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The Canadian

Missionary

ANANDA

INDIA

And the Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising Sun

September., 1892.

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CLWY 58

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The Canadian Missionary Link

VOL. XV.

TORONTO, SEPTEMBER, 1892.

No. 1

PICTURE CARDS—Will any boy or girl, who has bright picture cards, (business cards will do as well as any,) send them before the 1st of October to Miss. Bessie Newman, 116 Yorkville Ave. Toronto, who will prepare the cards, by pasting white paper on the backs, and send them out to India.

The Missionaries will write or print Scripture texts on them, and give them to the boys and girls in India, who will appreciate them very much.

We regret to learn that Miss. Hatch has had an attack of fever lasting several weeks. She has not been able to prepare our usual list of students in the Seminary, nor answer letters from Bands. It was a great comfort to Miss. Hatch, during her illness, that she was in Bangalore, with the McLaurins, where she had the kindest care from friends, daily attendance of physicians, and a pleasant climate.

A card just received says that she is steadily regaining strength and hopes to resume her work in Samulcotta Seminary. In the gladness of our homes let us not forget this servant of Christ, who in her weakness is endeavoring so far away to teach the Telugus the word of Life.

NOTICE—It is expected that the Annual Meeting of the Women's Home and Foreign Mission Societies will be held in the Paris church, on the 26th and 27th of Oct. Circles will please bear in mind in appointing delegates that, according to Art. IX of the new constitution of the Foreign Mission Society, each circle is entitled to two delegates for a membership of twenty or less, for each additional twenty, one delegate. These delegates must be full members of the Society, that is, either life members, or contributors of at least \$1.00 a year to the funds of the Women's Foreign Mission Society.

E. DAVIES

Rec. Sec'y W.B.F.M.S., of Ontario

"GO YE INTO ALL THE WORLD."

Shall we in idle reverie,
Spend thus our lives for Thee;
Content to dream the hours away,
Rocked on a summer sea?
The days of striving are not past,
The work of heroes done,
The trump its clarion blast proclaims
The battle has begun.

While multitudes are hastening
Unto a common doom,
We cannot, will not, must not rest
In doubt's despairing gloom.
Arise, O Lord, assert Thy might,
In Thy strength let us go
Wherever sin, dread despot reigns,
Or hearts are filled with woe.

Thy promise calls the wanderers home,
Thy voice bids none despair,
It nerves the weak and trembling serf
Bowed with his load of care;
Thy love shines radiant as the sun,
It towers as mountain height,
This is the message we can bear
In this Thy day of might.

R. G.

Tuni, India.

THE following verses will be read with interest. They were composed by Rev. J. Marshman, and sung when the first copy of the New Testament was printed in Bengali.

"Hail precious Book divine I
Illumined by thy rays,
We rise from death and sin,
And tune a Saviour's praise.
Now shall the Hindoos learn
The glories of our King;
Nor to blind *goroos* turn,
Nor idol praises sing:
Diffusing heavenly light around
This book their *Shasters* shall confound.

Deign, gracious Saviour, deign,
To smile upon Thy word;
Let millions now obtain
Salvation from the Lord:
Nor let its growing tongues stay,
Till earth exult to own its sway."

NO DEBT!

BY MRS. H. M. BIRBY.

To my dear sisters, members of our churches, and of our Women's Foreign Missionary Society:—

WHEN I was leaving Burma, the disciples, some from Toungoo and some from the mountains beyond, gathered about me, burdened with a sorrow the people of Christian lands may never know, and they sent a message to you. They said, "The mama is going to her own country; she will see the disciples there; we love the disciples in America because they have sent us the light; tell them we love them, and we have a little light. Ask them to pray for us and send us more light." From that time, I have rarely entered a Christian assembly without thinking of those poor disciples in the midst of darkness, asking for more light.

In many missionary meetings I have presented that request, but I have not met my obligation to them yet. I have reached but a few of the disciples of America, and I am in debt to them still.

Will not you, whoever you are, who are now read-

ing these lines, will not you pray for these disciples, and not for these only, but for all in heaven lands; pray for them and send them *the Light* which is life forevermore.

At the close of our missionary year last April, when the words went forth from our rooms in Boston, "No debt," how our hearts bounded with relief and joy! We said the words over and over again, No debt! no debt! Was ever music half so sweet? For six months the missionary workers at home had carried a burden of anxiety, which in the last three months had amounted almost to agony, for our treasury. Your board held their meetings, read your missionaries' letters, looked into the treasury, and sorrowfully said, "We must not grant any requests or make any appropriations, except where the sums are small and of absolute necessity." Is it a wonder, then, that when the year closed and our pledges were met, we did not stop to scrutinize closely the opportunities that had gone by and the impotunities we had warded off? Lighthearted we went to our annual gathering. We greeted one another joyously. *No debt* was the undercurrent of our joy. Quite comfortable in mind, we sat down to review the past and to look forward. Some of our beloved missionaries were there; their hands had been full of work, and more than full, there had been so few to help, and their hearts were weary with the love and longing they had for their dear people. When our missionary to the Kachins told us of the work among that people so recently reached with the gospel, when she told us of the ravages of war and their own narrow escape with their lives, we were deeply moved; but when she told us of the school they had gathered, in which some had been converted, some were inquiring, and all were growing interested in the truths pertaining to eternal life, *broken up, broken up* for the want of a few dollars a month, there flashed into my soul a flood of light upon the events of the past year that I could not contain; I had to speak out. I remembered how request had come again and again for an appropriation for that school, and the reply had been, "We cannot grant it, the state of the treasury will not warrant it." Are we not in debt to those Kachins? Do you know what the breaking up of such a school means? The members are scattered to their jungle homes, one Christian in one village, another in another, far apart. Can you think what it is to be the only Christian in the place? No Sunday service, no prayer-meeting, not even one to kneel with you and claim the promise, 'where two are together in My name'; not even one to whom you can speak of the things dearest to you without receiving scorn and persecution instead of sympathy in return. Do we owe nothing to those young solitary disciples in the midst of darkness that may be felt? More light! more light!

Other ungranted requests came up before me. I remembered the Karen missionary who wrote, asking for a small appropriation that he might secure two native teachers and a grant in aid from Government. We could send him only half he asked for, and so he lost the grant in aid and had the pain of feeling all through the year, "I could do so much more for this people if only the disciples in America stood by me." I remembered our dear missionary in India who had only a small house, built for a native, to live in, and coconut trees owned by others had so grown up around it as to make the sleeping-rooms almost suffocating. She had asked for money to enlarge it, but our treasury was empty. When we heard from her later, she was ill with fever and obliged to seek refuge upon the hills from the terrible heat of the plains. When she said to us, "Here

am I, send me," did we not promise to stand by her and make her just as comfortable as we could, and furnish her with facilities for her work?

"I thought of Japan and the disciples who are asking, 'What shall we do with our girls?' We have a school for boys and a kindergarten for our little ones, but nothing for our girls." A neighboring missionary had said, "I think the disciples in America will send you a missionary to live with you and teach your girls." She wrote us twice about it, but there is no one there. Another missionary wrote us, asking for a small appropriation so that she could have a native assistant and a preaching place which should be even as a candle in a dark night. We could only grant a part of her request. — Do we owe nothing to Japan?

I thought of China, that mighty crowded empire, and only two missionaries of our own to struggle with its darkness. Is that all we owe to China, where "a million a month are dying without God?"

O my dear sisters, are we not heavily in debt? When we wrote so exultingly, "No debt," did the recording angel write "Repudiated"? *What are we to do?*

When twenty dollars will not pay for the costume, or the summer trip, or the wrap that we want, we give more. When one dollar will not buy the pair of gloves of just the shade of color, of just the number of buttons, of just the finish we want, we give more. Shall it be said of our missionary service alone that we say, "I give two cents a week, and that is all I can afford," and proceed to make it a little less by giving one dollar a year? Shall we be like the little girl who saw some barefooted children in the cold street, and when she knelt for her evening prayer said, "They have no shoes and their feet are cold, but that is none of my business, is it, Lord?" Nay, my sisters, nay! We will "give more." As we have given two cents a week, "and have not felt it," let us now give one cent a day, or rather, as we have given pennies, let us now give dimes and dollars.

Before this we have had a self-denying week, let us now have a self-denying year. A great blessing attended our day of prayer last January. We were conscious of enlarged faith, of quickened zeal, and we were helped in devising plans.

Shall not every day this year be a day of prayer, and shall not one petition daily be, "Show me, O Lord, what wouldst thou have me give and do for thee?" Let us hear the words of the prophet who comes nearest to the gospel day: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Published by the W. B. F. M. Society of Boston, as a tract.

WOMEN WITHOUT THE GOSPEL.

THE Mohammedan's scorn of women is the logical outcome of his religion, which refuses to recognize their claim as human beings deserving of respect. As they are of use to man, they are worth food and shelter, but they are not in the least entitled to standing ground at his side. The Countess Cowper, in "A Month in Palestine," gives an instance far more telling than any sermon, of this dreadful state of things:

I was told by a Christian in Cairo that he was once walking with a well-to-do Mohammedan with whom he was in-

timate, and who had often discussed with him the differing position of women in their respective sects. As they passed an old veiled figure in the streets, who shrank on one side out of the way, the follower of the Prophet delivered a passing but well-directed kick at her.

"There," said the Christian, "is what I complain of; you kick a woman as we would not a dog."

"That," said his companion, with a look of genuine astonishment, "why, that is only my mother."—*Youth's Companion.*

IDLE TREASURES.

ONE day when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise. He reflected a little, and recollected that he had a beautiful gold medal of Joachim Elector Brandenburg, which he very much prized. He went to a drawer, opened it, and said, "What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal and contributed it to the object solicited for.

Have not some of our readers idle treasures which they could send out to work in Missions at home and abroad?

A ZENANA missionary, in describing a journey in northern districts of India, where no lady had been before with the Gospel message, says: "Over and over again the women said how glad they were to have a Mem to speak to them; that the Sahib came to talk to the men, but of course, they could not go to listen to him, and now they had a Mem all to themselves." As the news spread through the villages round, messages were sent to us, begging us to go to them. Riding through one village, the women came out and called to me as I passed, "Are you not going to stop? Are we not to hear?" Here are heathen women ready to be taught, longing for more light, and there is no one to go to them. There are many villages, very many, all through this district, where no lady has ever been. 'A thousand missionaries!' If only the church were awake to her responsibility, ten thousand would be little to ask for."

OUR PERIL.

A. I. GORDON, D. D.

WHENCE is our peril? One danger is that we may fall through the very abundance of our resources; that access may be thwarted by excess; excess of opportunity by excess of ability. Do you not know that all history is written over with verifications of our Lord's saying to His apostle, "My strength is made perfect in weakness?" Not that there is any virtue in weakness of itself, only that it lets us down upon God and into the sway and sweep of His omnipotence. "All things are possible to him that believeth," says Jesus. But this is true only because of that other fact that "all things are possible with God," and the faith couples on our weaknesses to His almightiness. But the danger is that, as God's favor towards us increases, our faith toward God may decrease; like the pupil of the eye which contracts more and more, the more light is poured upon it. This is undoubtedly the tendency of things,—such is the waywardness of human nature,—so that the danger is that our weakness may be made perfect through our strength. An eminent preacher, in recalling the marvellous triumphs of the first century, asks, "Why did the primitive church have such spiritual might?"

"Because," he replies, "they had so little silver money." And I venture to say that if we fail in this crisis, it will not be from a lack of capital so much as from a surplus of capital; i.e., a surplus in the hands of Christians creating a lack in the treasury of the Lord. According to a recent estimate, it is computed that there are \$8,000,000,000 hoarded up in the hands of American Christians—a sum so great that it staggers our mathematics to compute it. Now, making a fair provision for sickness and old age, it is unquestionable that a vast proportion of this sum would still come under the description of our Lord's parable, of money "kept laid up in a napkin." That napkin may be cut according to the strictest pattern of commercial integrity, it may be hemmed with the most rigid rules of political economy; nevertheless, I fear that if our Lord were suddenly to return from that far country whence He has gone, He would shake this napkin clear of its contents, and exclaim, "Thou wicked and slothful servant, thou oughtest to put my money to the exchangers, that at my return I might have had my own with usury"—the usury of saved souls, the usury of evangelized nations, the usury of eternal praise returning to Him who "though He was rich yet for our sakes He became poor that we, through His poverty, might be made rich."

And the most solemn consideration is that our Lord will not take one cent of this hoarded wealth by compulsion or seizure. He who serves no man without his consent taxes no man without his consent. In all God's books I can find but one formula of assessment for His church: "Freely ye have received, freely give." "Will a man rob God?" asks the prophet, in a burst of astonishment at those who had withheld their tithes and offerings. Yes; man may and does rob God, but God never will rob a man. There is but the breadth of a hair between charity and theft if you have ever thought of it, and that breadth is the volition of the human will; but God will never trespass even upon that narrow span. If I ask you for a dollar for missions, and you freely hand it out to me, that is charity; if I were to demand of you a dollar at the point of the pistol, and you were to hand it out, that were robbery. And remember, O ye who have hoarded wealth that belongs to your Lord, remember that your Lord will never confront you as a highwayman, and say, "Your money or your life!" Nay, He will not do it though thousands perish whom that money might save. For our freedom of will is the most sacred thing in the universe—the very crown jewel of manhood; and God will never in any circumstances violate it.

Work Abroad.

EXTRACTS FROM LETTERS RECENTLY RECEIVED FROM INDIA.

MISS BASKERVILLE writes: "Thank you so much for your last letter in reference to Miss Folsom and the Timpany Memorial School. In spite of ourselves we find that something must be done for the Eurasian people in this country. They are here, natives of the country just as much as the Hindus and we have no right to pass them by, for they can help or hinder the work as the case may be, to an almost incredible extent.

One day (while at Ootacamund) some of us went to visit a Toda village. The Todas are the hill people. Their houses are very strange little butts that look like the cover of a gypsy waggon set on the ground. They are

made of wood and plastered with mud. The door way is the worst feature in the whole establishment. It measures about 1½ by perhaps 2 feet, and one must crawl in on all fours. The day I went out, there were only two women at home. The village consisted of three huts and a temple, so it did not take us long to see all there was to be seen. Though we could not understand anything the women said and they were in precisely the same predicament with regard to us, we managed to carry on quite a conversation by signs. They were quite friendly and allowed us to crawl in on all fours and see the inside of the houses. Everything was as neat as possible; pots and cooking utensils arranged in apple pie order, and firewood placed in a sort of net work of bamboo or rattan that had evidently been put against the lower part of the wall purposefully to hold it in place. The houses contain each one room about eight feet square, the whole of one side being taken up by sleeping place, a sort of dais made of mud supported perhaps by sticks or bricks. The floors were of mud, but were neatly swept; there was positively not a chink nor cranny through which light or air could come except the before mentioned doorway which was closed at night by a square woven of bamboo. I wish I could learn more and tell you more of these interesting people. I think the Todas are dying out. One day when some of the gentlemen were over there they came across an old Toda who had travelled with Barnum's circus. He could speak a little English. He said he liked America, there was plenty of whiskey there and he had drunk plenty. There is a missionary lady here working among the Todas. They had no written language, I believe, so she has had some difficulty; but has had invented characters or used the English ones, I don't know which."

Referring to her recent sorrow Miss Baskerville writes: "Do pray for me that I may have courage and strength to face the future and do the work my Lord has appointed to me. I felt so much encouraged when I knew that my friends at home had been praying. There has been much accomplished by prayer. Who knows but it may be through your prayers that I have been so wonderfully sustained."

Miss Stovel writes: "January, February and March are the harvesting and threshing months, when all the low caste men and women and high caste men are busy in the fields. We work among low caste women from 5.30 to 9 a.m., then all low caste people and high caste men get away to the fields, leaving the high caste women for us. We often find whole villages of Brahmin, Razu or Kapu women; with never a man bodily near. Over these we rejoice and are glad.

April, May and June are the hot months. The land has rest. No one does any work. The caste men are all at home, and therefore the caste women are almost unapproachable. So these are the months for pushing the work among the low caste people and Christians.

July and August are the transplanting months, and as in harvest time, the men are all in the fields, and we find golden opportunities among the high caste women.

September to December we divide the time pretty equally between all sorts and conditions of women and children, and if able, can find work from 6.30 a.m. to 9.30 p.m. May is usually too hot to venture out except in early morning and evening, and is the only month when we may conscientiously go slowly.

Mrs. Craig and children have gone to Cocanada. They sadly needed a little change; and I am alone in an alien land. During the day I am too busy to be at all lonely. Five a.m. finds me among the people, and

all day long I face souls—*lost souls*, with a growing sense of my own weakness and utter helplessness before them; and of their awful condition. Pray, you, for them and for me, that utterance may be given me, and that I may be strong in His strength.—J. B.

DEAR LINK.—I do not think I am very much given to telling dreams, nevertheless when I am struggling over the proper method of expressing truth, and the very intensity of the struggle makes the mind an instrument too confused for service. It is a very convenient thing to fall asleep and in the calm of the night to quietly dream out the solution of my difficulties. I have got some of my favorite illustrations for sermons in that way. Now this process has given me a thought to write to you.

In the intense heat through which we have just been passing, Bro. Davis and I took a night drive to Samulcotta and Peddapur to comply with a brother's request to look after the mission property during his absence at the hills. We started at 6 p.m. just as the sun was beginning to hide his terrible rays; but the hot winds in our faces felt as though we were facing an open furnace door. We found the villages of Beemavaram had just been burned up that afternoon. Of course the mud walls were still standing, but the palm leaf roofs were all gone. Perhaps we saw more people than usual sleeping on the bare ground of the roadside; but this is a very common sight to us. Some people have no other home. Leaving a few traps at the Samulcotta bungalow, we drove on two miles further to the Peddapur mission house. Finding everything all right, we completed a drive of fourteen miles by returning to Samulcotta and reclining on Brother Sillwell's beds at 11 p.m. I suppose the intense heat had made quite an impression on my mind; at any rate it had on my body. Every muscle seemed to have been tried out in a frying pan. Living in temperature above blood heat is not conducive to pleasure. Prickly heat had covered my body and kept me in sharp torture; and my wife and her mother a few miles away were perhaps trying in vain to get to sleep, because tortured nerves would not let them. Well, I was weary, and I was soon transported to another region. I was taking a journey with other missionaries on very high ground. This led us to the top of a palm tree that towered perfectly branchless (as palm trees are, until they put forth their leaves at the very summit), sixty feet into the air. Up to this height reached a ladder that was very unstable. Each missionary in turn had to step upon its summit and descend. It required a very firm grasp, and then it almost seemed as though it would shake them into the air, that they might be dashed to the ground. I was looking ahead, and trembling at the prospect, when I saw Mrs. Timpany had just reached the top. Without faltering she placed her hands and feet on the ladder rounds, saying, "We can do it for souls." And I thought, "Can we not? and if the women whom we men are apt to regard as timid, move unflinchingly forward, shall we men be found wanting?" Thus ashamed of my cowardice, I reached the dreaded spot, and the emotion caused by the imaginary motion of the dangerous old ladder awoke me. But my dream had done me good. Rising at four o'clock; and after taking a lunch, we were again at Cocanada just as the sun had begun his visit to this part of the world. The morning was much cooler; but my thoughts were chiefly occupied with the lesson that had come to me. When we think of what Jesus did

COCANADA WOMEN'S FOREIGN MISSION CIRCLE.

REPORT FOR THE YEAR ENDING FEB. 1892.

for the salvation of souls, can we not brave the difficulties, discomforts, and dangers of our service cheerfully? And when you feel that the giving you ought to do is self-sacrifice, will you not say, "We can do it for souls?" And when your children offer themselves to the Foreign Board, and you are loathe to part with them, will you not say, "We can do it for souls?" Or when you see you ought to come and join us in the work, but its difficulties stagger you, can you not say, "We can do it for souls?" And when at last we reach the bright world above, we shall rejoice not only that its blessings are ours, but our joy will be all the sweeter because we have done what we could to bring other souls to those mansions of light.

Yours in the Master's name,

ADDISON B. LORIMER.

Cocanada, Godavery Dis., India, June, 6th, 1892.

DEAR LINK. — If you have a few minutes to listen I want to tell you a little story. While touring among the villages about thirty miles from Cocanada, I saw a sight that would melt a heart of stone.

One day just as the shades of evening were falling, having finished preaching in the caste part of the town, I returned to my boat leaving the native preachers to distribute some tracts and do any personal work they might think proper. The preachers, having got into a dispute with the Hindoos about the need of a mediator, were delayed; and I, anxious to see the outcaste people started across the field towards their little palm. I made a straight course for their little mud temple where people generally gather for conversation. It was scarcely dark yet, and the men had not returned from their work. As I drew near the temple I heard a cry like the wail of some bereaved mother weeping for her child. I paused for a little before going nearer, lest I might disturb the worshiper and miss what I longed to see. I had not long to wait. The sound came again; a low sobbing cry. A step forward and I could see a poor woman sitting on the ground before the idol. Now weeping, now shouting frantically like one in hysterics, now scolding the idol. "You killed my child. You didn't save my child. I gave you three fowls and a goat, but you didn't save my child. You mean old thing; you killed my child. Were there no other children in the village? Why should you kill my only child? You mean old thing; you are not God at all. You have no pity for me. I won't give you any more goats."

Thus saying, in revenge she spat upon the idol which made no reply, offered no resistance, and gave no comfort to its worshiper. I had heard enough to move me to tears. I called to her, and she gave a sudden start and was about to run away, but I succeeded in retaining her. She said she had offered a sacrifice to this god but it was not God at all. I then told her of the true God and of his son Jesus Christ, who offered himself a sacrifice for her sins. I told her how the widow of Nain was made to rejoice while on her way to bury her only son, because she met Jesus and he raised her son to life again; and that if she believed in Jesus he would take her to her child again by and by; and that her child would rise again at the last trump and wear a glorified body forever. The old, old story seemed to comfort her as it comforts all who mourn. Who will tell it to India's women?

J. E. DAYIS.

Cocanada, June 8th, 1892.

IN MARCH of 1891, the beginning of the Circle year, our members numbered 28. Of these 12 were non-residents, and another left Cocanada before the close of the year, thus increasing the non-resident membership to 13. During the year we gained three members and lost five, so the total number of members is now 26. For the first time, death has entered our ranks and of the five we consider lost to us, two are with the Lord.

Miss Dottie Hudson, a bright, promising young Christian, was called home on the 28th of March. Almost the last work she did for the Master was to assist in last year's annual meeting.

Mrs. D. H. Drake, of Madras, known and loved by most of us, went to her reward on the 21st day of September. Though working under a different Board, and in another part of the field, her sympathy with the work of our mission was warm, and her interest practical.

Tamar, the Bible woman supported by the Circle, one of the finest characters among the native Christian women on this field, laid down the burden of this life in the early part of July. When dying, she said with quiet trustfulness, "The Lord is calling me." "Blessed are the dead that die in the Lord."

To us these have seemed heavy losses, but the Lord reigneth, we can trust Him, Who "doeth all things well."

The meetings have been held regularly. The balance on hand at the beginning of the year, with collection taken at the annual meeting and fees collected, amounted to Rs. 74, 45, 4½. The Band contributed Rs. 4, making a total of Rs. 78, 45, 4½. Of this Rs. 13 were paid to Bible women, Rs. 33 for rent of Sunday school, Rs. 15 to Mr. Brown, our former pastor, as a token of the Circle's interest in his work on the Vuyuru field, and Rs. 10 to the Home Mission Society. A balance of Rs. 7, 41, 4½, and unpaid fees to the amount of Rs. 21, 44, making the balance to begin the new year's work Rs. 28, 45, 4½.

The subjects taken up for consideration during the year were "Opium," continued from the last meeting of last year; "The Jews and prophecies concerning them" and the present state of Palestine as relating to those prophecies, "The prayers of the Bible"; "Promises regarding salvation"; "Burman Missions," and "Missions in Africa."

The Band held eight meetings during the year and collected four rupees. It has a membership of 13.

In the Caste Girls' Sunday School the average attendance has been about 20, but of these several were new girls every Sunday. They have learned the words of two hymns and commenced a third, but have found it rather difficult to learn the tunes owing to the frequent change of teachers. They have learned to repeat and understand thirty-seven answers to questions in the first catechism. A number have also learned the Commandments and can give meaning when questioned. They have also learned to be very quiet during prayer.

The school has been in charge of Mrs. De Beaux for a time, and afterwards superintended by Miss Lottie Gibson, who says, "At the Xmas treat, when asked what Xmas commemorated, a few remembered the birth of the Saviour in a manger, and that he came to save us. We believe that the seeds of truth are thus being sown in these young hearts Sabbath after Sabbath,

and the folly and sinfulness of idol worship is being realized by them. The attendance has been small hitherto, but we hope to secure a larger number during the year before us by using all the means in our power. Not one per cent. of the girls who attend this school can read. This is a lamentable fact. They would probably all attend a day school if we opened one in their vicinity.

The officers elected for the coming year are: Pres., Miss Baskerville; Vice-Pres., Miss Lottie Gibson; Secy-Treas., Mrs. G. H. Barrow. A. E. BASKERVILLE, Secy-Treas.

DEAR MRS. NEWMAN. Perhaps this will be in time for the September LINK. It is very pleasant to be in Canada again, though there is one trouble about visiting at this time of the year, so many people are away from their homes. I had a nice letter from Peter, of Gunnanapudi, who is helping Mrs. Craig to care for my work. He had baptized seven persons at Kottu Cheruvu, just north of Akidu. I wrote about the work there last December. Eighteen had been baptized by another of the preachers on another part of the field. Fifty-one had been baptized before I left, and I think I have heard of some twenty more apart from those just reported by Peter, so that the number of baptisms for the half year would be about 100 on the Akidu field.

I am hearing from Mrs. Craig regularly. She says in her last that cholera was still pretty bad throughout the country. She was at Cocanada when she wrote. The July conference for the passing of estimates and the transaction of other business was held on the 11th, 12th and 13th of July. Miss Hatch had not returned home. All the others had returned from their rest on the hills. Mr. L. Flamme did not attend the conference, probably on account of weakness from his recent illness. Hoping to see you soon, I am,

Yours sincerely,
JOHN CRAIG.

Work at Home.

ASSOCIATION MEETINGS.

WESTERN ASSOCIATION.—The annual meeting was held in Leamington June 9th, at 8 p. m. Excellent addresses were given by Mrs. Mellish of Chatham, Mrs. Roney of Blenheim, and Mrs. Peer of Rodney. Miss F. M. Her spoke a few words on behalf of Home and Foreign Missions. The Director reports three Circles organized during the year and the ten Circles reported last year all alive, though some of them are almost discouraged. The Circles have sent to the Treasurer \$108.10. This is less than last year, but we find they have raised more for Home Missions. So the amount raised by the Circles is about the same as last year. One Band has been organized, making six bands this year reported. They have sent \$50.75 to the Treasurer, \$5.25 more than last year. A business meeting was called June 10th, in the morning, at which there were thirty delegates and some visitors present. A very interesting feature of this meeting was the question drawer. Mrs. Roney, of Blenheim, was chosen President and Miss Florence M. Her Director for this year.

HAMILTON.—A large and enthusiastic gathering of ladies met in James St. Church on Thursday, June 9th, to celebrate the first anniversary of the Hamilton As-

sociation of Women's Mission Circles. Reports from eight Circles and Bands were received, which number we hope to have increased before another year. Excellent papers and addresses were given by Mrs. T. M. Harris, of Brantford, Miss Lottie Stark, of Toronto, and ladies belonging to the different Circles of the Association. Miss Stark's paper on "Bands" was followed by "A Mission Band at Home," being a specimen of an ordinary meeting of the Victoria Avenue Band. In one of the parlors of the church a large number of curiosities from foreign lands had been collected for the inspection of guests and delegates. As this is the first report of this new Association, it will be impossible to give as full statistics of the number of members and of the monies raised as we hope to do next year, but from the spirit of earnestness and consecration manifested it was evident that the ladies mean to make this centennial year a marked one in their history. Mrs. Viner and Miss Tapscott were re-elected as President and Associational Director for the ensuing year. This most hearty and interesting session was brought to a close by a supper served in the basement, to which the Victoria Avenue Mission Band was cordially invited.

OWEN SOUND.—The seventh annual meeting of the Mission Circles of this Association was held in Paisley on the 21st of June. The Board of Management kindly gave the ladies preference the previous evening and the well filled church attentively listened to addresses from Mrs. Baker of Walkerton, Miss Fisher of Paisley, and Mrs. McNeil of Glenelg. Also to kindly greetings from the Baptist sisters of Paisley, the W. C. T. U., and the Pres. M. Society. Collection, \$6.11. The business meeting was held the next forenoon in the vestry, about 50 ladies being present. Information from thirteen Circles was obtained directly or indirectly. Owing to the keen interest manifested by the greater number present the meeting was helpful and inspiring, and not a really discouraging tone was heard though many of the Circles met with difficulties that would baffle weak hearts. Four new Circles have been organized since the last meeting, though one of them lay dormant for ten months as the President appointed did not feel that she could take the position. They met the 24th of July, reorganized and are ready for work at Strathaven with Mrs. Martha McKinnon as President, Miss Janet Lory Vice-President, Miss Bertha Brown Secretary and Treasurer, Mrs. Sarah Moogan agent for Link. Mrs. H. G. FRASER.

CANADA CENTRAL.—The fourth annual meeting of the Women's Circles of this Association was held in the Phillipville Methodist Church at 2 p. m., on Thursday, June 30th. There was a large attendance of delegates and friends. After a prayer meeting of half an hour, led by Mrs. Sirrell, the President, Mrs. Laing, took the chair. Mrs. Gile, President of the Phillipville Circle, welcomed the delegates in a neat and very cordial address. Mrs. Wilson, Director, read the reports from the various Circles. After these reports were discussed and received several questions were introduced, among them the ever-recurring one "How can we induce our members to attend the Circle meetings more regularly?" If the question has been satisfactorily answered in any Circle or Association we would be thankful for information. An interesting letter to the Association from Mrs. McLaurin, of Bangalore, was read, and also, by the kindness of Mrs. Claxton, an extract of one from Mr. Brown. After a few minutes of silent prayer the election of officers took place. Mrs. Knowl-

ton of Phillipsville was elected Director, and as a new departure Mrs. Moyle of Delta was appointed Director for Mission Bands. Mrs. Laing was re-elected President and Mrs. Grigg and Mrs. Sirrell 1st and 2nd Vice Presidents. We are aware that this array of officers is unusual but this method commends itself to the sisters of our Association and works well. We profit by the wisdom of our brethren in the General Association and do not impose all the work and responsibility on one officer. Our numerical progress during the past year was not great, but one new Circle and one or two new Bands were organized. While the contributions have gone largely into the Home and Foreign treasuries Grande Ligne interests have by no means been forgotten, and there seems to be a growing interest in that important work. In the evening a public meeting was held, the President in the chair. There was an overflowing audience. After the singing of a hymn and prayer by Mrs. Grigg, Mrs. Wilson gave a condensed report of the work of the Circles during the past year. Mrs. Moyle followed with an earnest address on Band work. Miss Gile gave a reading full of interest and information, and last, but not least, our Foreign Mission Secretary, Rev. Mr. McDonald, gave an address on missionary work that stirred all hearts. The Phillipsville choir brightened the evening with musical selections, Miss Huff of Westport lending her sweet voice as soloist. The offering was over fourteen dollars, part of which will be given to the Cahey Centennial Fund and the remainder held for work in the Association. Mrs. Sirrell closed the evening with prayer. Though our meeting was the last of three evening meetings it was generously voted "best wine" by the brethren. M. S. LAING.

PETERBORO annual meeting of Women's Mission Circles met at Port Hope on June 14th, 1892. Morning session, to 30, met in the church for prayer, Miss Scott, of Port Hope, presiding. Many delegates were present and others, making a good number in all. Prayers were offered for each branch of our work, and a deep spiritual feeling pervaded the entire meeting. Afternoon session 2:30, Mrs. Hume, of Port Hope, in the chair. After devotional exercises an address of welcome to delegates and visitors was presented by Mrs. Chisholm, of Port Hope. The reply was made by Mrs. Dowling, of Colborne. Addresses of welcome from sister auxiliaries were given by Mrs. Craick on behalf of the Peterboro Presby. and the Presbyterian Church in Port Hope; by Mrs. Daniels, Anglican, and Mrs. Milward, Methodist. Minutes of last year read and adopted. Associational constitution read. A vote of thanks was offered to Mrs. Peer and a feeling of regret was expressed at her removal from our Association. Mission Band work was taken up by Miss Richardson, of Port Hope. A discussion followed, led by Miss Casswell, of Belleville. The Director's report was then read showing an increase over last year, although no new Circles had been formed. Raised for Foreign Mission, \$311.16; Home Missions, \$173.85; G. L., \$22.85; C. C., \$8.81; Indian, \$5; Miss McD., \$5 Mission Bands, \$169.21; total, \$665.94. The Misses Richardson and Chisholm sang "Now and Afterward," Miss Purello, of Port Hope, presiding at the organ. A subscription list was passed around and \$78 was signed before the session closed. A vote of thanks was offered Miss Casswell for taking Mrs. Peer's place as Director. The business of election of Director was proceeded with. Miss Casswell and Mrs. Hunter were nominated.

Ballots showed a majority of 7 for Miss Casswell. Meeting closed with the Doxology. Evening meeting.—Director in the chair. Scripture reading by Rev. Mr. Dowling and prayer by the pastor of Port Hope church. The choir, assisted by the Misses Chisholm and Richardson, gave excellent music. Each branch of our work was taken up, and a paper on "Home Missions" was read by Miss Barker of Gilmour Memorial Church. Mrs. Booker gave an earnest appeal for Foreign Missions, speaking as only a worker on the foreign field could. Miss Jessie Squires, of Cobourg, recited "A Hindu Widow's True History" most excellently. A vote of thanks was offered the Port Hope church for its kind hospitality. Collection taken, \$6. Meeting closed with prayer by Rev. Mr. Trotter of Peterboro. Wednesday Morning.—Business meeting. Decided to wear badges. Many important subjects discussed, and ways and means talked over. Circles asked for personal visit of Director. A constitution for Association asked for. FRANCES CASSWELL, Director.

NORTHERN. The third annual meeting of the Circles in connection with this Association was held in Stayner on June 2nd. At two p. m. a business meeting was held in the Methodist Church, presided over by the Director, Miss V. M. Taylor, of Collingwood. Reports on the whole were good, showing a decided progress in every direction. During the past year two Circles and three Bands were organized, also one Circle and one Band reorganized. Interest in our work is certainly fast increasing, and we believe the immediate result of our meeting together will be the formation of two new Circles at once. We have now ten Circles and seven Bands organized. There was one sorrowful feature in our programme. Our able Director, Miss Taylor, of Collingwood, was obliged to tender her resignation owing to ill health. Through her untiring energy and faithful efforts she has been able to hand over to her successor a work well organized and progressing, which is the highest tribute that can be offered to ability and faithful service. Mrs. Kendall, of Midland, was appointed Director for the coming year, a lady fully qualified to hold this important position. Miss Pearson, of Stayner, read an instructive and interesting paper on Mission Band work. Miss McCrae, of Josephine, represented the *Missionary Link*, urging its circulation as a means of extending women's influence, as a necessity to the workers for a knowledge of the work to be done, as a means of interesting all Christians in foreign mission work and for the sake of encouragement to the workers at home. In the evening a platform meeting was held in the Baptist Church, Miss Taylor occupying the chair. Mrs. Derm, on behalf of the Stayner Circle, gave a very cordial address of welcome, which was fully appreciated by the visiting delegates, to which Miss Taylor replied in her usual happy strain. Mrs. Firstbrook, of Toronto, gave a splendid address on Home and Foreign Missions. We hope to have the privilege of hearing her again. Miss McCrae, of Josephine, read a paper on "Our Indian Work." This paper was written by Mrs. B. Davies, of Stonewall, Man., and was the best of its kind. Mr. McEwen then took up the cause of Home Missions in such a way as to encourage the mission churches to greater efforts in this direction. Dr. Smith, of Edgar, our medical missionary elect for India, addressed the meeting. Perhaps his strongest plea was "God says go; so He must have placed means in the hands of His people. What will you do?" The singing by Mrs. A. Hill and Miss Eya Dunlop was excellent.—L. M.

NORFOLK.—A meeting of the Women's Mission Circles of this Association met in the Methodist Church at Decewsville, at 2 p. m., on Friday, June 9th. The chair was taken by Mrs. D. B. Cohoe, of Hagersville. Scripture lesson read by Mrs. McDonald of Pt. Rowan, and prayer offered by Mrs. Foster and Mrs. Barber of Boston. Roll call of delegates. The minutes of the previous meeting were read by the Director and adopted. Mrs. Cohoe extended a hearty welcome to the Circles and Bands on behalf of the Decewsville ladies. A verbal report was then given from Circles and Bands showing an increase of members and interest, and while being read the greetings of the Association were conveyed to the meeting by Pastors Newton and Sherman. The Director presented the annual report showing an increase of four Circles and one Band. Amount of money raised by Circles and Bands during the year \$622.53. Mrs. Lutes, on account of failing eyesight, was unable to continue in the work. Her resignation was accepted and a hearty vote of thanks was tendered. Mrs. P. R. Foster, of Boston, was unanimously chosen to the office of Director. Mrs. Kitchen was then asked to lead in prayer invoking God's blessing on our late Director and His presence and blessing with the newly elected one. The choir followed by singing the hymn "Consecration." Mrs. Muddock was elected President for the coming year. Greetings from the North Cayuga Circle of the Niagara Association. Mrs. Sovereign, of Waterford, gave an excellent address on Mission Band work, appealing strongly to mothers to encourage their children to become members of Mission Bands. An address was then given by Mr. St. Dalmas on Grande Ligne work, followed by an address on Home Mission work by Mrs. Dack, which was very inspiring. The choir sang "To the Work." Mrs. Foster addressed the meeting on Foreign Missions, impressing each one with the *great need* of the work. A collection was then taken amounting to \$8.32. The Question Drawer was fully discussed and found to be a great help and benefit. The meeting was brought to a close by singing and prayer, each feeling the Lord had been in our midst and we had received a blessing. —DORA MC-MICHAEL, Rec. Sec.

EASTERN ASSOCIATION. The fifth annual meeting of the Mission Circles belonging to this Association was held at Grande Ligne, P. Q., on Tuesday, June 7th. Much interest was naturally felt at having such hallowed ground upon which to meet. Hallowed not only by being the scene of Madam Feller's first effort at evangelizing the French Canadians, but also because, in the little church yard reposed the mortal remains of Madam Feller, Monsieur Roussey, Madam Jonte and many of the other missionaries. To this Canadian Mecca, therefore, resorted large numbers of pilgrims on June 7th, and the ladies' meeting, which was the "advance guard in the charge"—the others of the Association following—struck, we think, the right key-note. The public meeting was held in the large audience room of Fuller Institute at 8 p. m. on the 7th. Miss Jane Parker, President, being in the chair. After the reading of the Scriptures by Mrs. J. J. Parker, of Coaticook, and prayer by the Rev. A. C. Baker, of Sawyerville, a welcome was extended to the friends present by Mrs. A. Thérien, of Montreal, and responded to on behalf of the Circles by Miss Edwards, of Sherbrooke. A letter from Mr. Lorimer, of India (whom the Eastern Association designates as "our missionary"), was then read by Miss Chandler, of Coaticook. Mrs. A. A. Ayer, of Montréal, welcomed the friends present on behalf of

the Grande Ligne Ladies' Association, after which Mrs. Halkett, Ottawa, better known as "Sister Belle," gave an address on Foreign Missions, setting forth their claims upon our sympathy and support. Suitable hymns were interspersed between the exercises, and a collection of over thirteen dollars, brought to a close a pleasant and profitable evening. An adjourned meeting for business was announced for 8.30 the following morning. The opening services were conducted by Mrs. Claxton, of Montreal, Prov. President. The election of officers for the following year resulted as follows: Pres., Miss Jane Parker, re-elected; Secretary, Miss L. A. Edwards. The application of a young lady to be sent out as a missionary to the foreign field was referred to the Executive Board. The letters from the various Circles were then read. A vote was passed of sympathy and condolence with Miss Green, Prov. Cor. Sec., in recent severe family bereavement. Also, the appointment was made of Mrs. J. J. Parker, of Coaticook, to visit churches where no Circles exist, for the purpose of organization; expenses for the same to be defrayed from the Associational fund. A letter from Mrs. Lorimer (India), was also read at a subsequent meeting, and contained many interesting facts relative to child marriages. The letter was written by Mrs. Lorimer specially for this gathering of the Mission Circles, which fact made it interesting apart from its intrinsic value. Respectfully submitted, LYDIA A. EDWARDS, Asso. Sec'y, Sherbrooke, P. Q.

NEW CIRCLES.

MINESING. A Home and Foreign Mission Circle was organized here on July 15th. We begin with a membership of eight, and others have promised to join with us. This is the direct result of our associational gathering of last month. After hearing what others were doing we felt constrained to join in the work. Our officers are: Pres., Miss McKenley; Sec., Miss McCrae; Treas., Mrs. Thos. Livingston; LEE McCRAE, Sec.

LEAMINGTON. A Circle was organized here June 10th with ten members. The officers are: President, Mrs. Gowman; 1st Vice Pres., Mrs. Chute; 2nd Vice Pres., Mrs. Wilkinson; Sec., Mrs. Allan Dougherty; Treas., Mrs. Prosser; Collectors, Mrs. Leonard Demming, Miss Teney Goyeau and Miss Grace Fox. F. M. I.

SELKIRK.—A Foreign and Home Mission Circle was organized in this place on July 7th, 1892, by Mrs. Foster, of Boston, Ont., with sixteen members. The officers for the foreign department are: Mrs. Holmes, Pres.; Mrs. Bailey, Vice Pres.; Miss Harrison, Rec. Sec. for foreign work; Miss Seneker, Treas.; Mrs. Heakley, agent for the *Link*.—MRS. GEORGE MILLER, Cor. Sec.

SOUTHWOOD.—Mission Band organized May 30th; name, "Royal Messengers for the King"; motto, "Feed my Lambs." We raise our fees by self denial. Organized with 36 members, now there are 40. We desire to support a girl in India, and if any more is raised than enough we will contribute to Home Missions. Officers—Pres., Mrs. Doten; Vice Pres., Miss Smart; Secretary, Miss Davis; Treas., Miss Pultney.

CHEAPSIDE.—Circle organized; ten members.

BAY VIEW.—Circle organized June 16th. President, Mrs. Peter Benstead; Sec., Mrs. Walter Benstead; Treas., Miss McGlennin.

CAPE RICH.—Circle organized June 16th with a membership of 3. Pres., Mrs. Geo. Dice; Sec., Mrs. McIntosh; Treas., Mrs. Geo. Cooper.

BURK'S FALLS. Circle organized. President, Mrs. G. Whelpton; Vice President, Mrs. W. Sylvester; Secretary, Mrs. J. Dodds; Treasurer, Miss Annie Sylvester.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS FROM JUNE 18 TO JULY 17, 1892 INCLUSIVE.

Burgoyne M.C., \$3; Hamilton (James St.) M.C., \$8.80; Hamilton Association meeting, \$1.20; Woodstock Association annual meeting, \$5.22; Guelph (First Ch.) M.B. for Retala Lydia, \$9; Collingwood M.C., \$2; London Adelaide St. Young Ladies' M.C. for "building fund," \$7; Toronto (First Ave.) M.C., \$5; Thedford M.C., \$4 (of this \$1 is from Mrs. E. Southworth); Mount Forest M.C., \$6.10; Walkerton Assn. annual meeting, \$1.75; Toronto Queen St. M.C., \$4; Westover M.B., \$2; Campbellford M.C., \$2.20; Woodstock (Oxford St.) M.C., \$5.55; Mrs. Marshall, sr., Stratford, for sending out a medical lady, \$5; Mrs. Charles Raymond, Guelph, for the same fund, \$10; Mr. Frank Carey Bone, St. Catharines, for a student, \$20; Wolverton M.B., \$3; Brampton M.C. towards making Mrs. Craig a life member, \$4; Listowel M.C., \$5.20; Toronto (Bloor St.) M.C., \$37.70; Freeton and East Flamboro M.C. towards Miss Madonald's expenses, \$3 (of this Freeton contributed 75c and East Flamboro \$2.25); Stouffville M.B., \$7.20; annual meeting Northern Assn., \$4.29; Mrs. Hastings, Toronto, towards sending out a medical lady, \$10; London Talbot St. M.C., \$14.70; St. Thomas Centre St. M.C., \$17.50; Whitevale M.C., \$3.20; Toronto (College St.) M.C., \$21.35; St. Mary's M.C., \$5.25; Bracebridge M.B., \$2; Mulahide and Bayham M.B. for Geddah Tirupatayya, \$3; Toronto (Ossington Ave.) M.B., \$1; Toronto (Ossington Ave.) M.C., \$10.40 (of this \$4.40 are the proceeds of a meeting addressed by Mrs. Booker); Toronto (Dovercourt Road) M.C., \$7; Toronto Assn. annual meeting, \$5.25; Aldborough M.C., \$1; Attwood M.C., \$8.75; Port Perry M.C., \$1.99; Port Perry M.B., 28c; Paris M.C., \$20; Paris M.B. for Kankipudi Kondayya, \$6; Strathroy M.C., \$5; Woodstock (First Ch.) M.C., \$13; Keady M.C., \$3; Collingwood M.B., \$3.50; Guelph (Second Ch.) M.C., \$4; Rodney M.C., \$1.40; Lakefield M.B. for Parasa John, native preacher, \$20; Aylmer M.C., \$32; Brooklyn M.C., \$4.20; Whitby and Lindsay Assn. annual meeting, \$4.80; South London M.C., \$12.50 (25c of this is commission on the Baptist); Toronto (Beverley St.) M.C., \$6.95; Toronto (Beverley St.) M.C., thank offering towards making Mrs. Hooper a life member, \$11, total \$17.95; Teeswater M.C., \$5.60; Teeswater M.B. for D. Peramma, Tuni, 50c, towards payment of pledge for D. Peramma, \$5; Norwood M.C., \$2.15; Paisley M.C., \$4; Miss A. E. Dryden, Greenbank, life membership fee to be credited with receipts from Port Perry M.C., \$25; Petrola M.C., \$10.20; Wilkesport M.C., \$4; Peterboro' Y.P.S.C.E., \$3; Peterboro' Miss M. Mann, \$1; Union meeting at Brantford, \$4; Brantford (East Ward) M.C., \$6.40; Brantford (East Ward) M.B., \$5.90; Toronto (Jarvis St.) M.C., \$4.88; total, \$503.86.

RECEIPTS FROM JULY 18 TO AUG. 17.

W.B.H. & F.M.S., of Manitoba, per Mrs. Clark, Treasurer: (1) Hartney Church for Naffi Pulmanamma, \$10; (2) Stonewall M.B. for Salla Bapanamma,

\$3; Stouffville M.C., \$2.40; Toronto (Sheridan Ave.) M.C., \$3.80; Toronto (First Ave.) M.B., \$3.91; Sault Ste Marie M.B., \$1.60; Sault Ste Marie M.U., \$6; Reaboro M.C., \$5; Reaboro, "a lover of Missions" contents of Mission box, \$5.85; New Sarum, M.C., \$5; Glamis M.C., \$4; Greenock M.C., \$4; "For Miss Macdonald's medical education," \$40; Toronto (Jarvis St.) M.C., \$6.50; Bethel M.C., \$4; Mrs. T. Stewart, Belleville M.C. for a medical missionary, \$10; Galt M.C., \$6; Wentworth St. Hamilton M.C., \$3.50; Wallaceburg M.C., \$5; Brampton M.C., \$5; Hurgessville M.C., \$6; Belfountain M.C., \$5; East Oxford M.C. \$12.20; Port Hope M.C., \$19; Sarnia M.B. for Devarapalli Reuben, Samulcotta Seminary, \$2.75; Ingersoll M.C., \$4.75; Salford M.C., \$2.70; Beachville M.C., \$2.15; Mr. W. H. Hale, Orillia, for Todeti Philémon, a student in Samulcotta Seminary, \$6.25; Denfield Association collection, \$3.75; Special donation for a medical lady's outfit, Peterboro' Association \$92.25; total \$292.86.

CORRECTIONS. The amount credited to Mr. Gill, Guelph, in the July LINK, was from Mr. J. McGill, Second Church, Guelph. The sum of \$5 from the Second Church, M.C., Guelph, was transferred towards Miss Macdonald's expenses. \$5 from Guelph (First Ch.) M.C. transferred to the general fund of the Society.

W. B. M. U.

EDITED BY MISS A. E. JOHNSTONE.

MOOTO FOR THE YEAR: "As thou hast sent me into the world, even so have I also sent them."

PRAYER TOPIC FOR SEP.: That God will open the hearts of our church members to give liberally to His cause, and especially, that those to whom He has entrusted wealth may feel compelled to lay it upon His altar.

Children of light, are we slumbering—roaming?

Where, where is the witness for God and His Son?

"Christ in us," "Christ for us," "Christ risen!"

"Christ coming!"

Are these but traditions? Is victory won?

Do we shrink from the scroll on His banner unfurled,

From the changeless "My kingdom is not of this world"?

There is battle: the foemen are marshalled in order,

Are we ready to stand, suffer, die, at His word?

There are posts to be held by lone watcher and warder

Enrolled "in the book of wars of the Lord"!

Are we numbered with those who count all things but loss

For Christ and His glory, for Christ and His cross?

Art thou glad, day by day, for a quickened "observing"

Of the Hand which with "skilfulness" fashions thy path?

Of "new" loving-kindness these pledges preserving

In works foreordained for the proof of thy faith?

Omnipotence raising the sord when it faints

With the whisper, "He keepeth the feet of his saints."

Oh! now, by our hope, by the cross, by its golden,

Let the glory of God on His ransomed be seen!

Appointed to each is "his service," "his burden,"

Shall we swerve where the footprints of Jesus have been?

No; Christ and Eternity! this evermore

Be the watchword of lives which He died to restore!

So we take up the march—on to victory pressing;

Flashing back the Sun-signals of guidance and cheer;

Reflecting the radiance of pardon and blessing,
Living out the glad song-note, "Salvation is near!"
Thou, Father, thus, Saviour, thus, Spirit of might,
Let us shine, love, and walk as the "Children of Light!"

SPEAKING of some Hindu converts in 1801, Mr. Ward says, "Though they are plain, simple people, and the greater part women, yet they have been enabled to despise caste, to withstand the reproaches, ridicule, and persecution of their neighbors and countrymen, to speak boldly the word of our Lord Jesus to them that know not the truth. Their manner of speaking also on spiritual subjects appears to have been equally singular and impressive. 'Christ,' said one of them, 'is my joy, my hope, my all! If worldly concerns draw mind from Him, I say, mind, why dost thou leave Christ? There is no other Saviour, and if thou leave Him thou must fall into hell. I charge thee, therefore, mind, that thou adhere closely to Christ.'" It is not often that we hear such words from converts in this Christian land! Truly, India is to be a royal diadem in the hands of our God.

NOTES OF THE 22ND. ANNUAL MEETING OF THE
W. B. M. C.

CONVENED AT BRIDGE TOWN, N.S., AUG. 18, 19, 20, 1892.

Thursday evening, and Friday morning, were given by the Executive to work, and work they did, and the interest of all the delegates never flagged.

The incorporation of the Union which had been successfully accomplished was reported, and the By-laws as amended passed.

While this incorporation admits of the union carrying on its work independent of any other organization, yet the sisters wanted it distinctly understood, that they did not consider it in any way affected their relations to the F. M. Board, and a resolution expressing this was sent to the F. M. B.

The election of the President, Cor. Secretary and Treasurer, were by ballot, but in order to save time the latter kindly allowed the Union to elect her by a rising vote, which was done. We could not do without Mrs. Smith, and we knew it.

The ballot for President resulted in the re-election of Mrs. Manning, and for Cor. Sec. Mrs. C. H. Martell, of N. B., other officers as before.

The Treasurer's Report showed that including a balance from last year of \$3,312.23, the total income of the Union had been \$10,819.76, the amount expended \$8,484.09, leaving a balance on hand of \$2,335.67.

PRESIDENT'S ADDRESS

THERE is a peculiar interest in Anniversaries. They are halting places, where we look back at what has become history, and forward sometimes anxiously, sometimes hopefully, to what the future may bring. The Centennial year of missions, is certainly an Anniversary when it is fitting to look over the years past, and see the wonders God has wrought.

October 2nd, 1792, when the first missionary society was formed, at Kettering, England, is a date that has indelibly impressed itself upon our memories.

It seems that God's good time for calling the nations to himself, had come. It has been said that "Christian England needed heathen India, as much as heathen India needed her." Dr. Pierson beautifully

says, "One hundred years ago it pleased God to wake from sleep a lethargic church, in the belfry of the ages there rang out a signal sound, and William Carey's hand was on the bell-ropes, and these were the words that echoed over the church of Jesus Christ, "Enlarge the place of thy tent, and let them stretch the curtains of thine habitation, spare not, lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand, and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities inhabited." These words have ever since rung out on the century and will continue to ring out. God's bell is not cracked yet, and it may be well for us as the hundred years have brought their hands round on the dial to the even hour of the century, that we should humbly and reverently take hold of the same bell-ropes, and sound from this signal bell, the same impressive tone, for it is the most remarkable missionary text in the old Testament. If Carey could find in this the incentive and inspiration, to commence missionary operations in the world, it has lost none of its power, and should certainly supply the stimulus for us to continue to prosecute with more rigor, the work so gloriously begun. It was my intention to take a glance at the history of missions during this period; but the briefest sketch would occupy too much time. So much has already been said and written upon this subject, that the marvellous story is fresh in many minds. Truly

"We are living, we are dwelling,

In a grand eventful time.

In an age on ages telling;

To be living is sublime."

This year is the depository into which the past is pouring its treasures. We are feasting at the banquet which the Master has been preparing for His people during the past ages. Better one thrilling year in this ripening age of glorious opportunities, than fifty years in a former period. We the disciples of Jesus are entrusted with a responsibility as solemn as eternity, and urged forward by a duty as clear as the sunlight. How shall we escape if we neglect to perform the duties and embrace the opportunities so plainly spread out before us? Let us consider then, what duties this marvellous age in which we live, has imposed upon us.

GRATITUDE

"Whoso offereth praise, glorifieth God."

"Streams of mercy never ceasing,

Call for songs of louder praise."

Let us offer unto our God, thanks for what has been accomplished during this century, in heathen lands.

India has seen the abolition of many horrible customs. No longer does the young widow destroy herself upon her husband's funeral pile, nor the car of juggernaut roll over its mangled victims. No more does the helpless infants perish in the sacred Ganges.

Cannibalism has disappeared from the face of the earth, and the slave trade in Africa must soon cease before the march of Christian civilization. We find chapels and hospitals almost without number. For years, Carey waited to welcome *one* into his Father's fold, now the converts number tens of thousands, many of whom are devoting their lives in a most self-sacrificing manner to carrying the gospel to their own countrymen.

The most wonderful fact is, that the tide of missions has flowed over the entire globe. Beginning with India, it has leaped across the Bay of Bengal to Burma, then entered China's forbidden land, into Japan and Africa, up the Congo the waters of Salvation have flowed,

until to-day Tibet stands alone to break the chain that shall soon encircle the earth. Let us praise God for the men and women He has given; especially endowed and consecrated for this work. God has seen fit to make man, an indispensable factor in the salvation of the human race, and for every emergency He has a man fitted for the time and place, such as Luther, Carey, Judson, Moffat, Livingston, the Williams of Erromanga, and a host of others who have fought the battles, and to-day are wearing the victor's crown. Let us be grateful for what has been accomplished, by these heaven appointed men and women, and to-day thousands are bearing the burdens, manifesting the same Christ-like spirit that their predecessors possessed, and also for the army of volunteers, who are preparing themselves to undertake this great work.

Then we should record our thanks for the blessings this mission work has brought to our home churches, making Christians more Christ like, through seeking and saving the lost. The foreign work has inspired that on the home field.

What shall we say of the results on individual hearts? What kindles our love for Christ, as working and praying for foreign missions? What so fills our hearts with gratitude, and our lips with praise, as contrasting our exalted positions, with that of our down-trodden heathen sisters? Let those who have never engaged in this work haste and see if what we state is not correct.

Truly this year should be one of *thanksgiving*, but as we recount the triumphs of the cross, let none of us think that because so much has been accomplished, therefore nothing remains to be done.

The work of the past century has been the removing of obstacles, opening of closed doors, laying the foundation and just entering upon the work. It remains for us to carry the blessed work forward, and usher in the glorious day. There is for us no possible excuse. Just think, there are *eight hundred and fifty millions* of the human race, yet without the knowledge of Christ! This, certainly, should stimulate us to "Attempt great things for God."

The duty of **ENLARGEMENT** should claim our serious consideration. "Lengthen the cords, strengthen the stakes," that the whole human family may come within the gospel tent, as God's plan, and we are placed in the world to carry it out. Is it really true that this lengthening can be done, unless each one of us add our length to it? When a man is rescued from a burning building and the ladder will not reach those that are in peril, the fireman stands on the top rung, and add his own length, over which men and women climb into safety, so if we are going to have these curtains reach over the world, your length and mine must be added to the cord. "These cords are woven in the loom of personal consecration, in the secret place of Almighty God." How important then personal effort becomes, none so small or weak, that they are not needed, for the stakes must be strengthened as well as the cords lengthened, and a united effort brings strength. We must work together with God and each other, for if one weak stake is found it may endanger the whole structure. Every one is responsible, in this matter. If we are not a source of strength, we are a source of weakness, and leave greater burdens and more pressure to come up on our associates.

We are this year opening up two new stations, Palconda and Kimedey, but it is sad that no new missionaries are being sent.

"How can they bear without a preacher, and how can they preach, except they be sent?"

This brings us to the duty of

INCREASED BENEVOLENCE.

"Freely ye have received, freely give."

Money is a necessity in the work of missions, and the great sin lying at the door of God's children to-day is the with-holding of their money from the Lord's cause.

We should give *systematically* "according as the Lord has prospered," not waiting for our hearts to be moved by some stirring missionary address, or arousing appeal.

We should give *intelligently* and *prayerfully*, the Master's approval and blessing will follow such contributions.

This year should witness a great reinforcement of missionaries, but where is the money to send them?

In the possession of God's children, and the heathen are perishing while they wait and hesitate and sinfully neglect the repeated calls, that are borne on every breeze.

We have been calling for laborers, a large number are now preparing to go as missionaries, but the cry is, that the state of the mission treasury will not warrant sending out any more missionaries at present. Oh! disciples of Christ, put your pay roll against God's muster roll, and hand out the wages as the Lord of the harvest sends forth the workmen, and so match your ability to God's occasion and thus make a full orb'd opportunity. For we have the money if it were laid upon the altar.

Have't we for a century been hearing that challenge of Andrew Fuller, "There is a gold mine in India, who will explore it?" A portion of it has been explored and rich have been the returns.

Thousands of Telugus dug from the heart of heathenism, whose faces shine like precious coins fresh from the mint of the Holy Spirit.

These facts are sufficient to constitute the present year an unprecedented opportunity. Can we be so short sighted as to neglect the opportunity of investing? May the Holy Spirit open our blind eyes to see things as they really are, and help us by every means to carry on the Lord's work, both at home and abroad.

THE CIRCULATION OF MISSIONARY LITERATURE is another important duty. Our object this Centennial year, should not be solely of raising a much larger sum of money, but rather the revival of an intelligent missionary interest. To awaken interest there must be *knowledge*. There is a surprising ignorance abroad. To many, the great founders of our missions are almost unknown, and of the romantic and thrilling history of missions, almost nothing is known. It is not enough that our leaders should be posted. Ours is the day of universal education, the masses are thinking, and no cause is strong, which does not take in all, especially the *children*. Our hope for the future depends largely upon them. Their knowledge must be disseminated by voice and pen. The cheap printed page is the most powerful weapon which human ingenuity has devised. Some of it may find its way into the waste basket or be used for kindling the fire, but the farmer in scattering his seed does not cease or become discouraged because some grain fell upon the rock or on the beaten path. Broadcast sowing is what we need, and as a Union, this is one of the departments of our work that requires enlarging.

We must spend more money in missionary literature and give it away until our people have become sufficiently interested to buy it for themselves, and in a few years we shall be abundantly repaid for all expenditure by

the returns of increased interest in mission work and enlarged contributions.

We do not want to work the ground so that after this year's golden harvest, seven years of famine and spiritual dearth will follow, but our aim is, to sow this year for many harvests to come, to enrich the soil with missionary intelligence that every succeeding year will yield a more abundant harvest.

We now come to the duty of

ENTHUSIASM

Enthusiasm is a rare and beautiful thing, and not much of importance in the world has ever been accomplished without it. If the fire of enthusiasm had not burned in Columbus' breast, he would never have been the discoverer of America. The great missionary apostle was accused of madness when he first announced that he was "sent to the Gentiles." You are familiar with the treatment Carey received from his aged father, when he proposed his "wild scheme;" but his enthusiasm kindled long before, only burst into a flame under the fierce opposition, and nothing daunted by friend or foe, he stood firm in his purpose. Oh, for one spark of this God given fire, so that the rubbish of our lives might be burned away, and give place to this holy enthusiasm.

If we have it, let us cherish and nourish it, until it shall spread to other lives, and other work be raised from the monotony and drudgery that it often now assumes, into a settled unwavering purpose. Cannot you almost see the holy fire in Carey's eye as he seized Ashew Fuller by the arm, after his marvelous sermon, and exclaimed, "Are you going to do nothing?" The fire of

FAITH IN GOD AND HIS PROMISES.

"Without faith, it is impossible to please God." The missionary enterprise is emphatically a faith enterprise. It has been so from the beginning. Those persons who have the most implicit faith in God's promises, are those whom God has chosen to carry on His work, both at home and abroad. Judson had this faith, when he labored after ten long years of labor and no convert. "What are the prospects?" He replied "Bright as the promises of God."

We must have the settled conviction, that this is God's work we are undertaking according to His command. That He surrounds it with His promises and presence. The pillars upon which the great commission rests are, "All power is given unto Me in Heaven and upon earth," and "Lo I am with you always."

It is to day we are resting for future success upon what has been accomplished in heathen lands, or upon the organizations formed for supporting these missionary operations in the home land, upon foreign missionaries or Mission Boards, we are building upon the shifting sands, and our hope will be swept away by the first tempest. But if our eyes are unto the Lord, and our faith anchored upon His promises, our hearts overflowing with a desire to give ourselves to His service, and our prayers daily ascending to His throne, we may confidently expect a fulfillment of His promises in the future more gloriously than in the past.

The thing I would emphasize more than all is the duty of seeking the

AID OF THE HOLY SPIRIT.

It seems to me in surveying our work at home and abroad, in all its departments, we are like a vessel ready for sea, well built, sails set, cargo on board, officers and men at their posts, waiting for the breeze from heaven that shall fill the sails and send forward the ship.

WAITING! How long must we wait? Until the church of God with one accord comply with the command of our blessed Lord and envoke the promised power on high, that shall speed the gospel ship on its way, and usher in the time when a "nation shall be born in a day."

Then shall the words be winged with power as Peter's were. Then shall hard hearts be broken, blind eyes opened, deaf ears unstopped and multitudes shall believe in the Lord Jesus Christ, and be saved. Thus power comes by prayer. The victories of the church have always been the fruit of believing prayer. The greatest of all missionaries the Master himself, spent whole nights in prayer. The starting of missionary Societies in both England and America, was the result of continued prayer. In all work for Christ victory is won in our closets, upon our knees.

Let us take as our motto this year, these words from our Saviour's last prayer for his disciples "As thou hast sent me unto the world, even so have I also sent them into the world." Sent, commissioned and sustained, by the promises of Almighty God to carry on this blessed work of redeeming a lost world.

"Lord to Thy command we bow,

Touch our lips with alter fire;

Let Thy spirit kindle now

Faith and zeal and strong desire

So that hereafter we may be

Fellow workers, Lord, with thee"

RECEIPTS FROM JUNE 20TH TO AUG. 23RD, 1892

Vankleek Hill \$3.40; Montreal - First church, \$5.00; per Miss Elliot, Toronto, Scotland, \$21.25; Freshwater, \$7.12; Toronto Immanuel, \$7.80; London, Adelaide, \$18.00; Total \$54.17. Osgoode, \$22.35; Athens, \$1.00; Kingston, \$7.00; Kingsley Falls, \$10.00; Delta, \$10.00; Rockland, \$15.00; Total \$127.92

MARY A. SMITH,

TREASURER.

INDIA LETTERS.

BOBBILL, JULY 1ST, 1892

My dear Miss Johnstone,

June came in with its delightful showers and cool winds, and we felt almost as if we had been suddenly transported to the hills, without the trouble of the packing, and the journey thither.

But it was not of June that I started to write, the month of May, has a larger place in my recollections and of it I will tell you a little,

It was a hot month, perhaps you can hardly imagine what that means, or if you can imagine it, you cannot realize it. It was preceded by two hot months, March and April, though throughout April the afternoons were somewhat cloudy, which tempered the heat. We have not had a shower of rain for seven months, and the fields were as brown as the roads.

During the month of May the mercury went up every day above 100°, often 108° and 110°, and at night never went below 90°, often it was 100° when we retired for the night. How could we sleep? you ask. Well that was a problem to solve. We had our punkah waving over our beds, but that only kept the hot air in motion, and so we could only turn and turn and sigh for sleep, which came not. So we tried cold water, we would sprinkle the beds quite wet, throw the water up

into the air all around the beds, so that our mats on the floor became wet, sprinkled the punka, and then would hang a dripping sheet over the punka.

Sometimes this process had to be repeated three times before we would fall asleep, often as the bed was sprinkled the second and third times I took my share of it with the bed, and then the punka waving over us with the wet sheet drip, drip as it passed, would make us feel cool enough to sleep.

Mr. Churchill was hard at work every day building the Chapel School-house in town, part of the day he was there attending to the work, for carpenters could not be got, there was so much other work in the town they had taken by contract.

The month of May we give to our pupils, as their summer holidays. So I had my three Bible women Siamma, Neila and Mary, ready to accompany me in any work I wished to do.

The weather was so hot I gave them the forenoon to themselves, but the afternoon found them and me, and some of our Christian girls, off as early as we could bear the heat, in a bullock cart, to some of the villages around Bobbili, to tell the gospel story.

Often the heat was 110° on our verandah and it would not be less in the bandy.

Miss MacNeill's teacher was away for several days to a wedding, and then she too accompanied us.

When we arrived at the village, we would divide into two bands, Miss MacNeill taking Siamma, and Mary or some of the school girls, would go into one street, while I with Neila and the others would go in a different direction. We would chose a verandah or the shade of a cattle shed or grain house, to shield us from the burning sun. There we would sing a hymn, and the people from all directions would flock around us, and when we thought the congregation had pretty well assembled, we would take turns in talking to them, from some passage or passages of Scripture we had selected as we journeyed to the village.

But what ever the passage chosen, the story of God's great love was always told, and the people urged to accept *now* the great Salvation thus provided for them.

A prayer was always offered, and when the people of one street had heard the message well, we went into another, and often into a third street, in an afternoon.

Some of the villages were small and on entering we would see that we could not carry on our singing and speaking in two different places at the same time, for the singing could be heard throughout the village, and the people would first gather at one place, to see the white faced woman, and before they heard much would run away to see the other one. At such places we all remained together, and gave them a long talk at one end of the village, and then lest there might be sick or infirm or careless ones, who had not heard, we would go on to the far end of the street, and speak, sing and pray again, often many of the people would follow us to the second and third place, so interested did they seem in our message. Frequently we have had more than one hundred people collected and most of them listening well. Many confessed that it seemed like the right way, and a few said they would walk in it.

We did our work as earnestly and with as much faith as we could obtain, and then left it with Him who is *mighty to save*.

We usually returned home with joyful hearts, although sometimes it was 9 or even 10 P. M. when we reached there and sat down to our dinners.

We visited in all 14 villages, some 1, some 2, some

3 and 4 some miles from Bobbili, and when the villages were 4 miles away that meant 2 hours to go, and 2 hours to return, in our slow bullock bandy. Thus we were late getting home, for we would remain in the villages until dark, because the people listened so eagerly.

We are praying for a special blessing on the work of May, will you not join us? We are also praying earnestly for the Lord to come and convert our Caste girls in our school.

We keep about the same number of girls 64, although some new ones come in, and old ones go out.

They all learn the gospel story, and the way to Heaven by faith in Christ. O that many may truly walk in the way, and reach the Heavenly City.

At the last Government examination, I sent up our teacher and seven pupils, and all passed the 14th standard. But my letter is already too long, so I must close.

Your sister in Christ
M. F. Churchill.

YOUNG PEOPLE'S DEPARTMENT

WANTED.

WANTED! young feet to follow

Where Jesus leads the way
Into the fields where harvest

Is ripening day by day:
Now, while the breath of morning

Sents all the dewy air.
Now in the fresh, sweet dawning

Oh, follow Jesus there!

Wanted! young hands to labor!

The fields are broad and wide,
And the harvest waits the reaper

Around on ev'ry side;

None are too poor or lowly,
None are too weak or small,

For in His service holy

The Master needs them all.

Wanted! young ears to listen,

Wanted! young eyes to see,

Wanted! young hearts to answer

With throbs of sympathy

When on the wild waves' sighing

The strange, sad tale is borne

(Of lands in darkness lying,

Forsaken and forlorn.

Selected.

PROGRAMME FOR CHILDREN'S MEETING

A THANK-OFFERING SERVICE.

Let the children repeat sentence by sentence after the leader, Psalm c.

God's gifts to his children.— Let different children find and read aloud the following references: 1 Tim. vi. 17; Psalm lxxiv. 11; Rom. vi. 23; John iii. 16; Rom. vii. 32; James i. 17.

Read Psalm cxxvi. 1—9, 23—26, and have the children repeat the response after each verse, "For His mercy endureth forever."

Recitation for a little child:—

"We thank thee, Lord, for all thy love

Shown in thy works around, above;

We thank thee for the sun and rain,

For fruits and flowers, and ripened grain.

"We thank thee for our Saviour's love,
Which brought Him from His home above ;
We thank thee that He was a child.
Simple, and pure, and undefiled.

"We thank thee that He taught that we
Each day may like Him grow to be.
Oh, may our lives our thanks proclaim.
And grateful lips sound forth His name."

Offerings mentioned in the Bible.—Answers to the following questions should be read by the children:—
What is the first offering mentioned in the Bible?
Gen. iv. 34.

What offering did the children of Israel make at God's command? Exodus xxxv. 22-29.

When were thank offerings brought to the Lord's house? 2 Cron. xxix. 31.

Whose offering was commended by Jesus? Mark xii. 41-44.

Recitation by a small child:—

"Little givers! come and bring
Tribute to your Heavenly King;
Lay it on the altar high,
While your songs ascend the sky.

"Little givers! come and pay
Willing tribute while you may;
Many offerings, though but small,
Make a large one from you all."

Offerings made by the children.—Decorate a basket with wheat, grain, or grasses to receive the offerings. Let the children come to the platform one by one, and, after placing the offering in the basket, tell what causes they have for thankfulness in contrast to heathen children. The younger ones may not be able to do this, but can surely tell of something for which they are thankful.

Prayer for God's blessing on the offering:—

"Small are the gifts that we can bring;
But thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward.

"The love of Jesus prompts us
Our mites to earn and give.
To send the blessed Bible
Where heathen children live.

"That those who worship idols
May learn the better way,
To know thee, loving Saviour,
And serve thee every day."

Give a talk showing how willingly and generously many Christians in heathen lands make their offerings, and how the children even give up their treasures.
Life and Light.

MISSION STUDIES, NO. 7.

TUNI,

HOW many boys in our mission bands are eleven years old? Hold up your hands, please! Yes, quite a little army, and all good soldiers I hope. My own son, Jimmy, is one of you, and dearly loves to have mamma tell about boys as old as himself.

Now, listen, and I will tell you a true story of a boy eleven years old who grew up to be one of our missionaries to India. George Currie lived in the city of Fredericton, New Brunswick, and was just as full of life and fun as the rest of you are now. When he was eleven years old he gave his heart to the Lord Jesus Christ. I wish you were all like him in that! He told his friends that as soon as he could he wanted to be a missionary and tell the heathen about the dear Saviour who loved them enough to die for them. But thousands, yes, millions of them had never heard the name of Jesus, and were giving all their worship to gods of wood and stone. George felt sure they would rather pray to the one, true, living God if they only knew about Him, so decided to go and tell them as soon as he was able. Have any of our mission band boys decided to spend their lives in this way?

Mr. and Mrs. Currie were not able to give their son George the education for a missionary, but he did not give up the idea. He learned to be a printer, and spent a good many years earning money to send himself through college, and was a faithful home missionary for Jesus all this time. Our best foreign missionaries have been good home missionaries first, and we may begin missionary work in our own homes as soon as we love the dear Saviour.

In 1874 our young friend was ordained as a Baptist minister, and at once offered himself as a missionary to India. But the Eastern Board could not afford to send him then. The Ontario and Quebec Board wanted a man to help Mr. McLaurin at Cocanada while Mr. Timpany was resting in Canada, after his years of work in the American Baptist mission. They asked Mr. Currie if he would be one of their missionaries. In November, 1875, he sailed for India, and in February, 1876, was married to an old friend of his, Miss Armstrong, who had been a missionary in India for two years. Mr. and Mrs. Currie sailed at once for Cocanada and were faithful co-laborers with Mr. McLaurin while Mr. Currie was learning the Telugu language. He helped in the services of the English Baptist Church, was Superintendent of the Sunday School, and started a temperance society among the members of the congregation. Mr. Currie believed, as we do, that King Alcohol is one of the greatest enemies to Christ's cause, and for many years had been an earnest temperance worker at home.

As soon as he could speak a few sentences in Telugu he began preaching to the heathen in the bazaars and villages about Jesus, trying every day he lived to tell somebody the old, old story that had made his own heart glad. I wish we could all follow his example in this!

In January, 1878, he opened a new station in Tunni, a village of about 3,000 people about 40 miles northeast of Cocanada and eight miles from the Bay of Bengal. This was, and still is, in many respects the hardest field of our mission. It is away up among the hills and jungles (which are full of wild, fierce beasts and poisonous snakes). The people are very poor, very ignorant, and more wicked than we can have an idea of. Here for six years Mr. and Mrs. Currie endured toils and cares, hardships of every kind, suffered much from fever, more than once were visited by robbers, twice had the roof blown off their home by a cyclone, and they were constantly exposed to danger from wild beasts. Yet they did not shrink or falter. Counting the cause of Christ dearer than life itself, they labored on with God for their sure refuge in every time of need.

Their letters home, as published in the LINK year after year, say little about their troubles but much about the Lord Jesus.

At the end of six years a church was gathered of about sixty members from Tunni and surrounding villages, a compound secured and a mission house built, which also served for a school-room and chapel. Coming home to Canada for a much needed rest in 1884, they felt it very hard to leave their work. When the sad cablegram reached Canada announcing that Mr. Timpany's work on earth was done, Mr. Currie offered to go back at once and help fill the vacant place, cheerfully giving up rest in his native land and leaving his wife and family here to labor for Christ in India. For one short year he worked earnestly, faithfully, then God called him home, and another grave was made in that consecrated spot where the bodies of Mr. Timpany and Mrs. Craig were waiting the resurrection. All our hearts were moved in loving sympathy for his dear wife in Nova Scotia and the three little ones thus left fatherless. "The eternal God is their refuge and underneath are the everlasting arms."

In June, 1878, Mr. and Mrs. Garside were appointed as missionaries for Tunni, and are still laboring earnestly and zealously for the Master in that hard field. In November, 1881, Miss Rogers was sent to Tunni for special work among the women and children.

Mrs. Garside's letters to our Young People's Department in the LINK are always read with great interest. The photograph of the little girls of her boarding school in the July LINK made us feel nearer to them. I am sure we will all unite in earnest prayer for God's blessing on the work of our missionaries in Tunni.

SISTER BELLE.

347 Mc Laren Street, Ottawa.

THE WORK OF A TRACT.

YEARS AGO, before any missionaries had visited the Karens, who are one of the tribes of India, by some means a small tract found its way into one of the homes of these people.

Now, the man and his wife who possessed this tract, had never heard of our Bible, and knew nothing of a heavenly Father or a loving Saviour. But they studied the tract carefully and alone by themselves, with no one to show them the way. They followed its directions, and gave their hearts to the Lord Jesus.

Year after year they tried to serve God, living just as faithfully as they knew how. No missionary came near the place where they resided, and they had no guide to heaven but their tract.

After a long life, the old man at last lay upon his bed dying, and as he knew he must soon pass away, he said: "When I am dead, put the little tract near my heart, and bury it with me. It has told me of Jesus—has shown me how to live and how to die." So, when the good man was laid at rest in his coffin, beside him was placed the little tract which had led him to Christ.

It could not have cost more than a few pennies to print it, but, dear children, those pennies, given by some one, saved two souls. So when you cheerfully give your pennies to help poor heathen people, the Lord will see that they do not fail to help some one. You may not know in this world the good they have done, but in the better life in heaven you will learn that all you have given has helped to bring some little heathen child into the kingdom of God.—*Heathen Woman's Friend.*

ADDRESSES.

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Miss A. E. Johnstone, 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.

Subscriptions to the LINK, change of a letter, and notifications of failure to receive copies of the paper, should in all cases be sent directly to the Editor.

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