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The Canadian Missionary Link

CANADA.

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

INDIA.

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To the Circles of the Woodstock Association Assembled in Conference—Greeting.

(Read also at several of the other Associations.)

Sisters in Christ.—I pray the Father of our Lord Jesus Christ, that He would grant you according to the riches of His glory, to be strengthened by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God. Amen.

Some of you, my dear sisters having requested me to write you a letter, I will ask you, in imagination, to accompany me as I take my round of visits in Cocanada one afternoon in April. It is Cocanada in the month of April, and not Canada, so we don our thinnest garments, our most transparent hose, and our low white canvas shoes, leaving all superfluities behind, even a handkerchief in the pocket being sometimes a burden. The heat is very great, the thermometer registering 100° in the shade—I cannot tell what it is in the sun. This being the case, the head, which is the most tenderly sensitive to the sun, is protected by a broad-brimmed hat, three-quarters of an inch thick, covered and lined, and if there is a scarf with the ends hanging down behind to protect the neck—so much the better. Besides this, the ubiquitous umbrella with its double cover, must have a place.

Thus apparelled, and having had prayer and a word of exhortation with the Bible women who meet at 1.45, I start out, taking two of the Bible women with me. The palanquin carriage, which has been bought of money saved from my travelling and necessities' expenses, and which now belongs to the Mission, is driven to the door by the coachman, who, with the horse is jointly owned by all the missionaries in the compound. We take a jar—if I remember—and a "pooja" of water, which I must not forget, for a jar may be obtained in any of the zenanas, but not even in the house of the best Brahmin would I drink a cup of water, lest to my unaccustomed lips it should prove a cup of fever, and so as we must get thirsty when singing and talking constantly, with the thermometer above 100°, I take my own thoroughly filtered water to quench my thirst and cool my tongue.

We feel pretty comfortable in the carriage, for it is enclosed with Venetian blinds, and has a top of great thickness and made double so as to allow a passage of air between. Indeed, if it were not for this conveyance, I should be unable to venture out at all in the heat of an

April afternoon. The slats on the shady side were left open to let in the air, and we catch little glimpses of the town as we drive on, first through the compound gate, just outside of which our shopman, who does most of the trading for us on commission, keeps a store. This is about four feet square, and is attended to by his grandmother, who sells curries, onions, tamarinds and limes, potatoes by the quart, and wood by the pound. Next we pass the bathing-tank, where a dozen heads or more are popping in and out of the water. Some of the bathers have left their clothes on shore, some had none to leave, but there they were, enjoying their noonday bath, which seems life to them, but which would be death to us in that blazing sun. Next, the municipal office, where crowds are always gathered, some walking about, some standing, some lying down fast asleep, but all, I presume, waiting for a judgment which they expect shortly. Next, the Rajah's college, where students are trained for senior matriculation.

But we pass on, and there is nothing more worthy of special interest till we reach the market, unless we notice the continually passing crowd of men, women and children; the coolie man with his "kavady," running along, the coolie woman with the bundle of hay on her head, or a pot of foaming toddy, fresh from the palm-tree—but which ferments so quickly in this sun; the child, carrying another child almost as heavy as herself on her hips; the postman, it may be with his jangling mail; the writer or office-clerk, with his flowing robes and superb turban; two tardy school-boys, with their arms around each other's necks—a common fashion—loitering on their way; the jeweled merchant in his gig drawn by a little pony; the fat Brahmin in his push-push bandy, pushed by one lank coolie; the lazy Rajah, lying in his palanquin, accompanied with great *gato* (?) by a dozen men; the wealthy native in his carriage. All these we pass and many more, and our hearts are sad as we think of them without the knowledge of Christ, having no hope and without God in the world, and we sigh but pass on.

(Our work is not here, but in the homes, where, if possible, the ignorance is even deeper and denser. The carriage stops at the market and we alight, I being careful to have my umbrella up as we step out, and we go a little way down one street and are about to enter a "kafir," or respectable Indian house, when a woman who sits in the passage tells us she is too busy to-day. I feel disappointed. However, we pass on to the next house, where we are most welcome. This is a jeweller's house, a very respectable business at home, but not so here, as it is said a jeweller once stole a lump of gold from a Brahmin and all jewellers have been under his curse ever since.

That which a Brahman curses is cursed in this country. This was a poor family, and, to make matters worse, a fire had burnt half the roof off the house. It is astonishing to see the stoicism, or indifference, or composure, or whatever you wish to call it, of this people under such circumstances. They said it was rather bad, but that was all. The women all sat round in a group to hear us, and an old man who had just wakened up also sat embracing his knees, while a younger one sat in a corner hammering away at his block and his jewel as if all unconscious of the half-demolished roof, singed rafters and blackened supports.

They brought me a chair, which had once had back and arms, but now had only half a back and one arm or part of two. On this I sat with my umbrella up and the girls on a mat beside me, one of them kindly fanning me while I read. We sang, and I chose the raising of Lazarus (John xi.) and talked to them about it as I read. The women listened with open mouths and eager eyes, the old man rubbed his eyes and looked again, the young man stayed his hammer and waited for the end. The dead is raised, the dead lives again. Oh, wonderful miracle!—oh, wonderful power!—oh, wonder-working Saviour! work in these dead hearts here before me, was my prayer as I told them that this life-giving Jesus was the Life-giver, was the Saviour of the world. "Yes," one woman said, "we must believe in Him, as they did, when they saw the miracle, that is what you come to tell us, is it not?" "Yes," I said, "this is He who gave His life for you might live; will you not believe and live?" and so we talked. They would have us stay longer, but after singing again we came away and were just going to drive further on, when a young boy came running up, and stopping us asked if we would not go into his house. I asked if the women were in, and if they could speak Telugu, for I saw he was a Mohammedan, and the women generally speak Hindostani. He said they would understand us, so we followed him. I was very curious, for I had not yet been inside a Mohammedan house, nor had I ever seen any of their respectable women, as the Mohammedans keep their women more secluded than other nations do. We passed first into a little room with some scanty furniture, then into a passage and out into a veranda, from which the inner open court met our view. Two elderly women were sitting here on the veranda and a Mohammedan was standing near. This rather surprised me. He, I afterwards found out, was a younger brother of the head of the house, who is an inspector of police. Presently the door of an inner apartment opened and a lady looked anxiously out, and seeing through the passage that the street-door had been left open, ordered the young boy to go and shut it, and then coming over took her seat near us. Such quantities of jewels! Necklace after necklace, nose rings, and her ears being tipped with rings of gold from top to bottom, presented the appearance of a brilliant golden bow on each side of her face. I forget what she was dressed like, I was so taken up with her barbarous ears. Notwithstanding all this, the woman had a very pretty face, was so fair (that is for an Asiatic) and had features more like the European than the Hindu. She was quite well educated, too, could read both Hindostani and Arabic, had read most of the "Koran" in Arabic, she said, but her knowledge of Telugu was limited, and so the mother-in-law translated for us. We sang some hymns, and I asked them a little about their religion. I had just been reading the Koran in English, and was interested to know more of their practical religion. Their Sabbath day they told me was Friday, which they observed by having more prayers at the Mosque than usual. The women, however, performed

their ordinary work and did not go to the Mosque, etc. I asked them why the women did not go. They said, the men could tell the women what had transpired and that was enough for them. They showed me a Testament that some one had given them, in Hindostani, a book where one has to begin at the back and read backwards, and from the right-hand side to the left. The young boy asked for a Telugu Testament, which I said I would give him if he came to the house. On going out we were called to another Mohammedan house, where the street-door opened right into the room where the women were sitting. Telugu women followed us in and children gathered about the door. A strange feeling came over me, as I thought in that little room, of about 10 by 6 ft., there were gathered representatives of the three great religions of the world. Christians from both sides of the world, Mohammedan and Hindu. Surely the ends of the world were met together while the Christian native was telling the Mohammedan and the Hindu of the one Saviour—Jesus. We sang a few hymns and talked a little, when an old woman came in, and said it was time for the women to get the meal; so we rose to go and they asked us what we charged. We told them it was free—free to all. We were scarcely out of the door, when a woman came and told us to visit another house—a Hindu this time. This was something very unusual, to be called to three new houses in one day. Surely God is hearing our prayer regarding the open doors. You, my dear sisters, pray that the doors in Saruleotta may be opened to me, as they are opening in Coenada, that there also I may find welcome in many homes.

Perhaps, too, the door of faith is to be opened to the Mohammedans. We were called to two to-day, Miss Gibson was called to some quite recently, as also were some of the other Bible women, so we may need a lady missionary out here to study Hindostani, instead of Telugu, and thus carry the Gospel to them in their own tongue. In some missions the Christian women are taught Hindostani that they may reach such. To return, we went to the next house, but our time was nearly up. Singing a gospel hymn, one of the women explained it, and I quoted the text "Come unto Me, etc., to the interesting group of fourteen or sixteen women and a number of children, who sat intently listening, then we sang "Come to Jesus," in Telugu, and told them we would come again with these messages of love. The afternoon's work was about over—the day's heat was past—the sea breeze had sprung up and we drove home feeling that God had blessed much in the sowing—the reaping must come by and bye. In the evening the young boy came for his Bible and promised me he would bring a number of boys out of his class in college to get a Bible on Sunday.

My sisters, you have caught a glimpse into these homes to-day—but only a glimpse. Oh, this mass of heathenism and corruption! you cannot know it altogether. There are many many things which I hear and see in these homes which I cannot pollute my pen to write about.

We are carrying the seed, but we are so few among so many. How we long for the time when the knowledge of the Lord shall cover the earth as the waters cover the sea. The precious Gospel is in your hands and there are millions perishing.

What are you doing, sister? and sister, what are you doing. In the short time before this letter reaches you, 10,000 Telugus will have passed into eternity.

Is it not possible for us Baptists of Canada to let these 3,000,000 of Telugus know the truth before this generation passes, that our hands may be clean?

Arise, I pray you, my sisters, and see to it that those of your associations fulfil their quota both in men and means.

Tell the nations around that the Lord is King—Jehovah reigneth—great is the name of your God.

Yours, in the Lord,

S. I. HATCH.

Dying! and "No Man Careth for Their Souls."

Dying! yes, dying in thousands!
A hopeless, despairing death.
Can we not hear them calling—
Pleading with bated breath—
"Will no one come over and bring us light?
Must we perish in darkness, darker than night?"

Dying! and "no man careth"—
Oh! shame that it should be so!
How is it so many are sleeping,
When they ought to rise and go!
There are blind eyes here in this Christian land;
Would to God they were touched by a mighty hand!

Dying! in cruel bondage,
With no one to set them free;
Though the chains of ignorance and sin
Are galling so heavily.
The Saviour has freed us all we know,
Yet "no man careth" to tell them so!

Dying! in loveless silence;
For there is none to tell
The only message that comforts,
The message we know so well—
That the God of love, who gave His Son,
Has given Him freely for every one.

Dying! untaught, uncared for,
While we, in this favored land,
Who know that they are perishing,
Lend not a helping hand!
Yet we thank the Lord we are not as they,
That on us He has shed the Gospel ray

Dying! while we are dreaming
In selfish idleness,
Unconscious that these darkened lives
Are full of bitterness.
Oh! brothers and sisters for whom Christ died,
Let us spread His message far and wide.

Dying! Ah! it is easy,
Unhooding the Master's call,
To sit with folded hands and sing,
Oh! "Crown Him Lord of all!"
But where are the genius to lay at His feet,
Which may sparkle some day in His crown complete!

Dying! and Christ says, "Save them;
Little your strength may be,
But ye shall be instruments in My hand
To redeem them unto Me."
Oh, Lord! shall we see on Thy patient brow
The thorns, instead of the jewels now?

Dying! and "no man careth";
Alas! it is sadly true,
Oh! for a voice to cry aloud,
And rouse men up—to do!
Sympathy, pity, good-will, they give;
But is that enough, that the dying may live?

Dying! yes, they are dying—
May it echo in our ears,
Till the cry shall wring from our sinful hearts
Holy, repentant tears,
And we whisper low, at the Master's feet,
"Lord, use us just as Thou seemest meet."

Dying! Lord, we are willing
To tell them that Christ hath died;
We are ready to go to earth's darkest place,
And speak of the Crucified;
Ready, dear Master, to work for Thee,
And to carry Thy message, wherever it be.

Dying! but we can save them;
For it really is not we,
But the Lord that worketh through us—
He shall the glory be—
Till at last the redeemed from every shore
Shall "crown Him" their King for evermore.

—Selected.

The Homes of India.

Though resident in India only six months, we have had many opportunities of visiting the homes of the people, and have seen what may be taken, I should judge, as types of the homes of the whole country. We have visited high and low, rich and poor, at least one family of each, of many different ranks in life, have seen the inside of the rude mud hut, with its thatch of palm leaves, the more comfortable houses of those more well-to-do, and the stately residences of the wealthy. There are some in India who seem to have nothing that can be called a home, except that whose floor is the earth and roof the sky, for one can see them cooking their simple meals over a little fire of sticks by the roadside during the day, and at night stretched out on the ground in sleep.

In the hot season the great majority of the poor people live in the open air, except perhaps at mid-day; I fancy any one who has a house will seek its shelter at that time. All along the streets in Cocanada, if one is returning home in the evening after the darkness falls, the people may be seen lying on the streets outside their houses, sometimes on cots, sometimes on the ground, just as pleasure or the purse may dictate; anything to get out of the close, low, ill-smelling places in which they live is a change for the better. There are no side-walks or pavements, and foot passengers keep to the centre of the street, so the sleepers are not likely to be disturbed by anything except the noise made by a passing bandy or bullock cart, or perhaps the screeching shoes of a pedestrian; how ever, when a native goes to sleep, no trifling noise will awaken him.

The native goes barefooted in the cool season, but even the poorest try to get some sort of foot-wear when the ground becomes heated in the hot season. I have heard that it is very painful walking on the hot ground with bare feet. Some of the shoes are sandals merely, with leather loops through which the toes are slipped, and perhaps a leather strap passing over the instep. Some are made of deer or goat skin with the hair outside, others are like slippers, with toes pointed and slightly turned up; very often the back of the shoe (if there be any) is flattened down by the wearer so that he can slip his foot into it without stooping. In India it is not polite to enter a house wearing shoes, that is, of course, among the natives—the shoes are left at the door (and are very often inconsiderate enough to walk off before the owner finishes his visit), consequently the shoes that can be easily put on and taken off find most favor. I have seen natives wearing low shoes of English make, but this is not common; the native shoes are usually the uncolored leather. One native gentleman whom we often meet, comes out in stockings and black morocco slippers, he looks very nice indeed, and there is a sort of fitness about his attire that is very pleasing; it does seem so ridiculous to put on all sorts of expensive clothing, and tremendous head-dresses and go about with bare feet. The native gentleman, though he removes his shoes, keeps his turban on his head when he calls on his friends, to show his respect, just the opposite to our custom of taking off the hat upon entering a house. A great many things are

turned round in this way, or as we might say, "the cart is put before the horse."

In the mala-pilleys that environ every town, for in them the outcast people live, the houses are built of mud; the walls very thick at the base and sloping a little both inside and out; the roof of bamboo poles covered with palm leaves. Some are circular and the poles forming the support of the thatch, meet in a point, others are oblong or square, and the roofs gabled. They usually have no windows, and no provision for the escape of smoke, as the fire can be made outside, except, perhaps in the time of heavy rains. One has to bend low to enter the door, and one house I visited was quite dark, as light could come in only as I had done, through the door. The air is by no means pure, and too often the dirt is plainly visible when one's eyes become accustomed to the darkness. Some of these houses are a little higher, a little larger, a little cleaner, have small apertures for windows, and some have even two or three rooms. The floors and partitions are of mud, the furniture is very scant. Those of this class who are comparatively well off may be possessed of a cot or two, a box to hold any garments that are not in use, and in rare instances, perhaps a table and a chair or two that have seen better days, some time a long way back in the past. Those who have no cots sleep on mats woven of what appears to be a sort of rush. These mud houses are by no means confined to the outcast people, I know of Brahmins who live in them. Some of the better mud houses have tiled roofs.

The common material for building the houses of the richer classes is a sort of brick, by no means to be compared with American brick, but resembling it. The walls are plastered both inside and out, and whitewashed. No house of any size is without its veranda, even in the mala-pilleys very often the thatch projects to form one. Some of the houses of the better sort are ornamented in colors on the whitewashed front, or above and about the veranda pillars; the bright red, blue, green or yellow, makes a pretty contrast with the snowy walls.

As the Seminary closed for the hot season, at the end of March, and Miss Hatch came from Samulcoota to work in the Zenanas during April, I had the pleasure of visiting with her one afternoon and evening. The first house we visited was a new one, that is, it had been visited only once or twice by Rebecca, and though a caste house, belonged to people of rather low caste I fancy. We were met at the door by a woman with a cigar in her mouth, --men women and children smoke in this country--and were invited to take a seat on the veranda, the floor of which was of mud. The mistress had evidently not yet overcome her caste prejudices, for she would not allow us to go inside, and as the veranda opened on the street, and we did not desire quite so much publicity, we were offered the privilege of going to the back of the house. On turning the corner and passing through a little alley we found the place of our reception was a sort of pendall or shed with rude apparatus for grinding out oil by ox power. Fortunately it had nothing but a roof, and the oxen did not object to our company, so we settled ourselves as best we could. After singing a hymn which was explained by Rebecca, Miss Hatch read a portion of Scripture, and told the Gospel story of God's love, in sending His Son into this world to save those who believe on His name. She also explained that it was in obedience to His command that we had come from a far-distant country to tell them the way of life. Though we had left the street gradually the people had gathered round, and of men, women, and children not less than fifty heard the Word.

The next two houses had been visited frequently before and were of a much higher order. As I was a stranger and visiting them for the first time they had some important questions to ask. First, "was I married?" then, "what sin had I committed, as punishment for which, my hair had been cut off?" and, "Why had I gold in my teeth?" with others of equal weight and magnitude. These women know the truth, and in the last house we visited where we saw only one old woman, I could not but think she had more than a passing interest in Him in whose name we had come. One

Brahmin house we visited was not particularly large or grand, but scrupulously clean and neat, and all the women and little girls we saw were also very clean. Matting such as Europeans use covered the floor which, in the better houses is tiled or covered with cement; there were pictures on the walls and European chairs and tables. Another house was very large, as fine a house as any in town, and had rooms up stairs, which is not a common thing even among the English residents. The entrance hall was furnished in European style, and the women's court, to which we were conducted was large, with doors opening from all sides into the private rooms of the household. We were taken on to the roof and had a fine view of the town. We were not taken into the garden, but were each presented with a fragrant little bouquet. It is a great pleasure to see the rich people in their houses, for one gets the impression in coming to India that all the people are poor, and yet these rich people are in spiritual darkness, and it is infinitely more difficult to reach them than the poor. Viewed in the light of Gospel truth the homes are dark, dark indeed, and who shall dispel the darkness? A few are being reached it is true, but what of the thousands who are daily beyond the reach of help forever?

A. E. BASKERVILLE.

THE WORK ABROAD.

Opening a Sunday School at Cocanada.

Jugganadhapuram is that part of Cocanada lying south of the canal. It is a mile-and-a-half from the mission house, and contains amongst its thousands of huts, bungalows and temples, a school and a church, the former the Timpany Memorial, the latter the English chapel, which are places of intense interest to us, since they seem to be our very own. In this part of the town Mr. Williams, our Eurasian preacher, worked. In the Gospel Hall, a small building which he used for his meetings, he gathered every Sunday morning for his class of some twenty Telugu boys to teach them the Gospel. On his death, the Gospel Hall was abandoned, and Miss P. Beggs moved the class into the English chapel. Then, when Mr. White and his able staff conducted the English Sabbath school in the main room, Miss Beggs has continued the little class in one of the side rooms.

(Of late the necessity of developing that class into a large school has become as a burden to me. I laid the matter before Mr. White and his staff of 8. 8. workers. Mr. White, of whose willingness and ability too much cannot be said, at once threw himself into the movement, and although he cannot speak Telugu, promised every assistance in his power. The time of opening the new school was set at 8.30 Sunday morning; that is, immediately at the close of the English school. Some of their teachers, including Misses Baskerville and Stovel, who are in the beginning of their usefulness in Telugu, volunteered to take classes. We had in all seven teachers, and the wonder was, could we get scholars to make up the classes. To accomplish this, Jonathan Burder went with me, and we spent two hours early Saturday morning, securing promises from parents to come and bring their children at 8.30 the next morning. We hoped for 50, but fearful lest they might forget, I had determined to drop over again Sunday morning and spend an hour drumming them all up.

Sunday morning we went down. Miss Hatch allowed me to add his voice to her's in the singing. On reaching the Mr. White met us at the door with the startling announcement that over 200 men, women and children were crowding on the verandah and back rooms, and had been waiting since 8.30 for Sunday-school to begin. There they were, a motley a crowd of clothed and unclothed humanity as one could well imagine. What to do with them was the question. Our teachers would not be on hand for an hour yet, and we could not keep the people waiting two hours longer without breakfast. There were only four of us to manage

Sabbath-school of 300 and over. But three unexpected volunteer teachers appeared, and we commenced organizing. Miss P. Beggs took all the young girls and women into her room. They swelled her little class of a dozen to 47. In another room we arranged in rows upon the floor, about 80 boys, and left them in charge of Martha and young Lydia. In two other rooms we packed 30 each, and gave one to each of the volunteer teachers. They had not very good control, and the unruly classes threatened several times to break up the school. But with the aid of their parents the children were kept in order. Then, upon the open veranda I gathered the older people and young men. It was fearfully hot and close, and the odor of so many of the unwashed was dense. But the opportunity of such a company at such a place, and gathered for such a purpose, was rare, and we forgot everything but the message. I read from John iii, and then in broken Telugu, for as yet I lose all thought of grammar before a crowd, and pointed them to Christ. Little Charlie in his boyish singing voice lent his testimony. They listened remarkably well, and much better than on the street. But do not suppose they give such quiet attention as an audience at home. For suddenly, in the midst of an address, a number of them will break out in a discussion of what has been said. Then the preacher must stop and urge them to be quiet and hear him through. In an hour we closed. Mr. White then sent fruit amongst them and they left, promising to return the next Sabbath at 7.30.

Mr. White then explained how the crowd had been collected. In the large English shipping firm of which he is one of the chief clerks, a number of men are employed as *strangos* or boat captains. He had asked two of these who lived in that malapilly to invite their neighbors to the new Sunday-school, and expected them to bring at most some fifty; instead they brought 300, and said if he wished they could get 200 more to come. "Now," said Mr. White, "we have 13 each *saranga*, and if you say so I suppose they can leave up 1,000 every Sunday morning." But I called for breathing space and time to see how many teachers we could muster. It is as Miss Folsom said when we saw the crowds on Sunday morning. In the home land a Sabbath-school commences small and works into the hundreds. Here you can commence in the hundreds and grow into thousands. There certainly seems to be a number, limited only by our lack of teachers who might be gathered in every Sunday morning for an hour at least. And yet, here is a great town, city of 40,000 people, with only one regularly established Telugu Sunday-school.

The appeal for 52 missionaries may seem extravagant, but in the face of the fact that here is a town of 40,000 people, and all the grand possibilities of a ripe harvest if there were but the laborers, does it seem possible that one man, no matter how highly gifted, would be able to guide and inspire its evangelization, and yet that it is only what is demanded by all parts of this field. One man to 50,000 people!

May we ask a place in your prayers for our Sunday-schools
Yours in Christ,

H. F. LAFLEAMME

Samulcotta.

May.—This month is a welcome one in Canada, but in India we are glad when it is gone. To-day is the 13th, so we are in the midst of our hot season, and find the "shady bungalow" a relief from the fearful glare and oppressive heat. By the use of mats and tats, punkas and closed doors we keep the temperature to about 95°. This is bearable, but every degree higher means approach to suffocation point.

Work.—In a genuine hot season we cannot do much more than live during May, but some seasons, mornings and evenings sink a few degrees, and with a breeze moving from seawards some work can be done. If we had the Japan or China climate we could double the amount of work, but as it is, we find a limit to strength, and must often do through others what we would fain do ourselves. In any country the

native worker is indispensable, but in India he is absolutely so.

The Boys.—We dismissed "the boys" on the 1st of April for the vacation, and they are now scattered over the country from the Kistna to Darnasagram, preaching and teaching. They return 1st of July. In the meantime, we are preparing a text book for one of the classes, overseeing the erection of the new building, and occasionally doing other kinds of work.

We shall be glad to welcome the boys back in July, and to get into another year's work.

That Appeal.—But our work does not occupy us so exclusively that we have no time to watch home events. The response is coming to our appeal for more workers, and our hearts are made glad by its hearty reception. We sent it forth with fear and trembling and much prayer, yet knowing that the Abrahams would not be staggered. From all along the line come accounts of the day of prayer being observed, while in some places resolutions were passed in sympathy with the appeal. We hear several are offering for the work. May God send those of His own choice, and may He send them speedily.

J. R. N.

Akidu.

Our monthly meeting was held on Sunday last, (5th). All day Saturday the preachers, teachers and seminary boys were arriving. At Sunday School, at eight o'clock the next morning, Mr. Craig had forty-three in his Bible-class. A most interesting prayer-meeting was held at nine, when a great many prayed and spoke in rapid succession. The service in the afternoon was from three until six, and after that eight-four men and four girls—were baptized in the canal.

Since the New Year began one hundred and fifteen have been baptized on this field.

A. S. CRAIG.

May 11th, 1889.

Akidu Girls' School.

When we moved to Akidu last June, we brought with us, from the Cocanada School, thirteen of the girls—Lizzie, Krupavati, P. Mary, P. Ruth, R. Sarah, S. Ratnavati, V. Miriam, K. Ratnavati, T. Darnavati, K. Anna, P. Amola, N. Anna and M. Anna. All went home for the holidays, with the exception of Lizzie, Krupavati, and N. Anna. When the school in Cocanada re-opened on August last, we sent Krupavati, P. Mary and A. Ruth back until after the Christmas Examinations, as our head master could not come to us until this year. The first two passed, but Ruth failed.

Our school here was in session from September 1st until the middle of December, and re-opened again about the middle of March, after our return from Cocanada. Some girls who attended last term are not here now, but there are several new ones. Lizzie and Krupavati are the assistant teachers, the latter teaching all day; Lizzie teaches for an hour in the morning and another in the afternoon, besides having the sewing classes under my supervision. Three afternoons of each week, she and Deborah (one of the Cocanada girls, who was married in February and came down here to live), do Bible work in the village. The remainder of her time is spent in helping me with my sewing.

I have the girls' prayer-meeting on Tuesday after school, and the general prayer-meeting is held on Thursday evening. All of Saturday afternoon is given to sewing.

R. Sarah was in school last term, but is now going around with Anna, our Bible-woman.

V. Miriam is not here this term either, but I hope to see her back again soon, as she is one of our nicest girls.

P. Amelia attended last term, but was married in March to a Christian of her own village. She had been in school for a long time, but made very slow progress, so that we gave up the idea of ever making a teacher of her.

N. Anña, who had been in school for nearly four years, and whose progress had not been very rapid, was married on April 30th to a deaf and dumb young man, who has been in our employ ever since we came to the country. He is very bright and intelligent, and was baptized some months ago, and will, I think make her a good husband.

At present we have twenty-two boarders, including the two girls who teach. Our head master is D. Meshach, Karrè Peter's son-in-law, and well educated for a native Christian. Mr. Craig has suggested that I give you the names in full this time, instead of only the initials, but I am afraid you will find them rather difficult to pronounce:

Tamarapalli, Lizzie, } Assistant teachers.
Upaganti Krupavati, }

V. Class.

1. Pulavarti, Mary.

IV. Class.

2. Pabbati, Ruth.

III. Class.

3. Katragadda, Anna,
4. Silla, Ratnavati,
5. Chintala, Michal,
6. Kortè, Rachel

II. Class.

7. Kolagani, Rattavati,
8. Tandu, Darmavati,
9. Merugumalla, Anna.

I. Class.

10. Karaturi, Anna,
11. Kokkeragadda, Narsamma,
12. Kolagani, Lydia,
13. Pantakani, Jomina,
14. Pantakani, Dèvakarana,
15. Kaiè, Susanna,
16. Mandapati, Ratnamma,
17. Pantakani, Miriam.

Infant Class.

18. Merugumalla, Rachel,
19. Chintala, Mary,
20. Kommguri, Sundramma.

Michal and Mary (No. 19) are the daughters of Enoch, the preacher at Bodagunta, a village some fifty miles from here, on the Kistna river. Michal is a nice looking girl of fifteen or sixteen, and was baptized by Peter about four years ago. She attended the school in Gunnanapudi, for a year, before coming here last term, but is not likely to remain long, so I would not advise any one to choose her. Mary is a mischievous little girl of eight, but not much taller than our little boy who is not quite three.

Kartè, Rachel, Susanna and Ratnamma are from Golavapilli, a village near Gunnanapudi, and all attended school at the latter place, Rachel for four years, and the other two for one year. They are about the same age—twelve or thirteen—and their people are farmers. They are all doing well in school, but Rachel is the brightest, I think. She was baptized last year by Peter. Pantakani Samuel of the Seminary is her brother-in-law.

Karaturi Anna is a bright, good-looking little girl, of nine or ten, from Nindrakol. Her brother Aaron teaches in a

village two miles from here. She was here last term and is getting on nicely. Narsamma is the step-daughter of a Brahmin convert, and has been in school since it was opened. We expect she will be leaving soon.

Lydia is a sister of Kologani Ratnavati and about nine years old. Their father is Abraham, a farmer at Mallikmahamma dapuram. She is a nice little girl and rather pretty, although blind in one eye.

Jemima and Dèvakarana (Mercy of God) are two sisters from Mandapat, a village thirty miles away. They came last month and are aged about thirteen and ten. Their elder sister is the wife of Philemon, the ordained preacher at Gana pavaram. Jemima is a member of the Church.

Miriam is the adopted daughter of Pantakani Anna, our Bible woman, and the sister of Silla Ratnavati. Their brother Meshach attends the Seminary. She is probably about nine years old and a very nice little girl.

M. Rachel is about the same age as Miriam, but not so quick at learning, although a great mischief and very fond of play. Her father is Daniel, the preacher at Lingampudi, and Merugumalla Anna is her sister.

Sundramma, an orphan of eight or nine, is from Bodagunta. She was married some years ago to Samson, a young man who is now preaching; and her mother-in-law is bringing her up. She is a short, fat little girl—nice-looking, but is too grave and quite for a child.

We have also three boys who are studying here until the Seminary re-opens in July. Their names are, Merakanapalli Solomon, Kasipudi Peter and Todeti John. They are partly supporting themselves by pulling punkah.

Akidu, May 11th, 1889.

A. S. CRAIG.

Cocanada Girls' Boarding School.

The following are the names of the girls at present in the school. Since the last list was sent to the LINK, Mr. and Mrs. Craig have been relieved of the charge of the Cocanada field, and have taken the Akidu girls' to their own school at Akidu. Some others that are being supported have gone into the villages as teachers. The names are given in full (the first name is the surname), as the first letter of the surname and the Christian name are very often the same, and this leads to mistakes. For instance, one N. Martha died, and it has been thought that it was another N. Martha. The one who died was Nullooro Martha; the one on the list is Nokku Martha.

V. Standard.

- | | |
|--------------------|--------------------|
| 1. Potala, Mlicah, | 2. Sumpara, Lydia, |
| 3. Nokku, Martha— | 4. Patti, Subamma, |
| | 6. Edda, Mary. |

IV. Standard.

- | | |
|-------------------|---------------------|
| 6. Elpa, Ruth, | 7. Sanasee, Leah, |
| 8. Dookka, Lydia, | 6. Buchalla, Lydia. |

III. Standard.

- | | |
|-------------------------|--------------------------|
| 10. Morompoodi, Cassie, | 11. Mundapatti, Kuramma, |
| 12. Thooluri, Mary— | 13. Nukkah, Soonduram, |

II. Standard.

- | | |
|----------------------|--------------------|
| 14. Dagala, Parumma, | 15. Goodisa, Mary, |
| 10. Goodisa, Esther, | 17. Wara, Mary— |

I. Standard.

- | | |
|-----------------------|----------------------|
| 18. Pootata, Lydia, | 19. Dookka, Susanna, |
| 20. Beera, Koondamma— | 21. Morompoodi, Mary |
| 22. Nnili, Kuramma— | 23. Nokku, Mary— |

All the names marked with a dash, are the names of girls who are not being supported.

A. E. B.

PALMOOR, Dec. 15th, 1888.

Dear Friends at Home,—I will write you a short letter, as much as I have time for. I have not been going out with the Bible woman lately, as the small-pox is very prevalent here now. Several have died of it. The want of cleanliness in the villages makes one wonder there is not more disease among the people. I am beginning to understand nearly all the Bible woman says, and can talk a little myself sometimes. I made my first attempt to speak in Telugu in the church last Sunday, and succeeded quite as well as I expected. It is now just about a year since I began studying the language. Miss Day told me that the second year's study of Telugu usually proved more trying than the first, but I hope it will not be so with me. It was exceedingly dull the first six months, when I understood scarcely anything that was said, but I now begin to enjoy the services very much. The people listen to us, and appear quite friendly. Three or four mornings ago when I was out with Anniah, our Bible woman, we went to a house where a little boy, five years of age, had died only a few days before. The mother was talking about him, moaning and crying. I told her, in Telugu, that if she would pray to our only true God that He would take away her sorrow; then she began with more interest to listen to our words. Dinnaiah told her that her little boy had gone to heaven, and if she served God in this life she would meet her little one again. When we came away she appeared much comforted. It is impossible to make these people understand about the true God the first or second time of talking with them. They have to "hear the story o'er and o'er." Many of them are poor that their whole aim in life seems to be to provide food for each day's wants, and they concern themselves very little as to their future state.

We expect to go on a tour in a few days. I have already had a foretaste of it. The Atmacoor king sent for us to come to a feast, called a jottery, which was to be held in his village. He said if we would come he would have a tent pitched for us, and provide us and our helpers and servants with food while there. We always take advantage of these opportunities, as they enable us to preach to the people, and to sell books to them. The king wished very much to see the children, so we packed up and went, children and all. The distance from here is thirty miles. We set out at daylight and arrived there about noon, but the ox-bundies did not arrive with bedding, etc., until nearly dark. We remained there five days, and made good use of our time in talking to the people and selling tracts. There were about ten thousand people gathered there to keep the feast-day, which they hold as sacred to one of their gods. The god is stationed on the side of a mountain, among a grove of trees, with a beautiful pathway leading up to it; but they would not allow us to walk on it. When the demonstration was at its height the king sent us his own elephant to convey us to the scene of the parade. On the back of the elephant was a square box, made to fit him perfectly. He knelt while we mounted a ladder and got into our snug seat. The driver sat on his head. As we came near the mountain we could see nothing but a dense mass of people, and all appearing half crazy. As one of their number carried the shoes of the idol in a basket through the crowd, they became more excited than ever, and as the basket passed they would send clouds of incense after it; then they went on with their wild dancing, and when some would become exhausted they would be held up by others. Of course we did not attempt to speak to the people during all this excitement, but when it had subsided we spoke to them and were listened to attentively. The king was very kind to us. He assured us we need fear nothing while under his protection. On leaving he made me a present of a piece of cloth for a dress. It is a sort of muslin, I fancy what they call an India lawn at home. It has a rich gold border. The king desired me to make some garments for the princess, his daughter, which should be like mine, so I made a complete outfit for her, every article made after the same pattern we use in Canada. I received a very nice letter, written on be-

half of the church, also one from the Circle. I wrote to the M. C. some time ago.

Affectionately yours,

LEONA CHUTE.

Report of the Cocanada Woman's Foreign Mission Circle, 1888-9.

This Circle was organized on the 25th of Feb., 1888, with twelve members. Eleven meetings have been held, at which the average attendance of members has been fourteen. Thirty joined during the year, and four have withdrawn, leaving twenty-six on the roll. Several of our members are non-resident, which explains the comparatively small average attendance. An interesting feature or the work is that at every meeting of the Circle new members have been enrolled, and more are ready to join us next month.

Collections for the year have amounted to Rs. 72-8 (\$24.16). Of this Rs. 45 (\$16) were given to the Samulcoota Seminary Building Fund. Balance in hand, Rs. 27-8 (\$9.16). The Circle resolved to employ a Bible woman to work in Moramunda, and one has been engaged who is doing very good work.

The readings at most of the meetings during the year were of a general or miscellaneous character, giving us a broad outlook upon the World's Mission Fields; those, however, for August, September, November and December were exceptions. The great London Missionary Conference was the subject for August, and, among other good things, we had extracts from a private letter of our own missionary, Mr. McLaurin. His account of that wonderful prayer-meeting that lasted for twelve hours stirred our hearts not a little. At this meeting prayers were requested for Miss Hatch, and all who were about to accompany her on a trip into the country. At the subsequent meeting in September, as we listened to her glowing account of their reception at the villages visited, and the earnest attention given to their words, we felt that our prayers were fully answered. In October it was decided to organize a Children's Band, and Miss Gibson was elected President of it. The Band now numbers nineteen members, and has held several very interesting meetings. The subject for the November meeting of the Circle was "Widows," and three excellent original papers were read on the subject by Mrs. De Beaux, Miss C. Gibson, and Miss P. Boggs. After the reading of the papers, additional practical knowledge was gained by questioning the zenana workers. Caste, and its long train of evils, occupied our attention at the December meeting, and the subject was studied as carefully and thoroughly as was possible in one short hour, showing us more plainly than ever what a giant evil we have to oppose. "But He that is for us is more than all they that be against us."

Visitors have been present at several of our meetings, and will always be welcome.

RESULTS.

A deeper interest in Missions generally, and in our own Telugu field in particular, has been roused in more than one heart, and we believe that ere long more than one will feel constrained to give not only their prayers and sympathy to the work, but themselves also. We look forward with pleasure and hope to another year of work in our beloved Circle.

E. A. FULSON,

Secretary-Treasurer.

Cocanada, India, April 1889.

We need men who would rather lose their lives than their honor; who prefer the approval of their God to the majesty of a throne; men who are all clean within and who look for help from above. God will send every angel at His command to relieve such a one rather than have him fall on account of obedience to his God.

THE WORK AT HOME.

Correction.

It is stated in the April number of the LINK that I have offered \$500 of my salary for the support of "a young unmarried man who will go to India."

I have not made such an offer, and write that I may not get credit for an offer which I really have not made.

R. GARSDIE.

Tuni, May 10th, 1889.

Associational Meetings.

BRANT. The Mission Circles of the Brant Association met in the Methodist Church, Plattsville, Thursday June 6th, Mrs. Gillespie presiding. There are ten Circles and six Bands; these have raised during the year \$1,063.57, \$220 more than last year. The reports, without exception, were most encouraging, several of the circles having doubled their contributions.

Plattsville Circle, organized in November by Miss Frith, reporting an average attendance at the meetings of all the members. Mrs. McLaurin gave a very interesting account of the work in India. Miss Crawford read a poem on China. This was followed by a paper on Grande Ligne, prepared by Mrs. John Harris, of Brantford.

Mrs. A. R. McMaster spoke on Mission Work, of the importance of training the children, suggesting a plan by which they might be reached through the Sunday School. All present were delighted with the solos of Mrs. Gibson, of St. George and Miss Foster, Brantford. A collection was taken during the meeting, part of which was used for necessary expenses, the remainder being given to Manitoba Missions.

A. MOYLE, Director.

TORONTO ASSOCIATION.—The third Annual Meeting of this Association was held in the Baptist Church, Baker's Hill, on Wednesday, 19th. Mrs. Dr. Newman presided.

The morning session was devoted to business—the Minutes of last meeting, Associational Report, the Appointment of Director (Mrs. Wells), and the reading of the letters from the Circles. The letters are really the most important part at such a gathering, for from them we learn better than in any other way, what progress we are making in genuine Mission work, in our Association. The letters, in this case, were very encouraging, showing a marked increase in interest in the work. Several Bands were formed during the year and three new Circles, while two more churches are talking of forming Circles.

The afternoon was given to addresses and papers. Mrs. Ira Smith read an excellent paper on Foreign Missions, which should be published and scattered broadcast among our sisters. Mrs. Freeland read a very interesting letter from Miss Hatch, which was an inspiration to those who heard it, to be more earnest in the Mission undertaken and to undertake more Mission work. Mrs. Fred Ratcliffe's paper on "Missions," was very good and helpful. Mrs. Wells spoke on "Home Missions," referring particularly to the Indians and the great necessity for our beginning at once the work there is for Baptist women to do among them. The music by Mrs. Baker, Miss Baker and Miss Ratcliffe was excellent.

There were eighteen delegates in attendance and an audience of about eighty in the afternoon. No doubt more would have been present had not the day been very wet. The friends at Baker's Hill were very kind in conveying delegates from and to the station, and also in the way of hospitable entertainment.

The question arises sometimes, What good comes from these meetings? If it were only to note the increased interest which our Circles take year by year, in the work it would be

worth while to meet. When we remember how short a time has elapsed since we began our work and how the interest has steadily grown as our knowledge of the fields and their requirements has become greater, we have much to thank our Associational Society for. Have not its meetings given the opportunity to gain and give information? Have they not furnished the time and place to ask questions, to discuss modes of work, to stir each others zeal? Many have no other opportunity to talk about missions, outside of their own Circles. Instead of doubting the influence of these meetings, the question with each Baptist woman should be, How can we make them still more profitable?

F. B. WELLS,

Associational Director.

MIDDLESEX AND LAMBTON ASSOCIATION.—The fifth annual meeting of the Circles of Middlesex and Lambton was held in the Baptist church in Arkona. The long drive made it very fatiguing to the delegates, and gave the Arkona friends a great amount of trouble going to and from stations. We met on June 4th, at 2.30 p.m. The President, Mrs. Porter, occupied the chair. After routine business, Mrs. Wells, of Toronto, spoke in behalf of Home Missions. She gave a sketch of the work done by the W. B. H. M. S. She also said that the Board expected to add to the present work by taking up work among the Indians next fall. Mrs. McLaurin gave an address on the foreign work, and gave much information in regard to life in India.

In the evening, after devotional exercises, the President gave a short address, and the Director read a condensed report of the work done by the Circles and Bands during the year. The amount contributed by the Circles for Foreign Missions was \$613.94. Amount contributed for Home Missions, \$273.56. Amount raised for Grande Ligne Endowment \$107.84. Amount raised by Bands for Foreign Missions, \$139.31. Amount raised by Bands for Home Missions \$51.75. Total from Circles and Bands, \$1,186.40. A most excellent paper on the Actual and Possible of Missions, written by Miss Sinclair, was then read by Mrs. Johnston. It was full of information.

Mrs. McLaurin read a paper on the Samulcottia Seminary, giving much information on student life, etc. Mr. McEwen spoke in favor of Grande Ligne Mission. He referred to the house to house visitations of Madame Scott, and the work of the Institute, telling how each year many were converted. He dwelt at some length on Jesuit aggression, and our duty to give our twin sister, Quebec, the unadulterated gospel. Mr. McKay's address was to home workers and in behalf of home work. He said that this was, 1st, God's work; 2nd, He gives men and women the privilege of being home workers with Him. Having given us this work, He requires us to carry it on; 3rd, Joy of the work an inspiration, and 4th, The assured success of the work. A collection of \$200 was taken up at the close of the meeting. Most excellent music was furnished by the church choir, also solos and duets by Mrs. Rickert and Misses Smith, McLeod and Burns.

L. McJ. W.

NIAGARA ASSOCIATION.—On Tuesday 4th, at 2.30 p.m. the Women's Missionary meeting was held with the church at Fonthill, the Director, Mrs. Forbes, presiding. The Director's report was necessarily incomplete on account of Circles not answering her questions. Each delegate presented reports from her own Circle, and these were generally encouraging. Amount collected, Home Missions, \$121, Foreign Missions, \$242. Grande Ligne, \$120, Missions Bands, \$11. Total, \$635. Victoria Ave. church, Hamilton, in addition to an exceedingly good report otherwise, told of two young ladies ready to go to work on the foreign field. They have also, a Mission Band. The new church at St. Catharines reported Circle formed, and a private mission enterprise that was doing good work. Niagara South, pleading pressure of home work, had discontinued mission work. Thorold is doing good mission work without a Circle, but hopes in time to add

this branch. Mrs. Booker read a paper on Foreign Mission work. She dwelt principally upon the extreme sacrifice of the workers in India, and the loud call their example is to us. The address was exceedingly impressive. Mrs. Wittet, of Thorold, read a paper delineating the customs and religion of the Hindoo, that was calculated to impress any sympathetic listener with the idea of the sad, mental and spiritual condition of the people of India. A letter from Rebecca, a Bible woman supported by the Dundas Circles, was read by Mrs. Hallam. A paper by Mrs. Phillimore, of Pt. D'Alouais, dwelt upon the duty of greater economy in our expenditure of time, strength, and money, that we might have work with which to send the gospel to the heathen. Mrs. Murdoch, of St. Catharines, gave an address on Grande Ligne and its work. She showed how the power of Rome has increased in Quebec. The sad facts recounted may have been new to some present, but they are all too true, and may be fully realized by our children. They are already familiar to those who are acquainted with Lower Canada, in its ignorance and degradation. Miss Priest, of St. Catharines, gave a paper on Mission Bands, which was thoughtful and suggestive. Mrs. McMaster then spoke on Home Mission work. It was late, but the speaker wanted to say all she had to say, and asked for patience on the part of the audience. Marked attention was given while the speaker glanced at Home, engaging the attention of our Women's Society. Special mention was made of the Colporteur work in Parry Sound, Calgary, Moosomin, and Sault St. Marie. These are particularly deserving of aid because of their efforts to help themselves. They will soon become self sustaining if assistance is given them in time. Grande Ligne, as a branch of this work, was alluded to, five pupils being supported in the school. Indian work was referred to, and the statement made that other denominations, after years of trial of sending missionaries to the reserves, were abandoning that method, and turning their attention to training the children in schools of the reserves. The work of other denominations in this or other lines does not lessen the responsibility of Baptists. Nor does what men are doing excuse women from work. People naturally seek the bad, but the good and true must be taken to them.

WALKERTON.—The second Associational meeting of the Circles and Bands of this Association was held with the Baptist church in Tiverton, on 12th and 13th June, 1899. There was a large attendance at our platform meeting on the evening of the 12th, and the interest was kept up until the late hour of 11.30. Mrs. G. C. Rock, of Glanville, presided; Mrs. Cameron, of Tiverton, led devotional exercises; Mrs. J. McLaurin (returned missionary) gave an interesting address on the Telugu Mission; Mrs. Danson, of Woodstock, gave an address on Mission Band work, and also presented the claims of the Home Mission field.

Delegates from seven of our Circles gave readings, recitations and singing.

Misses Stovel and Hatch, missionaries in India, sent letters to this meeting, which were read by delegates.

The Tiverton Baptist choir added much to the interest of this evening.

Members of the Tiverton Mission Band rendered the programme belonging to the M. B. part of the meeting in a grand style.

The Director gave a report of our year's work, showing that we have 14 Circles, all doing both Home and Foreign work, with a membership of 197. There are 103 copies of the MISSIONARY LINK taken.

Our 14 Circles have sent to Home Treasurer, \$118.48; Foreign, \$185.93; Total, \$308.41. One of our Circles did not send anything to Home Treasurer, but kept their Home Mission money to help their own church. We have four Mission Bands with a membership of 129. They gave to Home Missions, \$7.27; Foreign, \$36.62; Other objects, \$5; Total, \$48.90. Total from Circles and Bands, \$367.30. Two of our fourteen Circles and three of our four Bands were organized during the year just closed.

A collection of \$11.13 was taken up.
Meeting closed with the benediction.

The next afternoon the sisters met in the Methodist church for a business meeting. Mrs. P. Dack, of Listowel, led a short prayer meeting, after which Mrs. Rock opened and conducted our business meeting. A motion was carried that the money derived from the collections at our annual meetings be used to defray Associational expenses. Mrs. D. Dack, Listowel was elected to preside at next annual meeting. Annie V. Braden, of Teeswater, to be Director for the year. Reports were given by the Circles. Very interesting was the time spent in listening to Mrs. McLaurin answering questions on Foreign Missions, and Mrs. Danson on Home Missions and Mission Bands. Reports were given by the Bands, and our meeting closed with benediction. It being late we had to close in a hurry.

ANNIE V. BRADEN.

WHITBY AND LINDSAY ASSOCIATION.—The fourth annual meeting of the Circles in this Association, was held in Claremont, on Wednesday, June 10th, at 3.30 p.m. In the absence of our Director, Mrs. R. Richardson, of Whitby, kindly consented to occupy the chair. Opening exercises consisted of singing "To the work," reading the 90th Psalm, and prayer. In this Association of twenty two churches, there are nine Circles. Eight of these were represented by delegates who read very encouraging reports. Delegates from churches without Circles were also present and expressed a desire to organize. Mrs. McEwen and Mrs. Sawyer of Port Perry sang, "Walk in the light." Mrs. Chapman, a Presbyterian sister spoke words of cheer and encouragement. Mrs. McMaster then addressed the meeting on Home Missions, telling of the colporteur work done in Parry Sound, Sault St. Marie, Moosomin and Calgary. The Grand Ligne Missions were also brought before the minds of the sisters, as a part of our home work. Among other things, Mrs. McMaster urged very strongly that the children be instructed and interested in mission work.

There are only three Bands but they are doing good work. These are in Claremont, Whitby and Lindsay. From the general report it was found that \$27.87 had been collected for Foreign Missions; \$112.12 for Home Missions; \$37.25 for Grand Ligne, and \$89.75 for Bands. This is over \$40 in advance of last year. Miss A. E. Dryden was elected Director for the coming year. A collection of \$7.06 was taken and given to the Claremont Circle to be divided between home and foreign missions. At the close of the meeting Mr. Tracy came with words of greeting, encouragement and the body of the church.

A. E. DRYDEN.

WOODSTOCK ASSOCIATION.—The Circles of the Woodstock Association held a delightful and profitable meeting at Beachville, on June 5th, Mrs. Coult's presiding. Mrs. Brown gave a hearty welcome to delegates and visitors. A few items of business received attention. Miss A. Hatch was re-appointed director. As the next meeting will be held in Scotland, Mrs. Hastings was appointed presiding officer. Reports were read from the Circles and Mission Bands. From the Director's report it was learned that some new Circles had been formed within the year, and others re-organized. After a solo by Mrs. Coult's, Mrs. McMaster gave a talk on Home Missions, urging strongly the necessity of hard work—personal work, in our Circles. The novelty of "woman's work" has now worn off; but the necessity for it increases, and so must our resources. We who are interested must take a deeper interest in interesting others. We must go forward, or we will go back. Circles are asked not to keep money on hand, but forward regularly, at the beginning of each quarter; that for Home to Mrs. A. B. Alexander, 28 Dovercourt Road, Toronto; that for Foreign to Mrs. J. L. Elliott, 231 Wellesley St., Toronto. We were told of the various missions fields receiving assistance from the Women's Society of Grande Ligne, and of the Indian work, and

requested to read, think, and talk of the latter, and be prepared to discuss it at the Convention in October with the desire to do something for the Indians of our country, and do it in the best way possible. A hymn followed, after which Mrs. Dabson gave some good thoughts about Mission Band work. She spoke of the advantage of training children to give—of prayerful, systematic giving. Nothing can take the place of religious home teaching. Early teaching is the most lasting. She closed with the hope that every church will have its Mission Band.

A letter to the Association, from Miss Hatch, was read by her sister, in which was described a day's work in Cocanada. This letter was full of interest, and ought to arouse us to more earnest, prayerful work. We hope to see it published in the *LINK* and *Baptist*.

Mrs. McLaurin spoke of Foreign Missions. She told us of the thousands in Cocanada alone who do not know Christ of preaching in crowded streets of educated natives ready to enter into discussion with the missionaries of the infidel influences of the need of educated missionaries of the open doors to the homes of the high caste women, and of what they must sacrifice to confess Christ. She told us of the training school for preachers, at Samuleotta, and how our missionaries travel from place to place to baptize, and encourage native preachers. Amount collected so far as reported for the year—Home Missions, \$154.50; Foreign Missions, \$270.83; Grande Ligne, \$62.35; Bands, \$89.60.

ELGIN ASSOCIATION. The fifth annual meeting of the Women's Baptist Mission Circles of the Elgin Association was held in the Centre St. Baptist Church, St. Thomas, on Thursday, June 6. A large and most enthusiastic meeting was held both afternoon and evening. Every Circle in the Association was well represented. Letters from the Circles showed a marked increase in interest and numbers. The Director reported two new Circles, at Mount Salem and New Sarum, and one Mission Band at Colton, making in all twelve Circles and five Bands. The prayer service was led by Mrs. Marshall, of Sparta, and a Scripture reading by Mrs. T. Orchard, of Fingal, after which Mrs. White, of St. Thomas, gave the address of welcome, which was responded to by Mrs. Newcombe, of the New Sarum Circle. The Presbyterian Circle was represented by Mrs. Boyle. Mrs. Wells, of Toronto, gave an excellent address on Home Missions. Mrs. Edwards, of St. Thomas, gave a paper on the same subject. A well-prepared paper by Mrs. A. T. Sowerby, of Aylmer, on "What stands in the way of sending out fifty-two men to India this year?" was read by Miss Clarke, of the same place. We were favored with solos, both afternoon and evening, by Mrs. Kilgour, of London. Miss Campbell, of the Alma College, also gave a solo in the evening, and a vocal duet by the Messrs. Secord, and an instrumental duet by the Messrs. Mallan and Ballah. Miss Campbell, of the China Inland Mission, gave an address on their work. The Rev. Mr. McLaurin gave one of the most appealing addresses ever listened to on Woman's work, which has already resulted in new contributors to our Foreign Circle. The Rev. A. H. Munro gave an excellent address on the Grande Ligne Mission. The meetings were presided over by Mrs. T. L. Lindop, of St. Thomas. Mrs. Welter, of the same place, was elected as Director. The amount raised by the Association this year was \$397.61 for Foreign Missions, \$224.02 for Home Missions, \$74 for Grande Ligne Missions. Total, \$695.63. A collection was taken up at the close of the evening meeting, amounting to \$13, which is to be donated to Associational expenses.

E. WELTER, *Asso. Dir.*

MIDLAND COUNTIES' ASSOCIATIONS. The annual meetings of Circles in Midland Counties' Association was opened at 2 p. m., Wednesday, 12th inst., Mrs. Raymond presiding. Reports were given from the Circles and Bands. It was encouraging to find that out of 12 Circles 10 were represented, and two churches that have no Circle sent delegates to our meeting. In two churches, Galt and Orangeville, we hope soon to have Circles. In November a Band was organized in St. Marys. Some of the Circles and Bands are prospering and pushing on the work. A few we regret to say are languishing. It is our earnest hope that in view of the crying need of fields, Home and Foreign, no Circle or Band will be allowed to die out, or remain in a half-dead condition.

Papers were given by Mrs. Raymond, Güelph, Mrs. Davidson, Cheltenham, and Mrs. Bracken, Mountsberg on "What stands in the way of our sending fifty-two men to India this year?" The papers were short and to the point, and the feeling expressed in them was that our want of consecration stood in the way, and that if they were not sent, a golden opportunity was gone from us which might never be ours again, and millions of souls would perish through our neglect. Mrs. Brooker spoke of our Foreign field, its needs, etc., and said that what we wanted was more love for our savour and for doing souls. Mrs. McMaster spoke first of what Mission work is—it is something outside of ourselves, not work for our own church, but for others. Mrs. McMaster also spoke of the fields our Women's Home Mission Society are opening up. The Question Drawer was conducted by Mrs. Bracken. Many questions of interest came up and were talked about. The amount raised since October by the Circles for Home Missions is \$86; for Foreign Missions \$110. The Bands have raised since October \$70. The Circles have also nearly all contributed something toward Grande Ligne endowment fund.

In the three or four months that yet remain of the year we must almost double our contributions to home and foreign missions to raise as much as we did last year. Shall we be content with last year's amount? A collection of \$5.25 was taken at the meeting. Music was furnished by some of the Georgetown ladies.

MARIE McKEON, *Director*

News from Circles.

DEAR LINK. Although it is some time since our annual meeting, still it is not too late to let you know how the Whitley Mission Band is progressing.

The Secretary's Report at the last annual meeting shows a *bona fide* membership of over 100, with a large average attendance. During the year \$47.90 has been raised by children, \$18 of which went to support a student at Samuleotta, and the balance divided amongst other missions. Members decided at their last annual meeting to support students instead of one boy and a girl.

Miss Frith and Mr. Anvache were present at our annual entertainment, a privilege that was enjoyed by all. The church was crowded, and the best of attention given throughout the entire evening.

The programme given by the children each month is interesting, they themselves being quite enthused in their work; quite a number have missionary gardens, by which they are rapidly filling their little mission barrels. Those who are assisting have great reason to feel encouraged at the willingness on the part of the children to work, and the continued increase of interest in this the children's branch of mission work.

M. E.

GRIMSBY. Circles and Bands should improve the opportunity of securing Rev. E. C. B. Hallam, of Dundas, next

interesting and instructive lectures on the work in India, with illustrations of manners, customs, dress, etc., of the people. There is no better way of educating ourselves to the foreign side of the field. There are a number of well-prepared addresses in the course; all "too good to miss." I would advise all to correspond with Mr. Hallam and obtain the privilege. Also, there is an excellent missionary hymn book which I can supply at twenty-five cents.

M. K. FORBES.

PETROLA. The second annual meeting of our Mission Band was held in the Church on April 11th. After an entertainment, consisting of singing, recitations and dialogues by the children, the missionary boxes were opened, and much to the surprise and joy of all present, the contents amounted to over \$37. Altogether they have raised this year, \$50.50. This sum represents self-sacrifice on the part of the members. And to many of the parents, credit is due in helping to increase the missionary spirit in their children. Though we were formerly only a Foreign Mission Band we have decided to take up both home and foreign work, and to divide this amount accordingly. May we go forward to accomplish even greater things in the future than we have in the past.

DALENE DE ST. DAMAS, P.O.

New Circles

A Circle of "King's Daughters" was formed in January, 1889, at Tusket, N.S., for the purpose of educating a student in the Foreign Mission School, and for the promotion of missionary knowledge and zeal among the members.

In February they gave a missionary evening in the church, taking a collection amounting to \$4 10.

On April 1st they gave a nice box opening and social at the same time offering for sale a few reasonable articles—spoons, dusting caps, holders, etc. The evening netted \$6 25. They have now on hand \$21.

In a few weeks we hope to have prepared an evening with China and Chinese missions.

ST. CATHARINES. A Women's Missionary Circle was organized on Tuesday afternoon, May 1st, in connection with the new Baptist church in this city. We begin with a membership of ten, and a number of others have promised to join with us. Our prospects are encouraging and bright, and we are very hopeful for the future. The following are the officers: President Mrs. Phillmore; Vice-President Mrs. Putnam; Secretary Mrs. D. M. Walker; Treasurer, Edna; Miss Osborne; Treasurer, Home Mrs. J. McKelvy.

M. WALKER, Sec.

A Mission Circle was organized at Algonquin, Feb. 27th, by Miss Frith. We start out with fifteen members and the following officers: Mrs. McDonald, President; Mrs. Rufus Croop, Vice-President; Mrs. M. T. Earl, Treasurer; Addie Wright, Secretary.

TORONTO.—Mr. George Sale's Bible Class, in Jarvis Street Baptist church have organized, during the past week, a Missionary Society, to be known as the Timothy Missionary Society, with the following officers: Mr. Geo. Sale, President; Mr. John Westren, Sec.; Mr. Geo. Radlen, Treas.

A Mission Circle was organized at the parsonage in Arkona on June 6th. Mrs. Black was appointed President and Miss Luzie Snelgh, Secretary.

YOUNG PEOPLE'S DEPARTMENT.

Presents for the Telugus.

[It is proposed to send a box containing articles to be given as prizes to the students in the boarding schools. The following is a list of such things as will be suitable. Any Board or individual wishing to contribute can do so. Send to Mrs. McLaurin, at Woodstock, where the box will be packed. We hope that many will take advantage of the opportunity, and make a merry Christmas for the little Telugus.—Ed.]

There are not very many things we can send from this country to those whose needs and tastes are so few and simple, and so different from our own. Many things that are to us necessities of life, they would know no use for. However, they make their own clothes, both boys and girls. So sewing materials would be in order, needles, thimbles, scissors and cloth colored print best, for jackets and skirts—a yard for one of the former, 3 to 5 yards for skirts; colored handkerchiefs for the boys, and dolls, (common ones), dressed or undressed, for the girls, would be prized. Strong combs are useful; looped or knicked buttons for jackets, none but this kind are suitable, as they have to be removed for washing; half a dozen or more of a kind may be sent and there can hardly be too many of these. Paper, pencils and quill pens are common and cheap, in Canada. A couple of dozen or more of scribbling books for the older pupils would be nice, as well as steel pens and holders. Common pocket knives too, are much valued, and scraps of pretty creton, silk or plush, of which the girls could make themselves little bags, would make them happy. None have pockets in their clothes there; but all wear little bags fastened to the waist, colored pictures, especially Scripture prints of large size for hanging on their walls, are very nice; these need not be framed. Indeed they are very fond of pictures and learn a good deal from the right kind. So, if the Bands will prepare and send some picture scrap books they will be very welcome. A few crochet needles might be sent and a few English New Testaments or small Bibles; those of our people who can read English a little like to own one, but their number is small. Several of the Samulotta students are learning it. Common small looking glasses (though no larger than my envelope) are greatly prized by the girls; and plain workboxes as special rewards would be nice. The trouble is, unless they are very well made they come to pieces so soon.

I am, yours sincerely,

M. B. McLAURIN.

A Missionary Parable

In the Pacific Ocean there were long ago many empty spaces without any land; The ocean was blue and beautiful, but there was no eye to see it. The sun shone brightly, but no flowers or trees could grow beneath its rays. The seeds from other countries that fell into the water floated by, but there was no soil where they could stop to rest. The Master saw that if there were only some islands there might be lovely homes for men and animals.

"My little builders can do this," said He.

So He called for the coral insects, and told them to build three islands in one place, five in another, seven in another, and so on. The little workers were so taken by surprise that they popped their heads out of their windows and looked at each other in astonishment.

"We," they exclaimed, "We are not bigger than pin heads. We never could build one island, to say nothing of a whole oceanful."

"If the whales would only try it." A whale-work would amount to something," said the Astro.

"But the whales have their own work to do," said the Master Builder; "and if they came down here to make islands, who will keep the North Pacific free from sea weeds

I do not ask one of you alone to build an island. Think how many of you there are."

"But we do not know how to shape the islands; they will be all wrong!" cried the Madrepore.

"I will take care of that," said the Master, "only see that each one builds on *little coil*."

So the corals divided the work among themselves. Some began to build the middle and some the outer edge. Very busily and patiently they wrought. The islands grew higher and higher, until they came up to the top of the water. Then the waves and winds did their part by bringing sand and weeds and leaves to make soil. The nuts and seeds that had fallen into the water, and were so tired by bobbing up and down all the way from India and South America, found a nice bed to sleep in for a few days. When they felt rested they got up and grew into thorn trees, and bushes, and coconut trees. Long vines began to creep across the sand, and sweet flowers blossomed; men and animals came to live there, and little children ran about and played beside the ocean. The islands were called the Friendly Islands, the Caroline Islands, and so on.

"Who would have believed we could have done it?" said the little corals, as they saw the result of their efforts. "The whales could have done no better! And to think it was all done by our making one *little coil*!"

They felt so proud of their islands that they put a lovely fringe of red and white and pink coral around the edge. Shall we not learn a lesson from the smallest of God's creatures, and each one work in his place, carrying forward the Master Builder's great missionary work?—*Leader by Miss Pollock.*

Ancient Hymn for Dying Christians, used in India.

The early Christians were accustomed to bid their dying friends "good night," assured of their awaking at the resurrection call.

Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loves thee best,
Good night.

Until the shadows from this earth be cast;
Until He gathers in His sheaves at last;
Until the twilight gloom be over past,
Good night.

Until the Easter glory lights the skies;
Until the dead in Jesus shall arise
And He shall come, but not in lowly guise,
Good night.

Until made beautiful by love divine;
Thou in the likeness of thy Lord shall shine—
Aid He shall bring that golden crown of thine,
Good night.

Only good night, beloved, not farewell;
A little while, and all His saints shall dwell—
In mellowed union indivisible,
Good night.

Until we meet again before His throne;
Clothed in the spotless robes He gives His own—
Until we know, even as we are known,
Good night.

"So He giveth His beloved sleep."

REV. DR. LANGFORD, Secretary of the Episcopal Missionary Society of America said: "Looking back upon the past, with its record of glorious enterprise and results, and looking to the future, with its blessed possibilities and opportunities, the speaker thoroughly believed that woman is to take a larger part than in the

past in the evangelization of the world—not only by going out into the field, but by looking to things at home. In the work of organization, and in getting together and putting into shape the facts which may kindle the fire of enthusiasm for missions, the women have a sphere of great influence. The pastor cannot find time, and has not the aptitude to do many things that are expected of him. In America the women have realized this and they are taking the missionary interest quite into their own hands—editing papers, distributing tracts, sending out reports and circulars, and, having faith to believe that it was by the Spirit of the living God that great works will be accomplished, they have organized prayer unions, to present the matter continually at the Throne of Grace. In conclusion the speaker prayed that God would own woman's work by making it a blessing to the entire human family.

The gentle progression and growth of herbs, flowers, and trees, gentle and yet irrepresible, which no force can stay, no violence restrain, is life love that wins its way and cannot be withstood by any human power, because itself is Divine power.—*Loungflow.*

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

Receipts from March 25th to June 15th.

Fort Qu'Appelle (Master Edwards, 25c; additional omitted last month), 25c; First Baptist Church, Montreal, \$6.07; Buckingham, \$15.47; Philipsville, \$6; Cornwall, \$12; Morrisburg, \$10.31; Brockville, \$8; Olivet, \$23.10; Dominionville (including legacy), \$25; Abbott's Corners, \$5; Osnabruck Centre, \$10; Delta, \$10; South Grove, \$10; Clarence Mission Band, \$13.83; Perth, \$7; Mulgrave, \$4; Thurso, \$6; Kingston, \$9; Rockland, \$12; Osgoode, \$11.36; Westport, \$7.61; Lacerte, \$11.25; Roxton Pond, \$1.00; Keupville, \$6; Collections and Donations, per Miss Frith, \$14.61 Total, \$256.89.

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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.

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