

Hearing no sounds of pursuit, he hurried back to Tuni. Fearing to remain there, he left the main road and crossed the country, passing Yellamanohili ten miles to the north, with the intention of going on to Bobbili. His little stock of money which he had succeeded in taking in lieu of his box of clothes, became exhausted. As he was in distress, what to do, sitting by the road side jungle, he heard two passing travellers mention the word Yellamanohili. Remembering there was a missionary there, he came here and told his story. I gave him waterman's work in the place of a heathen, until his story could be authenticated from Cocanada. He proved faithful in his short probation, and after careful examination, convinced us as far as words can, that he knew Christ as his Saviour. When he was a mere lad, he said, he remembered two old men, both lying near the end of time in the Cocanada hospital, where his uncle is steward. One was an old Sepoy who howled and moaned, and clung to the earth, and died in great fear and agony, calling upon his goddess in prayer and curses. The other was an old man who had but newly put his trust in Christ, and while being sick was baptized. His pain and weakness were so great he prayed Jesus to take him to Himself, and when he died no sound escaped him, but his face was all aglow, and his last words were, "O, my Saviour." From that time Appalasami thought well of the Christian religion. I baptized him in the large tank by the Trunk Road here, before our little band of disciples and a few unbelievers. All of us were inspired. My housekeeper and his wife asked baptism that night. I told him if he would cut his *jutee*, and were consistent in his life, I would baptize him on my return from the hot season holidays.

At the meeting for the organization of the church, on April 2nd, the housekeeper came in with his hair cut like a Christian's; his wife was with him. A few friendly unbelievers were present from curiosity, and heard all that was said, and saw all that was done. This was the first church organization I had ever attended, and though the procedure may not have been strictly after what is termed "Baptist usage," I can vouchsafe for its having been apostolic, or as nearly so as the Book reveals it. I made sure of the standing in Christ of the six applicants, as far as church letters, the relation of their experience, and my own observation of their life for a year could make sure. Then I asked each in turn, searching questions as to their belief in God, the Scriptures, the fallen state of man, the way of salvation, etc. The three men answered well; their wives were very ignorant; they must be taught. Considering their answers satisfactory, I appointed the two preachers deacons, one of these again as church clerk, and myself assumed the office of bishop and treasurer to the little flock. Then I dedicated them to God in prayer, and taught them from the Acts what a New Testament church should be. We had many songs of praise, and much prayer. Our hearts were uplifted. The church numbers seven members, three married men with their wives, and the new convert. It is the perfect number; may they go on to perfection.

H. F. LAFLAMME.

July 6th, 1891.

A meeting was held in Walmer Road Baptist Church, on Wednesday evening, Sept. 2nd, to bid farewell to Bro. Gooch and wife, who are going out to Burmah in a few days. We hope to give a more extended account of it next month

Students in Samulcotta Seminary.

For the year beginning with July, 1891.

Dear Readers of the LINK Again I send a list of students for the coming year. Old ones have gone and new ones have come to take their place and thus the order ever changeth. We have gone a step higher this year and what is Preparatory Department this year corresponds to Junior Bible Class of last year, and so on all the way up. As the Senior Theological Class went out last year, there is no Senior Theological Class this year, but the Junior of this year will be the Senior of next year and will be one year in advance of any who have gone before.

Those of you who are supporting students please note carefully the following information:

The June number of this year gives an account of the Senior Theological Class, some of whom were graduated, and also of four others who took partial courses.

We have to record the death of four of those whose names appeared in last year's list, Nakka David, Kounem Samuel, Kounem Satyanandam and Kaire Choudari. "We sorrow not as the rest which have no hope. For if we believe that Jesus died and rose again even so them also which are fallen asleep He will bring with Him." Göturu Satyendram has left and is farming and teaching school receives allowance for the latter from the native church. Godepi Joseph is teaching. K. Nainyana is kept out for a year to help on a needy field.

Pantakani Guannandam, Göturu Bhueanann Parnaa Enoch and Vitopulli Venkataswamy did not return. They perhaps thought they had no special call to the ministry or to teaching and so are now farming. Let us hope and pray that they may witness for Christ continually while pursuing their daily avocations. Noorampudi Venkataswami was asked to leave on account of incompetency. Thalli Lazarus was asked to leave on account of domestic disturbance. Chetti Samuel, B. Appalaswami and Tella Daniel disappeared without telling us of their intention.

The wives of those who died and of those who did not return have of course not returned. Their names are G. Mary, V. Rachel, K. Rachel, K. Sarmina and K. Nilavasti.

I sincerely hope the individuals, Sunday schools, Circles and Bands whose students have passed away or have not returned, or in anyway disappointed them, will not abate their interest in the work, but will persevere, with even yet more vigor, in their efforts to spread the Gospel in this darkland. If at home the words are true "The harvest truly is great and the laborers are few," how many, many times more true is it here, where the people are counted by the hundreds of thousands and the preachers by the tens and twenties only. I beg of you all to increase your contributions for the work. Don't be content with a student, aim at supporting a missionary. Appropriations asked for this year are very large, let the individuals, the Sunday schools, the Bands and the Circles all begin by doubling their contributions. Are there not a few on fire enough to join together, in sending out a missionary or in supporting one already here? "Go forward," be your watchword. "We have supported a student for so long now let us join hands and support a missionary." Let this be your cry. You don't know how much you may do until you have tried. I think Miss West will give you the names of missionaries also that are not appropriated.

Making request for your many prayers,

I am, as ever, yours,

S. I. HATCH.