the Methodist, Congregational and Presbyterian societies of Paris gave us words of encouragement and sympathy in our work. An excellent paper on "Band Work," was read by Mrs. Buckborough, of St. George, emphasizing the aim as not merely money-giving, but self-giving; arouse the missionary spirit and the money will be forth-coming. She reminded us too of the possibilities of the untaught minds and hearts of the children.

Miss Tapscott, of Toronto, spoke briefly of the importance of Band Work. Miss Rogers was then introduced to the Association and spoke of the difference between us as women and the Telugus. We were glad to have with us Miss Rosa Hill, of Brantford, who for the past year has attended the Missionary Training Institute of Brooklyn, and who expects to devote her life to mission work. She spoke briefly of the school and the mission work in connection with it.

A resolution expressing appreciation of the LINK and Visitor was adopted and we hope will be made practical by a larger list of subscribers from our Association.

After lunch, kindly prepared by the Paris ladies, there was time to get acquainted with one another and talk of our work. At the evening service the Director's report was presented, showing an increase in the amounts contributed by both Circles and Bands. Brant Association

being one of the two that have not to report a decrease in funds. Miss Rogers then introduced us to the Telugus of India, telling us of their homes, their customs, and their spiritual condition. Mrs. Maasé, of Grande Ligne, told us of the educational work of our mission there and of the needs of the work. Mrs. Holman, of Toronto, gave us three convincing reasons why we should support Home Missions: 1st. Because a soul is infinitely precious wherever it is. 2nd. In order that it may support Foreign Missions, we must have missionaries and money and those must come from the Home churches. 3rd. Because we ourselves have been brought out of darkness into His marvellous light, and had opened our blind eyes to see the "Light of Life." Mrs. Stock, of Detroit, and Mrs. (Dr.) Harrison, of Brantford, contributed solos during the evening.

We most sincerely hope that the earnest words spoken and sung may not be forgotten, but be as good seed in good ground.

L. M. GRAY, Director.

EASTERN ASSOCIATION.—The annual meeting of the Woman's Mission Circles of the Eastern Association met with the Dixville Church on Tuesday, June 9th, at 3 p.m. The devotional exercises were conducted by Mrs. Kingsley of Dixville, after which Mrs. Sims of Montreal took the chair. An address of welcome was given by Mrs. Gregory, and replied to by Mrs. Sims. The annual report was read by Miss Scott of Montreal. Reports were received from the following Circles: Abbott's Corners, Barnston, Conticook, Lachute, Magog, Montreal First, Olivet, (Grace and Point St. Charles Churches, Quebec, Sawyerville; also from the following Bands: Olivet, (Grace and Sawyerville. The letter from the board to the circles was then read by Mrs. Baker of Sawyerville, and was quite encouraging. A solo was sung by Miss Scott, after which we listened to some very interesting extracts of letters from our Missionaries in India. Miss Rue L. Parker of Barnston, was then appointed Directress for the coming year. A collection was then taken in aid of the work. Singing a hymn closed the session. Benediction by Pastor Warnicker of Montreal.

EVENING SESSION.

At 8 p.m. there was a platform meeting, and Pastor Gregory occupied the chair. After singing a hymn, the Scripture was read by Rev. A. C. Baker, and Rev. Mr. Denovan led in prayer. Mrs. Sims gave a short and interesting talk on the Grande Ligne Mission. A paper on the North-West Missions by Miss Stacey of Montreal, was read by Miss Rue Parker. After a solo by Miss Lenné of Sherbrooke, Pastor Baker spoke of the importance of keeping open the Baptist Mission Boarding Schools, which was enforced by a few words by Mr. Denovan,

urging the ladies to use their influence to secure contributions *at once* for that purpose. Then followed an address by Rev. J. H. Hunter, on individual work for Foreign Missions. A collection was taken and the meeting was brought to a close by singing the doxology and Benediction.—

ANNIE HOWE, *Secretary pro tem.*

NIAGARA.—The Women's Mission Circles of the Niagara Association held their annual meeting in Beamsville, June 2nd. The attendance was unusually good and a feeling of interest and enthusiasm seemed to pervade the entire meetings.

Delegates arrived by the morning train and were driven to the church where the obliging Convenor of the Billetting Committee, Miss Marshall, assigned to each one her home.

The Village of Beamsville never looked prettier than on that bright June morning. Roses of various colors, and syringas laded the air with perfume. The luxuriant leaves of green on the trees nodded and whispered to us a welcome equalled only by the kind words and smiling faces of our hospitable hostesses.

The afternoon meeting opened at 2.30, Mrs. Bennett, Presiding Officer. The scripture lesson was read by Mrs. De St. Dalmas, and prayer offered by Mrs. Summer. The reports from the Circles were encouraging, on the whole, and the Director's report showed an increase over last year's contributions. A letter was read from the Treasurer of the Foreign Board, Miss Elliot, urging the women to prayerfully consider the needs of the Treasury and to enlarge their contributions. This was followed by Convention notes on the Deficit, Prayer Union, *Visitor*, LINK, etc. Mrs. Massé was introduced to the meeting, and for a short time, talked of the educational side of Feller Institute; she gave much that was interesting about the school. Miss Riggins sang a solo which was deservedly applauded. An address of welcome from the pastor's wife, Mrs. Marshall, was responded to by Mrs. Forbes on behalf of the delegates. Mrs. D.M. Walker was re-elected Director and the meeting closed with singing the Doxology, and the Benediction.

The evening meeting was largely attended, Mrs. Marshall occupied the chair. After the opening exercises four brief papers were given, "Band Work," by Mrs. De St. Dalmas; "Home Missions," by Mrs. M. K. Forbes; "Grande Ligne," by Mrs. (Rev.) McDonald; and "Indian Missions," by Miss Grace Brown. All these papers were excellent and showed careful preparation. Mrs. (Rev.) Garstide then gave an address on "Some Women of India," illustrated by young ladies in native costume. The choir, under the leadership of Mr. Fawell, rendered some excellent music, this with a solo from Miss Wismer, added much to the pleasure of the

evening. Dundas and Beamsville Bands reported by delegates from Bands. The floral decorations of the church were very artistic and reflected much credit on Mr. Ames and the corps of young ladies who assisted him. While we listened to appeals from the various missions as they were presented to us, and we hope for good results, our eyes feasted on the most beautiful coloring. Flowers everywhere. Pyramids, hanging baskets, bouquets, etc., till the historic church seemed turned into a veritable flower garden.

A collection was taken amounting to \$11, to be equally divided between Home and Foreign Missions. And thus closed a delightful and, we believe, profitable meeting.

MARY WALKER, *Director.*

THE WESTERN ASSOCIATION.—The Circles of this Association met in convention in the North Dresden Baptist church, June 9th, Mrs. Ezra Burr presiding. The opening exercises and Bible readings on "The Christians' Trials and Triumphs," were conducted by Mrs. Hamilton, of Wallaceburg. Mrs. E. Burr delivered the address of welcome, to which Mrs. M. P. Campbell, of Essex, very ably responded. Next followed written and verbal reports from mission bands, showing an increase of interest in this department of the work. Two Bands were organized during the year, Dresden and Wheatly. Miss Mattie Sloan, of Chatham, then gave a helpful paper on "Practical Methods of Conducting a Band."

The afternoon session began at 1.30 p.m. After the opening exercises, reports were given from the Mission Circles by delegates. These were encouraging, showing an increase in contributions, and the organization of two Circles. In the business meeting which followed, the following officers were elected: On the resignation of the present Director, Miss Selman, of Wilkesport, Miss Florence M. Iler, of Ridgetown, was appointed for the ensuing year, and Mrs. Craig, of Dresden, as Treasurer. A letter from Miss V. Elliot, Provincial Treasurer, concerning the financial standing of the Foreign Mission Society, was then read by the Director. Then followed a paper on "Indian Missions" by Miss Ritchie, of Colchester. The Dresden Mission Band then gave a very interesting and instructive dialogue, "The Report of the Solicitors," after which all joined in singing, "Far, Far Away in Heathen Darkness Dwelling." A paper on the work among the Scandinavians was read by Miss Jean King. This was then followed by a paper from Mrs. V. R. Bissell, of Chatham, on mission work in Quebec among the French Catholics. Rev. L. Iler, who had recently attended the convention in Montreal, and visited Grande Ligne, spoke to the audience for a short time on the great awakening among the French Catholics of the Lower Province. A very helpful paper on, "The Relation of Young People to Missions," by Miss B.

Little, of Wallaceburg. A very instructive question-draw was then conducted by Mrs. Welter, of St. Thomas.

At 8 o'clock the evening session began, the opening exercises being conducted by Rev. T. Shields, of Dutton. After prayer had been offered by Rev. Mr. Dewar, the annual report was then read by the Director, Miss M. Selman, of Wilkesport. The excellent reports from the Mission Bands showed that these societies were becoming important factors in the work. Miss A. Steer, of Wallaceburg, gave an address on the two mission papers, *The Link* and *The Visitor*, published in the interest of foreign and home missions respectively. The aim of their publication was two-fold—to impart information, and to raise funds for the work. Miss Steer urged that these be given a wider circulation, as it was impossible to become interested in a work of which they had no knowledge. Miss F. M. Iler, of Ridgetown, read an excellent paper on "The Woman's Societies." This was a grand paper, and was brimful of inspiration for Christian mission workers. Mrs. E. Welter, of St. Thomas, had as her subject, "Foreign Missions," and much information in regard to this branch of the work was given in this paper. Eight young lady missionaries were at work in the foreign field, and the work was fully described. An interesting letter was read from one of the foreign representatives, in which abounding joy in the work was expressed, and her sisters were urged to greater effort. Rev. Wm. M. Corkery, of Windsor, who is a former pastor of the Dresden Baptist Church, then gave a stirring and patriotic address on our "Home Missions."

MARY R. B. SELMAN.

MIDDLESEX AND LAMBTON.—The twelfth annual meeting of the Baptist Missionary Auxiliaries of the Middlesex and Lambton Association was held at Sarnia, on June 9th, 1896. The opening session commenced at 2 p.m., Mrs. Robertson, the President, in the chair. The devotional exercises consisted of singing "All Hail the Power of Jesus' Name"; a Bible reading, by Mrs. Robertson, bearing on the commission, the endowment of the Holy Spirit, and the protection afforded those who go in obedience to Christ's command to carry out His commission; and prayer by Miss Fothergill, of Strathroy.

Miss Speller, of Sarnia, gave a hearty welcome to all delegates and visitors, which was replied to by the President of the Association. After reading of the minutes, and the regular routine of business, the reports and letters of the Circles and Bands were read by their representatives, which were very encouraging. The amount reported for Home Missions being \$485.74, for Grande Ligne \$35.50, for the North-West Indian work \$24.25, and for Foreign Missions \$640.80. In addition to this,

several boxes of clothing, etc., were sent to the North-West Indians.

A resolution was adopted, recommending the *LINK*, and urging that the delegates seek to increase the circulation thereof. Mrs. Macken, of Forest, read an excellent paper on "Mission Band Work." She gave emphasis to the fact that the child of to-day is the man or woman of to-morrow, and hence the necessity of implanting and developing, to the highest degree possible, the missionary spirit in the child.

Mrs. Boice, of Port Huron, followed with a paper, showing the missionary work done by our Baptist sisters across the lines, which was duly appreciated.

Mrs. Mimms, of London, then gave a very interesting report of the Convention lately held at Chatham.

A communication from the Foreign Mission Board was read by the Assistant-Director, which referred to the falling off of the funds during the past year. Considerable discussion arose as to the cause, in which several took part. Mrs. T. S. Johnson, of London, in her remarks, pointed out that, while Home, Grande Ligne and North-West Indian work had their claims upon us, yet we must not forget the object for which our Circles and Bands were primarily organized, viz., the establishing and sustaining of a mission for women in India, and now that mission has been established, it is obligatory upon us to see to it, that it receives our hearty and continuous support.

Among the communications read, was one which was listened to with sadness, viz., the resignation of Mrs. Weld, who has so long and faithfully served the Association as Director. With the motion for the acceptance of her resignation, there was coupled a resolution expressing sympathy with her in her recent bereavement, in the death of her beloved mother, a copy of which resolution the secretary was instructed to convey to her.

After the report of the Nominating Committee was received, the election of officers was proceeded with, which resulted as follows, viz.:—President, Mrs. G. F. Robertson (re-elected); Vice-President, Mrs. W. J. Barber, Sarnia; Director, Miss E. Park, Wyoming; Assistant-Director, Mrs. T. S. Johnston, London. The meeting closed with the benediction.

In the evening a public meeting was held, commencing at 8 o'clock. The meeting opened by singing "The Morning Light is Breaking." Mrs. Mimms gave a Bible reading, which had been prepared by Mrs. Segsworth, of Wyoming, subject, "Christ the Model Missionary." A more suitable subject could not have well been selected for a missionary meeting, and the texts chosen set before the Christian workers a pattern which, if imitated closely, could not fail to bring about blessed results.

The President's address was brief, but bright and inspiring. Mrs. W. J. Barber read a carefully prepared

paper on Home and Grande Ligne work; Mrs. T. S. Johnston followed with a very comprehensive paper on The Indians of North America, closing with a sketch of the work done by us for the Indians of the Dominion; and Miss Rogers, returned missionary, spoke in the interests of our Foreign work. Miss E. Park then gave a paper, subject, "God's Purpose in us," which showed that if the world is to be brought from darkness to light, we must allow the light of God's love to shine through us to those sitting in darkness.

Excellent music was furnished by the Choir, which was highly appreciated. The collections amounted to \$10.41. Meeting closed with the benediction.

E. PARK.

ELGIN ASSOCIATION.—Report of the twelfth annual meeting of the Women's Baptist Home and Foreign Mission Circles of the Elgin Association, which was held at the Lake Shore Calvary church, on Wednesday, June 3rd, 1896. A large number of delegates were present from all parts of Elgin. The little church was very prettily decorated with ferns and flowers, and the delegates were accorded a very hearty welcome.

The morning session was opened at ten o'clock by a prayer service, led by Mrs. (Rev.) Carey, of Port Burwell, and very appropriate prayers were offered, asking for God's guidance and blessing on the work of the day. Then came reading of Scripture by Mrs. C. D. Chute, of Lakeview; singing, "I gave my life for thee," followed by a prayer offered by Mrs. C. McConnell. Next came the address of the President, Mrs. Cohoon, of Calton; singing, and reports from the different Circles, with the exception of two—Iona and Second Southwold. The reports on the whole were very encouraging, although the amount raised was less than last year. Reports from four Bands were given. Next came the appointment of a Committee on Resolutions, composed of Mrs. Carey, Port Burwell; Mrs. Newcombe, New Sarum, and Mrs. Graham, St. Thomas. A Nominating Committee was also appointed, composed of Mrs. Laidlaw, Sparta; Mrs. Dr. Clarke, Aylmer, and Mrs. Spohn, St. Thomas. The morning session was brought to a close by singing, and prayer by Mrs. Marsh, of Gladstone.

Afternoon session opened at two o'clock, with singing, followed with prayer by Mrs. Mason, of Bayham. Next came the Associational report, by the Director, Mrs. Welter, of St. Thomas. No new Circles had been formed during the year, but two new Bands had been organized; four Circles had become extinct—Fingal, Second Southwold, Iona and "The Planee."

The amount raised for Home Missions being \$271.52, and for Foreign Missions \$320.65, being about \$200 less than last year.

Mrs. Booker then followed with an earnest appeal for the Foreign work; she said, "When the Circles were first organized the members used to give ten cents a month," but it had fallen back to a dollar a year, which, with a large membership, would amount to a nice little sum. She urged the giving of at least ten cents a month.

Next came the report of committee and election of officers:—Mrs. Cohoon, Calton, President; Mrs. Walter, St. Thomas, Director; with Miss Smiley, Sparta, as assistant. The following resolutions were then read:—

That the thanks of the Association be tendered to the Calvary Baptist Church for the very kind way in which they entertained the guests,—by Mrs. Graham, St. Thomas.

Regretting the deficit in our funds and urging more interest and zeal in the work,—by Mrs. (Rev.) Carey, Port Burwell.

That all should read the LINK and Visitor, these papers affording the best means of keeping informed on the work of Home and Foreign Missions,—by Mrs. Newcombe, New Sarum.

Next came a solo by Miss Timpany, of Woodstock, and a paper on Indian Missions, by Miss Clarke, of Aylmer; she also read two very interesting letters, one from Mr. Van Tassel, our white missionary, and the other from the native missionary, Mr. Prince.

A very able and interesting paper on the Foreign work was then given by Miss Laidlaw, of Sparta, and Mrs. Orchard, of Shedden, followed with a very excellent paper on "Our Work." She spoke of God's command to His ancient people Israel, "Go up and possess the land." The command was as much for us to-day as it was of old to God's people. Solo by Miss Hambidge, Aylmer, entitled "Where is the Better Land?"

Then came a conference on "Why am I interested in Missions?" led by Mr. James McConnell, an honorary member of the Mission Circle. Several gave their testimony for the love of missions, Christ's spirit being a missionary spirit.

Next came a letter from one of our *own* missionaries, Miss McLaurin, of India, and written expressly for our Associational meeting. Three years ago she met with us in Aylmer, and now she had acquired the language and had charge of a field in India and was engaged in evangelistic work. She expressed the great joy she felt in the work, and how eager the poor ignorant women were to hear the "words of life."

Next came Miss McCall's very excellent report of the Convention held at Chatham, followed by a very interesting paper written by Mrs. (Rev.) Hartley, of St. Thomas, and which was read by Mrs. Graham, subject, "What Busy Women can do for Missions." Dr. Henson had said, there are believers and believers; so we might venture to say, there are busy women and busy

women. Many society women thought they had not time to work for missions, or to read missionary literature, and how can they be interested in what they know nothing of? Paul said, "Help those women who labored with me"; and many women who are burdened with household cares can find time for consecrated service and to pray daily for those who have gone forth to foreign fields. When duty is made plain, she does not say, "I cannot do that, I am not fitted for the work, I have not time." She says, *I can do whatever He requires*, through "Christ which strengtheneth me." A busy woman can do much or little, according to her disposition. What right have we to set aside Christ's command? To what do we owe all that makes life worth living, our devoted husbands, and brothers, our loving children, our rich legacy in the world to come? We owe it all under God to the missionaries who brought to our fathers the knowledge of Christ. We cannot say to another, you ought to do this or that. "One is our Master, even Christ." To Him must we go for our instructions; search the word that we may know His will, then love for Him and those He died to save, love which is "stronger than any command," shall fill our souls and make the labor light.

Then came singing, collection and closing prayer by Mrs. Pelton, Port Burwell. Collection, \$7.35.

Evening session opened at eight o'clock with singing and scripture reading by Miss Chalk of Colton, and prayer by Mrs. E. Cohoon, of Lakeview. This was followed with an address on "Home and Grande Ligne Missions," by Mrs. Edwards, of St. Thomas, telling of the work undertaken and accomplished during the year; of the wide field of labor, and how the missionaries needed our earnest and united prayers; 53 had been converted at the mission stations—another by the choir. Then came a very able paper on "Prayer," prepared, and given by Mrs. Laidlaw, of Sparta, and which had been read at the Convention and reported elsewhere. Mrs. Welter followed with an address on "The great need in Christian Service."

Some of the thoughts were, "Have ye received the Holy Spirit?" We are not our own. Holy Spirit a gift for the service, consecrated prayer, seeking for the blessing, next to prayer came meditation, sitting at His feet as Mary of old; and our lives should be ready for sacrifice as well as service. Music by the choir, and a very interesting address from Mrs. Booker, President of our "Foreign Mission Society." Subject: "Foreign Missions."

She said, we hear much of the sad condition of the heathen women, but not half has been told—to be a woman in India was a misfortune. The only ray of light they had was sent by women, for men are not allowed to enter their homes. When heathen men received Christ,

they were compelled to leave all. The work of sending the gospel is *ours*. Better a little with God's blessing than riches without Him. A glimpse was given of the work of all the lady missionaries, which was very interesting. Then followed collection and benediction. This brought to a close one of the best and most interesting associational meetings ever held by the "Baptist Mission Circle."

M. E. CHALLEN.

NEWS FROM CIRCLES.

OSINGTON AVE., TORONTO.—The annual meeting of our Mission Circle, was held on March 5th. Our pastor, Mr. Haryett, occupied the chair. An able address on Home and Foreign Missions was delivered by Rev. S. S. Bates, of College St. Church, which was followed by a short literary programme. The Secretary reported as follows: Eleven meetings held during the year with an average attendance of six. Present membership thirteen. A thank-offering meeting held in Nov. at which \$1.14 was contributed. During the year the Circle has given to Home, Foreign and Indian Missions \$9.56.

MRS. MOORE, Sec.

FORT WILLIAM.—Three years since a Circle was organized here, and I believe it is two years since we sent any word to the *Link*. But though we have been so long silent, we believe those years have been years of progress. Much missionary information has been given, and our people are becoming better acquainted with our missionaries and their work. We have just 16 members on our roll—not a very large number, but quite a large percentage of the women of our church. Still there are a few who are outside, but we hope to win them soon. Our offering for missions has increased from \$16 the first year to \$23.50 this year—not a very large amount, still those of us who know something of the effort that is being made by our people to meet the claims of the Home and Foreign Mission work in our own town, feel that we have reason to thank God and take courage. We held our second thank-offering service last November, and had a very blessed time. We hope to hold these services every year. We feel very thankful that God has given us some little part in the work of winning the world for Jesus. May His blessing rest on our efforts.

JEAN SPROULE, Secretary.

Fort William, June 3rd, 1896.

DR. MACCROGON met, in the great Scotch city his name and fame adorns, a little girl carrying in her arms a baby so large she fairly staggered under the weight. "Baby's heavy, isn't he dear?" said the doctor. "No," replied the winsome bairn, "he isn't heavy; he's my brother." The missionary burden is gone when the human brotherhood is recalled.

**WOMAN'S BAPTIST FOREIGN MISSION SOCIETY
OF ONTARIO WEST.**

A NEW YORK MISSION.

BY L. H. HAMMOND.

NEW CONVENTION YEAR.

RECEIPTS FROM MAY 1ST TO MAY 17TH, 1896, INCLUSIVE.

FROM CIRCLES.—Gables, \$2; Brantford (First Church), for Miss McLeod, \$50; London (Talbot Street), Young Ladies, \$3.64; Pickering, \$3.85. Total, \$59.89.

FROM BANDS.—Burgessville, for Arga Joseph, \$13; Chatham, \$2; Port Hope, entertainment, \$21.13; Wallaceburg, for ? \$3; Woodstock (Oxford Street), for Student support, \$10. Total, \$32.13.

FROM SUNDRIES.—Toronto (Beverly Street), Bible classes, for Todoti Philemon, \$6.25. Total, \$6.25. Total receipts for the seventeen days, \$117.77.

DISBURSEMENTS.—To General Treasurer for regular work, \$552; To Home Expenses—To 300 copies of Treasurer's Report for distribution, \$2. Total disbursements for the seventeen days, \$554.

RECEIPTS FROM MAY 18TH TO JUNE 17TH, 1896, INCLUSIVE:

FROM CIRCLES.—Reaboro', \$7; Freeleton, \$1.75; Claremont, \$10; Baillioboro', \$6.75; Brooklin, \$4; St. Mary's (open meeting), \$6.10; Toronto (Jarvis Street), Life membership fee for Miss Violet Elliot, \$25; Stayner, \$1; Colchester, \$1.05; Paisley, \$2.92; St. George, Mrs. Carrie Head, completing her life membership fee, \$15; Brantford (First Church), for Miss McLeod, \$50; 2nd Markham, (\$9 special), \$13; Toronto (Bloor Street), \$37.94; Toronto (Parliament Street), \$3.20; Barford, \$5; Attwood, \$2.15; Port Perry (\$4.40 special), \$6.35; Sullivan, \$2. Total, \$200.11.

FROM BANDS.—Goodwood, for Nedimalli Subbama, \$7.40; St. Catharines (Lyman Street), \$2; Glamis, \$2.13; Teeswater (\$2.37, completing payments for D. Permma's education), \$2.91; Barhof for Surla Kannaya, \$12.50; Attwood, \$2c.; Port Perry, 45c. Total, \$27.71.

FROM SUNDRIES.—Mrs. J. N. Shenstone, special, \$50; Collection at Annual Convention at Chatham, \$22.42; Interest on deposit, \$15.53; for "Engala Nokamma," a special little girl, \$4.50; A friend, for Patti Suramma, \$5; Special, \$600.

ASSOCIATION MEETINGS.—Niagara, \$5.50; Elgin, \$3.15; Toronto, \$5.55; Walkerton, \$6.88. Total, \$718.53. Total receipts during the month, \$946.35.

DISBURSEMENTS.

To General Treasurer—

For regular work, \$482; For Cocaana School Buildings, \$343; For "Engala Nokamma," \$4.50. Total to General Treasurer, \$829.50.

To Home Expenses—

Mr. Latham's expenses to Chatham, \$5.50; Half expenses to Convention, Director of Brant Association, \$2.40; Half expenses to Convention, Director of Elgin Association, \$1.30; Half expenses to Convention, Director of Western Association, 70c.; Half account for Programmes for Convention, \$2.25; Four extra pages in June LINK, \$15; Postal Cards for Recording Secretary, \$1. Total for Home Expenses, \$28.15. Total disbursements during the month, \$857.65. Total receipts since May 1st, 1896, \$1064.12. Total disbursements since May 1st, 1896, \$1411.05.

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto.

As long as "an ounce of prevention is worth a pound of cure," so long will the rescue of outcast children be the most important and the most hopeful department of mission work; and among the most successful agencies for this purpose in our own country is the Children's Aid Society of New York, whose fortieth year of corporate is near a close. From existence, just rounding the small beginnings of forty years ago, when the Society started with an annual income of less than \$5,000, up to the present time when it scatters its agencies all through the slums, and spends for their maintenance every year, hundreds of thousands of dollars, there has been a steady advance against the powers of darkness; and who can tell the crimes averted, the evil influences stopped at the source, the stunted souls brought up to the measure of manhood and womanhood in Christ Jesus?

The Society has twenty-one industrial schools, in which over 13,000 children were trained last year—physically, mentally, and religiously—to better things. Many of the buildings are the property of the Society, while others are rented or leased. The children who are gathered into them are the children of the slums, large numbers of them being ignorant even of the English speech when first brought into the kindergartens from the streets. Many of them have to be both clothed and fed. Hot breakfasts or dinners, cheap but nourishing and abundant, are served daily, and a few weeks shows a wonderful improvement in the poor little pinched faces and thin, stunted bodies. Quantities of new and second-hand clothing are distributed, and wealthy friends see to it that no little bare feet trudge through the cold on frosty mornings. At the lodging houses, to be mentioned later, these supplies of clothing, new and old, are usually sold to the children for trifling sums; but in the schools they are given where needed. Free baths are also provided, in both schools and lodging houses, women being employed in the former to bathe the smaller children once a week. Learning to keep clean is an important element of education in tenement districts, where a dozen people frequently live in one room, and one old pan has been found the sole appliance of an entire family for either cooking or bathing. The children who are gathered into the kindergartens—"toughs," many of them, before they are out of their babyhood—are turned out of the schools, a few years later, with a knowledge of some trade by which, whether boy or girl, an honest livelihood may be won; and with what is better still, a knowledge of the Christian religion, as embodied in the words of the Bible, and in the lives of the noble women who have shown them day by day the beauty of living for others.

The buildings and equipment of the industrial schools are furnished by the Society, but a considerable part of their running expenses is met by the State, in accordance with the educational laws. These schools, however, are mainly for those children who, no matter how degraded and wretched, yet have something which they can call home. For another class—the homeless waifs of the streets—another system of help is provided.

There are seven lodging houses, all the property of the Society, and all of them noble buildings; they are gifts of wealthy men and women, several of them, as of the industrial schools, being erected as memorials of departed

friends and loved ones. They have sheltered during the past year, 5,701 different boys and girls. It has been found best not to give those children help outright, and a charge of a few cents is made for meals and lodgings, work being furnished where a child has no other means of payment. Work is also furnished, and the doing of it is accepted as a money payment, wherever it is necessary in order to supply a child with clothing. The bath rooms are abundant and free, and a free reading room is also to be found in each lodging house. Penny banks have been opened, and last year the children deposited \$3,404. A "Business Fund" is also kept on hand at the different lodging houses, from which the boys are loaned the money needed to give them a start in life—to buy a bundle of papers, a boot-black's outfit, and the like. Night schools are held in all these houses, as in many of the industrial schools, for the benefit of children who must work through the day; and in all the buildings Sunday services are held. Every effort is made to bring the children to Christ as their personal Saviour. Next to this the main object is to get these street waifs out of the city and place them in good homes on farms. This work has been carried on since the founding of the Society, the majority of those so placed having grown up to become farmers and farmers' wives, while many of them are merchants, and some of them have risen to high positions of trust. One thing, however, has made against the Society in this effort: the want of adequate means of testing the children before sending them out. Sometimes those sent proved utterly unmanageable, and either ran away or were sent back by the farmers, every such instance, of course, blocking the way of the Society in that neighborhood for years to come. Mr. Brace, the founder of the Society, had long urged the necessity for a farm school, as a half-way station on the way to western homes; and since his death a large-hearted woman has given the Society the Brace Memorial Farm School at Konicso, N. Y. Every influence is brought to bear on the boys at the lodging houses to induce them to go to this school, where they are given an elementary education along with a practical training in farming, dairying, etc. Strong religious influences surround them, and they are kept until the superintendent feels that they may be safely sent to their new homes. Over a hundred have been sent out in the past year, with every prospect of a useful and self-respecting manhood, instead of the criminal career which seemed the only possibility for them before this Society found them out and helped them.

The farm is a new enterprise as yet, having been in running order little more than a year, and is at present the heaviest drain on the Society's purse, in proportion to the work done, of any of the missions; but this was to have been expected, and even in this first year it has produced crops to the value of \$2,500. In addition to this sum an appropriation of \$9,000 was required to meet all expenses. The expenses of the lodging house, which are intended to serve as feeders to the farm school, are much less, but they are older and better established, and the pennies paid by the children for the 231,120 meals, and 167,733 lodgings furnished, go towards the running expenses. In addition to these funds the Society paid out last year sums varying from \$2,000 to \$7,000 for each lodging house, or a total for the seven of \$26,345. In addition to this the emigration bureau, directly connected with these two departments, spent last year over \$27,000 in placing children in homes, 120 being taken from the farm schools, and the rest directly from the city; 1,010 boys and 716 girls were either placed in homes or given

employment through the Society, and work was also found for 109 men and 216 women, heads of families.

Another branch of the Society's work is known as the "Summer Charities." The Summer Home at Bath Beach, L. I., includes the main building, the gift of Mr. Stone, the Haxton Cottage for cripples, and the beautiful Astor cottage, which is a fitting compliment to the splendid gifts of this family to the city mission work of the Society. At this home the past summer 3,776 children spent each a week, the most of whom had never before seen a green field or heard the song of a bird. In addition 2,000 children were given a day's outing at the beach. The Health home at Cooney Island, founded by Mr. D. Willis James, gave from one to three weeks by the sea to nearly three thousand mothers and sick children, and a day's outing to over 3,000 more, while in the city a regular staff of fifteen physicians were kept constantly at work all through the warm weather ministering to the sick children in the tenements.

There is one thing that compels attention: the men and women who support these charities know how to give both their money and their time. It is refreshing to learn that women who are regarded by the public merely as women of fashion, work in these missions—visit the children in their homes, find work for needy women, pay house rent, coal bills, and supply all needed delicacies in homes made dark by sickness and pain, and steadily year after year provide Thanksgiving frolics, Christmas delights, and all sorts of evening entertainments for hundreds and hundreds of these poor little waifs. There is no doubt that they know how to give their money. Here are a few instances, taken at random out of many: One man supplies daily hot dinners through the winter to 225 children, and also supplies all their deficiencies in clothing. A woman supplied 41 families for months last winter with work—sewing, knitting, and odd jobs, and this was merely an aside—an eddy in the current of her benevolence. Another gives yearly, for ten months in the year, a daily hot dinner to the 450 children of the industrial schools; while another furnished last winter 26,000 meals for the same purpose, and still another 64,000. All this, and much more like it, represents only a part, and not always the largest part, of their generous gifts to those noble charities.

We Southern people have a way of thinking that the North ought to do these things—it is rich. Well, it is rich, and of course it ought to give. But is there anything among us which is as generous in proportion to our means as the beautiful buildings which belong to this Society, or the lavish stream that pours yearly into the coffers? What are we doing for our waifs and strays, or for the children in our incipient tenements? If some of them can be called incipient. As a mere matter of dollars and cents—a matter of taxes and State prisons and asylums—it is the most economical of all economies to spend money to save the children; to spend it to prevent crime instead of to punish the criminal whom our neglect has had a share in the making.—*Methodist Rev. of Wis.*

THE *New Era* says: The Anglo-Saxons are missionary at heart. Out of 139 missionary societies at work in the world, 121 are supported by Anglo-Saxon money; and out of the \$12,500,000 given for foreign missions, over \$10,000,000 came from the Anglo-Saxon race.

Young People's Department.

ONE MORNING IN ONE VILLAGE.

Dear Boys and Girls:—

We had arrived quite early (mamma and I) and I was calling at the Christian homes. At one I was met with tears and wailing and upon inquiry found that the only child, a boy of eleven or twelve years, had recently died from the effects of a mad dog bite. The mother told, between her sobs, how he suffered and how, just at the last he seemed to be himself, spoke to her quite naturally, then turning his eyes from her face upward he said "My Lord, my God, my Father," and was gone. He was a bright boy, could read, and last time I was there, had asked if he might not be baptized. I thought he was rather young and bade him wait a bit, and now I wish I hadn't done so.

Later on in the morning, well on to seventy (70) children gathered for an outing, and we met in the only building large enough for us, Ramaswami's temple; a good time and place in which to teach the first and second commandments. I sat right beside the 3 ft. post that does duty for Ramaswami. I should add that the post is pointed at the top and there is a mark closely resembling a three pronged fork, on the side the face is supposed to be.

Still later I sat on a verandah talking to a group of women, when a tiny tot of a girl came crying to one of the women who was evidently her grandmother. Straightway the grandmother arose, went into the house and filled a pint measure with grain. I suspected at once that she was going to exchange the grain for toddy and sure enough she was. When I remonstrated with her, she said the child cried for it every day, and of course she let her have it, besides, it made her sleepy. I succeeded in persuading the old grandmother not to let her have it that day, but she refused to make any promises for the future. Fancy a little mite like that having toddy and getting drunk! There is plenty of room for temperance work here and we are trying to do it, at least some of it.

Yours very truly,
FANNY M. STOVELL.

A NEW GAME.

As schools are closing all over the land for their long vacation, our boys and girls will be on the alert to find the best way to spend the happy time.

I want to describe a new missionary game which will prove of great benefit to our Missionary Bands. It is called "Missionary Game of the World," and was prepared by a young lady living near Ottawa, who intends devoting all the proceeds, after paying expenses, to Mission Band work. There are 55 cards in the game, each containing five questions. Let me give you one as a sample here:

SAMUEL CROWTHER.

Name a noted African who was born a savage, and afterwards became an honored bishop?

What famous negro was captured by Mohammedan slavers in 1810, and treated with great cruelty?

Name a slave who was on board a vessel captured by an English man-of-war, and sent to the church mission school at Sierra Leone?

Name a native of Africa who went to England, studied and became a minister of the Gospel?

What negro was appointed bishop of the Niger Territory, West Africa, in 1864?

There are cards similar to the above on Judson, Carey, the Telugus, besides other famous missionaries of other denominations. You will notice that the name at the head of the card answers all its five questions.

Mission Band leaders will find it of great value for general, condensed missionary information, while our young people will find it well repays a careful trial. The price is fifty cents, and the author's name and address, Miss E. F. Parker, Aylmer, P.Q. It is just the thing needed to prepare for Band work next fall.

As many of our eastern Bands do not meet during July and August, I have sent out my annual circulars to their Presidents for a report of the year's work. Please see that they are carefully filled in, and returned in to me in time to prepare my report for our Eastern Convention. Foreign Mission money must be sent to the Treasurer of the Eastern W. F. M. Society, while Home Mission, Grande Ligne, and North-West contributions are sent to the Treasurer of the Eastern W. H. M. Society. Their addresses are always printed in the *Baptist LINK* and *Visitor*, so our Band officers need make no mistake. There is such a great need this year of active, earnest work among the young people of our Sunday schools for the cause of Missions, that we long to hear of many new Mission Bands being organized and doing their best to fulfil Christ's great commission to His redeemed people.

At any time I will be very glad to answer all letters asking information about Mission Band work, or to aid in any way possible the workers who sometimes grow weary and discouraged. My address is Mrs. Halkett, 347 McLaren Street, Ottawa. If any Mission Band between Kingston and Quebec city fails to receive the circular just mailed by me to their President, please let me know without delay, that another copy may be sent. I am very anxious to have a complete record of work done by our Bands this year for my Convention Report; also any suggestions from the Bands as to their needs, or helpful ways of supplying the needs of others. May the Lord make up all more earnest in His mission work!

SISTER BELL.

A COTTON STRING.

MRS. O. W. SCOTT.

Roses and girls! The roses,—red, pink, and white—were outside the arbor resting their faces against the lattice in a listening attitude, or swaying to and fro upon vibrant stems, filling the soft June air with sweetest perfume.

The girls were inside, seated upon the comfortable settees which ran around three sides of the arbor. There were seven of them,—bright and sweet in their light gowns, each wearing a cluster of half open roses upon her breast.

It was a lovely spot in quiet old Hilltop, a New England village "off the railroad" and without location on the map of the world. But it had a large circle of pleasant families, wealth enough to support two churches without rhining, some remarkably intelligent women who found time to think, read and consider all good

causes, and a bevy of young women who really governed Hilltop. And this bright afternoon a few of them were holding their last missionary meeting before vacation.

Katherine Grant, a tall, dignified girl with eye-glasses, was president and also hostess. It was half past three, and she rapped upon the round table in the middle of the arbor.

"O, Katherine!" cried Sarah Norris, "do you really expect us to concentrate our minds upon missions this afternoon? Now if we were in the vestry facing the map of Asia, and a cold sleet was driving against the windows, I could give my whole soul to the subject; but now—"

"When every prospect pleases and only man is vile," hummed softly Margie Holmes.

"It isn't time to sing yet," retorted Sarah; "I was only going to say that I felt too happy to think about other people's miseries."

"So do I," said Lulu Dyer in her soft, drawing tone; "I've been watching those ridiculous robins hopping down the path. Did you ever see any creature make such a sudden and total pause as a robin will? You'd think he had had an instantaneous 'arrest of thought.' One moment he hops along as if he were after the doctor, and the next instant—"

Katherine was laughing with the rest of the girls, but shook her head. "Girls, we must abide by our constitution and our convictions," she said.

After the opening exercises and reports, always faithfully given, a paper read by one of the members on a selected topic, and followed by a free discussion. It was Katherine's turn to-day, and her subject in connection with India lessons was *Caste*. Her aunt Anna, now a Hilltop minister's wife, had once been a missionary in India. Hence at the parsonage Katherine had found not only books and papers, but helps from actual experience.

She had given much time and thought to the subject, and her six listeners felt that her paper was "simply perfect."

The system of *Caste* as an ancient form of religious belief,—its oppressive influence upon the Hindus, and its power to thwart Christianity, was clearly explained. The Brahman stood as a type of the system. In her own picturesque style Katherine sketched this head of all castes, this aristocrat of the earth "by the grace of God." Poor, idle, even immoral he might be, but he was never anything but holy. He must not touch or speak with a person of lower caste. He must not eat food cooked by him, nor must the shadow of the vile man fall upon him. His bathing, eating, meditations and devotions are all governed by fixed laws; and, in fact, he, the sacred Brahman, claims *worship* from low-caste men.

"And what," read Katherine with intense voice, "what is the sign of this supremacy? Why, a cotton string of three strands which passes over the left shoulder and across his breast! At eight years the Brahman boy receives this, and is ever after reckoned among the 'twice born.'"

As Katherine paused the girls were strongly impressed by her fine scorn of the ancient fraud "sitting by the Ganges," and were ready to ask questions, and advance opinions of their own. They did not refer to the heathen as if they were either mummies or idiots,—we must congratulate them on such an advance,—but they could not forget the marked superiority of the Anglo-Saxon race, nor fail to express their disapproval and disgust for all that pertained to the old cotton string. It was a pity the old Brahman could not have heard that discussion of what ought to be!

While they talk talked, Lisa, the little Swede maid, came out with cake and lemonade on dainty trays, smiling broadly as joyous exclamations arose over the suggestive tinkling of ice in the big pitcher.

As they gathered about the table Katherine said: "Now we must talk business while we eat. This is our last meeting until September. Some time that month we must hold an 'at home.' Aunt Anna expects a missionary visitor, which will give us a splendid opportunity to reach the people. I would like to have our church parlors beautiful with autumn leaves, flowers, and all the lovely things we can think of—really artistic, you know, with a reception committee in their loveliest dresses. How are you impressed, girls?"

"I move that we have this truly superior and artistic gathering," said Alice Bradford, the "practical member."

Jessie Adams seconded the motion, and a little later they nominated as a committee, "Our President, Sarah Norris, Jessie Adams, Clara Sprague,"—Katherine looked around the table doubtfully. "Do you really think it wise to make Clara one of the committees?" she asked.

Alice Bradford had nominated her, and her face flushed as she replied, "Clara hasn't been away from Hilltop, I know, and she isn't very stylish, but with half a chance she would surpass us all."

"Oh, I know it!" Katherine hastened to say; "Clara is pure gold, but—"

"She would be awkward enough in that place, though," said Jessie.

"But how she would enjoy it!" exclaimed Alice.

"Yes, but—" sighed Katherine.

"Hm! Katherine wears the cotton string, girls; I thought she would reveal it."

"The idea! Sarah Norris, eat those word with your angel cake," commanded Katherine.

"But what is 'our-set-ism' and 'position-ism' and—?"

"Culture-ism and best-clothes-ism," interpolated Margie.

"Yes," continued Sarah, "what is it all but Brahmanism, in a sense? That old half-nude man with his brass baby-dishes and his sacred messes really *believes* he is 'way above other castes.'"

Beth Carlton, who had not given an opinion before, leaned forward with an earnest expression. "I couldn't help thinking so," she said; "what have we had,—Christian birth, education and social advantages—aren't really a part of us. That is, we might have been very common people indeed without them. So, if we place too great stress upon them, aren't they cotton strings 'in a sense,' as Sarah says? Don't feel offended, Katherine, your paper was splendid,—but in my inner heart I thought how careful I must be not to claim superiority on account of any of these things."

The "Silent Sister," as Beth was lovingly called, was small but wise. The little silence which followed was broken by Lulu's comfortable tones: "I move we study the fitness of things and let Katherine choose her own committee."

But Katherine shook her head. "I must think it out, girls. If I'm a Brahman I ought to know it. Like Lulu's robin, I have had an 'arrest,' and when I can tell you about it I will call an extra meeting."

They saw that she was deeply moved, but she instantly laid the subject aside, and as they walked and talked in the beautiful garden, the other girls forgot for a time all but the delightful features of the afternoon.

Left alone, Katherine faced the thought which was but the key to an unexplored region.

First why had she objected to Clara? Because Clara dressed so plainly. She loved dainty attire, and Clara was rather careless on that point. But Clara was obliged to work very hard, caring for an invalid father and little brothers and sisters. True, there was nobility of soul and life, while dress was a thing.—Katherine smiled sadly as she discovered her weakness. Clara should be one of the committee, that was settled. And there were other discoveries. Wonderful new ideas respecting problems which had puzzled her came now like inspirations.

And what are our best ideas but hints from the great Infinite mind, which we learn to recognize, and use, and call our own?

Only a few days after the arbor meeting Katherine called a "special" in her own room. Her face was very bright, and she met the girls with a warm cordiality.

"Where is boasting then? It is excluded," she said, opening the subject. "I was a Brahman, I really was; for my objection to our dear Clara was only cotton threads, more or less, in Swiss mull and such things. I never saw before the wide, wide difference between gratitude for what you have received and pride in the same. Now then, my beloved hearers, listen to the 'application' which I should have made in my paper on caste." And Katherine read, "Perhaps God wants us to learn some lessons from the heathen. Perhaps in all the wide world He sees no sadder sight than a Christian who is satisfied with his cotton strings of religious acquisitions and good works, or his mental achievements, or his possession of this world's good things."

"Satisfied and selfish I would say," added Beth thoughtfully; "Yes, I think so."

"Now girls," said Katherine briskly, "fearing we might lose sight of this lesson, I have prepared these nite-boxes," and she drew them from the desk. "I have tied a cotton string around each, yea, a string, not a baby ribbon. Every time we find ourselves prinking over our good clothes, good looks or good anything else which makes us feel above other people, even the heathen, in goes a penance dime or nickel, with a little prayer for the old Brahman and—ourselves; will you?"

Very graciously they received the suggestive boxes and bore them away.

To the beaches, the mountains, somewhere, anywhere, the happy girls scattered for their summer outings. It was September when they met again, this time at Sarah's home.

The seven boxes stood in a row on the table.

"Now lest we be puffed up by our penances, the money is to be poured into this bag by the treasurer, without counting," said Katherine.

Beth stepped forward and with musical jingling the coins fell from their hiding places. "Whose was heaviest?" whispered Lulu. Beth shook her head. "They were all heavy," she replied, "and Ogilvie, I shall always bless the cotton string penance. I have really tried to break my little sacred dishes and things this summer—I was surprised to find I had so many."

"And if Beth can say that, what do you think I have had to do?" asked Katherine. "That Brahman is a near relative of mine, I find. Give me my box again." The other girls quietly took their boxes, and Beth drew the ribbons of the pretty silk bag, heavy with coins of two-fold value.—*Woman's Missionary Friend.*

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