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The Canadian Missionary Link

CANADA

INDIA

Some Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

JULY-AUGUST, 1894.

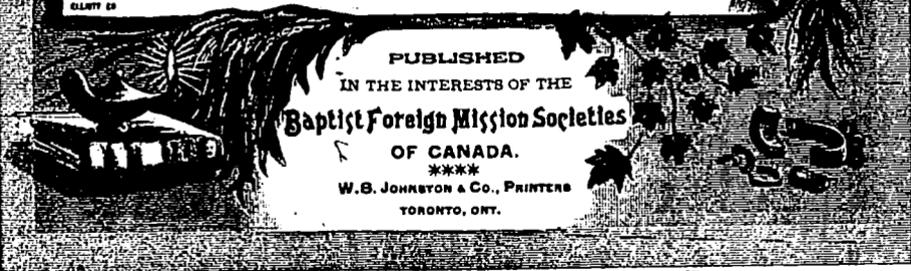
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NOS. 11-12.

THE MISSIONARY REVIEW OF THE WORLD (July), is more than usually attractive. Besides other articles of interest it contains "The Wonderful Work of God in Formosa," by Dr. G. L. Mackay, illustrated by fine views. The publishers of the *Review* have found it necessary to raise the subscription price from \$2.00 to \$2.50. Those who subscribe through our club will get it at the lowest club rates, \$2.00.

FAREWELL AND WELCOME.—In the *Lone Star* we read of a farewell held in Samulcotta on the departure of the Stillwells. Both teachers and students spoke in the highest terms of the work done by Mr. Stillwell, and expressed their gratitude to God for having sent such a kind, patient, faithful and talented man among them. They also spoke in grateful terms of the care and labor Mrs. Stillwell had bestowed upon them in times of sickness. They hoped and prayed that God would soon restore to them and to the work, those who had been not only teachers but parents. We welcome home Mr. and Mrs. Stillwell, and Mr. and Mrs. Garside, who are now in the home land.

BRIEF ITEMS.

A missionary in China says: "If there is anything that lays hold of the people here it is the simple story of the crucifixion of the Lord Jesus Christ. Not His miracles, nor even His wonderful sayings or teachings, but the old, old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

Bishop Taylor says: "When a Kafir dies, the body is placed in a sitting posture near the grave and left there for two or three days, that all who wish may come and give to him messages for their friends who have departed to the happy land: thus showing that even the Kafirs, whose very name, given to them by the Mohammedans, signifies infidels, believe in the immortality of the soul. But of a Saviour they know nothing."

A pathetic story that comes from China gives an illustration of how medical missions prepare the way for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home, forty-eight other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on to the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One who could not be cured, received while in the hospital the better gift of spiritual healing.

In the Gujerthi country of Western India the women have a plaintive song, which asks why their parents did not kill them at birth, or afterwards destroy their life by throwing them down a well, or by putting a knife to their throats, instead of marrying them to a man who takes opium. At a convention of Hindu women, to protest against the use of opium, so deep was the feeling that one woman said that she and her countrywomen would worship the Government if it would abolish the opium. To this, others responded: "Yes, yes."

At Lucknow a similar gathering of Mohammedan women was held. It is not surprising that one woman present said, in the bitterness of her heart: "We will thank the Government to take the sword and kill the wives and children of opium smokers, so as to rid us of the agony we suffer."—*Faithful Witness*.

STEAMSHIP "CARTHAGINIAN," MAY 16, 1894.

The good ship cleaves the tossing deep,
With bowing mast and swelling sail;
Her hold entrusted treasures keep,
That steady her through wind and gale.

The land soon fades upon the sight,
And free the wind blows o'er the wave;
The sea-gull sweeps in graceful flight,
And rides the gale so strong and brave.

But now the storm comes from afar
To seize this bark in wild embrace ;
And long the struggle, fierce the war
Ere calms the frown on his wild face.

Strong and resistless currents urge
This gallant ship to Arctic clime;
The cold wind moans its solemn dirge;
The field-ice grates in funeral rhyme.

Yet skill and courage gain the day,
And southward blows the treacherous wind;
The scudding ship now holds its way,
And soon the well-known dock will find.

So the young life in unknown-seas,
With skill and courage yet untried,
Is driven by tempestuous breeze,
And hopes are scattered far and wide.

If faith and courage hold the helm,
With conscience clear as compass true,
Nor storm, nor 'berg shall e'er overwhelm,
But safe that bark shall weather through.

R. GARSIDE.

Off Cape Breton, May 17, 1894.

KOLAGANI RAMAMUTI OF YELLAMANCHILL.

Kolagani Ramamuti was just an ordinary work-a-day man. He was born of well-to-do and respectable parents in a village which is just visible over the high land between two ranges of hills from the west terrace of the Yellamanchilli mission house. Left an orphan at an early age he was taken by his mother's brother to his home at Dimali, a large village lying in the valley not three miles to the east, and within full view of the mission house. Here he grew up, was married to his little cousin, burned his father-in-law and became in a way the head of the family of small children about him. His own property left by his parents had been appropriated by his uncles, so that he was in a way dependent upon his guardians for support. This became galling to his quiet spirit, after the death of his guardian uncle, because of the ambitious designs of that man's brother Narappa, who was jealous of the place occupied by Ramamuti. Almost driven from home he went to Rangoon and Burma, the new world of the coolie and emigrant classes of old India. There he had a great deal of caste nonsense and moss-grown superstitions knocked out of him, and like the man whose house had been swept and garnished of the old demon, but not occupied by a better spirit, became a ready receptacle for the hemp drug habit and some rather strong oaths in the pigeon English of the wharf rats, which seemed even worse than the diabolical beliefs of which his residence in a non-caste country had deprived him. He returned however with a more manly and independent spirit and a determination stronger than ever to assert himself and his rights to a place at the side of his wife in his rightful home by adoption. In this he was opposed by his uncle Narappa and his young brother-in-law, who was also his cousin, Somanna.

Single handed he maintained the unequal struggle against the entire household, until at last, for the sake of his wife, whom they all loved, though they seemed to care little for him, the quarrel was settled by his being informally granted a house and a share in the land and cattle.

During the contest with his relations he first heard the Gospel. We had come to Yellamanchilli in February, 1890, and in our first visit to the nearest villages went to Dimali and preached Jesus Christ, and him crucified and risen, to a little crowd assembled to attend the court of the local magistrate who was holding a session or two in that place. Ramamuti was attracted at once, and from that time until his baptism in December of 1892 was a constant visitor at the house of my two preachers and with them at the mission house as well. His motive was one part for Christ, and two parts for my help in a law suit, which he proposed for the recovery of his father's lands. But by persistent contact with the truth he was led to know Christ as his Saviour, and after a long struggle he was baptized in the Yellamanchilli tank before a large company of relations, including his wife. In his testimony before the church he manifested his independent spirit by a most unusual question. After his baptism had been decided upon he asked what expense would be involved and expressed a willingness to meet the expense whatever it might be, although he was at the time earning his livelihood by working as an under-mason on the new mission house. We had warned him that in all probability there would be trouble when he returned to his village. But he laughed at the idea, and set out for his home after having been received into his little community of Christians and partaken of the Lord's supper. A lighter hearted, happier looking man one could wish with difficulty imagine. The next morning he came shambling up on our front veranda as we were taking early tea. Mrs. Laflamme cried out, "Do, see Ramamuti! he seems wild." Poor fellow his eyes were bloodshot, his face drawn with suffering, his hands and knees were all of a tremble, and he looked pitiable in the extreme. On returning home the night previous he found his wife shut up from him, and his house locked. His little child came running to him. Angry relations tore it from his arms. They set upon him with all manner of abuse, drove him from his home and threatened to cut his throat. He had slept on a friendly goldsmith's veranda and hurried over in the morning as thoroughly frightened as he well could be. A few days later we attempted to harvest his rice crop, which lay in the fields adjacent to his village. The relatives and villagers flocked out by thousands. The trembling outcaste coolies whom I had taken with me from here were too frightened to cut a straw. So I took one sickle after another and tried to start them. But the moment I left one sickle to take another, the crowd pressed about that man and wrested his sickle from him. Getting bolder they came nearer me, and his old mother-in-law who had ever since our appearance heaped abuse upon me beside which Billingsgate chaff would appear modest, grasped my wrist. I shook her off with no gentle hand. She tripped on a withe of straw and fell howling like a wild thing. Just then a swish and two or three blows from behind attracted my attention; I looked up just in time to catch several vicious blows on the hook of my sickle which had been aimed at Ramamuti's head by his brother-in-law,

Somanna, a young man of 20. For a short time I thought they had killed him. But in an hour he was able to walk home with us. It seems that fearing his uncle meant violence toward me, he had struck him with my riding whip. Then his brother-in-law had dealt him these blows. Anxious to assert his rights, for a man loses none but his social standing by becoming a Christian, I again submitted his papers to a lawyer. He said a case might be made, but would require a few false witnesses to strengthen it. We searched the village for evidence, but every man was against him. False evidence was forthcoming in abundance for a small cash consideration. So we had to drop the case.

Ramamuti, who had been weakening, at last went stark mad, and in a fit of wild insanity attacked a crowd of coolies with a huge club and an American spade, almost killing one man and knocking two others over. The rest fled like frightened sheep. He was sent to gaol, and at last we secured his admission to the District Insane Asylum, where he remained till quite restored. In the meantime, believing that his insanity was caused by the blow, and purposing to institute legal proceedings against his people, I consulted the district doctor. What was my chagrin and disappointment to learn that it had resulted not from the blow, but from excesses in the use of that very harmful and intoxicating drug called the hemp plant! The very night he went home from his baptism so full of confidence in his own strength, after being taken in by the goldsmith, he spent the night smoking hemp. I was sorely grieved, and quickly abandoned proceedings. His relatives, however, fearing our intention, had long before entered a charge against Ramamuti and me for assault, theft and criminal trespass. This is quite an Oriental proceeding. As no Englishman can be tried in a criminal suit except before an English magistrate, our case went up to a young English officer who is not only a personal friend, but who had in his investigation as to the man's fitness for admission to the insane asylum become conversant with all the details of the case. The day of the trial, which took place in a neighboring town, the magistrate asked me over to breakfast at his camp. While waiting for the meal he opened our case by hearing the prosecution. Seven men stood up to seven lies. The case was adjourned while we breakfasted. After breakfast the defence was heard, and the case dismissed. The court criers had great difficulty in keeping the prosecutors quiet while the defence was being conducted. They persisted in calling each witness we put forward a liar and other uneuphonious names. The noisiest man was put out and the rest threatened with fines for contempt of court. The magistrate, who is a Christian man, making all allowance for the untutored barbarity of the people, was most indulgent.

After an incarceration of eight months, Ramamuti went in my absence to live at Narsapatnam under the care of the Barrows, who were very kind. He showed an admirable spirit, but soon fell sick, and for almost five months was racked with one attack of fever after another. With the approach of the hot season he seemed to improve, and entered with great energy into the sale of books and tracts with much success. He recently sold from 16 to 35 cents worth a day, and that is considered fair work for a good colporteur. He

could not read, but he learned hymns and Scripture portions, and took delight in repeating the latter. He was scrupulously honest for a native. In an attempt to secure his little daughter, now five years old, we visited his village. The relatives came out on us like a pack of wolves. He was as moderate and forbearing as he formerly had been angry and hot-headed. But we gained nothing by the attempt, as the ruling seems to be that in cases of this kind the father cannot legally secure possession of the children until seven years of age, except it can be proven that the mother is leading an immoral life. This was a great disappointment, but his mind, which had before been unsettled, now rested in the hope of securing his child and through her his wife in the course of two years. He bent to his work of book selling with redoubled energy and great success.

One night recently he went with my preachers to a heathen festival where the men succeeded in exposing a great fraud, by which a multitude had been deceived into believing that a light surreptitiously shown by three men, whom they caught, was the apparition of the village goddess. The exposure and excitement induced by that event, and a prolonged search through the throng for his wife, whom he expected to see there, brought on an attack of fever. He grew worse very rapidly and in four days was dead; the fever reached 115°. His quiet spirit passed away as his lips moaned in an almost inaudible voice the precious name of "father."

The day on which he died was Thursday, our weekly market day, and exactly one week from the time of the exposure of the "goddess trick." The people affirm that she killed him, and that after eight days, which by their reckoning means a week, another will die, until all implicated in the exposure shall have been killed.

Ramamuti's earthly tabernacle lies by that of our preacher David's in the compound garden. Our little flock now numbers only six. He was the first native of this part ever known to turn a Christian, and we feel his loss greatly.

H. F. LAFLAMME.

May 22, 1894.

THE MINISTER'S WIFE AND FOREIGN MISSIONS.

[A paper presented by Mrs. Delavan Dewolf at the Missionary Institute held at Freehold, N. J., Feb. 22, 1894.]

What is the relation between the two—what the dependence of the one on the other? How may we, as ministers' wives, help in securing the missionary enthusiasm so much needed? This is the problem propounded to us. Let us seek its solution by treading three steps, which seem to follow each other in natural order, each successive one depending on the one before. Let us consider the minister's wife: First, in her relation to her husband; second, in her relation to the church; third, in her relation to foreign missions.

First, What is the relation of the minister's wife to the minister? On the right determination of this, we believe, hangs all the rest.

She is his wife! yes, but what do we mean by that? To different people that means widely different things. We read "David Copperfield," and are touched with

the pathetic picture of his child-wife sitting by the hour at her husband's feet in worshipful silence, realizing that his thoughts are far beyond her comprehension, content if she can but sit there and hold his pens. It is a pitiful picture, and perhaps too often real, but none of us would for a moment count "Little Blossom" our ideal for a minister's wife.

Step up higher and look around again on this level. Of many a wife can it be said here,

"And I know in her dominion
She's a veritable queen."

Yes, a queen, with most loyal homage from husband and children, and all within the home are so lovingly and wisely ruled, we say, "Can any one ask for more than this?" Ruskin, in "Queen's Gardens," exclaims, "Oh—you queens—you queens!" and in another place adds: "How far are they called to a true queenly power? Not in their households merely, but over all within their sphere." And again, "The wife must be enduringly, incorruptibly good; instinctively, infallibly wise; . . . wise, not that she may set herself above her husband, but that she may never fail from his side." Our old Saxon word is wondrously expressive, *helpmeet*. Not simply a companion, nor yet even simply a helper, but a *helpmeet*—measured to fit the need.

Each station in life has its own measured need, but in not one of them all should the true helpmeet be more closely identified with her husband, in thought, in feeling, and in purpose, than the pastor's wife. His care for the souls of men is continuous, and in a peculiar way the pastor's wife should carry this daily burden with him. This does not mean that she should study the sermon with him, or always make calls with him, or that he should make the children's clothes and bake the bread. Not thus literally, always side by side, but with a deep heart-to-heart sympathy in their life work, they should be as one in thought and plan, although the details of execution be different.

There are minister's wives who stand conspicuous among women. We all pay homage to them, because of the noble way they have stood by their husbands and supplemented their work, making it more effective. It is the privilege of all to follow their example. But does some one say, "I cannot be a Mrs. Judson, or a Mrs. Spurgeon, or a Mrs. Gordon. I am not a genius, and there is no use in my trying to be an ideal minister's wife?" Wait a moment. Very likely your husband is not a Judson, or a Spurgeon, or a Gordon. Most likely he is a good, earnest Christian man, called of God to fill a humbler sphere of life, and your work is to stand beside him, helping him to carry his burdens, and to make his work in that sphere a success.

The heavens have their Venus, their Jupiter, their

Sirius, their Arcturus, and their Aldebaran, but if all the rest of the blue were a blank, where would be the beauty, the brilliancy, of the star-spangled sky? We glory in the achievements of our foremost women, but if the will of God is to be made known to the world, it needs more than these first-magnitude stars. The darkness of the world must be spangled with the smaller lights; smaller, but not dimmer; each one in its place as bright and clear and true as the sun itself.

My sisters, it is ours to emulate, not the noted house-keepers, not the leaders of fashionable society, not even those who have won fame with their pens; but rather those who have been foremost by their husbands' sides, as true helpmeets in winning the world to Christ. When we have apprehended this, our true relation to our husbands—that we are not simply *wives*, but *minister's wives*, with all of responsibility as well as privilege that belongs to the station—then only are we prepared to consider our second point,—

The minister's wife in her relation to the church.

When a Baptist minister is ordained, a council considers his qualifications, and among these prominently, his call of God to become a minister. If ministers' wives were to be subjected to the same ordeal, there is many a one who would tell of the irresistible power that led her to take up certain lines of work against inclination, and with inward questioning. "Why is it my duty to do this, more than any one else's? The Power led on until the lesson was learned. Then, and not till then, perhaps, she saw that she had been obeying God's call to fit herself for the special duties of the minister's wife; truly called of God. Others, however may not be able to trace a clearly defined line of providential leading, but still the leading has brought them to the station, and this must be accepted as the evidence of God's call, and His commission to the duties of the place.

What are these duties? In common with others the pastor's wife has the duties which belong to all Christian women, but this broader sphere brings added responsibility. Sometimes churches are told that they have called only the pastor—that they have no right to make greater demands on the pastor's wife than on any other woman in the church. This may be true—the church may have no right to demand any more of her; but there is another standpoint from which to look at the question. Can the wife afford to let her husband slip beyond her, and carry his burdens and responsibilities alone? Can she willingly let him do it? We believe she is not simply to count *one* as a member in the church. She should be *one plus*. Her relation to her husband determines the meaning of the *plus*. As helpmeet, her thought and care and helpful touch are to be felt all through the church, in developing its life

and stimulating its activities. *This is her relation to the church.*

By this we do not mean that she is to be the president of every woman's society in the church, any more than her husband is to be senior deacon or president of the trustees and chairman of every committee. This is often an uncalculated tax on her strength. In every church there should be women who can and will fill these offices faithfully, and carry on their hearts the details of the work. But still, the pastor's wife is a potent factor in the spiritual life of the church. Naturally, the women of the church look to her, and very often are found to live on her level of Christian life, be it high or low. Great indeed are her possibilities for good, if she have rightly apprehended her relation to the church. While she seeks the same ends as her husband, her methods are different. She touches another side of the church and touches it as he cannot. More than half the members of the church are women, and this means much. She can go where he has no entrance and give womanly sympathy and help. Springs of action respond to her touch which are hidden away from him. It is hers to study how the social life and the home life and wifely love and the mother's instincts can be brought into the service of Him who gave Himself for us. It is hers to gather up the threads, often stray threads, of human interest, and twine them into a strong bond, to bind her sisters and the church to Christ.

Do you remember this in God's Word? "It is not good that the man should be alone: I will make an helpmeet for him." And is not this God's arithmetic? "One shall chase a thousand, and two shall put ten thousand to flight." When the minister's wife has apprehended her relation to her husband and to the church she has already determined

Her relation to foreign missions. It is because we have not rightly learned our God-given work that the interest in missions in too many churches is but a feeble spark, or even no spark at all.

We, as Baptists, pride ourselves upon our obedience to God's word, but some seem to think when they have obeyed in baptism, their obedience is complete. This is not so. Just as emphatic is the command, "Go ye into all the world and preach the gospel to every creature," and it is our duty to be in the fore ranks in obedience to the latter, as much as to the former.

So much of the missionary interest now is spasmodic—an offering once a year, given perhaps heartily, perhaps grudgingly; perhaps understanding the needs, and graded accordingly, perhaps, as in one known instance, following a set rule for benevolence—a dollar to every special collection taken in the church, no matter what the object may be; perhaps nothing at all, because of

regularly recurring illness on missionary collection day.

The pastor has had hard work with an occasional sermon to change this habit. It cannot be accomplished by one effort, nor even by a year of effort perhaps. It must be by pull after pull, over and over again, until the old habit is overcome and new purposes are formed. It is in this steady educational work in missions that the pastor's wife can, if she will, supplement his efforts most effectively.

But suppose the minister himself is not interested in missions. Such cases are rare, but they are nevertheless real. Shall his wife stand beside him, alike indifferent? Indeed no! She is to be his helpmeet. If he be in this condition he needs her help more than ever. If he had typhoid fever, she would toil night and day to nurse him out of it. If he had fatal apathy, she must nurse him out of that too. If, heart and soul, she try to obey her Lord in this world-wide work for others, her husband will soon stand by her side.

Let this educational spirit be broad and generous. "All the world" means our church, our state, our country, and all the lands beyond the seas. If we would fulfil the command, we must remember the meaning of "all." We must recognize that the Missionary Union is the foreign missionary society of the whole church, and as members of the church, we are responsible for our share in the work of that society. To this we must add the distinct work undertaken by our Woman's Baptist Foreign Missionary Society. What! must we give double offerings to foreign missions? Aye. Are we not as women ready to give double times double as a thank-offering to the Lord for what His gospel has done for us?

The woman's department of this foreign mission work has developed very complete plans for organizations. First, the Woman's Circle. Then, because women had missions at heart, the children were trained to care for the work, and there sprung up everywhere the Children's Bands. To these were then added a third, the young women's circles, adopting recently the name "Farther Lights." But experience proves that these organizations will be but short-lived, if they are left to take care of themselves—bare meetings to which the sisters are invited to come and pray for the conversion of the heathen, or to which the children come but find nothing to make them want to come again. Here are open doors, which the pastor's wife might enter, and by exerting her influence, help greatly in training the whole church with regard to mission spirit.

To do this she must keep in the front ranks of intelligence; must know which missionaries are in which fields; who are just starting out; who are coming home, wearied and broken-down; where the gospel is being gladly received, and where the native Christians

are laying down their lives rather than renounce the name of Jesus. She should know of methods of work tried by others, and study to adapt such methods to her own field. The way for all this is made quite possible by *The Missionary Magazine*, *The Helping Hand*, *The King's Messenger*, the beautiful and complete Hand Book, and the various other books and leaflets published by our missionary societies, some or all of which may be used as circumstances permit.

Another suggestion in the educational line is circulating books. This will reach those in the homes, who cannot attend the meetings, as well as those who can. Let the pastor's wife, or any one else who owns a bright missionary book, write her name on the fly leaf, and lend it. When this one has read it, let her enter her name second, and pass the book on to a third and so on. The list of names on the first page will tell who have read it, and as it goes on its quiet way from house to house, "sowing the seed," who can tell "what shall the harvest be?" A book that has stood untouched on the shelves of the Sunday-school library, by this personal effort at circulation may come to be one of the best-known.

The pastor's wife, too, may help greatly by keeping before the women the *best motives* in their work. If the aim be to stir the sympathies for and enlist interest in one individual alone, and that one fail of the high standard set for her, then everything goes down. The interest is not in mission work, but in one worker. Let interest be drawn to one and to another, certainly. Use every effort to have people know the fields, and be in touch with the workers; but, above and beyond the sympathetic interest in the workers, keep for the ruling motive *obedience to the Lord and Master*.

Suppose the women say, "Oh it's no use talking about missions here. We are not interested in foreign missions!" Suppose they are not interested and don't care to be interested, does that remove their responsibility? It is not a matter of interest or no. It is a matter of obedience or no. I say to my boy, "Paul, I have prepared this basket of things for Mrs. Vaughn's family. I want you to take it this noon." Do you suppose he will go serenely off to school and leave the basket untouched, simply saying to me, "Oh, you know I'm not especially interested in those Vaughns." *What has his interest to do with the matter?* I tell him to carry the basket; his business is to obey.

Jesus' last words on earth were a special charge to you and to me. He said, "Go ye into all the world and preach the gospel to every creature." Can you or I ever look up in his face and say, "Lord, I never was especially interested in foreign missions. I was afraid that what I gave would not be spent wisely, and would

not amount to much after all." Oh, I could never bear His look of condemnation, and hear his voice say, "He that keepeth not my sayings loveth me not." Rather than bear that I will give all that I have, money, time, heart and soul to His work now. I will leave nothing undone, so that some day I may meet His loving look, and hear His voice say to me, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." I want to hear that, don't you?

So, dear sisterhood of pastors' wives, let us realize that very largely the interest of the church and its effective work in missions depends upon us. Let us bend every energy to help lift the world to Christ. It is our God-given mission. Let us make love to our Lord Jesus Christ, and obedience to His command, the fulcrum for our lever. Then the consecrated lives of our noble missionaries, the consecrated money and prayers of Christians, and the Holy Spirit, who will come in answer to prayer, banded together shall be the power that shall bring to fulfilment our whole motto, It will be not only "Christ for the world," but just as truly "The world for Christ."—*Baptist Missionary Magazine*.

Work Abroad.

EXTRACTS FROM THE TELUGU REPORT.

STATISTICS OF MISSION FIELDS FOR 1894.

AT AKIDU, MR. CRAIG.—In our monthly meetings with the helpers we have had part of the Gospel of John to learn by heart and also the metrical version of the history of Joseph. For some time past we have had the "Guide to the Study of the Life of Christ." A tract is also studied each month, and its contents told at the meeting, so that I may know that the workers are availing themselves of the literature provided. Sermons are prepared by the preachers and read before a congregation at Akidu. The preachers are thus encouraged to write out their sermons, but they are told that, as a rule, it is better not to read them.

For a few months past I have had a young man who is doing very well at colportage. Recent publications of the Christian Literature Society of Madras rejoice the heart of anyone who wants to sell good literature. The pice papers and also the anna books in both English and Telugu command a ready sale. I find that I can sell many English books and tracts in taluk cutcherries and other such places, and many Telugu books and tracts in primary schools.

The colporteur has sold 139 first and second books, 140 books of an anna and upwards in price, and 217 tracts. I have sold 13 first and second books, 117

books, 38 Bible portions, and 306 tracts. The total is over 1,000 books and tracts, including 40 books sold for me at Guntanapudi to our Christians. The colporteur began work about the middle of September, and my sales reported above took place during the past six months.

AT COCANADA, MR. DAVIS.—During the year the greater part of my time was spent in and about Cocanada town. After conference, last January, I started a Bible class for Hindoo students, which was continued throughout the year. The class at one time numbered 15, but gradually dropped down to 5. These young men came to me with many questions, and many doubts about the Bible. But as the months passed by, their attitude changed, and now they are devout students of God's Word. I have also visited a number of educated Hindoos and have read and explained portions from *the Book*. I have generally been well received and sometimes been permitted to pray with them before leaving.

I have also acted as chairman for the Hindoos at their public meetings and have occasionally addressed them on social and moral questions, and have endeavored to show them the difference between reforms made by men and the reform made in the heart by Jesus Christ.

COCANADA, MISS BASKERVILLE.—The attendance both in Boarding and Day school departments has increased. The number on the roll was 61 girls and 39 boys; average attendance: girls 44, boys 22. Our inspecting schoolmaster reports a gradual improvement in the secular branches.

TIMPANY MEMORIAL SCHOOL, COCANADA, MISS FOLSOM.—Opened January 16th with 21 pupils present, including 3 boarders. By March our number had increased to 45, sixteen of whom were boarders; and a seventeenth boarder was received who was too young to appear on the rolls of the Day school. The second term opened June 15th, with 50 names on the roll, and closed in December with 64. The average number on the rolls for the year was 46 and the average attendance 41. Of the 64 at close of school 42 were girls and 22 were boys. The largest number of boarders present at one time was 18, and the average number during the year $15\frac{1}{2}$.

PEDDAPURAM, MR. WALKER—PERSECUTIONS.—Two cases of serious beating have occurred. In both, the offenders were brought to justice. A fine of Rs. 30 in the first case and the payment of costs with an ample apology in the second will deter these offenders from violence in future. They have no desire to appear before the magistrate another time. Another of our Christians and his family were ordered by the Munsiff to leave their home and village because they were Christians. On declining to do so the Munsiff set men on the top of their hut to tear it down over their heads. A reprimand from the Missionary was sufficient in this case, and the family is allowed to live in peace now.

In the fourth case a Munsiff trumped up a fictitious debt against one of our Christians and forged a promissory note for the amount. The case was decided against the Munsiff with costs. In each of these cases the persecution has been encountered by persons newly baptized. May they be so exercised thereby as to yield the peaceable fruit of righteousness.

RAMACHANDRAPURAM, MR. MCLEOD.—Our Christians are poor, very poor, but out of their poverty they contributed Rs. 116 4-5 for Gospel work. All our workers have cheerfully volunteered to give no less than the tenth of their income for Gospel work from the first of this year.

SAMULCOTTA SEMINARY, MR. STILLWELL.—That we have made *some progress* and in some slight degree at least attained our object will appear from a comparison of the men sent out with what they were when sent to us. That those with us now are developing character will appear from the following:

At the beginning of the year it was my painful duty to expel four students for grave misconduct. After expulsion the parties confessed their folly and sin, and expressed a desire to be readmitted, but not a student in the whole school made any request for them. Sufficient conscience seemed to have been awakened to understand that re-admission was impossible.

Another illustration: In the latter part of the year the church elected two deacons. Preliminary to the election the qualifications for the diaconate was read, explained and carefully emphasized. Guidance was then sought in prayer, after which the members were exhorted to use their best judgment in selecting the two they deemed best fitted for the office. The result of the ballot was the choice of the two men whom I had previously fixed upon in my own mind, but of which I had been careful to give no intimation.

Still another illustration. In August last I found it necessary to take a few weeks' rest and, with that purpose, went to Bangalore, leaving the work in Mrs. Stillwell's charge. In taking leave of the students I exhorted them to be faithful in their studies and other duties, and helpful to those in charge during my absence. And so they proved themselves. I was delighted with the spirit I found prevailing among the students upon my return.

Some of the younger and slower students, no doubt, understand very imperfectly the object of the school, yet there are many who are genuinely in earnest and who clearly discern the spiritual nature of our work. On the whole I have found the students respond very readily and heartily to all appeals made to their better judgment. The school has now been in my charge for well nigh six years, during which long period the students have not once failed me. There have been difficulties not a few, and occasions for sorrow many; nevertheless in reviewing the whole period, I have naught but gladness and thankfulness to express, now that I am just on the eve of laying down my work for a brief period.

YELLAMANCHILI, MR. LAFLAMME.—After the church dedication, we held a week's special meetings illustrated by magic lantern views of the Life of Christ. Hundreds of all castes flocked in to our little chapel and sat side by side for night after night listening to the Gospel message and gazing at the Gospel pictures. We have used the lantern on our several times. On two occasions the Narsapatnam and our staff joined in two border villages and held memorable magic lantern services.

An attempt on the part of the native clerks and vakils of the two government courts to change our weekly market to Sunday was frustrated by counter petitions from our little Christian community and the tradespeople.

	Akidi.	Bimlipatam.	Bobbili.	Chicacole.	Cocanada.	Narsapatnam.	Parlakinedi.	Peddapuram.	Ramachandrapuram.	Samulcotta.	Tuni.	Vizianagram.	Vuyyuru.	Yellamanchilli.	Totals.	
Date of Opening Station	1880	1875	1879	1878	1874	1893	1892	1801	1892	1882	1878	1889	1891	1890	Totals.	
Resident Missionaries.	Men	Single	1	1	1	1	2	1	1	1	1	1	1	1	1	1
			1	1	1	1	1	1	1	1	1	1	1	1	1	1
		Women	Single	1	1	1	1	5	1	1	1	1	1	1	1	1
Married	1		1	1	1	2	1	1	1	1	1	1	1	1	1	15
Total	3	3	2	3	10	2	2	2	2	3	3	3	2	2	43	
Native Workers	Ordnained Pastors	4	1	2	1	1	1	1	1	1	1	1	1	1	1	10
		8	1	2	6	3	3	4	4	9	10	5	7	12	2	76
	Total Preachers	12	1	2	7	4	3	4	5	10	11	5	7	13	2	86
		Bible-women	3	1	2	6	5	2	2	1	3	2	2	2	1	32
	Colporteurs	1	1	1	3	2	1	2	1	1	1	1	1	1	1	12
Total	16	3	4	16	11	5	8	7	14	11	7	9	16	3	130	
Students at Seminary	16	1	1	1	15	1	2	7	19	10	3	1	25	1	100	
Churches	10	1	1	2	2	1	2	2	3	2	1	1	4	1	33	
Baptisms	108	1	1	3	16	1	2	33	42	12	13	3	106	1	340	
Members (Communicants)	1487	22	25	59	158	44	42	123	357	89	78	28	562	7	3,061	
Christians' Contributions in Rupees	957	57	40	240	766	12	121	40	116	159	61	73	340	10	2,992	
Villages where Christians live	59	1	4	7	7	4	3	31	34	3	11	4	41	2	211	
Sunday-Schools	Number	7	1	2	6	10	1	5	8	4	9	2	4	1	62	
		22	4	4	8	28	2	6	6	10	27	18	5	4	4	148
		Attendance	374	40	50	86	475	12	60	60	132	320	450	40	30	2,157
Day Schools	Number	22	1	1	2	7	1	2	5	12	3	4	3	9	1	73
		24	1	2	2	12	1	2	5	12	3	5	2	9	1	81
		Attendance	300	15	35	42	213	11	45	60	192	55	63	45	120	16
Boarding-Schools	Boys	6	1	4	9	1	1	1	1	1	1	1	1	1	1	107
		Girls	32	12	3	9	44	1	3	1	1	1	1	1	1	139
Books and Tracts sold	Number	1000	800	50	7000	1950	350	2600	10	10	10	10	10	10	270	14,030
		Value in Rupees	75	53	3	274	125	20	132	1	1	1	1	1	1	8

* One single lady at Bangalore learning Telugu. † Including Rs. 630 given by English Church.

COCANADA WOMEN'S FOREIGN MISSION CIRCLE.

REPORT FOR THE YEAR ENDING FEB., 1894.

In looking back on the past year, 1893, we would gratefully acknowledge that the Lord's blessing has been again with us, and we lift up our hearts in praise and thanksgiving to Him whose way is perfect, and who is a buckler to all those that trust in Him.

At the beginning of the Circle year, March, 1893, our

members numbered 24. Of these 11 were resident and 13 non-resident. During the year we gained 4 and lost 2, so the total number of members is now 26.

The meetings have been held regularly. The subjects taken up for consideration during the year were: "The Privileges of Believers," "Every Day Duties," "Conditions of Safety," "What our Hearts are Naturally and what God Can Make Them," "God's High Standard of Christian Holiness," "Unqualified Obedience,"

"God's Call to Us," "God's Purpose in Sending Affliction," "Forgiveness," "What God Has Done, What He Will Do."

The state of our finances is very encouraging, considering the smallness of our number. The balance on hand at the beginning of the year, Rs. 21, 0, 4½ pies, subscriptions and collections taken at the annual meeting amounted to Rs. 59, 12, 4½, making a total of Rs. 80, 12, 4½. Of this Rs. 36 were given for rent of caste girls' Sunday-school, and Rs. 40 to Miss Simpson for peon's salary. Balance on hand, Rs. 4, 12, 4½ pies.

The caste girls' Sunday-school has an average attendance of 25 to 30 girls. Miss C. Gibson, the superintendent of it, says that the improvement, both in conduct and intelligence, is remarkable, and is due in a great measure to the discipline of the day school. The practice of giving one pie to each girl who recited the lesson correctly has been given up since January last, and marks for presence, conduct, and the lesson, given instead, with the prospect of a prize at the end of the year. This plan has worked very successfully, the attendance being as good as before. The girls are taught the Old Testament stories and the Catechism. Their attitude during prayer has much improved, and they are beginning to understand the meaning of it and is proved by the following incident related to her by one of the girls: A girl went down into the yard alone one day, and came back in great fear saying, that she had seen a devil. But two others who have begun to lose fear of such things said, that they would go and see for themselves. So, saying "Jesus, save me," they went boldly in and found nothing; so their faith in His power to save was strengthened. We could hardly realize how much courage they needed to do as they did, because this people have such a dread of meeting demons when alone. We desire your prayers for this school that it may prosper and be a great influence for good in this town. The officers elected for the coming year: President, Miss C. Gibson; Vice-President, Miss Folsom; Sec.-Treas., Miss P. Beggs.

P. H. N. BEGGS, Sec.-Treas.

EXTRACT FROM A LETTER BY MISS BASKERVILLE.

"I wish I had time to tell you of an experience we had just before school closed, in which three cases of theft were brought to light by simply giving ourselves up to prayer. There was some suspicion of the guilty one in one case only, in the other two cases not a shadow of a clue. For a week I besought the Father every day, many times a day; then on the last evening we met together, prayed and exhorted, and prayed and exhorted again until the guilty one voluntarily confessed. This was after a meeting of two hours or

more in length, but I felt that we must not give up, and at intervals of half an hour or so the confessions were made, each one giving us fresh courage to take hold again. Then how the girls clapped and shouted for joy! In a few earnest words they expressed their great joy and thankfulness, ascribing the glory to God, and going from the room of meeting singing hymns of praise. My own heart sang and the words that came to me were, "I will sing unto the Lord, for He hath triumphed gloriously." Why it seemed such a triumph to me, only those who know how hard it is for one of these people to voluntarily confess a fault, can in any degree understand. That any of them were brought to own a fault of which not even a trace of a clue could be found, seems little short of a miracle to me. I felt that the Lord had proved His presence and power among us, and realized more than ever that He is indeed working with us."

Work at Home.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS FROM MAY 18 TO JUNE 17, 1894, INCLUSIVE.

FROM CIRCLES.—Burgessville, \$6; Bethel, \$5.56; Claremont (special), \$10; Clinton, \$2; Hillsburgh, \$2.48; 2nd Markham, \$4; Berean, \$8; Fingal, \$7; Jubilee (extra), \$8.35; Toronto (Jarvis st.), \$19.62; Uxbridge, \$3; Waterford, \$13.27; Malahide and Bayham, \$5; Paris, \$25; Woodstock (Oxford st.), \$1.93; Hartford, \$10; St. Catharines (Lyman st.), \$3.55; Delhi, \$6; Fonthill, \$7.25; Gilmour Memorial Ch. (\$5.40, thank-offering), \$7; Decewsville, \$5.40; Tiverton, \$4; Sullivan, \$2.40; Villa Nova, \$11.50; Colchester, \$3.57; Pickering, \$3.80; Blenheim, \$6.50; Chesley, \$2.50; Durham, \$5; Haldimand, \$8.50; Georgetown, \$2.70; Walkerton, \$13.45; Brighton, \$2; Bobcaygeon, \$1; Port Perry, \$3.56; Sidney, \$9; Toronto (Walmer rd.), \$13.05; Collingwood, \$1; Hamilton (James st.) \$19.60; Norwood, \$3; Toronto (Bloor st.) \$37.68; Cobourg, \$4; Galt, \$8; Stayer, \$4.20; Tara, \$3; Goodwood, \$7.90; Port Hope, \$25.50; Peterborough, \$15.87; Doe Lake, \$4.50; Burgoyne, \$4; Keady, \$5; Hespeler, \$7.23; Pickering, \$3.62; Port Burwell, \$4.60; Woodstock 1st Ch. (\$3.55 special), \$15; Westover, \$3.45; Atwood, \$1.65; Wolverton (50c special), \$2.20; Campbellford, \$10; Toronto (College st.), \$17.35; Toronto, Moulton College (?), \$5.40; Total, \$466.69.

FROM BANDS.—Westover, \$3; Waterford, for student; \$7; Woodstock (Oxford st) for Dundi Mamiah, \$10, Denfield, \$1.50; Langton, for Isapala Santamma, \$4; Paris, \$9.67; Villa Nova, \$5; Claremont, for Bonu Jennie'

\$17; Blenheim, \$0.75; Brampton, \$5; Hartford, \$4.60; Eden, \$4; Georgetown, \$1; Walkerton, \$3.18; Colborne, \$1.50; Dundas, \$32; Whitby, \$8.50; Woodstock (1st Ch.) for Totedi Abraham, \$25; Hamilton (James st.) for a Bible-woman, \$25; Ingersoll, \$12.32; Stayner, \$1.57; De Cewsville, \$3.75; Attwood, \$0.75; Toronto (Parliament st.) (\$3.55 special), \$7.38; Total, \$193.47.

FROM SUNDRIES.—Mrs. A. McKillop, Harriston, \$3; Bank Interest, \$7.38; A friend, Toronto, for Miss McLeod, \$25; Another friend, Toronto, for Miss McLeod, \$50; Annual Meeting of Woodstock Asso., \$3.37; Annual Meeting of Niagara Asso., \$2.50; Total, \$91.25. Total Receipts, \$751.41.

DISBURSEMENTS.—To General Treasurer, regular remittances, \$520.16; To Home expenses, 1/2 account for Mission Band circulars, \$1.25; Total Disbursements, \$521.41.

At the present time we are about \$250 short of the sixth increase on the amount for the corresponding time last year, of course excluding the sums contributed for the boat last year.

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto.

W. B. M. U.

MOTTO FOR THE YEAR.—*Lord, what wilt thou have me to do?*

PRAYER TOPIC FOR JULY.—For all our Missionaries at home and abroad.

"THE MASTER'S QUESTIONS."

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darkness street?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them,—
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land"?

Have ye stood by the sad and weary,
To smooth the pillow of death,

To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door
And fitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear me whispering beside you,
"Tis the pathway I often go!"
My brethren, my friends, my disciples,
Can ye dare to follow Me?
Then, wherever the Master dwelleth,
There shall the servant be!

—Selected.

By the time this issue of the LINK reaches its readers, the blank forms will be in the hands of the secretaries of our aid societies and mission bands.

PLEASE NOTE

1st. Wherever there is a county secretary, these forms are sent to her; she sends them to each local secretary, and, after filling them out, the local secretary returns to the county secretary, who will forward them with her own report to the provincial secretary.

2nd. These blank forms were printed before our Union engaged in home mission work, which accounts for no column for that object. But will each secretary please mark, so many dollars for foreign, so many for home missions, before putting the sum total.

3rd. Please be very careful to put Miss or Mrs. before the names of president and secretary.

4th. Give post-office address, and name of county in full.

5th. When at all possible, give the number of resident female members of your church.

6th. Give name of church or branch of church.
These rules apply equally to all our provinces.

A friend kindly lent her report of the Canadian Telugu Missions for 1893, from which the extracts are taken in this issue.

With associational and annual gatherings so near at hand, it is not easy to obtain "news" from our home workers. But in N. S. county conventions are being arranged for in Lunenburg, Kings, Colchester, and Cumberland counties.

Our Master has His own way of sending us cheering and helpful messages. Perhaps one of the sweetest was sent this way about two weeks ago. It was one Saturday morning, and among the mail matter was a small box. On opening, it contained a mass of beautiful purple violets in a bed of lovely green moss. We may not tell the sermon they preached, though it was a good one, but we do say, God bless our mission band boy in Great Village, who sent them, and make his whole life as full of beauty and sweet fragrance in the service of Jesus Christ, as the violets he sent.

A. E. J.

CHOICE BITS FROM MANY SOURCES.

In camp the Hindoo makes a ring in mud, one and one-half yards in diameter, builds a fire-place in it, and

cooks there. Once the little child of a missionary touched the ring on the outside, and the owner, who had just finished cooking his dinner, immediately threw it all away. It was in his belief hopelessly contaminated by the touch of an innocent child.

The shadow of a missionary happened to fall upon a Brahman, who belonged to the strictest sect, and he at once went to bathe, to wash away the impurity. This man afterwards was converted by reading the New Testament, and is now a preacher at the mission, and what is very remarkable, has married a Christian girl whose parents were outcasts before their conversion.

The Evangelical Alliance, in Great Britain, has intervened in behalf of the persecuted Stundists of Russia. To the representations made, the reply has come that the Emperor himself "was a Christian man, but that he was not the real ruler of Russia, the country being under the control of the Holy Synod of the Greek Church and the police." If so, then the Greek Church and the Russian police are institutions which ought to be reformed out of existence.—*Phil. Pres.*

The Ainos of Japan are a strange, hairy, little people. For years the English church mission labored among them in vain. In 1885 the first convert was baptized. In 1886 three more. Two each in 1889 and 1891. Eight Christians after twelve years of work. The harvest has come. One hundred and seventy-nine have been baptized, while 200 more are on probation. This is something like the movement among the Mangs in India in Mr. Wilkie's field, and the mass movement in Indore at large.

The burning, in October last, of the famous old Mosque at Damascus, has had a most depressing effect upon the city. The people regard it as a portentous calamity, indicating the decay of Mohammedan and Turkish power. The building was erected in the middle ages as a Christian church. One of the towers, still uninjured, looking down upon the ruins around it, bears the inscription, which has been allowed to remain upon it all these centuries: "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion is from generation to generation."

Dark Africa is being opened up. There is navigation for 120 miles up the Congo, to the head of tidewater. Then from Stanley Pool there is navigation for 1,000 miles into the centre of Africa. The only break is between Stanley Pool and tidewater, where the river is broken by cataracts. A railway is now building over this part, 25 miles of which is already completed. There will be steam communication by water and rail from the Central region of the Dark Continent to the sea. Could Livingstone but have seen to-day! May we not say that he saw it afar off and was glad?

In India there are no fewer than 65 Protestant missionary societies—viz., 16 Presbyterian, with 149 laborers; 13 Baptists, with 129; 9 Church of England, with 203; 7 Lutheran, with 125; 4 Methodists, with 110 workers; 2 Congregationalist, with 76; 1 Unitas Fratrum and 1 Quaker, with 16; 7 Independent, 5 women's associations. In addition to 857 ordained missionaries there are 711 ordained European lay helpers, 114 European and semi-European lady assistants, teachers, etc., and 3,491 native lay preachers.

The number of communicants is 182,722, an increase of 70,000 in the last decade.—*Nat. Pres.*

It is said that Dr. Andrew Bonar began a sermon to his people, on one Sunday morning, in the following way? "Once upon a time a congregation asked their minister to give them strong meat. Next Sabbath he preached on the duty of Christian giving. And they sent him no more requests for strong meat."—*Wesleyan Advocate.*

A missionary in Mosul writes: We find that the Papists are doing all they can to prevent our obtaining permission to build here, saying they will spend two, three or four hundred liras (\$17,600) rather than have us build here. They say openly that they are afraid to have us here because we bring the Bible.

A missionary in Singapore was pleased and surprised to find his church freshly whitewashed. "I did it to thank God," said a new Chinese convert.

Bishop Tucker of Uganda writes that the people in that country are so eager to get the Bible that a man will gladly work three months to get a copy.

"The race of mankind would perish did they cease to aid each other. We cannot exist without mutual help. All, therefore, that need aid have a right to ask it from their fellow men, and no one who has the power of granting it can refuse without guilt."

AN APPEAL.

O. Christians, awake, the grey daylight is breaking,
The glow of the morning has lit up the sky;
Ye saints of the Lord, speed the blessed awaking,
Call, call to the perishing, "Jesus is nigh."

My brothers, awake, sound the glorious tidings
Of hope for the hopeless, of life for the dead;
Call them in, call them in, the Saviour is waiting
To welcome each soul to the feast He has spread.

Revive us, Lord Jesus, give times of refreshing;
O give of thy power, or our service is vain;
We humble ourselves as we plead for thy blessing,
"Revive us, O Lord, ere thy coming again."

Revive us again, O our God, send the shower,
Let rivers of blessing sweep over our land,
Let sin-wearied hearts feel the might of thy power,
The touch of thy tender omnipotent hand.

—S. Trevor Francis.

OUR OWN FOREIGN MISSION FIELDS.

	Area in Sq. miles.	Villages.	Population.
Bimlipatam	211	150	110,000
Vizianagram	800	400	300,000
Bobbili	400	427	200,000
Chicacole	2,550	2,400	650,000
Parlakimedi	1,300	1,600	450,000
Total for US	5,261	4,977	1,710,000

BIMLIPATAM.

L. D. Morse and Mrs. Morse, Missionaries; 1 Native Preacher, 1 Colporteur, 1 Bible-woman.

The Sabbath-schools, the prayer meetings and the preaching services in the chapel have been kept up throughout the year. Our resident church members seem to be growing in grace. During the hot season many a torrid hour was shortened by the conduct of a daily class in the Life of Christ. During most of the year a Sunday evening English preaching service has been held in the English room of the chapel.

Last February, in company with Mrs. Morse and two native preachers, twenty days were spent in tent. We toured along the road half way to Vizianagram and along the Chicacole road as far as Raiga. The Gospel was preached in thirty-seven villages. With the exception of a week, spent in the preceding October with Bro. Shaw on his field, at Bhimasingi, this was my first experience at touring. The prospect appalled me. Morning by morning, Peter's brother, Andrew, seemed to be looking down upon me and remarking: "There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?"

And often, still, when I hear over the hot plains the moaning of the doves in the palms, the scenes of that first tour arise and oppress me with that same nightmare of dumbness and littleness. But there is One, who knows what to do with "the weak things of the world," and our prayer has been, "O Lord! Bless us! Break us! Feed us to the multitude!"

In a village, named Polepilly, seven miles north of Bimli, a discovery has been made. By the reading of the Telugu N. T., several members of a goldsmith family have been led to what seems a genuine faith in Jesus. Miss Gray spent June in their midst. Appalawamy and I took up our abode amongst them for shorter periods several times.

VIZIANAGRAM.

M. B. Shaw and Mrs. Shaw, Missionaries; 7 Evangelists, 2 Bible-women, 2 Christian Teachers.

DIVISIONS OF THE FIELD.—Vizianagram field is compactly and admirably laid out for work, and may be spoken of as composed of four parts: (1) Vizianagram Taluk, (2) Chipurupilly Taluk, excepting a narrow strip on the east and north, (3) Gagapatinagram Taluk, (4) All of the Stringavarapukota Taluk lying east of the river by the same name.

The Chipurupilly Taluk has received the undivided attention of an evangelist the whole year. The missionary spent 15 days within its borders and preached in 30 villages. A public Gospel meeting held in the High School building in Chipurupilly town was largely attended, and created a great stir for a few days. Our hearts are full of hope and prayer for the work in this taluk. A preacher has lived at Gagapatinagram the whole year and has done faithful work in his taluk. He and the Chipurupilly evangelist made one tour of 10 days into the north-west corner of the taluk where the Gospel had never before been preached, and came back greatly strengthened in spirit, and hopeful.

BAPTISMS.—One young caste man was baptized in April under most interesting circumstances. He lived a noble Christian life for five and a-half months, and died trusting in Christ.

Just as the year was drawing to a close, a spiritual interest sprang up among some heathen employees of the mission. It resulted in the baptism of my touring

"boy," a Mala, and my cartman, a Kapu, both most promising young men. Others were deeply affected.

QUARTERLY GATHERINGS.—The three sessions of the "Bimlipatam and Vizianagram Joint Bible Institutes" were seasons of great spiritual delight to all, and the influence has been felt in all departments of our work.

1. The missionary has conducted 300 Bible classes during the year, and has given 290 addresses in Telugu.

2. 104 days were spent outside the Vizianagram Taluk on this field in direct evangelistic work.

3. The missionary has personally presented the Gospel in his addresses to 17,241 heathen souls, exclusive of children.

STATISTICS.—Church membership in 1893, 22, expelled, 2, died, 1, received by letter, 4, received by experience, 2, baptized, 3, present membership, 28.

30th December, 1893. M. B. SHAW.

WORK AMONG THE WOMEN AND CHILDREN.

Miss Kate MacNeill; 2 Bible-women, 2 teachers.

Although the time during the past year has been only partially given to the work, it is with a feeling of deepest gratitude that the little something done is reported. My attention has been chiefly directed to the study of the language, but by careful division of time a good deal of work among the women and children has been accomplished. With Mahalakshmi, one of my Bible-women, I visited regularly a large number of low caste and six high caste houses in Vizianagram town. With very few exceptions we have found willing listeners, and have reason to hope that the good seed, in some cases, has fallen in good ground.

TOURING.—Beside the work done in the town, cantonment and near villages, we made in July a tour of several days to Bhimasingham. I was accompanied by a preacher and his wife. It is our custom to give special attention to the women, but when on tour we delivered the message to a large number of men as well as women and children.

In this brief summary of the work much has been of necessity omitted, and in conclusion we wish to say that our greatest need is an outpouring of the Holy Spirit.

KATE MACNEILL.

Soontam, at Padmanahbam, at Portnooru and at Gundavaram. All the touring of the year has of course been over ground new to me. Therefore, beside the direct evangelistic work, the exploration of large and important sections of the field will enable me to tour at a better advantage in the future. Often we have preached to large and enthusiastic crowds, and have been obliged to tear ourselves away from them "to preach the kingdom of God to other villages also."

Three new out-stations should be planted at once, but we have not the men.

No. of days spent on tour 60,

" different villages visited 92

(Some of these were visited several times.)

No. of church members at close of 1893 26

Excluded 1, Dismissed 3 - Total 4

Membership at close of 1893 22

Approximate population of field 110,000

" number of villages 150

L. D. MORSE.

WORK AMONG WOMEN.

Miss A. C. Gray ; P. Jessie, Bible-woman.

Another year of happy and uninterrupted work in the Master's service has closed, and a record of its success and failure has been made. How much of it will stand the test will be known when the accounts are opened and the rewards given.

The attendance at the day school is small. Owing to the large number of schools in the town under Government inspection, where the children may pass examinations and secure certificates, the people do not care to patronize our school.

Since the above was written, six of our boarding girls have been truly converted. They are rejoicing in the Saviour. Others are enquiring the way. We give God all the glory.

Bimlipatam, January, 1894.

A. C. GRAY.

BOBBILI.

G. Churchill ; Mrs. Churchill (since August in Canada) ; 2 Native Helpers, 2 Bible-women and Teachers.

Years ago we went to a village where quite a large number of the Razu caste people live. Quite a number of these men met us in angry discussion, and I came away rather discouraged, feeling that our business had been in vain. But one man among them heard for the first time about Christ as the Saviour of sinners and was impressed by teaching. From that time he has been seeking for more light until within a few months since he declares he came to trust in Christ for salvation. He came to Bobbili for baptism, but as I knew so little about him at the time, it seemed wiser and better to have him delay for a few days. Having to attend to the harvesting of his crops and the settling up of his affairs, he has not so far been able to come for baptism as he promised. He appears like a truly converted man, and if he is such, his conversion, humanly speaking, has been largely the result of a close friendship between him and a Mala whom I baptized in March with some misgiving. This Mala had first heard of Christ by listening to some Razu men reading and discussing among themselves some portions of the New Testament. And these men had in turn become interested by listening to a young man who several years ago bought some Scripture portions from us. For years we knew not that the good seed had fallen into good ground, but now I find the influence is extending to several villages around. Another interesting case was that of a woman past middle age. Hearing Narsiah preaching in a street of a large village one morning, she became interested and followed him from place to place all the forenoon. Then she came to the tent and listened for a long time as they taught her about Christ and how to pray in His name. She came back in the afternoon in great distress because she could not remember how to pronounce His name correctly in prayer. The words were deeply touching as she told us with tears running down her cheeks of how she had tried for years to find salvation by praying to the different gods, but all in vain.

G. CHURCHILL.

CHICACOLE AND PALCONDA.

J. C. Archibald and Mrs. Archibald. Missionaries ; 1 Ordained Preacher, 6 Evangelists, 1 Christian Teacher, 3 Colporteurs.

CHURCHES.—There are two—one at Chicacole and the other at Tekkali, thirty two miles distant. The Chicacole church closes the year with 38 members, of whom 20 reside in the town, 6 in Calingapatam and Jalnoor, 5 in Palconda, and 7 are non-resident. The state of the church affords ground for encouragement. During the year there has been very little quarrelling and a pretty general spiritual growth among the members. The church has called Baghavan Behera to be its pastor during 1894, and has assumed his entire support.

The Tekkali church numbers 21, of whom three are non-resident. Its state has given us great anxiety during the year as some, because of extreme poverty, have been sorely tempted to go back into caste. Now the outlook is brighter.

Received by letter.....	7
" " baptism.....	3
Dismissed.....	12
Excluded.....	4
Present membership.....	59

I. C. ARCHIBALD.

Regular visiting has been kept up in the town, but without any special results. Many know the way to the Saviour and acknowledge the truth and reasonableness of all that we say, but from year to year they "halt between two opinions."

In November Miss Samuels, formerly of Bimlipatam, but late of Cattack, was engaged as a Bible-woman, and will be very useful in the high caste work in the town. Her addresses are well listened to, and being thoroughly acquainted with the native mind, we hope she may be very useful in the work to which she believes the Lord has called her.

During the year 90 Bible lessons have been taught ; 1,506 visits made ; 15,000 persons have heard of the One who is mighty to save, and 1,900 hand bills have been distributed among the ones who could read.

Chicacole, 31st December, 1893. H. WRIGHT.

PARLAKIMEDY.

W. V. Higgins and Mrs. Higgins, Missionaries ; 1 Pastor, 3 Evangelists, 2 Teachers, 2 Colporteurs, 2 Bible-women, Helpers.

THE NEW STATION.—Parlakimedy was opened as a mission station in 1876, but was soon abandoned owing to the illness of the missionary. However, it was decided a few years ago to re-occupy the town, and steps were taken to arrange for the settlement of a mission family here. Since 1876 it has been an out-station of the Chicacole field. After handing over the latter field to Mr. Archibald a year ago, we began work on the new field.

COLPORTAGE.—I have two young men engaged in this work. Their sales for the year were Rs. 111-13 0. Number of books sold 2,601. Sold by the missionary, Rs. 20-1-0. As we come north we find less and less of an appetite for literature, but the appetite will grow I doubt not.

TOURING.—Although the missionary has been able to make only one tour during the year, the native preachers have been kept faithfully at the work of proclaiming the Gospel. They have made a number of long tours, in which I have reason to believe much good work was done. In company with them I made a

tour of twenty-five days in September. Over sixty villages were visited and many of them twice. During part of this tour Mrs. Higgins, accompanied by a Bible-woman, gave us assistance.

BUILDING.—Our equipment of mission buildings is pretty nearly complete. We spent six months in 1892 and ten in 1893 at this work. No one regrets more than the missionary himself that so much time had to be occupied in this kind of work. It would take a good deal to induce us to go through it again. - But now that it is all over, we rejoice that we have at Kimeedy so comfortable a house. There are six buildings upon the compound. First the bungalow, which is almost exactly like the Bimli Mission House but smaller, and contains ample accommodation for a family and two single ladies; second, the cook-house and godowns; third, the carriage house, tent room and hen house; fourth, boys' boarding house, which contains three rooms each 15 ft. square, and of which two of the rooms can be used for preachers and their families; fifth, cow-house; sixth, chapel. All the building except the last two have tiled roofs. In addition to this a compound wall has been built all along the front of our property and a garden enclosed. It still remains to purchase a piece of land adjoining the back of what we now have. Then the erection of the line wall at the back and the building of a small house for boarding girls will be necessary. The total cost to date has been Rs. 9,643-13-2.

GENERAL.—The sisters in the Maritime Provinces kindly gave us \$100 for a tent. The tent has been ordered, and we shall soon have it ready for aggressive touring work. With our building work behind our back and a clear field before us, we trust the Gospel may be speedily preached to as many of the perishing as we can reach. But how can one missionary with four or five native preachers reach 430,000 people? He simply cannot. It is work enough to keep five or ten missionaries busy.

We put in a strong appeal for two lady missionaries for Kimeedy. The sisters at home have taken up the matter in dead earnest, and we believe they will send us the two ladies just as soon as they are to be found. It was a matter of deep regret that they could not be sent this year.

STATISTICS.—Number of members 1st January, 1893, 38, numbers baptized this year 2, numbers received by letter 11, numbers dismissed 2, numbers excluded 6, numbers died 1, number of members 31st December, 1893, 42.

W. V. HIGGINS.

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY OF EASTERN ONTARIO AND QUEBEC.

RECEIPTS FROM APRIL 20TH TO JUNE 21ST, 1894.

Walmer Road M.B., per Mrs. Halkett, \$5; First Baptist Church, Montreal, \$9.87; Plum Hollow, \$5; Abbots Corner, \$3; Olivet, \$8.05; Lachute, \$15; Grace Church M.B., \$15; Grace Church Circle, \$6.83; Ottawa Circle (First Ch.), \$50.84; Gananoque, \$25; Brockville, \$8; Quebec, M.B., \$17; Quebec Circle, \$30; Arnprior, \$3; Algonquin, \$10; Miss Harlow (N.S.), \$4; Dominionville, \$10; Kingston, \$5; Grenville, \$8.25; Clarence, \$12; Morton, per V. Elliot, \$6; Vankleek Hill, \$3.50; Philipsville, \$10; Rockland, \$10; Roxboro, \$6. Total, \$286.34.

(MRS.) MARY A. SMITH, Treas.

8 Thistle Terrace, Montreal.

YOUNG PEOPLE'S DEPARTMENT

THE STORY OF TUKI.

MRS. M. C. WHITBY.

While spending a few months lately in the beautiful city of Delhi, with its old mosques, temples and tombs, and where so many traces still remain of the Mutiny of 1857, this story was told me by a lady who receives letters now from Tuki, the little rescued one. I give it as it was narrated:

About twenty-five years ago, in the city of Delhi, there lived a very rich Hindu family, very high caste and superstitious, following all the rules laid down by their family priest, who lived in the house, and ordered all its workings. Two dear little daughters and a bright-eyed son made music and joy the day long, and all were happy and glad. Years went by, and when the little boy was about three years old another little baby girl came to the home, but alas! not to bring joy, but sorrow. She came, and all were glad till the day when the priest was called in to bless the child; but instead of blessing he cursed her, saying she was born on an unlucky day, under an unlucky star, and would be a grief and trouble to her family all the days of her life.

Poor little girl! For no fault of her own she was to live a despised life. Every little trouble that came to the family was put down to her blighting presence. For five years little Tuki dragged on her existence, slapped by one, pinched by another, and half starved, always having to eat what others left, and sent out into the cow house to eat it; dressed in rags, though every servant of the house was well dressed and fed. She was made to sleep out with the cows, and was allowed no bedding, only an old blanket which was used at times to cover the calves. Though a nervous child, and afraid of the dark, she was often sent out in the yard at all hours of the night when anything was wanted, and she was beaten unmercifully for every childish fault.

The lady who visited the zenana taught the two eldest daughters and little son; and after a time she noticed a poor, ragged little girl, with unbrushed hair, whose large, black eyes looked sad and hopeless. She used to sit in a corner of the room, and seemed to be drinking in every word when she told the children of Christ's love for little ones. When she asked who the child was, the children replied: "Only Tuki, the curse of the family. She is not our sister; she is a wicked spirit, sent to trouble our home." Days and weeks went by, and little Tuki's heart went out in love to the dear lady, who was the first and only one who in five long years had said one kind word to her, and taught her to hope for the future. Is it any wonder the child should love

her, and learn from her to love the Saviour, who she heard was her friend, and could save her from all her misery?

The lady tried to show the family how foolish they were in treating the child thus, but the priest's word was law; and often the mother would say, "If she would only die the gods would forgive us, and take us into favor once more." The lady tried for a long time to get the child from the parents, but it was no use, they said, "It would be worse for us if we gave her to the Christians; the gods would be more angry with us than ever; if she would only die we would be happy."

The child begged the lady to let her run away to her; and at last, when nothing else could be done and no other way could be devised to rescue her, arrangements were made to spirit her away. One dark night when the child, according to her usual custom, went out to get her ragged blanket from the cow house, a man was there who took her up in his arms, and rolling her in a large sheet, told her not to be afraid; he was a friend from the Mem-Sahib. He carried her for some distance, where a carriage was in waiting with a woman servant, who took her to the railway station, and dressed her in clean clothes. She put her into a railway car, gave her a ticket, and told her to be quiet, and not be afraid; she would be met at the end of her journey, and taken to a school.

Her people made a great ado; and tried to show that the lady had taken her; but as she had not been seen with her it could not be proved. Even to this day, when the lady calls at the house, they try to make her confess she had a hand in the child's disappearance; of course she keeps her own counsel, and lets them surmise what they like.

This happened twenty-five years ago, and little Tuki is now a grown woman; she is a true Christian, and an earnest worker for Christ miles from her old home in Delhi. She writes bright, cheerful letters, thanking the lady for her love and help in bringing her out of misery and darkness, into joy and the gospel light.

May Christ's kingdom come into many more dark hearts and homes.

NEWS FROM CIRCLES.

MIDDLESEX AND LAMBTON.—The Associational meeting of the Middlesex and Lambton Circles was held in Lobo, on Tuesday, May 29. The president opened the meeting at 2 o'clock. After devotional exercises the business of the Association was proceeded with. Resolutions sympathizing with our Home Missionaries who have not been paid promptly, endorsing the action of the F. M. B. in accepting Miss McLeod, and recommending the *Baptist Visitor* and MISSIONARY LINK to the members of our churches, were adopted. Mrs. G. F. Robertson was elected president, and Mrs. Weld director. In the event of Mrs. Weld not being able to do the work, Miss Park of Wyoming was appointed to take her place. The amount received by the Circles and Bands was \$597.49, for F. M. S., \$442.38; total, \$1,039.87. A paper written by Mrs. Rickert of London, was full of helpful suggestions. In the evening Mrs. (Rev.) Ira Smith, Miss McLeod and Rev. P. K. Day-foot delivered practical addresses.

L. MCD. WELD, Dir.

ADDRESSES

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