

Fourthly,—By talking about missions. Some persons are much more readily impressed by what they hear said than by what they read. Especially is this the case with children. Let the mother gather her little ones around her and in her own simple language tell of the condition of the poor, the aged, and the sick in those countries where the light of the gospel has not penetrated, and contrast it with the condition of the same classes in Christian lands. Let her portray the dying man, conscious of guilt and yet ignorant of the fact that an atonement has been made—a sacrifice for sin offered, and then depict the Christian longing to depart, fully assured that to be absent from the body is to be present with the Lord.

Lastly,—By the giving of our substance. Money is required for sending missionaries abroad, and for their maintenance when there; for building suitable dwellings, printing books, etc.; and it is not only the privilege, but the imperative duty of every woman to contribute something towards meeting this demand. We do not hold the purse-strings, and it may not be possible for us to give much, but we all can give something. Let us have the moral courage to wear a threadbare sacque or an unfashionable bonnet, that we may cast the more into the treasury of the Lord. Can that woman be a follower of Christ who has money for the ornamentation of her dwelling or her own person, and none for the spread of the gospel? May it not be that such an one is heaping up treasures against the last days, the rust of which shall be as a witness and eat the flesh as if it were fire? Oh let us be so faithful over the little committed to our trust, that we may each receive the plaudit, "Well done good and faithful servant, enter thou into the joy of thy Lord."

MARY L. T. WITTER.

Canning, N.S., Dec. 10th, 1880.

OUR INDIAN STATIONS.

Cocanada.

BAPTISMS AND INQUIRERS.

Last evening Josiah baptized six in the baptistry adjoining the chapel, between it and the road. A good many of the passing people stopped to hear the remarks of the preacher and to witness the administration of the rite.

Four of the six people were *school girls*. You sisters, who support the school, will make a note of this, and also be glad when I tell you that others of them say that they have believed and wish to be baptized. The second young woman that the grave and venerable preacher led down into the water was his only daughter, Julia, who came to her father's house one year and three months since. She lost her mother when a little thing and had sadly missed her care. A great and blessed change has taken place in her since she came to us. She had been living in Orissa—the home of her father before he came to Mr. McLaurin, after the death of Thomas Gabriel.

Another of the young women was the third daughter of a native minister of the Nursapur Mission. The two older sisters are also members of our church. Two of the candidates were men, a little past middle life. Their examination before the church was most satisfactory. They came from Samulcotta, where Ellen the Bible woman and teacher lives and works. We have a nice plot of ground there in the centre of the town and a good tiled house, with two rooms, one large for worship and school, the other about half its size for Ellen and her family to live in. The house is just being completed. The Telugu church gave the other day Rs. 50 out of its funds to help finish the house. Others at Samulcotta are ready for baptism, among them we count the head man of the Mala village, which has about 600 families, and also his wife who has for months discarded all idolatry and is trying to win others of the women to Christ; she will succeed, I doubt not, in so doing. The 21st of last month (October) I went out in the boat "Canadian" for a short trip. It had to be short, for Mr. and Mrs. Craig were waiting for the boat to go to their home in Akidu. During the short time I was away, nine were baptized. Many years ago, Mr. Bowden, one of the first missionaries who came to this part of the Telugu country, baptized a young woman here in Cocanada. She had been married when a little girl, but had no remembrance of her husband, as before she was grown, he went to Burma and never returned again to India. After her baptism, for a time she walked as became a Christian, but finally fell and became the concubine of a Sudra man, with whom she has been living the past ten years. This man is a teacher, and well versed in Hinduism. He was a most determined opponent of Christianity. This man was among the applicants for baptism. He stated that for three years he had been believing in Christ, and had been teaching Christian books in his school. He had done it to some purpose, for one of his pupils, a fine young man, and his father were baptized. I first married the Sudra man to the woman who had been as his wife for ten years, and then baptized him. The joy of the poor woman was something to see. She said that at the time of her baptism she believed in Jesus, and had never given up her hope though she had sinned and been so far away from the Saviour. The Lord had heard her prayer and lifted her up. I have no doubt that such is the fact.

Since then I have often thought of this woman's case. Old Mr. Bowden who baptized her, may have felt that her case was a failure. He died and did not see her brought back to the fold. But God's ways, which are not like man's ways, even here took care that the toils of his servants were not in vain.

We are terribly disappointed sometimes in our young men and young women, after we have spent upon them much time—precious time—and much of the consecrated gifts of you children of God at home. But the longer I live the more I see what a mighty thing is the word of God, and how hard a thing it is to pluck it up so that it shall not come to fruitage. The prodigal comes to his senses and returns to the father's house.

A. V. TIMPANY.

Cocanada, Np. 8th, 1880.

A Sunday at Tuni.

DEAR READERS OF THE "LINK,"—I want to give you a picture of a Sunday at Tuni, that station in the jungle of which you know so little. Not because *crowds* of people are attending and worshipping with us, for they are not; neither because the work is so inviting; but