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# The Canadian Missionary Link

CANADA

INDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

DECEMBER, 1893.

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CLERGY 18

PUBLISHED  
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OF CANADA.

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# The Canadian Missionary Link

VOL. XVI.

TORONTO, DECEMBER, 1898.

No. 4

RE THE ADVANCE in our work for the year our Secretary sends us the following.

One Associational Director writes: "When your postal reached me I had already written to and received answers from each Circle in the Association saying that they would gladly try to raise *one-sixth more* this year than ever before for Foreign Missions and if possible a little extra for Home. Even——church I believe is going to fall into line this year. Knowing that you would be gratified to hear of our intention and hoping that we may be abundantly successful in our effort."

A pastor's wife writes that although there are only *seven women* in the church and consequently their Circle is very small, yet she can safely say that they will give *one-sixth more* to Foreign Missions to help the onward move of our Mission Work.

Another writes: "The delegates from this Circle introduced the *one-sixth* item when they came home from Hamilton, and we took it up, so that it was adopted by this Circle before I received your card, hoping that all Circles will do likewise as the money is much needed."

A Young Ladies Circle has decided to give *one-fifth more* to Foreign Missions this year. This is in no way to interfere with the contribution to Home Missions.

ENNA.—The name of Mrs. Wm. Craig, Jr., of Port Hope, was accidentally omitted from the list of names sent us for publication last month.

A letter from Miss Priest describes the journey of our Missionary party, covering about the same ground as Miss Murray's letter which we publish this month. One item of personal interest in Miss Priest's letter was that in London she visited the Mission S. School she attended when a girl, and had the pleasure of speaking to the school.

## HOW WE HELPED PAY THE MISSIONARY DEBT.

BY DENIS WORTMAN, D. D.

With prices high and the treasury low,  
The cash goes fast, the churches slow,  
And what to do they do not know—  
Our friends in the Mission Board; and so  
Our elders and deacons met last night  
To do their best to set things right,  
And it may be pleasant for you to hear  
What we did for the cause we hold so dear.  
The roll was called, and all were there;  
"Brother Brown," said the chair, "please lead in prayer;"  
And long and stoutly labored he  
To bring to the dear Lord's memory  
All he had done from creation till now,  
And all he expected to do, I trow;  
What else I don't recall somehow

An exhaustive digest, I'll allow—  
Especially long on this did he stand,  
That we had been born "in a Christian land."  
Last meeting's minutes read and approved,  
That they "take up the matter in hand" was moved.  
The Pastor brought out the documents,  
Letters from missions, with wise comments,  
And to the task themselves they set  
Of liquidating the "Foreign Debt."  
First sat they all in silence dumb,  
Eyeing each other and twirling the thumb;  
But by and by Elder Jones did break  
The silence to say how his heart did ache  
For the heathen that must meet their doom  
In case, because of financial gloom,  
Some missionaries home must come;  
And he wished there might be some one yet  
With one big gift to lift the debt.  
Then rose Deacon Smith, and said, with a lurch,  
"We've been bored long enough with these Boards of the Church.

And it ain't to be borne any longer, I think.  
Ha! boards ought to swim; if they can't, let 'em sink.  
If missionaries won't board themselves it's a sin,  
Talk of 'Boards,' better hold tight on to your tin,  
And nail up some boards in the house you are in!"  
Elder White rose to say he had nothing to say,  
But this trouble of Missions did on his heart weigh;  
Yet he was afraid it did not pay  
To send so much money so far away;  
"Talk of heathens, we've lots of 'em here—and to spare  
Trust the Lord to provide for the heathen out there.  
My family expenses run very high,  
A new suit, and new horses and coach I must buy,  
And some silks and some satins for daughters and wife.  
I can't spend a cent, to save my life,  
For those heathen; I wish I could,  
And were I as rich as you, I would—  
Yes—give something handsome; but on the whole  
I can't give a red—to save a soul!"  
This seemed pretty rough to one or two;  
Brother Robinson said: "We ought something to do  
We have money enough, a collection take;  
If not for the Cause, for conscience' sake."  
And the tears of the good man were fair to see  
As for God and charity pleaded he.  
On this the Pastor took fresh heart,  
That in moving the debt they'd bear their part;  
So the motion in due form was made  
To do what they could toward having it paid.  
Now it happened somehow to come across  
The mind of a brother—for rhyme call him Ross—  
A man of parts and happy invention,  
A right good plan of his to mention.  
Says he: "You remember Centennial Year,  
When our Church wished to raise some millions clear  
For the honor of God, and all wished to tell  
At the close of the year they had done so well,  
A sort of arrangement was made with the Lord,  
That whatever we gave, however absurd,  
For our ecclesiastical use, he'd record  
As meant to promote his kingdom and word  
(Though whether *he* so understood we've not heard);

So, all that we did for ourselves then, you know,  
 We impartially held to the Lord to go!  
 And as you remember it worked so well then,  
 And withal was so cheap it scarce cost us a pen.  
 Now, perhaps you would like to try it again.  
 So my theory is—and I bet it ain't wrong—  
 Let us build up our church and make it real strong;  
 Let us get lots of fixings and make it attractive  
 (And the Lord help the women to be very active) !  
 Here's a debt on our church that ought to be ended;  
 The worn-out parsonage ought to be mended;  
 With softer seats the church should be seated;  
 With better stoves it ought to be heated;  
 With a dimmer religious glory lighted  
 (By no means let any rich sinner feel slighted);  
 And doesn't it strike you the Lord must admire  
 The sanctified operas of our "dandy" choir?  
 If you'll follow my plan it won't be long  
 Before we have a mighty big throng  
 Of people here to worship the Lord:  
 Then *they'll* give the cash, without a word,  
 That will float, like the ark, our sinking old Board;  
 And don't you see, we who own the good lands  
 Near where our prosperous church now stands,  
 Will make our snug fortunes just hand over hand.  
 To promote all the further God's cause in the land!  
 Of course we will have to wait awhile,  
 Exercising, meantime, a hard self-denial;  
 To all mere appearances stopping our ear  
 To the calls of the cause to our hearts so near,  
 Not making our offerings now and here,  
 But in faith holding on, with love sincere,  
 For the increase of *interest* year by year  
 (By souls narrow-minded it may be deplored,  
 But by wise ages after we will all be adored  
 As men who such self-sacrifice could afford);  
 For the *more* we seem for ourselves to hoard,  
 The better at last for our dear Foreign Board!  
 So the motion was made, and put right through,  
 "Resolved that in solemn and prayerful review  
 Of the needs of the heathen, this we'll do:  
 A thousand good dollars to pay off our dues,  
 A good thousand more to soft cushion our pews.  
 A thousand and odd for odd repairs  
 A round thousand more for other affairs,  
 Then thousands and millions for possible heirs,  
 And for the heathen—our ardent prayers!"

## MORAL.

Oh, isn't it fine—tho' it does sound so odd—  
 To feather one's nest for the glory of God!

## QUERY.

To some perchance the thought will come,  
 Didn't they give to the heathen at home?

SAUGERTIES, N. Y.

*Independent.*

## OUR MISSIONARY PAPERS.

AN ADDRESS BY MISS L. MCRAE, AT HAMILTON.

As organizations, the Baptist Woman's Home and Foreign Missionary Societies publish two papers, *The Baptist Visitor* in behalf of Home Missions, *THE MISSIONARY LINK* in behalf of Foreign Missions.

These papers are not as widely circulated as the best interests of our societies demand.

About the papers themselves I will make no comment beyond the statement, which I am sure every reader of the *Visitor* and *LINK* will endorse, that is, we are satisfied with them, that none of us think that we could manage either paper any better, and that we have no suggestions to offer in the way of improvements.

I shall, however, try to give you a few reasons why we should bend our energy to the task of, at least, placing our missionary papers in every family belonging to a Baptist church in the Province of Ontario. The first and most important reason is this: We believe the extensive circulation of our papers is positively necessary to the progress and advancement of the great enterprise which we have undertaken.

Think for a moment of the Power of the Press, and if the mind does not readily sum up its tremendous power, go and stand for a while beside one of those large presses used in printing a big daily, watch the wonderful machine turn out its volumes of printed thought, and you will realize that it is the most powerful agency of the nineteenth century development. Then follow the printed sheets as they are freely scattered over a continent—man's thought communicating to man—and in this way we become acquainted with and inspired by the great minds of our age.

If it were not for our newspapers how many of us would know anything about the notable figure, that Peer, in the British Commons to-day, that remarkable man who is writing his name over a very brilliant page of a nation's history, and whose unswerving persistency and noble courage must leave its impress on the hearts and minds of a generation other than his own. It has been said that the press is the great educator of the people, and it is so. It certainly moulds a great deal of public opinion, and it is a very remote home indeed into which the newspaper of our time does not find its way and make its influence felt.

Look at the place the party paper takes in political organizations. See the part it plays in political campaigns. I do not believe a political campaign could be carried out without the party papers, and were it undertaken, I am convinced it would be very tame indeed. In the first place, nothing is so definite in regard the platform of the party, its views on burning questions of the day, and its position regarding them as its paper. A speaker can, at most, address but a few thousand, but through the papers next day millions will have read the speech, nations will have discussed it. Now these organizations are all fully alive to the fact that success depends to a great extent upon the paper that champions its cause, that makes known its object and its aim.

Shall the children of *the world* in their generation be wiser than the children of light? Let us then take the advantage that a wide circulation of our papers will certainly give us.

Then there is the value of our papers to the workers at home.

A wise business man makes a careful study of the paper that is published in the interests of his business.

The merchant looks carefully over his "Commercial News." The doctor his "Medical Journal." The lawyer his "Legal Intelligence." The banker his "Financial Reports, Stock Exchange." The farmer has his "Agricultural" papers.

Now why do they read these papers? To gather information—knowledge. Knowledge is power—success. The well informed man is better equipped for the battle of life. He will take the tide at its flow, or in other words, he will know the opportunity of his day any age, and knowing it he will make the most of it.

Our best informed workers are our best workers. One cannot be enthusiastic over our enterprise if he knows nothing about it, and no effort amounts to much unless there is enthusiasm thrown into it somewhere. Then to be efficient, enthusiastic workers, it

is necessary for us to be well informed in regard to mission work. We must know what is taking place on our mission fields. We must be brought into closer contact with our workers there. *We must know the need of the hour*, and knowing it, we must put our hearts to the task of meeting it as earnest women should.

Backed by the power of God, India's women and children for Christ. Put Christ into the home life of a nation and the death blow has been struck at heathenism. Therefore the workers at home need our papers. Then our papers are necessary to keep us in closer touch with one another. There is nothing like a loving sympathy in common to keep the hearts warm and the purpose strong. If we read the same papers we will think along the same lines, and our efforts will tend in the same direction. Then the workers on the home, and especially in foreign fields are brought near to us by their letters which appear from time to time in our papers. I do not believe we think enough about these workers who are really bearing the *heat* and the *burden* of the day. If we did, I think we would sometimes write them a letter of love, and of appreciation, and of encouragement to help spur away the feeling of desolate lonesomeness which must sometimes darken the hours of these strangers in a strange and very dark land. There is a bond that unites us. Let us express it sometimes. And I do not know of a better way than by writing them a letter and placing it in our papers.

Now, we cannot all go to stand as living advocates of God in places in our own country where we should plant the standard of truth in His name. We would not, perhaps, if we could, travel the burning sands of India and endure its unhealthy climate for the sake of giving to her people the Gospel of Peace. But here is something we can do. Something so easy. Only to ask your neighbor to take a missionary paper, and often it is not done. Consequently hundreds show an apathy in regard to missions, which can only be excused (if it can be excused at all), on the ground that they do not know the need, and they have forgotten the command "Go ye," and they do not realize that the great commission which the King entrusted to us is yet unfulfilled, and we do not know the day of His coming. The responsibility of circulating missionary information lies with each one present, with each member of the Circles at home.

Let us take up this branch of our work energetically—enthusiastically, and there shall be done what should be done. Our missionary papers will be placed in every family belonging to the Baptist churches in the Province of Ontario. The result will be more money in our treasury, more workers on our our mission fields.

Waft, waft, ye winds, His story,

And you, ye waters roll,

Till like a sea of glory

It spreads from pole to pole)

And when earnest Christian hearts take up this strain, the Kingdom of our God shall encircle the earth.

### MISS SIMPSON'S WORK.

[As told by Miss Annie B. Grant at the Hamilton Convention.]

The story I have to tell regarding myself and my work in India, is a very simple story and it may prove to be a not uninteresting one before I have told it all.

I am as you know, Sara Simpson, your missionary laboring in the Zenanas in Cocanada, India. For the benefit of those

here who do not know me, I will just mention that I went out to India as a professional nurse.

It is now five years since I became a missionary, appointed by your Board—a day never to be forgotten by me, since it opened out paths of usefulness that I had long wished to travel.

Upon my arrival in India, my first work as you know, was to settle down to the study of the language, and the people among whom I was to live, and among whom, as your missionary, it would be an honor to die.

This is not the proper time or place to give an account of my first impressions of India, suffice it to say, that the dream of my girlhood was actually realized; I was in wonderland, everything so strange and everything so new.

I took kindly at once to the habits and customs of the people, and for Christ's sake to the people themselves.

When I acquired some facility in the use of the language, my work was then assigned me, viz., to carry the precious name of Jesus to the souls, and comfort and healing for the body, as far as I knew how, to the women and children so sadly neglected.

My work is varied and so much easier than if it were the same thing all the time.

I live with Miss Baskerville, at the Mission House, in Cocanada. Would you like to accompany me in my daily labor? If so, please rise from your beds a little earlier than usual.

We are generally up at 5.30. At 6 o'clock we have our early tea (or breakfast as you call it). Of course you know we are about fifteen hours ahead of you in Canada; so that when you are taking your breakfast about 7.30 in the morning we are preparing for bed at night. We go to bed there at 10 o'clock. After early tea we have family prayers, from 7 to 7.30. The next two hours in the morning are reserved for any who may come wanting medicine or treatment.

Patients come to us from long distances wanting medicines. Sometimes we have as many as fifteen new patients at a time, besides the old ones. My medical work is increasing to such an extent that my verandahs every morning and evening begin to look like a hospital. Mr. Davis thought I ought to start one as so many have been coming of late.

In this way we have a good chance to speak to the people, of Christ, and many hear who might not otherwise do so. When people come from villages we can get at, we like to follow them back, because sometimes, if we have been able to help them, we are pretty sure of a welcome and a good hearing. Cassie, my Bible woman, always accompanies me in these visits.

At half-past nine I go down to my Caste Girls' School, which was started in July last. It is conducted in an upper room a little way off the Bazaar. There are two teachers in the school and a conductor to bring the girls and take them home again. Of these teachers one is a Brahmin and the other a Christian woman who has been trained in the Girls' Boarding School. Our girls are very changeable, so that our register of attendance varies a good deal. Just now we have about forty girls under instruction. They are taught reading, writing, arithmetic, sewing, paper-folding and singing. They are also taught a little catechism and New Testament stories. I am teaching the New Testament stories, for an hour every day. To teach the paper-folding we have a Christian man go

in every Saturday morning, for an hour and a half. He is also one of our teachers in the Girls' Boarding School.

I leave the school at eleven and go home for breakfast, which is the same as your lunch or dinner. Then in the afternoon I am either visiting the houses in Cocanada, with Cassie, or am out in some of the villages that can be reached with my ponies and carriage. So much more work can be done when we have this conveyance, and when we visit the villages we take our medicine box along. We treated 456 patients within the last six months. We have about 186 different homes where we always visit. The other workers do not visit the villages.

As a rule the people treat us very kindly, but sometimes we are driven out of the pettas without being allowed to tell our story; but during the very hot season the same people who turned us away and gave us the cold shoulder have been coming for medicines.

We take the girls from the Bible training department visiting with us certain days in the week, for training and talking to the women. In the evening, if any patients come, they must be treated. My boy is a great help to me in the medical work.

Perhaps you have not heard of Josiah and his mother and father, Amelia and Jonathan Burder. Well, I have adopted their eldest son Josiah. He was a nice bright little fellow then of thirteen years. He has been baptized, and is an earnest Christian. He said he wanted to be a doctor, and of course Jonathan was not able to afford to educate him beyond what he could have got at the Mission School there, so I was anxious to put him through, and he is developing into a fine doctor. Native doctors there are not much more than our professional nurses at home. He is anxious to learn all that he can while with me, so I let him do all the lancing and dressing for me—under my supervision of course. As I told you my work is chiefly among the women in the Zenanas, and to enable me to be more useful in this special line I took three or four months' training in the Government Lying-in-Hospital, at Madras, and it has greatly helped me. Through a little knowledge of nursing and the use of medicines, one is able to do so much more missionary work because we have better opportunities of winning the hearts of the people.

I had two men bought to me not long ago, who had been bitten by snakes. One of the men is quite well again. He came to us as soon as he was bitten and before the poison had had time to spread in his body. The other man did not come until thirteen hours after he was bitten, but tried to have the Brahmin charm away the evil, and when that all failed, he came to us. His leg was badly swollen, right away up to the hip, when he came to us, but we were able to help him and he escaped with losing his middle toe at the second joint. He had to sleep on my verandah, as his home was some distance out of town.

Besides my medical work in the evening I have also meetings, prayer meetings, Bible classes and Circle meetings. Yes, we have Circle meetings in India, as well as you in Canada. They are good meetings and everyone is alive to the needs. Of course they are differently conducted. The usual order of procedure is to choose a particular subject for the evening and then all who can, come prepared to say or read

something about it (similar I think to your Christian Endeavor meetings). But the audiences there are so different from those at home. They talk to us and ask such a lot of questions and they criticise one another's dress, etc.

It is very distressing to see the horrible practice the people have of painting their faces and hands. It is in order to show they have taken their meal. They disfigure themselves also with heavy jewellery. On Sunday we have Sunday school at 7 a. m., then home for service at 9, and Sunday school again at half past three, and preaching service at 7 p. m. Miss Baskerville, Martha, one of the Bible women, and I have been trying to increase our Sunday school, so we visited the villages to see if we could not induce the people to come.

They will do almost anything for money, so we promised to every heathen that came a pie, that is a little more than 1/5 of your cent. We also promised a pie to every Christian child who would bring a heathen child. Although a pie is so very small yet they value it as highly as you do a penny. The other day I met one of our munshils who was going off for a few days to attend what he calls his mother's ceremonies. I don't know yet what he means, but she has been dead since he was a child. He is a young man of about nineteen years and has a little wife just eight years old. He was quite disgusted when I asked him if he loved her—said he never speaks to her.

Miss Baskerville and I were away at Darjeeling, a hill station, for a few weeks this hot season. It was the first holiday I had since going out to India, for I have been feeling so well, and did not require it; but the last few months, I have been suffering from a bad throat, and had to have it painted, with strict orders from the doctor not to talk. It was fearfully hard to be idle when so much work wanted to be done, but I knew the quieter the submission the sooner the release. I am glad the Board is now able to wholly support me. You know, formally, the Eastern Board bore half the expense. We have a great many discouragements but some encouragements.

The wear and tear on our spiritual life in India is very depressing, so much so, that at times we hardly know ourselves. However, we plod along for the work is of God. It is certainly a pitiable condition. The Christians come from raw heathenism, they know very little of Christ, cannot read and so are shut off from learning of Him in that way; and, so, what can we expect of them? They must be taught and cared for. Oh, we do need more workers, both men and women.

I am deeply thankful that our churches in Canada are awake to a larger extent than ever, to the magnitude and responsibility of this glorious work. The six missionaries who have just left these shores will be an inspiring addition to the brave and true hearts who are there now. The kind of missionaries we want for our destitute Telegu people, are those whose love and compassion for perishing souls, will blind them to many things which men of the world see—its tempting offers, wealth, ease, distinction; we want those whose love for the souls of men amounts to a passion which nothing can cool or conquer—those whose one idea is that of the Sympathizing Friend of humanity—to make men better. We want the Healer for India, the Deliverer, the Redeemer,

and we want missionaries who have experienced His blessed power. Those who do not mind being laughed at, those with a touch of enthusiasm, those who do not mind being forgotten, who do not mind being misrepresented, who count not only their lives but even their reputation not dear to them; so that they may heal the wounds of a bleeding humanity. We want those who can die for India. Such missionaries, it is true, sometimes fall into a mistake, and are hurried away into some sublime extravagance of noble rage; but *the blunders caused by enthusiasm are nothing, compared with those caused by want of it.* The gospel of Jesus Christ proclaimed in all its simplicity is still the power of God unto Salvation. And the final issue is not uncertain. The work of conquest may be slow—very slow at times—and many of us may pass away before its accomplishment; but it is coming, for the mouth of the Lord hath spoken it.

## Work Abroad.

### COCANADA GIRLS' BOARDING SCHOOL.

LIST OF STUDENTS FOR YEAR BEGINNING JUNE 15, 1893.

#### V STANDARD

1 Vinakoti Ruth, Port Hope Band; 2 Pendure Satyavedamma, Sarah J. Starr, Newmarket.

#### IV STANDARD

1 Thandu Dharmavati, from Akidu; 2 Kolagani Lydia, from Akidu; 3 Pitala Lydia, Busy Bee M. B., Guelph; 4 Thuluru Mary (Chinna), Junior M. B., Adelaide St., London.

#### III STANDARD

1 Busi Ademma, New Sarum M. B.; 2 Gali Dosa lamma, Young Street, Winnipeg; 3 Netotala Dora, Miss Hatch; 4 Kolla Karunamma; 5 Nalli Karunamma, Isabel E. Starr, Newmarket; 6 Ballikui Mary, Anna L. Starr, Newmarket; 7 Mungamuru Manikyamma, Wilfing Workers, Wilkesport; 8 Satyala Mary, Norwich M. B.; 9 Karra Nukanamma, Mary A. Starr, Newmarket; 10 Nalli Pulmanamma, Whitewater and Hastings M. C.; 11 Nalli Sarah (Lillie Grimsby), Grimsby Memorial Band; 12 Sanpara Sundramma, M. B., Second Church, Guelph; 13 Jami Appalamma, Miss Simpson; 14 Mortha Actemma, Bethel Band, King; 15 Sadhi Annapuramma: Two Marys, Toronto.

#### II STANDARD

1 Nakka Kate, M. B. Delhi; 2 Battula Sundramma, M. B., Whiby; 3 Kollu Satyavedamma, Miss Hatch's Bible woman; 4 Matsa Sundramma, Cheltenham Y. L. M. B.; 5 Payyala Subudamma, M. B., College Street, Toronto; 6 Lelam Sarah, Mrs. Brown (Bloor St. Circle), Toronto; 7 Lalla Saramma, M. B., First Church, Brantford.

#### I STANDARD

1 Penumuti Chinamma, Mrs. Drost, Hartney; 2 Thuluru Esther, M. B., St. George; Sundarapilli, Karunamma, Mr. Drost, Hartney; 4 Bandla Mary, Jubilee M. C.; 5 Murde Manikyamma, M. B. Qu Appelle, Ass.; 6 Nalli Nilavati, Misses Kennedy, Winnipeg; 7 Busi Sarah, M. B., Vittoria; 8 Aitebattula Seshamma, Y. P.

A., Tecumseth St., Toronto; 9 Isapala Santamma, M. B., Langton; 10 Maddukuri Annamma, M. B., Wentworth St., Hamilton.

#### INFANT STANDARD

1 Burigi Bullema, 2 Bonu Jennie, 3 Bonu Krupa vati, 4 Mare Mary, 5 Gollapelli Naomi, 6 Bura Papamma, 7 Nedimalli Subbaramma, 8 Patti Suramma, M. B., Boston; 9 Gandapu Actemma; 10 Talla Annamma.

NOTE.—The names of those students who have left since the last list was published are as follows:—

Mandapeta Karunamma, Vara Mary, Pedda Thuluru Mary, Nokkat Mary, Morampudi Mary, Gudise Esther, Chinna Palli Viramma, Tute Viramma, Pedda Palli Viramma, Kondabattula Deva Karunamma. Of these Morampudi Mary was married Jan. 16th, 1893; Nokka Mary was married April 13th, 1893; both from School. Vara Mary in vacation. Thuluru Mary and Chinna Palli Viramma were married after leaving school; also Tute Viramma. K. D. Karunamma returned to Akidu Sampara Lydia was married April 1st, 1893. M. Chinna Cassie is still in training class, has been since December last, but I expect she will be obliged to become teacher to the Infant Standard soon, as our present teacher expects to leave us.

If the name of a student given to any Band or Circle to support does not appear, I shall be glad to give particulars if those interested will let me know.

A. E. BASKERVILLE.

S. B. PAVONIA, Oct. 9, 1893.

Dear Miss Green—As we expect to reach Queenstown to-night, and there is therefore a prospect of posting letters, behold your missionaries busily writing to loved ones and many other dear friends, who are doubtless anxiously waiting tidings of our voyage and arrival at our "desired haven."

We have had a very pleasant voyage; no rough or very cold weather, there being just one day on which there was quite a swell, which was an inconvenience to many but which I enjoyed very much. The ocean and I are very good friends. I have had no sea-sickness whatever since the first morning after sailing, that was rather a trying morning, but I went on deck as soon as possible and have been perfectly well ever since.

The Canadian missionaries have proved the better sailors by far, however, all are looking quite bright to-day at the prospect of standing once more upon *terra firma*.

There are in all twenty-five missionaries and six children on board, some bound for Burma, others for Assam, and the rest for India. We part company with the Burmese party at Liverpool, from which place they sail for Burma on Saturday the 14th. We have realized the meaning of the lines

"Blest be the tie that binds  
(Our hearts in Christian love,"

during the past two or three weeks, in meeting with so many, hitherto strangers, but with whom we have had such sweet Christian intercourse. Members of "his body are not long in finding out their relationships.

We have received very much kindness at the hands of the ships-officers, and all employees with whom we have been brought in contact. It seems to me they must have a very great fund of patience to satisfy our curiosity, and we have exhibited considerable—by answering our multitudinous questions and leading us on exploring expeditions to almost every part of the ship. We have even visited the refrigerator and viewed the frozen meat.

The captain has been very kind in granting any request we have made regarding services, of which we had one each evening, both among cabin passengers—and also the steerage where we have tried to do something for the Master.

Many of the steerage passengers are Roman Catholics some of whom laugh derisively when one begins to speak, but even they, will listen with much interest to the singing. So we sing the gospel to them.

Yesterday was simply a delightful day, all the elements seemed to have conspired to make it such, this gave all confidence in venturing forth to all the services which were very enjoyable.

I do not wish to be impatient, but I like to think of the time when I shall have entered upon the work in India. It is quite an inspiration to meet with so many other missionaries.

ANNA MURRAY.

16 TORRINGTON SQUARE,

LONDON, Oct. 19, 1893.

*My dear Miss Green.*—Just before we sail again which we do to-morrow, I must let you know of what a pleasant time we have had in England. To-day is the 8th day and the weather has been beautiful with of course one or two days when we had a taste of real London weather. Everything since we began our journey has been arranged as far as possible for our comfort, this we appreciate very much.

Sincerely, ANNA MURRAY.

## Work at Home.

TOWNSEND CENTRE.—We have tried the plan 10c. per month, and at the first of the year we sent \$5.00. In August we gave an entertainment consisting of dialogues, recitations, tableaux, and singing as much on missionary work as we could get, and charged admission. We realized \$10.50 to which we added \$2.00 from the treasury, making in all \$12.50 thus far for the year. We are now going to try the mite boxes as some of the children think they would like that better. I had the pleasure of shaking hands with, and hearing our dear sister, Miss Hatch, speak at the Convention held at Waterford. I felt that we should all remember our sister in our prayers, that she may be spared with good health to return to take up her work in far India. We feel that the Lord is blessing us and we hope to do more for His blessed work, in the next than we have done in the past.

CHARLOTTE PETTIT, President.

COUNTRY.—News from our Circle, Band and Young Peoples society. The annual meeting of our Mission Circle has again taken place and in reviewing the last year's work we have no cause for discouragement. Our Circle numbers twenty members, two less than last year, but we have had a little increase of money and the attendance has been fairly good and the interest well sustained. During the year just closed the money raised for all purposes amounted to \$48.48. Of this \$15.00 has been sent to Home Missions; \$15.00 to Foreign Missions, and \$18.00 to Grande Ligne. A box of clothing was also sent to one of our Home Mission fields. We hold a thank-offering service every year, and in that way raise about \$8.00. In looking at the small amount contributed, our work seems so small as to be almost lost sight of in the overwhelming need. We might well be discouraged and consider the effort useless if the work was of ourselves alone. But as we follow our offerings with heart felt prayers we are not forgetful to leave the results with Christ. We look to the future with trust and confidence,

praying our Father's abundant blessing upon missions everywhere and remember who said, "Be strong and of good courage and I will be with thee, I will not fail thee nor forsake thee." In connection with our church, and in addition to our Circle work we have a Young Peoples Society and a Mission Band, of which we have reason to be proud. The Young Peoples Society have only 8 (eight) members and the Band sixteen. They have taken as their work the supporting of a student of Banulcottia Seminary. Last year they sent the required \$17.00 and this year have sent \$6.00.

J. E. K., Secretary.

CLINTON.—A Union Circle was organized on September 20th, 1893, with six members. President, Mrs. McKinnon; Vice-President, Mrs. Heywood; Secretary, Mrs. Smithson; Treasurer, Mrs. Hoover; Collector, Mrs. Cooper. Meetings to be held the last Thursday in each Month. First meeting held September 28th, one new member added, and hope to have more, the outlook is hopeful.

LANGTON.—I am glad to be able to inform you that our Band is progressing, and the children are delighted when the Sunday comes for them to meet. We meet once a month in the afternoon of the first Sunday. Light-bearers is the name we have given ourselves. The children are anxious for the name of a Telugu girl, as they are trying to raise enough to support one this year.

MRS. BINGHAM, President.

COLCHESTER.—The Woman's Mission Circle held their second annual meeting in the church on the evening of the 20th of September. The president, Miss Ritchie occupying the chair, after the opening hymn had been sung, "All hail the power of Jesus name," the pastor engaged in prayer. A portion of scripture was read by the president, who then gave an account of the past year's work showing that \$20 had been subscribed by the Circles for Home and Foreign Missions, but that the interest had not been so fully sustained by the members and others in the work as might have been, still another year's work had been entered upon with hope and renewed strength. The choir rendered some very suitable pieces of mission-ary music during the evening. We were also favored with an excellent address from the Rev. Mr. Campbell of Essex, and a paper on the origin of missions by Mrs. Campbell which was listened to with marked attention. A pleasant feature of the evenings entertainment was a recitation given by the Misses Sherman and Julien entitled "Missionary Music." A collection was taken up for missions which amounted to \$4.18.

J. RITCHIE, President.

NEW CIRCLES.

Weidman Home and Foreign Circle organized. Attendance good; a deep interest manifested.—MRS. JAS. CAMPBELL.

Goshen Mission Band organized by Mrs. Bingham. Officers; President, Mrs. A. Jeffers; Secretary, Miss Jeffers, Treasurer, Ray Jeffers.

## THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS FROM SEPT. 18TH TO OCT. 10TH, 1893, WHEN THE BOOKS CLOSED.

FROM CIRCLES.—Gobles, \$4; Pine Grove, \$2; Toronto (College St.), \$9.40; Norwood, \$2.25; St. Catharines (Queen St.) \$22; Bracebridge, \$1.25; Barrie, 4; Leamington, \$1.30; St. Mary's, \$5.60; Selkirk, \$4.31; Ailsa Craig, \$13.25; Haverhill, \$5; Mount Forest, \$2.50; and Markham (\$1.50



special) \$5.40; Waterford, \$17; Wallaceburg, \$5; Ayr, \$7; Burford, \$5.20; East Flamboro, \$4.25; Freeton, \$2.25; Beamsville, \$7.75; Dundas for Rebecca, a Bible woman, \$8.80; Ridgetown, \$7.50; Toronto (Beverly St.), \$7.17; Toronto (Walmer Road), \$16; Denfield, \$4.50; Jubilee for a girl to be called "Margaret McConnell," \$17; Forest, \$4.15; Uxbridge, \$2; Wyoming, \$6.40; Caltou, \$18; Hamilton (James St.) \$20.73; Kenilworth, \$6.75; Lindsay, \$8; Sarnia, \$20.47; Walkerton, \$5.65; Eden, \$8; Paris, \$26.44; Toronto (College St.), \$5; Toronto (Delcourt Rd.), \$8.50; St. George, \$11.70; Listowel, \$4; Dover, \$4; Atwood, \$6.75; Brantford (Calvary Ch.), \$9. (\$4 being special towards the deficiency); Colborne, towards the deficit in Peterboro Association, \$2; Fenelon Falls, \$15; Kincardine, \$7; Parkhill, \$2; Sidney, \$5; Salford, \$5.20; Woodstock (First Ch.) \$21; Toronto (Sheridan Ave.), \$5.75; Hartford, \$7; Aylmer, \$12; DeCewsville, \$3; Hamilton (Wentworth St.), \$3.86; Oxford East, \$15.50; Toronto (Lansdowne Ave.), \$4.80; Villa Nova, \$10; Woodstock (Oxford St.) towards Miss Priest's outfit, \$3.53; Bethel, \$3.65; Brooklin, \$7.19; Calvary, \$8; Gobles (additional), \$2; London (Talbot St.), \$16.50; Malahide and Bayham, \$4.75; Teeswater, \$00; Toronto (Bloor St.), \$31.31; Toronto (Bloor St.) Young Women's Auxiliary M.C., \$9.50; Bloomsburg, \$10; Cramahe, \$5; do., special for deficit in Peterboro Association, \$1; total, \$6; London (Adelaide St.), \$15; do., V.L.M.C., \$1.40; 1st Onondaga, \$7; Stayner, \$1.50; Stratford, \$5.25; Scotland, \$20 (\$5 being special collection at a meeting addressed by Miss Hatch); Toronto (Immanuel Ch.), \$21.83; Thelford, \$2.25; 2nd Onondaga, \$3.10; Port Perry, \$2.80; Brantford (North Star), \$6.50; Georgetown, \$4; Gilmour Memorial Church, \$10.87; do., Children's Mission Party, \$4.88; do., special for Peterboro Association deficit, \$2.25; total \$18; Goodwood, \$2.10; Gladstone, \$7; Lakefield, \$9.42; Minesing, \$5; Norwich, \$5; Simcoe, \$3; Strathroy, \$11.50; do., special, \$6.50; total \$18; Sarnia, \$3; Toronto (Moulton College), \$7.70; Victoria, \$7; Wheatley, \$5.51; York Mills, \$7; Belleville, \$9.55; Colbourg, \$1.70; Owen Sound, \$7; Peterboro, \$11.70; do., special for deficit in Peterboro Association, \$5; do., special from Mrs. Cochran for same, \$1; total, \$17.70; London (Grosvenor St.), \$3.95; Aylmer (additional) \$27.30; Flesherton, \$1; London (Talbot St.), \$10; Midland, 45c; Schomberg, \$5; St. Thomas (Centre St.), \$11.11; do., towards life membership fee for Mrs. Hess, \$15.30; total, \$26.41; Toronto (Jarvis St.), \$68.77; do., special, \$28.93; total, \$97.70; Hampton, \$7.65; Doe Lake, \$4.43; Galt, \$4; Glanville, \$10.47; Guelph (Trinity Ch.), \$10; Paisley, \$13.25; South Sydenham, \$2; Stouffville, \$2.80; Brantford (Park Ch.), Miss Anna Moyle's life membership fee, \$25; Woodford, \$5; Woodstock (Oxford St.), \$3; do., (First Ch.) for deficit, \$3; do., (First Ch.) for Akidu boat, \$1; total \$4; Brantford (Park Ch.), \$15.25; Cheltenham, \$10; Boston, \$20, (\$10.46 of this towards a life membership fee); Burch, \$5; Guelph (First Ch.), \$23.08; Acton, \$7.00; Brantford (First Ch.), \$59; do., Young Ladies, \$15; Holmedale, \$10.70; Hamilton (Victoria Ave.), \$3.10; London South, \$8.65; (special, \$1; commission on *Rapport*, 15c); Mount Salem, \$3; Orangeville, \$4.45; Oil Springs, \$7c; Beachville, \$1.46; Toronto (Parliament St.), \$4.85; Sparta, \$6.04; total from Circles, \$1,277.04.

FROM BANDS.—Woodstock (First Ch.) for M. Solomon, \$18; Toronto (College St.) Junior, \$2.05; St. George for Thuluru Esther, \$3; Burch for Gandam Malayya, \$15; Hamilton (James St.) \$8.50; Baker Hill (2nd Markham Ch.), \$5; Lakefield for Parasa John, native preacher, \$10; Dundas, \$8; Peterboro (Murray St.), \$14.50 (\$1 is special for the deficit in Peterboro Association); Denfield, \$1; Mountsberg (for East Flamboro), \$12; Wallaceburg for M. Venkaya, \$25; Walkerton, \$1.15; Paris for Kankipudi Kondayya, \$2.35; St. Catharines (Queen St.), \$5; Atwood, \$2.25; Forest, \$2.91; Brantford (Calvary Ch.), \$3.50; Burford, \$1.20; Malahide and Bayham for G. T. Paul, \$6.50; Teeswater for D. Peramma, \$11.30; Brooklin for Karu Sanyasi, \$2; Langton for Isapala Santamma, \$5; Toronto (Immanuel Ch.), Girls', for D. Susi, Tunj, \$6; Townsend Centre, \$12; West

over, \$6; Bloomsburg, for Uba Appalaswami, \$25; Chatham (William St.) S.S. M.B., \$4.75; London (Adelaide St.) Y.P. M.B., \$15, (\$5 of this for Carey Centennial Fund); Port Perry, \$1.25; Dixie for Epari Joseph, \$17; Norwich, \$2; Toronto (Bloor St.) Boys', \$7; Belleville, \$2.50; Hamilton (Wentworth St.) for Maddukuri Annamma, \$25; Eden, \$4; London (Talbot St.) Junior, for Bellam Nukayya, \$12; Midland, \$2.17; St. Mary's for Nokka Mary, \$17; do., from mite boxes, \$10; total, \$27; Toronto (Parliament St.) Junior, \$10.91; Stouffville, \$5; Springford, \$2.21; Bracebridge, \$1.35; Cheltenham, Young Ladies', for Matsa Sundriamma \$17; Guelph (Trinity Ch.) for Sumpara Sundamma, \$9.78; Toronto (Bloor St.) Girls', \$11; Boston, \$5; Brantford (First Ch.) Boys' for Padakurti Anon, \$7; do., Girls' for same, \$7; do., Girls' for Thala Saramma, \$25; total, \$39; Hamilton (Victoria Ave.) completing support for Maggan Kamawama, \$33; total from Bands, \$444.52.

FROM SUNDRIES.—St. Catharines (Lyman St.) Y.P.S.C. E. for Miss Priest's expenses, \$3; For the Akidu boat per Mrs. Robertson (additional), \$1; Union meeting of Brantford Circles, \$6; A friend, \$12; LINK dividend, \$44.20; For the Akidu boat per Mrs. Maynard, London, \$1; Mrs. Booker towards Miss Priest's passage, \$5; Woodstock (First Ch.) a S. S. class for Miss Priest's outfit, \$1; St. Catharines (Lyman St.) Y.W.M.S. for Hannah, a Bible woman, \$3.30; Special collected by Mrs. T. S. Johnson, Brantford.—Mrs. Wallace Secord, \$10; Mrs. J. B. Kitchen, \$10; Mrs. T. M. Harris, \$10; Miss Hattie Cameron, \$10; total \$40; Special to replace a lost stamp, \$00; total receipts from Sundries, \$127. total receipts, \$1,848.56.

DISBURSEMENTS TO GENERAL TREASURER.—Regular remittances, \$467.49; Balance for Miss Priest's passage, \$84.17. Lakefield M.B. for Parasa John, preacher, \$19; Carey Centennial Fund from London (Adelaide St.) Y.P.M.B., \$5; For Akidu boat, \$500; To Miss Ellen Priest, balance of outfit allowance, \$100; To Treasurer of Convention East for Tunj School, \$34.36; Total disbursements, \$1,210.02.

#### RECEIPTS FROM OCT 11TH TO OCT. 17TH, 1893

(Too late for Annual Report.)

FROM CIRCLES.—Cheltenham, \$6.80; Edmonton, \$3.60; Petrolia, \$7.80; West Toronto, \$3.50; Teeterville, \$1.50; Total, \$23.20.

FROM BANDS.—Owen Sound (special for the Akidu boat, \$1.55; Waterford, \$15.69; Gilmour Memorial Church for Lydia, Bible woman, \$11; Ingersoll, \$7. Total, \$35.24.

FROM SUNDRIES.—Mrs. R. F. Howard, Glencoe, \$1 Two sisters, Plattsville, per Mrs. C. T. Stark, \$1; Toronto (Beverly St.), Bible classes, for Todeti Philemon, \$6.25; Total, \$8.25; Total receipts, \$66.69; Disbursements during this period, nothing.

#### RECEIPTS FROM OCT. 18TH TO NOV. 17TH, INCLUSIVE

FROM CIRCLES.—Parry Sound (special for medical missionary, \$1.25), \$4.41; Ridgetown, \$2; Windsor, \$10; Chatham, for Veerama, Bible woman, \$20; Hamilton (Herkimer St.), for Girls' Dormitories, per Miss Hatch, \$10; Brooke, (\$3.58 collection at annual meeting) \$13.02; Guelph (First Ch.), \$4.97; Hamilton (Herkimer St.), per Mrs. C. T. Stark for Adappa Reuben, \$17; Total, \$81.40.

FROM BANDS.—Boston, to make Mrs. E. T. Rowland a life member, \$10; Lillie Grimsby Memorial Band, for "Lillie Grimsby," Cocoland, \$17; Sarnia, for Devarappilli Reuben, \$7.25; Woodstock (Oxford St.) for Eundi, Mamiah, per Mrs. Goble, \$3.36; Hartford, for Pulavarti Daniel, \$11.59; West Oro, per Mr. J. W. Kirkpatrick, \$00; Burgessville, per Mr. Firstbrook, \$5;

Cheapside, by mite-boxes, \$4.30; Total, \$59.

FROM SUNDRIES.—Mrs. Clemensha, Port Hope, special for the decency, \$10; Collection at annual meeting, Hamilton, \$45.20; Sale of maps, per Mrs. Foster, \$25; A friend per Miss S. I. Hatch, for Girls' Dormitories, \$100; A friend from Picton, for a girl, \$5; Total, \$160.45; Total receipts, \$300.85.

DISBURSEMENTS TO GENERAL TREASURER.—Monthly remittance as per estimate passed by Board, \$537.50; Miss Hatch's furlough allowance, \$29.16; Home expenses, \$6.63; Deposit to special account (Barry Sound Circle), \$1.25; Total disbursements, \$574.54.

VIOLET ELLIOT, Treasurer.

109 Pembroke St. Toronto.

## W. B. M. U.

MOTTO FOR THE YEAR.—“*Lord, what wilt thou have me to do?*”

PRAYER TOPIC FOR DECEMBER.—For the workers at Himlipatan and the new converts.

### TRUE SERVICE.

BY EDITH J. ARCHIBALD.

And when she saw Him she was troubled at His saying.—  
Luke 1:29

Behold the handmaid of the Lord, be it unto me according to Thy word.”—Luke 1:38

Master! the fields are white, the workers few;  
The shadows lengthen, there is need for haste.  
My hands are feeble, yet my heart is true  
There is no time to waste.

Thou gavest in mine hand this work to do;  
Scarce have I touched it, scarce my lesson scanned;  
Yet I had hoped to render service true,  
At Thy command.

Come, thou my child, apart, and rest awhile.”  
Like Mary, I would answer, “Lord, behold  
Thy handmaid! so I have Thy smile—  
Thy plan unfold!”

And now, I needs must answer to Thy call,  
A call to service higher, work more blest  
Deep in my woman's heart I yield Thee all  
Thou knowest best.

Make Thy way plain, dear Lord, before my feet.  
Whatever Thy will for me, 'tis sure to bless.  
Uphold me with the spirit of Thy grace  
And faithfulness.

Resting upon that grace Thy servant see,  
Oh, Son of Mary! ever loving Lord,  
Behold Thy handmaid. “Be it unto me  
According to Thy Word.”

ape Breton Island.

To what purpose is this waste?” exclaimed the disciples of Jesus, as the odour of Mary's ointment filled the house. “Why was it not sold and given to the poor?” asked he who should betray his Lord for thirty pieces of silver. No doubt there was the same indignant protest against waste of nails, gopherwood, and

pitch, when Noah fashioned the ark three stories high, as God commanded him.

Strange that we do not exclaim “Why this waste!” when we consider what God's kindness has lavished upon this world. There might have been the heart's unrest, but no peace, except such as the world could give. There might have been the story of the Prodigal Son, feeling he had sinned against his father's love, but no kiss of forgiveness to efface his unworthy past. There might have been the sheep-fold, but no door by which to enter; many mansions in the Father's house, but no one to tell us so, or prepare a place for us. There might have been the Great Adversary of our souls, but no angel with the key to the bottomless pit. There might have been the wrath of the Lamb, but no *Lamb's Book of Life!*

LAURA M. GEMMILL

In Woman's Work for Woman.

“Through storm and sun the age draws on  
When heaven and earth shall meet,  
For the Lord hath said that glorious  
He will make the place of his feet:  
And the grass may die on the summer hills  
The flowers fade by the river,  
But our God is the same through endless years  
And his word shall stand forever.”

### NEWS FROM THE FIELD.

“Go ye into all the world.”

A Chinaman in Swatow, a non Christian, has given £300, toward the cost of a woman's ward in connection with the medical work of the Presbyterians in that city.

A girl is prized in Caffraria because she represents so much property to her father. He marries her as soon as possible to any old man who will present him with many head of cattle. The older the man is the better, for the sooner she will be a widow and married a second time.

Given Christianity, and how soon the position of women begins to rise! The King of Uganda recently sentenced an offender to pay as a fine so many cattle and sheep and two women. Immediately a Christian chief interposed. But Christians do not give men or women; they give cattle and goats, not human beings. The king forthwith altered his sentence and a new principle in Uganda jurisprudence let us hope was established.

The 40 Zenanas in Rampore Banleak, India, are like small churches, says Mrs. Morrison, for whenever it is known that the missionaries are to visit them, the neighbours are invited, and a congregation of 20 to 30 is quickly gathered, eager to hear the good news of the gospel. The change wrought in the lives of the women is testified to by their husbands thus: “We cannot understand it, but the very atmosphere of home is different.”

Rev. H. Jessup of Syria gives some statistics as to mission growth within the past eleven years which are quite encouraging. Since 1881 the number of Protestants in Syria and Palestine has increased from 6,311 to 8,593; the communicants from 1,633 to 3,974.

Over 200 African converts in Uganda and the region's about have suffered death rather than give up their faith in Christ.

On the Langir Islands near Celebes, and recently

desolated by a volcanic eruption, out of a population of 80,000, the Protestant Christians number 20,000

### NEED OF ACTIVE WORK FOR GOD

[Paper read by Miss Blackadar at the Co. Convention of Aid Societies in DeBert.]

"Behold the voice of the cry of the daughters of my people, because of them that dwell in a far country." "Is not the Lord in Zion? Is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?" "The harvest is past; the summer is ended and we are not saved!" "Is there no balm in Gilead? Is there no physician there? Why then, is not the health of the daughter of my people recovered?"

About thirty years ago, the women of England and America organized a society for the evangelization of the women of heathen lands. Nothing seemed more impossible, than that their work should be successful. Wise and good men said that it was impracticable: that the *women* of India could not be reached until the *men* of that country had accepted Christ!

But the faith of these Christian sisters surmounted the difficulties and the providence of God removed the barriers from the way. A piece of embroidery was seen by some of the heathen women, and a natural curiosity urged them to desire to see the women whose ready fingers had performed the work. To their request the true-hearted missionary gladly complied, and as she taught them the art of embroidery, to quote the words of Dr. Pierson, "She was working the scarlet thread dyed in the blood of the Lamb, into the more delicate fabric of their hearts and lives."

Thus God opened the Zenanas to the influence of the gospel. The opening of these doors laid a great responsibility upon the followers of Jesus.

The tale of appalling ignorance, the depth of shame and misery, to which the women were degraded, touched the hearts of God's children. Ere long, many were found willing to carry the gospel message to those who do not know the good tidings of great joy!

The fact, that in most heathen countries women are accessible only to women, has ever been a great incentive to mission enterprise in this direction. The sad story, of the degradation and oppression of this portion of our race need not be dwelt upon; it is too familiar to need repetition, yet, whenever we hear of their wretchedness and woe, it comes to us with new force and meaning. Only about 21,000 in every 21,000,000 of the hopeless women of India can read! This fact alone should cause our hearts to throb with pity, and urge us to greater activity.

Much has already been done to raise them from ignorance. God has wonderfully blessed the work of the little band of missionaries who have undertaken service for Him. The hosts of those who have been

gathered to Christ witness gloriously that missions have not been a failure. If but the blessings the effort has reflected upon the home churches be taken into consideration, they are sufficient to enable us to thank God for the success of missions. But He has much more wonderfully blessed them. The numerical figures alone cannot express their achievements, the silent influences that are known only to God must not be overlooked.

Thus, though it has been said that there are more heathens to-day than when modern missions were first undertaken, yet, when we consider that Christianity has greatly lessened the loss of life, and when we remember the inadequate force in the mission field, we can still confidently affirm that missions have been grandly successful.

The missionary heroines have gone forth girded with the whole armour of God, strong in faith and prayer.

By faith Adele Field has accomplished a wonderful work in China.

She says: "It is a solitary life, but while I am obeying Christ's behest 'go and teach' He fulfils most wondrously His promise 'Lo I am with you alway.' Just as I am I go, just as I am I teach and in all His glory, all His sweetness, all his power to bless and comfort, He is with me. I have the Royal Guest who calls me no more servant, but friend, whose tender love will not leave me for one moment lonely."

Of all the workers in the field there is only one for every 166,000 of the heathen people, about three for the population of Nova Scotia. What are these among so many?

Two thousand years since the great commission was given and yet there are more than two-thirds of the people in the world who know nothing of Jesus and His love. Though we hear so much of generosity towards missions, Christian people are only giving one cent a year, for each soul in heathendom. In the light of these facts can we feel that we have been obedient to our Lord?

A short time ago a recruit in the British army was asked how long it would take to carry a command of Queen Victoria to all the world? The loyal soldier accustomed to prompt obedience said, "I think we could accomplish it in about eighteen months." Yet, the soldiers of Christ have allowed two thousand years to roll round, and still the people sit in darkness! Sisters of Christ, who made us differ?

Study concerning any nation where the gospel's influence has not been strongly felt and you will find that womanhood and girlhood are the cheapest commodities. Christ came to earth the truest friend of woman. Shall we not tell to our heathen sisters the peace we have found? Christian women, is not our responsibility in that matter greater than that of any other class? To whom much is given of him shall much be requir-

ed. Ob, the "king's service demands haste." Remember "there is that which scattereth and yet increaseth, and that which withholdeth more than is meet, but it tendeth to poverty."

Should war be declared how long would it take to enroll fifty thousand volunteers to guard our home land? Would we count the cost? Yet, we tremble and hesitate when we hear that God in answer to prayer has put it into the hearts of six thousand young men and women, scattered all over North America, to volunteer for His service in a foreign land. God told the Israelites that they should have as much of the land of Canaan as they would encompass. They only went around one-third; hence, they only possessed one-third. Let us take care that history does not repeat itself. Let us go up and possess the land.

God has ordained that we should be co-workers with Him. He has never yet converted men where there were no praying believing children. Since, therefore, He has conferred this great privilege upon us our faith should lay hold of the promises He has given us, and we should go forward in His name.

It is not necessary to go into heathen countries to be Jehovah's messengers. More heroic deeds have perhaps been performed by women whose names only God knows than by the Heralds of the Cross in benighted lands. We need to work with faith and prayer, in the place God wishes whether at home or abroad, for only there will our work be efficient.

"In this little while doth it matter  
As we work and we watch and we wait,  
If we're tilling the place He assigns us,  
Be the service small or great."

What we ought to remember, is that there is a work for each of us to do, and that the great need of the world to-day is, that we all consecrate ourselves and our substance to the Lord, and be willing to say:

"I will follow Thee, my Saviour,  
Whoso'er my lot may be,  
Where Thou goest I will follow,  
Yes, my Lord I'll follow Thee."

TREASURER'S STATEMENT.

AMOUNT RECEIVED BY THE W. B. M. U. FOR QUARTER ENDING OCT. 31ST., 1893.

	F. M.	H. M.	Total.
Received from Nova Scotia,	\$374.56	\$80.31	\$454.87
" " Mission Bands,	8.00		8.00
" " Sunday Schools,	3.00		3.00
" " New Brunswick,	198.50	16.00	214.50
" " Mission Bands,	12.00		12.00
" " P. E. Island,	27.30	2.15	29.45
" " Sale of Retrospects,			3.95
" " Collections and Donations,			116.35
			\$842.12

DR.

Paid Rev. J. W. Manning Treas. F. M. B., \$1675.00

" Rev. A. Cohoon	" M. H. M.,	125.00
" H. E. Sharpe	" N. W. M.,	200.00
" J. Richards	" G. L. M.,	50.00
" Drafts and postage.		2.98

\$2052.98

MARY SMITH.

Treasurer, W.B.M.U.

It will be seen by the following that our contributions for the quarter ending October 1893, are very little in excess of those for the corresponding quarter in 1892.

Total for quarter ending October 1893, \$842.12; Total for quarter ending October 1892 \$832.13, only *nine dollars and ninety nine cents*.

We should have done much better when we take into consideration the new societies organized last year, and the growth of Christians in all that pertains to Christ's followers!

ON THE FIELD IN NOVA SCOTIA.

(CONTINUED.)

Miss Bancroft our secretary for Annapolis Co., met us at Annapolis on our arrival from Digby.

Our first meeting was held at Round Hill on Sunday evening. The church here is without a pastor, but the Sunday school and meetings are sustained, and we hope also for an Aid Society in the near future.

At Clementsvalle we had a large meeting and reorganized the Aid Society with 12 members. This is historic ground; Miss Norris organizing the sisters for work at first.

Plenty of work was found on the Granville field; the pastor deeming the Aid Society a valuable auxiliary. Large meetings were held at Stony Beach, Victoria Beach and the Island, the result being a society in each locality.

It hardly seems worth while when visiting among the societies, to include the large ones, but in obedience to a "must" from the secretary a very pleasant day was spent at Bridgetown, (*vide* column M. and V).

On Saturday 21st we met a number of the young people of the Sunday school at Bridgetown, and after telling them of the work, organized a Band with 36 members. On Sunday afternoon a meeting was held at Centerville, and five good workers enlisted. This gave us a drive of 6 miles there and back to Bridgetown, and 4 miles more landed us in Paradise in time for an evening meeting where we had a full house; and a few names added to the workers. A meeting was also held with the sisters at Clarence. We have a noble Band of workers here, nearly 21 years old and we were told that Brother Cohoon was largely instrumental in the formation of this Society. Our Home Mission Secretary builded well.

On Monday evening Brother Kinlay drove us over to West Paradise for a meeting. We were sorry not to leave a Society here, but it needs no prophet to see one in the near future.

Springfield and Falkland Ridge are in good working order though the membership is not large. A good meeting was held at the first named. We were disappointed in not reaching the Ridge, but some of the sisters were away, and it was thought best to postpone. Our next plan was to return home for a week and then, making Middleton our centre, work out from there, but home duties prevent. As soon as the way opens up we

hope to accomplish this, and then the eastward part of Nova Scotia will claim attention.

### FROM THE AID SOCIETIES.

The Island, Ann. Co., six members; Pres. Mrs. Robblee; Sec'y-Treas. Mrs. Laurence.

Granville Ferry, nine members; Pres. Mrs. Crosscup; Sec'y-Treas. Miss Annie Hall.

Victoria Beach, eight members; Pres. Mrs. Eliza Hinds; Sec'y-Treas. Mrs. Minnie Keans.

Stony Beach, twelve members; Pres. Mrs. Alfred Mills; Sec'y-Treas. Mrs. Jas. DeLeep.

Clementsvalle, twelve members; Pres. Mrs. Allaby; Sec'y-Treas. Miss M. Potter.

Centerville, five members; Pres. Mrs. Weston Messenger; Sec'y Mrs. G. W. Lantz.

Bridgetown Mission Band, thirty-six members; Pres. Mrs. Young; Vice-Pres. Miss Vidito; Sec'y-Miss Lila Munroe; Committee, Donald Craig, Frank Forsyth, Alice Craig, Minnie Morse, Bessie Forsyth.

Wanted—A Sec'y for Kings Co. N. S. Apply at once to Prov-Sec'y, Dartmouth, N. S.

MONCTON.—On Wednesday, Oct. 4th, the regular meeting of the Women's Missionary Aid Society of the First Baptist Church of Moncton, was held, when the officers for the year were elected. The printed message from Mrs. Manning, President of the W. B. M. U., was read, and the sisters were roused to the necessity of greater effort, resulting in the resolve to observe the 11th of Oct. as directed for a crusade day; and to hold a public missionary prayer meeting. These proved successful, and gave us great encouragement. A goodly number of names were added, and the money paid in. We believe that many have become interested who never before gave a thought to the matter.

Our collection at the prayer meeting was sixteen dollars (\$16.00) which shows that our people are willing to give when the call is made, as it was so kindly and plainly, by our pastor W. W. Weeks.

We are resolved as a society, that in the coming year our work will be more in earnest for the Master, and we will strive to make our meetings as pleasing and profitable as we can. We intend to renew our Mission Band, which has been discontinued since Mrs. Hinson left us.

That the Lord may bless us, and use us for the advancement of His kingdom in all lands, is the earnest prayer of our society.

EMILIE S. CLARKE, Sec'y.

### OUR TREASURER WRITES.

Dear Sister.—My heart has been so gladdened from time to time since our crusade day this year, as the letters accompanying the remittances have come in telling me of the good work done, the pleasant meetings held, and the very helpful collections which were taken; that I feel constrained to send you a few clippings, for fear some of these modest sisters will not respond to your invitation in the November Link. The day following "Crusade" came the following from Pugwash: "Yesterday being crusade day" the President Mrs. MacDonald had visited most of the sisters, and invited them to the meeting, which met at her home. We had a large number present, and a glorious meeting. I am sure good results will follow for the Spirit's power was with us. After the meeting we had tea, and some who were present expressed a desire to

join our society. Antigonish writes, "Last night we had a little missionary meeting (crusade) in the church music, vocal and instrumental, speeches, recitations and a collection, which amounted to \$8.87," and also says, "\$7.15 of this remittance was got by starting a sewing circle and tea, to be held once a month at friend's houses. We have met twice and this is what we have raised. We will send more as we raise it." Yarmouth, (Temple church) "Enclosed find order for \$6.71 collection Crusade day." Quilins, "collection taken at public meeting crusade day \$2.61." A letter received to-day from Forest Glen I will enclose you. I wish every sister in our W. M. A. S. could read it, think of it, four sisters in a country district observing our crusade day by holding a public meeting. What an example for many of our large societies, who when urged to bring our work to the front, answer that it is impossible, their society lacks in ability. What we need most is our ability consecrated to the work; our time given over to the Master's use.

Amherst observed the day by visiting sisters not members of the society, and in the evening held a prayer meeting, specially to pray for our missions. To this meeting we invited the brethren, and were pleased to welcome one in response to the invitation. Result of the day's work, was several new names added to our list.

I am convinced that the setting apart of this one day in the year for special effort in our work, is going to yield untold amounts of blessings.

FOREST GLEN, TONIQUE RIVER.—Enclosed you will find the proceeds of our crusade day or evening rather, we had a social tea and a public meeting after; we are only four in number, we are trying to do a little, and hope our numbers may some time increase, tho' we live in a small rural district I am glad to say some have the mission cause at heart and do what they can, but as you know there are so many demands for money here as elsewhere. I send you four dollars and forty cents, \$4.40. Two for Foreign, two for Home Missions. You will please receipt for the same.

And oblige,  
MRS. DAVID CURRY

## YOUNG PEOPLE'S DEPARTMENT

### MISSION BAND LESSON, NO. 8.

#### MADAGASCAR.

Who knows where it is? An island 300 miles east of South Africa! What body of water flows between? The Mozambique Channel as you have learned in your geography lessons. The island is about 1000 miles long and nearly 300 wide. It has been one of the most interesting mission fields of the world. We will now take a few glimpses at its wonderful history. Madagascar was full of idols large and small. The sun, moon and stars, mountains, earthquakes, thunder and lightning were counted as gods and worshipped with fear and trembling. In 1808 a boy of sixteen was crowned king named Radama I. He never became a Christian himself but welcomed English missionaries on the condition that they would teach his subjects trades as well as praying. The London Missionary Society in 1820 sent David Jones and others who were gladly received. A school was opened in the grounds of the palace. In less than ten years fifteen thousand natives could read the Bible in their own language, which had been translated and printed by the missionaries.

Radama died in 1828, naming a nephew of his as future king. But, as he was a Christian his enemies put him to death, and a wicked woman named Ranavalona was made queen. She speedily destroyed every relative of the late king, then proceeded to persecute all Christians. The day she was crowned in the presence of thousands of people she took idols in her hands and said, "I have received you from my fathers, I put my trust in you, therefore support me." In 1835 she ordered all her people to attend heathen worship even "children one cubit high." The missionaries were compelled to leave Madagascar and open persecution began. The first martyr was a young woman named Rasatama. When taken prisoner she said "I am not afraid, I have hope of a life in heaven." On her way to the place of death she sang hymns, and as she knelt to pray the soldiers speared her through the heart, and her body was thrown to the dogs, but her soul was taken safely to heaven. Other christians were made to drink poison, others were severely beaten and then sent to death. Many were thrown from a high cliff and dashed to pieces on the rocks below. One young girl named Raniso who had been sentenced to this death was led to the cliff and then promised life and liberty if she would recant, or give up her religion for idols. She firmly refused saying, "No! I am Christ's! Throw me over!" Even her savage persecutors were astonished at such devotion, and were led to spare her life. In spite of all these cruel deaths, the people continued faithful to Christ. Many of them were chained to each other with heavy irons. One missionary named Rev. Wm. Ellis brought some chains to England which weighed *fifty-six pounds*; these had all been worn by one christian for nearly five years! In 1861 the reign of this wicked queen came to an end, and her son ascended the throne as Radama II. Before the sun set that day he had opened the prison doors and freed all the christians. Persecutions were now over, and the year of jubilee had come. All the people rejoiced. Idols were banished from the palace, and missionaries invited back to teach and preach to the natives. Rev. Mr. Ellis, a missionary sent from London, has written three interesting books about Madagascar and the work done there. After a short reign Radama was murdered by robbers. His widow reigned five years, and there was complete religious liberty. Our good Queen Victoria sent a request to her that there should be no persecution of the christians. This petition was granted, and the promise kept. Churches were built and although this queen remained a heathen herself, the number of christians in her kingdom increased rapidly. In 1868 she died, and the first Christian ruler was crowned as Queen Ranavalona. She with her prime minister publicly renounced idolatry and were baptized as believers of the Lord Jesus Christ. Then the queen sent for the officers and the chief people and told them that their idols were only blocks of wood and could not be trusted, so she would like them all to be burned, and that for herself she would lean only upon God and His Son. The keepers of the idols said that they would not perish in the flames as they were too sacred and powerful. But when the bonfire reduced each idol to ashes, the faith of the keepers was shaken in these false Gods. Four large churches were now built in memory of the Christian martyrs on the very spots where there blood had been shed. This christian queen earned for herself the title of "Friend of the People," and when she died in 1883 there was great mourning all over the land. But there are still

many heathen, and much need of missionary work in Madagascar. Let us remember her people in our prayers that they may all learn to love and serve the only true and living God.

## ALAS! WE WERE NOT THERE WHEN JESUS CAME.

BY CLARA THWAITES.

Some household cares, perchance, had chained our feet,  
Or passing guest beguiled the converse sweet,  
A little languor fettered our desires  
For heavenly dew or Pentecostal fires;  
But afterwards we owned—we owned with shame  
Alas! we were not there when Jesus came.

Yet, if a king gave audience for an hour,  
And bid us wait on him for wealth or power,  
How had we sped through dark, unlovely street  
To pour our supplications at his feet!  
Our King gives audience, Jesus is His name:  
Alas! we were not there when Jesus came.

May be, depending at our frequent fall,  
We felt unworthy to obey His call;  
Yet He could give us eagle's wings for flight,  
Or, better still, the grace to walk aright;  
For yesterday, to-day, He is the same;  
Alas! we were not there when Jesus came.

Yet there may be a faithful one who keeps,  
A mournful vigil where a sufferer sleeps;  
Balm for the grief He'll give, and rest for toil,  
So she who tarries shall divide the spoil;  
Though all unpraised and all unknown to fame,  
She shall be satisfied, for "Jesus came."

Oh tender babes may claim our patient care,  
God's children these, His little lambs they are,  
A circle very close unto their Lord,  
Their voices will not drown His whispered word;  
All unrejoicing, let us own His claim,  
And say, "We were at home, yet Jesus came."

Let naught but duty keep us from His feet,  
Whose invitations are so free, so sweet.  
Outrun the earnest, break through every press:  
He must not miss us when He comes to bless,  
Else shall we own—and own with bitter shame,  
Alas! we were not there when Jesus came.

## A MISSIONARY DIALOGUE.

[Scene.—SEVERAL YOUNG LADIES SEATED AROUND A TABLE, REPRESENTING A WOMAN'S MISSIONARY MEETING; THREE YOUNG GIRLS ACTING AS SOLICITORS FOR THE MISSION CAUSE; ONE VERY SMALL CHILD; MRS. A., PRESIDENT; MRS. D., TREASURER.]

MRS. A.—The only business before the meeting is the report of our solicitors.

MRS. B.—I think it is quite time we should transfer some of our mission work to younger hands.

MRS. E.—You do not tire of Mission work?

MRS. B.—Oh, no, indeed; but we have to admit that we are growing older every day, and it is well for us to train our young friends, so that they may take our places by and by.

MRS. A.—While we are waiting, let us see if little Lizzie has her recitation nicely learned for the next mission concert.

MRS. D.—Put her up in the chair, she is such a little midge.

MRS. A.—[LIFTING LIZZIE INTO A CHAIR.] Now, Lizzie, dear, speak slow and clear, so all can hear. LIZZIE.—I am a very little thing, as you can plainly see; But then, I know who came to bring God's gift of love to me. When I am well, I know who makes my life so fair and bright;

When I am sick, I know who takes care of me day and night.

And when I die, I know whose hand will lend my soul away, Through death's dark valley, to the land where it is always day.

Just such little girls as I live over the ocean wave; They do not know who came to die, a sinful world to save. Poor little heathen! Friends, I pray that you will quickly go,

Or send somebody, right away, to tell them—ALL I KNOW.

MRS. A.—[TAKING LIZZIE DOWN.] That's Lizzie's mission offering. I think if Jesus were here He would say: "She hath done what she could."

MRS. C.—Here come our young solicitors, Alice, Carrie and Susie. (THEY ENTER.)

THE LADIES.—Good evening, girls.

GIRLS.—Good evening, ladies.

MRS. B.—I hope you bring us heaps of money, and that you have enjoyed making the calls.

ALICE.—We really have enjoyed them, though in various ways. Shall we tell our experience?

MRS. A.—Yes, if you please.

CARRIE.—First, we called on Mrs. Brisk. That visit was finished in a hurry, I assure you. "Missionary offering," said she. "Oh, yes, indeed! walk right in. It's all counted out. I thought you'd be along soon. Here it is. I can't say I wish it was more, because it's just according to my means, and the Lord has the regulating of them. I won't ask you to sit down, for I suppose you've ever so many places to go to; besides I'm as busy as a bee myself." So off she flew, and we walked off, having obtained that dollar in less time than I have taken to tell of it.

MRS. M.—Where next?

SUSIE.—We went to Mrs. Kindly's. Mrs. Allright's, and Mrs. Ready's. They each had a pleasant word for us and cheerfully gave their contributions.

CARRIE.—Mrs. Kindly said it was very good in us to go around in this way, and save people the trouble of sending in their money. Here are their gifts,—three, five and two dollars. Now, Alice, you tell the next story. (GIVING MONEY TO MRS. D.)

ALICE.—Are we to relate all our experience, good or bad?

MRS. B.—We'd like to know it all.

ALICE.—Well, then, our next visit was to Mrs. Splendid. "MISSION money," said she. "WHAT mission?" "For our mission school," we told her. "WHAT mission school?" So I told her about our mission school in India that we have supported so many years; of the wonderful good it had accomplished, and of the work it is now doing, and how glad we were to be the means of carrying it on. I thought I was really making such a moving speech!

CARRIE.—It proved so. Mrs. Splendid very stiffly replied, "I have many ways for my money, young ladies; I have nothing for you to-day." And she moved in and we moved out. Just think of it! Such lots of money as Mrs. Splendid has! and HOW she dresses!

MRS. C.—Hush! hush! my dear. Here, girls, is a lesson for you. When you meet with such rebuffs, take them in a gentle spirit. Don't allow yourselves to

judge hastily, but try to feel kindly towards those who seem selfish and ungenerous, and then dismiss them utterly from your thoughts as quickly as Mrs. Splendid sent you from her door.

SUSIE.—Can't we call her MRS. SHABBY, just among ourselves?

MRS. A.—"Not a bit of it," as you girls say. Say nothing at all about her.

ALICE.—Then we went to see lame Jennie. We didn't think she ought to give anything, she is so poor, but Susie said we would go in and tell her what we were doing.

MRS. E.—Poor, patient little sufferer! what had she to say?

CARRIE.—She clapped her little thin hands, and said she was so glad we had come. She had been thinking so much, since she cannot go to Church and Sunday-school any more, of the heathen children who never had any church or Sunday-school and who never heard the "Suffer little children" that Jesus said; and of the poor little lame heathen sufferers, who never heard of the land where "The inhabitants shall not say, 'I am sick!'"

MRS. B.—But, of course, you did not ask her to give you anything?

SUSIE.—Ask her? We hadn't the chance! She said at once:—"You must have my missionary offering, only you will need to wait while I go to the bank for it."

MRS. C.—"Go to the bank," when she cannot walk a step?

ALICE.—Yes, she took her little tin "Savings Bank," and made believe knock at the door. "Any money for me to-day," she said. "How much do you want?" she made believe to come from a gruff voice from within. "Fifty cents," said she. "What do we want it for," from the same deep voice. "For my mission offering," said Jennie. "Yes, yes! here it is! come down the chimney and get it." (You know you have to turn the pennies out at the chimney-top.) So she counted them out and gave them to us.

CARRIE.—I asked her if she wouldn't need it for something. She said, no, it was given her for candy money; but if she liked missionary candy better than molasses candy, she thought she should have her choice.

MRS. D.—We don't need to tell you to learn a lesson from her sweet, self-denying spirit!

SUSIE.—No, I think not. We were intending to buy each a new ribbon; we had been choosing between blue and pink. As we came out, Alice said, "Girls, how would missionary ribbon suit you?" We took the hint, and all decided to have just that color. (HANDING THE PRICE OF THE RIBBON TO MRS. D.)

ALICE.—As we are indebted to Jennie for the example, we think the money should be credited to her.

MRS. A.—That is just right! She will be so happy to know that her simple example influenced you in so good a way.

MRS. B.—Did you call on Mrs. Dilly-dally?

CARRIE.—Yes, ma'am. She said: Well, she'd see, she didn't know. How much'd the deacon's wife give? How much'd the pastor's wife give? For her part, seemed to her there was always something coming—missions, or something. We might call again; she'd see.

MRS. C.—And Mrs. Sharp?

SUSIE.—Oh, yes! She said: "Mr. Sharp gave enough, GOODNESS knows! SHE couldn't be bothered!"

and she said her good morning to us as quickly as Mrs. Brisk—but, O, in such a different tone!

Mrs. D.—Here are five dollars more than your list of names accounts for! How is that?

ALICE.—I'll tell you; it was so funny! We saw Mr. Cross coming down the street. You know he is as rich as rich can be, but he doesn't believe in missions, nor Sunday-schools, nor anything of the kind. Carrie said, "Let's storm the enemy's fortress, and see what we can get."

CARRIE.—So we bade him good morning told him all about our mission school, and politely asked him for a contribution.

Mrs. A.—What did he say?

CARRIE.—He lifted both hands, and rolled up his eyes, and said:—

"Hark! hark! hark! Hear the dogs bark? The beggars are coming to town!

That roused me! I told him we were NOT "beggars"; that we were very young, but we were learning to work in the mission cause because it was a good cause, and we meant to do all we could for the heathen people who are living in sin and ignorance, and we would thank him never to call us beggars again.

MRS. E.—I hope you didn't make him angry.

ALICE.—I guess not. He looked steadily at Carrie, as though he was thinking of what she had said. Then the queer man said, "Hold out your hands." We did so, and he dropped a penny into each of them, saying, "That's for your missions." Then he raised his hat and made a low bow to Carrie, and putting five dollars in her hand, said: "Respected madam, THAT is for your PREACH!"

MRS. C.—Well done, Carrie! I never before knew a mission "preach" reach that man's purse. I hope the effect may be lasting.

MRS. B.—You had Mrs. Flutter's name; what did she say?

SUSIE.—She said, "Deary-me, no! She just couldn't. Everything was so high! Bad as war times! Elizabeth Eliza was taking music lessons, and, deary-me, it cost so! and Elizabeth Eliza must have a new summer silk, and Charity begins at home, and, deary-me, she just COULDN'T!" So she didn't.

ALICE.—Oh, but the last place was so different! Dear Grandmother Elder gave her dollar, with her poor, trembling fingers, and then she talked to us so sweetly!

CARRIE.—Yes; she told us how glad she was that we were beginning so young to work in the dear Lord's vineyard. Then she showed us a little ivory box on her shelf, in which she kept her mission-money for forty years.

SUSIE.—And she said, "Next year, my dears, when you come, I don't think I shall be here. I think I shall be in the beautiful city whose gates are of pearl. But my offering I shall leave in the little box, and you may open and take it." Then she blessed us, and we came away.

Mrs. D.—Young ladies, we are highly gratified with your report. You have not only brought us a good sum of money, but your experience has been both useful to yourself and interesting to us.

MRS. A.—We will now close our meeting by singing "The whole wide world for Jesus."—*Selected.*

"So many are living and dying, who never have heard of the Light,

Their lives by its story unsoftened, their death is Eternity's night,

While we to our bosoms are folding the Book with the Saviour's command,  
'Go therefore and teach every creature, proclaiming My Word through the land.'

"Then will ye not give them the Gospel, ye people that dwell in the light?

Why leave them to stumble in darkness who might walk with the Saviour in white?

Oh give of your time and your talents, your prayers, and your silver and gold!

For the Master but carries His coming till this word to all nations be told."

"Then haste ye, arise and be doing, oh let not the moments be lost!

The Saviour's 'well done' and His welcome will more than repay the cost,

When out of all lands shall be gathered a people prepared for the King,

Who in glory and beauty forever the praise of Jehovah shall sing."—*Selected.*

### SOMETHING ABOUT SNAKES.

TUNI, INDIA, Aug. 12th 1893.

You must not think children that in India we meet snakes every day, and are in danger from them all the time, for we very seldom see a snake even when in the jungles, as they are very modest and retiring and try to get out of the way when they hear us coming. Of course if you tread upon a snake's tail the poor thing will try to bite you, and so we are careful not to step on the tail of any snake we may see.

Then again every snake in India is not a poisonous one. Dr. Nicholson says that in every ten snakes we are likely to meet, nine will probably be harmless, and only one of them poisonous. Still you never know when that poisonous one may appear and so watch for him every day.

If any of you come to India when you are grown up, as no doubt some of you will, to do mission work or to help some one to do mission work, probably the first night you pass in India will be a wakeful night, especially if you are in a lonely bungalow as I happened to be.

The other day while resting during the hot noon hour I heard the shouts of some of our servants who said that there was a snake in my garden. I got my gun and shot it and found that it was seven feet long. This was a whip snake and it is said to strike you with its tail if you go near, but it is a harmless reptile and lives on frogs and rats, mice and birds, but certainly my dear children you really would have been frightened if you had seen it.

Several years ago when staying in a traveller's bungalow at a village called Cutapudy I saw a snake like this one coiled around a cocoanut tree and with the help of the servants killed it with a stick. This one was seven feet in length and also a non-poisonous variety. In this same traveller's bungalow the servant killed a cobra in the corner of the room. The cobra is a very dangerous snake, if it really bites anyone, they are



sure to die for no remedy has been found to cure the bite. Once when in Cocanada I saw a big cobra killed near the mission bungalow after one of our missionaries had nearly stepped upon it.

This week a very large snake was brought to our house and also a goat, they were both dead. This reptile which was of the python variety was thirteen and a half feet in length for we stretched it out and measured it on our garden walk. Now let me tell you about this rock snake, or python. About a mile from our house is a very thick jungle to which the shepherds drive the goats and sheep to pasture on the bushes on the mountain side. This poor little goat while in the jungle was caught and killed by this snake and while it was trying to swallow it the shepherd came and killed the snake.

A young man named Razanna who often goes into the jungle told me that he has seen a python twenty feet long and that it sometimes swallows a deer. On one occasion he saw one with the horns of the deer projecting from its mouth, all the rest had disappeared. After it has eaten such a big meal it eats nothing more for two months. Once when Mr. Currie lived in Tuni a big rock snake actually caught a little boy but some men quickly came and rescued him before he was killed.

These reptiles are very strong, and very cunning, and also very lazy; they will drop upon you from the branch of a tree and coil their tail around you while their head is still coiled around the branch. The most dangerous snakes are the smaller ones. About two years ago a Russell viper dropped from the top of a door in our house nearly upon a servant who shouted so that I ran and killed it with a stick. This specimen was beautifully marked and only about eighteen inches long but as the natives say "its bite begins with death" for it is so very poisonous.

Last night in our prayer meeting our school teacher told us that the Lord took care of us both day and night and never forgot us one minute. He said that he had spoken to a man in the bazaar the day before who was in good health in the afternoon but was bitten by a snake that same evening and died.

In this big country which is really a world in itself with so very many men, women and children nearly all of whom walk about barefooted, about one hundred people die each day from snake bites, but very few English people die. An Engineer who has been in India twenty-five years told me that during all that time he has only heard of two or three Englishmen who died from snake bite in India.

When we go out after dark we generally take a light, sometimes, however, we take a little walk without one. Let me see, there is something in the Bible about a "lamp to our feet and a light to our path" is there not? In Psalms 119 chapter and 105 verse it reads "Thy word is a lamp unto my feet and a light unto my path." Now how can the word be a light, and what path is this? Perhaps you can explain to me.

From your friend,

R. GARSIDE.

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