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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

LX-3

NOVEMBER, 1898.

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TORONTO, NOVEMBER, 1898.

| No. 3

Editorial.

A FAREWELL MEETING to Misses Simpson and Morrow was held in Beverley St. Church, Toronto, October 21st. This was the time for the regular meeting of the Toronto Union, but the chief feature on this occasion was an address by Miss Morrow, telling in a plain simple way how she had been guided and led into this work.

Let our prayers follow Miss Simpson, returning to her work after a rest in the home land, and Miss Morrow, going out to India for the first time. They sail November 5th, from New York.

POSTAGE STAMPS.—We continue to receive a considerable number of stamps, notwithstanding our request to subscribers not to send them. The Government will not pay for them and have forbidden us to sell them.

Postal notes can be had at any office for 1 cent for 25 cent order, 2 cents for any amount up to \$2.50.

THE TREASURY.—Miss Elliot reports that the income from Circles and Bands is considerably less at this time than at the corresponding time last year.

Will not each Circle and Band, at its next meeting, remember the request of the Board for special prayer, that the regular income be increased, that the work in India be not seriously crippled.

A BAPTIST with experience as a Bible colporter in Manila, with a knowledge of the language, country and people, has offered himself to the Missionary Union for service in the Philippines. Is this an indication of the will of God?

THE UNITED BRETHREN MISSION of Dayton, Ohio, which is so sadly afflicted by the massacre of seven of its missionaries in Sierra Leone Province, West Africa, has recalled the remainder of its missionaries until the country is restored to order. It will apparently be some time before the British agency is effectively re-established in the interior.

A WRITER in the *Christian Missionary* says, regarding the Philippines—"In the hands of the priest has been the entire education of the people. How limited and

narrow that education is an easy guess! Civil marriage was unknown, so that the family was built only with the permission of the priest. The marriage fee has been thirty dollars, which sum represented the labor of half a year. The child must be baptized or its salvation was impossible! The fee was heavy but sacrifices must be made to secure it. Only the priest could bury the dead, or, without their consent a body must remain unburied. Large fees were extorted, and never until these were paid was the burial proceeded with. Whenever a priest entered a home every inmate was required to kneel at his feet and kiss his hand.

SWAMI VIVEKANANDA'S OPINION OF AMERICA.

[Many will remember Vivekananda at the World's Parliament of Religions at Chicago. We know a few in this country who went almost wild in their admiration and laudations of the Brahman from India. No wonder, then, that upon his return he should receive great honor from his own countrymen. They even call him "Swami," in their own words, "God." Vivekananda. We believe the following, as given by Dr. Clark in his "Fellow Travellers," will interest our readers. Ed.]

But, though so exalted, this god is quite willing to be interviewed. He doubtless learned the trick while in America. Here are some choice extracts as they recently appeared in the *Madras Mail*.

"What was your experience of America, Swami? asked the enterprising reporter.

"From first to last very good," answered Vivekananda. "With the exception of the missionaries and 'church women,' the Americans are most hospitable, kind-hearted and good natured."

Naturally the reporter desired to know something of these "exceptions" who so fall below the average American, and so asked, "Who are these church women you speak of, Swami?"

Swami: "When a woman tries her best to find a husband she goes to all the bathing places imaginable, and tries all sorts of tricks to catch a man. When she fails in her attempts, she becomes, what they call in America, an 'old maid,' and joins the church. Some of them become very churchy. These church women are awful fanatics. They are under the thumb of the priests there. Between them and the priests they make a hell on earth. They make a mess of religion. With the exception of these the Americans are a very good people. They loved me so much. I loved them. I felt as though I was one of them."

After sounding the Swami on the interesting subject of "church women," the reporter asked him his idea of the Parliament of Religions. Here is Vivekananda's opinion:

"The Parliament of Religions, as it seems to me, was intended for a "heathen show" before the world, but it turned out the heathen got the upper hand and made it a Christian show all around. So the Parliament of Religions was a failure from a Christian standpoint. But the Chicago Parliament was a tremendous success for India, and Indian thought. It helped on the tide of Vedanta which is flooding the world."

Having exhausted these American church women and the Parliament of Religions, the Swami adopts the role of prophet when asked, "What are the prospects of the spread of your mission in England?"

"There is every prospect," he replied, with jaunty confidence. "Before ten years elapse a vast majority of the English people will be Vedantists. There is a greater prospect for this in England than in America. You see, Americans make a *faux pas* of every thing, which is not the case with Englishmen."—*The Christian Missionary*.

BAPTIST ACHIEVEMENTS IN FOREIGN MISSIONS.

REV. JAS. SUTHERLAND, D.D., DIST., SEC., OAKLAND, CAL.

ACHIEVEMENTS IN EVANGELIZATION.

The primary work of missions is evangelization. Men are lost. A Saviour is provided. The proclamation of the gospel of salvation world-wide, is the glad privilege and purpose of missions. God has led Baptists in triumph in Christ, to the achievement of marvelous results in the winning of men. The Psalmist uses the figure of "handful of corn in the earth on the top of the mountains," the most unpromising place for a harvest,—an insignificant amount of seed,—but "the fruit thereof shall shake like Lebanon." It shall be so abundant and thrifty that it shall appear like the great waving forests of Lebanon. Surely this is already being fulfilled.

FRUITAGE.

The seed has been sown in Burma, and thirty-six thousand souls are enrolled upon the records of our churches, saved by grace.

The seed was carried to the tribes of Assam, and four thousand answered to their names as believers in the Lord Jesus Christ.

The outcasts among the Telugus have heard the word, and though long withstanding it, they came at length, ten thousand in a year, and sixty-thousand gladly own Jesus, Lord and Saviour.

The seed has found responsive soil in China, and Japan, and Africa, and other countries, and many thousands believe and rejoice in a Saviour's love.

Within the year 1896 Baptist missionaries baptized 16,549 converts. This is about the average for several years past. Of the additions by baptism to all evangelical foreign missions in 1896, about twenty-seven per cent. were to Baptist missions.

THE IMMENSITY OF THE WORK.

The immensity of this work we find it hard to grasp. Baptist missionaries and their helpers preach the gospel every Lord's day at 2,400 stations in heathen lands, and at

probably twice as many places occasionally. It is safe to say that half a million hear the gospel from their lips every week. Besides the 942 missionaries, 4,061 native helpers add to the evangelizing force.

See how wide-spread is the work and how immense the populations being touched by us. Our missionaries are laboring among the 8,500,000 people of Burma, the 5,000,000 of Assam, the 290,000,000 of India, the 350,000,000 of China, the 40,000,000 of Japan. Here is an aggregate of 700,000,000, nearly one-half of the population of the globe.

In the valley of the Congo there are estimated to be 39,000,000.

These fields are occupied by Baptists of the North. Our Southern brethren are preaching the same precious gospel in China, Japan, Africa, Italy, Mexico, Brazil and Cuba; our Canadian brethren among the Telugus, and in Bolivia, our English brethren in India, China, Palestine, the West Indies and Africa.

Baptist missions in Europe have grown to immense magnitude. We have great evangelizing forces in Germany, Sweden, Norway, Denmark, Finland, France, Italy and Russia, and smaller forces in Spain, Switzerland, Hungary and other countries, raised up in those countries primarily, and fostered by our missionary agencies. Baptist missions are facing three-fourths of the heathen and non-Christian peoples of the world. Alas, that we are yet only touching the edges of these great populations.

The missionaries of the Missionary Union have baptized more than 290,000 converts since Judson baptized his first convert in 1819.

There are now in churches raised up by Baptist Missions 263,000 members. The total gathered by them since Carey baptized his first convert Jan. 1, 1800, cannot be less than 385,000. This is 40,000 more than were baptized in all our churches in the United States during the past two years. It is as many as were baptized by Baptists in all the rest of the world, leaving out our own country, in the last ten years.

When we consider what the conversion of a soul means, in the overcoming of ignorance, prejudice and the enmity of the carnal mind; what it means of effort, and of long-continued prayer, and above all, of the convicting and renewing work of the Holy Spirit; what it means to the soul and to the kingdom of God, we are overwhelmed with gratitude, as we review the magnitude of what has been accomplished.

LIFTING UP THE PEOPLE.

And aside from the greater question of salvation, it is no mean thing to be benefactors of great races, and to help to lift them up to a higher plane of intelligence, and of moral and social order.

Christian missions have reached first and chiefly the lower orders of the people. Most of those who have heard are "the common people," as in Christ's time. The result has been a remarkable quickening of intelligence, and of thrift among them. It is no small humiliation for the proud Brahman to see the young man of the outcast class outstrip him in knowledge and mental acumen, and so taking places of which hitherto he has had an unchallenged monopoly. The arrogant Burmese Buddhist gnashes his teeth in rage at the modest Christian Karen boy, who has outstripped him in intelligence and trustworthiness, and so taken the lucrative position that he only has been accustomed to hold.

The abject slavery of women in heathen lands is well understood. It is an achievement worthy of us that we have been permitted to liberate at least one hundred thousand of these oppressed women, and to make them free in Christ Jesus, and to establish as many Christian homes, where love reigns, and the wife is the companion of her husband, and progress has begun toward social equality. Besides this, our missionary women have carried behind the bolts and bars of hundreds of *renanæs* and *harams*, something of the light and comfort which these secluded ones crave, and which only Christ can give. This is the beginning of a work which must go on, until the women of these lands are as free as our own.

Already more than one hundred thousand children, surrounded by heathenism, are being trained in Baptist homes.—*Baptist Missionary Magazine*.

MISSIONARY THANK-OFFERING MEETING.

I am invited to record some expression of thankfulness, enclose it in an envelope with an offering, and carry it to the thank-offering service next Sunday.

What shall I do? It does not seem as if I have one cent to offer. I wish I had a million of dollars, to give such an uplift to this glorious mission work, which I do really love, as should be joyfully felt in many dark lands, but the times are so depressing, money is so scarce, and there are so many right about me needing help. I can give very little. Ought I not to give that little into our own Home Fund?

Then hardly a day passes but some one comes asking for aid. I am truly sorry for each and recognize their need. I must give a little. Then a letter comes telling of the pressing need of a dear friend. "Can you loan me ten dollars?" This I know means giving, for I can never ask it again. I can not refuse, and so again and again I take from my little store, till, coming to it some day I find there is nothing to give.

How can I think of saving to send far away to a people of whom I know little, but that they are ignorant, disgusting in personal appearance, low in character and in practice, people whom I have never seen and never expect to see! Surely it cannot be best for me to save for, or give to them. Then I am bidden to record some causes of gratitude. What have I to be thankful for? The whole year has been one of struggle, and the new year has begun like unto it.

But I must stop and think—I *must* find something to put in my envelope, some word of thankfulness at least.

And indeed, now as I think of it, there are things which have come into my life the past year, that have given gleams of joy and ought to have elicited expressions of thankfulness.

My heart has been thrilled with gladness many times the past few months, that hopeful signs are manifest in the health of a beloved invalid. I know I am glad, more glad than words can express, perhaps I have been

more glad than thankful. I ought and must now recognize, by at least a small offering, this blessing.

The continued health of one very dear, all this winter has been a comfort and constant joy, I have hardly realized till now, what life would have been otherwise.

Yesterday, I lost my foothold on the slippery sidewalk and fell to the ground. At once I thought of one of our sisters who fell and broke her arm and was thus obliged to change all her plans for the winter. When I found I could rise without help, with limbs all sound and no sign of the fall, but a slight shock for a few moments, I remember now, I did feel very thankful to Him who watches over every step, who gives His angels charge concerning us.

We all love our own missionary, the dear girl who three years ago went from us to give her life to the training of Hindu girls in India. I am sure any one of us would be glad to give her anything she might ask to increase her efficiency in her chosen work. Our hearts respond to every effort to help her—and did we not rejoice with great thankfulness that the young ladies in such a loyal spirit, rose to the occasion and raised the money to build a new school house, to aid her in her work, and greatly enlarge her opportunity. Again were our hearts gladdened when after the reading of her plea for the girls under her charge in a gathering of Christian women, one was moved to send a check for \$50 to support more pupils in her school. How could I fail to recognize this blessing?

A lady, the mother of four boys, met me a few days since and with a joy in her eyes that intensified every word she said, eagerly grasped my hands and told me of a wonderful work of grace, which had brought two of her boys the blessed change which can only come through Divine power, ending by saying: "My heart so overflows with gratitude that I *must* help to send this Gospel to some one who never heard the glad tidings." And I, too, feel as if I must "rejoice with those that rejoice," in such signal blessings, and into my mite-box must drop an offering. And a willing offering it shall be, small as it is—not given grudgingly. Were it multiplied many times it could never measure the gratitude of my heart. It shall simply be a token that I do recognize the loving kindness of Him who has so often fulfilled His promise:—"Every day I will bless thee."

And now, that I am looking for them, the causes for thankfulness multiply every moment.

For the meeting of old friends long separated—for a sunny day when a pleasant outing was planned—for a delightful book put into my hands from which I have gathered many gems of thought and instruction—for letters from far distant friends coming for to-day's reading—for last Sunday's uplifting sermon, helpful thoughts from which have made life easier all the week through—

for a casual interview on the street, revealing the good fortune of a friend, and sending me on my way rejoicing—for blessed rest and sleep—for unexpected joy where were forebodings of evil—for speedy recovery from a sudden attack of illness—for kindness from friends—for expressions of affection from unexpected sources—for the privilege of living in this age when so many are making successful researches into the mysteries of mind and matter, and science is daily unfolding such wonderful secrets which are to bless mankind—that in spite of wars and outrages too horrible to mention, we see God's hand in opening doors for Christian work and opening hearts to engage in its pursuance. And so, with but a penny offering, in simple recognition of a very few of the many blessings I am daily and hourly receiving, I find no insignificant sum in my mite-box—and I know there goes with it sincere prayer and thankfulness, and into my heart has come a more glowing sense of God's love, and of His wonderful power to multiply a small offering willingly given.

"And the evenings are sweet,
And as shadows fall deep,
My spirit now turns
To the Lord of the sheep."

"Thou leadeest—Thou feedeest—
In silence I've said,
"The crumbs from Thy hand
Are the best of the bread."

MRS. L. R. NORTON.

Westfield, Mass.

Work at Home.

THE WOMEN'S CONVENTION.

The Twenty-second Annual Meeting of the Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec met on Tuesday, 4th inst., in Olivet Church, Montreal.

The devotional meeting was led by Mrs. Claxton. The need of Divine guidance and blessing seemed the central thought in each of the many petitions offered to Him who said, "Go ye into all the world and preach the gospel." When these exercises were concluded, Mrs. Therrien took the chair and proceeded to carry on the business of the Convention as per programme. A cordial welcome, on behalf of Montreal Circles, was extended by Miss Clark, and responded to by Mrs. Distin, of Quebec.

The Associational reports were submitted. The work in the Eastern Association is beset with difficulties and discouragements. The report from Quebec City failed to reach Mrs. Grant, but we were assured by Mrs. Distin that a great work was being done in that city.

From the Central Association Mrs. Vaux reported a new Circle, another re-organized and a number of new members added.

Mrs. McLaurin reported "progress" from both Circles and Bands.

Almost all the money appropriated to the "Bureau of Literature" has been expended. Books, reports and tracts have been circulated.

Miss Muir reported twenty-two Bands, with a membership of four hundred and sixty-five under her supervision. These have contributed money and boxes to the work of missions.

The Treasurer's report showed the amount of money received during the year to be sufficient to cover the deficit and the usual appropriation lacking the small sum of two dollars, which the delegates at once paid, thus making the total amount collected about one thousand six hundred and seventy-six dollars.

The appropriations for ensuing year will be one thousand four hundred and seventy dollars.

The address, delivered by Mrs. Claxton, our esteemed Honorary President, made a deep and lasting impression on her hearers. May her words bear much fruit in our lives. At the conclusion of a few tender and loving words to the memory of our late much loved and deeply mourned President, the following resolution was unanimously carried, "In the mysterious Providence of God, our beloved President, Mrs. Dadeon, has been removed from us by death. In sincere sympathy our hearts go out to the bereaved husband and lady. May the loving Father comfort and sustain them. As a Society we shall miss her wise counsel and thoughtful energetic helpfulness. We can truly say, 'Blessed are the dead who die in the Lord from henceforth, yea, saith the spirits, that they may rest from their labors and their works do follow them.'"

Twenty-seven delegates responded to the roll call.

A prayer and praise service again preceded the business of the afternoon session.

Following the reading of the minutes and the Corresponding Secretary's report came the election of the officers, which resulted as follows:—President, Miss Green; 1st Vice-Pres., Mrs. D. Grant; 2nd Vice-Pres., Mrs. W. T. Graham; Corresponding Secretary, Mrs. H. H. Ayer; Recording Secretary, Miss Tester; Treasurer, Mrs. F. B. Smith.

Mrs. Sycamore's address entitled "Hindrances to Mission Work," was most practical and helpful. Lack of prayer lies at the foundation of all hindrances, and closely following that is lack of knowledge concerning the work and its needs which smothers out all interest in missionary enterprises.

Mrs. Barber's paper on "Why Should we be Interested in Missions," was full of food for deep thought. Eleven good reasons were given.

1. We are the fruit of missionary effort.
2. The great privileges of the Gospel are granted to women.

3. The awful physical and spiritual need of the heathen.
4. The reproaches of non-Christian people are heaped upon Christians.
5. The uttered cry for help.
6. The benefit of missions to commerce.
7. The security of our nation now depends upon the civilization of all.
8. The reflex influence of missions on women and on the churches.
9. The success is assured.
10. The vast millions in darkness—the few laborers.
11. Love for the Lord Jesus Christ whose commands are explicit: Matt. xxviii. 19, 20; Mark xvi. 15; Luke xxiv. 27; Acts i. 8.

Resolved,—"That the thanks of the Women's Baptist Home and Foreign Missionary Societies of Eastern Ontario and Quebec be returned to the editors of the *Canadian Baptist*, *Link* and *Visitor*, for inserting with promptness our reports and other announcements, thus bringing our Societies before the Baptist people."

On behalf of the Convention,
ETHEL C. AYER.

EVENING SESSION.

Dr. Dadson presided over the devotional exercises of the evening meeting, after which Rev. J. A. K. Walker spoke to us concerning the work that was being done in India. Christianity among the intelligent classes is now a live question. It has shaken the mighty rock of Hinduism to its centre, though its influence as yet is scarcely perceptible. He also spoke of the steadfastness of the Christian converts forsaking not the true God, even while undergoing the most terrible persecutions. Four hundred and fifty baptisms and five new churches is the result of the past year's labor.

Rev. A. A. Cameron spoke in the interests of Home Missions.

Reported by Mrs. C. W. White, Ottawa.

THE TWENTY-SECOND ANNUAL REPORT OF THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

MONTREAL, October 4th, 1898.

Another year of opportunities for work in the Master's vineyard has passed away. Its record stands to our account up above. What has the pen of the recording angel written over against our names? Is it "Well done good and faithful servant"? or, "Thou slothful one who hast wrapped up thy talent in the napkin of idleness and indifference, behold it shall be taken from thee and given to her who has the ten talents"? This is a solemn question; let each member of this Society take it to heart.

In glancing over the report of the Executive Board during the past, we find that four regular quarterly meetings have been held, with a faithful attendance and deep interest manifest by many of the members, the average attendance being 13.

Two special meetings were called, one in November, to consider the best means of wiping off the deficit which

fell to our lot for the first time in the history of the Society. It was decided to send out appeals to all the Circles, asking them to make some special effort to raise money for this debt.

Circles responded, and by the first of March your Board had the joy of once more being free.

To give the Montreal Circles an opportunity of doing their share, the Board decided to give an anniversary party in honor of their 21st year. Representatives from the City Circles were present, and with addresses, music, etc., a pleasant evening was spent, and some \$32 handed over to the Treasurer.

During the first part of the year we were encouraged and strengthened by the presence of our late beloved President, Mrs. Dadson. Her sun has gone down while it is yet day, but she has left behind her a memory full of inspiration and comfort. In June a special memorial service was held, and a resolution was passed at this meeting, extending to Dr. Dadson and his sons the sympathy of the Board under their severe trial.

Another of our members has also passed away, Mrs. Dakin, who for years has been much interested in the work, and was appointed a member of the Executive at our last annual meeting. Three have resigned through ill-health, and another removed from this city to Toronto, thus our ranks have been thinned out.

The three Associations met in June last. Much enthusiasm has been shown by the Directresses, which it is hoped will bear much fruit.

Mrs. Vaux, of the Canada Central Association, made a tour of the Circles in her district, with a view to forming new Circles and encouraging the old ones; all seemed pleased and strengthened by her brief visit. Under her leadership Smith's Falls organized, and Athens and Algonquin revived.

Mrs. D. McLaurin, Directress of the Ottawa Association, also recently made a trip, resulting in the formation of two Circles, one at Bellefleur and the other at Clarendon. A Band has also been formed at Kenmore, and a Circle at Kemptville.

In the Eastern Association a Band has been organized at Belisle St. Mission, Montreal.

We have to report one life-member made this year, Mrs. Walter Paine, Montreal, a former member of this Board.

Finances.—We must express our most loving gratitude to God for the financial aspect of the Society. We have not only paid off a deficit of over \$200, but have been able to pay our appropriations, at the closing of the books, with the exception of some ten dollars, which it is hoped will be made up before Convention. We feel doubly thankful for this, as in no case were we able to meet the required payments at the Quarterly Board meetings. For some years we have made no advance in the work; it seems to us that this year should be a turning point. Instead of dropping work, as we were afraid we should be forced to do; we should take a step forward. During the past year 47 Circles have reported to the Treasurer, 6 more than 1897. We have made an increase of over \$200 in our contributions, as we raised the deficit. Miss McLaurin asks us to support her new Bible-woman; surely it is our duty

to do this. We have always considered the Vuyyuru work *our own*; let us not allow it to drop from our hands.

Work Abroad.—As this is by far the most important part of our undertakings, as the funds of the Society are raised to support the work in India, I will read the reports sent by our lady missionaries for this Convention.

You will no doubt be interested to hear that it has been suggested that Miss Murray take Miss Baskerville's place in the Girls' Boarding School at Cocanada, while the latter is on furlough. Miss Murray writes of this further change:—"I have but one desire, and that is to do God's will, wherever it may lead me." On hearing of the change of work anticipated, your Board felt moved to make the following resolution,—“That the Board hears with great satisfaction of Miss Murray's work, and having confidence in her judgment, would leave her free to make what changes she may feel led to for the general good in the details of the work.”

These frequent changes are somewhat puzzling to us at home; but those who are actually on the foreign field should certainly have more practical views on matter pertaining to their work, than their supporters who live thousands of miles away.

Zenana Workers, Cocanada.—Miss Gibson and Miss Beggs have worked faithfully and uninterruptedly throughout the year, they ask for our prayers, “that they may be more fitted to carry the good tidings, and that the dear women who are studying and hearing the blessed truths may be led to the knowledge of Him who is willing to save all those who look unto Him for salvation.”

Miss Gibson, during the half year from January to June, visited 63 houses, making 233 visits, reaching about 300 women; five of these were new houses, opened during this term. In addition to this, she made a short tour with Miss Murray among the villages, which was very interesting, and it is believed some work was accomplished which will tell for eternity. During this tour, seven different villages or hamlets were visited and good audiences in each place. The Gospel had scarcely, if ever, been preached in these places; so the missionaries felt they were doing a very necessary work. Hundreds heard the message and none opposed, hearing in some places with gladness.

Miss Beggs writes:—"It is with great thankfulness that I look back on the work of the past half year and with increased glad hope to the future, because the Lord is opening up work on all sides. Besides the work which we had last year, we have taken up another village and several houses, making a total of 64 houses and 2 villages. My assistants and I visit these houses, if possible, once in a month, and those who are studying, once in a week. My pupils still continue to take an interest in their studies, and I feel very happy when I see some of my women who cannot read, listening attentively, while the Bible is read and explained, and trying to love the Lord."

For Miss McLaurin's report see p. 41.—From Samulcotta Seminary, where we support students, very encouraging news comes. The past year has been full of blessing; God has been very gracious and His presence has been manifest in their midst. Six students graduated in 1897.

We, as a Society, have great cause for gratitude in

the exceptionally bright reports we have received from our missionaries. Let us live up to our privileges in helping to support this grand work.

Dear sisters, the night is far spent, it will not be long for us! Let us not remain inactive, "but redeeming the time, work with all our might."

Respectfully submitted,

ETHEL CLAXTON AYER.

GIRLS' BOARDING SCHOOL.

Mrs. Chute writes:—

In another week school will again be opened, and the work of last year has yet to be reported. The latter part of June the children went to their homes, and most of them have spent their holidays working in the fields. In many ways it would be much more pleasant to close the school during April and May, when it is so hot, but that is just the time when the villages are at their worst; the people have no work and spend their time in drinking and quarreling, to say nothing of the other evils, and if the children are here they are kept from seeing and hearing these things.

Last year thirty-three names were on the roll, but from time to time the attendance was interrupted, one little girl went home because of ill health, another had to go because her mother was sick, and towards the end of the term two or three of our big girls got married.

Of these thirty-three girls, three were sent to Cocanada to try the Government examination from Miss Baskerville's school. The Akidu school is not yet recognized, because it has been impossible to secure a properly qualified teacher. The Ottawa Memorial Band will be glad to hear that their pupil, Konati Mary, was successful in every subject, and that she has gone to the Teachers' training school at Genitur (we have no training school in our mission). We hope to use her in the Boarding school when she comes back, if she doesn't get married.

N. Lydia and T. Esther passed in all their compulsory subjects, but have had to return to Cocanada to write on their optionals. Besides these, two new girls have gone to write on the same examination, P. Deenamma and Karaturi Mary.

Their expenses are paid in full by us, as Miss Baskerville has so many girls of her own who belong to that school, and it would not be fair to send our girls there to crowd others out.

We appreciate Miss Baskerville's kindness in caring for our girls. Good progress has been made on the whole, but on account of sickness on the part of both teachers and scholars, it has not been all we could have wished. Early in the term we had rather an unpleasant experience. Small-pox broke out in the school, and quite a number of the children caught it; however, it proved to be very light and left no bad results. Shortly after

harvest time when the children had to eat new rice, several became quite sick with fever and sore eyes, and the latter proved troublesome for some time. We try to keep enough old grain to last until the new rice becomes a little old, but as prices were so high, and we hoped they would go down, we didn't buy in a store of the old rice. After Conference in February we returned home to find "mumps" had become the fashion.

You see we had our share of sickness, yet all were kept by the loving Father's hand, and the children went to their homes looking well and strong.

In November, one of our former girls, Bandals Mary, was taken very ill. Her father, who is a native doctor, treated her for some time to no purpose, then she came to us, and it was found that she was rapidly sinking with consumption. You will be glad to know that Jesus was very precious to her in her suffering. As she was dying she said to her father, "Job Garu (garu means something like our word mister), Don't cry, I am going to heaven." Then she called her mother and said, "Rebecca, Rebecca amma, why are you crying, I am going to be with Jesus," and in spite of her pain one could see that she was so happy in the Lord.

Recently six of the pupils have been baptized, three of them were boys and three of them girls. The girls seem to take a special interest in their own little prayer meeting, and others are asking for baptism.

This year nearly all our big girls were married. We only had four or five of them, and we shall miss them from the school. Two of them married Church Mission Christians, as educated young men are so scarce with us. These weddings are often quite amusing. It is the proper thing for the bride to hang her head and to be extremely modest; sometimes she gets so shy that she cannot answer "yes" to the all-important question, until the missionary provoked beyond all patience, starts to put on his hat and to leave the church, then she answers up quite bravely.

T. Esther, one of the girls who passed her compulsory examination, is now sixteen, and her parents are very much concerned that she is not married, she is so old and so big. A C. M. S. teacher sought her hand, and the bargain was being made, but we objected, it seemed too bad to lose so many of our girls to another mission.

Finally, the match was broken off, of course it wasn't a love affair. Marriages seldom are in this country, and Esther has gone back to study for her optional examination, and we are under contract to find her a good husband. You have no idea what match-makers your missionaries get to be when they come to this country.

School will open again September 1st. Hitherto the children have been provided with all their clothes, but this term we are thinking of trying a new plan, i. e., to let them provide at least a part of them for themselves;

thus we hope to help the children to get an idea of self-support. The girls' dormitories are badly in need of repairs, the walls are very much burrowed with rats, and although the roof was fixed last year it is still leaking very badly. No doubt the building is in a much better condition than many of their homes, but the time is coming when there will have to be either extensive repairs or an entire new building.

In glancing over what we have written, it seems to have rather a dark side, but we don't wish to leave that impression.

The year has been happy and bright in many ways, good work has been done and God has blessed us.

Yours sincerely,

PEARL S. CHUTE.

Akidu, Godavery Dist.

COCANADA, GODAVERY DISTRICT, INDIA.

Miss Murray writes, 24th August, 1898:

To the sisters of Eastern Ontario and Quebec, assembled in Convention—Greetings.

I take this opportunity of expressing my gratitude to those to whom under God, I am indebted for the unspeakable privilege of proclaiming Christ in the "regions beyond."

After nearly five years of service in India my testimony is "All the paths of the Lord are mercy and truth unto such as keep His covenant and testimonies." My brief experience has convinced me of the duality of God's purposes in calling one to serve Him in a foreign land. It includes not only the heathen but the one called, to whom He designs through varied experiences to make a fuller revelation of Himself, and in consequence of that one's nothingness, that He may "be all and in all."

These words repeat themselves in my heart

"When my weakness leaneeth on His might,
All seems bright."

I am sure you will join me in thanking God for the good health He has given me in India.

Judson used to rejoice in the thought, "The best of all is, God is with us." We in Cocanada have not been lacking in tokens of His presence, though we have not had the joy of witnessing many conversions. Although in our work among the women we receive but few rebuffs, yet there is not that conviction of sin and spirit of inquiry abroad that we wish to see.

The reports of Miss Gibson and Miss Beggs speak for themselves.

The staff of workers have been considerably reduced during the past few months. Though we miss them, yet we are glad to have had the privilege of contributing two of our workers to more needy fields.

Mahalakshmi has removed to Peddapuram with her husband, who is in the employ of Mr. Craig, and is now, I trust, helping to lighten Miss McLeod's burdens.

Chinnamma, an account of whom appeared in the LINK, went in June to Vuyyuru to help Miss McLaurin. Considering the tenacity with which the people of this country cling to the place of their birth, seldom changing their place of abode lest the "wind and water" of other districts disagree with them, I consider Chinnamma's willingness to go to Vuyyuru quite a triumph of grace. In obedience to what she believed the leading of the Spirit, she went forth despite the opposition of relatives and evil forbodings of friends. Even the elements of nature seemed to combine to dishearten her, for the night she started on her two hundred mile journey to Vuyyuru was one of the rainiest and dreariest. She pressed on, however, and thus far reports say that she is cheerful and happy in her new work. Let us pray that she may continue so.

Cassie has not yet resumed work owing to family cares.

The two Biblewomen at present in the work are Miriam and Minnie, the former, by the way, is a relative of Gabriel. In addition to these, some members of Miss Baskerville's Training Class accompany me to the zenanas once a week. One of these, Salome, of Narsapatnam, is especially interesting and promising.

Doubtless all have heard of the young woman who, having become convinced of the truth of the Gospel, one day, taking her water vessel and, under pretext of going to the well for water, left the house of her mother-in-law never to return. Dropping her water vessel at a safe distance from the house she fled to the mission bungalow, where she was received and cared for by Mr. and Mrs. Barrow. Later she was baptized and sent to the Cocanada Girls' Boarding School, where she has remained ever since, leaving only to spend her holidays in Yellamanchilli, never having, until this year, returned to the place of her birth, her conduct in confessing Christ having estranged her even from her parents whose lives have been embittered by the conversion of their children to Christianity (two sons also became Christians). In answer to many prayers the hearts of these two old people are gradually softening as is manifest in their kinder treatment of missionaries who they formerly blamed for the loss of their child. Last April I had the pleasure of visiting this aged couple in company with Dr. and Mrs. Smith, with whom I made a trip to Narsapatnam. It was long past sunset when we reached the neat little house. The old man was eating his evening meal by the light of a small lamp and his wife was dutifully waiting upon him. When they became aware of our presence the old mother began to weep and say, "she was my youngest," (meaning Salome whom she regards as dead to her). Lovingly we urged those two so near the end of

life to accept their children's Saviour as theirs. They listened quietly but made no decision.

When Salome entered the school she was quite ignorant and not being young she found it difficult to learn. However, Miss Baskerville's wise and kindly treatment, and her own perseverance, with God's blessing have borne wonderful fruit, so that now after four years in the school she is able to read the Bible intelligibly and present the plan of salvation in an intelligent manner to the women in the zenanas.

Although lacking the polish of town-bread women any peculiarities in speech or manner are, except on rare occasions, quite lost sight of by her hearers whose attention she held by her earnestness. I write thus in detail concerning this young woman because all should know the results of work done in the Cocanada Girls' Boarding School of which Miss Baskerville is too modest to write, to enlist your sympathy and prayers in Salome's behalf and lastly, but above all, that God may be glorified.

I am sure it is a cause for thanksgiving that Narsapatnam will in time have such a witness as Salome. In her and others our brother Barrow "being dead yet speaketh."

In the zenanas the work has been carried on more or less faithfully on my part. I cannot but feel that it has suffered from change of hands. It seems to have taken me a year to adapt myself, but I do feel that at last I am getting it in hand.

I regret exceedingly that Sunday School work has not flourished during the year. Besides the regular Sunday School held on Sunday mornings in the chapel three others have been kept up.

One of the Caste Girls' Schools has not been re-opened since the hot season. Lakshamma the former teacher has left Cocanada. The attendance at the large Caste Girls' School has been encouraging, reaching as high as sixty on one occasion*

And now in a few weeks we shall have the pleasure of welcoming back Miss Simpson, when I shall relinquish this work to take up whatever the Lord provides.

VUYUYURU.

"In the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."
Philippians II. 16.

The Lord of the Harvest has most assuredly been present and blessed us this past year. On looking back upon the last twelve months—that is, since July 1st, 1897—we realize how He has led the work, blessed it and made it fruitful to the honor and glory of His name. He

*Last March Mr. Craig kindly gave a magic lantern exhibition of views from the life of Christ, in the Caste Girls' School, which the girls enjoyed very much. At their request another was given in April. A goodly number of mothers and friends of the children attended these exhibitions.

has said that His word cannot return unto Him void, that it shall accomplish that whereunto He hath sent it, and though we human workers have not *always* been able to see that which it accomplished, still we have seen enough to strengthen our faith and cheer our way, and as for the rest, we know the word often works in secret, known only to Him who seeth in secret, and it will surely be revealed in the last day.

Therefore, we ask your prayers on behalf of the bible-women on the Vuyyuru field, and their leader in the work, that they may be "full of faith and of the Holy Ghost," content to work faithfully and steadily, leaving the results to the Master. As it is a little over a year since I took charge of the women's work on the Vuyyuru field, I shall endeavor to present to you a report of the year's work and progress.

BIBLE-WOMEN.

The year was begun with the three regular workers which my predecessor, Miss Murray, handed over to me. You, no doubt, know their names, Mariamma (or Veeramma as she used to be called), Jane and Catherine. Mariamma has spent the year in her own village, visiting the towns and villages in the vicinity and making occasional tours to other parts of the field, both alone and with the missionary. Mariamma is a woman full of zeal, and the spirit of Jesus dwells richly within her. She is so full of desire to tell the Gospel story that she simply cannot keep quiet—she is "instant in season and out of season," and many a man and woman have been brought into the light by Mariamma.

Jane has lived in her own village during the year. She has taught scripture passages to the Christian women, and held regular fortnightly prayer-meetings with them. She also preaches the Gospel to the heathen women, both caste and out-caste, in about twelve villages within a radius of four miles of her home. She is also a faithful worker, and some of the heathen women in one near village which she visits can tell you about Adam and Eve, and how they brought sin and sorrow into the world, about Jesus, his birth, death and miracles. Many of them say they do not believe in idols any longer, but are worshipping the true God. Catherine has lived in Vuyyuru all year—with the exception of about two months when she was ill—and has worked and toured with me. She has worked hard this year, steadily and cheerfully, has often walked long distances, sometimes without food from early morning until late at night. For one who is so young and comparatively inexperienced she is a very valuable worker. She has been a great help to me. She is one whose experience is, I really believe, a growth in grace and the knowledge of our Lord and Saviour Jesus Christ. She is a faithful reader of her Bible, and can explain its teachings very well and clearly to the women. She tells the whole story of salvation so clearly and simply that I am sure all, even the most ignorant, understand.

But I am very glad to be able to tell you that we have a fourth Bible-woman now—Chinnamma. Last June she came to us from Miss Murray of Cocanada, in response to an appeal for more helpers. She comes of her own free-will, leaving a happy home of brothers and sisters who loved her and begged her not to leave them. But she felt that the Lord was calling her to Vuyyuru, and though it was far away and a foreign land to her, she came with such a brave, consecrated spirit, and

already has shown herself a choice worker. She has won many friends among the caste women, and the Christians all like her and say she teaches them well. She is in charge of the Vuyyuru work, among Christian, caste and out-caste women, and I shall expect her to visit one other village about a mile and a-half away, where there are some Christian women, and teach them. I am sure she will be a great help. When I am in Vuyyuru of course I work with her, but when Catherine and I are out on tour, Chinnamma will be left in charge and will carry on the work. Heretofore, whenever it was necessary for us to be out touring, the work in and about Vuyyuru was left without a worker: but now Chinnamma will be working here all the time.

During the year, Jane has held 513 services and visited 16 different villages—most of them she has visited a great many times, once or twice a month. Catherine has taken part in 441 services and visited 71 villages—most of them on tour with me. She would have had more work to report if it had not been for her illness. As Mariamma cannot read or write, her reports are not exact. But she has visited about 15 or 20 different villages.

STATION WORK.

When I first came to Vuyyuru, it seemed to me the caste women were rather indifferent—they seemed to have so little desire to hear the Gospel, and were always "busy" when we came to their houses.

There were some interested ones, who bore evidence of much faithful work on Miss Murray's part, and these always welcomed us eagerly; but the great mass seemed indifferent, and I was so often discouraged. But toward the end of the year there was a change, and now we are received so eagerly on all sides; the Mohammedan women are asking us to teach them, and our sphere of usefulness is decidedly growing.

We have already gained entrance into two Brahman houses, though I cannot say we are established firmly there. We have to be so careful and "canny" with these touchy, prejudiced people. We must win them by love and patience; we must not offend their prejudices too much at first and yet we must not yield an inch of the truth in Christ Jesus. Do pray for the Brahman women—the secluded ones of the country—that their hearts and houses may be opened to the messengers of the Lord.

As to work among the Christian women, they have been visited and taught individually and there has been a weekly prayer meeting held with them during the year which has been very well attended except in busy times such as harvest and transplanting, when the women all go to work as well as the men, and then the attendance dwindles down. There were three women baptized during the year and two more are awaiting baptism. I believe these women are the fruit, under God, of Catherine's work and influence in Vuyyuru.

TOURING.

This is always a very interesting phase of the work—the change of scene and faces is exhilarating, and there are so many opportunities to reach caste women, a great many of whom would never hear the Gospel if the lady missionary and her Bible women did not visit them.

During the year eighty-one days were spent on tour, and seventy-five villages visited. Some of them many times, and some only once on tour. When on tour we always camp in or near a village where there are Christians, and it

has been our plan to visit the surrounding villages in the morning, and in the afternoons hold meetings with the Christian women, and visit the caste women in the village where we are camping. We have had several good meetings with Christian women in this way, and have become better acquainted with our sisters scattered all over the field. We have also seen hundreds of caste women. In some parts of the field they are so prejudiced against Christianity that it is very hard to get near them. But in most places they receive us gladly and hear us eagerly. I remember especially one village, where we were greeted with audiences of from twenty to thirty every afternoon when we visited their homes, and they would even come to my tent late at night begging for "just one more hymn." In another large town the caste women had never heard before, and said, "Oh Missamma, what will we do until you come again? Won't we forget before a year is gone?" In another village a number of men had become Christians a short time before, and the women were just waiting to be told more clearly the way of salvation before they too would be baptized. Such good meetings we had with them every afternoon for four days, when twenty-five or thirty women would come to my tent and listen so eagerly to God's word, learn hymns and ask questions as to the many problems which confronted them when they tried to serve their new-found Master. Almost all of these dear women are Christians now, and if the Lord will, we expect to visit them again this year. And from another village where twenty men and *not one woman* have been baptized, the preacher brings most urgent messages every month. The women say, "Tell the Missamma to come—we want her to tell us how to be Christians." And we must go there too, soon.

In all but a few villages there is a most eager desire on the part of the caste women, especially to hear the Word of Life. It is most encouraging to us here, and I know it will be to you. I could go on writing pages and pages about the work.

I think I can honestly say there is progress. We began the year with three Bible women—we now have four and all good, earnest, faithful workers. There is an increased interest both in Vuyyuu and the out villages, and in some few villages the Christian women are being regularly taught portions of Scripture. I hope to have it so in more villages this coming year. There are Christians in sixty-seven villages—what can five of us do among so many?

Dear sisters, let us remember that we are co-workers with the Lord. Let us therefore do our part faithfully—pray without ceasing, give as the Lord hath prospered us, and do with our might what our hands find to do, while He does His glorious part of turning men and women to Himself in this dark land.

"Thy Kingdom come!"

KATHARINE S. MCLAURIN.

August 20th, 1898.

BUREAU OF MISSIONARY INFORMATION—W. B. M. S. OF EASTERN ONTARIO AND QUEBEC.

CIRCULATING LIBRARY.

The following books will be sent to the address of any of our sisters in Canada on receipt of 6c. (to cover postage), and may be retained for two months.

Mention several books, in case one of them is out.

BOOKS ON INDIA.

Serampore Letters (about Carey), William Carey, Heroines of the Mission Field, Lady Missionaries in

Foreign Lands, Everyday Life in India, Hindu Women, From Darkness to Daylight (Hindu tale by Dr. Clough), The Unfulfilled Commission (Hindu tale by Mr. Stillwell), Telugu Scrap Book, Lone Star Mission, India—by G. T. Graooy; India—What it can Teach Us; In Brightest Asia, World Tour of Missions, Our Gold Mine, Woman's Medical Work in Foreign Lands, Decennial Missionary Conference at Calcutta, Prize Essay on Missions, Missionary Sketches, Our Eastern Sisters, The History of the Telugu Mission (Dr. Downie), Four Heroines of India, The Brahmin's Plot, One Hundred Years of Baptist Missions (Stillwell), Report of Canadian Telugu Mission, 1893: The Story of the Two Hindu Friends, The Miracles of Missions, John Thomas, Serampore Letters, Kamala, The Brahmin's Plot.

CHINA.

The Crisis of Missions, Pagoda Shadows (Chinese tale), Days of Blessing in Inland China, World Tour of Missions, Heroines of the Mission Field, Lady Missionaries in Foreign Lands, Our Gold Mine, Woman's Medical Work in Foreign Lands, Prize Essay on Missions, Missionary Sketches, Our Eastern Sisters, Griffith John (founder of the Hankow Mission), Robert Morrison (pioneer of Chinese Missions), The Miracles of Missions, In the Far East.

BURMAH.

Heroines of the Mission Field, Lady Missionaries in Foreign Lands, World Tour of Missions, Our Gold Mine, Prize Essay on Missions, Women's Medical Work in Foreign Lands, Missionary Sketches, Our Eastern Sisters, History of our Baptist Missions in Burma (by Mrs. S. G. Titterington), The Miracles of Missions, Adoniram Judson.

AFRICA.

Robert Moffat, David Livingstone, Samuel Crowther, Thomas Comber, Mackay of Uganda, Work on the Congo River, Lady Missionaries in Foreign Lands, Missionary Sketches, World Tour of Missions, Heroines of the Mission Field, Our Eastern Sisters, Prize Essay on Missions, Thomas Birch (Missionary to Gold Coast), Alfred Saker, The Miracles of Missions, Daydawn in Dark Places.

JAPAN.

In Brightest Asia, World Tour of Missions, Missionary Heroines, Our Eastern Sisters, Missionary Sketches, Prize Essay on Missions.

MISCELLANEOUS.

Do not say, Self-giving, Missions in Greece and Palestine, Bright Bits (collection of choice missionary readings and recitations), History of our Baptist Missions in Europe and South America, James Calvert; or, From Dark to Dawn in Fiji; Henry Martyn, His Labours in India and Persia; John Williams, the Martyr Missionary to Polynesia; Bishop Patterson, the Martyr of Melanesia; James Chalmers, Missionary of New Guinea; Hans Egede, Missionary to Greenland; Mid Greenland Snows, The Deep-sea Mission, The Neglected Continent, In the Great Closed Land of Thibet, Miracle of Missions (No. 2), The Indian Chief, Madame Feller, Canoe and

Dog Train, Tales by Indian Wigwama, Fuel for Missionary Fires.

MISSION BANDS.

Children of India, Children of China, Children of Madagascar, Children of all Nations, Children's Work for Children, Mission Band Folios (Nos. 1 and 2), Concert Exercises (Nos. 1 and 2), Mission Band Hymnal, Bright Bits (collection of choice missionary readings and recitations), Fuel for Missionary Fires, Missionary Songs, Child-life in Chinese Homes, Ways that Win, Life in North India, Little Gleaners (music).

TREASURER'S ANNUAL REPORT WOMAN'S B. F. M. S. OF EASTERN ONTARIO AND QUEBEC.

Year ending October, 1898.

RECEIPTS.	
Cash in hand from last annual meeting	6 18 43
Balance in India	21 56
Collection at Kempsville	6 01
Collection at Cowkooke	4 65
Collection at Vernon	6 00
Interest on Bank Account	1 74
DONATIONS:—	
Mrs. James Wood, Ottawa	30 00
Mrs. D. C. Cowan, Ganadoquo	10 00
Mr. Henry Morton, Montreal (deficit)	10 00
Miss Wallace, Boston	3 00
CIRCLES AND BIBLES.	
Allan's Mills Band	17 00
Athens Circle	11 00
Almoute Circle	9 00
Algonquin Circle (def. \$3) \$20.	23 00
Arnprior Circle	8 50
Abbot's Corners Circle	12 00
Brookville Circle, \$19.00 (def. \$15), Band, \$50.	164 00
Be. kwith Circle	9 00
Carriwall Circle	2 80
Carlton Place Circle	10 60
Clarence Circle	31 00
Diaville Circle, \$5; S. S., \$3	8 00
Drummond Circle	18 00
Dundontville Circle	30 00
Delta Circle, \$15; Band, \$15	30 00
Grenville Circle	10 00
Kingston, 1st Church Circle, \$27; Def. \$6.	65 00
" " J. B. Y. P. U., \$15; Band, \$17	32 00
" " Union St. Circle, \$6 50; Band, \$3.	11 50
Kempsville Circle	11 40
Laurel Circle	6 15
Lachute Circle	10 00
Maxville Circle	18 40
McClurg ladies, per Mrs. Laflamme	17 05
Metcalfe Circle, \$2 (def. \$7.07)	9 67
Magog, a member, \$1 def.; Circle, \$17	18 00
Montreal, 1st Church Circle	61 00
" " Olive Circle, \$17; def. \$2; Band, \$35	21 00
" " Grace C., \$15.70; def. \$1.50; B., \$21; S. S. class, \$3	41 20
" " Pt. St. Charles Circle	4 15
" " Union Meeting deficit	32 61
Ottawa, 1st Church Circle	69 00
" " Cheerful Gleaners	30 00
" " McPhail Memorial Circle, \$27.17; Band, \$23 (def. \$5).	57 17
" " 1st ad of McPhail M. S.	21 25
Osgoode Circle, \$23.50; Band, \$17.	40 50
Osnabruck Centre Circle	5 00
Plum Hollow Circle	10 00
Port Hope Circle, \$18; def. \$3.25; Band, \$15	34 25
Phillipsville Circle	2 00
Pembroke Circle	2 50
Quebec Circle, \$40; Def. \$5; Band, \$10.	54 00
Rockland Circle, \$77; Def. \$5; Band, \$10	92 00
Renfrew Circle	10 00
South Gower Circle, \$11.50; def. \$3.25; S. S. mite boxes, \$1.25	26 00
St. Andrews Union	4 54
Sherbrooke Circle def.	10 00
Sawyer's Circle, \$16; Band, \$15	31 00
St. Catharines Circle, \$9.50; Band, \$15	24 50
Tyaside Circle	5 00
Thurso Circle, \$18.87; Band, \$2.08.	16 85
Vankleok Hill Circle def. \$23	23 00
Winchester Circle, \$10; Def. \$10.	20 00
Westport Circle, \$7; Band, \$20.	27 00

\$1,635.90

DISBURSEMENTS.

BOARD APPROPRIATIONS, 1897-98:—

Miss Murray's Salary	\$ 500 00
Work at Vuyuru—Bible Women	180 00
Samuelotta Seminary	180 00
Zeliska work, Cocanada	150 00
Akida Girl's School	400 00
	\$1430 00
To Treas. For. Mtr. Soc. Toronto (def. \$205)	\$1585 00
Travelling Expenses Rev. Mr. Brown	12 50
" " Mrs. Vanu	4 00
" " Mrs. McLaurie, Association Directress	1 50
Stationery, postage, etc.	9 00
Drafts, commissions on cheques	5 50
Cash in hand	20 00
	\$1635 00

Respectfully submitted,

SARA B. SCOTT,

Treasurer.

Audited and found correct.

F. R. HRATON,
GEORGE FILER, } Auditors.

N.B.—The deficit of \$205 from last year has been paid, but this year's receipts have fallen short \$50 of the appropriations. This amount was received at the Convention.

SARA B. SCOTT.

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

Receipts from September 16, to October 16, 1898, inclusive.

FROM CIRCLES.—Markham 2nd, \$5; St. George, \$4.45; Windsor (Bruce Ave.), \$3; Freeton, \$4; Bobyongoon, \$2.70; Selwyn, for Bible-woman (?), \$7.32; Sydenham South, \$3; Mount Forest (\$1.00 extra for buildings, Cocanada), \$7.29; Peterborough, Murray St., \$6.30; Toronto, Walmer Rd., \$8.95; Chatham, \$1.22; Port Hope (\$10.50 for Miss Morrow's fund), \$22.35; Alisa Craig, \$6; London, Maitland St., \$4.40; Toronto, Jarvis St. (\$2.50 special), \$27.47; Uxbridge, \$3; Round Plains, \$4; Claremont, \$10; Dresden, \$1; Bethel, \$7.06; Burgessville, \$17; Gilmour Memorial Ch., \$8; Doe Lake, \$2.42; Barrie, \$5.05; Gladstone, \$5; West Toronto Junction, \$2; Toronto, Sheridan Ave, \$2.85; Hamilton, Wentworth St., \$2.88; Cramahs, \$3.40; Guelpb, 1st Ch., \$4.07; Delhi, \$3; York Mills, \$4.50; Brantford, 1st Ch., for Miss McLeod, \$50; Brampton, \$3.50; Stouffville, \$3.70; Kidgetown, \$5.83; Owen Sound (\$1 special), \$6; St. Thomas, Centre St., \$14.70; Hamilton, James St., \$3; Kin cardine, \$3; Toronto, Bloor St., \$42.36; Woodstock, 1st Ch., \$14; Brooke (\$3, Annual Meeting Coll.), \$10.50; Pine Grove, \$3; Vittoria, \$4; Hillsburgh, \$3.30; Colchester, \$6.07; Beamsville (\$8 for Deborah, extra Bible-woman at Akida), \$13.50; London, Adelaide St., \$18.10; do., Talbot St., \$12.85; Petrolas, \$8.23; Toronto, Immanuel Ch., \$16.45 Total, \$451.82.

FROM BANDS.—Port Hope, \$23; Medicine Hat, Assa., \$5; Bracebridge, Y. P., for Samuelotta student, \$3; do., Junior do., \$1; St. Marys Girls', for Huriig Belamma, \$5.75; Wing ham, \$1.50; Burtch, for Natti Peter John, \$3.50; Toronto, Immanuel Ch., from mite-boxes, \$4.57. Total \$52.32.

FROM SUNDRIES.—York Mills S. C. L., for "extra girl," \$1; For "Egala Nokamma," an extra girl, \$4; Burtch, J. Y. P. U., for Natti Peter John, \$7. Total, \$12.

Total receipts during the month, \$516.14.

DISBURSEMENTS.—

To General Treasurer:—For regular work	\$468 00
Extras:—York Mill, S. S. Cl., for "extra girl,"	1 00
Cocanada	1 00
Wall round girls' yard, Cocanada school	155 00

Outbuildings, Cocanada, from Mount Forest M. C.	1 65
Building Star of Hope, Akidu	75 00
For Miss Morrow, advance on acct. outfit	10 00
To deposit on account passages for Misses Simpson and Morrow, from New York	50 00
Total	\$760 65

To Home Expenses :	
700 Receipt Postals, printed	\$ 8 00
Total Disbursements during the month	\$768 65

Total Receipts since May 1, 1898	\$4144 38
" Disbursements "	4644 35
(including \$25 from Special Account).	

VIOLET ELLIOT, Treasurer.

100 Pembroke Street, Toronto.

Work Abroad.

EXTRACTS.

BOAT ELIZABETH,

Cocanada Canal, August 18.

My girls' school I opened with much joy and a bright prospect of having a large increase of pupils as soon as all the classes should be taught, but what was my dismay when in two days it dwindled down to three or four. At first we could not imagine what was the matter, but afterwards heard that the master of the other school was jealous and had been telling all sorts of tales about us—said that we were going to rub medicine on the children and then export them or perhaps do away with them altogether. It seems that when Miss S. opened her school in Cocanada, she had something of the same experience. They gave it out there that she was going to have one of the girls roasted, and that she would take the ashes and make every other child drink the ashes with water and then they would all leave their religion and become Christians. The school there dwindled down also, but the lie died out, as such lies must, and the school as you know is now in a very flourishing condition. We must take courage. I think the girls will be back again in time. If it is of the Lord it must stand. The first day that only three or four came, I could have cried. I felt so badly. If I had not been so strongly encouraged by so many, and if I had not built my hopes so high, I suppose I would not have felt so badly. I have learned a lesson in humility.

We have had a specially good time in this town. I have seen seven villages since Saturday, besides two other places that can hardly be called villages, but where we gave testimony. We have distributed many tracts which are in great demand. Yesterday the school boys being

dismissed came on with a rush, and I gave a leaflet each to those who learnt and said the five verses on the five fingers. They were very pleased. To those who learn the verse of a hymn I give a picture card. I love the work among the children. All our village schools in this field which you support are visited regularly by me though really in Mr. Davis' charge. I give them their promotion examinations also. It is delightful to hear them recite their Bible lessons and sing their Christmas hymns.

Have I ever written you of Lechamma? She is a Kappo woman well-read, a widow, but having a family of six children, some of whom are married. I visited her yesterday. She is looked upon as a sort of gurnon (religious teacher) among her people. When I went she called a number of her people in, after I had talked to her and to the people for quite a long time she called me aside privately and offered me milk to drink. Three other women who seemed very devoted were with us. I drank half the milk and laid the cup down, and almost before I was aware they had each taken the cup, pouted a little of the milk in the hollow of each of the hands, and lifting the hands up to their eyes crossing them, then to their shoulders, crossing them, drank it down in an attitude of worship. This gave me a most peculiar sensation. I hardly knew whether they were worshipping me, or the milk or their eyes and their shoulders or what. I had never seen it done before. My women told me afterwards that this is what they do when they partake of food that is left by officiating Brahmans in temples and so on and they think it will procure the longevity of their husbands, give them children, and numerous other blessings. I presume this is the way they partake of the food that the Brahmin washes his feet in. In ordinary circumstances this milk of which I had partaken would be polluted to them. To such extremes do they carry themselves. One of the women who followed me to the boat told me they wanted to make me their gurnon. Oh that they would learn of the Heavenly teacher, and being found perfect in Him, learn to worship the Creator rather than the creature. I am not sure that I made them really understand that their act was very sinful in His sight. Oh that the eyes of their understanding may be enlightened that they may know what may be the hope of their calling and what may be the riches of the glory of their inheritance!

I sincerely hope that another lady may be sent. Unless the supply from home is kept up, we will find some of our work left stranded some day I fear. I hope the Lord may shew the way plainly to that teacher of whom you spoke.

May the Lord revive his people to realize his claims upon them for this his work.

S. I. HARTIN.

W. B. M. U.

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

Prayer Topic for November—For the North West and British Columbia, for the Indian work—that this year there may be a great ingathering of souls. For the Officers of our Union and Missionary Societies.

REDEEMING THE TIME.

I had a precious treasure,
But yesterday 'twas mine,
It came when dews were falling;
'Twas gone when white stars shine.
So precious, yet so fleeting;
So near, yet far away;
Beyond my reach for ever,
My treasure—yesterday.

And now another treasure
Has come to me, to-day;
Borne on the wings of morning,
Robed in the misty grey;
And yet I know this treasure
Is still not mine for aye,
The shades of night are hastening
To bear it far away.

O time, so swiftly flying;
O soul that fain would write
Upon thy snow-white pinions,
To-day, some deed of light;
Teach me, my Lord, my Master,
Each passing hour to fill,
My only joy, thy pleasure;
My only choice, thy will.

—J. B. H. H.

The Annual Report of the W. B. M. U. has been sent to all Societies. Only five cents is asked for each report. Will the Secretaries see that all are paid for and the money sent to our Treasurer!

These reports are full of interest, and contain material for one or two meetings.

The Annual and Associational meetings are over, and we are settling down to another year of work. What shall it be? We know not. But as each day comes, let it be lived as we would wish it had, when we stand before the Master.

Almost all of the month of September was spent by the Secretary for N.S., in visiting among the Aid Societies in Cape Breton. Some of these Societies are small, and most of them are isolated; but the workers are brave and true. The County Secretary is beloved by all, and her work is telling for Christ.

Two new Societies were formed, one at Mira Bay with nine members. Pres., Mrs. James Nichol; Vice-Pres., Miss Blanche Spencer; Secy.-Treas., Miss Florence Martell. And one at Port Hawkesbury with seven members. Pres., Miss Annie Campbell; Secy.-Treas., Miss Lizzie Reeve.

Our readers will be glad to have the letter from Mrs. Higgins. It was read at Truro, but many who were not there will peruse it with interest.

"KEPT."

Kept always by his power,
To do our Father's will;
Kept when the billows tower,
Contented, calm, and still.

Kept for a purpose, Lord,
To daily cast around
The reflex of thy blessed Word,
Where'er thy sheep are found.

Kept from sin's foul dart,
By thy strong shield alone,
In body, mind, and heart,
Preserved in ways unknown.

Kept that thy cause may grow
In joy, hope, peace, and love,
And make the Church below
More like the Church above.

Port Stewart.

Total estimates for this coming year are \$9,500. Do not let us leave all our work till the last quarter.

Here are some facts which should stimulate us to more earnest work.

"In 1885 the number of girls at school throughout India was estimated to be about 5,000 or 6,000, one in every 15,000 females. In 1891 the number of females under instruction were 197,662, but the illiterate are 127,726,000. There is but one Protestant lady missionary to about 190,000 of her sex. Probably not one Zenana in a hundred is open to Christian visitation. Not one-fourth of the 715,000 of the villages of the Empire have ever been visited by a Christian lady; or one half the entire population ever heard the Gospel message! Yet, within the vast range of Christian beneficence, what one sphere is so vast and important as the elevation of these dispersed, and long-suffering women."

One hundred and three converts were led from darkness to light at our Mission Stations during the last year.

Mrs. Churchill accompanied the Secretary during her visit in Cape Breton as far as Glace Bay. An afternoon was spent with the sisters at Little Bras D'or. Every woman in this section of the North Sydney Church is a member of the Aid Society, and last year these sisters gave at the rate of three dollars per member. Who will be the next?

Mr. and Mrs. Arthur Crawley left for India December, 1893; and were four months on the voyage.

When Miss Wright returned from India the last time, she gave me, at my request the following directions. In some way, the paper was mislaid and only turned up to-day.

MAIL MATTER FOR INDIA.

1st. Please do not put on a three cent stamp for letter postage, as the rate is five cents.

2nd. Unclear envelopes are the most suitable, although thin they stand the journey the best.

3rd. All magazines, newspapers and books, must be done up in strong wrapping paper and well tied, but left open at the ends.

4th. Kindly write the address in a good plain hand.

5th. If you are in a hurry for a reply from any of the missionaries, send your letter via New York.

SOMEBODY ELSE.

Who is Somebody Else ? I should like to know
Does he live at the North or South ?
Or is it a lady fair to see,
Whose name is in everyone's mouth ?
For Meg says, "Somebody Else will sing,"
"Or Somebody Else can play."
And Jack says, "Please let Somebody Else
Do some of the errands to-day."

If there's any hard or unpleasant task,
Or difficult thing to do,
'Tis always offered to Somebody Else,
Now isn't this very true ?
But if some fruit or a pleasant trip,
Is offered to Dick or Jess,
We hear not a word about Somebody Else,
Why ? I will leave you to guess.

The words of cheer for a stranger lad,
This Somebody Else will speak ;
And the poor and helpless who needs a friend
(Good Somebody Else must seek.
The cup of cold water in Jesus' name,
Oh ! Somebody Else will offer.
And words of love for a broken heart
Brave Somebody Else will proffer.

There are battles in life we only can fight,
And victories too, to win,
And Somebody Else cannot take our place,
When we shall have entered in ;
But if Somebody Else has done his work,
While we for our ease have striven,
'Twill only be fair if the blessed reward
To Somebody Else is given.

—Selected.

FAITHFULNESS IN COUNTY SECRETARY WORK.

The theme assigned to me is "Faithfulness in County Secretary Work." It is rather a delicate matter for one holding the above named office to write on such a subject, but, even at the risk of condemning myself and every County Secretary in the Maritime Provinces, I must state my honest convictions on the subject and as I object very much to partiality, will endeavor not to show any and by so doing gloss matters over, but will try to be just, even if I may be called severe.

In the first place then, why do County Secretaries exist ? Is not the Provincial Secretary sufficient ? The questions require no answer. A county can with ease be handled by one, whereas a province is very unwieldily.

Next, is the office of County Secretary merely a nominal one or is there work in connection with it ? And if so what is our duty concerning it ? Listen ! "It shall be the work of the County Secretary to visit every Society in her county at least once a year ; and to correspond frequently with said Societies ; and also to write to pastors of churches where no Society exists, with the object of organizing one if possible ; to keep an account of all letters, and meetings held, and at the end of the Convention Year send a written report to the Provincial Secretary of such work." Clearly then, the office is not a nominal one. There is work in connection with it. What is our duty concerning it ? To do it faithfully and well and count it a sin to avoid or ignore it ; for the work is to serious too be trifled with.

We might ask what harm will result from negligence in this work and what benefits accrue from activity in it ? What harm ? In the first place then, we wrong the county over which we are placed. There are weak societies in it.

Their officers and members ask for a little help and sympathy and kindly recognition as they struggle on. We never send them a line. Don't make any effort to find out whether their numbers are increasing or decreasing. Unfaithful to the work is the just verdict of said Societies in regard to us.

Next we wrong the districts where there are no Societies. A letter written, a meeting appointed, the sympathies of three or four good Christians enlisted and you have your Society. The small one increases and grows larger and stronger. A good Society exists where, had the County Secretary been unfaithful there would probably not have been one. True, others might do this work, but except in a few cases they will not. They look for the County or Provincial Secretary to do it, and the latter with her multitudinous duties can hardly find time to look after every place in the Province, so that when we are unfaithful we increase her burdens which, methinks must be heavy enough already.

Next, unfaithfulness to our work means unfaithfulness to ourselves. When we accepted the office we surely knew that there were duties connected with it ; and we agreed to discharge them. When we do not do so we break our word. We are false, have promised and made no effort to fulfil our promise. Unfaithful can be written opposite to our names. My sisters, I am not saying this lightly ; no charge made against me could cause me keener pain than the charge of unfaithfulness, but I promised to be just, and to be so we must look the matter squarely in the face. Yes, or no, have we tried to do the work faithfully during the past year or have we been indifferent to the county under our charge ? This is no time for self-congratulation or idle ease. Our mission work has reached a great epoch in our history. Christians are awakening as never before to a sense of their duties and their responsibilities to God and man. Then let us gird the armour on, my sisters, and enter the contest heart and soul, and brain and nerve, determining that we will be faithful to that which is committed to us. You say it is all very well to talk but most of us have other duties to attend to besides missions. Granted. I don't suppose there is a woman of leisure among our members. Those of us who have not home and family cares, have school or other duties and too often we put the mission work to one side. A little more system with our work, and fore-thought in planning, might prevent all this. Will the sisters kindly pardon me, if I refer to my custom as far as visiting the Societies is concerned ? I am a school teacher, cannot claim any day as mine except Saturdays and our occasional holidays. Since holding the office of County Secretary these days have been given up. They do not belong to me any more than the five. They belong to the Aid Societies in the County, and if I can in any way assist them on those days I count it a pleasure to do so. Then my sisters, how often we might take a few minutes from some book or other pleasure we planned for ourselves, and write a friendly, helpful letter to some of the weaker Societies. It is only a little act but we promised to be faithful.

Next, unfaithfulness to our work means financial loss to our Union. How so ? The better the County is worked the more money will be raised ; there will be more interested and others will join as a result of their increased activity.

Lastly, unfaithfulness to our work means neglect of our esteemed and beloved missionaries, cruel disregard of the cries of our suffering sisters in heathen lands, when we profess to be desirous of helping and unfaithfulness to our God, who notes our every act and bids us do the work as for Him.

The benefits resulting from faithfulness I have not time to enter into, but will merely mention a few. More Societies, better financial showing, greater zeal in, and love for the work, a clear conscience ; and last of all the "well done, good and faithful," of our beloved Master.

My sisters, our work is not child's play. It calls for earnest consecrated effort. Will we give it ! Are we will-

ing to give up our time, to lay aside selfish ease and devote our means to carry on this work? We have not done as we would like to, but the year is gone and we cannot recall it. Is the coming one to be better or worse? Heaven grant that every one of us who hold this office, may resolve that we will be true to the sacred trust committed to us; earnest and faithful in the discharge of our duties, loyal to our Union, ourselves and our God. Forgive the failures. Give us of your kindly help and sympathy, for we are weak, and, as you pray for God's blessing on the work, oh, remember us—the County Secretaries—that we may be faithful, and work and pray till our Counties are won for Missions, and the "Go and teach" of the Master is held sacred by us all.

Forget not that—

"Holy strivings nerve and strengthen,
Long endurance wins the crown,
When the evening shadows lengthen
Thou shalt lay thy burden down."

Till then, Oh my sisters, let us work.

*Read by Miss Clark, County Secretary for Westmorland County, N.B.

NEW GERMANY, August 8, 1898.

TO THE W. B. M. UNION:

Dear Sisters,—I have been hoping that I would be able to meet with you at Truro and share in the social and spiritual enjoyments to be had there next week. But circumstances are such that I will be unable to be present.

Since I cannot be with you in person, I would like to send a few words of Christian greeting and give some small expression to my feeling of gratitude to you for the service you have rendered me during the past year.

During a time of great trial last fall, I know that many of you, if not all of you, bore me on your hearts to a throne of grace. I felt the power of your prayers, and they were answered above all that you could ask or think. The experiences through which my husband and I have passed, have drawn us both nearer to Jesus than ever.

My health has greatly improved during the past winter, though I am not yet able to return to the work in India. Jesus will open the way when His time comes.

While I am writing, I would like to refer to something that has been much upon my mind and heart the past few months. It is in reference to the motive power for Christian service, whether in the home land or in foreign lands.

So often we find that our love for Jesus is at times deep and strong, and it is easy to work for Him and exert ourselves in behalf of others. Again, we find that the love wanes and we become forgetful.

Along this line a thought, suggested to me by another, with reference to this passage of Scripture—"the love of Christ constraineth us"—has been very helpful to me, and I pass it on to you.

We are wont to regard this assertion of Paul's as meaning our love for Jesus, induced by a realization of what He has done for us, as being the motive power. I feel that this is not the meaning, but rather—*Jesus Christ's own peculiar love* in our heart, put there by Himself as a gift in answer to prayer—is the constraining power.

Our love for Jesus is fiftful; His own love for others in our heart, is unchanging. It causes us to look upon others as He looks upon them, to work for them as He worked for them, to feel for them as He feels for them, to spend and be spent for them as He spent Himself and

was spent for them. I believe this to be the secret of all faithful, steadfast service for Him.

To illustrate my point, I will give you, in my own words, the experience of a lady missionary working in the heart of India. She gave it to us from the platform at Clifton Springs, New York State, a year and a half ago, at a missionary meeting held there. Her name was Miss Ferries—a very bright girl and a very attractive speaker. She was not at all illustrating the thought I have in mind, but was merely giving us a little of her experience on first beginning work in India. But it is a very apt illustration of my meaning.

She said, on first going out with the Bible-women, the sights and sounds and odors were such as to shock every fine sensibility of her nature. She went back to her home heart-sick, and felt that she could not go on under such conditions. She said—"what shall I do?" Then the thought came to her—"I will go out under a tree, away from everyone, and have it out with Jesus." She went out and found a place of seclusion and talked with her Saviour thus:—"Lord Jesus, you have asked me to come here and work for you, and I have come gladly. But everything is so shocking to me that I cannot possibly remain in the country, unless you will put within me your own love for these people, and cause me not to see or notice their life and all that is abhorrent in them, but to see only the value of their souls and what they may become through faith in Thee." She talked with Jesus thus for a time, she said, and He answered her prayer and she went back a different girl. She went to India with her heart full of love to Jesus and a certain amount of longing for the salvation of the heathen. But this was not sufficient to surmount the obstacles she met. The next day she went out with her Bible-women again, having her heart full of Jesus' own love for the natives. She sought to make known to them the love of Jesus and returned home. Her Bible-women said to her:—"Miasamma, did you see that dreadful sight and hear those sounds? We thought it would make you feel so badly." She said to them—"what sight; what sounds?" And they told her what they were. "Why, no," she said, "I was so intent upon making known to them the love of Jesus, and my heart was so full of love for them, as I know they will become through Jesus, that I did not notice these things." And thus she said it had been ever since.

Dear sisters, that is the kind of love that we must have in order that we be "immovable, always abounding in the work of the Lord." Not our love for Jesus, but *His own peculiar love for others* in our heart. That is what I wish to realize in my own life—I, able to do nothing; *Jesus* able, *through me*, to do everything.

Shall we not together agree to go to Jesus in this simple-hearted way and ask Him to give unto us this precious gift, *His love for others*, to be the motive power in all service? Then will we be—not fiftful, but steady—not sometimes active, sometimes passive—but *always active*.

No outside means, of whatever kind, of interesting or enthusing will be permanent. *It must come from within.*

May the Lord be present with you in all your meetings, and may He strengthen you with *His strength* for the coming year.

Yours, in His service,

EDITH C. HIGGINS.

SUNBEAM MISSION BAND, NICTAUX FALLS, N. B.

We have been so much helped by learning through the reports of other Bands, what is being done for the Lord in their centres, that we in turn send out our report, with a prayer that others may receive help from ours as we have from theirs.

We have a membership of 32, ranging from four to fifteen years of age. Our meetings are held every alternate Friday, at 3 p.m. We have a good attendance at every meeting, although the majority of the members are very young; it would be impossible to find a more enthusiastic little Band. The money we raise goes for Miss Newcomb's salary. In the last year we raised \$18.00, but we hope to do much better this year. On account of sickness and my absence, the Band was suspended from December until April. We use the mite boxes, and I have sent for the penny helpers for them, and we expect to have a Harvest Concert this fall.

If there is any president of a Band who can help me by suggesting anything new in Band work, I should be pleased if they would do so.

We are few in number, but we hope to be able to do a little to help along the grand and noble work of Missions.

ABBIE COHOON, *President.*

HE GIVETH HIS BELOVED SLEEP.

When the long day of toil is done,
And the last rays of setting sun
Are lost in shadows broad and deep,
He giveth His beloved sleep.

To those who live, and toil, and mourn,
Who day by day their grief have borne,
Who almost learn to loathe the light,
Thou bringest a healing, blessed night.

But yet the Day-star shall arise
For those sad hearts, those aching eyes.
And o'er their lonely pathway shine,
To give them light and life divine.

Go, tell them how that Jesus died,
How that He rose the glorified.
Tell them He loves them. Oh 'twill give
A brighter hope e'en thus to live.

That when long years of toil are done,
No clouds may dim their setting sun,
Eyes that have opened but to weep,
May close in sweet beloved sleep,

And wake to know, O bliss supreme,
To know each joy no passing dream,
To know their night of sorrow past,
That God's bright day hath dawn'd at last.

M. A. P.

The first Korean bachelor of arts will be Kiu Beung Surh, who will receive the degree from Roanoke College, Salem, Va., next June. There are four other students from Corea there, and the occasion of Kiu Beung Surh's graduation will be distinguished by the presence of the second son of the Emperor of Corea, as well as by the Minister to the United States.

Young People's Department.

MISSION BAND SECRETARY'S REPORT.

W. B. H. AND F. SOCIETIES, EASTERN ONTARIO AND QUEBEC.

Standing on the bank of one of our rivers and watching the volume of water as it rolls by, one's thoughts naturally turn to its source, and imagination pictures the innumerable streams and rivulets, whose united waters are thus borne through the land, bringing blessings where they flow. Just in proportion to the extent of country drained is the size of the river. And are not our Missionary Societies like rivers, carrying where they go, the blessed water of life? All through the country streams of money flow into the treasuries, from individuals, churches, schools, Circles and Bands, and thus fed, a constant stream flows into India, into the French districts, and the needy fields at Home.

I always think of our Bands as rivulets, and it is my privilege to-day to show where they are and how much they have poured into our treasuries.

Two new Bands have been organized during the year, one at Kenmore, Ont., and the other at the Olivet Mission, Delisle St., Montreal. The following is a condensed statement of each Band report.

CANADA CENTRAL ASSOCIATION.

Brockville.—The Girls' Band has had a most successful year. It now numbers 68, an increase of 13 over last year. An energetic committee of twelve assist the President in conducting the meetings. Two girls are supported at the Akidu school. Amount raised, \$70.07; of this \$40.00 was sent to Foreign, \$19.00 to Home, and \$6.00 to Grande Ligne Missions. There is a Boys' Band in Brockville, but as their funds are sent to the General Board, they do not report to us.

Smith's Falls.—This Band numbers 50; they support a girl at Akidu, and have sent \$15.00 to Foreign and \$10.00 to Home Missions.

Allan's Mills.—Most of the members of this Band belong to the Perth church, but they live too far away to attend the Band meetings in that place. They have a membership of 17, support a student at Samulcotta Seminary, and have sent \$17.00 to Foreign Missions.

Perth.—No report.

Delta.—The 18 members who form this Band have raised \$13.00. \$12.00 went to Foreign and \$1.00 to Home Missions. They support a student at Akidu.

Westport.—No report. Sent to Foreign Missions \$20.00.

Kingston, Union Street.—Two Bands are carried on in this church: one of older girls, numbering 20; and another of younger boys and girls. They united in sending to one of the missionaries of the Grande Ligne Mission, a

Christmas box and \$5.00 in money; \$10.00 has been given to the church, \$5.00 to Foreign and \$3.00 to Home Missions.

Kingston, First Church.—No report. Sent to Foreign Missions \$17.00.

OTTAWA ASSOCIATION.

Ottawa, First Church.—Since the day of meeting was changed to Sunday, this Band has trebled its membership. There are 77 members, but the number of visitors give them an average attendance of 89. Amount raised, \$52.00; \$30.00 sent to Foreign, \$17.00 to Home and \$5.00 to Grande Ligne Missions.

McPhail Memorial Church.—There is a flourishing Band, which meets on Sunday, under the direction of Mrs. Halkett. No report sent. Given to Grande Ligne, \$5.00; Home, \$5.00; Scandinavian, \$5.00.

Osquode.—This Band numbers 39. They meet the first Saturday of the month, and have raised \$27.50. A girl is supported at the Akidu school. Sent to Foreign, \$17.00; to Grande Ligne, \$5.00; Scandinavian, \$5.50.

Roxborough.—This is a small Band of 10, and they have sent \$1.70 to Foreign Missions.

Rockland.—The Band numbers 39. Sent to Foreign Missions, \$10.00. A student is supported at Akidu.

Winchester.—This Band, which was organized a year ago, has sent to Grande Ligne \$5.45.

Carleton Place.—This Band has sent to Foreign, \$4.00; Home, 50c.; Scandinavian, 50c.; Grande Ligne, \$1.00.

Osnabruck.—No report. Gave Home Missions \$5.00.

Kenmore.—In last July a Band was organized. They meet the second Sunday of the month, and some of the parents attend with their children.

EASTERN ASSOCIATION.

Montreal.—Grace church Band has a membership of 70. A girl is supported at Akidu. Sent to Foreign, \$23.42; to Home Missions, \$10.00.

Montreal.—Olivet Band numbers 49. Two students at Akidu are supported, one of these being cared for by one family. Sent to Foreign, \$36.00; to Grande Ligne Mission, \$18.00.

Montreal.—A Band was organized at the Olivet Mission last April; membership 40. Amount collected \$2.00.

Montreal.—Point St. Charles Band has had no leader, and no meetings have been held. A leader has been secured and the Band will re-assemble this autumn.

Sauyerville.—This Band has a membership of 27. \$15.00 sent to Foreign and \$5.25 to Home Missions. A student at Akidu is supported, and a quilt and well-filled work-box sent to her this year.

Quebec City.—The Band in this church meets fortnightly, they number 39. A girl is supported at Akidu. Sent to Foreign, \$24.00; Home, \$6.00; Grande Ligne, \$5.00.

There are 23 Bands. Number of members reported, 523. Total amount raised, \$452.39. Sent to Foreign, \$287.12; Home, \$81.75; Grande Ligne, \$50.00; Scandinavian Missions, \$16.42.

Respectfully submitted,

ANELIA MUIR.

Montreal, October, 1898.

TUNI.

GODAVERY DISTRICT, INDIA, Mar. 21, '98.

To the Mission Band, Lakefield:

DEAR FRIENDS,—The return of a missionary to India is always a welcome event to the missionaries on the field,

for here every worker tells. Next to his return the coming of his boxes is watched for most eagerly. Every one is interested in that with an interest as keen as that with which the stocking is looked for at the happy Christmas time. For those boxes are in some slight measure the possession of all. In them will be the happy reminders of the love of the dear ones in the home land—a love we never valued so much as when 11,000 miles separates us.

It so happened that when the Craig's boxes came we missionaries were all in Cocanada attending Conference. You would have been interested in seeing that excited little group watching the opening of those wonderful boxes. No one could keep still. The excitement was much like that at one of your home Christmas trees only we were all children for the time being. As the treasures of those boxes were brought forth every one had to see every one else's treasures, and every one had to share in every one else's joy.

I don't think though that anything gave me as big a feeling about the heart as the receiving of the parcel from the Lakefield Mission Band. What a flood of happy memories that brought to mind! How I read and re-read those names! There was the name of good old deacon Garbutt, whose name stands as the synonym for Baptist hospitality in Lakefield, the Gordons, the MacDonalds, the Robsons, the Burgeas's, the Wallace's—but I can't commence to mention all, some new to me, but the most the names of old friends. How it brought fresh to my mind the happy year and a half spent at Lakefield, a year and a half that will always be among the happiest memories of my life.

But there were other messages also that your quilt whispered to us that made us very glad. Shall I tell you what they were? First of all it whispered that your Mission Band is still a live, active Band. Since I last saw you some of your band members have graduated into the Circle I suppose, but others have come in to take their places and your Band still lives and shows its life by activity.

Then it whispered to us that your Mission Band is a Band with a mission, that you meet together not merely to have a pleasant time, but to learn about missions and as far as you can help in the work of missions. Even before coming to India, I was always interested in the Mission Bands, but since coming to this land I have become convinced that there is no agency doing better work in our home churches for missions than the Mission Bands which have this object before them. By them our boys and girls are learning of missions, and it is only as we know of missions we can be interested in missions, and it is only as we are interested in missions we can pray for missions, and it is only as we pray for missions we will give to missions, and it is only as we pray for and give to missions that Christ's kingdom will come in this world.

And as your quilt whispered yet another message to us and it was that your Band is interested in the great work of Foreign Missions. I say "great work." If you were only here you would say that word wasn't big enough to express it. It is a tremendous work. If I were to commence to tell you of the millions upon millions to whom we have to carry the Gospel message, you would get little idea of it. Let me tell you just about our own work in this Tunji district. Our field extends from the north to south about 45 miles, and from the Sea on the east back into the hills about 40 miles. Scattered over this area there are about 250 villages, with populations

ranging from 40 or 50 to 7,000, which latter is the population of Tuni itself, making a total of 200,000 souls. This vast host scattered over this vast area are all dependent upon the Tuni missionary for the word of life. If I were to see a different village every day it would take me over eight months to simply visit all the villages on my field. Apart from my sister and her five Bible women, I have a staff of nine native preachers, one, too old now to do any work, two just from the Seminary, untried and unexperienced, two that are kept on mainly because we have no others to take their places, and four that are helpers in very truth. Add to these three village school teachers, and our 125 Christians scattered in twenty different villages, sixty of whom God has graciously brought out of heathenism during the past two years, and you have the entire force with which we have to work this large field. Is it any wonder that I called it a "great work"? And then remember that mine is only one field among many, and I am only one missionary among a great host, and that this mission work in its entirety is the work Christ gave to His people, when He said, "Go ye into all the world and make disciples of all nations."

And yet another message your quilt whispered to us. It was that, in some sense at least, you recognize us as links binding you to the foreign field. It may be that our being here makes the foreign field not quite so far away to you, and just a little more real. That means that sometimes your thoughts go out to us and our work, and in your prayers we find a place. And that means encouragement and strength to us. Let me ask that when you meet in your Band meetings and often in your home, you will not forget to pray for the Tuni missionaries and the Tuni work.

If any of you feel like sending any messages or asking any questions about our work, just write them on a slip of paper and put them in an envelope, stick a five cent stamp on and drop them in the post office. Inside of one month the postman will deliver them at our Avor in Tuni. You may count on a prompt reply.

With kind greetings to all.

Your Representative in India,

H. C. PRIEST.

OBSTACLES TO MISSION WORK.

MISSION AND LEBSON.

1. Q.—What are the greatest obstacles to mission work in heathen lands?

A.—The liquor traffic and the opium trade.

2. Q.—Who are responsible for the existence of both these terrible curses that debase and destroy their victims?

A.—The Christian nations solely; and mainly the Christian Protestant nations. Foremost among the latter, so far as liquor is concerned, we must name England, the United States, Holland and Germany.

3. Q.—How does the liquor traffic hinder the spread of Christianity?

A.—Natives of warm climates, like India, Africa, China or Japan, are much more susceptible to the effects of spirits than are those of colder lands. Less liquor intoxicates them, and the drunkenness produced is more terrible and dangerous. They are destroyed by the poison of alcohol more rapidly and hopelessly than their white brothers; and once under its influence, seem to lack nerve and will-power to make any successful resistance.

The missionaries find that where the white man's grog has got its grip upon a heathen, every natural evil tendency is intensified, the conscience is dead, and there is almost no hope of salvation.

4.—Can you give me any instances that will prove the truth of these last assertions?

A.—A. Herbert Tugwell, Bishop of Western Equatorial Africa, said in an article in the *London Times*, that the missionaries under his care, also the Roman Catholic priests and the preachers of the native Lagos church, have utterly failed to evangelize certain districts near Lagos, mainly because of the drinking habits of the people. When one day in the compound of a village chief, the Bishop said to him, "What makes the hearts of your people so hard, and their houses so shabby?" The chief answered by pulling aside some bushes and telling the Bishop to look beneath, where he saw "hundreds, if not thousands of empty gin bottles."

A.—B. On another occasion, the Bishop says, he reached the market town of Iguan one evening, and wished to hire a canoe to take him over to Lagos. He was informed that he could not cross the water that night as "he would find the whole town drunk." He, however, persisted and confirmed the statement by the sight of his own eyes. In the market place the women were dancing wildly and the men quarreling horribly in their mad debauch.

The Bishop states that in the last seven years, the liquor traffic has doubled in Western Africa.

A.—C. At the German Philofrican League, held last year, Dr. Gustav Muller read a forcible paper on the liquor trade in the German possessions in Africa. He said, among other things, "The worship of the rum-demon has, at some points, been formally organized. The seventy-ninth annual report of the Basel Mission says, 'The heathen party failed to reintroduce the old pagan worship which has been abolished, but it succeeded in introducing the rum-idol, *Almela*, which was already worshipped among the Dualla. The adepts of this rum-idol call themselves the Almela church, and ape our Christian ceremonies. Candidates for membership must first serve as probationists. The candidate is submitted to an examination, in which he must prove that he has committed

NONE SHAMEFUL OR CRIMINAL DEED.

Then he is baptized by immersion. When he emerges out of the water, he must drink a glass of rum, and promise to serve the demon by drinking and by committing vile deeds. In the meetings, the leader opens a book and pretends to read from it. His sermon encourages the audience in drinking and other vices. Many people of Bongo have been induced to join this society by the assertion that the sect had come from Europe, and was one of the numerous denominations of civilized lands."

A.—D. A missionary writes: "It is not only possible to conquer polygamy and idolatry: they are practically doomed. But it seems impossible to conquer the rum demon, which the whites and European governments have introduced."

A.—E. Inspector Oehler, of the Basel Mission, says, "Schnapps (brandy), that fatal destroyer of all progress and culture, is penetrating deeper and deeper into all the strata of the nation. It has now become the most powerful God in the country. It dominates the public

and private life of the people as much as secret societies and the fetish worship did in former times."

5. Why is the liquor trade with heathendom so hard to destroy?

A.—Many attempts have been made, but so far with small success, because of the enormous revenues derived from it by the different Governments concerned and the individual liquor sellers. No other art of commerce is so profitable, and so the trader forces it on the natives at every turn, often refusing utterly to pay wages due, unless a part at least is taken in rum. If, for instance, a trader pays a native one dollar in cloth it may cost him really seventy cents, but if he pays him in rum it costs him less than fifty.

6. When we stop to remember that the just Judge, and the merciful Saviour, are daily witnessing the fearful human tragedies wrought out in these dark places of the earth, through the instrumentality of Christian nations, we may well tremble for the results upon those who thus defy every instinct of right; and surely, as part of the great British Empire that is so terribly implicated in this wrong, we have need to put forth every effort to discover the speediest road to a termination of the evil. What then are the remedies suggested?

A.—Sir Gilbert Carter, the British Governor of Lagos, says that the way out of the difficulty is to spread amongst the natives the Mohammedan religion, as that is an antidote to drunkenness, "because its path of conquest is always marked by its converts from paganism discarding the gin bottle." As Christian women, in the name of Christ, we repudiate this wicked suggestion.

7. Then what is the real remedy?

A.—Sir Gilbert, quite unintentionally, shows us the divine solution of the problem when, in opposing the idea of prohibition for Africa, he remarks "why should the import of spirits into Africa be prohibited, any more than the manufacture of them in Europe?" Why, indeed, we may well ask. Both alike are iniquitous methods of earning a living, and providing a government revenue, and there would be no foreign market if there was no home manufacture. Therefore, in PROHIBITION for Christian lands, lies the hope of relief from the liquor traffic in heathen lands.

8. Then what is our duty as missionary women?

A.—If we really desire the triumph of Christianity in the lands to which we send our money and missionaries, we must do our utmost to strike down the liquor traffic at home.

9. How does the liquor traffic affect Canada?

A.—COST OF THE LIQUOR TRAFFIC IN CANADA.

Amount paid for liquor by consumers.....	\$39,879,854
Value of grain, etc., destroyed.....	1,888,765
Cost of proportion of pauperism, disease, insanity, and crime chargeable to the liquor traffic.....	3,015,097
Loss of productive labor.....	76,288,000
Loss through mortality caused by drink.....	14,304,000
Misdirected labor.....	7,749,000
Total.....	\$143,122,716

Suppose we had even the one tenth of this worse than wasted money, it would mean an addition to our missionary income of over fourteen millions per annum—more than the church in the whole world gives to fulfil our Lord's last command, "to go into all the earth and preach the gospel to every creature." And this is only the one-tenth of the drink bill, of five millions of people, of the most sober Christian nation of which we have knowledge.

K. M. FISHER.

Wingham.

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