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The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. XIII, No. 2.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3.

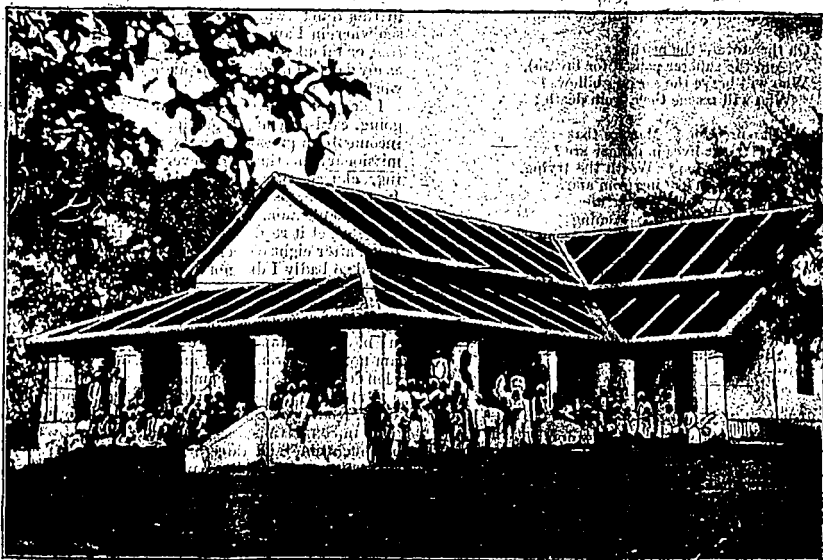
Mrs. Mary Mifflin Jan 91

Oct. 1890.

E. Ashwood

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THE SAMULOOTTA SEMINARY—NEW BUILDING.

(For description see page 18.)

The annual meeting of the W. F. M. Society of Ontario will be held in the Park Church, Brantford, on Wednesday, Oct. 22nd, beginning at 9.30 A. M. Mrs. Arohibold, who has been a missionary in India for twelve years, is expected to be present and tell us some of her experiences.

Delegates will send their names to Mrs. D. Hutchinson, Brantford.

The annual meeting of the Board will be held in the same church, at 2 p. m., on Tuesday, Oct. 21st.

Applications for certificates for delegates attending the Brantford meetings must be addressed to Miss Davies, 599 Jarvis St., Toronto.

Please take notice that the meeting is on Wednesday, not Thursday, as formerly.

Lord of harvests, hear our prayer
Offered up with true desire ;
Thrust forth willing laborers
Who with all-consuming fire,

Will proclaim the wondrous message
To a lost and guilty race,
Thill in humble adoration
Millions bow before Thy face,

Saved forever, yea forever,
Through the merits of Thy Son ;
Clothed in robes of righteousness
Furnished by the sinless One.

—D. SrD.

Petrolca, July, 1890.

Rescue.

The lines of this poem were suggested by the words uttered by a sick one, while in an unconscious state.

PART I.

Watching once beside a sick one,
Tossing with a feverish brow,
Words unconsciously were spoken,
Words which burn within me now.

Oh the storm—the mariners !
(And the sufferer, paused for breath),
Who will brave the surging billows ?
Who will rescue them from death ?

Do I know them ? Matters that
When their lives in danger are ?
Can I reach them ? Worth the trying,
—See—they're looking from afar.

Courage brothers—I am coming
With the life-boat safe and strong ;
Change your doubts and fears for gladness,
—And your sighing into song.

Join with us in thankful praises
For the storm is overpast,
And through weak, persistent effort,
All are rescued safe at last.

PART II.

Thus while listening on in silence
To those strangely spoken words ;
Scenes more real appeared before me,
Which the following lines record.

Are there not those perishing
Out upon the sea of life,
Who of us fond hopes are cherishing
For our efforts in the strife ?

'Mong the many called disciples,
There are those with arduous strong,
Who will rescue dying brothers—
Heed their calling loud and long ?

On the angry waves of error
Millions toes in sad despair ;
Some, 'He true, cry not for mercy,
E'en when drifting—they know not where.

Why No More Time for the Master's Work ?

"Ye have robbed Me. . . . Wherein have we robbed Thee ?"
Mal. iii. 2

I wish I had not attended the Bible-reading yesterday. It is not what Mrs. Manse says so much as it is the train of thought her remarks suggest that makes one feel uncomfortable. She never finds fault nor dictates duty, but has a way of putting reasonable questions that worry you into investigating your life as a Christian, that you may be sure you are not guilty of the omission or commission the question implies.

All day long I have been examining my life, and now, in this quiet twilight, I am doing it again, but do not see wherein I am withholding from God anything I have time or talent to give. But what more can I do so long as my days—I might say my nights also—are crowded with work ?

I am not injuring God's cause by dancing, theatre-going, card-playing, or gossiping. I give a tenth of the income John gives me for my private use. I attend the missionary meetings whenever I can, go to prayer-meeting, church twice on Sunday, besides Sunday-school. Last week I was so busy I had no time to study my Sunday-school lesson. I was finishing my table-cloth, that I might get it ready for the county fair. I did not finish it till after eight o'clock Saturday evening ; then my eyes ached so badly I did not dare to use them in the gas-light.

God does not expect impossibilities of us. Mrs. Manse said that. He knows our mortal bodies will not carry us beyond certain limits even to do work for Him. I am not a lazy woman. I am constantly hearing expressions of surprise at the amount of work I accomplish.

I must keep up my social duties, and read a little. Indeed, I have scarcely any time for reading outside of what I do in connection with the Shakespeare Club ; it takes so much time and thought. I was nearly two months, such time as I could spare to it, gathering materials, making notes, and looking up references for my paper on the "Doubtful Plays." The paper was nearly half an hour long. It was so much more work than I had expected it to be that I was obliged to excuse myself from the charge of the June missionary meeting. I was very sorry it so happened.

Then there is my fancy work. It takes hours and hours. I have such a passion for it that I cannot resist doing something of every new kind I see.

Then there is the Art Society. I must take my turn in leading it, and it does seem as if our turns at writing papers come very often. Last year our general subject was the "Old Paintings." What stacks of books I wandered through to find something about the "Madonna"

I had to write up! This year it is "Household Decoration." I had for my theme, "Front Hall Stairs." I had no idea so much time and talent had been spent in the construction of stairs. I shall remember my paper on the stairs, not only for the time and trouble I put into the writing of it, but because of the remark of that well-meaning but uncultured Mrs. Blunt. Our ladies sent her here to see if I could assist in making clothes for Sunday-school children. Fearing she would consider me indifferent to such good work, and that she might see for herself how absolutely impossible it was for me to help them, I told her what I was doing, and pointed to the pile of books I must look through for the needed information on the construction and styles of stairs, when she coolly replied: "I hope you will be able to tell those ladies how to build a pair of stairs long enough and strong enough, and of the proper style to carry you all to heaven!"

I must paint a little to keep my hand and eye in practice. I am sorry I have had to give my music up, for they often want some one at the organ in Circle meeting or in the choir on Sunday, and one pair of mortal hands can't do everything, and I am sure I don't see how I am to take an afternoon each month to visit the poor, as our pastor asked us to do. It seems as if to the busiest come extra calls. Mrs. Manse has actually urged me to take charge of her mission band. She knows I have a faculty with little children. I am sure I wish I could do many things for my Saviour; my heart aches to see His cause lag. If Mrs. Manse or any one else could look into my life as I am now doing, I know they would see no time for more of even my Master's work. Then the question is, all things considered, am I robbing God?

Remember fancy work is not wrong. Art Clubs and Shakespeare Clubs are not wrong, only as we give to them more time than we give to our Lord, at whose feet we voluntarily laid the service of our lives. Let us be honest with God: He will be reasonable with us.—*For. Miss. Journal.*

The First Native Lady L. R. C. P. E.

Last week we had the pleasure of quoting a few extracts from a leader in the *Hindu* speaking in high terms of the rapid progress made by the Native Christian community. In connection with this we remarked that "native Christian females are not availing themselves of a medical training to an extent we would desire." Now, however, it is most gratifying to learn from the following paragraph which is at present going the round of Madras and other Indian papers that the Edinburgh School of Medicine for Women has just produced the first native lady L. R. C. P. E. The paragraph which is from the *Edinburgh Scotsman* reads as follows:—

"The first student of the Edinburgh School of Medicine for Women has just passed successfully, and with special credit, the final examinations for the Scottish triple qualification, and is now entitled to place her name upon the medical register. It is of additional interest that the student, Miss Annie Jagannadham, is also the first Hindu lady who has ever completed her medical studies in this country, or who has ever registered as a medical practitioner in Great Britain. Miss Jagannadham studied for three years in Madras, and has subsequently spent two more years in the Surgeon Square school, where for the last year she acted as demonstrator of anatomy."

Miss Jagannadham is the second of the three daughters of the Rev. P. Jagannadham of Vizagapatam, the others

being Mrs. Lazarous of Waltair, and Mrs. Shrinivassa of Palamcottah, the latter of whom was the first native lady to pass the F. A. examination of the Madras University. Miss Jagannadham, L. R. C. P. E., was also the first native lady matriculate in this Presidency. She studied for sometime in the Local Medical College, but had to pass through severe domestic trial in consequence of the illness and death of a brother of hers. It was, however, at the call of duty and somewhat against her own inclination that the young lady, who, by the way, is not very robust-looking, made up her mind to go to the far west and continue her studies at Edinburgh. Her career there has been very successful in spite of another sad trial she had to pass through at the commencement of her new curriculum. It is really remarkable how this delicate young Indian lady, far away from home and friends, could have held her own against her more fortunate fellow pupils, and by dint of industry and intelligence carried off the highest prizes and scholarships of her class. It is only another evidence of the marvellous effects of Christianity on the minds of even Hindu girls. We offer our most hearty congratulations to Mr. Jagannadham and wish a highly successful and useful career to his talented daughter.—*The Christian Patriot, Madras.*

The Women.

Napoleon had his Imperial Guard, who were held in reserve till a critical moment, and then were sent into battle on a full charge to turn the tide. God has His imperial guard. They are women, spiritual amazons, a host with banners. Our great societies are now feeling the support of this mighty reserve. They are now coming to the help of the Lord at just the right time. It is not the amount of money they give, as the spiritual help of their faith, and prayer, and organized influence. The nerve of missions never will be cut by women. All the speculations in the world will not affect her faith in Jesus Christ. Her spiritual instincts carry her through all hindrances. If she ever assented with her head to any false doctrine, her heart would be the same old orthodox heart. And so is the practical balance-wheel of the world. A man's enthusiasm rises and falls with his opinions. A woman's zeal overrides all opinion, and strikes at the centre of what needs to be done. In Christian work and in mission work she is just what she is at home. She says, "John, if you don't do this, I will." And it is the influence of that that makes John do his duty. Woman's work and woman's influence are two distinct factors. Humanly speaking she is the religious light of the great majority of homes, and she has an eye on the family pocket-book, not only market days but Sundays, when the Lord's box goes round. It is wonderful how she will save, and it is wonderful how she will give. God is looking down and sees a great many men who are beginning to distrust their theological armor, and to lose their fighting qualities, and God is giving the command to women to go forth in that weakness which is the real strength of God and the Gospel. A woman doesn't care anything about the philosophical nerve of missions; but she knows how to take the direct road from the heart of Jesus to the perishing world. And I expect her voice and influence are going to increase as her work and gifts have increased the past few years. The hopeful sign today is the advance of this imperial guard, which is destined to keep the work strictly along evangelical lines, and give a mighty spiritual impetus to it.—*Home Missionary.*

What Bible-women Have Done.

The 21 Bible-women and 12 assistant Bible-women connected with the American Baptist Telugu Mission, work very faithfully. Three of them work in and about Ongole, going daily to appointed parts of the town, and visiting from house to house. But they often also go out to the many villages within a few miles of Ongole, and sometimes perform very efficient work as nurses, when any pupil in any of the schools is seriously ill. The Bible-women stationed in different villages do a similar work, but some of them have much more responsible burdens, and really the leaders of the little bands of Christians. Take for example, two places. One of these is 50 miles from Ongole, and has no preacher or teacher within ten miles of it. While on a visit to that town lately, the missionary baptized 27 persons, of whom 21 were converted through the instrumentality of the two Bible-women stationed there. Some 50 others are really Christians, but for fear of persecution, which had even then begun, they had not the courage to come out publicly and be baptized. The other place is about 25 miles from Ongole, and the preacher who goes there occasionally is not a strong man, and lives three miles away. There were 52 baptized there, 51 of whom were led to Jesus by the Bible-woman Goomara, who is stationed in this village.—*The Harvest Field.*

THE WORK ABROAD.

Seminary at Samulcotta.

We are sending a photograph of the Seminary building in Samulcotta which we hope may appear in the LINK that those interested in the Seminary may see where the students, in whom they take so great an interest, are trained for their future work. The building was formally opened and dedicated to the work on the first Sunday of September of last year, so that we have been now but a short time in our new quarters, still long enough to be able to appreciate the change most thoroughly.

Some of the readers of the LINK will know that before getting our new building the classes were taught in the Missionary's bungalow and verandas, so that all day long there was a continual hum that prevented anyone from imagining what quiet could mean. In our present sleeping apartment and bathroom, in what we call the "round place," on the front and back verandas were classes reciting lessons; and when our readers are informed that a Hindoo class of students are noisy in the extreme in both study and recitation it can be easily surmised in what a bedlam we and our predecessors had the fortune to pass our mundane experience.

Nor are we even now removed from all noise, for not five rods from our bedroom are the boys' houses, so that for nine months in the year we do not know what quiet means. But at present writing, the compound, which is very much too small to answer our purpose, is as quiet as any uninhabited compound could be, for the boys are away for the vacation.

But we set out to describe our new building over which we are not a little pleased. The ground plan is in the form of a T, the stem of the T serving as chapel 18x32, while the arms of the T are class-rooms, four in all, two in each arm, and 14x18 each in dimensions. That part, in the photograph, of which the gable end appears is the chapel room which answers the purpose of a class-room

also; while one arm of the T only appears showing two class-rooms, while the other two must be seen in imagination upon the other side of the building. Verandas extend around the front of the building, which serve as corridors, connecting the class-rooms with the principal room, all of which are so built as to easily connect; so that upon the ringing of the bell the students easily assemble in the main room, while the class-rooms are easily seen from this main room. It is built of stone and mortar with walls 15 feet high and has a tiled roof.

We hope that our readers will look hard at this building for in this are trained the workers who must effect, in a very large measure, the evangelization of this Telugu people. And if our readers will look hard at the Telugu company lining the front of the building they perhaps may make out the students in whom they are interested; though it will require pretty sharp eyes to do so.

In appearance the building falls short of McMaster Hall and Woodstock College—not being so pretentious, for it cost but \$1,300. Over the gate, in front of the building, which does not appear in the photograph, is in large letters,
SAMULCOTTA SEMINARY.

J. R. S.

DEAR LINK.—Mrs. Craig and I have just turned our hat and faces homeward after a week among the villages—a very pleasant week for me, due largely to the fact that I had Mrs. Craig for company. When the school at Akidu is in force, her time is taken up with Bible classes, sewing classes and what not, and until this holiday season I have been unable to claim her for any of my tours.

We have with us Deborah, Lizzie and Krupavarti, and usually upon entering a village we have divided into two parties. Our days have been very full—6 a. m. sees us busy in the lowly homes of the Mala and Madiga hamlets; for they are a hard working people and at this time of year every man, woman and child (old enough) goes to the fields, returning only at the setting sun; so if we would deliver our message we must be among them betimes.

By 9 o'clock the caste men are all away to the fields too, and we are free to tell of the Crucified One to the women. After an hour or two of rest at mid-day we are again among the caste women till 5 or 5:30, when they begin their cooking operations and we can no longer gain their ears. If in a village where there are Christians, the evening is spent with them; if not, we go to those of lowly birth and station, who, having returned from work, and eaten their evening meal, will generally listen as long as we can stay.

I wish you could have accompanied us, how your heart would have rejoiced over the groups of women gathered on verandas, in court yards and hallways, and groups, that sometimes numbered fifty or sixty, and again but two or three. Would that you could have seen the eager attention given and have heard the earnest questions put by the more thoughtful ones among the listeners; and the hearty invitations, "come with me, you must tell all this to my people!" We follow, the neighbors are gathered in, and at the close of our talk comes another invitation which takes us to another street, and yet another, and soon every woman in the village has heard the "old old story" that is so new to them; for some there are, who, though they may have heard it ridiculed by husband, father or brother, have really never heard it before.

Not infrequently when retracing our steps along the village street, we hear the women discussing that which they had heard at our lips; or one will be telling it all to a new comer; over this our hearts are glad, very glad.

Then there are the villages, where at our first stopping place, the lord and master of the house answers our knock and call, and before we can make known our errand, bids us be gone; or learning our business, tells us that his "women folk are very ignorant, they do not know any thing, and he does not wish them to know anything." Then he makes it his special business to see that we meet with ~~the~~ success all through the village. To accomplish this, he follows us and permits not a woman to hear; all we can do is to retire, hoping that some other day this man will not be at home; or we gain a hearing, and some old woman in the group gathered around us, bids the others "got to work, why listen to this new doctrine? What was good enough for our fathers and forefathers and for me till my hair is gray, is good enough for you, why waste time listening? Let the white lady worship her God and we will worship ours."

Again and again the message is scorned and rejected and we pray for power to present Him in all His loveliness, as having form and comeliness and beauty, that seeing Him they should desire Him.

Yesterday in Poorla, we found a young widow—quite an infidel. From the mother and neighbors we learned that at the time of her husband's last illness she offered penances, prayers and sacrifices, to the end that he might live and not die; but these were all unheeded by the gods—he died, and she lost all faith in her religion, refused to participate in any of the ceremonies connected therewith and continually denounced the worship of the gods as empty and useless.

At first she paid little heed to our words, beyond an occasional careless laugh, but soon she grew interested, leaning forward to catch every word, now and then asking a question or explanation of that which was not quite clear to her. I could not help wishing that it were possible for us to see the village more often, that the good work begun in this one woman's heart might be followed up. This is my first visit to the village since entering upon my work, more than six months ago, and it will be months before I can hope to come this way again.

We found ready admittance into all Government and private schools, and obtaining permission to address the pupils, have taught verses of scripture in one and all, giving as a reward for perfect recitation of same, a little booklet, such as "Story of Jesus," "Story of Joseph," "How Sin Came," etc.

This morning in the village of Kykaram, after the recitation of the truth taught, and the giving of the new books, the whole school followed us to the boat, for the purpose of buying more books. One boy bought six more of the kind given to him, another, the "Gospel of Mark," another, the "Gospel of Luke," another, "The History of Salvation," "The Way of Happiness," and so on.

In one village we found the centre of the school room occupied by a wooden idol—the goddess of learning, to which the children bow daily. And every child, boy or girl, before going to school for the first time must bring a special offering of rice and fruit to this goddess of learning, whether she be enshrined in temple or school room.

These first principles of religious worship are taught by the mother; 'tis from the mother the child learns to hush the names of the gods; 'tis the mother who teaches how he must approach these gods—with what words and what offering he must come, and 'tis these very mothers we are trying to reach—to show them the error of their ways and point them to Jesus, that they may not only believe and live, but that they may teach to their little ones of the One who saith, "I am the Lord, and there is none else, there is no God beside me. . . . My glory will

I not give to another, neither my praise to graven images."

FANNY M. STOVELL.

Boat "T. S. Shenston," July 29th, 1890.

Yellamanduli, India.

To the Ladies of the Peterboro' Baptist Association.

SISTERS IN CHRIST.—You will know that for many years our few missionaries have been straining every nerve to reach and touch with the healing balm of the Gospel these perishing millions of Telugus. After labors which were so intense, protracted and excessive as to lay two of them in premature graves and disable two others from active service, they were, with the limited reinforcements sent out from Canada, scarcely able to retain ground already occupied, much less to advance into the large and inviting regions that lay in the beyond, like vast harvest fields in which the fruitage was ripening to destruction and there was none to save.

But late in 1889, with the appointment of the Davis to Cocanada and of the Garsides to Tuni, with Akidu once more under the undivided care of its missionary family, and with the Seminary fully manned by the Stillwells and your own able and devoted representative, Miss Hatch, and with other volunteers crowding into the mission, the long cherished desire of opening a new mission to the North of Tuni, seemed about to be realized.

Early in November of 1889, accompanied by two of our Telugu preachers, one Jacob, the young pastor of the Samulotta church, the other, Jonathan Burder, the gifted and eloquent pastor of the Cocanada congregation, I set out to explore that region lying to the north of Tuni. We found a stretch of country 60 miles in breadth extending from Tuni to Vizagapatam. The latter is a large sea-port town of 25,000 and is occupied as the only station of the London Mission Society. This is the Society of the English Independents who have been operating about Vizagapatam and to the north for the last 70 years. Vizagapatam will be known to you as the town in which Mr. Day, the founder of the Lone Star Te'gu Mission of the American Baptists first landed 54 years ago, and where he received the hospitality of the London missionaries of that day. This mission though of such an age, numbers only some 100 converts and owing to this unfruitfulness the outlying station of Vizianagram, was abandoned and the property sold to our Maritime Baptist people. At present there are in Vizagapatam two missionaries, one a Welsh Congregationalist, named Thomas, the other a young Scotch Presbyterian, who bears the same name as, and is a descendant of, the great Knox. These two men are earnest, evangelical and are bent on reaching the people with the Gospel message. So we left them a wide area of country, including almost 500,000 souls, and confined our investigation to a tract lying some 12 miles north of Tuni, which is the eastern border of the Tuni field, and reaching up to a large town of 15,000, some 20 miles from Vizagapatam, and which we shall call the boundary of the London Mission. In this small district some 25 miles from east to west and the same distance from the sea-coast to the sparsely populated hill-country, there lies a population that must include over a quarter of a million of souls. For six weeks we preached unceasingly amongst them in some 23 of their large and central villages, to reach which we travelled 340 miles. And yet in all that time and with three of us (two preaching, if the third was sick with fever,

as was often the case), working day after day, not more than 3,000 heard the Gospel message. If we had left them not to return for another year, and then only on such a tour as we then made, and so each year we would be repeating the erratic and unsatisfactory method followed for years in this section by the London missionaries from Vizagapatam—who have done their best to reach these people. But what can one or two men with a handful of weak and dependent native Christians, do amongst — and — of people. And so we found at the end of that long succession of short tours, made hurriedly and only once a year by the London missionaries, and for a time by Mr. Currie from Tuni, not one Christian native to the place as the result of their labors. 250,000 souls and not one Christian convert from amongst them all.

Here we found four Christians, but like us they were outsiders who had come in to the district. One of these is a Baptist preacher of the London Mission who for three years has been stationed at the town of Yellamanchili (pronounced as written, excepting—manch—which pronounce as if written munch, and accent the word on that syllable.) The other was the native doctor in charge of the hospital there, and his old mother. These constitute the entire Christian population amongst these perishing thousands.

On returning to Cocanada in January and reporting to the missionaries in conference, they at once appointed me to proceed to Yellamanchili a town of 5,000 in the centre of the district I have just described and some 25 miles north of Tuni, and to open a new station which shall henceforth be known as the Yellamanchili station of the Canadian Baptist Missions.

On February 20th of this year, with Jacob, of Samulcotta, one of the first graduates of the Seminary, and Sarriah one of the Tuni preachers, the gift of Mr. Gar-side to the new mission, I again reached Yellamanchili and entered an old house purchased that day from a Eurasian government officer for \$65. That day the Christian population was increased from four to eleven by the addition of our little company, including the two preachers and their wives, the old mother of one of them, and my Christian foreman, P. Sam. Our Baptist community all live in the same leaf-roofed house, with the missionary. Jacob, his wife and mother occupy the east bath room, Sarriah, his wife and child are on the north veranda and in a little store-room; P. Sam and a Christian servant, since come to us, live in the kitchen, and my boy and his wife use the cook house. Here is our beacon light shining now in one place, but destined to shine out far into the distance, and to light up with light and life, those darkened souls that lie in such dense masses around us.

We lost little time in settling. There were no carpets to put down, no paper nor curtains to be hung, no pictures and but little furniture to be arranged. An iron cot, a few small tables, a chair, a writing desk and two trunks are no trouble to dispose in two small rooms. And then we were ready to commence work on the spiritual temple, we hope to rear heavenward for Christ. The process is very simple. Up early each morning, an hour of soul preparation with the Master and the Word, out into the street at 6.30 with the two native preachers. A hymn, a crowd and the unfolding of the plan of salvation. All men are sinners against God, who hates sin and will punish sinners. But that those who will may escape, He has provided a way of salvation—that way is Christ Jesus, and here a man interrupts by saying, "Jesus Christ! I have heard of Him. He is the Christian's God. Who is

He? Where did he come from? What did he do? Where is he now?" and thus rattles out question after question in rapid succession. We reply by asking him what is the number of the year used in all government and post offices in India. And when he answers, "1890," we proceed to tell of the birth of Jesus 1890 years ago, of His life and death, His resurrection and glorious ascension. The company here us just as they heard the first missionaries, Peter and Paul. Some are indifferent, some withstand us, some laugh contemptuously, and some, but how few, listen with fruitful desire, like those represented by the good ground in the Parable of the Sower. At the close of the first address, which usually occupies 20 minutes, another hymn is sung, and books and tracts are offered for sale. The tracts are eagerly caught at by those who can read, but as each book costs a cent, unless there is a real interest, very few are sold. After disposing of the books, usually Gospels printed separately, another short address, and hymn and the whole is over by eight in the morning.

During mid-day many duties occupy the time. Very often an inquirer from the morning meeting, who has followed us to the house to learn more of Christ, spends the morning. If not, the routine work such as looking after new buildings, preparing for tour, seeing into housekeeping affairs, accounts, correspondence, home mails, study and such like, lead up to breakfast time at eleven. In the afternoon the preachers come in for an hour's study of the Word. In this way we have just completed a study of God in the book of Genesis. There are very few of His attributes not mentioned there. The questions which face us again and again in preaching are, "Who is God? What is God? Where is God?" And to give my men as clear a conception of the loving Father as can be had, we are studying this, the Word, on that one theme. The heathen idea of God is awful. You can imagine how degraded the Almighty has become in their eyes when you reflect on the fact that last hot season when no rain was falling in Bobbili, the people after praying to their gods and performing all the requirements of their "religious books, represented by the priests, nominally the most enlightened men in the village, took down the god from his golden throne in the great temple and placing it in a tub of water said, "There soak or send us rain." Another instance occurred of a father who took his educated daughter, a young woman of sixteen, from the mission and sold her to a life of shame. On being severely reproached by the missionary, he excused his conduct by instancing in the sacred books of his religion, the example of the god he worshipped, and that god is one of the most popular deities of India. So to give my men a clear conception of God, I am taking them through the Bible and showing them how He hates iniquity and loves good, and all the beautiful attributes that go to make up the lovely, perfect and holy character, of the Lord Jehovah.

In the evening we again preach in the streets to men, women and children, in large and small numbers, and when through are tired and ready for a good night's rest. And such is the daily life of our new station, with all the variations of new experience and old "temptations and trials."

You will remember the new station at Yellamanchili. And let us all join in prayer, that the 48 men may be forth-coming from Canada, and that this whole land may be filled with new stations and Gospel light.

Yours in Christ,

H. F. LAPLAMME.

May 1st, 1890.

W. B. M. U.

Edited by Miss A. E. Johnstone.

"Inasmuch as ye have done it unto one of the least, of these, ye have done it unto me."

PRAYER TOPIC FOR OCTOBER.—For journeying mercies for our missionaries now on their way; and an outpouring of the Holy Spirit on the workers at home.

SOME FEW THINGS GLEANED AT THE ANNUAL MEETING.

The three needs of missions are prayer, means, and men. Do not dare to send out missionaries, and then neglect to pray for them. Whenever you kneel in prayer for yourself remember the missionaries. The prayers of the women at home have strengthened me in walking over the hard places.

We often hear it said that the heathen are hungering and thirsting for the bread and water of life. It is not so. The awful fact is, that they do not want it. They are dead, dead in trespasses and sins. The women cling to their idolatry, their superstition. It is yours to rouse them, to awaken in their souls a longing for Christ.

There are 25,000 women in our Baptist churches in these Provinces, and only 4,000 in our Aid Societies.

Sin, unrestrained by Christian influence, reigns in India. It seems as though Satan's vengeance is wreaked on women in India; his heaviest blows are dealt there.

To be a widow in India is to be the most accursed thing. Twenty-one millions of widows. How many of them have gone up to the great white throne, to tell, that for eighteen centuries there had been a Saviour, and yet they never heard of Him.

Christians at home have no conception of the need of the heathen. The lack of workers is appalling.

Only one per cent. of the women in India can read. Let the sisters in the Aid Society find out just how many women belong to the church; and do not stop till every woman in the church is a member of your Aid Society; till every woman who ought to be in India is there.

The men in India come to Christ more easily than the women do:

Fifty dollars will educate a boy or girl for one year in the Grande Ligne Mission.

Seven hundred dollars worth of bedding, etc., was lost in the recent fire at Grande Ligne. Forty dollars will furnish a room. The school is in need of towelling, bedding, etc. Mission bands will do well to remember this in working during the winter. Clothing neatly mended in the Band would gladden some young heart. Send your parcels to Rev. G. Masso, Grande Ligne, Province of Quebec.

One of the very best meetings held during the annual meeting was the Memorial service on Saturday morning. The vestry was filled, and the power of the Holy Spirit present. Mrs. March spoke of her first meeting with Mrs. Selden. They had corresponded before, and each thought they would know the other at sight. For seven years they had corresponded regarding the work. Mutual burdens had been borne and conflicts endured. Our sister's words had cheered and encouraged her, she felt that we had sustained a great loss.

Miss Johnstone in moving the resolution expressing our deep sense of the loss we had met with, spoke of Mrs. Selden's consecration and interest in the work to the

very end. Hymns suggested by the thoughts expressed were joined in by one and another with trembling voices.

Mrs. Naldor seconded the resolution, speaking of the love shown to her by Mrs. Selden ever since her coming to this country, and then from all over the room came tearful words of loving praise, as worker after worker recalled the many bits of help given by Mrs. Selden, the cheery words, the loving service, the earnest, thoughtful prayers, and then our President summed all up when she said she thanked God she had ever known her, that she grieved for the missionaries who had lost a friend who could never be replaced, she had so much of the missionary spirit. And then she voiced the wish of every heart when she added, "and that we may each one of us be able to give to the Master the same loving service that Mrs. Selden gave."

Other sisters who had been called Home during the year were alluded to, and then with hearts softened and tender we turned to the work they had laid down, and many spoke of their home meetings, difficulties and trials, encouragements and longings. We doubt not, but that the influence of this gathering will be felt during all the year.

During all the years that Mrs. Selden was connected with our mission work, she never failed to remember our missionaries at Christmas. Pressed flowers gathered by herself, a loving letter and some trifling token was mailed every October.

Our sisters will miss this thoughtfulness for the first time this year. But will not very many of our sisters take up this part of the work, and follow her in this, even as in so doing she followed Christ? "Inasmuch as ye have done it unto one of the least of these; ye have done it unto Me."

Mrs. Currie's Paper.

It is my object in the short time allotted me this afternoon to try and give you a glimpse of each of our stations and its work. Though I shall mention each in the order of its occupation it will be impossible to give a complete view of any one of them.

The Telugu country extending from Barwa to Madras is about 600 miles in length; containing many cities, seaport towns and thousands of villages, with a population of 17,000,000 of souls. Of these "3,000,000 is the share proportionate to the numbers and ability of Baptists of the Dominion of Canada; and by occupation of this field from Chicacole in the north to Akidu in the south-west we have assumed the responsibility of these 3,000,000 of heathens. Can we realize what an urgent need is here when we remember that 100,000 of these die every year, and 2,000 every week? Tremendous thought! 2,000 hurried unsave into eternity each week, and we have promised to try and save them. Then do we not need to be very earnest and faithful, and see to it that we are doing all we can for their salvation."

See on the map Cooanada, the first station occupied by Canadian Baptists. It was opened in 1874—"Here are half a million souls wrapped in spiritual death."

Mr. McLaurin was associated with Dr. Clough in the work at Ongole, (one of the stations of the A.B.M. Union) when he received a letter from Thomas Gabriel, a Christian Telugu, informing him that he had commenced mission work at Cooanada; had become involved in debt, and was without funds with which to carry on the mission: asking him to assume charge of the mission in the name of the Baptists of Canada. Having obtained the permission

of the Ontario Board, Mr. McLaurin arrived at Cocanada in '74, took charge of the mission, assumed its liabilities and commenced work. When we arrived in '76 he had a small number of native helpers, and a boys' school, which was taught in a rented house at Jagganaikpuram, about one and a half miles from the mission compound. Here also were held the services of the church, both English and Telugu. On what is now known as the Akidu field there were at that time quite a few Christians.

Mr. Davis is now in charge of the Cocanada field, and is assisted by 4 preachers (3 of whom are ordained), 15 evangelists and 4 teachers.

10 village schools are reported. Soon as a few converts have been gathered in any locality it is customary, if practicable, to open a school in their village for the instruction of their children in reading and the Bible. Such schools are usually taught by the preachers, wives or by girls trained in the boarding school. In his report Mr. Davis says that the children in these schools learn the Ten Commandments, the Lord's Prayer, the Sermon on the Mount, and the third chapter of John's Gospel. And thus their minds become permeated with Bible truths which are able to make them wise unto salvation through faith which is in Christ Jesus.

There is also at Cocanada a large corps of Zanana workers, both Eurasian and Telugu. This department of work was organized by Miss Frith, who is now at home in Canada for rest.

Here is Bimlipatam, opened 1875 by Mr. Sanford. "This field has a coastline of fifty miles and extends thirty miles inland." All this vast region is peopled with dead souls.

Mr. Sanford still occupies this station. There is also one lady missionary, three native preachers, one colporteur and three Bible women, also Mrs. White (Eurasian) and one Christian teacher. This field has one out station (Raiza) supported by the little church at Bimlipatam.

Miss Gray seems to be a noble worker. In addition to her supervision of the school and training of the Bible women, she has during the year just closed, made three tours in company with a native preacher and his wife and two Bible women and girls—sometimes with the Bible women only, travelling long distances, and living in a tent. She is bravely doing her best. May the Lord long spare her as our representative among India's women. She spent 63 days on her first tour, visiting fifty-one villages. Twenty days on the second in another direction, and in December she visited forty-two villages, visiting in the houses as well as preaching in the streets.

Mr. Sanford has been touring on the Vizianagram field which came into possession of the Baptists last year. Mr. and Mrs. Higgins now occupy that field.

Chicacole, 1878—Your mission to what is now known as the "Chicacole field," was started in 1876 at Kinedy—but the missionaries then in charge finding that situation unwholesome moved to Chicacole in 1878. "This is a field full of promise. Here are six out stations stretching away from the central station like the borders of a fan; while beyond these stations are fields which no worker ever enters; 600,000 within this area and half as many more outside." At present Mr. Archibald and Miss Wright occupy that field and are assisted by seven native preachers, seven Bible women and three Christian teachers. Mrs. Archibald, obliged to leave India in search of health, is now nearing our shores, and I am sure will receive a hearty welcome from many who know of her faithful and self-denying labors for the Telugus.

During the year Miss Wright has not only made several tours in company with her Bible women, but has rendered

efficient aid in the general work of the station during the absence of the missionary and also attended Mrs. Archibald through her illness.

The six out-mentioned stations are supported by the missionaries of the Chicacole field and are as follows: Akulatampara, Kinedy, Tokkoli, where a church has been organized the past year, Kisibugga, Calingapatam, and Palaconda.

The present needs of this field are thus detailed by Mr. Archibald in his late report (page 28). "Seven more mission families and the founding of six mission stations at once. One family to settle at once at Chicacole and be prepared to take over charge of the work of the field in March, 1891. Six other families for the following places; where mission stations should be established: Palaconda, Gunopuram, Kinedy, Tokkoli, Mandoso, and one on the hills among the Savaras. These places vary in distance from Chicacole from 25 to 55 miles. No two are nearer to each other than 19 miles. We know of no field in India which calls more loudly for men than this." What urgent need there is for earnest prayer on our part that these destitute fields may be supplied.

Tuni Station was also opened in 1878. "Here are from 300,000 to half a million souls even as one chokes to push out the boundary line."

When we first went to Tuni there was not a Christian to be found in all that region. Thousands had never heard the gospel message. Our only helpers were two preachers and one teacher. The Brahmins were fiercely opposed to the opening of a mission there. Faithful work was unceasingly done, and yet for nearly three years no results appeared. At length it was discovered that the helpers had fallen into sin. They were dismissed from mission employ; and with one native preacher who was formerly a servant, and an old and infirm man who soon after died, the work went on.

A few conversions occurred; hope dawned; and when we left the station after six years work a church had been gathered of about 60 souls. These represented 13 different villages, and with the exception of perhaps half a dozen had been gathered from the midst of dense, dark heathenism. We praise God for these rescued ones!

Mr. and Mrs. Garbide, are now in charge and are assisted by seven preachers, five Bible women and three extra teachers. Several students have been sent to Samulcotta Seminary, one of whom has graduated, and is in charge of an out station.

On the northern portion of this field during the past year a new station has been opened, Yellamanchili. Mr. Laflamme is in charge of the new field and is assisted by Mr. Jacob, formerly pastor of the Samulcotta church. He was appointed by the Home Mission Society there and is supported by the native churches. I would commend to your perusal the letter of Mr. Laflamme which appeared in the last number of the CANADIAN MISSIONARY LINK, and which gives an account of the appointment of this native missionary. It is indeed inspiring. There were ten volunteers—among whom were pastors, students, teachers and merchants. From among these Jacob was chosen "and sent with the people's benediction."

Bobbili '79—Opened by Mr. Churchill. "The darkness deepens as we near Bobbili," so says the "appeal." "If we follow the long line of hills that circle away to the north-east, one gets it to seem possible deeper and deeper into the heart of heathenism." Towns, villages, miles teeming with people "and none to tell them of a living Saviour." Mr. and Mrs. Churchill have been there many

years, and part of the time with only one preacher and a Bible woman. The graves of their darlings are near the mission house, and with sorrowful hearts they continue the work. They have been cheered this year by the arrival of Miss Fitch, who expects to do work among the women of Bobbili. They are assisted now by 3 native preachers, 1 colporteur, and 1 Bible woman. But how much more laborers are needed for the Bobbili field! "Pray ye therefore the Lord of the harvest that He would thrust forth laborers into His harvest."

Akidu '80.—Mr. and Mrs. Craig are here, also Miss Stovel. They are assisted by 7 pastors and 40 other helpers. This was a part of the Cocanada field, and the portion where most of the Christians lived and most work done. Some of these Christians are shining lights. Mr. Craig reports 11 churches. Last year 239 were baptized on this field.

I did want to speak of Samulotta Seminary where young men from all our stations are gathered studying for the ministry; but time fails. In regard to the advance made this year in one particular, however, bear with me while I give you a few lines from Mr. Stillwell's report. (p. 40.)

"In this connection we must mention a move on the part of the students, that rejoices us not a little. It is their unanimous and hearty adoption of a more liberal proportion in giving, contributing one anna in the rupee. Miss Hatch helped to prepare the students for the move—the opening of the new building was the occasion. The sermon preached was from Col. 3. 11. "Christ is all and in all," and at its close the students were asked to come forward and subscribe to the following pledge written in the Home Mission Society account book:—

We the undersigned pledge ourselves that Christ shall be all in us, all in our homes, all in our school, all in our villages, all in our country, all in the world, and that we further pledge ourselves to contribute of our means at the proportion of one anna in the rupee to Him.

Jaggannaikalu led the way, then followed Yacobe; (these were pastors, M.C.) after whom came Amrutalal of the senior class, who was thus the first among the students to sign. Then followed four other seniors, but Je Pal Dos, the senior of the class and elder brother of Amrutalal, was the 35th to sign, thus forfeiting the birth-right of seniority to his younger brother. The remaining students all signed, and not a few of the Christians. Some few no doubt signed because others did, but the majority showed perfect readiness, and have the last four months contributed the three annas out of the three rupees required for food with great heartiness.

And these were once heathens but now they are washed and sanctified and living for Jesus. They have no more than is really necessary for their food. Two meals a day of currie and rice and a little rice congee in the morning. This action on their part means self denial indeed. At a number of our mission stations this plan of proportionate giving has, I believe, been adopted. And if the Israelites could give his tenth and the Tolegu his sixteenth, surely we, whose privileges are so much greater, should not hesitate with regard to this duty.

This view of the field speaks for itself. We may well say, "what hath God wrought?" But how urgent is the need for more helpers. Whence shall they come? They must be converted. Through whom? Who will go for us to these needy fields? Our missionaries have asked that we of these Maritime Provinces send, this year, 29 new men to their aid. One has been accepted but where are the others? Let our earnest prayers and work call

The other need is that the treasury be filled. I would advocate the Scriptural mode of giving, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Then, when needed, it will be ready. O, that there may be some this year to say, "I will go, send me!" and others to respond, "I will support you." Why should not each church support a missionary? Why should not parents send their sons and support them in India for Jesus' sake. The time, I hope is not far distant when this shall be done. "Then shall the knowledge of the Lord cover the earth as waters do the sea."

AT THE DAWNING.

A MISSIONARY HYMN.

In the distant East a brightening dawn is breaking
Out o'er those silent lands in golden strains,
The sweet, glad sounds of "Gospel Bells" are ringing,
Winging the joyful news, "Messiah reigns."

Long centuries had the night of sin in deepest darkness
Wrapped the sad millions of these Orient lands,
No gleam of love, no glimpse of heavenly gladness
Reached "China's Plains," or "India's Coral Strands."

Those fields which have so oft been "White to Harvest,"
And left unreaped of all their golden grain,
Cry loud to us that we should be in earnest
To save the souls for whom our Lord was slain.

Hark to the cry from China's teeming millions,
"Come o'er and help us" ere it be too late;
A "million a month" are borne on death's dark pinions
Beyond the bound of time to their eternal state.

By God's rich grace to us the Gospel invitation
In blessed rich effusion has been given;
Let us in turn to every tribe and nation
Send the glad tidings of a Saviour risen.

Till round an earth redeemed in one glad acclamation
The myriad tongues unite this song to raise,
"Unto the Lamb who once was slain" be highest station,
And angels swell the glorious hymn of praise.

D. B. GARDNER, Peterboro.

SUMMERVILLE, KING'S COUNTY.

The ladies of the Summerville Baptist Church Aid Society, were encouraged in their work on Tuesday afternoon, July 22nd, by a visit from the County Secretary-Treasurer, Mrs. J. Nalder, who spoke to them so touchingly of the great need of some more intense missionary zeal. She spoke also of the claims that each individual station and missionary had upon our prayers and money. There were only ten members present, but a solemn earnestness pervaded the meeting and enthused all who listened. This Society has only been organized three years, but it is apparently in a very encouraging condition, having raised during the last year more money than a good many that have been much longer in existence. We bid our sisters a hearty God-speed in the work. The express purpose of Mrs. Nalder's visit was to help organize another Society in connection with the Brookville church, which is a very important branch of the Summerville and Cheverie Stations, over which Rev. G. Wethers has presided so many years. The President of Summerville Society, Mrs. L. V. Marsters, and two

others, drove with Mrs. Nalder to the Brookville church, a distance of six or seven miles, arriving about seven o'clock. But what was our chagrin and disappointment to find no one present. The conclusion arrived at was, "that the good sisters had misunderstood the hour for opening." We waited for some little time, and were rewarded by having an audience upwards of twenty-five or thirty ladies and gentlemen. Mrs. J. H. Marsters took charge of the meeting, and after Scripture reading, singing, prayer and short addresses, she called upon Mrs. Nalder, who gave an exceedingly interesting account of how, where, when, and why these Societies were started. She then requested the ladies of the Brookville church to express their desire or feelings in regard to the organization of such a Society in their midst, some of whom responded very earnestly. Then followed the usual routine of election of officers.

Mrs. Wm. Glenn was most unanimously chosen *President*; Mrs. Sam. Smith, *1st Vice-President*; Mrs. Grounough, *2nd Vice-President*; Miss Winnie Smith, *Secretary and Treasurer*; Miss Mary Starritt, *Auditor*. *Board of Management*.—Miss Sophia Dexter, Mrs. Lewis Smith, Mrs. Houghton, Mrs. Starritt.

Eleven persons joined, one of whom paid \$2, making the collection of fees amount to \$12. This was handed to Mrs. Nalder, to forward to *Missionary Treasurer* on the present year's account.

Forty-nine cents worth of literature and mite boxes were taken. Altogether we had a most encouraging and profitable afternoon and evening. We trust our sister will see as much good result from this effort, as the one made by her and Miss A. E. Johnstone, three years previous. It is the work of our Master and King. We are to serve faithfully and lovingly, looking not for wages. Will the readers of the LINK kindly remember in prayer the sisters of this Society? Many of them are young in the work, and we trust the Holy Spirit may open their minds to behold wonderful things, yet to be revealed, for without His aid we are powerless.

M. E. HUME,
Sec. pro tem.

SUMMERVILLE, HANTS CO., N. S., July 5th, 1890.

DEAR LINK.—Some time has elapsed since you heard from this Branch of your sisterhood, more than a year I think, during which time our Society has been gradually increasing an interest, having enjoyed some precious seasons of prayer and praise and reading of missionary labors on different fields, and especially those from your columns which cannot fail to inspire in Christian hearts greater love and zeal for missionary work. During Christmas holidays our Society undertook the work of preparing a missionary concert, and after a little sacrifice of time and patience met on the evening appointed. The good missionary hymns, recitations, dialogues and stirring speeches aroused in some hearts at least the missionary spirit. Thus causing the purse strings to be loosed so that two sisters, not members of the Aid Society, handed the President \$5 each and one \$1, making \$11 more to add to the collection of \$18.50.

Oh if many more sisters who could, by a little sacrifice, give \$5 and \$10, and many who could give \$20, would thus loosen their purse strings, how God would be glorified, and His Kingdom advanced. Oh, let us pray earnestly for warmer and larger hearts in mission work, filled with the spirit of the Master. Then the purse strings will be loosened to obey the great command, "Go preach the Gospel to every creature."

We also have some mission-boxes in connection with our Society.

Our funds from all sources during the year amounts to \$60.50.

THE WORK AT HOME.

News From The Circles.

PORT ARTHUR.—The Circle here has been for some time trying an experiment of uniting the men and women of the Church into a Society called the Missionary and Literary Union of the Port Arthur Church. This has not proved satisfactory, and the Circle has now re-organized on the old plan, with a good deal of enthusiasm. They are taking up missionary subjects each month, for study at the meetings.

OWEN SOUND.—It is some time since the Circle at Owen Sound reported its progress, but at our last meeting we were so encouraged at the result of our attempt to raise money by an envelope meeting, that we felt that we must tell of it, so that others might derive benefit from our experience. When we undertook to furnish a room at Grande Ligne, we thought it necessary to ask the Band to join with us, as we had only twenty-eight members in all. Each member enclosed her contribution and a verse of Scripture in an envelope, and the opening of these formed a very interesting part of our last meeting. The total amount realized was thirty dollars and five cents, and in addition to this, five dollars was contributed by a gentleman, through one of our members. When we found that the amount so greatly exceeded our expectations, we joined in singing "Praise God from whom all blessings flow" with full and thankful hearts.

DAISY PEARCE,
Secretary.

BETHEL (KING).—On Wednesday evening, July 30th, we held our annual meeting. The attendance was small, on account of the unfavorable weather, but we had an interesting meeting. Our President, Mrs. Cappell, occupied the chair, and gave an account of the organization of the Circle, by Mrs. Cohoe, with five members. It is now numbers nineteen. The Secretary's report showed that during the year, we have contributed \$12 to Home Missions; \$12 to Foreign Missions; \$3 to Grande Ligne, and a box of clothing to Muskoka. At present we are making a special effort, by way of thank-offering boxes, in response to Mrs. Lillies appeal for Home Missions. Mrs. Ferguson, Pres. of the Presbyterian Auxilliary, gave an account of the work done by them. A reading entitled "Inasmuch," was given by Miss Hutchinson. Mrs. Bingham of Schenberg, spoke on the work in Muskoka, and gave some interesting incidents in connection with her experience there. Mrs. Lillie, of Toronto, gave a stirring and interesting address on Home Missions which I am sure was enjoyed by all. Rev. Mr. Bingham then said a few words, and our pastor Rev. B. Davis gave a short but instructive address on Foreign Missions. Music was furnished by the choir. Collection \$3.20.

In the afternoon, an open meeting of the Mission Band was held and the above named persons each gave a short talk to the children. The Secretary's report showed an increase, in thirteen months from seven members to thirty-seven. They have contributed \$17 to support a girl in Akidu, \$3 to a little girl in Muskoka, and have

some on hand for Grande Ligne, and sent a box of Xmas gifts to India. Some recitations and singing was given by the children. Collection \$1.84. M. E. N.

ASSOCIATIONAL MEETINGS.—The reports of these meetings, having reached us too late for the July number, we can only give a brief account of each.

Northern Association—Meeting June 24th. Miss Taylor of Collingwood, presided. Miss Frith and Mrs. Wells gave addresses. Only two Circles out of five were represented. Mrs. Curry, of Orillia, was appointed President, and Miss V. M. Taylor, of Collingwood, Director.

We are told that Miss Taylor has gone to work with great earnestness, and has already organized several Bands and Circles.

Owen Sound—Meeting held at Durham, June 19th. Mrs. Eberle, of Owen Sound, presided. Miss Frith, Mrs. Baker and Miss Buchan addressed the meeting.

There are only four Circles in the Association, but there is hope that several more will soon be formed.

Amount raised during the year, \$186.91.

Mrs. H. G. Fraser, Owen Sound, was appointed Director.

Peterboro and Bellefleur—Meeting held in Norwood on Thursday, June 10th. Mrs. Peor, of Norwood, presided. Mrs. Peor, Mrs. Gilmore, and Rev. Mr. McLeod, missionary elect for India, made addresses. A paper, written by Mrs. Tracy, of Belleville, was read. Miss Roberts read a paper. Mrs. Little, of Toronto, gave an address the evening before.

The report showed that there are 14 Circles and six Bands. Amount raised during the year for Foreign Missions \$250.49; Home Missions, \$118.69; Grande Ligne, \$5.83. Raised by Bands, \$153.12. Mrs. Peor was appointed Director.

New Circles.

NORTH OYUGA.—Home and Foreign Circle organized. President, Mrs. H. C. Barnes; Secretary, Miss A. Barnes; Treasurer, Miss Martha Strut, 10 members.

THOROLD.—Circle organized. President, Mrs. W. J. Robertson; Secretary, Mrs. Mathews; Treasurer, Mrs. Wandless, 8 members.

GUELPH CIRCLE.—Organized in the Second Baptist Church, September 11th. Officers—President, Mrs. W. R. Ennis; Secretary and Treasurer, Mrs. T. Couch.

BURTON.—Band organized September 18th; the name, "Choorful Workers." Officers: Pres., Miss King; Sec., Miss Annie Burtch; Treas., Miss Elsie Burtch.

YOUNG PEOPLE'S DEPARTMENT.

Rose-Bugs and Missionary Jugs.

Give a small boy one cent for each bug he can catch on your rose-bushes, and they will soon be removed," Miss Hannah Kester read aloud from "Answers to Correspondents" in the morning paper. "Humph! that's all very well," she commented; "but where am I to get the small boy?"

"Boys are plenty enough," said her cousin, Mrs. Swayne, looking up from her embroidery. "There's one now," she added, as a dirty youngster came along, who, after flinging a stone at inoffensive Ponté on the veranda steps, put two fingers in his mouth and gave a most ear-piercing whistle, followed by a savage yell of "Hello, Jim!" to a comrade about two squares off.

"No, I thank you!" said Miss Hannah, emphatically; "I don't want any of that sort in my garden: I'd rather break my back and get a headache every day, picking the bugs off, than have any such vandals about."

That afternoon Miss Nettie Myers called to return a borrowed magazine, and after chatting a few minutes, rose to go:

"Don't hasten. Do sit a while," urged Miss Hannah.

"Thank you, but I cannot possibly stay any longer, for I'm on my way to my mission band, which meets at five o'clock."

"What kind of boys have you in that band?" asked Miss Hannah abruptly.

"What kind? Oh, all kinds—big and little, rich and poor, quiet and noisy."

"How do they get their missionary money?" was the next question.

"They either save it out of what is given them, or earn it, generally the latter, though sometimes they are rather 'put to' to find employment suited to their time and strength."

"Would they pick bugs of my rose-bushes if a body would give them—say a cent for every five bugs?—A cent for each one is too much."

"Why, I dare say they would."

"But I don't want them if they're the kind of boys who would trample down the plants, dig their heels into the gravel-walks, eat up the cherries and currants, or throw stones at poor Ponté."

"Oh, I'm sure my boys wouldn't do any of those things," replied Miss Nettie warmly.

"Well, I thought boys who were sensible enough to belong to a mission band would be better behaved. That's the reason I asked you about them."

"She won't have her rose-bugs picked off by any but good, gentlemanly boys," said Mrs. Swayne laughing.

"I'll speak to the boys about it," said Miss Nettie.

The result was, that very evening she brought two boys who professed their willingness to attack the bugs. A satisfactory bargain was made, and the next day being Saturday, work began. It wasn't easy. The sun was hot, the bushes were thorny, the kneeling and stooping positions were tiresome, but the boys remembered the cause they were working for and persevered.

Miss Hannah not only paid them liberally, but recommended them to certain of her neighbors, who were likewise pestered with rose-bugs. In fact several members of the band found employment in this way, both to the benefit of the roses and to missions. After the supply of bugs was exhausted for that season, many other things in those little gardens were found for the boys to do. Weeds would grow in the gravel and brick-paved walks, and in the grass-plots. Boys who conscientiously dug them out, roots and all—not merely pulling the tops off—were well paid, and missionary jugs grew quite heavy that summer.

Have any other suburban mission bands thought of rose-bugs and weeds?—*The Presbyterian.*

Two Women.

Yung Tse is a young woman of twenty years, who lives in the city of Fuchow. She has been married three years, and has a little son. In a cabinet behind her kitchen door is a gaudily-painted paper figuré representing a god. Yung is very poor, and works hard, but she always has time to kneel before this absurd deity, and never fails to burn incense and candles before him night and morning. Her husband and child may be hungry,

but Yung will buy chicken and wine and cake to burn on this altar. It is to this poor, flimsy figure that she gives her thoughts, her labor, and the best of all that she owns. She will teach her child to do the same.

No one can doubt that Yung breaks the Commandment, "Thou shalt have no other gods before Me." All that can be said in her defence is, that she has never heard of the one true God.

Mary Clark is a young woman aged twenty, who lives, let us say, in the city of New York. She has also been married three years, and has a little son. There is no painted image in her house for her to worship. But every week are brought into it pictures and printed laws from a certain invisible Power, directing her how to dress, how to talk, and how to eat; even her friends, her opinions, and her prayers are prescribed for her.

Mary is poor, but she never fails to obey these orders at any cost. She urges her husband to work beyond his strength that she may have money to sacrifice to this intangible Power. Husband and child may be hungry for want of substantial food, but their clothes and her own must be fashioned to suit his decrees.

It is to this nameless ruler that she gives her thoughts, her labor, the best of her strength and capacity. She is so occupied in his service that she neglects her husband, and leaves her child to a hireling. Even when she goes to church, and pretends to worship God, she is glancing anxiously around for indications of the will of her tyrant.

It cannot be said in defence of Mary that she never heard of the one true God. Yet which does she actually worship, this ridiculous deity, or Him?

Are any of our readers professors of the same religion as Mary—*Yung's Companion*.

A Missionary Beech Nut.

Mite boxes, barrels, jugs, etc., cost money, but almost any member of a Mission Band can make a beech nut out of scraps of silk or velvet, in this way:—Cut three pieces of pasteboard five or six inches long and just the shape of the side of a beech nut. Cover each piece with velvet or silk on one side and bright cambric on the other and then sew the sides together to form the nut-shell, leaving one side open. Cover each seam with small cord or beads and then sew two short pieces of very narrow ribbon, for ties, about an inch on each side of middle of open seam; slip the coins in the space left between. When full, untie and press the ends together.

ALLISON MELLE.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from July 28th to Sept. 10th, 1890, inclusive.

Miss Helen Reikie (Bloor St. M.C.) \$1, for a medical missionary; Dixie M.B., \$13, towards the support of Y. Josephi East Oxford M.C., \$10; Toronto (Tecumseth St.) M.C., \$5, of which \$1 is from Miss May McDonald; Chatham M.C., \$10, for the support of Veeramma, Bible-woman at Akidu; Cheltenham M.C., \$4; Woodstock M.B., \$25, to make Miss Evans a life-member; Barford M.C., \$1; New Sarum M.C., \$4; Peterboro M.B., \$12.30, of this \$8 is half the proceeds of an entertainment; Bellville M.C., \$7; Wilkesport M.C., \$5; Listowell M.C., \$5; Westover M.C., \$5; Wyoming C., \$4.62; Burgessville M.C., \$3; 2nd Markham M.C., \$4; Harrison M.C., \$10; 1st Houghton M.C., \$9, of this \$5c. is from Mrs. C. Foster's mission box; Clinton M.B., \$1; Toronto

(Beverly St.) M.C., \$6.30; 1st Southwold M.C., \$2; Smith Line M.B., \$19, for Lydia; Springford M.B., \$2; Alisa Craig M.C., \$5.35; East Zorra M.C., \$3; Aylmer, M.C., \$10; Bethel M.C., \$3; Listowell M.B., \$2; Tecumseth M.B., \$6.50, towards the support of D. Peramma; Tecumseth M.C., \$8.75, towards the support of Rhoda, a Bible-woman; Oshawa M.C., \$2; South London M.C., \$3; Middlesex and Lambton Association Meeting, \$5; Wolverton M.C., \$6.35; Toronto (Parkdale) M.C., \$3.10; Wilkesport M.C., \$4; St. George M.C., \$7.47; Toronto (Parliament St.) M.C., \$8.75; London (Adelaide St.) M.C., \$7; Mrs. Tom. Mickle, Harrow, \$25, to make herself a life-member; Sarnia Township M.C., \$3; Fingal M.C., \$4.00; Ingersoll M.C., \$6. Total, \$292.20.

As the Treasurer's books will be closed Oct. 10th, 1890, the Treasurers of Circles are requested to forward all amounts intended to appear in this year's report before that date.

VIOLET ELLIOT, Treas.

109 Pembroke street, Toronto.

August 31st, 1890.

WOMEN'S B. F. M. SOCIETY OF EASTERN ONTARIO AND QUEBEC.

List of Receipts June 21st, to Sept. 23rd, 1890.

Osnabrock Contro, M. B., \$12; Athens, \$2; Brockville, \$16; Perth, \$10; Abbot's Corners, \$5; Montreal First Church, \$18.50; Sherbrooke, \$13.39; Dominionville, \$2.06; Osgoode, \$34; Kingston, \$18; Algonquin, \$10; Rockland, \$11; Phillipsville, \$5; Roxton Pond, \$1; Roxboro, \$5; Ottawa, \$20; West Winchester, \$10. Total, \$108.95.

MARY A. SMITH, Treas.

Address, Mrs. Frank B. Smith,

524 St. Lawrence St., 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.

TO THE W. M. A. SOCIETIES OF THE MARITIME PROVINCES.

Please remember that all money is to be sent direct to Mrs. Botford Smith, Amherst, N. S.; and also that the money should be sent to her quarterly, in order that all our obligations may be fully met.

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