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The Canadian Missionary Link

68370

CANADA. In the interests of the Baptist Foreign Mission Societies of Canada. INDIA.
Vol. ^{xii} 11, No. 1.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. Oct., 1889.



V. T. Krishna Murti and his wife, A. V. Hanikyamba.

The picture that appears in our first page was sent to us (as a photograph) by Miss Simpson, and we refer our readers to her interesting letter for an account of the persons represented thereby.

We are often asked how subscriptions may be best transmitted from the United States. We are willing to accept U. S. postage stamps for amounts under \$1.00, and U. S. currency for any larger amounts.

We are constantly receiving commendatory letters from various parts of the world where the LINK circulates. Our friends must not suppose that our failure to publish these kind words implies any lack of appreciation. We are striving to make the LINK an important agency for good, and we are always glad to know that we are in any measure succeeding.

MISSIONARY LETTERS.—A large part of our space is occupied this month with missionary letters, and these are of unusual interest. Our brethren and sisters in India have the knack of telling us just what we want to know, and they have among them literary gifts of a high order. We see a good many missionary papers, but we know of none whose missionary correspondents write better or more to the point.

THE MISSIONARY REVIEW.—The visits of this interesting Review do not grow less welcome as the months pass by. It is the most valuable missionary publication in the world, and no one who wishes to keep abreast of the world's missionary work can afford to be without it. We are still prepared to furnish it at the reduced price of \$1.75.

OUR SISTERS IN THE NORTH-WEST.—The report of the annual meeting of our North-Western sisters in Winnipeg, will be read with much interest. We thank God for what He is accomplishing through the efforts of these consecrated women. It is a courageous thing for them to undertake the support of Miss Booker, but they can do it, and will do it. We congratulate our sisters most heartily on their year's work, and on what they have been prompted to undertake. God will surely reward their faith.

A NEW MISSIONARY.—Miss Rogers will soon be leaving for India. She devotes all her own income to the work and although her desire has been to go to the Hindu women, she is quite ready to go to the Mohammedan women if it is thought best. Others are offering themselves. Can we send them? Will our treasury warrant it? or shall we, with ladies ready and willing to be obliged, for want of money, to let the women of India die without ever hearing of the only Name whereby they can be saved? Three million Telugus for the Baptists of Canada to reach, must mean an immense number of women for the Baptist women to reach—women for whom God holds us responsible.

A GOOD EXAMPLE.—The example of Miss Rogers who offers not only her services but her entire personal income to the cause of Foreign Missions is one that should find a host of imitators. Are there not many young women and young

men in our denomination possessing small private incomes, who would esteem it a privilege to go at their own charges to the Foreign field? Many of the workers in the China Island Mission have gone out on this plan. Some have consecrated large estates to the work. Has not the time come for greatly enlarged giving? Has not the time come for a vast increase in our foreign force? Our readers should keep constantly before them the appeal from the brethren in India. Let us not rest content until we raise at least \$2 per member for Foreign Missions, and until we evangelize at least the portion of the Foreign field that we now occupy.

THE ANNUAL MEETING.—The approaching annual meeting of the Ontario Society will be one of great importance. Mrs. Castle, who, during her four years of service as President, has won the love of all, is leaving us and another President will have to be elected. This is a matter of great responsibility. It is very desirable that one who knows the work, and above all, one devoted to the cause of Foreign Missions shall be chosen. To be President of a Foreign Missionary Society means work, constant work, and much anxious thought.

Miss Day, of Madras, has promised to be at the meeting if her health will permit.

Let every woman of every Baptist church pray to the Lord that His Spirit may control everything that shall be done at the annual meeting, and His guiding hand direct all the arrangements.

LOST MANUSCRIPTS.—While in Muskoka this summer we had the misfortune of losing a bundle of manuscripts on their way to the printer, among them the report of the Owen Sound Associational meeting, an account of the organization of a new Circle, the particulars of which we cannot recall, and a letter from Mrs. Davis, later than that which we publish. She wished to inform our readers that on the return of the missionaries from their holiday trip Mr. Laflamme had gone to Akidu to relieve Mr. and Mrs. Craig, who were much in need of rest and change; that Miss Stöbel goes to Samulcotta for a few months; and that Miss Baskerville has taken charge of the Cocanada girls' school, in place of Miss Beggs, who has gone to Burma. Correspondence with reference to the school should hereafter be addressed to Miss Baskerville.

DR. PIERSON'S DECISION.—The cause of Foreign Missions will gain largely from Dr. Pierson's recent decision to resign his important pastorate in Philadelphia, and to devote himself entirely to missionary evangelism. No man in the present generation has done more to awaken interest and zeal in Foreign Missions. He has written much and talked to multitudes on these subjects while doing the work of a city pastor. He purposes making a tour of the missions of the world in order to collect new material for his work as missionary, editor and evangelist. He will continue, we presume, to edit the *Missionary Review*, which, in his hands, has become a powerful missionary agency, and his labors as lecturer on missions will doubtless be greatly extended. May God bless his earnest efforts, and may he have the hearty cooperation of all Christians in his great work.

The following note, which accompanied the beautiful poem published in another column, will be of interest to our readers. We welcome Mr. Wesley among our contributors and hope to hear from him again:

PROVIDENCE, R. I., Aug. 23, 1839.

MRS. M. A. NEWMAN,

Dear Sister in Christ:—Mrs. Burlingame, editor of *Missionary Helper*, mailed me yesterday a copy of the "LINK" for May, that I might discover myself honored by your kind selection of a few lines of mine suggested by words written by a very dear brother in Christ (for years, until leaving for India in fall of 1838, a member of my late church, and a most worthy helper in all church work while with me.)

The verse of the Word which introduces your magazine at once suggested the enclosed. If esteemed worthy of a place in the LINK it is placed at your service, and if used by you will, I trust, be used by the Master whom we love.

A former missionary, at least a licensed preacher, for some years (in the S. A. field, myself the product of missions, I must ever love the cause of Foreign Missions.

If you will tell me how to send the 25c. to Canada, I shall be glad to begin with next number as a subscriber; if your issue is as good as the May number I must have it.

Yours in Christ,

ERNEST GEO. WESLEY.

The Great Famine Cry.

BY MISS M. A. WEST, OF SYRIA.

"Tell your people how fast we are dying; and ask if they cannot send the Gospel a little faster."—*Words of a Heathen Woman.*

Hark! the wail of heathen nations;

List! the cry comes back again,

With its solemn, sad reproaching,

With its piteous refrain:

"We are dying fast of hunger,

Starving for the Bread of Life!

Haste, oh, hasten! ere we perish,

Send the messengers of life!

"Send the Gospel faster, swifter,

Ye who dwell in Christian lands;

Rock ye not we're dying, dying,

More in number than the sands!

Hood ye not His words—your Master:

"Go ye forth to all the world";

Send the gospel faster, faster—

Let its banner be unfurled!"

Christian! can you sit in silence

While this cry fills all the air?

Or content yourself with giving

Merely what you "well can spare"?

Will you make your God a beggar,

When He asks but for "His own"?

Will you dole Him from your treasure,

A poor pittance as a loan?

While you dwell in peace and plenty.

"Store and basket" running o'er,

Whif you cast to these poor pleaders

Only crumbs upon your floor?

Can you sleep upon your pillow

With a heart and soul at rest,

While upon the treacherous billow,

Souls you might have saved are lost?

Harken! hush your own heart-beating,

While the death-march passeth by,

Tramp, tramp, tramp! the host of nations,

Never ceasing, yet they die—

Die unheeded, while you slumber,
Millions strewn all the way;
Victims of your sloth and "selfness"—
Ay, of mine and thine to-day!

When the Master comes to meet us,
For this loss what will He say!
"I was hunger'd; did ye feed Me?
I ask'd bread; ye turn'd away!
I was dying, in My prison,
Ye ne'er came to visit Me!"
And swift witnesses those victims,
Standing by, will surely be.

Sound the trumpet! wake God's people!
"Walks" not Christ amid His flock?
Sits He not "against the treasury!"
Shall He stand without and knock—
Knock in vain to come and feast us?
Open, open, heart and hands!
And as surely His best blessings
Shall o'erflow all hearts, all lands.

"They Shall Come to Thy Light."*

BY REV. ERNEST G. WESLEY.

They shall come to the light of salvation,
They shall bow at the feet of our King;
In the rapture of life-filled redemption,
All their treasures and honors shall bring.
They shall own Him all glorious,
He shall reign all victorious,
Their Redeemer—whose praises we sing.

They shall joy in His rich consolation,
They shall wash in His blood and be clean,
From the sin and the shame and pollution,
And in robes of snow whiteness be seen.
They shall serve Him in pureness,
They shall trust Him with sureness,
On His arms, by love strengthened, shall lean.

For the word of Jehovah is spoken,
"They shall come, they shall bow, they shall see,"
Growing faith in His promise unbroken,
E'er the tollers bright beacon shall be.
E'ry nation shall know Him—
E'ry tribe shall adore Him—
E'ry soul to our Lord bow the knee.

To His work! In His name, where He leads you,
Seek for souls lost in darkness and sin;
Daylight fades, night fast cometh, He needs you,
Precious souls for His kingdom to win.
They will hear if you call them,
They will yield if you draw them,
By His love, once made known unto you.

Providence, R. I.

What is a Zenana?

BY MRS. MURRAY MITCHELL.

I apologize to those who know, for explaining that the word is a compound of two Persian words, "Zann-xhanna," which means, simply, the house of the women. Now, I think the name is significant,—the house of the women.

*Suggested by motto of the MISSIONARY LINK.

This suggests that there is also the house of the men. It looks strange, indeed, to us with our happy united homes, so-loved and prized, to think of two separate homes under the same roof, one for the fathers and brothers and sons, and another, and quite separate, for the mothers and daughters and all the female relations. So it is in Bengal.

What above all else constitute the strength and glory of our country? Certainly our Christian homes. But poor India has no home,—or rather it has a divided home, and no home-life. "Home, sweet home!" "No place like home!"—these are words which have no echo in India: they touch no chord in a Hindu's heart. Ere long, however, this boon will be given to India through the influence of our Zenana work; we shall, with God's help, train the women, and the women make the home.

A lady who paid a short visit to Calcutta told me, only yesterday, that nothing she saw had impressed her so much or so painfully as the miserable surroundings of the women in the zenanas. I don't wonder that she should have felt thus. One glance into their bare, ugly, comfortless rooms would fill any heart with a great pity, and, I think, a longing to help to make them different. There is nothing in the real zenana to make life lovely or attractive; nothing to interest, nothing to amuse, nothing to look at, nothing to do!

The Hindus live together after a patriarchal fashion. Grandfathers, sons, and sons' sons are all found dwelling under the old family roof tree. The sons bring home their young wives to their mother's zenana, and hence it is that so many women are often found living in the same house,—the mother and all her daughters-in-law, aunts also,—and always among them, the poor, disconsolate, despised widow.

It is not the case, as some have imagined it to be, that the large number of women residing together arises from Polygamy. Polygamy is allowed by Hindu law, but is seldom practised, except by the Koolin Brahman.

Every woman has an apartment for herself and her children. These rooms generally open on a veranda facing inward to a court. One room is a type of all the rest. It has a little matting on the floor, a low cot or bedstead at one end, bare dingy walls, and a small, high, grated window, affording hardly a glimpse of the beautiful, attractive world outside. It may reveal a streak of the pure blue sky overhead, but that is all. The verandas, off which the doors open, look on to a court or perhaps to a garden, with a few sickly, dusty trees, and a little tank of water in the centre, in which the women perform their ablutions.

And hard by, divided from the zenana only by a little door somewhere in the wall, are the apartments of the men, which often present a startling contrast to those of the women. You would probably find in them every comfort, every luxury,—but no woman is ever seen in this paradise, as it would seem to her. She lives behind the screen, and it is a disgrace for a high-born, high-caste woman to be seen by men with her face uncovered, or to be found outside her own zenana. When her betrothal takes place—generally at the age of eight or nine—she disappears into her prison-home, for the zenana is no better, and comes forth no more, except it be to be carried in a shut-up paliki to the Ganges, to wash her sins away in the sacred waters; or to do Pooja (idol-worship); or perchance to visit another zenana as dreary and dark and miserable as her own. And, observe, the young child-wife does not live any longer with her own mother. From the time of her marriage she belongs absolutely to her mother-in-law; she lives under her roof, and she is subject to her in every sense. If the

mother-in-law is kind and good the young creature may be comparatively happy; but if she is despotic or hard-hearted it will be very different. In any case, the stringent rules of Hindu etiquette, with which she has to comply, bind her in what many feel to be intolerable bondage.

I have spoken chiefly of Bengal; but though India is large, having many nationalities, creeds, races, languages, one thing is true of every part and every people,—woman does not receive the place which God intended she should occupy. Everywhere she is ignorant, and more or less degraded, enslaved and unhappy. All the hundred and twenty millions of Indian women need our help, and are crying out to us in their need, "Come and help us."

Only One of Them.

The other evening being in Cocanada, Miss S— brought a young Brahmin to me, who, she said, was desirous of seeing me, as he could not very well understand English.

Not remembering him very well, and not knowing his state of mind we conversed as follows:—

Missionary.—"What employment are you in at present?"

Brahmin.—"I am a student, and am studying for matriculation."

M.—"Do you live in Cocanada?"

B.—"Yes (pointing to the east), I reside yonder."

M.—"Have you a father and mother?"

B.—"No, they have both died."

M.—"You have brothers and sisters?"

B.—"Yes, I think you don't remember me. I read in your Bible class when you first came to Cocanada."

M.—"Three years ago?"

B.—"Yes, but you have forgotten me."

M.—"Have you been reading the Bible regularly since that time?"

B.—"No, I have been much pressed with my studies, and until a few weeks back I read nothing. But I am now reading it with Miss S—."

M.—"But, have you any occasion to read the Bible? Have you not books of your own?"

B.—"Yes, we have many books."

M.—"Are they not sufficient?"

B.—"Yes, quite sufficient."

M.—"Do you find the way of salvation made plain in them?"

B.—"Yes."

M.—"Yes? Will you tell me what it is? I shall be pleased to learn."

B.—(hesitating) "You must do as God tells you and you will be saved."

M.—"But, can anyone do that?"

B.—"Yes, we have many Munis and Rishis who do God's will."

M.—"But is that possible? Is not man's heart bad?"

B.—"Yes, very bad."

M.—"And if the heart be bad how can one think right and love right? Do you think there is even a single person who has always loved God with all his heart, and who has never spoken a bad word nor thought a bad thought?"

B.—(thoughtfully) "No. No man could live just that way."

M.—"Ah! Do you not see then that we cannot be saved that way?"

B.—"But we can ask God to forgive us when we do wrong."

The Missionary's Wife.

M.—“Will God forgive you?”

B.—(surprised) “Yes, do you not think so?”

M.—“Can God forgive sin? What is the meaning of the jails and police? Do not they punish those who do wrong?”

B.—“Yes, but they don't punish everyone. Some live upright and receive no punishment. In the same way God will punish the wrong-doers only.”

M.—“But God sees the heart, and before Him no man is innocent.”

B.—(puzzled) “Well, what can we do?”

M.—“Moreover if God could and would forgive you, would forgiveness be enough?”

B.—“Would it not be enough?”

M.—“If you forgive a thief and he remains a thief, what will follow?”

B.—“He will steal again.”

M.—“So that forgiveness will not stop his thieving?”

B.—“Not at all. His thieving nature still remains.”

M.—“Yes, His nature remains. His heart is still bad, and until that is changed there is no salvation. If you can find one who can change your heart you will find a Saviour. That is what Jesus Christ does for us. He has given me a new heart.”

B.—(interrupting) “How do you know that He has given you a new heart? How can you tell that?”

M.—“Do not I know my own heart?”

B.—“Yes.”

M.—“And if my heart were changed would I not know it?”

B.—“Yes, you would certainly know it.”

M.—“You have not received a new heart?”

B.—(earnestly) “How can you say so? Can you say anything about my heart?”

M.—“But I shall ask you the question directly. Have you or have you not a new heart?”

B.—“Since I have grown up?”

M.—“No, no, have you or have you not? Is it yes or no?”

B.—“I don't know.”

M.—“But when I asked you whether I could know my own heart or not, and whether I could know it if I found a new heart, you said I could. And now when I ask you the question you tell me you don't know. Christ can forgive and He can also give a new heart. He has the power to forgive because he suffered the penalty of our sins. If I fall into debt he who pays my debts can forgive me the debt if he be so minded. Christ alone has done this. I have never heard of any other who has confessed his sins and received the punishment. Have you?”

B.—“No, I have never heard of any other who has done this.”

M.—“And therefore shall we not say there is salvation in no other? Will you not consider this matter?”

His answer came hesitatingly. It was growing dark and he excused himself, made his salaams and went out into the falling night. He was a very pleasing lovable character, and we could not restrain a prayer that the Holy Spirit would move upon the darkness and reveal plainly what the young Brahmin felt rather than comprehend. So very few seem to realize that sin has any ill desert, and that it is merely a matter of a little penance. Pray for us in this work. This young man is only one out of many.

As some of our sisters at home have expressed a desire to know how missionary's wives spend their time, I thought it might be helpful to them as they bring us before the Master to have some definite request to make on our behalf, so I shall attempt to tell a little of what I have seen and know to be the duties of a missionary's wife.

The Telugus are a simple loving people, and the Christians look upon the missionary and his wife as their father and mother, and frequently call them by these names. Consequently when they are in trouble or sickness to whom should they apply for advice if not their parents, trusting that the advice will be supplemented by a little pecuniary assistance, if the trouble is a financial one which is not at all uncommon. When the missionary is out on tour, which is not unfrequently, this work of listening to, and enquiring into their troubles, advising, assisting and shepherding the flock generally falls to the care of the missionary's wife. Then, if there is a school, it requires no small amount of thought and care to make it what all such schools are designed to be, not only a place, where the children will receive a good secular education, and be taught to sew, etc., but where they will be trained to become workers in the Master's vineyard, either in their own homes or, should they be fitted for it, in a larger sphere as Bible women or teachers.

But I need not enter into the details of this part of the work, the Bible and sewing lessons to be given, food and clothing to be provided, sick children to be cared for, etc., as all will be familiar with these. I will not attempt either to describe the Zenana visiting, or the tours made with the missionary of which many descriptions have been written. These are both pleasures and privileges which did strength and household duties permit would be enjoyed much oftener than they are. For household cares play quite as important a part in India as in Canadian life. There appears to be a destructive insect for each article in an Indian home, that make it the business of their life to take possession the moment they are unwatched, clothing, food, nothing is exempt. Books that are left on a table must be carefully wiped every day; bookcases frequently emptied and dusted; clothing hung in the sun to keep moths out; boots wiped and put in the sun to prevent them from moulding; ceilings and walls swept down every few weeks. As for food, imagine your hottest days in July and August, continuing week after week and month after month, and you will understand something of the care that is required in that department. These are little things, yet how many hours they occupy that would be gladly given to other work. True we have servants to assist us, they are a necessity—(I had almost said a necessary evil), in this climate, but who would not gladly exchange for one willing girl the two or three we are obliged to keep, and who although they cost no more, require much more oversight; for Telugu servants although quite blind to dust or cobwebs, have sharp eyes for keys laid down in a moment of forgetfulness, or a storehouse or a safe left unlocked. Added to this, supplies must be sent to the touring missionary, and all notes and letters read and replied to. Those who have not lived in India will understand better what this includes when I explain that the simplest message must be converted into writing if we do not wish it to become so mangled by the time it reaches its destination, that it would be impossible for us to recognize in it the message we sent. Sometimes as many as ten or twelve notes will be received in one day in addition to letters. To

sum it up in a few words the duties of a missionary's wife are the duties that every faithful Christian wife will acknowledge to be God given, to be a helpmeet to her husband at all times, and to use to their fullest extent every talent and power, both physical and intellectual, in the service of their Lord and Master, and to the honor and glory of His name.

Cocanada.

Mrs. J. E. Davis.

THE WORK ABROAD.

Chicacole.

My last to you was written from Parla Kimidi, while on tour. You had followed us from Chicacole to Palcondah, thence to Akulattampars, and from thence to Kimidi. Will you go from there onward on another side of the field, and back again, to Palcondah? We reached Tekkali quite early on a certain Saturday morning, and found Subraidu, the shepherd of the flock there, well and pleased to see us. In February last, a Church was organized in this town, but it is almost afraid to call itself a Church, lest the Dora attempt to induce them to give more money for the advancement of the Master's cause. But, on the whole, probably the Telugus are proportionately as fond of giving as are Canadian Christians.

Subraidu and Uppanah, the colporteur, listened with much interest to the recital of events at Palcondah. In one of the meetings the Appeal was translated to all the Christians, and with teaching and prayers we all tried to obtain a clearer view of our privileges and responsibilities in reference to matters therein set forth. And we also endeavored to get hold of the strong Arm, which alone is able to give success to this work. Subraidu is earnest and cautious, and tries to be faithful, but being away from the station in one of the out-villages soon makes a difference in the spiritual power of our helpers. They hardly yet appear able to go straight to the fountain, but rather expect the missionary to bring and put to their lips the draught that vivifies. This is only what can be expected of them at present, but it leads us to pray the Lord of the harvest for more laborers. Some of the villages in the vicinity of Tekkali have heard the gospel many times; and in one I was greatly impressed with the attention given and the general acknowledgment that there was no Saviour other than Christ. Would that the Holy Spirit would apply the truth that is intellectually grasped, to the hearts and consciences and give strength to come out before all the world and testify that Jesus is King and Redeemer.

A great breaking-up time must come on this Chicacole field; the promises of God are sure, and multitudes know the truth. Can He be waiting the coming of reapers from home? The cutting of the grain is only a small part; if left outside exposed to the weather it soon becomes valueless. So we Christians; when the step that separates them from heaven is taken, they must be carefully, kindly and patiently guarded and guided, or they will look back and begin to hunger for the flesh-pots of Egypt. Our Christians there are very ignorant and timid. We have hitherto tried in vain to get any of the girls to come to our boarding school at the station. But the scarcity of food this year has broken down barriers, and while there the friends of three girls and two boys were glad to listen to our request. We did not dare to send these five children to Chicacole, unless we also went. They had become somewhat acquainted with us, and all would be strange there. So, after a week in Tekkali, we

started for Calingapatam, taking them along with us. Water was very scarce at Tekkali, but there was plenty in the Bay of Bengal, at Calinga, and I thought they ought to be put to soak. However, with plenty of water and a good scrubbing with sand, they began to look and smell better. Then their hair was cut, and a clean cloth given to each and I thought one step in the right direction was taken.

Tumiah is the preacher in this seaport town, and he has a good friend in Mr. Gibson, whom perhaps he does not use as much as he might. The work in Tekkali had been rather hard for me, so in this place I only got out once to see, hear and speak to the people. They gave good attention, and fruit must come from there at no distant day. On our site for a small chapel we then arranged that Tumiah should erect a pandal, which would serve for Sunday services until it seemed best to really build there. A pandal is a leaf-roof put on some uprights; it runs down quite close to the ground, if need be, so it answers all present purposes there very well indeed, and only cost some twenty rupees or so. The Christians there are very much pleased with their Gudee, as they call it, and when it was finished they had quite a dedication.

I told you in my last that when we left Palcondah, Balla Guranah was a prisoner in his own house, but that he sent us word that he would inform us when he felt the time had come for him to be baptized.

While we were at Calingapatam, a letter came from Bagavan, stating that Guranah was ready and wished Mr. A. to come as soon as he could.

We remained in Calinga a few days longer, then left for Chicacole, bringing with us the five little folks we hoped to tame, and perhaps make useful. Our girls took kindly to them, although they were Kellies, but every hour or so some of my attention was needed to keep things straight.

They were strangers to all rules and regulations that pertained to civilization, and only time and patience would make them friendly to them.

Mr. A. wrote Bagavan that he would be at Palcondah on the following Monday or Tuesday. By that time our new children seemed quite happy, yet still rather lawless, and as Mr. Archibald wanted me to go to Palcondah, we started early one morning before the others were up.

Made the twenty-five miles in a comparatively short time, and reached the bungalow about eight a.m. Bagavan and Jacob were rather feverishly looking for us, and it took them some time to really talk out all that had happened and to discuss what might happen before the day was over. Guranah was still careful to so conduct himself that no unusual fear should be aroused, so they said he would not be around till about five p.m., and that we must remain quietly in the bungalow. This we did, but took not the least care to conceal our presence there. Kept all the doors open, and our jinriksha, rather a marked carriage, stood in the yard.

I asked Jacob how Guranah was to know that we had arrived, as we had not said positively whether we would be there that day (Tuesday) or the previous one. He replied, that he and Guranah had arranged that if we came, Jacob would go to his house during the day, and ask his son to inquire of his father if he had a certain kind of cloth for jackets. He really wanted the cloth, and in this way they arranged it. After a while they went off for their midday meal, and Jacob returned about four o'clock. I asked if he had made the inquiry about cloth, and he replied affirmatively.

I had some rice and curry made ready, and we waited.

Bagavan came, but no Guranah. Just as anxiety was becoming painful, Guranah walked in the back way. I had been walking up and down on the front veranda, unable to keep still, heard the buzz of arrival and went in, and he said, "Madam, your son has come." That is quite a common method of expression among the Telugus. He said he had now left his home, until they would let him return as a Christian, but no one knew he had come. Before, when he attempted to come, he told his wife, and was hindered. We first had a prayer of thanksgiving, that he had been strengthened to decide, and had been protected on the way. While coming, he met the only English resident of the town, and told him that he was coming to be baptized.

He rather thought that the ordinance should be postponed till the following day, as by that time the news would be well published, multitudes would gather, and he would give before all his testimony for Christ. We were pleased with part of what he said, but in other things thought there was pride and considerable of it. He thought if the people knew that he, Balla Guranah; the head man of the caste of weavers, who was so well known and so highly esteemed, was going to join the Christians, there would be a great commotion. We thought so, too, and understood how weak he would be at the critical moment far better than he did. Bagavan tried to show him the danger, that he could neither see nor feel. So Mr. A. turned to the Bible and read him the examples of baptism that immediately followed belief. He said, "From these things you think I should be baptized to-night?" Mr. A. said, "You must decide for yourself, but the jailer and others did not wait till a crowd assembled the next day." He replied, "Very good, Padundee, go on." The first thing was to cut off the religious lock of hair, which is so precious to a Hindu, and Jacob began to flourish his scissors, or rather ours.

Guranah tried to plead a little for it, and put both hands up, as if to protect it; but a few words from Bagavan led him to bow his head meekly and the cutting was done. He came into the next room, where Mr. A. and I were and dropped right down at our feet, with the tears running down his face, and his voice full of an uncontrollable tremble, saying, "Help me, help me, oh Lord help me; I am no longer a weaver; I have been a weaver for forty-five years, now that is all gone." My own heart was for a moment too full to speak, but soon we found our voices and tried to strengthen him. I stand awed before the power of the religion of Jesus, when I see a strong man, with almost breaking heart, cutting himself off from all home and social ties, counting them all loss, that he may win Christ. To what motive would an unbeliever in this power, ascribe the action?

The next thing was to have him eat, but he said "this was not eating time." Bagavan told him that he had to walk two miles to the river, and some food would not hurt him. There was water nearer than the river, but as Jesus was baptized in the river Jordan, nothing less than a similar stream would suit here. I thought of Mr. Giffin's little brass pot, holding about a pint, that was brought in to baptize this man, on a previous occasion.

The men of our party all took some food, and we started for the river, not knowing whether we would get there and back safely or not. Once Guranah thought he heard Mr. A.'s voice, and he shook, as if in an ague. I asked him, if one man could so frighten him, how he expected to stand before so many to-morrow, had his acting been deferred till all the town knew what he was going to do?

Mr. Archibald kept close beside him, for we momentarily feared some watching enemy. The river was reached, but the water was too shallow, but our men soon made it all right with their paras, and he was baptized, as he believed Jesus was. We reached the bungalow safely, and Guranah was too happy to keep still. He talked and sang far into the night, but slept late the next morning. Our rest was not very refreshing, for every sound aroused us. We thought surely his friends would be looking for him. We believe now, that the Lord gave them quietness of mind, or they never would have rested easily, with him out, and yet, so far as they know, in the same town.

His son went over to Bagavan's quite early, and would not believe the story he heard; but came on to the bungalow, where he had some conversation with his father, then went home, and as he went told the people. A number soon came around, but made no trouble. In a short time his wife and brother came, and there was a scene, which can only be enacted on such an occasion; but Guranah was not the least moved from his purpose. He said he would come and live with them, if they would permit. "Yes," she said, "but the caste is gone, the caste is gone." By-and-bye they left, and about noon several Brahmins came. They seemed clothed in the power of the Prince of this world; and I thought if many Brahmins go to the regions of the lost, what an awful place it must be. They looked as if they would enjoy tearing us to pieces; but both they and we knew, that they were helpless, if Guranah remained firm. They could not prevail upon him to go out with them, and they soon left.

I started that afternoon for Chicacole, and Mr. Archibald with Guranah and the helpers left for Akulatumpara.

Not far on my way, I met a messenger with a note from Miss Wright, telling me that, in the darkness of the previous night, our five little monkeys from Tekkali had cleared off, she supposed for home, taking some new clothing with them. I reached Chicacole between eight and nine p.m., and our people gathered in the sitting room for the news from Falcondah.

I told them all with considerable more definiteness of detail, than I have given to you. We had a prayer and went to rest.

In a few days one of the runaway little girls walked all the way back from Tekkali, some thirty-two miles, and said she wanted to stay with us, which she did. She is not more than eleven at most, and her name is Singaramah. She is a bright, happy child, and I expect that soon Mr. March will be giving her to some Band or S. S. When any of you receive that name, remember this letter, and you will have a leaf from Singaramah's history. Her mother is dead. All the other four wished to return, but we said not now. We know them fairly well now, so shall do some choosing, and when our school reopens will call for only those who give promise of usefulness.

You know we have asked for a large number of new men, and we want an army of native agents, so desire to bring into requisition every helpful instrumentality.

We have heard with great joy and thankfulness of the coming of Mr. Higgins. May God bless him very abundantly, and make him very grateful, that he has been led to choose this most blessed of all work for the Master.

Are there not other young men, in the Maritime Provinces, whose hearts burn with a desire, which only gratification will satisfy, to give themselves to God for the Telugus? I feel like writing much more on this matter, but my letter is already too long, and words on this point

may come more gracefully from other pens than mine. But will the Baptists by the sea keep forty men for the few hundreds of thousands in their Christian land, and offer the God of Heaven, and the Judge of all the earth one man for the million and a-half of idolaters, to whom they are pretending to give the Gospel of Salvation? Will they do that? I should think they would rise up as one man, and implore young men and women to leave their coasts and go to the heathen, for there is death, death in keeping so many at home. Send them out, and see how speedily their places will be filled by others of the Lord's chosen.

Do you know that Vizianagram, a London Mission Station, the headquarters of the field, where Mr. Goffin has worked for years, is offered to us for sale? Debt and lack of success are the given causes for relinquishment.

This field is almost in the middle of our three fields, and its population of some 150,000 was not included in the numbers mentioned in the Appeal. We are ready to assume a part of the burden of purchase, and we do not believe that you will permit our Board to inform us that we cannot buy. God is putting the land before you, with His wonderful promises for your support, and surely you will not turn back and travel forty years in the wilderness. God helping us, we will do our whole duty, will we not?

June, 1889.

C. H. ARCHIBALD.

Cocanada.

Thinking that a picture would give the readers of the LINK a better idea of the style of the people to whom we have been sent than any description that I could write of them, I now take liberty of sending you one. V. T. Krishna Murti is a young Brahmin, intelligent and well educated and speaks English fluently.

The result of his contact with European life will be seen in his bearing and dress. The fact of his allowing his wife to stand beside him for a photograph is a matter of great wonder to all of the natives, and some go so far as to declare that he is no Brahmin, and must see the picture before they will believe in any case. Many of the natives are discarding the long upper cloth and adopting the English coat instead, especially those who are studying English or are coming in contact with English people. The turban, pancha and shoes are altogether Eastern, as is also the custom of removing the shoes but retaining the turban on entering the house. The men as well as the women are fond of jewelry as you will observe from the chain, ear-rings and finger-rings.

This young man, together with another of the same family, a B.A. graduate of Madras University, invited the missionary to visit and teach their respective wives. Both are intelligent young girls. The one in the picture was taught in the Rajah Mundry-Christian Girls' School. The invitation was accepted on condition that the teaching be altogether Christian. They are learning to sing our Telugu hymns very nicely, and are reading the truth and appear to be receiving it with gladness.

The dress of A. V. Manikyamba is altogether native and she, for a Brahmin's wife, is wearing only an ordinary amount of jewelry. (You will, from the picture, be able to form some idea of the horrible nose jewels, of which they are all so fond, many wearing them much longer and heavier than those which are shown here. You will see that the ears are loaded, that she wears several necklaces, many bracelets and finger-rings and a

gold belt and probably her ankles and toes are pretty well adorned. The marks on the faces both perpendicular and round, signifying that they are worshippers of Vishnu, the preserver, the first in the Trinity, and that they have taken their meals. If the mark appears between the eyebrows, they have bathed but have not eaten. The second god in the Trinity is Brahma, the creator. Him they will not worship, he neither demands nor deserves it. If the face be marked horizontally they worship Siva, the destroyer, the third in the Godhead. In the matter of marking the faces many go to extremes, making themselves hideous by covering the most of the upper part of the face with this blood-red, brown, or white powder as the case may be. I shall not soon forget the feeling—akin to terror—that came over me when first I beheld their disfigured faces in Madras.

If outward forms and ceremonies would bring salvation, these people would certainly be saved. They trust altogether to their good works without even knowing their need of a Saviour. That the Spirit will speedily convince them of their need, and that they may learn to rejoice in Christ our Saviour, is my prayer for them.

S. SIMPSON.

June 14th, 1889.

Akidu.

The good work is still going on. Since January 1st, 140 have been baptized on this field. Cholera is very bad in many of the surrounding villages, and a few of our Christians have died: Last week the weather was very hot, but the monsoon burst on Saturday night and now we are having it quite comfortable. For a month during the hottest weather the girls went to school at 6.30 in the morning and left at ten, thus having four hours at home during the middle of the day. Last Sunday evening quite a number of us went into the village. We had a good hearing from more than fifty people. Mr. Craig and Mr. Venkataraju preached to the men, while Lizzie and Deborah spoke to the women.

June 13th.

A. S. C.

THE WORK AT HOME.

The W. B. H. and F. M. Society of Manitoba and the Northwest.

The annual meeting of this Society was held in the reading-room of Rupert Street Church, Winnipeg, commencing July 9th. The day was fine and about forty ladies, urged by a common need, met at 9:30 a.m. for prayer for God's blessing and for guidance in the work before them. The meeting was led by Mrs. J. C. McDonald. The presence and blessing of God was manifested by the spirit of dependence and trust which breathed through every prayer, and through the words spoken. This same spirit characterized our meetings throughout. We felt that grave decisions were to be made, that the Lord's cause and our own prosperity were to be affected by those decisions, and we realized our insufficiency, and the truth of the Saviour's word, "With-out me ye can do nothing." We recognized this spirit as coming from Him, "from whom cometh every good and perfect gift."

At 10 a.m. we proceeded to business, Mrs. George Lee, President of the Society, being in the chair. A short

time was spent in the enrollment of delegates, welcoming visitors, and appointment of committees. Upon invitation of Bro. J. W. Whitman, President of the Convention, we adjourned to hear the report of their Executive Board. The account of work done by the general society was listened to with pleasure and gratification.

At 11:30 we again convened. The Corresponding Secretary's report was presented, but as time was limited, and nearly all had heard it at the preliminary Board meeting, the reading of it was deferred till Wednesday evening.

The Treasurer's report showed receipts from June 30th, 1888, to June 30th, 1889, to have been \$743.13; expenditures, \$634.75; leaving cash on hand, \$108.38.

Reports from circles in Portage la Prairie, Winnipeg—Rupert Street and Fonseca Street, Emerson and Brandon were given. All were encouraging. We also heard from members in Morden, Shoal Lake, Long Creek, Neepawa and Dominion City. We were encouraged to believe that next year many of those out-stations will report a circle formed, and where a circle seems an impossibility, we trust there will be regular giving on the part of our sisters to the work.

A very interesting report from Portage la Prairie Mission Band was read by them from October, 1887, to October, 1888.

The afternoon session was opened at 2 o'clock. A study on "Women workers of the Bible," led by Mrs. Smith, of Portage la Prairie, profitably occupied half an hour.

The report of the Nominating Committee was brought in and the following officers were appointed:

President, Mrs. George Lee; 1st Vice-President, Mrs. J. C. McDonald, Portage la Prairie; 2nd Vice-President, Mrs. Christie, Brandon; Treasurer, Mrs. Dr. Clarke; Recording Secretary, Miss McEwen, Winnipeg; Corresponding Secretary, Mrs. Doolittle. Directors—Winnipeg—First Church, Mesdames Westbrook, Dalgleish, J. W. Smith, Poole, I. E. Fairchild, McBeen, J. F. McIntyre and Petereit. Fonseca Street—Mesdames Blackhall Soley and H. H. Stovel. Portage la Prairie—Mesdames Smith, Robinson and Gilles. Emerson—Mesdames Fares, Whitman and Root. Pilot Mound—Mesdames Elsie, Bellamy and Preston. Shoal Lake—Miss Stratholair, Mrs. J. M. Cameron; Morden, Miss Fox; Brandon, Miss Alexander.

The report of the Committee on Future Policy was presented, and the following recommendations were placed before the Society:

1st. That Mrs. J. C. McDonald be appointed to visit churches and organize mission circles.

2nd. That we grant \$50 toward the salary of Bro. J. E. Collinge, evangelist.

3rd. That a grant of \$50 be made to the Ladies' Aid Society of the Pilot Mound Baptist Church, to assist in plastering their new church building.

4th. That we continue the grant of \$200 toward the salary of the German missionary, Rev. F. A. Petereit.

5th. That the same committee which has been acting in the interest of the Indian work, have full power given them to begin work as they deem wise, as soon as the way is open.

6th. Having heard the experience, and being satisfied with the spirit and faith of Miss Booker, of the Emerson church, who offers herself to this Society for foreign service, we recommend her to you, and urge that "we go forward" in this work as the Lord opens the way.

7th. Miss P. Parsons, of Fonseca Street Church, Winnipeg, also having offered herself to our Board for foreign

work, or any missionary work, we recommend that her application be kept in mind, and as soon as a suitable opening for work appears, her case be considered.

Wednesday evening.—The wisdom and possibility of sending Miss Booker as our representative to heathen India was discussed at length. However, as nothing more definite could be done, the matter was left in the hands of the Board, and the Corresponding Secretary was instructed to write the Ontario Foreign Mission Board, asking if arrangements could be made whereby Miss Booker could work on their field as our missionary.

During the meeting greetings from Mrs. Cameron were conveyed to the Society through Mrs. Westbrook, and were heartily received.

The following resolution was passed:

Resolved, That we as a Society record our appreciation of the earnest and faithful labors of our late corresponding secretary, Mrs. A. A. Cameron. We feel her absence, but we trust the Lord will bless her in the new sphere of labor to which he has called her.

Resolved, That we acknowledge the value of the MISSIONARY LINK in our work, and that a report of our meeting be sent to the same for publication.

Resolved, That we recognize the work of the W. C. T. U. done in Manitoba, and desire to express our sympathy with them in their labors.

Resolved, That we request the circles to close their financial year with the first meeting in June, and to send all moneys to the Treasurer of the Society not later than the 25th of June.

Resolved, That the thanks of the visiting delegates be tendered to the sisters of the Winnipeg churches for their kindness in entertaining them while in the city.

A hearty vote of thanks was tendered to Miss Stovel for the faithful manner in which she filled the office of recording secretary. She retires from this office because of absence from the city.

Much regret was felt when Mrs. Westbrook declined to accept the office of treasurer, and a vote of thanks was also given her for her faithful work.

A committee was appointed to decide the time of the next annual meeting, and the meeting adjourned.

NOTE.—Through some mistake a letter from the W. C. T. U., addressed to the Society, did not reach us until Thursday, July 11th, at our Board meeting. The letter was read, asking the sympathy and co-operation of our Society in their efforts to suppress the liquor traffic, which is proving detrimental to the peace and happiness of so many homes.

Upon motion the Corresponding Secretary was instructed to send a reply to the letter expressing the sympathy of this Board with them in their work.

PLATFORM MEETING.

The platform meeting of the Women's Home and Foreign Missionary Society, on Wednesday evening, was the most largely attended of the series held in connection with the Convention proceedings.

The President, Mrs. G. J. Lee, took the chair and gave out a hymn, after the singing of which, she read a Scripture lesson and called upon Rev. A. McDonald, the pioneer Baptist Missionary in Manitoba, now of Grafton, Dakota, to offer prayer. After prayer the President read a brief address of welcome to the delegates. She referred to the formation and growth of the Society, also to the responsibilities before it and the work which it desired to undertake, particularly among the Telugus of India.

Miss Booker, who had offered herself for the foreign

work, replied to the addresses of welcome, expressing the great pleasure with which she had attended the Convention.

Mr. Collinge, a young evangelist, sang a solo, "Not My Own," and was accompanied by Mr. Keay on the guitar.

Mrs. Doolittle read the second annual report of the Corresponding Secretary. It expressed humiliation and thankfulness. At the meeting last year the Society was only seven months old; it had been gaining strength since. Warm appreciation was expressed of the work of the late corresponding secretary, Mrs. A. A. Cameron, through whose instrumentality the Society was organized, also deep regret on account of her removal to Denver. The Society had given \$100 to the Manitou church, \$50 loaned to the Pilot Mound church towards the debt on the new building, and \$200 towards the salary of Rev. F. A. Peteret, German missionary for whose work the Society desire to bespeak sympathy. The Portage la Prairie Sunday School has called attention to the needs of a band of Indians of 150 souls, on a reserve 15 miles from Portage la Prairie, and the proposition to undertake work there as soon as the opportunity was afforded, has met with the hearty approval of the Society. A growing interest has been taken in foreign work, and \$115 has been given to the work among the Telugus, and \$25 sent to the relief of the famine-stricken Christians on J. E. Davis' field, India. Two young ladies, Miss Booker, of Emerson, and Miss P. Parsons, of Fonseca Street Church, Winnipeg, have offered themselves to the Board as missionaries to India.

The report of the circles was given. A new circle in connection with Fonseca Street Church, was organized last August, with a membership of ten. It now numbers thirty-six, and has raised during eleven months \$54.80. The Portage la Prairie circle reports a membership of thirty-two, amount raised, \$75. Brandon reports membership fees, \$30.85. Emerson, membership eighteen, money raised, \$42.40. Winnipeg, Rupert Street, membership fifty-seven, amount raised, \$158.40. Contributions through envelopes sent by Society were received from the following places:—Pilot Mound, Carman and Warrington, Manitou, South Antler, Dominion City, Whitewater, Moosomin and Stonewall. The amount realized by this means was \$34.20.

Mr. J. Keay gave an address on Foreign Mission work. He dwelt upon the duty of going into "all the world and preaching the gospel to every creature.

Miss McGregor and Mrs. H. McIntyre then sang a duet.

Miss Booker was next introduced as an American lady who was a member of the church in Emerson, and who had fallen quite in love with Manitoba. At her request the audience engaged in silent prayer for her that the help of the Spirit might be given her. She did not wish to say anything of herself or her ambitions; she had already told of her aspirations, but she wished to interest the audience in the foreign field. When she thought of the field in which there were only 8,000 missionaries, or one to every 250,000 souls, she felt that there was where she wanted to go.

Mr. J. Keay sang, accompanying himself on the guitar, a solo with a refrain commencing "O, the peace the Saviour gives." In response to an encore he sang another selection based on the story of the young man to whom Christ said, "One thing thou lackest."

Mrs. J. C. McDonald, of Portage la Prairie, spoke next on "Systematic Benevolence,"

While the collection was being taken up a trio was

sung by Messrs. Irvine, Hargreaves and Stovel. Announcement was afterwards made that the collection had amounted to \$35.

Rev. Mr. Murden, of Gladstone, closed the exercises of the evening.

PETERBOROUGH ASSOCIATION.—Our Annual Meeting was held in the vestry of the John Street Presbyterian Church on Wednesday afternoon, June 28, Mrs. Tracy, of the Belleville Circle in the chair. The different Circles were well represented. The meeting opened by singing, prayer and reading of the Scriptures. Miss Coeving read the constitution. Letters of welcome were read to sister delegates and visiting sisters. The reports from the Circles were most interesting, showing a growing warmth in missionary zeal. I would like to mention the Peterborough and Smith Circles as taking the lead. Officers were then appointed. Mrs. Peer, President; Miss Frances Caswell, Director. Miss Caswell then gave a solo, "Is this all?" followed by an address from Mrs. A. R. McMaster, urging the importance and needs of the Home work upon us. Perhaps we never felt before the responsibility of this work. Mrs. Peer gave an excellent paper on "Foreign Work," showing the immense extent of our field. A collection was taken, amount \$3.26.

The meeting closed with singing "God be with you till we meet again," and the benediction.

The Peterborough Association has raised during the year for Home Missions, \$152.84; Foreign Missions, \$208.60; Bands, \$69.52—Total, \$450.96.

FRANCES CASWELL, Director.

News from Circles.

ST. MARY'S.—We are always glad to hear from other Mission Bands and we thought some might like to hear how our band of little gleaners were progressing. Our Band was organized last November with a membership of twenty, now increased to twenty-six.

Our meetings are held every two weeks. A fee of two cents a month and a birthday offering of one cent for every year of their age. The children were given subscription cards and so raised \$8, and in all \$17 has been raised. We propose to educate and support a Telugu girl.

Tuesday afternoon, July 18th, we held a social, for the young workers, of lemonade, cake, candies, nuts, etc. The children were much pleased by the address of Mr. E. Selden, of Woodstock College.

E. B. PHARRIN, Secretary.

New Circles.

DAYWOOD.—Mission Circle formed at the Association meeting in June.

ATTWOOD.—Mission Band formed June 13th. Officers—President, Mrs. Hammond; Vice-President, Mrs. Switzer; Secretary, Miss Annie Brooks; Treasurer, Nettie Robertson. Name of Band, "Cheerful Givers."

UXBRIDGE.—A Home and Foreign Mission Circle was re-organized July 4th, by Miss A. E. Dryden, with eleven members. Mrs. Hardy, President; Mrs. Millara, Vice-President; Mrs. Anderson, Sec.-Treasurer.

ORANGEVILLE.—On Saturday, July 6th, Miss McKechnie met with the women of Orangeville Baptist

Church. About twenty were present and a Home and Foreign Mission Circle was organized with thirteen members, and the probability that others will become members. Miss Minnie Smith was elected President; Mrs. W. King, Vice-President; Miss Adele Mitchell, Secretary; and Miss Nancy Bell, Treasurer.

YOUNG PEOPLE'S DEPARTMENT.

Dear Boys and Girls.—You have often heard of the elephant and tiger, of the scorpion and cobra, and other dreaded beasts and reptiles of India; but I am going to tell you of another fierce monster, different from any of these.

This awful creature stole into our compound and seized one of the brightest and best of our school-girls. It had often been in the town and we had heard of it, but never had it been so bold, but once before, to enter in here. We didn't see it come in, we didn't know it was anywhere near till it got tight hold of the child whom we tried to rescue out of its grasp, but failed. We called for a strong man who has often been known to drive such wild beasts away, but even he could do nothing. It is such a fierce animal.

Perhaps you will think we ought to have kept a watch at the gate so as not to let it in; but as it can make itself very tiny and almost invisible, it lay hidden in the water that the girls carry from the tank outside and so it got in, and no one saw it.

When it took hold of the child, it shook her up dreadfully, so that she vomited very much, and it twirled her head around so much that she was very, very dizzy, and her head ached, oh so badly. Then it took hold of her limbs and squeezed nearly all the life out of them, and though it was a very hot day, in a little while those legs and arms were very cold and clammy. From ten o'clock that morning it was treating her thus, but we didn't know it was this ravaging enemy until six o'clock that night.

Milcah ate her breakfast, went to school, came in for her Bible lesson and didn't know that this creature was near her. The strong man we called and all of us tried to pursue the thing when we found out about it, but it was too powerful for us and killed our dear sweet Milcah.

We heard afterwards that it had already killed thirteen people in town that day, and we feared it might get hold of the rest of us and kill us too. There was one thing we knew. This fierce creature, like many a wicked man, is a great coward sometimes, and camphor, charcoal, carbolic acid and sulphur fumes will scare it very much and frighten it away, if we show them in time, and fire will destroy it. So lest it should have hidden away somewhere, we burnt all the clothes Milcah had on, all her bedclothes, and the bed. Then we filled all the rooms with sulphur fumes in order to smother it. Some of us who tried to kill the monster thought it would have a spite against us, and so bathed ourselves in carbolic acid water, put sulphur in the bottom of our stockings, spread charcoal through our rooms, and boiled all our drinking water. Then we read the ninety-first Psalm and took courage.

This monster will kill more men, women and children than all the tigers and cobras put together. Sometimes in a town it will kill two hundred in one day, and it often kills the people in the villages by the scores. But it does not often kill the Christians. It does not like clean houses and pure water, so very seldom goes near such; but, as it did this time, it occasionally creeps in unawares, and, without any warning, has grappled its victim. We are

all on the alert now and trust that it will not seize any one else.

Now have you guessed the name of this fearful monster? If not, I will tell you. It is the germ of the awful disease called *Asiatic cholera*.

A victim to this disease, our loving, sweet-faced Milcah has gone from us. One morning reciting her lessons in school, the next morning—at that same hour—in her grave; yes, in her grave, so quickly must we bury them here.

She was prepared to meet her God. She had loved Him long. Dear young reader, are you so prepared? If death should call you away to-day, would you with gladness appear before your Maker? She was one who had been well trained, was in the highest class, and we hoped soon that she would be ready for the Lord's work. He has taken her to His rest instead. Our hearts are filled with sadness as we mourn our loss. Her companions mourn for her. As they rose at daybreak, the news was broken to them that the one who walked with them yesterday was no more; and then such a wail broke out in the still morning air, such as you never hear in western lands. Again we heard that sad moaning wail as the coffin was carried away in the lonely cart, followed by the missionary, the preacher and two or three bearers, the only ones allowed to follow it to the grave.

The prayer meeting in the little native chapel that evening was our burial service, and sweet wore the words of comfort the preacher spoke to us. Blessed are the dead who die in the Lord. There shall be no more sorrow nor crying, and God shall wipe away all tears from their eyes.

Cocanada, May 24th, 1889.

S. J. H.

Three Visitors.

The first called quite early one morning. It was not expected, at least not in that way; breakfast was ready, but upon the table-cloth and among the cups and saucers were small pieces of broken tile and quite a lot of dirt, where did they come from? and how could they be on a newly set table? Dusting them off we sat down, but more came, and looking up to where the tiles may be seen through the bamboo laths, some twenty-three feet from the floor, curled round one of the beams, was what? a snake; and running to and fro along the beams was such a lively little rat; this was what the snake was wanting, it was breakfast-time, and he was ready for his, but we cannot say that the breakfast was ready. With two long sticks tied together, and a knife tied at the end, we were going to kill the snake, but the tying took time, so that when this formidable weapon was ready it had hid itself between the closely laced bamboo laths and the tiles. It came again in about an hour, but unfortunately the knife at the end of the stick slipped off just at the wrong moment, and so the snake still wanders about overhead somewhere.

The second came the same morning, but an hour or two later, one reason of it not being able to call earlier may have been the time and trouble needed in dressing; it was really very beautifully dressed, the upper part at the back was richly colored with long, warm stripes down each side, while the front was white; all white, down to the tips of his tail. But how did he come? Well, the Bible-women had just called, and were sitting in their eastern fashion on the floor, the door that opens on the front veranda was right behind them; after a little, wish-

ing them to see how far we had walked the evening before, we rose, and looking towards the village (which is at the back of the house), saw the hill in the distance to which we had gone; there we sat down again, this time the Bible-women sat on the other side of the room; we chatted away for some time, when the cry, "a snake, a snake," made all jump up, for there through a hole in that door near which they had been sitting but a moment or two before, was coming in beautiful soft ripples, a snake; this one did not escape, though the first stick used broke in pieces.

But the third visitor, it came and went in the night; no one saw or heard it; it was late and dark, and all the world was asleep, so it just left a small token to say it called; for when morning came, there upon the floor in the next room, fluttering in every little breath of air, was a long, white, silken robe, as fine as the finest silk muslin, worked in stars on one side and bars on the other; it had been too made to fit exactly; it was not too wide in the back or too narrow in front; it was long, and had covered the wearer from head to foot, even the little holes for the eyes were there, though carefully covered with fine silk stitching, but the place for the mouth was so very large, indeed, that must have been the way, it took it off. But who could the wearer have been?—A snake.

Fortunately these are not all who call here, there are little girls with such large black eyes, and shy mammas who come, and little boys so straight and thin, with shaven heads and very white teeth, and there is one little girl whose father is a preacher, who likes to come; she is so small, so sweet, and so shy, her voice is like a little bird's, and her name is like music.

MAHOZE GARSIDE.

Pentakota, May 31, 1889.

CUBA.—The Baptist work in Cuba, under the leadership of Rev. Mr. Diaz, is in a very flourishing condition. There are six preachers in Havana who hold 25 services a week, with congregations varying from 100 to 700. The additions to the churches in Havana average about ten a week. Leading men in high social position, who have been alienated from the Roman Catholic Church by the ignorance and arrogance of the priests, are in sympathy with the Baptist work, and give it their active co-operation. The mission is under the care of the Home Mission Board of the Southern Baptist Convention.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from May 19th, to Aug. 24th, inclusive.

1st Houghton M.B., \$3; Pine Grove M.C., \$5; Paris M.C., \$32.40; Paris M.B., \$5.44; Smith Linc M.B. (for the support of S. Lydia), \$12; Orillia M.C., \$5; Stouffville M.C., \$7.30; Wyoming M.B. (collected from mite boxes), \$3; Brantford, E. Ward M.C., \$5.75; Goble's Corners, M.C., \$1.50; Goble's Corners M.B. (for the support of Pasala Samuel), \$25; Westover M.B. \$4; Guelph M.B. (for the support of Kompavarti), \$18; St. Marys M.C., \$4; Ailsa Craig M.C., \$6.70; Ailsa Craig, Mission Quilt \$10; H. E. Sharpe, Winnipeg (for Rathavati's personal use), \$2; Brampton M.B. (for the support of a student), \$19; Petrosia M.C., \$2; A Lady Friend, Petrosia, \$3; Jubilee Church M.C., \$7.60; A. M., Belleville, \$5; Scotland M.C. (for the support of Y. Marian) \$10; York Mills M.C., \$3.60; Malahide and Bayham M.B., (of this \$3.25 from missionary boxes, \$2.24 from Quilt, towards the support of M. Annie) \$14; Belfountain M.C., \$3; St. Catharines M.B. (for the support of Hannah the Bible woman), \$10; Waterford M.C., \$13; Mount Brydges M.C., \$4.60; Bloomsburg M.C., \$1.08; St. Catha-

rines, Queen St. M.C., \$17; Boston M.B. (for support of Sarah-Phillie Samuel), \$23.01; Belfountain M.B., \$3.50; Port Arthur M.C. (to complete Mrs. J. L. Matthew's life membership), \$7; Blythwood M.C., \$2.76; Boston M.C. (for the support of a Bible woman), \$15; Brooklyn M.C., \$8; London, Adelaide St. M.C., \$17; London, South M.C., \$7.10; Middlesex and Lambton Association, \$4.90; Goodwood M.C., \$3.75; Algonquin M.C., \$3.75; Immanuel M.C., \$28.80; Immanuel M.B. (to be sent to Mrs. Gracie), \$7.67; Belleville M.C., \$5; Doverly St. M.C., \$7; Bridgebridge M.C., \$3; Leamington M.B., \$5; Forest M.C., \$4; Lakeneld M.B. (for the support of Palipe Luke), \$8; Claremont M.B. (for the support of S. Leah), \$20; Selwyn M.C., \$2.35; Mount Forest M.C., \$7.26; Collego St. M.C., \$6; London South M.B. (for the support of Pama David), \$7; Mrs. Barker's S.S. class, Waterford, \$20; London, Talbot St., M.C. (of this \$12 is for the support of Deborah), \$24.65; Grimsby M.C., \$4; Hillsburg M.C. (of this \$6.38 was collected at a meeting addressed by Mr. McLaurin), \$10.50; Hillsburg M.B., \$2; Burgoyne M.C., \$4; Peterboro' Association Meeting \$1.63; Beachville M.B., \$5.28; Cheltenham M.C., \$9; Atwood M.C., \$3; Peterboro M.B., 3.07; Ingersoll M.B., (for the support of T. Sandram), \$8; Collego St. M.C., \$5.45; Gravenhurst M.C., \$2; Tiverton M.C., \$5; Port Colborne M.C., \$20; Haldimand M.C., \$4.50; Brooke M.C., \$3.64; Miss Ryan, Mitchell, \$1; Teeswater M.B. (for the support of D. Peramma), \$12; Teeswater M.C. (for the support of Rhoda, a Bible woman), \$11.50; Hamilton M.B. (for the support of Charles Burder), \$25; Brampton M.C., \$3.50; Sale of leaflets, photos, &c., \$16.52; St. Thomas M.C., \$10; St. Catharines, Lyman St., M.C., \$3; Dovercourt Road M.C., \$10; Wilkeport M.C., \$5; Rodney M.C., \$1.50; Brantford, E. Ward, M.C., \$16.55; Brantford, E. Ward, M.B., \$1.25; Goble's M.C., \$3; Gammia M.C. (for the support of V. Mary), \$5.58; Bloor St. M.C., \$25.50; New Sarum M.C., \$5.84; 2nd Markham M.C., \$5; Pt. Edward M.C., \$5; Hamilton, James St., M.C., \$10; Greenwood M.C., \$3; Plympton M.C., \$5.50; Aylmer M.B. (for the support of Mangam Samuel), \$25; Villa Nova M.C., \$8; Wingham M.C., \$2.40; Guelph M.C. \$10; Sunderland M.C., \$2.51; North Bruce M.C., \$5; Thedford M.C., \$2; Peterboro' M.C., \$12.95; Acton M.C. (from a member of the Circle), \$1; Schomberg M.C., \$4; Oakawa M.C., \$2; York Mills M.C., \$2.25; London, Adelaide St., M.C., \$7.25; Georgetown M.C., \$2.40. Total, \$383.80.

Mrs. JESSIE L. ELLIOTT, Treas.

231 Wellesley Street, Toronto.

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