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# The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

IX-3

APRIL, 1898.

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CLERGY 81

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## Canadian Missionary Link.

VOL. XX. 1

TORONTO, APRIL, 1898.

| No. 8.

## Editorial.

## CONVENTION NOTICES.

The Convention of the Woman's Baptist Home and Foreign Missionary Societies of Ontario (West) will be held in Bloor St. Baptist church, Toronto, May the 12th and 13th.

The twenty-second annual meeting of the Foreign Society will be held on Thursday the 12th.

## DELEGATES.

Each Circle is entitled to two delegates for a membership of twenty or less; for each additional twenty, one delegate. These delegates must be full members of the Society, that is, either life-members, or contributors of at least one dollar a year to the Woman's Foreign Mission Society.

## CERTIFICATES.

Railway certificates can be obtained from agents at starting points, on purchasing a first-class, full rate (one way) ticket. If delegates travel over two lines, it will be necessary to purchase tickets and obtain certificates from each railway. These certificates must be surrendered to ticket agents at place of meeting ten minutes before train time, when return tickets will be issued at one-third fare. The certificates are only good for use three days after the meetings close, and if the delegates go and return on the same line.

## BOARD MEETINGS.

A meeting of the Foreign Mission Board will be held in Bloor St. Baptist church, Wednesday, May 11th, at 10 p.m.

Cards will be sent to members of the Board.

BILLETING. — Delegates desiring entertainment will apply to Mrs. W. J. Robertson, No. 15 Avenue Road, Toronto.

A. MOYLE, *Rec. Sec.*

A GENEROUS GIFT.—A widow, whose husband's life had been insured for \$10,000, has sent to Secretary McDiarmid a cheque for \$1,000, to be equally divided between Foreign Missions and Manitoba and British Columbia Missions. She feels sure that her departed loved one "would have been glad to know that one-tenth of it (the insurance policy), at least, would go towards helping in the work in which he was so much interested."

THE FAMINE IN INDIA.—Rev. J. Heinrichs, of Ramapatam, India, in a recent article in the *Examiner*, writes of the famine that is setting in among the Telugus, its causes and its cure. He considers the efforts of statesmen to be inadequate to prevent famine, and is of the opinion that "the salvation of India," even from a material point of view, "lies in Christ and the acceptance of Christianity." "After India becomes Christian," he declares, "we shall no longer hear of physical or spiritual famine. The principal cause of famine in this land is undoubtedly its pernicious agricultural system, by which every valuable article the land produces is either eaten or sold away, and nothing is returned to the soil in any proportion to that which is taken away. Crop follows crop without intermission, so that Indian agriculture is simply a process of exhaustion. 'An exhausting agriculture and an increasing population must come to a dead lock.' India is increasing in population, notwithstanding the plague, famine and constant cholera, and every increase of population aggravates the danger." He does not show us just how, in his conception, the prevalence of Christianity will remedy these economic and social conditions, but his idea no doubt is that the elevation of the people by Christian teaching, will lead to the maintenance of a higher standard of living, to the use of better methods of agriculture, to the laying by of reserves for years of scarcity, and to the limitation of population through later marriages, etc., to the capacity of the land.

REV. ERNEST GRIGG.—Mr. and Mrs. Grigg are soon to return to Burmah, to resume the work relinquished two or three years ago, on account of Mrs. Grigg's health. Since returning to Canada Mr. Grigg has labored successfully at Chatham and Guelph. He has just declined a unanimous call to the pastorate of the First Church, Guelph, in favor of the foreign work. The Guelph Church are loath to part with these consecrated workers, who have within the past few months of their sojourn there, greatly endeared themselves to the membership, and to the community.

"ARE THE HEATHEN LOST?"—An able and convincing paper on this subject read by Dr. C. Goodspeed, at the London Convention, and published a short time ago in the *Canadian Baptist*, has been put into tract form by the Ontario and Quebec Board, and is offered for judicious distribution to Churches, Mission Circles, and

others interested. Write to The Standard Publishing Co. for copies; state number desired. Conviction as to the lost condition of the heathen world without the Gospel, is a powerful incentive to missionary endeavor.

#### STUDENTS' VOLUNTEER MEETING AT CLEVELAND.

One of the most important missionary meetings ever held was that which gathered in Cleveland, Ohio, last month. Its delegates were representatives of missionary organizations in Colleges, Theological Seminaries and Universities throughout the world.

Eight hundred and thirty-nine institutions in the United States and Canada have identified themselves with the movement, which embraces institutions for higher education in Great Britain, Scandinavia, Germany, France, Belgium, Australia, South Africa, China, India and Ceylon.

Over two thousand delegates were present, representing most of the countries mentioned. The leading spirits of the movement are Mr. John R. Mott, Mr. R. P. Wilder, and Mr. F. S. Brockman, who have been chiefly instrumental in awakening missionary zeal and forming missionary organizations in the educational institutions of the world.

Among the most impressive addresses in connection with the Convention were those of F. B. Meyer, the well-known London preacher and author, who led a great devotional meeting in a highly edifying way; Robert E. Speer, who spoke with intense earnestness of the efforts that are being made to meet these needs; the needs of the heathen world and the feebleness of Bishop Baldwin, of Canada, who spoke on the spiritual qualifications of the volunteer; and Gen. Beaver, who discussed the duty of various classes of Christians in relation to the world's evangelization.

Opportunity was given to the volunteers to come into close touch with the missionaries, who were present in large numbers and who represented nearly every part of the great harvest field.

Subscriptions amounting to over \$7000 a year, for four years, to pay the expenses of the central organization, were secured by a quiet but effective appeal.

About eighty delegates went from the various institutions of Toronto, McMaster furnishing her quota. The McMaster delegation returned full of enthusiasm, and in the Fyfe Missionary Society meeting, held soon afterwards, gave the benefit of their rich experience to those who were not so highly privileged.

#### REPORT OF W. B. F. M. S. OF E. O. AND Q. BOARD MEETING.

The second quarterly meeting of the Board was held in the First Church, Montreal, on Friday, March 4th.

The Hon. President was in the chair and fifteen members were present.

The Treasurer's report was received with much thankfulness, as it showed that the deficit was fully paid off and that the funds for regular work show no decrease.

Letters full of interest were read from Miss Murray and Miss McLaurin, who are both enjoying good health.

A letter was read by Mrs. Vaux, Brockville, Directress of the Central Association, reporting her trip with a view to strengthening and encouraging the Circles in that district.

Much sympathy was expressed for our beloved President, Mrs. Dadson, who was unable to be present on account of illness.

ETHEL CLAXTON AYER,  
Cor. Secretary.

#### POINTED PARAGRAPHS FOR PASTORS.

God so loved the world.—John iii. 16.

Go ye into all the world.—Mark xvi. 15.

No pastor needs to tell how much in earnest he is about giving the Gospel to a lost world, his people know.

The pastors are the key to the situation in our foreign mission work. If they say, no debt and forward movement, it must be so.

The work of foreign missions is great—the difficulties, the dangers, the trials; but God is greater than all. He promises His power and presence.

Pastors are God's teachers and leaders. May the hosts of Zion falter not, waver not, but be led forward with firm faith and courage by true courageous leaders.

The idea of evangelization lies at the bottom of all preaching. The very existence of a ministry that does not preach missions is a miserable caricature.

The preaching of missions by the pastor, and the practice of missions by pastor and people, is the only guarantee against disintegration and decay in home work.

We look in vain for an instance where the pastor asked his people to contribute to missions and got no response. And yet there will be many churches that will not give one cent this year. Whose fault will that be?

Paul said, "The word of God is not bound."—2 Tim. ii. 9. So it is not and cannot be by the opposition or persecutions of its enemies; but it is greatly hindered by the indifference, slothfulness and neglect of many who stand in the position of leaders.

A ministry that lovingly labors for the salvation of the world will be mighty in the salvation of people in its immediate reach. If your ministry is not bringing men to Christ around you, possibly the reason is that you have not made your preaching missionary.—*Foreign Mission Journal*.

A HINDU father recently brought his little motherless girl to a mission school, and asked that she might be received. She was six years old, and was sought in marriage by a man of 40, who offered 200 rupees for her; but her father could not consent. Then the priests

demand her for the vile service of the temple, but he would not yield, and instead begged the missionary to receive and protect her, saying: "For years I have watched the 200 Christian girls of your school go back and forth, and I never have seen an unhappy face among them; I want my daughter to be like them."

Mrs. BARROWS, a missionary of the *American Board*, said in an address:—When the missionaries first came to India, they were looked upon with contempt. Their religion was a mushroom of yesterday, compared with the Hindu religion, as old as the Ganges and the Himalayas; the Christian religion was considered not only young, but also as immoral; for did not Englishmen claim to be Christians, and yet were not the army and civil service in India filled with open wickedness? But gradually, during these long years of Christian work, it has come to be understood by the more intelligent and honest among them, that all Europeans are not truly Christians, and the fruits of Christianity as evidenced by the truly religious, are making more and more of an impression upon them. Among the native newspapers are many violent haters of Christianity, and when the famine broke out last year, and the mission compounds were gradually filled with children, orphaned by starvation, these newspapers cried out that the missionaries, unable to satisfy themselves with the number of converts gained by argument, were trying to make India Christian by taking possession of the children! Years ago, this would have elicited no reply from the non-Christian press. But I myself read, in a Hindu journal, a denial of this, and a statement that in feeding and caring for the hungry, the Christians show themselves more full of pity than the maharajahs, who, although their treasuries are filled with silver, neither built shelters for the destitute nor provided them food. And the article contained these words: "If you desire to find the noblest examples of true charity, you must not look to Hinduism, but to Christianity." "The noblest types of character yet evolved by our race are found among many of the Christian missionaries in India." These quotations from a Hindu newspaper show that gifts, whether of money or of lives, are fruit, and are accepted as such by the non-Christian world.

### "SHE'S SO CLOSE."

The *Culver Missionsblatt* relates an amusing story given by a missionary. He was at home, and with a friend stopped to dinner with a wealthy, childless farmer pair, who had been present at the previous missionary meeting, and seemed much interested in it. The missionary's friend informed him that this couple had formerly been active and liberal Christians, but had of late years seemed wholly taken up in money making. However, they received the two gentlemen with great cordiality, took their admonition as to the danger of wordliness in excellent part, and inquired eagerly after additional missionary news. At last when the farmer chanced to be out of the room, his wife slipped a gold piece into their hands, whispering: "Take this, but don't let my husband know it; he is so close." When they took leave, the husband went with one way, and on parting, put a gold piece in their hands, saying: "Don't let my wife know of this; she is so close." Let us hope that when they found each other out they resolved to keep on crucifying mammon.

### THE ALABASTER BOX.

BY REV. ELIZA L. BROWN.

We read of Mary's precious gift to Christ,  
The alabaster box of ointment sweet,  
And ponder on its deep significance,  
If Christ should come into our midst to-day,  
Would any render unto him, we ask,  
Such costly offering, in devotion true?

"Many shall come from out the east, the west,  
And sit down in the kingdom," Jesus said;  
And of the deed of mercy;—"Iudas muoh  
As ye have done it unto one of these  
My brethren, ye have done it unto me."  
So, in the present, consecrated lives  
Are bearing priceless treasures unto him.  
They bring the gifts of warm and loving hearts:  
Of humble duty in the lowly place;—  
Of cultured mind and growing intellect;—  
Of eloquence;—of strong, heroic deed.

Oft in the light of some great sacrifice  
 Prompted by love to God, and love to man,  
 So moved are hearts of those less dutiful  
 They humbly of themselves "Unworthy!" cry.

And ye who turn, from pleasure and from self,  
 To overburdened souls, with help and cheer;  
 Or go, perchance with tears and aching hearts  
 To bear the message heavenly to those  
 Who sit in sorrow or in darkness drear,  
 In this, or lands beyond the seas, ye break,  
 Through love to Christ the alabaster box  
 Of worth untold! As incense evermore  
 Rises the influence of your gracious deeds

And unto these who by all waters sow,  
 In faith and patience such as Jesus taught,  
 And in obedience to His command,  
 "Go into all the world, the gospel preach,"—  
 The Psalmist's lofty and inspired strains  
 Give an assurance blessed;—"He who goes  
 With weeping, bearing forth the precious seed,  
 Shall come again rejoicing, bringing sheaves!"  
 *Christian Missionary.*

LIBERTY, INDIANA.

DR. DOWNIE, in the *Baptist Missionary Magazine*, tells of an interesting baptismal scene which took place in an out-station at Nellore, called Rebala. "It is a jungle village where a little handful of Christians have been struggling for a long time to get a little chapel and school house of their own. We promised them a door and window if they would do the rest, and when we went out to the dedication we could hardly avoid sharing the manifest pride the poor people had in showing us the house they had built to the Lord. It was only a mud hut covered with palmyra leaves, but we doubt if Solomon felt any prouder at the dedication of the temple. A church will be organized as soon as the people are able and willing to call and support their own pastor, which, we think, will be very soon."

The *Church Missionary Intelligencer*, in its last issue, gives a very touching story of missionary zeal. "A box held by a poor woman, who hawks tapes and needles, was opened lately in a parish near Birmingham, and proved to contain 22 threepennybits, 85 pennies, and 21 halfpennies—a total of 128 coins, the value of which was 13s. 5d. This was the result of holding the box for six months, not for a year, and seems almost parallel to the giving of the widow in the days of our Lord."

## IN MEMORIAM OF MRS. SALE.

The news that Mrs. Sale had passed away came as a painful shock to her immense circle of friends and acquaintances, and, by her death, the Baptist cause loses a noble and devoted adherent.

Elizabeth Geale was born in Orthes, in the South of France, on 29th March, 1818. Before she had attained the age of two she was taken to Devonshire, her father's home. The missionary spirit soon asserted itself in the young girl, who, at an early age, began active work for Christ in the ragged schools in London. The Welsh milk-girls of London claimed her especial attention, and amongst them she laboured untiringly.

On the 10th of November, 1848, she was united by marriage to the Rev. John Sale, of Wokingham, Bucks. Mr. Sale, being under appointment of the London Baptist Missionary Society, sailed with his wife in 1849 from Liverpool to India in the s.s. "William Carey" to take up mission work in Barisal. Five years later, after unceasing prayerful thought, Mrs. Sale obtained access to a native gentleman's house in Jessore, thus being the pioneer of the now world-famous "Zenana Mission." It is characteristic of Mrs. Sale's exquisite modesty when her own achievements were concerned that we, who knew her from her earliest childhood, can only remember hearing her once recount the story of how she obtained entree into the Zenana. She told the tale simply, but her earnest and cultured voice and charming smile will linger with us while memory lasts.

One illustration suffices to show the difficulty of obtaining admission into a Zenana. Mrs. Sale, asking for admission at one of the lowly huts in a village, was begged by an old woman not to come any further; they were cooking, and if her shadow passed the cook-room door they would have to throw away all the food, and break the earthen vessels. "And that is not all," said the Indian woman; "I shall also have to bathe before I begin to cook again!" If this was the state of matters amongst the lowly, how much more difficult was it to obtain the ear of the Hindoo ladies of high caste! It was not until 1854 that the undaunted missionary's opportunity came. At Jessore one day a native gentleman called on Mrs. Sale to beg her help in a translation. Before he left Mrs. Sale had persuaded him to arrange for her reception at his house. She managed to teach his first wife to read the Bible, also the "Pilgrim's Progress," and this Indian lady read to her household. Then came the Mutiny, and this household was removed to Calcutta, where the head died of cholera. Mrs. Sale never was permitted again to see the poor widow, who, by the custom of her people, was severely punished for the death of her husband, and no doubt made to feel that all this misery had come because she had been so bold as to learn to read! But a beginning had been made, and the work in the Zenanas grew apace. In 1858 Mrs. Sale was a welcome visitor in many Zenanas, whose inhabitants remember her with the greatest affection to this day. Up till her death she received frequently, in her Helensburgh home, lengthy and quaintly-worded letters written in beautiful English calligraphy from many of these her "Indian sisters," talking to what a ripe harvest her persevering seed-sowing of the Gospel had matured.

In 1861 Mrs. Sale and her husband were obliged to return to England. To her enthusiastic pleading many ladies responded, so that the Zenana work flourished again, and now enlightens and blesses hundreds of Indian homes.

The talented missionary's last years were spent at Rockmount, Helensburgh, the home of her daughter, Mrs. Young. Her son-in-law, Mr. Young, of Calcutta, who died but a few years ago, was widely known both at home and abroad for his practical Christianity and philanthropic work. His homes both in India and Helensburgh were havens of rest and refreshment to many a weary Christian worker.

Mrs. Sale is survived by a son and daughter. Her son has recently attained the high rank of Lord Chief Justice of India, where he is held in the highest respect by his leared brethren, and indeed by all who know him.

A more eminently lovable woman than Mrs. Sale never breathed. Her generous heart was ever on the outlook for opportunities of befriending the poor and needy, and she truly carried out the Scriptural injunction of not letting the right hand know what the left hand did.

She was a skilled needlewoman, and her grandchildren have each a memento of her accomplishments in this art in the shape of handsome pictures sewn on canvas like the tapestry of bygone years. This accomplishment was a great resource to Mrs. Sale when she was laid aside from more active employment, and her busy mind kept pace with her nimble fingers as she sewed untiringly, and planned what good she could accomplish.

The remains of this devoted Christian worker were laid to rest in the cemetery at Helensburgh, where lie also her husband and others near of kin. There was a large assemblage of relatives and friends to pay their last tribute of respect to one who has found the grave but "the gateway to heaven."

Milton's beautiful sonnet to the memory of his friend, Mrs. Catherine Thomson, might fitly have been penned to Mrs. Sale. The post signs--

"When Faith and Love, which parted from thee never,  
Had ripened thy just soul to dwell with God,  
Meekly thou didst resign this earthly load  
Of death, called life, which us from life doth sever.  
Thy works and aims and all thy good endeavour  
Stayed not behind, nor in the grave were trod;  
But as Faith pointed, with her golden rod,  
Followed thee up to joy and bliss forever.  
Love led them on, and Faith, who knew them best,  
Thy handmaids, clad them o'er with purple beams,  
And azure wings that up they flew so drest,  
And spake the truth of thee on glorious themes  
Before the Judge, who thenceforth bade thee rest  
And drink thy fill of pure immortal streams."

MARY AGNES WYLIE, in *The Christian Leader*.

JAPANESE PHYSICIANS.—It has long been a well known fact that the medical men of Japan have made wonderful progress and become so skillful and numerous that medical missionaries are absolutely unneeded. Also, their charges are astonishingly low. Though I knew all this, I disliked to have a Japanese doctor, and was very sorry when one of our missionaries, who practiced medicine a little among the foreigners here, moved to Tokio. While my husband was on his last preaching tour, I had to take my bed and call a physician. I sent for one with whom I was slightly acquainted, and whom I knew to be a gentleman and a Christian. I found him to be so highly educated and skillful that I shall never again dread a Japanese physician. Though I have been a semi-invalid for the past year, he seems to have cured me by only five visits.—MRS. S. V. FRY, in *Christian Missionary*.

## HOW TO INTEREST THE UNINTERESTED.

BY MRS. ROBERT M'CONACHY.

How many of us remember the old-fashioned missionary meeting,—the little group of half a dozen old ladies who met from month to month in the little church, and kept alive from year to year the feeble flame of missionary interest? All honor to their memory; they did the best they knew, and helped to pave the way for the active, energetic societies of the present day.

You recall those who attended the missionary meeting very well. There is no strain upon the memory in so doing. First, there was the minister's wife, who came because she considered it her duty to do so; then one or two of the elders' wives who came for like reasons. Then there was the dear old lady whose second cousin had been a missionary in India, and who came because she thought the family interest demanded it. They would come, one by one, in a timid way into the great, bare, empty church—which always looked twice as big and empty on a week day as on Sunday,—and after waiting for half an hour or so, in which they felt themselves growing smaller and more insignificant every minute, the president would announce a hymn, and in trembling accents, "From Greenland's Icy Mountains" would find its lonely way down the empty aisles and through the silent pews, starting the church mice and arousing a wondering response from the cricket in the gallery. Then the minister's wife (always the minister's wife) would pray, asking no small favors, but quietly presenting the whole world in her petition, home work and foreign work together; not asking God's blessing on any particular country, or mission, or worker, but impartially covering the entire universe. One or two of the other sisters would read some articles from a magazine or book, selected entirely at random, and read in such a manner that not one of the other six could understand a word of what she was saying; and then, after sundry dreadful pauses, the meeting would break up and the ladies would go home, only to meet the next month and go through precisely the same dreary routine.

Was it any wonder that it was hard to interest the uninterested in missions? Was it a cause for surprise that if any outsider ever was inveigled into that meeting, they never by any chance came again? Far be it from me to disparage the efforts of those good women, but rather by comparing the missionary meeting of that day with the possibilities of the present, to try to realize how highly we are favored. With missionary literature of every description to be had for the asking, with books, magazines, and even newspapers contributing to our use, with scores of bright, capable women in our churches, with the example and influence of hundreds of other wide awake societies all about us, ought it not to be an easy thing to make the work of missions so interesting that every woman in the church would take an active part therein?

A few days since I had the pleasure of attending the State Federation of Women's Clubs, at Fremont. As I heard the different phases of club work actively and earnestly discussed, and as I heard how many hours of the week some of these women spend in preparation for their clubs, I could not help thinking that if we would spend half the time and energy in trying to make our missionary work a success, what wonderful results we would see! The lecture room would no longer answer for the missionary meeting, but the audience rooms of our churches would be filled as well. I would not disparage intellectual culture as developed by our clubs,—I am an enthusi-

astic club woman,—but when I stop to think that Christian women willingly spend from six to twelve hours a month in the meetings of their club, studying civics, Shakespeare, or modern art, and cannot spend two hours a month in a missionary meeting, studying the work their Heavenly Father has given them to do, I am astounded.

It is not because it is dry and uninteresting in comparison with these other studies. There is no more absorbing topic before us to-day than that of Christian missions. When we consider the magnitude of this work, its marvelous growth in the past fifty years, its wonderful results in the ultimate civilization of the world, I repeat again—it is the most interesting subject that can be presented us for investigation. The story of privations and perils, of hopes and fears, of persecution and trial, of danger and death, is enough to stir the most indifferent.

But I must remember that I have not yet told how to interest the uninterested in this wonderful subject. In the first place, I would not have a missionary society of fifteen or twenty, say, when there are one or two hundred women in the church who do not belong to it. How else would I have it, do you ask? Well, I am of the opinion that every woman who belongs to the church should be considered a member of the missionary society; that just so soon as her name is entered upon the church roll she becomes a member of the society without further parley. I would have the church divided into eleven districts, and would place over each a chairman, whose duty it would be to prepare the monthly programme with the assistance of her district, giving to every single woman in her district something to do. The various programmes should be assigned to the different districts at the first of the year, so they will have ample time for preparation. The twelfth meeting I would have in the form of a general review, under the charge of the president. This plan is, if I mistake not, in successful operation in a number of churches. The plan does away with all this trying to get the ladies to join our society. They would already be in it, and couldn't get out. The monthly missionary meeting would then be as general as the midweek prayer-meeting. Each district ought to have a different topic each year, so that they might become generally informed. As to the programmes, I would like to emphasize three M's—Maps, Magazines, and Music. A good large map, drawn in colored crayons on muslin, is a great help to a programme; in fact, I do not see how it can be carried on without one. Our society now possesses a complete set of these home-made maps; not very artistic to be sure, but clear and plain, with the stations carefully marked, and sometimes important statistics in one corner. On review day these maps can all be hung up, and five or six questions and answers can be prepared concerning each country, the questions to be read by the leader, and the answers, plainly written or printed, to be distributed among the members.

An entire programme can be successfully conducted on the question and answer plan. Let the leader prepare a list of questions concerning the country, its population, physical features, manners, and customs of the people, the mission stations, number of workers, kind and amount of work done, encouraging features, greatest needs, causes for discouragement, etc.; the answers to be read by the different members in response to the questions given by the leader. This plan will be very much more interesting than a paper embracing the whole subject, since it gives everybody something to do. Magazines come next in the list, and what a help they are, to be sure. Unfortunately, so few take them. An ener-

getic magazine committee, or secretary of literature, should be in every society, and should make a thorough canvass of the membership every year to solicit subscriptions.

If people don't know anything about a subject, they can't be interested in it. The motto, "Know and you will feel, know and you will pray, know and you will give," ought to be printed in letters three feet high, and hung in every church.

One can't be interested in mission work by picking up a magazine now and then and reading a stray item; but one must become so familiar with the stations and workers that they will be as familiar as the names of near-by towns and cities, and the names of the missionaries themselves as familiar as those of our next-door neighbors. Then we can pray intelligently, and give intelligently, instead of praying for the whole world in a vague way, and dropping our money into a bottomless chasm, not knowing where it goes. You can state the question in two ways: If the women of our church once become informed, they can't help but be interested; and if they become interested, they will want to be informed.

Now for my third M., music. Don't sing "From Greenland's Icy Mountains," or "Speed Away," every time; there are other missionary hymns. Then use the musical talent in the church; have solos, duets, or a ladies' quartette, and prepare your music as carefully as if for the regular church service. Carefulness, thoroughness in every detail, is a secret of success here as everywhere.

Space forbids my speaking of the earnest, thrilling missionary sermons the pastor ought to preach, the public addresses on missions that it is possible to secure at little expense, the talks by returned workers, the illustrated lectures, all of which cannot help but arouse an interest which it is the society's work to focus and centralize.

Our society has been successful in personal invitation, taking the trouble to write carefully worded invitations, each of several women preparing a small number, and then dividing the church roll so that each one can send to a certain number, holding her responsible for that number. On special days we have filled our audience room in that way.

As soon as any one does join a society, she should be put to work and kept at it. I recall several instances in which some excellent workers were aroused in that way. Indeed, my own interest in missions dates from a time, four years since, when, as a substitute, I was asked to say something about the work on the Marshall Islands. I didn't know exactly whether they were in the Arctic Sea or the Gulf of Mexico; but before I got through with them, those heathen had performed one worthy work—they had converted me to missions.

After you get these dear uninterested women to the meeting, don't keep them there so long, they will never come back. Short, bright, breezy programmes will bring them again and again. Don't let your members read from magazines. Talk off your bit of news, or at least copy it and read from the written copy.

But what was the use of my writing this paper? The whole matter is so simple, it can be summed up in eight words: Prayerful Preparation, Personal Persuasion, Pleasing Programmes, Patient Perseverance! *Home Mission Echo*.

The shortest life is long enough if it lead to a better, and the longest life is short if it do not.—*Colton*

## IS IT YOUR AUXILIARY?

EMMA COOPER ADAMS.

Suppose you are a member of an auxiliary of twenty members, and after careful consideration, you are forced to the conclusion that not more than two besides yourself are heartily interested. Suppose meetings are irregularly held, crowded out by more popular socials and teas. Suppose, upon inquiry concerning date and place of next meeting, the reply should be:

"Oh, dear! I don't know. There's so much going on, hadn't we better wait awhile? I think perhaps it is too much for this church to do any missionary giving. It is more than we can do to pay our current expenses, and, you know," this, very sweetly, "charity begins at home."

And suppose you see some of the members becoming very active in the *Eastera Star*, and other purely secular organizations, while the missionary meeting languishes for lack of their presence and awaits their assisting energy in vain. Suppose, when after repeated postponement a half dozen do get together, that they sit through it with an air of indifference, manifestly bored, begrudging their dues, and when the meeting closes they rise, relieved and satisfied at having discharged a disagreeable duty, saying in manner if not in words, "There, that's over, and I am glad of it."

Friends, these are not "suppositions contrary to fact," but represent the actual condition of some auxiliaries.

If a woman is conscious of such a lack of sympathy in the work, and seems to stand almost alone, I think God, through that very outlook and interest given her, is calling her to be a special mission, a mission of resuscitation, calling her to be the life-giving centre and source of health for the convalescence of that auxiliary. Modesty will demur, and a shrinking from opposition, a fear of criticism, a feeling that she has no influence will deter many a dear sister from great usefulness in a crisis like this. But let such a one remember, "the one woman in all the world who gained the immortal praise of Christ, was the one who did what she could." I suppose she found out what that was by trying.

If the commission is accepted, what then?

First diagnose the case, then work to effect a cure. Find the reason of the enfeebled condition, discover what first caused the decline, borrow the secretary's book and get thoroughly acquainted with the history of the auxiliary. Now what will restore the lost vitality?

You will be wise, indeed, if you know at once the proper treatment. Most will feel their ignorance and helplessness keenly. To your knees then, sisters! Gather wisdom, courage and patience for your task. Daily call upon the Lord for help; and "your Heavenly Father which seeth in secret will reward you openly." Thus equipped you can go forth and accomplish seeming impossibilities. Interview each member by herself and make a serious, sustained appeal to her to come to the help of the Lord in the Woman's Foreign Missionary Society; you will be very earnest, and since you have so lately been in the secret place of communion with God, His spirit of love and cheer will possess you and give winning power to the words you say.



And yet, moved as some may be, how grieved you will be to find only a few, perhaps four or five, really respond to your appeal! Dear woman, listen:

"Be sure, no earnest work  
Of any honest creature, howbeit weak,  
Imperfect, ill-adapted, fails so much  
It is not gathered as a grain of sand,  
To enlarge the sum of human action used  
For carrying out God's end."

Bear in mind the precious words of Scripture: "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him."

You will be glad if you succeed in arousing your president and corresponding secretary, but if not, do not be disheartened. Lay the case before your pastor and your combined influence will bring a pressure to bear upon the president which will result in a stirring result of a missionary meeting. Have it appointed at your home, then give a personal, urgent invitation to every member to be present. Do not stop there. Seek out some intelligent, spiritual woman who has never identified herself with the foreign missionary work. For the time being, pass the narrow-visioned person by and even a missionary hobbyist will be less useful. Such may give themselves violently, but will repel others. But in a time of depression, if a broad-minded, symmetrical woman can be won, a woman who believes in every phase of Gospel work, a co-operating woman, it will give the auxiliary great strength and promise of growth.

Your cordial invitations will insure good attendance. You will use your influence also to make this one meeting at least short, brisk and bright. Some sweet singer might render as a solo, "I gave My life for thee, what hast thou given for Me?" or a newer but equally effective song. Bring up the matter of regularity and promptness, secure the date and place for the next meeting, announce it in a conversational way immediately, and gently remind people of it from time to time, that none may forget that particular day set apart for the W. F. M. S. You may obtain new members at your first meeting, perhaps not till the second, or your effort may be as bread cast upon many waters which you shall find after many days. But the returns will surely come. Persistence, patience, courage and love will bring a great awakening, for which God shall have the glory and in which His co-workers may rejoice together.

A few "do's" to emphasize these suggestions.

Do not at first send away for a speaker and call a public meeting. For if the foundations are not first laid in individual conviction, heart by heart consecration, the temporary enthusiasm of the public meeting will die out, and the last state of that auxiliary will be worse than the first. Missionary literature and public meetings come later.

Do not become narrow yourself. Keep a lively interest in all God's work.

Do not become censorious.

Do not be sour or discouraged over defeat.

If your advances are coldly met, try it cheerily, lovingly,

prayerfully, again and again until you meet response. Whatever happens go serenely on, sure of ultimate success.

"For right is right, since God is God;  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin!"

—*Woman's Missionary Friend.*

## THE GENERAL THOUGHT ON THE SUBJECT OF MISSIONARY LITERATURE.

L. M. B.

"What, in your estimation, is the greatest need of our missionary literature?" is a question recently put to thirty secretaries of thirty women's boards, representing the Christian women of the United States and Canada. We submit to our readers a few of the answers, with the hope that they will be read, marked, and inwardly digested.

Readers.

Writers of ability—fresh writers for young people.

To be more definite; and more systematically circulated.

Facts, served up in a more attractive way, with illustrations and incidents.

More spicy and stirring reading, not so long and prosy. Attractive leaflets.

Definite information concerning the specific work of the Board, and given as attractively as John Paton writes something to reach both heart and conscience.

Pamphlets that will keep our members instructed in our work, showing them the great need of all lending a helping hand.

A series of hand-books giving in concise form the history of the various mission fields for the benefit of those who have not access to larger works.

Literature so bright and attractive that it will read, and so pointed and convincing that it will induce outsiders to enter the organization and thus increase the number of workers.

Definite information of our missions, written in an attractive manner; programs for public entertainments, free from the dramatic element.

Specific information of our own work as a society and of our individual workers. Brightness and common-sense about presenting missionary facts in an interesting way, such as will cause the facts to cleave to the memory. The reporter's instinct of seizing striking points and grouping them interestingly is needed by some missionary writers. They have consecration, but they need to make themselves interesting.

To be thoroughly illustrated, wide awake, and so edited as to be as attractive as any monthly magazine published.

Patience and perseverance from those who have this work in charge in presenting same and getting it into circulation. "Knowing, praying, and giving are the three strands of the rope by which the car of missions is drawn."

If we could convert the gifted pens to missions, good writers might do much to arouse an interest in the work. Our missionary literature fails to command attention, because those who are strong in faith are not always strong

in intellect or in the power of expression, and the best of everything does not go into the pages of the missionary publication.

A fuller knowledge given of the great need of mission work in the world's wide field. More literature for free distribution, especially on the subject of giving. More suitable literature on missions for young women's and young people's societies. More helpful leaflets on missions and temperance for our juniors.

Much missionary literature is admirable, but some of it is decidedly archaic and too obtrusively pious in tone. We want it put in a bright, modern, practical way, not too heavy and not too "gnoddy gooddy" for the average woman.—*Woman's Missionary Friend*.

### ONLY!

"It is hard to die in the dark." The last words of an old Hindu villager spoken to and reported by an English lady who arrived barely in time to hear them.]

ONLY the moan of an old Hindu,

As one knelt by the mat, where he lay,  
When the home that he loved and the faces he knew  
All were passing like shadows away.

ONLY the cry of a dying sheep,

In the wilderness far from the fold,  
Which was found by its shepherd too late save to weep  
That the way thither had not been told.

ONLY the wail of a broken heart

By life's darkness and sorrow opprest,  
Yet I think that (ONE heard) who has given it part  
In His treasures of glory and rest.

ONLY the sound of a brother's voice,

Which the wind has borne over the sea,  
But there rings in its cadence a mightier voice  
That is calling for service from me.

ONLY an echo of words I knew,

With a tender reproach in their tone,  
"That ye love one another as I have loved you."  
—'Twas the Saviour who spoke from His throne.

Tiontain.

JONATHAN LEES.

—*The Chronicle of the London Missionary Society.*

REV. JEE GAM, of San Francisco, says of education in his native land: "School life is very dull for the boys. They go to school at daybreak, and are dismissed at sunset. The schools are all private, except the universities. The pupils study out loud, and recite one by one, with their backs turned toward the teacher. If a boy makes four or five blunders, his ears are boxed, and if he makes more than that, the rattan is brought into use. Should he make a complete failure, black rings, giving the appearance of spectacles, are painted around his eyes, and these he must wear until school is dismissed. Any boy would rather take a severe rattaning than wear those ugly spectacles. There is no recess, for it is the belief there that if a boy goes out to play he will forget all he has learned. They are taught not to run, but to walk like gentlemen."

Professor Drummond says: "We are in the world for one purpose—to find Christ and remind men of him." This constitutes one a missionary and an Endeavorer.

### PROGRESS OF CHRISTIANITY.

Christianity was born in the midst of Judaism and Paganism. It was obliged to obtain its followers from its opponents. It is estimated that its progress was as follows:

End of first century	500,000
End of second century	2,000,000
End of third century	5,000,000
End of fourth century	10,000,000
End of fifth century	15,000,000
End of sixth century	20,000,000
End of seventh century	25,000,000
End of eighth century	30,000,000
End of ninth century	40,000,000
End of tenth century	50,000,000
End of eleventh century	70,000,000
End of twelfth century	80,000,000
End of thirteenth century	75,000,000
End of fourteenth century	80,000,000
End of fifteenth century	100,000,000
End of sixteenth century	125,000,000
End of seventeenth century	150,000,000
End of eighteenth century	200,000,000
In year 1877	400,000,000
In year 1880	410,900,000
In year 1890	492,865,000
In year 1894	500,000,000

Dr. Daniel Darchester says: "The above are probably the most reliable representations of the progress of Christianity, and show its wonderful growth in later years, far exceeding its previous progress. In 1,500 years it gained 100,000,000; then in 300 years it gained 100,000,000 more; then in 80 years it gained 210,000,000 more. In the last 20 years, 196,000,000. During nearly ten centuries of almost exclusive papal dominion, Christianity gained only about 85,000,000. Since the birth of Protestantism, a period about one-third as long, it has gained nearly five times as much.

The population of this earth is about 1,500,000,000. Of these about one-third are Christian adherents, and two-thirds are non-Christians. Of the Christians about 170,000,000 are Protestants, about 210,000,000 are Roman Catholics; about 110,000,000 are adherents of the Greek Church; about 10,000,000 belong to the Armenian, Nestorian, and other Eastern Churches. Of the non-Christians about 8,000,000 are Jews, 172,000,000 are Mohammedans, about 820,000,000 are pagan and heathen.

Of the population of the earth, about two-thirds are under the rule of Christian nations. Of the 1,000,000,000 under Christian rule, about 600,000,000 are under Protestants; 250,000,000 are under Roman Catholics; 150,000,000 are under the Greek Church.

The hopeful element of modern life is the growing influence of Jesus. Not only is the number of those who openly profess allegiance to Him growing, but they are increasingly gaining insight into the meaning and spirit of His life and teaching; they are more and more perfectly carrying out His instructions, living His life. The influence of Jesus is also more powerfully felt beyond the ranks of professing Christians than ever before.—*Gospel in all Lands*.

It is a remarkable fact that in Smyrna the native Christians contribute more than twice as much to the support of evangelical work as they receive from the mission boards.

## Work Abroad.

## AKIDU.

Isakapalli Marthamma came in yesterday from her village over 30 miles distant bringing with her another aged widow like herself to be baptized.

Marthamma some ten years ago was a heathen attending the yearly pilgrimages to sacred shrines or holy waters. At these places she first heard the word of truth from the messengers of Christ, she became interested and sought opportunity to learn more. Having become convinced of the true way of salvation she desired to be baptized. At that time no missionary resided in Akidu, so she started on a two or three days' journey to Cocanada, fording the Godaveri river on her way, and buying her food when she could. After reaching Cocanada she was disappointed to find that Mr. Craig had gone on tour in the direction of Akidu. She then journeyed back to Akidu and was baptized after walking not less than 130 miles.

She has been letting her light shine since then, and has had the joy of first seeing it spring up in the heart of her widowed sister now called Mary. Thus for many years this Martha and Mary have been worthy representatives of the sisters of Lazarus.

A few years ago one of their nieces who is now our Ayah, lost her husband, and like Ruth of old followed those who worshipped the true God. Now Martha has again brought this widowed cousin, the last fruits of her labor thus far.

This last woman though she does not yet know very much of the spiritual teaching of the Bible, knows one thing, "that whereas once I was blind, now I see," and is hungry to know more. When her baptism was over, we remained beside the canal for a moment of prayer after which her dark old wrinkled face lighted up with a happy smile as she said salaam, and walked away saying, I have received a new soul to-day.

Martha, Mary and Ruth gave us a most happy surprise the first time we ever saw them nearly two years ago, when they came into our service one Sunday morning and their bright attentiveness attracted our attention. When the collection was taken they put down R. 2-8-0 (about 75 cents) and a pair of gold earrings worth about the same. Since then, the two sisters have been coming in every month or so, but never empty handed.

Ruth has become our Ayah and pleases us very much. The spirit of old Martha is largely manifested in all the rest. This has been wrought too without the help of any mission worker, in or near their village.

J. E. CHUTE.

## Work at Home.

## BUREAU OF LITERATURE.

*Dear Sisters of the Eastern Society:*

I beg to call your attention to the Bureau of Literature now in existence for more than two years.

Books can be forwarded to any address on the receipt of six cents for six weeks.

The books recently added to the library are:

Amid Greenland's Snows.

Bishop Patterson of Melanisia.

The Greatest Work in the World, by Dr. Pierson.

The Crisis of Missions, by Dr. Pierson.

John Paton, for Young People.

*Books contributed:*

Missionary Review of the World for 1895, by Mrs. Wm. Scott.

Bishop Hannington and Value and Success of Missions, by Mrs. F. E. Smith.

Assorted tracts can be had at 10 cts., 20 cts., 25 cts. and 50 cts. per dozen, on the following subjects:

Christian Giving.

How to Conduct Missionary Meetings.

Consecration.

Zenana Work.

Methods and Suggestions.

Studies in Baptist Missions.

And tracts and pamphlets on almost all the mission fields.

Mrs. John Paton, in her very humorous letters from the South Sea Islands, gives the story of a mother whose greatest earthly wish was to see her only son ready to go to the Mission Field, to which she had dedicated him. To use Mrs. Paton's own words, "I looked at the woman with respect amounting to awe, but the bump of reverence not being too largely developed, it soon gave way to curiosity as to what her ideas of the mission field really were. I found out that she labored under the impression that her boy had only to get on to a Heathen Island and hold up the Bible among an interesting group of Ethiopians, who, with outstretched arms, had been crying in vain, 'Come over and help us.'"

Dear sisters, let us follow Paul's advice and give attention to Reading.

A little learning (on Missions) is a dangerous thing,  
Drink deep, or taste not the Florian spring;  
These shallow draughts intoxicate the brain,  
And drinking largely sobers us again.

Reading "whatsoever things that are true," makes us think seriously on the best things.

Hoping to hear from you,

I am, yours in Missionary work,

M. A. SMITH,  
Supt. of Bureau.

Montreal, March 19th, 1898.

## NEWS FROM CIRCLES.

**ALGONQUIN.**—The Mission Circle of the Baptist Church held a jubilee meeting on the evening of February 8th. The President Mrs. R. Throop, occupied the chair. The programme consisted of reading, recitations and music, also excellent addresses on Missions and Mission Work, by Mrs. Vaux and Mrs. Sycamore, of Brockville, and Rev. Mr. Prentiss of Ogdensburgh. The three addresses were listened to with very great interest. The collection amounted to \$7.66 to be divided between Home and Foreign Missions.

Mrs. M. MYLKS, Sec.

**COBOURG.**—Our Circle although ten years old has, I believe, very seldom reported in the LINK or Visitor.

And as during the past year we have been called upon to part with our President, Miss Nellie Squires, who in God's wise providence has been called Home, feel we should contribute a recognition of her faithful, loving service amongst us since our organization. While mourning the loss of one loved and honored, as a fellow laborer in the cause of extending Christ's Kingdom, we feel thankful that God raised up a most efficient person, Mrs. Alex. Wilson, as our new president, through whose suggestion a most successful thank-offering meeting was held in January, when the contribution amounted to \$4.06, to be divided equally among home and foreign missions. While writing we feel we must extend to Mrs. Wilson our heartfelt sympathy, who during the past week has been called upon to part with her eldest son, a bright, ambitious young man, twenty-two years of age, who was killed by a railway accident near Smith's Falls, on March 1st. We would commend our dear sister in this her hour of sorrow unto the Great Shepherd, who alone can comfort and sustain her.

METTA MCGLOUGHLIN, Sec.

### THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO WEST.

Receipts from Feb. 16th to March 15th, 1898, inclusive.

**FROM CIRCLES.**—Guelph, First Church, Thank-offering, \$8.56; North Cayuga, \$1; Toronto, College Street, \$7.95; Hartford, \$4; Paris (Birthday offering), \$8; London, Talbot Street (additional Thank-offering), \$1.50, \$11.35; Brantford, North Star, \$1.50; Claremont, \$13; Toronto (Walmer Rd.), \$13.16; Port Rowan, \$5.25; Cobourg (Thank-offering), \$2.03, \$5.53; Port Hope, Thank-offering, \$31.80; Aylmer (\$7, Life membership), \$16; Burford, \$10; Langton, \$2; Toronto, Bloor Street, \$17, for Selam Sarah, an extra girl), \$62.40; Selwyn, \$12.50; Burch, \$4.15; Brantford, First Church, for Miss McLeod, \$40; Guelph, Trinity Church, (\$4.50 from meeting addressed by Mr. and Mrs. E. Grigg), \$9.50; Atwood, \$2.60; Markham Second, \$5.30; Paisley, \$7.50; Saulte Ste. Marie, First Church, \$4. Total, \$321.38.

**FROM BANDS.**—Cheltenham, \$3.60; Toronto, College St., junior, \$1.48; Toronto, Walmer Road, towards student support, \$7; Paris, \$6.88; Toronto, Jarvis Street, \$7.25; Maple Grove, \$7; Toronto, Royce Avenue, \$1.51; Wyoming Senior, \$1.47; Toronto, College Street, Y. W., for Degala Mary, \$4.80; Port Hope (Thank-offering, \$22.62), \$27; Burch, \$8.25; Wyoming Junior, "For fund for sending out missionaries," \$2. Total, \$76.04.

**FROM SUNDRIES.**—Union Meeting of Toronto Circles, \$9.20; York Mills S. S. class of girls, for extra girl, \$4.50; Mrs. James Miller, Waubuno, \$1; Toronto (Moulton College), Y. W. C. A., \$14.40; General Board Refund, first instalment on account of advance made by our Society for their share of the Cocanada School Buildings, \$157.24; (replaced to the account of the "fund for sending out missionaries," York Mills S. S. class of girls (additional), \$1; Mrs. O. P. Dennis, Valleyfield, Quebec, 60c. Total, \$188.84. Total receipts during the month, \$586.26.

**DISBURSEMENTS.**—To General Treasurer, for regular work \$508.83; Special estimate for Samulcotta, \$41; extras for extra girl at Cocanada, \$1. Total, \$550.83.

Total receipts since May 1st, 1897, \$5331.60. Total disbursements since May 1st, 1897, \$6903.87.

Thank-offerings have been received from 70 Circles and 6 Bands, amounting to \$576.99.

The local treasurers are requested to forward all funds for Foreign Missions in their hands, by March 31st, but to hold all money received in April until May.

VIOLET ELLIOT,

109 Pembroke St., Toronto.

Treasurer.

### SECOND QUARTERLY REPORT OF WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Balance from last quarter, \$310.53.

Interest on Bank Account, \$1.74.

Mr. Henry Morton, Montreal, \$10 (deficit); Plum Hollow, C., \$5; Almonte, C., \$2; Dixville, C., \$5; Dixville Sunday School, \$3; Westport M. Band, \$5; Montreal (Hivet C., \$7.80, (deficit \$6.25); Montreal Grace Ch. C., \$4.20; Sunshine Band, \$6; Montreal Pt. St. Charles C., \$4.15; Beck with C., \$5; Delta C., \$5; Drummond C., \$4; Winchester C., \$5, (deficit, \$10); Perth C., \$16, (deficit, \$3.25); Y. H. M. B., \$15; Magog (a member of Circle), \$1 deficit; Arnprior C., \$2.50; Phillipsville C., \$5; Quebec C., \$5, (deficit); Algonquin C., \$10, (deficit \$3); Brockville C., \$10; Sherbrooke C., deficit \$10; Dominionville C., \$5; Kingston 1st Ch. C., \$4, (deficit \$8); Ottawa 1st Ch. C., \$39; Mrs. James Wood's Bible Women, \$30; Ottawa 1st Ch. C. G. M. B., \$30. Total, \$593.42.

Expenditure: Deficit, \$205; Miss Murray's salary, \$125; Stationery, Postage, etc., \$9.32. Total, \$330.32.

Balance on hand, \$254.10.

B. SCOTT, Treasurer.

A PLACARD against the binding of women's feet has been posted all over the city in the province of Honan. It was written by a non-Christian Chinese literate, and is an interesting evidence of a dawning consciousness that they have something to learn from the "barbarians" besides the making of cannons—in which they have, for many years, been willing to acknowledge our superiority. Its arguments are quaint: "The misfortune of binding feet makes not only women suffer, but men too. Before bandits arrive men could often escape, but they have wives and daughters whom they can not leave behind. Foreign women have natural feet. They are fierce and can fight. But Chinese women are too weak to bear even the weight of their clothes."—*The Presby-*

## W. J. M. W.

MOTTO FOR THE YEAR: "We are laborers together with God"

PRAYER TOPIC FOR APRIL.—For our Grande Ligne Mission, and that Brother and Sister Grenier may be greatly encouraged by seeing souls saved.

### HEAVENLY TREASURE.

Every coin of earthly treasure,  
We have lavished upon earth,  
For our simple worldly pleasure,  
May be reckoned something worth;  
For the spending was not losing,  
Though the purchase were but small;  
It has perished with the using;  
We had it—that is all;

All the gold we leave behind us,  
When we turn to dust again,  
Though our avarice may blind us;  
We have gathered quite in vain;  
Since we neither can direct it,  
By the winds of fortune tossed,  
Nor in other worlds expect it;  
What we hoarded we have lost.

But each merciful oblation,  
Seed of pity wisely sown,—  
What we give in self-negation,  
We may safely call our own;  
For the treasure freely given,  
Is the treasure that we hoard,  
Since the angels keep in heaven,  
What is lent unto the Lord.

—JOHN J. SAXE.

Mr. Sanford writes that "The Telugu Association had in it a good degree of interest. Sunday, Monday and Tuesday were devoted to the meetings." The church letters reported baptisms at all the stations as follows: Bobbili, 25; Bimlipatam, 10; Ankulatampar, 36; Parla Kimedi, 6; Chicacole, 10; Tekkali, 10; Visianagram, 10. This makes the total number of baptisms for the year 103. Making the entire membership of the churches at the close of 1897, 283. Mr. Sanford further says: "We rendered thanksgiving to God for His mercy manifested during the year."

Mr. Morse writes: "We are disappointed because Miss Gray could not come with them (the new missionaries.) She is one of the most earnest and faithful workers with whom it has been my privilege to labor. She is a good herald of the Glad Tidings. She knows Telugu well and can speak it both correctly and fluently. Her whole heart and soul are in the work. . . . With our 20,000 pagan Telugus on the Bimli fields alone, I wish we had 200 more like her.

No wonder our Secretary adds: "It looks as if we were only touching the fringes of this great work. If 200 could find plenty to do on the Bimli field, what about other fields of twice the size?"

Mr. Morse says: "The new missionaries have passed their first examinations (written) and are to have their oral examination when we all meet at Bobbili. If all the other papers are as good as the ones I have already examined they will be good indeed. All the good things you told us about the new missionaries last year were true. Miss Newcomb is a young lady of a lovely spirit. Bro. Gullison and his wife are treasures. I have not seen so much of Miss Harrison, but I have seen enough to be impressed with her brightness and ability, and her sterling worth. She is quick at everything, and takes naturally to the people and the vernacular.

"We never had more reason to be encouraged than now. The past year has been bright; the future looks bright, and the Lord is with us. Brother Hardy is in the same room with me just now, hard at the Telugu. We feel that you made no mistake in sending him. There is so much of blessing in the old year, to look back upon, so much in the present to be thankful for, and the outlook for the new year seems so bright, that my heart sings for joy as I write."

We notice in our Treasurer's report from Feb. 15th to March 1st, two new life members; Halifax, north church to constitute Miss Mabel Parsons a life member, H. M. \$25. Acadia Mines, F. H. Johnson to constitute Eliza E. McDonald a life member, F. M. \$25.

AMOUNT RECEIVED BY THE TREASURER OF THE W.B.M.U. FROM FEBRUARY 15 TO MARCH 1.

Paradise, H. M., \$8, Reports, 40c; Campbellton. Tidings, 30c.; Windsor, Junior Union, F. M. \$5.50 Jacksonville, F. M., \$9.50; H. M. \$2, Reports 25c; Halifax, North church, to constitute Miss Mabel Parsons a life member, H. M. \$25; Acadia Mines, F. H. Johnston to constitute Eliza E. McDonald a life member, F. M., \$25; Cheboque Mission Band, support of Bahera Kroopch in Mrs. Churchill's school, \$8; Somerset, Tidings 25c.; Springfield, F. M., \$6.75, Tidings, 25c.; Baltimore, F. M., \$7; St. John, Main Street, F. M., \$18.75, H. M., \$2.68, Reports, 50c; Collina, F. M., \$4; Chance Harbor, F. M., \$2.74, H. M., 20c.; Margaree, F. M., \$5.91; St. Stephen, F. M., \$9.90; East Mountain, F. M., \$4; Long Creek, F. M., \$4; Midglo, F. M., \$6; Summerville, F. M., \$0.65, H. M., \$2.25, Reports, 20c., Tidings, 25c.; Hantsport, Tidings, 87; Mt. Denson, Tidings, 25c.; Upper Stewiacke, F. M., \$6; Woodstock, F. M., \$6.50, H. M., \$2; Reports, 25c.; Amherst Shore, F. M., \$3.75, H. M., \$1.03; Garbarus, F. M., \$3.68; Fredericton F. M., \$14.02, H. M., \$13.38, Tidings, 25c., Reports, 70c.

MARY SMITH, Treas. W.B.M.U.

### AT CHICACOLE.

From Column.

Home at last! After all the wanderings and anxieties of the last seven weeks it is pleasant beyond measure to find a haven of rest. The new life is being gradually revealed. Caste first made itself known in this way.—My attention was suddenly arrested by bananas being swiftly thrown in the car-window, barely escaping my head, and the money being as swiftly thrown out the window. "Why," I exclaimed, "what were you quarreling about?" "We're not quarreling," was the laughing reply, "that is caste."

At Bombay I received eight or more letters of welcome from missionaries on the field. My uncle joined us at Samulcotta. Here we were met by some of the Ontario

missionaries and just missed seeing Mr. Laflamme, as we came by an unusual route in order to avoid those regions under the ban of the plague. At Vizianagram we met Mr. and Mrs. Gullison and Mr. Morse. They seemed in good cheer.

I had read about the low mud huts where the hons are at home and the cattle freely enter—and here they are. At every turn I see the bejewelled, painted, scarred faces of the heathen. I had decided not to allow myself to be either seriously shocked or surprised by the strange "sights and sounds,"—yet when one comes face to face with heathenism as it is the shock is inevitable. All that I had ever heard or read gave me but a comparatively slight idea of the darkness that covers this land. But there is a real source of joy and real inspiration to engage in this work with a more abounding earnestness that is found in the fact that the light has dawned. I was delightfully impressed with the first Telugu service I attended. It was on Xmas day, that about 85, majority heathen, gathered in the pleasant mission chapel, situated in the heart of the town. The routine of the service I might be able to describe but not the spirit of earnestness, joy and love which was plainly manifest in the words and presence of these native Christians. Although the language was not understood, yet I "took knowledge of them that they had been with Jesus."

The other day I went with Miss Clark and the Bible-woman to visit a village some miles away. As the huts are all connected quite an audience can be easily gathered, providing there is a disposition to hear. Some of the women eagerly listened to the "old, old story of Jesus and His love"; others were far more anxious to learn whether we were married or ever hoped to be. Among those who seemed to be seeking after the truth was quite an elderly man who is now living on a pension and spends his time in gratuitously teaching the boys of his village. Some of these boys gathered around and how eagerly they read aloud tracts given them—thus the seed is sown.

I believe that we have every reason to press on in this glorious work. Among the eighteen million Telugus along the coast there are over sixty thousand church members. Although only three hundred of these have been won from the two million Telugus on our own field, yet the signs now betoken a bountiful harvest. We cannot expect to reap that which we have not sown. O Lord Jesus, may we be faithful! We rest in Thy faithfulness!

Yours in His service,

MABEL E. ARCHIBALD.

January 3.

#### FACTS FOR CHRISTIANS IN THE HOME LAND.

(Taken from an article on Church Finances in American Baptist by Rev. Mr. Steeve.)

It is said that while salvation is free, Christianity is a costly thing. It is true thank God, and pity 'tis not more abundantly true; until like its founder Jesus Christ we could say, "I lay down my life." And then having made our sacrifice, sing,

"All I have I give to Jesus  
It belongs to Him."

It is true Christianity is a costly thing, and has been sustained at the sacrifice of more gold, more labor, and more life, than perhaps any other institution inspired by God or supported by man. It cost the early Christians poverty and shame; it cost the Covenanters home and

poverty; it cost the Christian Spaniards the heroes of the royal inquisition; to the Huguenots it meant sword and flame; to the pilgrim fathers it meant wilderness and want; to Polycarp it meant a martyr's stake; to John Bunyan it meant prison walls; to Coligny it meant a hangman's gibbet. It cost Paul his popularity; it cost James his head; it cost Jesus Christ His crown. Aye Christianity is a costly thing! What has it cost you?

Religion costs this Continent \$24,000,000 yearly, and that does seem a very large sum. Surely preachers are an expensive luxury! But by no means the most expensive. . . . This Continent consumes in strong drink \$1,500,000,000 annually; in tobacco \$700,000,000 annually; in dogs \$75,000,000 annually. . . . We spend as a nation, one dollar for the preacher; three dollars for our dogs; thirty dollars for tobacco; and sixty dollars for rum. Christianity may be costly, but how about dogs, tobacco, and rum?

The Central Illinois Association in the U. S. has 17,343 members who give at the rate of \$15.41 per member per year. The Toronto Association, the best in Ontario, has 4,865 members, and gives \$7.36 per member. The Western Association of Ontario, the poorest in the whole province, has 2,186 members and gives \$6.14 per member. According to last year's book this province has 28,000 members, that give \$107,453.86, equal to \$3.75 per member.

True Christian giving is prompted by love of the Lord Jesus Christ. Now it is evident that if our giving be prompted by a desire to please Heaven, the many obstacles that seem to retard our benevolence will have no influence with us. A man says "no other member gives a tenth, why should I?" I ask what has another man's stinginess to do with you? You are not giving because others give, or don't give, but for Jesus' sake. A brother said, "Mr. A only gives ten dollars, and he is worth more than I, so I will only give five." Pray what has Mr. A. to do with your obligation to the Lord? You are giving for Jesus' sake are you not?

Some one said: "I will not give while Mr. B is solicitor, for I do not like him." What on earth has your like or dislike for Mr. B. to do with your obligations to the Lord? . . . Let us give as a matter of principle, give because we love to give—give because we love Him who gave. . . . Love is not afraid of giving. It is as natural for love to give as it is for the flowers to bloom, for the birds to sing, for the brook to ripple, you cannot buy benevolence; you cannot legislate giving; you cannot induce Christian sacrifice. . . . Love places itself on the altar and sings,

"All I have I give to Jesus  
It belongs to Him."

#### NEWS FROM THE HOME WORKERS.

CLEMENTS VALE, ANNAPOLIS CO., U. S.

Dear Sister,—I thought to-day as I was reading the  *Tidings* , I would write to you about our "Women's Missionary Aid Society." We have for this year thirty-five "Dollar" members. We observed Crusade Day, the 14th of October, the keeping was quite enthusiastic. We have only missed one meeting in two years and a half. Our attendance is fairly good. We have no "Band" in connection with the Society, but the children take an active part in our evening entertainments.

Our Christmas offering, the result of a "ten cent tea," was four dollars. We do not feel discouraged in our work, but pray that this year will be more prosperous, and much good be done in heathen and home lands.

MARY E. BANKS, Sec.  
MRS. V. J. CHUTE, Pres.

March 2nd, 1898.

**WOLFVILLE MISSION BAND REPORT.**—The Wolfville Mission Band of "Willing Helpers" has a membership of fifty, with an average attendance of about thirty. Meetings are held once a month on Sunday afternoon. Usually, some topic is taken up at the meetings with the object of learning something along that particular line of work. Quite frequently we are able to have an address by a missionary, or some one interested, which we find very pleasant and instructive as well. Last year we tried to study something of European Missions, interspersed with miscellaneous programmes. Twenty-seven dollars and six cents were raised last year towards Mr. Morse's salary. This sum was raised by means of mite boxes, birthday box, and a magic lantern exhibition given by Rev. W. V. Higgins, (the latter realized something over nine dollars). One of our members, Herbert Curry, has joined the Students Volunteer Band during the last year, and we hope, work, and pray for more of such blessed encouragement in the future. We hope during the year to come, that the true missionary spirit may possess and control us in all our work, and that our efforts may help in the extension of the kingdom of our Lord and Saviour Jesus Christ.

A. E. F.

The Secretary of the Mission Band at Belmont, Col. Co., writes, that while the year will not be up until June, the Band have already raised fourteen dollars.

Mrs. George Bishop has accepted the post of Secretary, for King's Co., in place of Mrs. M. P. Freeman, resigned. Mrs. Bishop's address is Burlington, King's Co.

## Young People's Department.

### THE WEE FOLK OF INDIA.

Dear Girls and Boys,—

I want to tell you something about the little girl and boy babies of India. Did you ever see a picture of them? Such cute little faces they have, with brown skin, dark hair and beautiful soft brown eyes. But although all have dark skin and hair, they don't all look alike by any means. Some are fairer than others, some are pretty and some are homely, and just as in Canada, some are very close and some as good as gold.

Most parents in India love their children dearly, but they show their love in very funny ways and do such strange foolish things when an infant comes into the world. Let me tell you a little of baby's life. In the first place, notice that in the beginning of this letter when I write of the "girl and boy babies of India," I put the girls first. That is right, boys, is it not? "Ladies

first" is what father says, you know. That is always the way it is in countries where Jesus is known and loved. But in India men always come first, and women, girls and girl babies have to take such a low place, oh, such a shamefully low place. By the time you have finished reading this letter, boys, you will be indignant at the way they are treated, and inwardly think, perhaps, that you would like to tell the people of India what you think of them; and you, girls, oh how thankful you will be you live in Canada and not in India. There is something else I think you will all do, and that is, to run and give little sister a kiss and tell her you are glad she is not a Hindu baby.

When a boy is born in India there is great rejoicing. Father rubs his hands with delight, and for the time being is very kind to mother; a big bell is rung to let everybody in the neighborhood know, and messengers are sent hurrying off to tell relations and friends the good news. The new-comer gets all sorts of presents, and baby's father in turn sends gifts to all his friends.

Now suppose it is a girl that is born, what happens then? Why, nothing at all; no bells rung, no presents, no visitors, no happy people, nothing but sad, and often angry glances for the poor wee girlie. Father scolds, mother weeps and everybody says it would be better if the child had never been born. Now, girls and boys, what do you think of that? Isn't it shameful!

When a Hindu child is six days old, an idol is brought and placed outside the door of its room. This idol is an image of a goddess, who is supposed to look after little children. The child's people bring fruit and milk and place before this ugly image, praying it to take care of baby.

Two days later the little one has a kind of a birthday party, only instead of all the boys and girls bringing it a present, they all receive one from baby's papa.

That night, something else funny happens. All the children living near, come and beat on the door with small sticks and ask how the child is. Then they all shout over and over, "Let it rest in peace in the lap of its mother." Canadian children would think this a very strange thing to do, but they think it great fun. They seldom do this for a little girl.

If Indian babies are not as pretty as Canadian, they are much more quiet and patient and will lie for hours perfectly content and happy.

Do you remember, children, how much hair your little brother or sister had on its head, when it was six months old? What would you have thought if father had come home one day and told you that next day he was going to bring a barber and have him shave it all off? This is what they do in India to six months old babies. The same day he is given rice to eat for the first time, is dressed all in silk and shown to his friends, when he is given more presents.

In the summer time you children like to run round without shoes or stockings, don't you? In India the little ones run round with nothing on at all except a little charm on a string tied round the waist, to prevent any evil befalling them. Their parents you see know nothing of Jesus and His protecting care.

These are some, but not all, of the things that happen to the wee folk in that dark wicked country. Sometime perhaps you will read of the girls and boys of India and will understand it the better, for first knowing of their infant days.

And now will you run and give baby that kiss? and to-night won't you put up a little prayer for those brown babies across the sea.

L. S. KING.

Kingston.

### RALPH'S LESSON.

(Continued from February Number.)

Ralph's mother had been an interested listener. She had watched with anxiety, for a whole year, his growing selfishness, his way of so often wanting things for himself "this time," and hoping to give "next time," when he had money of his own. She was glad to hear Miss Graves, whom her son loved very much, speak so plainly. The truth was that Ralph had not paid his missionary dues for a long time. He had a dollar, sent him by his uncle, but he wanted to spend it for a pair of new skates, and let his dues to the society go until another time. He went to bed in an unhappy mood, and his mother sat wondering if the time had come for her to teach her boy a very severe lesson.

The next day at noon, Ralph came home for lunch as hungry as usual. He rushed into the dining-room, but mamma wasn't there, and the table was as bare as old Mother Hubbard's cupboard.

"Mamma! Where are you? Why isn't dinner ready? I can't wait. I want to stop and play with Will Jones on the way back."

"Well," said Mary, pleasantly, appearing from the kitchen, "you needn't wait; run right along and play. Your Mamma has gone to see Aunt Esther."

"But I want my dinner!"

"She didn't plan for any dinner. She said papa is gone, and we can have dinners after he comes back."

"Well, what can I have?"

"Here's a little cold oat-meal," said Mary. Now Ralph didn't usually like oat-meal. It took a good deal of cream and sugar to make it go down, but, for once, it tasted good, and he ran off to Will Jones's, wishing there had been some more of it. The growing boy, unused to such a scanty meal, felt very hungry before school closed at four, and his head began to ache. He hurried home pitying himself all the way, and thinking how good his warm supper would taste!

The table was still bare. "Mamma isn't home yet," Mary said in answer to his questions. "She didn't plan for any supper; she said we could have supper some other time."

"I'll take some bread and milk, then," said Ralph.

"I'm sorry," said Mary, "but the milkman forgot to stop, and I didn't go after the bread in the afternoon, I thought I could go some other time."

Ralph could hardly believe his senses. At first he was angry, then grieved. Did his mother not love him any more? Had she forgotten her boy? Were the meals gotten only for papa? He crept off to bed in the twilight, with

both head and heart aching. He was too tired to play with Will Jones any more.

"We shall have supper some other time," Mary says. "Some other time." He wondered if the little orphans felt like this when the food was scanty. It came like a flash to him that his mother was trying to teach him a lesson by showing how it would be if she and Mary gave things to him "some other time" instead of giving them *every day*, and many many times a day. "I suppose mamma and papa are God's agents to take care of me. I wonder if we boys and girls in the missionary society *really* are His agents to take care of the children in our schools, as Miss Graves said. If we are, I've acted shamefully!" And in the quiet and darkness he seemed to see the sad little things before him.

"I've had quite a bit of money this year. I might have given a good deal. There was the dollar Grandpa gave me for Christmas, and the quarter in my stocking, but it took both of those to buy my sled. The quarter I earned shovelling snow—I gave five cents of that, and then I bought cracker-jack and peanuts and bananas with the rest. The five dollars papa gave me went towards my bicycle. I meant to give some of the fifty cents Aunt Ella gave me before the Fourth, but it went for crackers and torpedoes and lemonade. Then I gave two cents out of my errand money, the rest went at the picnic. Really I don't believe I've given ten cents this year, and it's December. I didn't think I had been so mean! I'm going to give the whole of my dollar, I don't care about skates! I'm not going to be meaner than a Jew! If God wants me to be His 'agent,' I'm going to be a good one."

In his excitement Ralph had not heard his mother come in, and had spoken aloud.

"O Ralph!" she said joyfully, "how glad I am my boy has learned his lesson!" And now while you eat this I have brought you, let me tell you how lovely I think it is of our Father in Heaven to let His creatures help Him."

Do you remember the five little robins in the nest near your window last summer? Who were God's "agents" to feed them? Just two little birds. If they had gone away for even one day and night to rest or play, the five birdlings would have been chilled and dead. Everything depends on their giving *every day*.

It is a *giving* world. God gives and gives. The birds, the bees, the ants, all work that they may give to their babies. You have a grander work to do, for you are to help Christ's little children. *So give regularly according to God's plan.*

### CHILDREN'S MISSIONARY PROGRAMMES.

BY MRN. J. H. LEONARD.

Six things are essential to an interesting missionary programme for children. They are: 1st, proper tools to work with; 2nd, preparation; 3rd, to have the programme about things children are interested in; 4th, simplicity; 5th, the missionary story; 6th, variety.

In the first place we must have proper tools to work with, just as a carpenter must have the right tools for his work, and our indispensable tools are, *Mission Studies*. One day this summer I took my back numbers of *Mission Studies*, cut out the children's pages and bound them together in booklets. One is altogether about Africa; one about China, etc. If you have not files you would probably find them among ladies of your missionary auxiliary who would be only too glad to have them put to such good use. Do not fail to procure them for they are mines of wealth. I have also a set of pictures mounted on cardboard which came out of *Mission Studies*, and which I find very helpful in making the meetings interesting. They can be used either to illustrate the lesson, or given



to children to learn about and report at the next meeting.

It is such an axiomatic truth that there must be preparation that I hasten over it, merely suggesting that with material collected as in these pamphlets, preparation is both easy and pleasant, and if any difficulty arises it will surely be from an embarrassment of riches.

Have the programme about things children are interested in. Present the child life of heathen lands and you will never fail to interest your children. Begin with the baby, his naming, how dressed, how cared for, proceeding to the school-boy and girl: describe their school life, how, what and when they study, the games they play, the religion they are taught, always ending the study of child life of any country with a lesson upon what the children of our land are doing for them through our Children's Work.

Programmes are often too ambitious, cover too much ground. Children can grasp but a few ideas at once, and those to be effective must be most simply given in a lively way. It matters much not only what one says, but how one says it.

Perhaps interesting programmes are made without a missionary story, but I can never feel that a programme is quite what it ought to be unless it is ended with a story to the point, one that fixes and crystallizes all that has gone before, and such stories are not at all hard to find.

Children soon tire of sameness. Have the different programmes of a year all on different patterns. There are different ways of presenting programmes, one time by the leader, another time by the children, another time by the assistant teachers. Then there are many varieties of programme, the curio meeting, when children are asked to bring articles from some country. Japan is a good one to select, each child describing the article he brings. Another is a picture meeting, when certain children are given pictures to learn about and to tell about at the next meeting, or are allowed to find their own pictures.—*Mission Studies*.

### A STORY OF THE WIND AND A GOSPEL LEAF.

There is a story which you may like to hear, told by a colporteur in Mexico, Senor Cortez, of a man who came one day to the market stall where he was selling Bibles. The man looked into a New Testament and became interested. On pretense of going to bring the price of it, he left his cloak and took the book to his priest, whom he met coming that way. The priest told him that the book was "false," and was about to tear it in pieces when the man said: "But it is not paid for: I left my cloak as security." Then the priest handed him a coin to pay for the book. "But the coin is false—mere lead," said Cortez, refusing to accept it. Then the priest, coming up, said: "But your books are false, too." "Very well," said the colporteur, "let us go to the judge and settle both questions at once."

The priest, however, decided to pay good money and tear up the book before the crowds of people who had gathered round. The wind carried the leaves about, and many were picked up and read. That was on June 14.

In December Cortez offered his books to a woman sitting at her sewing machine by a window in the same city. She said that she wished only one book, which she did not suppose she would have—a religious book, about the "ten virgins." He showed a large New Testament opened at the parable, and she bought it without hesitation. He could not but ask how she came to be looking for it. She replied, taking a single leaf out of her prayer book: "My boy found this in the plaza some time ago, and as it has only part of the story, I have been looking for the whole book." The leaf was of the size of the Testament torn up in the market in June.—*Bible Society Gleamings*.

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