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The Canadian Missionary Link

CANADA.

In the interests of the Baptist Foreign Mission Societies of Canada.

INDIA.

VOL. 10, No 2.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [Oct., 1887.

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OUR NEW DRESS.—The readers of the LINK are indebted to Messrs. Dudley & Burns, our esteemed publishers, for the beautiful new type in which the paper appears this month. It was secured especially for the LINK, and will add much to the attractiveness of the paper. It will be noticed also, that the paper used in this issue and that of last month is an improvement on the old

ERRATA.—Mrs. Yule wishes us to publish the following list of misprints that occurred in her poem published last month—2nd line from the beginning, the word *retire* should be read *after shadows*; *weep*, instead of *wep*, 2nd column, 4th line, *ever*, instead of *even*, 2nd column, 20th line from the bottom; *ever*, instead of *even*, 3rd column, 2nd line from the bottom, *when*, instead of *where*, 4th column, 2nd line from the top, *millions*, instead of *million*, 4th column, 10th line from the top, *trust*, instead of *trust*, 4th column, 11th line from the end.

"SILENT WITNESS" FUND.—By request of Mr. Laflamme, we publish the following statement:

"You will, on behalf of Mr. Davis and myself, please inform the readers of the LINK that the ready offerings of the helpers to the "Silent Witness" Fund have been expended in the distribution of some 160 books, 4,492 tracts, and through the kindness of Mr. Wm. Craig, of Port Hope, of some 200 Telugu maps. The total amount subscribed amounts to \$142.67, and there are now a few books and a number of tracts in the hands of Dr. Welton. The "Silent Witness" Fund is expressed on the small slip enclosed, and a very important part of its work could not be better told than in the words of a lady writing from Detroit. She says, 'I think your plan most excellent, as people will not buy what they do not care anything about, and will not give to the mission cause if they are not interested.'"

Mr. Laflamme is exceedingly anxious to have a complete set of the LINK. If any one who has a complete set or a considerable part will write us, stating what numbers, we will gladly receive and forward to Mr. Laflamme.

FAREWELL SERVICES TO MISSIONARIES.—Farewell services of a very interesting character, were held in Brantford and in Toronto, on the occasion of the departure of Mr. and Mrs. Davis and Mr. Laflamme for India. That in Brantford was held in the Park Church, under the auspices of the Young People's Association of the church. The service in Toronto was held in the Jarvis St. Church, Dr. Thomas, Rev. James Grant, Rev. John Alexander, and Messrs. Davis and Laflamme delivered addresses, and Dr. Castle offered prayer. The addresses were all good, but that of Mr. Alexander, in which he referred to the struggles he had passed through in connection with giving up his daughter to the foreign work, and the joy he had reached in making the sacrifice, was peculiarly touching. The addresses of the young missionaries were full of fervor and zeal. All were impressed with the importance of the work to be done in India, the responsibility of those who remain at home, and the thorough consecration of those who are going forth. Although Miss Alexander was not ready to depart with the rest, she was remembered very tenderly in the services. A special service in her honor, was held in the Dover Court Road Church, of which she is a member, and her father the pastor, on the 29th ult. The high esteem in which Miss Alexander is held in the church with which she is connected was shown by the well-filled purses and the appreciative addresses which were presented to her by the church and the Sunday school, and by the Parkdale Church. A member of the Dover Court Road Church presented her with a £25 draft for the purchase of a horse when she reaches India. She sails from Boston about October 3rd. Little has been said about Mrs. Davis, the wife of our missionary. Our readers should know that she is a very earnest and intelligent Christian lady, who has long been considering the question of going to the foreign field. Providentially the way has been opened up to her through her marriage, and it is believed that she will prove a help-meet for her husband, in his labors among the heathen.

The Dayspring.

BY MRS. J. J. BAKER.

"Pray what of the night, watchman, what of the night?
We weary of looking so long for the light.
Hast thou seen a token of day?"

Behold! the morn cometh, the midnight is gone:
The eastern sky glows with the tints of the dawn,
The darkness is passing away.

The shadows grow lighter across the dark main,
And over the night-covered mountain and plain
Now widens the life-giving ray

O glorious dayspring! we hail thee on high,
Come nearer till earth, and the sea, and the sky
Shall glow in the full light of day

ADDRESS

Delivered by the President of the W. B. M. Union
of the Maritime Provinces, convened in
Charlottetown, P. E. I.

The prophet saw in vision many people going up to the mountain of the Lord, and saying, "Come ye, let us go up to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths."

We have come to our annual feast, as of old the tribes went up to Jerusalem to give thanks unto the name of the Lord; to receive new strength and zeal to walk in His ways, and to catch new glimpses of His paths. We may well be joyful in our King, for He has done great things for us. He has crowned our year with goodness, and is beckoning us to larger plans and fuller consecration. Fields that only we can enter are opening to us, and we almost tremble at the responsibilities that crowd upon us. The great mission agencies of all evangelized denominations are looking to the *women's societies* to help them carry burdens that would otherwise crush them, and because of such reliance, are attempting greater things. Our own Foreign Mission Board record, from year to year, their grateful appreciation of our services.

Dr. Clark, of the American Board of Missions, said recently, "The chief advance that has been made, during the last three years, has been through the women's societies"; and more lately, the Secretary of the Board of Commissioners for Foreign Missions said to the Women's Board: "Whatever else in our Missionary work may be doubtful or perplexing, we always find in this society a sure dependence and a strong support."

Dr. Ellinwood, a missionary burden-bearer of another section of the United States, in addressing a meeting, representing five women's boards, said "These societies are organically and geographically distinct, and yet the lines of their influence, stretching out over the nations, are intertwined with each other, like the life-currents and nerve tissues of one living body. They move hand in hand something like the rhythmic of the allegorical sisters in Guido's great fresco, with this difference, that it is the chariot of the Sun of Righteousness that these attend, and it is moral darkness upon which this dawn is breaking"—breaking so hopefully that we see the promise of the early day. We see Christian homes that are shedding forth their sacred light into the surrounding gloom; Christian schools sending out thousands of young men and women as messengers of hope, and Christian churches

from which righteousness goes forth, that is as brightness and salvation as a lamp that burneth. "The people that walked in darkness see great light."

What but such efforts as women's societies have made, could have carried such light into the prison houses of high-caste India, as to make possible the incidents of that wonderful *zenana-day* of Lucknow exhibition, that has been such an inspiration to mission workers and that seemed to mark an era in the history of the nation. Two thousand native women of the class that, twenty years ago, would have been closely shut in hopeless and inane seclusion—visited the exhibition during the day, manifesting great excitement and interest. What a breaking of the clouds does this indicate! Quite as inspiring was the appearance in Philadelphia, a few months ago, of Pundita Ramabai, a high-caste Hindu lady, who has, for two years, occupied the chair of Sanskrit in a woman's college in England. "She has braved the restrictions of caste and the prejudices of ages," and is now regarded as one of the most learned women of modern times. At the close of her lecture upon "Women of India," she made a fervent appeal for a more energetic carrying out of just such work as ours, and requested the audience to join with her in silent prayer that the emancipation of her countrywomen from ignorance and superstition might come soon, and with power. The truth is working! let us speed its way.

It has been given to Women's F. M. Societies, not only to stretch out a hand to rescue the perishing in heathen lands, but also to gather forces that break, even now, over our favored lands. Hearts that responded years ago to the cry of the prison-bound women of India, now go out towards those upon our own shores who need this same Jesus, and methods that have proved themselves effective for the one object, are being successfully applied to the other.

Every department of Christian effort feels the throb of a quickened life, and the sinning and suffering of every age, grade and class, are being helped and rescued. Equipped as we are for work, and inspired as we should be by success, shall we not take fresh courage and put on new strength!

Our missionary leaders tell us of a *crisis* that has come upon their work. A crisis, not such as Judson and Carey were called to meet of closed doors and bitter disappointments of years of trial uncheered by the first gleam of promise; but the crisis of grand opportunity! Walls that then shut out the messenger of life have been thrown down, gates that were closed are opened wide, and the Macedonian cry greets us on every hand. Superstition that have held human minds in bondage have lost their grasp, and are fleeing before the light of civilization, and we, with our "good tidings of great joy," with the truth that alone makes free, must enter these open doors, must get possession of these eager, newly awakened minds, of the waves of infidelity—far more disastrous than even the vanishing superstitions—will engulf the needy millions and make their last state worse than their first.

In view of the opportunities and responsibilities of the present, missionary societies are much extending their work. There is increased activity and advance all along the line. Our brethren of Ontario are sending out three new men, and venturing an added expenditure of \$2,000.

Our own fields call for reinforcements. Our brethren tell us of eager listeners, and already springing seed; but they tell us also of hundreds of thousands in these very fields whom they can never hope to reach with their present force. Oh, that we of this Union could say to our Foreign Mission Board, venture further, brethren, glad

for the hearts of our loved and distant toilers; send men, increase facilities, and we will see that the money is at hand. And here we come to our present need. The prayers of years upon years have been answered in the open doors; the cry that has gone up to the Lord of the vineyard to send forth laborers has been heard, and has been, even in the last few months, marvellously answered. In the colleges of England and of the United States there are to-day hundreds of young men and women pledged to mission service. Why do they not go forth at once? Because the gold and silver that are the Lord's are withheld from His treasury.

The statement of our treasurer has filled our hearts with joy, and gratefully we have sung, "Praise God from whom all blessings flow." But is it the full measure of our ability? No, it is but a hint of what we might accomplish. We have more to do with this money question than perhaps we think. Husbands and fathers may be the money winners, but is it not chiefly for our comfort, and for the gratification of our tastes that it is expended? Is it not for us to determine whether we shall dwell in our cooled houses and wear purple and fine linen, while the Lord's vineyard both waste; or whether we shall please not ourselves, but lay our precious things at the feet of Him, who, being rich, for our sakes became poor. We have other gifts with a preciousness all their own. There are in our societies those who have been called to lay away out of their sight their heart's dearest earthly treasures. From the ashes of their grief is springing a light whose beauty will illumine many a darkened stricken heart, for the money which would have surrounded the loved ones—now beyond earthly needs—with comfort and perhaps luxury, has been sent over the sea, and is telling of Him who gives "the oil of joy for mourning, and the garments of praise for the spirit of heaviness." Blessed are ye that mourn. Doth it not comfort you to know that your Father can turn every tear into rainbow beauty, which shall reflect its thousand rays of the light of life, and make your every sigh to re-echo in the songs of hundreds of redeemed ones?

We rejoice that these poor gifts of ours can be taken by our Lord and multiplied a thousand fold. We remember the five barley loaves and two small fishes, and are comforted; but, do we remember that it is only when all the tithes are brought into the store-house that such blessing can be claimed?

It cheers our hearts to know that our treasury is constantly being enriched by gifts that involve self-sacrifice. There are many wise-hearted and willing ones among us, many who, with eyes lifted to the heavenly inheritance, and hands stretched out towards the millions who sit in rayless darkness, are toiling, and saving, and planning, that to them the light of life may be sent, and that the Saviour they love may "see of the travail of His soul, and be satisfied."

We have seen that the great need of the hour is money, and that our special work is the gathering of it. In order to do this, we must not only ourselves give according to what we have, but must also do our best to influence others. Our aim is, the 25,000 women in our churches for our aid societies! How are they to be won to our loved work? Only by every one whose eyes have been opened leading towards the light those who do not see.

The children of this world are wise in their generation, and know that their work can only be successfully carried out by individual effort, faithful in every detail. Our King's business requires faithfulness. Shall not we, the children of light, render Him a complete service?

"Know that the Lord hath set apart him that is godly for Himself."

Sketches of the Modern Missionary Movement.—No. VIII.

BY MRS. J. C. YULE.

Thus far in sketching an outline of the modern missionary movement we have presented the names of women only as they were associated in life and labor with their husbands. In this and the succeeding number will appear the names of two who may be classed as representative women. Their work must be regarded as very largely foundation work, but their lives beautifully exemplify the glowing fervor and enthusiasm which characterized the Christian women of that period; an enthusiasm which, so far from declining, has gone on with steady increase, and under God, is destined to continue to do so, until the prophetic utterance of the divine word shall have become an accomplished fact. "The Lord giveth the word; the women that publish the tidings are a great host."

In the winter of 1798, a young woman of twenty-four stood at the bedside of her dying husband, after a brief union of only little more than half a year. "Mr. Kilham was a minister of the gospel, and both he and his wife had looked forward to a life of usefulness in their united work, but the one was taken to his reward, and the other left for a life of distinguished service for Christ, and a record of labors many and arduous, such as falls to the lot of very few of either sex. A few months after the death of her husband, God gave to Mrs. Kilham a little daughter, but the blessing was hardly realized before it was withdrawn, and the young mother, brought the second time through the furnace of affliction, preparatory to the great work God was about to give her.

Mrs. Kilham was born in 1774, in Sheffield, England, and her "early consecration and devotedness to works of faith and charity," won her favorable notice from the poet Montgomery, who honored her memory, when tidings of her death reached England, with a tender and appreciative sonnet.

Early in life Mrs. Kilham, then Miss Spurr, united with the Methodist body, but, with her husband, who was also a Methodist, had some time before his death resolved to connect herself with the Friends, a purpose she did not, however, carry into effect until three or four years after his death.

By the death of her husband and child, Mrs. Kilham was left free to choose her own course. She accordingly threw herself largely into Christian work, and thus, while engaged in home mission and Sunday school labors, her sympathies deepened until they sought an outlet in foreign lands, and among the degraded negroes of West Africa. "Being thoroughly fitted for the work of a teacher, she opened a girls' boarding school in Sheffield, where she continued actively employed for some time, but ultimately, being deeply impressed with the duty of more definite work for Christ, she embraced the opportunity to go out to Sierra Leone as school missionary in connection with the Friends' Mission Schools already established there; and, as a preparation for this, she devoted some time before leaving England to the study of the Palook and Mandingo languages, under the tuition of some natives who were at the time in England. She also studied Arabic, with the intention of translating portions of the Scriptures into that language for distribution among the Arabs on the western coast.

Mrs. Kilham set out for Africa in the year 1823, and on reaching her destination found that, through the kindness of the Governor of St. Mary's, things were already pretty well in readiness for her coming. "Very soon," says her biographer, "schools were established for girls, boys, liberated slaves -- known as 'king's boys' -- and women." For the last-mentioned class, the heart of Mrs. Kilham was deeply stirred. Their ignorance and degradation, added to the worse than brutal treatment to which they were subjected at the hands of men, enlisted her warmest sympathies and most active efforts in their behalf. Her work at this time seems to have been not so much that of a teacher, as of a superintendent of the schools placed under her care and supervision. This while it occupied her very closely, gave her exceptional advantages for personal effort among all classes of the natives, particularly among recaptured slaves, children and women.

Having accomplished the task for which she had been sent out, Mrs. Kilham returned to England, expecting to be appointed to some other post either in Russia or China; and while waiting for her appointment devoted herself to evangelistic effort in St. Giles, London. But the way was unexpectedly opened for her return to Africa, and accordingly she sailed in October, 1827, on a second visit to that land. Of her work at this time she says: "The engagements I had in view in Sierra Leone were, first, the obtaining of an outline of the principal languages spoken by the liberated Africans and others in the colony, so as to form an idea of the number of distinct languages in use there, and to see what prospect there might be of being able to reduce those of most importance to written forms; also to prepare such an outline for elementary instruction in each language as might introduce the pupils in the liberated African schools to a better knowledge of English than they possess." Mrs. Kilham's work also comprehended the devising and carrying into effect of measures for ameliorating the condition of recaptured slaves, most of whom had, in their various transfers from one cruel bondage to another, suffered in credible hardships, and been treated with the most revolting cruelty. Having to a great extent fulfilled the purpose of her second mission, and being stricken with fever, Mrs. Kilham again returned to England, and during the two years of her stay worked in behalf of the mission; with her pen and in many ways for the advancement of the Master's cause, as she found opportunity. In 1830 she set out again on her third and last voyage to Africa. "It is remarkable," says her biographer, "that she had a great natural dread of the water, so that to cross the stormy ocean five times on this errand was indeed a crucifying of the flesh. Nothing but the constraining love of Christ could have energized her for her task." On this visit she established a school at Charlotte of negro girls. She had good-sized premises, including two school-houses, one of which was used as a meeting room. Before, however, she could commence the work of instruction proper, she was compelled to clothe her pupils, for they were all perfectly destitute of the commonest necessities of clothing. "But when this difficulty was overcome, she commenced the daily work of instruction aided only by a young, inexperienced teacher, who herself knew but very little English. The work she carried on was threefold: she had first to provide for twenty-seven girls as to board, lodging and clothing; then she had to teach them the rudiments of knowledge; and, lastly, to instruct them in the way of life." At this time she had little intercourse with Europeans, and her spirits were exceedingly depressed at times in this strange land. Still

she persevered, and her school grew; from a newly-arrived slave-ship she received twenty additional fugitives. Most of these poor girls were depressed, exhausted and emaciated, as well as densely ignorant and brutalized in mind.

In the midst of her arduous toil for these poor children, enlarged opportunities for usefulness were continually opening before this devoted woman -- more, alas, than her failing strength, scanty comforts, and inadequate supplies could have enabled her to undertake, had she not possessed marvellous faith, by which she was strengthened to surmount difficulties that would have been simply appalling to others less largely endowed with this divine gift. We are told that, "on the relinquishment of the Church Missionary Society's schools at Bathurst, she took over fifty-six girls into her own school, on act of faith on her part, seeing that she did it without consultation with the Society, and while her frame was already overtaxed. Still she said, "If I forego this opportunity, how can I ever forget the supplicating looks and the expression of bitter grief on their countenances at being separated from those they desire to cleave to."

But the end of Mrs. Kilham's course was drawing near. While on the return voyage to Sierra Leone from Liberia, whither she had been in pursuance of the wishes of the Society in reference to the carrying out its plans for the educating of African youths, a violent storm was encountered. Mrs. Kilham became very ill, a fever ensued from which she died, and her remains were given an ocean burial. Thus "the deep lone sea" received to its bosom another of God's faithful ones, there to rest until the day when the sea shall give up its dead, and body and soul be reunited in the image of their glorified Redeemer. The Church bears on her records of mission-laborers many loved and honored names; but, perhaps, not one more worthily so, to those to whom her gentle worth is known, than Hannah Kilham, the devoted and self-sacrificing missionary to Western Africa.

Lady Dufferin among the Christian Peasantry of Bengal.

By REV. W. JOHNSON, B. A., CALCUTTA.

On the northern edge of one of the great rice swamps of Bengal, and about six miles from Calcutta, lies the Village of Kaurajukur. It is the head station of our Christian villages to the south of Calcutta. A few weeks ago, this village was honoured by the presence of Lady Dufferin, who made a short stay there on her way to one of the stations of the S. P. G., which lies further in the heart of these dreary marshes. The visit to Kaurajukur was merely a call by the way. There her ladyship was to take the little canoe which was to convey her along the unwholesome and unsavory ditches which traverse the rice-fields. The visit was thus an unintentional and accidental honour to these poor people of our London Mission, whose work does not receive much attention from the titled of the earth, and whose existence even is, to many of them, not known. The native pastor, however, properly determined to show a grateful appreciation of the interest her ladyship felt in the "poor Christians of these swampy regions." They erected, what they were loyally pleased to call, "a triumphal arch," at the entrance of the village, and another near the pastor's house, bearing the inscription, "Welcome." These "triumphal arches" consisted of leaves and a few will

flowers, at an expense of some three or four shillings the pair. The reader must not therefore picture to himself anything like the "Arc de Triomphe" in Paris. They were put up, however, by willing hands, and with hearts whose feelings was—

"We give thee all, we can no more,
Though poor our offering be."

A *Shamiana*, or awning, was put up on the bank of the muddy water. Below lay the boat prepared to receive her ladyship. A cloth was spread on the ground, and a chair placed for her. The road on each side was lined with some hundreds of our native Christians, and the children of our schools. At ten o'clock the Viceregal carriage drove up, followed by a number of the Viceroy's native body-guard. These truly tall gentlemen, on their fine chargers, and in their gorgeous coats of scarlet embroidered with gold, must have impressed the villagers very much. The Lord Bishop of Calcutta was in attendance too, and the magistrate of the district, and one or two A. D. C.'s. Now came the really interesting part of the visit. Her ladyship sat down on the solitary chair under the awning. Behind her, but at a considerable distance, at one corner of the carpet, stood an A. D. C. Her dress was simple and plain, unadorned, except by the grace of the wearer. Her bearing was natural, sweet, womanly; the kind of bearing in a woman that appeals to the hearts of the sterner sex. Her appearance is not robust, but is most pleasing. Our native pastor was permitted to speak to her, and read the following brief address:—

"May it please your Ladyship,— We, the Christian inhabitants of the Village of Kaurapukur, in connection with the London Missionary Society, take this occasion of your ladyship's passing through our village, to express our heartfelt pleasure and thankfulness to you for the interest your ladyship has taken in the Christian inhabitants of this country.

"The fatiguing journey your ladyship has undertaken to visit the poor Christians of these swampy regions is itself a great proof of your interest in them. Poor as we are, we could scarcely expect a visit from a person of so exalted a position. This is the first instance of such an act of kindly interest and condescension on the part of the consort of the Viceroy and Governor General. And though the visit is not to our own station, the pleasure to us is all the same.

"May our common Lord and Saviour bless your ladyship, and the noble Earl, our Governor-General, and the other members of your family; for the kindness you have shown to your poor Christian brethren and sisters in these regions.

"Signed on behalf of the Christians of the London Missionary Society in these parts, by

"TIN KAORI CHATTERJEE, PASTOR.

"February 24th, 1887."

Her ladyship went up to the pastor, and spoke kindly to him. She said, "It's very kind of you, I'm sure, to take all this trouble;" expressed her good wishes for him and his work, and shook hands with him.

She then went down the bank into the boat, and a light covering, made of rushes and resembling an elongated extinguisher, was put on the boat to screen her from the fierce rays of the sun.

The party, viceregal, episcopal and civil, then passed on towards the place they were bound for, leaving Kaurapukur, after this brief burst of glory, to its normal quiet and obscurity. The great have to leave pomp behind them when they proceed onward from the village across

the rice-fields and marshes further south. There are no roads for carriages and horses. The coats of scarlet and gold, together with the weavers of them, and their steeds, rested, therefore, under the pleasant shade of trees, while their mistress went forward on her fatiguing and somewhat perilous journey. We say perilous, for the season was too far advanced for such a journey. The heat was intense. The odour from the dirty water and the muddy banks was unwholesome. Many a one of us followed the brave countess with the wish that no evil in the shape of malarial fever might touch her. The district is the home of fever and cholera. We heard that her ladyship looked much fatigued when she got back to Kaurapukur in the afternoon. It was a journey which few English ladies in India would have cared to face. We were informed that her ladyship went into several of the poor people's huts, and doubtless her kindly spirit would be touched by the cheerless condition in which millions of human beings, over whom her husband rules, are destined to pass their lives. Indeed, as abodes of God's children in this world, there appears too sad a contrast between the palace of a Viceroy and the hut of a Bengali peasant.

Our brother Tin Kaori Chatterjee is the pastor of about twelve hundred people living in villages scattered far and wide over these rice-lands. He has nine little villages under his charge. The people earn a living by rice cultivation and fishing. They are very poor, many of them uneducated and unspiritual. "Yet, I must say," their pastor remarked on a late occasion, "that there are some, and their number is not small, with whom to talk is to enjoy heaven on earth, and you cannot but love them and long for their company." They live in out-of-the-way places, never visiting or being visited from towns, but spending their lives in hard toil, and seldom seeing any European missionary from year's end to year's end. For the last twenty-five years they have enjoyed the benefit, in succession, of two excellent pastors, both Chatterjees, both therefore Brahmīns, of the priestly class among their own Hindu people, now shepherds of Christ's flock. There are schools for the children. At the pastor's house there is a little boarding school, to which we look for preachers, teachers, and evangelists of the village churches. Little bands of preachers, singers and players on instruments go out with banners among the heathen villages, making known the glad tidings of salvation. This good work among the poor and feeble of Christ's flock is one, as the pastor remarked, when pleading their cause at the annual meeting of our Bengal Auxiliary, that "deserves the support of every Christian man and woman." Here the Master's words are fulfilled: "The poor have the gospel preached to them."—*Chronicle, London Missionary Society.*

THE WORK ABROAD.

A Hindu Wedding.

Some weeks ago, Nursimah, a former pupil in my girl's school, came to see me. She is perhaps fifteen years old, and very much improved from having been in school, can read, write, and cipher well, sing Christian hymns, and repeat a good many verses from the Bible. She came to tell me she was to be married soon, and asked me if I would come to the wedding if she called me. I promised I would. So on May 4th, about six o'clock, her aunt came saying the marriage was in progress and would be finished in a couple of hours, and they wished me to come

quickly. Our dinner was just then ready, this must be attended to first, after which I dressed and went.

Arriving at the place, we found a large pandal erected with bamboos in front of the house, covered with palm leaves, and festooned with Mango leaves tied on strings. Three or four men were holding torches, replenishing the light every little while with oil from their vessels, for the night was very dark. Under the centre of the pandal was a cot on which was spread a white cloth, and around this the people were gathered, talking, clamoring, and shouting at the top of their voices, the loudest of which were women's voices. They seemed to be having a first-class quarrel, such as most of the readers of this have never heard. I waited a while, then seated myself on the chair I had brought for that purpose, and enquired of Siamma what was going on. She informed me that they were weighing the band of gold the groom had brought for the neck of the bride, and were quarreling with him and his friends because it weighed only two-and-a-half tolas, whereas he had promised to bring three tolas. The mother and friends were berating the groom soundly for not fulfilling this promise. They said as he had failed to come up to the mark in this, they supposed he was a cheat all through. He had said he was a peon in the police department at $3\frac{1}{2}$ rupees per month, and they supposed this also was false, as they had found out that what gold he had brought was borrowed, and not his own, and they would not let him have Nursiniah for his wife. This and a great deal more, interjected with such strong language as the heathen Telugu know how to use in perfection, was said with so much anger that you would suppose something more than words was coming. I sat there thinking how happy the groom and all the rest of them must feel, or how different weddings were in this country to what they were in ours. You would suppose there would be no marriage, but this passed after a time, and the wedding went on.

The groom, dressed in a scarlet coat, trimmed in gold or tinsel, white pancha, with broad stripe of gold, turban of red and gold, thick soled wooden sandals, and another white pancha thrown lightly around him, was brought by his two brothers and introduced to me. He is, perhaps, twenty years old, and probably I am the first white woman with whom he ever spoke, as he did not know it was proper to make a salaam until he was told.

The cot was removed to one side of the pandal, and the groom called to sit on it, while the younger brother of the bride washed his feet, receiving for this office a pancha from the groom. As this was going on, I looked beyond them a few feet and saw, peering through the darkness, the eyes of two buffalo cows; this was their resting place for the night. Under the pandal, a few feet from the door of the house, was a raised place about a yard-and-a-half square and a foot high called the pendle pench. On one side of this they placed a narrow board called the petch, then poured on a quantity of paddy or unhusked rice, and covered the whole with white cloths. The music then commenced, more oil was poured on to the torches, and the bride came out of the house arrayed in a thin pink quoka, with a white muslin wanees, the mate to the groom's second pancha, thrown over her shoulders and wound around her waist, her head, ears, nose, neck, and arms glittering with gold and jewels, a circlet around her waist, and feet heavy with anklets. The groom took hold of the little finger of her right hand and she was led on, almost carried, by her relatives around the pendle pench three times, the groom's friends escorting him and assisting him too. They then stepped upon the petch and sat down on it, a man sitting at his right side, and a woman at hers, sitting between them and

almost supporting the bride, who hung her head very low, and never once looked up during the whole of the ceremony. The officiating clergyman or Brahmin, dressed only in the pancha or lower cloth, sat facing them. In front of the bride and groom were placed two large brass plates filled with rice. The Brahmin took the hands of the groom and placing them, as we used to do in childhood when playing "button button," held them with one hand, and with the other sprinkled a little rice into them, for about a dozen times, repeating his muntras all the while, this rice the groom put on the top of his head. This was done three times, then the hands were allowed to separate a little on the under side also, so that what was put into them would fall into the Brahmin's dish underneath, and every time he sprinkled in the rice he called for money to put in with it, and a kanees was hunted up and given to him, sometimes by the friends of the bride, sometimes by the friends of the bridegroom. You may be sure the Brahmin continued this part of the ceremony for some time. The bride's hands were then taken and the same performance of filling the Brahmin's dish gone through. Not a word of the muntras could be heard, for the musicians kept up such a terrible noise that you could hear nothing else.

This through with the Brahmin called for two more kanees, one of these he tied in the corner of the groom's pancha, and the other in one corner of the bride's wanees, and then tied these two corners together, and took the bride and groom out from under the pandal to worship a star, the attendant relatives going with them. It was hard to find one, for the night was cloudy, but the groom presently espied one, and up went his hands; however, they were not successful in making the bride see or worship one, though they tried hard. Returning, they again walked around the punch three times before seating themselves on it. The *postie* or marriage jewel was then given to the Brahmin by the groom. This is a small flat circular gold piece, and was strung on a cotton string made of a number of threads, and very yellow with saffron. The Brahmin held it up and all the relatives on both sides were expected to touch and examine it, which they did, then it was given to the groom, who got up, bent behind the bride and tied it round her neck, and sat down beside her. The Brahmin then gave a little rice and saffron to each of the people near, to throw at the bride and groom, this they did with considerable zest.

The supply of rice being exhausted more was called for, and each of the dishes was again filled, that in front of the groom by his friends, and that in front of the bride by hers. The Brahmin then took the hands of the groom, and placing them so as to form a dish, filled them to overflowing with rice and guided them so as to pour it upon the bride's head. This was done three times, and then the bride's hands were made to heap rice upon her husband's head the same number of times. Two rolled up mango leaves, in which was some saffron, were then tied on the right wrist of each by the Brahmin. After this, a very small brass cup of milk was brought, and the Brahmin placing the groom's hands again like a dish, put into them a few grains of rice, and taking a betel leaf, dipped it into the milk and sprinkled a few drops in too, this the groom put into his mouth, and it was repeated three times, after which the groom made dundam to or worshipped the Brahmin. The bride was then treated to the same rich repast, and she was expected to perform the same act of worship, but she did not. The Brahmin again went through the performance of saying muntras and putting rice and kanees through their hands into his dish for some time.

The bride and groom then stood up, a sheet was held

up between them, when she had to put her right foot under the sheet toward him, and he to step upon it with his right foot, to show her subjection to him, the Brahmin then untied the knot between them, and took the kanoes. They sat down again, and the sheet being removed the Brahmin called for his marriage fee. The bride and groom's friends each brought five coconuts and five bananas. One of each of his were placed in his hands by the Brahmin, a little rice sprinkled in, a kanoe called for and put in, then all passed through into the hands of the Brahmin. The groom's part of the fee deposited, the bride had to go through the same performance with her share.

After all had been passed into the Brahmin's hands, he complained that it was not enough. The music had been toned down a little by this time, so we could hear the friends reply that each had given five and that was sufficient, and they would give no more. Other Brahmins rushed in at this stage, saying muntras and extending their hands for presents, but receiving none they complained bitterly.

The officiating Brahmin then called for presents for the bride, and several rupees were handed in by one and another. But just at this stage, as the thunders rolled and the lightning flashed, my coolie horses came behind me and said a great storm was coming. I handed in my present, in which were some Christian books; the Brahmin took it, made muntras over it, and laid it down in front of the bride. Then I hastened away, but the storm caught us when half way home, peal after peal of thunder, the vivid lightnings almost continuous, the wind so high my coolies could scarcely walk against it, and finally the rain in torrents. They say the people went into the house and the wedding festivities were kept up until morning.

The bride came three days after to say good-bye, as she was going to her husband's village. She promised me she would never worship idols, as she knew they had no power, but would read the Bible and sing Christian hymns to the women of the village where she was going.

We had prayer and said good-bye, I promising on my part to pray for her, and to go and see her whenever we make a tour in the direction of her village. Will not some one who reads this pray for her too?

M. F. CHURCHILL.

Bobbili, May 4th, 1887.

Cocanada.

My dear Mrs. Newman.—At a meeting of our half-yearly Conference on Tuesday last it was

Resolved, that we record our deep thankfulness to God for putting it into the hearts of our brethren Rev. J. Davis and Rev. H. F. Laflamme and our sister Miss Alexander to offer themselves to the work, and that they are to be laborers together with us in our Telugu mission field.

Also resolved, that we also record our gratitude to God for raising up, from what we feared might be the bed of death, our dear brother Rev. J. McLaurin, and also for the safe arrival of our three missionaries in Cananda.

The rest of the Conference was taken up with the passing of the estimates, which the secretaries will receive in due form.

Yours, in the work,

S. I. HATCH.

Aug. 16th, 1887.

Sec. Mis. Con.

Through the LINK I desire to send my hearty thanks

for the share of the Montreal box which came to me: Meats, fish, fruit, cheese and flour we all received, and they are a great treat to us after the native fruits and native flour, etc. The home people can scarcely realize how much they are appreciated. The Wingham quilt fell to my lot, and I desire to thank every one personally whose name I see written there, but as that is almost impossible, I hope they may take the thanks recorded here. Some may think our thanks late in coming, but as the box was addressed to Mr. McLaurin it was delayed a long time at Madras, and when it arrived here it was just too late to catch a mail for the LINK. Again thanking you all.

I am your loving sister in Christ,

S. I. HATCH.

P. S. - We are all very sorry to learn of Miss Muir's illness, and are praying earnestly for her recovery.

Acknowledgments.

1. Some time ago I was wanting the back numbers of the LINK, but am very glad that I can say some very kind and generous friends supplied the want. These back numbers are valuable as containing largely the history of our mission.

2. We have received from the Port Hope Sunday School the following volumes: Reign of Grace, Priscilla, Heart Treasure, Aids to Devotion, Messianism of Jesus, Doddridge on Regeneration, Manual of Baptism, Wiberg on Baptism, Infant Baptism, The Supper Institution, Howell on Communion, The Baptists, The Baptists of Sweden. If we had Dr. Armitage's History of the Baptists, we might feel we had the finishing volume in this line.

3. As explanatory of what I wrote before, I may add that by "Bible Readings" I intended designating "Kitto's Daily Bible Illustrations," 8 vols., presented the Seminary by Mr. John Craig.

4. I must add that we have a very valuable addition to the Library in Chamber's Encyclopedia, 10 vols.

J. R. STILLWELL.

THE WORK AT HOME.

Third Annual Report of the W. B. M. U. of the Maritime Provinces, Convened at Pr. Edward Island, Aug. 20, 1887.

As we ascend the hill of another year's work, and look back over the way we have come, a gladness takes possession of us that is known only to successful warriors; and we ask -

What shall we render to the Lord,
How tune our hearts to sing,
For all the victories we have won
Through Jesus Christ our King?

For day by day by His strong hand
We are led on and up,
And with the precious Lord Himself
Our souls are made to sup.

How prosperous our work has been,
How steadily we go,
How we have triumphed in the Lord,
And put to flight each foe.

The work taken up for the year has been as follows :

Miss Gray's salary	\$500 00
School	100 00
Traveling Expenses	25 00
Miss Wright's salary	500 00
School at Bobbili	30 00
Towards Male Missionaries Salary	1640 00
School at Chicacole	100 00
Books and Tracts	30 00

Making in all three thousand dollars. This was thought a large amount, and on the part of some it was assumed with fear, and, indeed, a very few years ago it could not have been accomplished; but in our united capacity we have far exceeded our most sanguine expectation. As we have assembled in our Quarterly Board Meetings, the Treasurer's report has never failed to show that all accounts had been settled, and all bills paid to date; and we have come to wonder that we should have been so slow in taking in the meaning of the text "He is able to make all grace abound toward you that you always having all sufficiency in all things may abound in every good work."

Not only has the pledged amount been paid, but we have a surplus of \$1,735, and besides have paid over to the Home Mission Board the sum of \$258.30.

The work done so faithfully and well by our loved missionaries on the foreign field cannot be counted in dollars and cents, neither is there any way by which we may sum it up. He alone who knows the worth of a soul, and has seen the heathen, through their instrumentality, bowing at His feet and lifting their heartfelt prayers to Him for life and salvation, can estimate. And He will reward, for He has said, "They who turn many to righteousness shall shine as the stars for ever and ever."

Miss Gray remains at Bimlipatam, her school has been and is in a very flourishing condition. She has a large and interesting class in the Sabbath-school. She, with her Bible women, Cassie and Martha, visit the women in their homes, and in every way is filling up her time in earnest work for the dear Master. She has given us accounts of the conversion of one and another from time to time, but more especially interesting was that of Kerishnemueti, baptised on Christmas Day, the strength given him to endure the bitter persecution, and his glorious deliverance from the hands of his enemies, have been a cause of great thankfulness at home, as well as in India.

The boarders at this station are Muly Yellima, Lizzie, Cassie, Godavara, and Chinnie. There are in this town of Bimlipatam nine thousand inhabitants. Miss Wright remained here until April, when the missionaries desiring to have their number as equally divided as possible, deemed it advisable that she should go to Chicacole to aid in the work there. She, with her two Bible women, Hertiama and Miamon, visits the women in their homes, reading the Bible to them, and pointing them to the only Saviour of the world, having the promise to sustain them, "My word shall not return void."

Mrs Hutchinson has had charge of this work for six years, as well as that of the schools, and now, after her successful work there, we are glad to bid her with her husband a hearty welcome home, trusting, that after the lapse of the proposed time to be spent here, she may return again to help in holding high the banner of the cross for many years.

Mr and Mrs. Archibald take their place. We have tried to see Mrs. Archibald in imagination take up again the work in that place where years ago she went alone and held the fort for nearly two years, without ever seeing the face of a white man or woman for months together.

How truthfully she could say now as she looked over the field, "Hitherto the Lord has helped me," and although far from being as strong in body, yet stronger in faith, will gird on the armour for a new campaign. The schools, the boarding department, besides her general mission work, are a heavy responsibility. The names of the boarders here at present are Mary, Yerria, Sooriyah and Jacob. There are two schools in connection with this field, one at Chicacole and one at Akalaniparam. Six hundred thousand are on this field. At Chicacole alone there are sixteen thousand. The missionaries strongly urge building at Kimidy, forty-two miles from Chicacole; this would about equally divide this large field, and from thence a missionary could occasionally visit the Sauras, a people almost entirely neglected. Over one hundred thousand might thus hear of Christ who now sit in utter darkness.

Our sisters Sanford and Churchill, whom we so much enjoyed having with us in our meetings for the last three years, returned to India in October. During the absence of Mrs. Churchill from Bobbili the schools were scattered, but she has succeeded in gathering together the one in town again. She, with Siamma and Neila, are teaching and preaching the gospel to young and old in all that town of 14,000 souls. They have been cheered by seeing some fruit of their labors, and have the daily satisfaction of knowing that many are hearing from them the way of life and salvation. She has six boarders, the names I have not received. She longs to have a devoted Christian young lady from home to go out to her.

Just to help her tell the story,
As she travels everywhere,
Of their living, loving Saviour,
And with her to kneel in prayer.

Who will say to-day I'm ready,
And for Jesus' sake will go,
And the way of His salvation
To our heathen sisters show.

Mr. Hutchinson has translated into English a book written by a Brahmin, in which are six illustrated Indian domestic scenes. This book will be almost invaluable to those who are at all desirous of getting a glimpse of inner Hindu life.

Our "MISSIONARY LINK" is being read by thousands, and is a blessing wherever it reaches.

Mr. Sanford, Mr. Churchill, Mr. Hutchinson and Mr. Archibald, our four male missionaries, towards whose salary we pay this year \$1,640, are in usual health and strength and doing well the work to which they have been called.

And now in closing this our most successful year, it must be apparent to all that the smiles of the Almighty have rested upon us and upon our work. We have had verified to us the promise "As thy day so thy strength shall be," and now with a quicker step and a more exultant song let us follow closely our Lord and guide.

Signed on behalf of the Union,

M. E. MARCH, Cor.-Sec.

Annual Meeting of the W. B. M. Union of the Maritime Provinces.

(Conclusion taken from Report of Corresponding Secretary.)

The nominating committee was appointed by the chair, and were Miss Layton, of Truro, Mrs. Stewart, of Portland.

Mrs. Martell, county secretary for Colchester county, gave a very pleasing account of the work there.

Miss Johnston spoke of the necessity of sisters carrying out the scriptural mode of laying aside weekly as the Lord had prospered them.

Letters from Mrs. A. H. Gillmore and Mrs. Philips, county secretaries of Charlotte and York, were referred to by Mrs. Emmerson, and their practical suggestions commended.

Nominating committee presented the following report:

President, Mrs. M. W. Williams. Vice Presidents, Mrs. J. E. Hopper, Mrs. J. F. Parsons, Mrs. A. H. Lavers; Corresponding Secretary, Mrs. John March. Treasurer, Mrs. J. W. Manning. Auditor, Mrs. E. M. Saunders; Provincial Secretaries, Miss Amy Johnstone, Mrs. Emerson, Miss L. A. King. Executive Council: First Division—Miss H. Layton, Mrs. A. S. Murray, Miss H. Jones, Mrs. M. Hewitt, Mrs. R. Philips, Mrs. W. J. Stewart. Second division—Mrs. M. E. Cowan, Mrs. S. Seldon, Miss Mary Cramp, Mrs. John Harding, Mrs. Allison Smith, Mrs. J. F. Masters. Third division Mrs. Spurden, Mrs. G. O. Gates, Mrs. Jessie Harding, Mrs. A. W. Sawyer, Mrs. Stewart, Mrs. A. Randolph. Fourth division—Miss Ada Hooper, Mrs. J. J. Wallace, Mrs. William Alwood, Mrs. Robinson, Mrs. James F. Masters, Mrs. C. Martell.

On motion, the report was unanimously received.

The committee appointed last year to make such changes in the constitution as would admit of taking in home missions, presented their report. The constitution for the union was, on motion, taken up section by section, and after a very full discussion was heartily endorsed.

Constitution for the aid societies was read, and the first and second articles adopted. A division, however, occurred on the third article, and the whole matter was referred back to the committee to be reported on next year.

The committee as it now stands is Mrs. A. W. Sawyer, Mrs. John March, Miss Amy Johnstone, Mrs. Tufts, Mrs. Jessie Harding.

Mrs. March spoke of the great need of the Chichester field, and of the proposed building at Kinty, and on motion \$500 were given from the surplus on hand to that work.

Mrs. Hutchinson, a returned missionary, being present, was called upon, came to the platform and gave an interesting and touching account of her work in Chichester.

On motion, it was decided to ask the societies to make collections for the home.

Monday, Aug. 22, 1887.

The Miss Meeting of the Woman's Baptist Missionary Union was held in the Methodist Brick Church, Charlotte-town, P. E. I.

The president in the chair, the hymn, "All had the power of Jesus' name," was sung by the choir. The scripture was read by Mrs. Parsons and prayer offered by Mrs. W. J. Stewart. An address of welcome was given to the Union by Mrs. Lavers. The president replied in fitting words and followed with her address.

The secretary's report was read.

Miss Johnstone read a letter from Mrs. Sanford to the Union. Mrs. J. E. Hopper addressed words of welcome to Mrs. Hutchinson, and was replied to by her, both addresses were touching and beautiful.

Mrs. March read an address sent by Mrs. Churchill.

Mrs. Hutchinson spoke on the condition of Hindoo women, of the terrible condition of the widows, of whom there are forty millions, and showed very clearly that nothing could be done for them but to give them the religion of our Lord and Saviour Jesus Christ.

Mrs. Bates, from Ontario, being present, was called

upon, and in response said their sisters were engaged in this same work, advancing from year to year. She spoke encouragingly to the workers and presented greetings from their society.

Mrs. Burbo, from Illinois, was also called upon. She spoke of the foreign mission work done by the women of the western states, was proud to belong to a society that had done something towards piercing the shadows of heathenism in India. She thought all women in Christian lands, should feel more sensibly the responsibility of raising money to carry forward that grand work.

Mrs. Emmerson felt it was a great privilege to be present, and had received a new inspiration.

A vote of thanks was moved by Miss Layton, of Truro, and seconded by Mrs. Parsons, to the editor of the LINK for the able means in which this paper is carried on, and urged the members of the Aid Society to see that this valuable missionary paper was more widely taken. This was heartily passed.

A letter was read from Miss Wright, and one from Miss Gray, and also from Mrs. Archibald, and one enclosed from Kirshnamuti, a converted Brahmin. These letters cheered all hearts.

A vote of thanks was moved by Miss Johnstone and seconded by Mrs. March, to the pastor and trustees of the church for their wholeheartedness and Christian brotherly kindness in giving the use of their house of worship, in which to hold the meetings of the W. B. M. U., and also for the generous hospitality extended by them to the delegates and members of the Union. This passed unanimously, with many prayers that God would prosper those dear people.

Tuesday morning, 23rd.

A special meeting of the Executive Board was held in the vestry of the Methodist church.

On motion, it was resolved to publish the work done for the year. Committee to take charge were Mrs. March, Miss Johnstone, Mrs. J. F. Masters, Mrs. Parsons.

On motion, resolved that the Aid Societies be recommended to make their contributions early in the year.

The following committee was appointed to look after the procuring and distributing of missionary intelligence for the year. For N. S., Miss Johnstone, Mrs. Martell, Miss Layton and Mrs. J. J. Wallace. For N. B., Mrs. Emmerson, Mrs. March, Mrs. James E. Masters. For P. E. I., Mrs. Lavers, Miss Hannah Jones, Mrs. Clarke.

At 10 o'clock the sisters assembled for prayer. Mrs. D. F. Higgins, of Wolfville, N. S., conducted the meeting. An hour and a half was spent in prayer and earnest exhortations, all realizing unmistakably the helpful presence of the Almighty, and felt their health renewed for the work the year.

ANNUAL MEETING OF SOCIETY OF EASTERN ONTARIO AND QUEBEC

The Circles are reminded that the annual meeting of the Woman's Baptist Foreign Missionary Society will be held in Olivet Church, Mountain St., Montreal, Thursday, Oct. 6th, at 2.30 p.m. Those Circles not sending delegates will please send reports as early as possible to the assistant-secretary, Miss Green, 478 St. Urban St. Montreal.

NOTICE TO DELEGATES TO W. B. M. AND F. M. SOCIETY.

Arrangements have been made with all railways in Ontario for reduced rates for the Annual Meeting in Aylmer, October 26-28. Delegates will please send in names and addresses before October 21st, and also remember to bring their certificates to be signed at the meeting. Address, Miss V. Elliot, 99 Pembroke St., Toronto.

News from the Circles.

PAISLEY. For the benefit of any Circles who have never held a basket meeting, I would like to tell you about one we held on Sept. 16th. We invited other neighboring Circles to come, bringing their lunch; there were three represented, Glamis, Port Elgin and Elderslie, and we had a very enjoyable and profitable meeting. After lunch, at one o'clock, we commenced our meeting with the usual devotional exercises; President, Mrs. Whyte, in the chair, Miss E. Howson, of Glamis, Secretary. Our programme was as follows: singing, "The Call for the Reapers," by the Paisley ladies, led by Miss Sinclair; reading, "Hints for New Workers," Mrs. Dewar; singing, "They are coming to the Saviour"; reading, "Move the Fence further out," Mrs. Hatcher; singing, "Since I've Trusted Him"; a very interesting address on mission work, by Mrs. McNeil, of Port Elgin. Intermission of ten minutes was spent discussing mission work. A report from Glamis was read telling of good work being done there, letter from India, read by Miss K. Fisher; reading, "Little Hindu Wives," Lizzie Barbour; singing, "What a Reaping there will be"; recitation, "Temple Builders," Hetty Campbell; singing, "God be with you." Meeting closed with a short prayer meeting. E. W.

EAST FLAMBORO. The work here in connection with our Mission Circle is progressing nicely. We held the Annual Fruit Social on Monday, Sept. 5th, which was a success. Fruit and cake were served, and a good programme consisting of music, readings, recitations, also stirring addresses on our mission work, and a paper, subject, "Present State of the Women of India, and our Duty towards them." Proceeds, \$10. The Circle is just a little over a year old, it is both Home and Foreign, has a membership of twenty. We hope for much earnest work during the coming year.

BELLA CARTWRIGHT, Sec.

CLEAR CREEK. Our Circle was organized August, 1896, with a membership of eight, now numbering twenty-eight. We meet the second Saturday in every month. Attend once large, and full of interest. We feel weak in our selves but we know in God is all strength, we feel and realize the necessity for more zeal and earnestness in our work for the Master. C. BROWN, Sec.

PETROLIA. Our Mission Circle continues to increase in interest. We are encouraged, and trust that the true mission spirit may characterize each member. D. ST. D.

New Circles.

BEREAN. Foreign Mission Circle, re-organized July 27th. Officers: Pres., Mrs. Elisha McConnell, Vice-Pres., Miss Mary Hankinson. Sec., Mrs. Edgar Cohoon. Treas., Mrs. James Hankinson. It is the intention of the ladies to take up Home Missions in a short time.

HAIDIMAND. Foreign Mission Circle, organized June 23rd. Officers: Pres., Mrs. J. T. Dowling; Vice-Pres., Mrs. R. J. Rutherford. Sec., Miss Alma Bradley. Treas., Mrs. E. D. Card.

PETROLIA. Organized a Mission Band last June, membership, 27. Treas., Arthur Pratt.

Books and Tracts.

ON MISSIONS.

- "Stories about China," Annie B. Butler. W. Smith, 14 Paternoster Row, London. Good for children, 1d.
- "Mrs. Fickett's Missionary Boxes," Miss Eddy, A. Stevenson, 9 North Bank St., Elboro. Good for intiation boxes, 1d.
- "Mrs. Briggs changes her mind," W. H. Grosvenor. 21 Bible House, New York, 1d.
- "The Missionary Hand," Robt. Palmer. S. W. Partridge, 6 and 9 Paternoster Row, London, 1d.
- "Two kinds of seed box," Lucy Ellen Guernsey. 21 Bible House, New York, 1cts.

OUTLINES MISSIONARY SERIES FOR PASTORS.

- "India," parts I. and II., by Edward Torrow, 6d.
- "Madagascar" (map), by J. Sibros, F.R.G.S., 6d.
- "Indian Zenana Missions," by Mrs. E. Raymond Pittman, 6d.
- "China" (map), by J. P. Gracey, M.A., 6d.
- "Polynesia" (map), by S. J. Whitmea, F.R.G.S., 6d.
- "South Africa" (map), by J. Sibros, F.R.G.S., 6d.
- "Female Missions in Eastern Lands," by Mrs. Pittman. Each about 1cct.
- Jno. Snow & Co., 2 Ivy Lane, Paternoster Row, London, 6d.
- "A Century of Protestant Missions," by James Johnston, F.S.S. Jas Nesbit & Co., Berners St., London, 4d.
- "A Mute Appeal," W. B. Jacobs, 148 Madison St., Chicago. 30cets per 100.
- "Hail 100," for girls, Missionary Review, 430 W. 20th St., New York. Single copy, 5cets; 12 copies, 50cets; 50 copies, \$2; 100 copies, \$3.50.
- "The Bible Tested" or "The Bible in India," by Jacob Chamberlain, M.D., D.D., American Bible Society, New York.
- "Come Over and Help Us," the cry of the Heavly. Church Missionary Society, Salisbury Sq., London.
- "Open Doors," by J. P. Gracey, D.D. Rochester, N.Y., 15cets.
- "Miss Toosey's Mission," for Mission Bands. E. P. Dutton & Co., 31 W 23rd St., New York, 30cets.
- "Trifling with a great Trust," W. B. Jacobs, 148 Madison St., Chicago. 100 for 5cets.
- "The beginning of It," No 1 Congregational House, Boston, 1cets.

For full catalogue of tracts and mission publications, send 5 cents to MARYLAND BAPTIST UNION ASSOCIATION, 10 East Fayette St., Baltimore, Md.

ON UTOPIA.

- "For His Sake," by S. J. Humphrey.
- "A Story of the Sea," by S. J. Humphrey. 151 Washington St., Chicago. \$1 per 100.
- "A Homily of Mr. Hornes," by Mark Guy Pearse. London, Wesleyan Conference Office, 2 Castle St., City Road, and 16 Paternoster Row, London, 1d.
- "Uncle Ben's Bag," American Tract Society, 160 Nassau St., New York.
- "Thanksgiving Ann," by Kate W. Hamilton. No 3. Thos. Karn, 157 and 159 Wabash Ave., Chicago, free.
- "Paying what we Owe," by Kate W. Hamilton. No. 3 Thos Karn, 157 and 159 Wabash Ave., Chicago, free.
- "Our Country," by Prof. Josiah Strong, D.D. The Baker & Taylor Co., 9 Bond St., New York, 2cets.

MARS.

- "China," Wm. E. Blackstone, Oak Park, Cook Co., Ill., 15cets.
- "Africa," do do do 10cets.
- "Telugu Country," Wm. Craig, Jr., Port Hope, Ont., 25cets. 10 copies for \$1.50.

CHARTS, ETC.

- "Actual and Relative Numbers of Mankind, according to Religions," W. B. Jacobs, 148 Madison St., Chicago.
 - "How We Spend Our Money," W. B. Jacobs, 148 Madison St., Chicago.
- Any of the books in the enclosed list may be ordered through the STANDARD PUBLISHING CO., or the BIBLE HOUSE, 102 Yonge St., Toronto, and all the tracts can be had of the latter.

YOUNG PEOPLE'S DEPARTMENT.

Cocanada Girls' Boarding School.

My Dear Mrs. Newman, - I am very sorry that I have been so long in sending you that second letter for the LINK, and beg the pardon of all the boys and girls who have been waiting for it.

Vacation has come and gone, and our girls have now been at work for a fortnight. There are only thirty four yet, but some of the others may return later.

By referring to the list of names published in January, you will see that Miriam's comes first. She is quite tall

and slight, and over sixteen years of age. Her father lives in Muramanda, a village 24 miles west of Cocanada; but since her mother's death she has spent her vacations with an aunt in Tuni. She has three brothers, all older than herself, one being Cornelius, of the Seminary; and three sisters, the eldest married to preacher Peter, of Muramanda, and the two youngest in the school. She came to Cocanada in April of 1881, and was baptized in 1882. The Scotland Circle are supporting her.

2. Ruth has been in the school for nine or ten years, and must be about eighteen now. I should think. She is short and quite stout, but rather nice looking. Her father was a colporteur, but died some years ago. Her mother and two younger brothers are living in Palkole. We hope to have her for a Bible woman some day. I should be glad if the Band or Circle supporting her would let me know.

3. Rhoda is the daughter of one of the preachers on the Cocanada field. She is small and slight, but one of the brightest girls we had in the school. Although only sixteen years old, she was married last January to Jakkayya, who teaches the mission school in Jagannadhapuram. His father is Mark, one of the deacons in our Telugu church. We hoped to have Rhoda for a Bible woman after her marriage; but her mother-in-law seemed to think that she herself was the proper one to go out visiting, so Rhoda stays at home and does the cooking. I am not aware that she was ever taken by any one to support.

4. Nancy was married last May to Cornelius, who is now at work on the Tuni field. She is a bright, clever girl, and will no doubt do good work as teacher in the village in which they are living. Mr. Stillwell visited them not long ago, and found them doing well. As she is teaching, the Paris Band may still have the pleasure of supporting her if they wish to do so.

5. Lizzie is supported by the Cheltenham Band, and they have shown their interest in her, by writing to her and sending a Christmas card, which she appreciated very much. She is tall and slight and about sixteen, and has been in the school since 1880. She has a brother in Rangoon, but has no home to go to, so always spends her vacations here. She and Ruth have taught the class on the veranda for some months past.

6. Tamar is one of the oldest girls in the school, having entered it in February, of 1883, when fifteen years of age. She was married when only five to a heathen boy, but did not go to live with him until she was about fourteen. However, she was very discontented and unhappy, and only stayed a few days; and her husband, after one or two attempts to beat her into obedience, let her go, and married another woman. Since then he has become a Christian, and now would like to send his present wife away and take Tamar again, but of course he will not be allowed to do that. If she passes her next examination, we have promised to give her some work to do. She is an elder sister of Rhoda, and quite a mother to the younger girls. The Owon Sound Band have chosen her to support.

7. Chinnamma entered the school some time during 1878, when about eight years old. When her mother died in the hospital, Miss Nellie Gibson took her and cared for her for a few months, until Mr. Timpany received her into the school. She was always a great favorite of Mary Timpany's, and was also well liked by the other girls. When she was married in April last, she received quite a number of nice presents, and we made her a little wedding feast. Her husband is Jacob, one of the Seminary graduates, and they are living in Samulcotta. Jacob is a preacher, and Chinnamma goes out with Minnie to do Bible work. The Wingham Band have supported her for a long time.

8. G. Martha is eighteen years old, and has been in the school for the last five years. Her father has been dead for some years, and her mother is badly crippled. She and Yamar and Ruth are the three head girls in the school, and have to look after the work, etc. She has a brother called James, who is one of the preachers on the Cocanada field. She has not yet been taken by any one to support.

9. M. Cassie is a sister of M. Mary, Jagannakalu's wife, and although only thirteen, is now in the highest class. She came to school five years ago, but was not baptized until last January. Her father died in November of last year, but her mother is still living. She has three sisters, older than herself, all of whom are married, and one younger, who is called "Little Cassie." Her home is in Muramanda. I should be glad to know by whom she is supported.

10. T. Sundranna is Miriam's youngest sister, and a very bright, clever little girl. When she first came in January, 1883, she was put in the infant class, and now she is in the highest. Last year she was baptized, although only eleven years of age. The Ingersoll Mission Band are supporting her.

11. S. Lydia is the only daughter of preacher Venkataswami, who was ordained last week. She is another clever little girl, being thirteen or fourteen years old and in the highest class. She entered the school in 1881, and was baptized soon after we came to Cocanada. No one has taken her yet. I think, and she is one of our best little girls too.

A. S. CRAIG.

(To be continued)

A Daylight Ride in India.

I am writing this letter for the boys and girls, and shall try to describe a few things here. I am intending to write about a ride that we had, but I want to explain a few things first. You have all heard of Samulcotta, because the Seminary is here. I do not know what you think Samulcotta is like, at least you must not imagine it anything like a town at home, as the houses are very low, of mud walls, with roofs made of leaves, while the streets are very narrow and very dirty, and one can see little children, often very dirty and very ignorant, running about. Sometimes the main street is better than the rest with rather better houses, but in Samulcotta even the main street is very narrow and not very nice, and to get to the Seminary one has to go through this long street, quite through the town, for the Seminary is just beyond the town in a free open space, a very pleasant situation. We live in Samulcotta, but there is no school at present so that we can go out and see the people, the big people and the little people, and tell them about Jesus. A great many do not know who Jesus is, so that one may have to explain everything. Now a good long way from Samulcotta is Tuni. You have heard that there are tigers in the jungles near Tuni, so that maybe you would not like to go there, and then it is very hot sometimes, so that one grows very warm and uncomfortable. They have very large, long fans, called pankas, hung up in the rooms fastened with ropes to the ceiling, and the servants swing these large fans by means of a rope that is fastened to the fan and that runs through a hole in the wall to the outside, so that the one who swings the fan by pulling the rope back and forth, sits or stands outside; while the people of the house sit directly under the fan, or if it is night have the beds under the fan. Besides the heat there are a great many mosquitoes, and you know

how very troublesome these are, but when the fan swings back and forth there is too much breeze, and as they do not enjoy cool breezes as we do, they have to keep a good off. But sometimes the man who pulls the panka goes to sleep, when the panka stops, and the mosquitoes and heat have free play. Then the sleeper wakes up and shouts *Lagu, lagu*; pull, pull. Some think that Tunj is hotter than other places, though sometimes it gets so hot that one cannot very well see how it can be any hotter anywhere. Still it is not hot all the time, for there are some months when cool breezes blow, but even the cool breezes are not as refreshing as home breezes, while in Tunj they are very feverish, and one needs to be careful, especially when the winds blow in a certain direction.

You have heard also one cannot always get the food he most likes in Tunj. If you want to eat bread you must send to Cocanada, about 45 miles, for it, and then sometimes the very day you send the bread is very bad, and as you cannot send very often it gets worse, sometimes moulding; when one can't eat it at all; while in the very hot season it gets dry and hard—very hard, when you do not enjoy it at all. And then you can get no beef or mutton or real relishable meat. You can get goat's meat, but that is not very tasty; while if you buy chickens their flesh does not seem to be juicy or pleasant. Of course we have canned meats, which are a great relief, but these do not quite take the place of the good meat you have at home. But there is plenty of rice, and if you happen to like rice you can have it every meal if you choose. They eat what they call a curry along with the rice, but this is a very strange mixture, and neither tastes nor looks very relishable at first. If you have patience and keep eating it, or grow very hungry, it soon becomes more tasty, and after a few years in India, missionaries feel they must carry some curry home with them. Now I began with Samulcotta and then began writing about Tunj, because our ride was from Tunj to Samulcotta. But maybe my letter is long enough, and I had better wait until next month to tell you about the ride.

J. R. S.

Christ's Dominion.

BY DWIGHT WILLIAMS.

From sea to sea
Shall His dominion be,
According to the promise written.
And He, in scorn and insult smitten,
Shall hear the welcome salutations
Of long-oppressed and weary nations
And He shall rule,
Star-crowned and beautiful
And He shall live,
And men to Him shall give
Their treasures, as they tell the story
Of His renown and rising glory.
And it shall be a rich oblation
To Him, the Lord of our salvation,
Who from His pain
Went up henceforth to reign

He shall not fail.
His Kingdom shall prevail.
His armies come with royal banners,
Oppressors die 'mid their hoannas
His chariot is onward speeding,
The cry of all His poor ones heeding
Great Prince' ride on
Till Thou all lands hast won

Bible Society Record

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO

Receipts from September 1st, to September 29th, inclusive.

Edmonton M.C. \$8; Edmonton M.B. \$1; Atwood M.C. \$2; Virgil M.C. \$2; Cheltenham M.C. \$3; Whitty M.B. \$8.50 (towards the support of a student; A Friend in London \$12; Thamesville M.C. \$10; Teeswater M.C. \$5; Clear Creek M.C. \$16 (of this \$8 was raised at a social; Clear Creek Mission Boxes \$7; Ailsa Craig M.C. \$6 (of this \$2 was from autograph quilt; London, Adelaide Stroat M.B. \$9.20 (towards sending Mr. Garside to India); Miss M. Fisher, Paisley, \$8.50 (towards the support of Chinaman; Orilla M.C. \$5; Norwich (East Oxford) M.C. \$10.12; London (Talbot Street) M.C. \$34.60; Forest M.C. \$4.95; Point Edward M.C. \$5.75; Associational meeting \$5; Dresden M.C. \$2; Parkhill M.C. \$3; Ballieboro M.C. \$12.15; Westover M.C. \$6; Westover M.B. \$1; Goble's Corners M.C. \$6.43; St. George M.C. \$14.27; Enos Wolverton \$12 (for the support of a girl in the Cocanada Boarding School); St. Catharines M.C. \$20; Toronto, Queen Street M.C. \$2; Sparta M.C. \$12.50; 2nd Markham M.C. \$5; Pine Grove M.C. \$4; Essex Centre M.C. \$4; Strathroy M.C. \$19 (of this \$3.15 from Maud Robinson's Miss. Box; York Mills M.C. \$1.50; Goodwood M.C. \$3.11; Lakefield M.C. \$16; Stouffville M.C. \$17; Thedford M.C. \$2; Haldimand M.C. \$7.48; Wyoming M.C. \$2.50; Maggie Chalmers' Miss. Box 15c; Belleville M.C. \$5; Hillsburgh M.B. \$2.08; Hillsburgh M.C. \$4.84; Etobicoke M.C. \$20 (raised at an entertain-ment) Total, \$369.53.

MR. JESSIE L. ELLIOTT, Treas.

231 Wellesley Street.

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ERRATA.—1. In Sept. No. of LINK read \$18 for Hull Circle and \$49 for Ottawa, instead of \$2 for Hull and \$65 for Ottawa. 2. F. B. C. (First Baptist Church) instead of T. B. C.

MARY A. SMITH, Treas.

2 Thistle Terrace, Montreal

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Miss A. E. Johnston, of Dartmouth, N.S., is Correspondent of the LINK for the Maritime Provinces. She will be glad to receive news items and articles intended for the LINK from Mission workers residing in that region.

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