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THE Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. VII., No. 1.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 2. [SEPT., 1884.

Whom I Serve.

Jesus, Master, whom I serve,
Though so feeble and so ill,
Strengthen hand and heart and nerve
All Thy bidding to fulfil;
Open Thou mine eyes to see
All the work Thou hast for me.

Lord, Thou needest not, I know,
Service such as I can bring;
Yet I long to prove and show
Full allegiance to my King—
Thou an honour-art to me,
Let me be a praise to Thee.

Jesus, Master! wilt Thou use
One who owes Thee more than all;
As Thou wilt! I would not choose,
Only let me hear Thy call.
Jesus! let me always be
In Thy service glad and free.

FRANCES RIDLEY HAVEBOAL.

Report of the Canadian Baptist Telugu Mission for 1883.

(Want of space compels us to confine our selections from this interesting pamphlet to those portions only which relate to the Stations supported by the Baptists of Ontario and Quebec, the near approach of the Annual Meetings of the Societies of these Provinces rendering the fullest information as to the work in India exceedingly desirable.—Ed.)

Cocanada, (1874).

Rev. A. V. Timpany; Mrs. Timpany; Miss M. J. Frith;
Three Native Preachers; Nine Teachers; Two Colporteurs;
One Bible-woman.

The beginning of the year we were in Calcutta attending the great Missionary Conference. The inspiration of that gathering has been a help and blessing to us during the whole year.

Traveling.—About five months were spent in traveling in various directions over the field. As a rule the people in the villages give good attention to the Christian message. In almost every village visited some people tell me they have given up the worship of idols. The people are gradually learning that there is only one God, who is the merciful and loving Father, not willing that any should die, but rather that they should turn to Him and live. Sometimes when I went on the boat I took with me some of the school girls to sing hymns and talk with the women. This plan works well and thousands of the women heard who otherwise would not have appeared at the preaching.

Extension of the Work.—There are Christians in some ten villages where a year ago there were none. The first converts in a village as a rule have a hard time of it. They are persecuted by their old friends and relatives, and the village officials are against them. North of Rajahmundry some twenty miles,

in and about Gokaram there are now more than twenty baptized believers. The chief agent in this good work has been a trader whose people live in my old Ramapatam field. He has lived for many years in the neighborhood of the Rumpa country, and knows the people well. I baptized this man in June, and three others who came with him to Cocanada for the purpose of being baptized. In October I made a trip to Gokaram and baptized fourteen more. There are a number also who were baptized in Ongole by Dr. Clough or his assistants. A young man and his wife from the south have joined us, sent by Dr. Clough. This young man will be ordained and a church organized, over which he will be pastor. In another direction, thirty miles North-West of Cocanada, at Lingamperty near Elashwaram we have a school, and some eighteen converts who were baptized at one time in October. These converts have secured a site for a school-house which they are now getting materials to build.

School-house Chapels.—In my report a year ago I mentioned Muramanda as a place where a house was needed, and referred to the slowness of the people to go forward in the building. I am glad to say they have a very nice place built. I gave a door, a window and Rs. twenty in cash to buy timber. The Christians did the rest and it has been a blessing to them. The Christian women carried a lot of earth to build the walls and raise the floor. They have made the walls beautifully smooth inside and out, and whitened them with their own hands. There are now outside of Cocanada four houses completed, one building and a number of other places where we are trying to get land for house sites. It is slow work sometimes as the villagers usually oppose. Very few of the native officials favor the spread of education among the classes for whom we mostly work. Were it not for the European officials it would be a task indeed.

Colportage.—As last year so this two Colporteurs have been at work scattering the Scriptures and religious tracts. They have been about as last year. These men are expected not only to hawk books, but also be Evangelists and tell the story of Christ wherever they go. In the case of a large number of villages the Colporteur is the only Christian teacher who ever visits them. If they confined themselves to hawking books, no doubt their sales would be larger, but the good done would be less.

Station Work.—In the Mission chapel a Sabbath school and two services during the Sabbath, a general and a female prayer meeting during the week have been maintained. For some months also a Sabbath school and a preaching service have been held Sabbath afternoon in Jugganaikapur in the English Baptist Chapel. Three day schools have also been kept in operation during the year. The Telugu church has taken over all its running expenses. From the first of 1884 we expect they will with some help from the English Baptist Church assume the support of their pastor Jonathan Burdur. The pastor will be relieved of the Head-mastership of the station school, and I doubt not with good results will give all his time to the work of the ministry. One Bible-woman for the whole year and another for a part of the year have found plenty of work to employ their time.

The year has been one of advance. Some one hundred and twenty Telugus were baptized. These converts have included all castes from the Brahmin down. Last year we reported forty baptisms. Of course there has been some chaff in the wheat gathered, but not more I am certain than would be the case at home.

*See marginal reading of I. Peter, ii. 7.

The church at Sumulcotta has been under the care of the Seminary teacher and his assistants. A good deal of preaching has been done and two have been baptized. A school has been kept up in the chapel school-house there. The attendance has been small, as the people for whom the school is kept do not yet value education as they ought.

We enter on another year with fresh courage and hope.

The English Work.—The debt of Rs. one thousand, two hundred, on the meeting-place has been paid. A number of European friends, and a native gentleman, Mr. Ramakistiah, who gave Rs. fifty, generously helped us in our effort to clear off the debt. A school has been started called the "Cocanada, English Free School." I take this opportunity of publicly thanking the European community for the generous help given to this effort. The school is not denominational.

A gracious revival was enjoyed for some months during which time sixteen were baptized on a profession of faith in Christ. The church was called upon to give up one of the two deacons, who died a most triumphant death. Mr. Jones was loved by those who best knew his patient, faithful life.

STATISTICS.

TELUGU—

Baptized.....	123
Received by letter.....	8
Dismissed by letter.....	2
Excluded.....	6
Died.....	4
Total present number.....	263

ENGLISH—

Baptized.....	16
Received by experience.....	5
Died.....	1
Number of members, December 31st. 1882..	26

Total present number..... 46

Of these members twelve are non-resident members.

A. V. TIMPANY.

REPORT OF ZENANA WORK.

During the year I have had a Munshi regularly employed, and with the exception of one or two weeks taken now and then for rest, have worked steadily at the language. My teacher has been most indefatigable in the performance of his part, which with my own endeavours accompanied by the help and blessing of God, I trust has resulted in considerable progress being made.

In March after much prayerful consideration, a Bible class was opened on Sunday mornings for caste young men who were able to speak English. It was well attended for some weeks until the baptism of a young Brahmin in April, which frightened many of them away. We were afraid it would break up the class altogether, but a few continued to come and appeared not to care what others said or did: among these was a young man who from the first seemed interested and thoughtful, and grew more and more so each time he came. After a while he and others began to visit me during the week, besides coming on Sunday; and it was not long before I noticed a change in his manner and remarks, and one day asked him if he loved Jesus, and believed in Him; his answer was, "I have been trusting in Jesus for two months, and believe He is my Saviour." He then told me his Christian experience, which on the whole was satisfactory and pleasing. He said he was very anxious about his relations, and had tried to have them trust in Jesus too. One evening while giving him and some other young men some illustrated tracts, he remarked: "By taking these home and showing the pictures and explaining them to our people we will bring them to Christ, and I am doing so now, although they hate me for it." I am very much afraid that they did begin to hate him and evidently have succeeded in preventing him from coming to the class for two months. There were others in the class who became interested; and another came regularly for a time who had been converted in the Nursapus Mission School, and had

been sent to Cocanada by his friends, to have him out of the reach of the missionaries, and the influence of the Gospel, not knowing that he would be exposed to the same danger here. He soon found out after coming those who loved and worshipped Jesus, and attended class and church regularly and was a daily visitor at the mission house; but poor fellow, this was too much ease and comfort for the arch enemy of souls to allow. His conduct was watched by some one and reported to his relations who sent word immediately requesting him to return home. I have not heard from him since. A young man who came with him occasionally from the house in which he boarded has since professed to believe in the Saviour, and this home is now one of my Zenanas, no doubt the fruit of the influence of these two young men. May God be praised for His blessing on what has been done; and may the words spoken for Him, and the seed sown still bring forth fruit.

About the first of October, the Sheristadar, a respectable native of the Sagra caste, came, and requested me to visit his family. He seemed very anxious, so I consented, although feeling my unfitness and inability regarding the language. He requested me to teach his daughter and niece English and anything I thought would be useful and good for them to know. He took me with himself to the house, and introduced me to his wife and family. I have since visited them regularly two and sometimes three times a week, and now find them more anxious to hear about Jesus, and to listen to the singing of Christian hymns, and the reading of God's Word than they are to learn their English lessons and fancy work. Those who know how to read help by reading a verse in turn of a chapter each time I go, and they all listen attentively to what is said by Ellen the Bible-woman and myself. I hope to see the fruit at no distant day and shall wait with a longing heart for the Master's command to thrust in the sickle when the harvest is ripe. One woman, a widow, said to me a few weeks ago: "I want to learn and I want to be a Christian." Is not this more than we expected to find at the beginning of our work? Did we expect women in these dark homes to be ready to receive the Lord Jesus almost at the first sound of his name? But why should we wonder when we know God's promises regarding the heathen, and His power to turn their hearts from sin, and the worship of false gods, and to give them a desire to seek the true way of Salvation. In God is our hope and our confidence. This work is His and not ours; and to him will be the glory for ever and ever.

M. J. FRITH.

Tuni (1878).

Rev. G. F. CURRIE; Mrs. CURRIE; Two School Teachers; Four Preachers; Three Bible-women.

THE year just closed has been marked by a fair measure of growth and enlargement in our work on this field. In some respects the progress made has fallen short of our expectations; yet all things considered, we have substantial reason to thank God, and take courage. The work has extended into several new sections, and the membership of our church is now represented in five additional villages. The interest in the truth on the part of the people seems to be deepening and extending; giving promise of large gatherings in the near future, if the work could be vigorously carried on. It is greatly to be regretted that during the next year or two the field is likely to be without the superintendence of a resident Missionary. Under these circumstances the progress otherwise probable is not likely to be realized.

Station Work.—Religious services have been regularly maintained in our mission chapel. Sunday school is held at 8-30, Preaching service at 9-30 A. M.; and Prayer-meeting at 3 P. M. each Sabbath. A Prayer meeting for the church is held on Wednesday evenings, and another for women on Saturdays. The attendance at these services has been perhaps all that could be expected though not all that could be desired. The Christian community living in our vicinity is still very small; and non-Christians rarely attend. If the converts received during the last two years were all inhabitants of Tuni or its vicinity, we

might expect, and would doubtless have much larger congregations; but as nearly all of them live in more or less distant villages, very few are able to attend our services except on rare occasions.

Our station school has been kept in operation throughout the year. There has been a slight falling off in the attendance of children from non-Christian families; and at the same time an increase in the number of Christian pupils. Of these latter ten have been supported a greater or less length of time during the year by the mission. Of those who began the year with us three have since entered the Seminary at Samulcotta to prepare for usefulness hereafter as teachers or preachers.

Work on the Field.—From various causes much less time than usual has been spent by myself in touring. Though probably as much or more than usual of this work has been done by our Native assistants. Our travels are now mostly confined to sections of the field where our converts live. Our church members are scattered among twelve different villages, many of them widely separated from us and from each other. The necessity of visiting these occasionally, and doing pastoral work among them, leaves little opportunity for work in other parts of the field. In fact, with the very small force at our disposal, and the large area over which our membership is spread, it is impossible to do more than a small part of the pastoral work needed in order to the proper instruction and edification of our converts. Our inability to do all that is required in this direction is serious occasion for regret. The people who have been received have for the most part so very slight knowledge of Christian truth that they need much and frequent teaching from the time they embrace Christianity. Falling this, satisfactory growth and progress cannot be expected. If the members of our church lived nearer to each other and to us, we could do much more for them than is now possible; but it may be that the kindling lights in so many different places, though they burn but feebly at first, will ultimately result in greater good than if the illumination were confined to a more limited area.

Some of our Native assistants are located on out-stations, and are expected to do regular evangelistic work both in the villages where they are stationed, and in all surrounding villages within convenient distance. Three out-stations—Durmasagram, Chillapalem, and Satyarum—are thus occupied. In each of these we have Christians living, over whom our native helpers located in those places are expected to exercise pastoral care. The two preachers who still live on the mission compound have spent a considerable part of their time in travelling over the district.

Building.—During about half the year we have been engaged in the erection of a mission house. Much time and attention have necessarily been given to this work making it impossible to travel on the field to any extent for several months together. The greater part of the work (probably about two-thirds) is now completed. The building when finished is intended to be permanently occupied as a dwelling house by the missionary in charge; when the older building, now used as a mission house, will be remodelled and made to serve the purposes of a chapel and school house.

STATISTICS.

Number of members reported last year.....	35
Received by baptism during the year.....	18
Excluded.....	3
Present membership.....	50

G. F. CURRIE.

TUNI, January 1884.

Akidu (1880.)

Rev. JOHN CRAIG; One Ordained Preacher; Eight Unordained Preachers; One Bible-woman; Eleven School Teachers.

As the years pass by it is a privilege to tell from time to time what God is doing for us among the Telugus. Year by year there is steady progress, so that we have no cause to be discouraged.

Building.—During the first year in the history of a station there must necessarily be many references to the work of erecting suitable buildings. In former years I have had the pleasure of reporting the building of a mission house, a chapel school house, and a boat. The past year has added a dwelling house for the girls in the Boarding school. This house is 27 feet by 18 feet inside and has a verandah all round, part of which is enclosed to form store-rooms, bath-room, and cook-room. The building cost about Rs. 1,325 or 1300 dollars, which was contributed by relatives and friends in loving remembrance of my late wife Martha Perry Craig. Hence the house is called the Memorial House.

Station Work.—The services on Sunday and the Prayer meeting on Thursday have been held regularly. The Gospel has been preached in Akidu and the surrounding villages, and some have at last yielded to its claims. In February a man belonging to the large Mala hamlet was baptized. His wife followed him later in the year. Although no others have come out many are convinced and will no doubt unite with us soon. In four villages quite near Akidu some have believed and been baptized. Their coming has cheered me much.

Our school is attended by the children and wives of my servants, but most of the scholars are boarders. Four unmarried young men and three married men with their wives are attending at present. These young men spend the afternoon in manual labor, and so pay their way to some extent. In the girl's Boarding School there are ten girls, most of whom entered the school in September or later. The school had vacation during July and August.

Touring.—From the 19th February till the end of the month I was out on the canals to the north of Akidu, and visited about 20 villages, many of which I had never seen before. As a rule we received a good hearing. Several were baptized on this tour. On the 3rd April I set out with my tent for the region south-west of Akidu, and visited about 21 villages, in most of which we have Christians. I returned to Akidu on the 19th or 20th of the month. In September and October I was out for three weeks; and visited 14 villages where we have Christians and 3 where there are none. In November I was out from the 4th till the 14th, and visited 14 villages. On the 27th November I set out for Colair Lake and visited in and near it 20 villages. I returned to Akidu on the 11th December.

Preachers.—Peter is still working faithfully and the same may be said of Isaac. Joseph has been called back to Akidu to take charge of the school. A cousin of his, also called Joseph, has left Chinnamilly and taken charge of the work at Asaram. Daniel has continued to preach in the region, north-west of Akidu. John's field lies to the north-east. Anna, a Bible-woman, works in the villages nearer Akidu. Enoch has been sent to Budagunta, 30 miles to the south and near the Kistna river. David, who had charge of the school, resides at Akidu and preaches in the neighbouring villages.

Village Schools.—The number of these schools is small at present because some of the teachers have been sent to the Seminary at Samulcotta. After the vacation in July and August I made a rule that unless the teachers were supplied with food by the people among whom they labor, I would give no help. This has affected one or two schools. At present there are 9 schools, two of which serve two villages each, so that 11 villages may be said to have schools. Other schools have been in existence during part of the year. There are about 120 pupils in these schools now.

Land for school houses has been secured in some villages during the past year, and houses have been built or are being built in three or four villages. A number of doors and windows for school houses were made ready early in the year, but only a few have been taken to the villages.

Self-support.—By constantly keeping this subject before the people some impression is made, and hence some improvement is manifest. Apart from what some villages are doing in partly or entirely supporting their teachers, almost all the villages contribute something in the weekly collection. During the year the members of the Akidu church have given Rs. 78-7-1. One or two villages deserve special mention. The village of Mallik-mohammedpuram has contributed over Rs. 22, although there

were not more than twenty members there most of the year. Akidu comes next with over Rs. 18, but the membership here is larger. In many of the villages very little is given.

The members of the Asaram church, which was organized in September and which contains 126 members, have given only Rs. 10-7-2. The principle of self-support is not very well developed in that region yet. The members plead poverty, but while their plea may be admitted to some extent I must say I think the poverty that afflicts them most is poverty of zeal and liberality.

In the Gunnanapady church the Sunday collections have amounted to Rs. 7-12-9, very little, considering that this church has a large membership. In some of the villages where the members are farmers and not mere labourers, they have a yearly subscription list. Contributions to this have amounted to Rs. 116-2-8 during the year, making a total of about Rs. 191. The members of the Gudvallyra church have given Rs. 4-2-6. Much of the money thus collected has been given to the poor; some has been used to pay school teachers, and some in building school houses, that serve for chapels also.

Students at the Seminary.—The students, who went from here in October 1882, returned in April last for the vacation and spent about two months in preaching or teaching in various villages, all the old students went back to Samulcotta in July and with them went 15 new ones, of whom 10 were boys and young men, 4 were married men and their wives, and the remaining one was the wife of an old student who had been married in the vacation. Two of the boys were sent home, because they were not able to keep up with their classes, and later in the term a married couple left, the husband imagining himself ill. At present there are in all from this field 14 men and boys and 4 women attending the Seminary.

Statutes.—I think it well to organize into churches the Christians residing in groups of villages, until the time comes when each large village can have its own preacher. On the 30th September a church was organized at Asaram, where a Meeting-house had been built previously, the members of this church live at Asaram and neighbouring villages.

During the year 178 have been baptized on profession of their faith in Christ. Of these 49 were baptized at one time in a new village. Some have come out in villages near Akidu. This has been a cause of much joy to me, because these had heard the Gospel again and again and could not plead ignorance as an excuse.

Number reported last year, 820; Baptized during the year, 178; Restored, received by letter, etc., 6; Excluded, 21; Died, 8; Number of members, 31st December, 1883, 975.

JOHN CRAIG.

5th January, 1884.

Samulcotta Theological Seminary.

Rev. John McLaurin, Mrs. McLaurin.

In rendering our first report of a full year's work in our Seminary, our first emotion is gratitude to our Heavenly Father for unnumbered mercies. Then we wish to gather up the lessons of the year to lay before you, and give you an idea of what we have done, as well as what we hope to do.

Two obstacles greatly hinder us in our work.

1. *The stupidity and indolence begotten of generations of Idolatry and semi-serfdom.*—The faculties of the mind and heart like the members of the body are subject to the laws of use and abuse. The untrained mind like the untrained hand is comparatively useless. So of the Telugu mind, which, through the pernicious influences of caste distinctions and repressive customs, has lain fallow for centuries. But this is not all, besides these negative and repressive influences, we have to contend with some very positive ones.

The abused mind like the abused body will not fulfill its functions. The diseased eye will distort the image and so will the diseased mind distort the truth.

The mind was made to grow and expand by the acquisition and investigation of truth. The heart and conscience by the

contemplation of the good, the beautiful, and the true, and so made that they grow into the same image. But what can we expect of the mind fed on the silly absurdities, and the revolting legends retailed on each village street, by filthy fakirs and illustrated by pictures as obscene as the vendors are impure. How can hearts and consciences grow pure and noble? How can they be elevated by the contemplation of gods vice as the Hindu triad, or fiercely vindictive and wantonly impure as the goddesses of the lower classes?

The body in order to its fullest and healthiest development must be supplied, with good food, pure air, and plenty of light. So with the mind. But the Hindu mind has for centuries been fed on the corrupting carcasses of decaying systems and immersed in the foul dungeons of heathen night, unrelieved even by the sickly rays of a cold philosophy. For all this there is but one remedy. Little by little we must bring to bear upon mind and heart and conscience the sublime truths, the noble sentiments and the pure principles of God's Word. It is life, it is life, it is truth. This cannot be done in a year, nor in a generation, but it can be done, and by God's grace done it shall be.

2. *The pernicious effects of the rote system.*—This is the old style. The old home style too. The mere words repeated like a parrot till they are buried into the memory. In this exercise, the mind, the understanding has nothing to do. We have had students who could recite whole pages without missing a word, and yet could not recognize one of these words out of its connection.

This system must be exterminated root and branch. We must teach our pupils to think, and to ask and know the reason why. No word or phrase should be passed over without being analyzed and its meaning thoroughly understood. Let us induce our students to ask the reason why. We mean if possible to teach our students to be *educators* in the broadest sense of the term, and would invite our fellow missionaries to help us to the extent of their ability. We would suggest more attention to the manner of teaching in village schools. We know the ordinary missionary is pressed for time, but it is worth making a little extra effort to obtain.

Our Curriculum will be seen on page 38 of last year's Report. It covers five years, including two of Theology. Many of our students are not well enough advanced to follow this course, meagre though it seems. Habits of study are foreign to the majority of them when they come, and we must either raise our standard of entrance, or make some provision for a more thorough training of our students in the elementary branches, if we would maintain our present curriculum, and we dare not lower it. Students who come to us ignorant of the most elementary principles of every branch of knowledge except reading cannot complete the course in the time prescribed.

English Work.—We have not incorporated English into our regular course as yet, though Mrs. McLaurin teaches five classes. It is about time we decided one way or another. The English question "will not down," and we may as well face it and make provision for it now as later on. We allow no student to take English who is not well up in his Vernacular studies.

Examinations were held in April at the end of the school year, and in December, 1883, the end of the calendar year. Both showed good work done, though the last held were not up to the average of last April. We had a great deal more raw material to deal with this year. The cream of the students was sent last year. Still some of the junior classes did remarkably well.

Teachers.—These are the same as last year and do the same kind of work. We hope before the close of the year to secure another teacher of a higher grade, in addition to those already employed. We hope to get a Christian.

Students.—We have had 39 males and 5 females attending our classes regularly. Of these 4 were only day scholars who attended more or less regularly, some of them only half the day. Early in the term three boys were sent home, because unable to do the work. A man and his wife went home on account of his sickness. One man and his wife were compelled to exclude for grave misconduct while on their way to us. Ano-

ther was excluded for theft in our compound. These latter cases pained us much and caused us much anxiety.

We have had no difficulty in enforcing our rules in reference to manual labor, smoking, wearing English clothing, etc. The health of the students has been much better than last year. This we attribute in part to better arrangement for comfort and sanitation.

Buildings.—We have converted the old band-stand into a class-room at a cost of about Rs. 250. We have also put up ten new dormitories at a cost of Rs. 310. We have now accommodation for all our students, and they are, I think, tolerably comfortable. Some day we hope to have a separate building for the school.

Religious Services.—Sabbath school, preaching and prayer-meetings have been maintained as usual. All the members of the Church and school are required to contribute something at least to church and other expenses.

Meetings are held on Sunday and Wednesday evenings with the Christians in the village. The students as usual preach in the adjacent villages on Sunday afternoons. Quite an interest was awakened in several places. Some were converted and joined the church in Cocanada—while others were received here. In still other villages, other missions reaped where we had sown.

Our needs are many. We need books, both English and Telugu, books for both teachers and students. We need teaching apparatus, and furniture for our class rooms—but above all we need more zeal and more consecration to our work. We need the enlightening and sanctifying Spirit in greater measure.

We are grateful to our Heavenly Father for the health granted to the students and to ourselves, that death has not invaded our borders, that the sick have been raised up, and that we have been shielded from many dangers unseen to us. And now we commend this work to the prayers and gifts of His people and the smiles of His face.

JOHN McLAURIN.

GENERAL STATISTICS, 31ST DECEMBER, 1883.

STATIONS.	Baptized.	Restored and received by letter and experience.	Excluded.	Dismissed by letter, etc.	Died.	Present Membership.
Cocanada. { Tel..	123	8	6	2	4	263
{ Eng..	16	5	.....	.....	1	46
Bimlipatam.....	4	2	3	.....	1	47
Chicacole.....	13	5	1	3	.....	54
Tuni.....	188	.....	3	.....	.....	50
Bobbili.....	.....	.....	2	.....	.....	5
Akidu.....	178	6	21	.....	8	975
Total.....	352	26	36	5	14	1,440

OUR INDIAN STATIONS.

Bobbili.

MY DEAR LINK,—Do you think it is quite the proper thing for you to expect a letter from me this hot weather? We have one and two punkahs going all the time, and the steadiness with which one swings has become rather interesting. A new man begins to pull at 6 a.m., and continues till No. 2 takes his place at 12 m. He pulls till 2 p.m., when No. 1 returns and pulls till 6 p.m. Then Nos. 3 and 4 begin and pull till 6 a.m. again. Unless we are out there is scarcely a break in the work. The changes are made almost as noiselessly as if the pullers were dumb. Occasionally they come and say "Dubble-

loo." These dirty copper coins are always forthcoming, sometimes accompanied by a few mangoes, and then the way the punkah dashes the waves of hot air in our faces is simply astonishing.

The mercury exercises itself around the heights, but I have about concluded, that watching the thermometer is a nuisance; it is a far better plan to try to make yourself believe that it is nearly down to zero. I never knew such heat in India, and it is said, there has not been such hot weather in Bobbili for four years before. We are well, and working away quite contentedly, but we would enjoy life rather better were it cooler.

Mr. Sanford gave us as kindly an invitation to come to Bimili, as the English language could express, and while we think it would be delightful to go, and refreshing to see the blue waves and feel their cool spray, we thought it our duty to stay home; and what do you suppose he said? "If we get roasted like two Digby chickens, not to blame him." Well, we won't; but I wrote him the other day that my courage might fail almost any minute, and we be obliged to flee to the city of refuge.

I am not sure, but that it is our Christian duty to go, lay hands on Mr. Sanford and send him off home by the first steamer.

Since I wrote you last, we have become pretty well acquainted with our work and our workers; the former is increasingly interesting and can take easily any amount of time and attention.

Our schools had vacation during May, and to-day we have resumed work on a somewhat different basis. We have united the two schools, and have put Nellie and Nila in as teachers to assist the Brahmin, while Siamma is to give all the time and strength at her command to direct Gospel work among the women of Bobbili, and adjacent villages. She does not care to go alone, so Miriam is to go with her to help her sing and talk to children, etc. We wished Miriam to remain in school a season yet, as she, as well as the other girls, have only passed the third standard; but this will be one kind of good training for her, and as this is a country of change the whole plan may not work very long. In July we expect to send Nellie to the Seminary, and after a few months Nila is to go with her husband to a village ten miles distant, where, we hope, they will do a little shining for Jesus; and how we will arrange things then, I cannot tell the Link now. We want to utilize all our forces to-day, and work for the Master as best we can.

Every Sunday evening, after a short service here, we all go to a village or to some part of Bobbili, and we invariably have a good time. We have visited two or three times a village called Metawalsa, some three miles distant, and one morning as I was busy about my work, heard a strange noise near the front steps, and looked out to learn the cause. There stood an old Brahmin arranging his instruments which he carried for earning a livelihood. I asked him what he wanted; to which he replied, that he was a holy man, and went about from house to house, making worship for the people, and that they gave him "dubs." I told him we did not need his services, but he insisted so strongly on his holiness, that I said two or three sharp things to him, and felt rather exasperated (not a very nice way for a missionary to feel, I suppose you think), as I am apt to do, when I see a man deliberately trying to deceive his neighbours.

Then he said, "You have been visiting Metawalsa." I said, "Yes, and we hope to go again." "Well," he said, he was the Guru of that village, and because of our visits and the way we talked, his people were all going to the bad, and he had come to see what could be done

about it. I talked to him awhile, then Mersiah came along, and they sat down for a good talk. Mersiah is pretty sure of his ground, and we felt the Brahmin was in good hands. Presently the Inspecting School Master put in an appearance, and while I was getting ready for business with him, he stood listening to the conversation.

He obtained the greater part of his education in the London Mission School at Vizagapatam, and as one might expect took the Brahmin's part, and talked so loud and fast in both English and Telugu that poor Mersiah looked quite distressed, as he could not speak a word of the former. Mr. Archibald was away somewhere, and I invited the Inspector to come in and have a chat with me. He came, saying there was no such thing as matter or light; that he was not a man, that he had no life, etc., etc. I said if he had no life he was like the cloth I had in my hands; I put the needle into it, but the cloth was not hurt; in the same manner I would stick the needle into his hand, but, of course it would not hurt, as he had no life. It evidently did, however, for he sprang most energetically. After a little he came around square, and we had a nice talk about his own condition as a sinner before God. Then I told him I thought he ought to go out and take back what he had said to Mersiah. He did, and the holy man perceptibly drooped; after a time Mersiah came and said, he had granted the contested points. We have been to that village since, but have heard nothing of its priest, yet had a good time with the people.

Some weeks ago, in a visit to Mullumpet, Mr. Archibald and I each went off by ourselves, he seeking some men, I some women to talk to. He soon found an audience, but the women were loud voiced, unruly, unwomanly, and wanting to talk about their clothing, their rice and all sorts of things. Almost hopeless, I sat down beside a woman, who said she was about 100 years old, and began to talk to her about dying. She said she "was afraid to die; it was all dark." Then I told her in the simplest language about the Saviour. She seemed to take in every word, and said she would begin now to pray to Him. After a nice talk we came home, and a few days ago went again to the same village, and I sought the old woman. As soon as she saw me, she said she "had been praying to the Saviour ever since, that she had been telling the others that He could forgive sin, that she was happy," and various other things. During our talk she asked when He would come and take her to His house, and said, "Won't you ask Him to come soon?" Further on, I said, "I will come, too, some time." She raised her hand and said, "Oh no! You are so young; you have plenty of work to do yet, after a long time you come."

Some day I believe that old woman will go out from the mud but of Mullumpet, pass through the pearly gates and enter the beautiful city.

We meet encouragements and discouragements all along the way, but we love the work and one sweetens the other.

In the early part of the month three people from Jeypore were baptized and two couples were married. One young man and his wife we have kept with us for a time, to see how some teaching would affect them. I have two Bible classes five days in the week, one for our servants and others, the other for our helpers and Christian boarding girls. These are both very interesting, and the latter requires a good deal of preparatory study. We want to see our servants coming to Jesus, and are praying and working to this end. I come before them day after day with God's Word, but how vain it all is unless His Spirit touches their hearts. We have good Sunday services

and prayer meetings, wherein we feel that God is with us, but we want His gracious presence nearer yet.

Last evening, after writing that last sentence, we went to town to see a sick man. Called at the office and received letters from Mr. and Mrs. Churchill, mailed from London. They were to sail for Halifax on the 6th of May, and we looked at each other and said, "*They are home now.*"

We also heard from that Halifax "box." It reached Madras on the 12th of May, and will probably reach Bimili by this week's steamer. We are looking anxiously for it. Do you suppose that any of the cool March air, that was packed up in it, will blow in our faces, when it is opened?

CARRIE H. ARCHIBALD.

Bobbili, June 3rd, 1884.

At Home.

The readers of the LINK are doubtless already aware of the safe arrival of myself and family in the home-land. It is too late, therefore, to refer to the fact as a matter of news; but I feel that some expression is demanded of our deep sense of the Divine goodness so manifested toward us throughout all the journey. He, in whose hands are the winds and the waves, permitted no harm to befall any of the conveyances in which we travelled; and brought us in safety to our destination. Mrs. Currie has had the great pleasure, after nearly eleven years' absence, of meeting again in the flesh her aged mother, with whom she is now living. And the little ones have fully entered upon the long-anticipated enjoyment of living in "Grandma's country," where they may bask in the sunshine, and indulge in out-door exercise to their hearts' content.

An interesting meeting of the Wolfville Women's Aid Society was held on Wednesday last, at which an address of welcome was read by Miss Cramp to Mrs. Churchill and Mrs. Currie, and responded to by those ladies.

I would commend to the special sympathies of the readers of the LINK the interests of the mission at Tuni, and would ask their continued prayer on behalf of the work on that field. It seemed scarcely less than a calamity, to be under the necessity of leaving the station without a resident missionary. We can only hope and pray that, through the labor of the native preachers and Bible women who were left upon the field, not only no ground may be lost, but actual progress may be made.

G. F. CURRIE.

Wolfville, N. S., Jul 5, 1884.

THE WORK AT HOME.

Ontario and Quebec.

THE EIGHTH ANNUAL MEETING of the Women's Baptist Foreign Missionary Society of Ontario will be held on Thursday the 9th of October, in the Talbot Street Church, London. Morning session will commence at 11 o'clock; afternoon session at 2.30. A social gathering will be held in the evening.

Delegates will please send their names before the 1st of October, to Mrs. A. O. Jeffrey, Talbot Street, London, in order that arrangements may be made for billeting them during their stay. It is expected that arrangements will also be made with the railway companies for the issue of tickets at reduced rates. Delegates will please send their full names and addresses, for railway certificates, to me not later than the 4th of October.

VIOLET ELLIOT, Recording Sec.,
99 Pembroke St., Toronto.

CORRESPONDING SECRETARY'S NOTICE.

Will the Circles of the Brant Association please take notice that no circulars relating to the Annual Meeting have been sent to them, as it is expected that they will report through their Associational Secretary, Miss Moyle. If any of them desire to report verbally at the Annual Meeting, this will not prevent their doing so.

All reports of children's Bands should be sent direct to the Band Secretary, Mrs. E. W. Dadson, 18 King St., Parkdale, near Toronto. E. M. ROSE, *Cor.-Sec.*

EASTERN CONVENTION—LADIES' FOREIGN MISSIONARY SOCIETY.

The annual meeting will be held in the First Baptist Church, Montreal, on Thursday, the 2nd of October, at 3 o'clock, in connection with the Convention East. Secretaries of Circles will please forward reports in time, and see that delegates are appointed, sending word as early as possible (so that homes may be provided) to Mrs. Claxton, 461 Upper St. Urbain Street; or Miss Muir, 1395 St. Catherine Street.

THE SECRETARIES of those Circles in the Eastern Society, who are unable to send delegates to the annual meeting in Montreal, are requested to send their reports to me not later than the 1st of October. I expect to be in Montreal the first week in September, and I hope the news from all the Circles will be encouraging. This issue of the LINK reminds us, that we have one month more before our year closes, in which to see if there are not some of our friends or neighbours who have not been called on to help in this work. Let us each try to increase the amount we have on hand, and at our annual meeting we will be able to do more to help our missionaries to prosecute their work.—AMELIA MUIR, *Cor. Sec.*

CHANGE OF SECRETARY.

At the April meeting of the Ontario Board, Mrs. J. Denovan, jr., who for several years has faithfully and efficiently performed the duties of recording secretary, tendered her resignation, which was reluctantly accepted. Miss Violet Elliot has kindly consented to fill the vacant post, and was most thankfully appointed at the July meeting.

MRS. O. W. GATES, Corresponding Secretary of the American Women's Baptist Foreign Missionary Society, has kindly promised to be with us and read a paper at the coming London meeting.

VILLA NOVA, ONT.—Through the instrumentality of Mrs. J. C. Yule, a Mission Circle was formed on the 30th of June. The membership is small, but is expected to increase. A number of copies of the LINK are taken. S. J. B.

BAILLIEBORO', ONT.—On Tuesday afternoon, Aug. 12th, we organized a Circle in the Baillieboro' Church with not a little enthusiasm and hope. The exact membership is not yet known. The officers are: *President*, Mrs. W. H. Armstrong, Millbrook; *Secretary*, Miss C. Turnbull, Bewdley; *Treasurer*, Miss Etta Perrin, Bensfort. J. J. H.

JERSEY SETTLEMENT, ONT.—The ladies of the Baptists of Jersey Settlement met on the first Thursday in July for the purpose of organizing a W. F. M. C. The prospect was not very favourable, but the few that were present organized themselves into a Circle, with Mrs. H. Stenabaugh as president. We had our second meeting this month; the outlook was better, and we hope by earn-

est effort and Divine blessing to accomplish no little good in the name of the Holy Child, Jesus.

MRS. C. H. BAGULEY, *Sec.*

SECOND MARKHAM MISSION BAND.—This little Band was organized in June, 1883, consisting of the few scholars of the infant class, who were only twelve in number, and from five to ten years old. The children have been giving one cent a week each since we organized. There has been a decrease of two and an increase of four, one little girl giving two cents a week regularly. During the warm weather we have our meetings once a month, teaching as best we can the need of mission work. During the year we have raised the sum of \$8.27; as the Band is small so is the sum, but we believe—

As the widow's mite,
It is precious in God's sight.

The children are taught to obtain money for the Band by their industry. I send you these few lines, hoping other infant classes may adopt the same work of teaching children the beauty of giving to Christ while young.

MRS. A. M. BAKER.

A QUESTION.

Little Harry wishes to know who is going to take his little bag of fruit to India. As other little boys and girls will be asking the same question, we hope that some one who knows how the boxes of fruit were managed last year, and by whom, will please give us the desired information in the October LINK. Should there be a "Box" sent from London, the little parcels from the little folks could be sent by the delegates of the various Circles to the annual meeting. Would it be out of place to give a passing thought in this direction, for the comfort of our missionaries who are deprived of many of the luxuries that we enjoy? E. E. McC.

THOUGHTS ON GIVING TO MISSIONS.

Christ gave Himself for this dark world. Are we, as Christians, giving all we might to spread the light? Christians are learners from Christ. Let us do a little like He did, and give our money. Not have it all in banks; that may fail; or in houses, that must pass away with the destruction of all things, if they do not long before. The grey light of His coming is now over the earth. Let us help the dawn; and who should do this, but the Church—the Lamb's Wife. We often sing, "I am thine, O Lord," etc. Let some more of our money be His. Take some out of the napkin that is marked "Self," and give it to Him who gave Himself for you. We have too many pounds already laid up in napkins; let us take some and put it out at usury, that we may be able to say, "Lord, thy pound hath gained ten pounds." Montreal. J. PAYNE.

Maritime Provinces.

During July and August, our sisters of Nova Scotia, New Brunswick and Prince Edward Island have been holding annual meetings of their Societies and Circles, and extending hearty and enthusiastic welcomes to the returned missionaries. Reports of many of these gatherings have reached us, but as it would be impossible to give insertion to all and as it would be difficult to make any distinction, we trust the omission will be pardoned and our most hearty congratulations on the zeal and success of the W. M. A. Societies of the Maritime Provinces accepted. May the blessing of the MASTER be upon all those who work for Him and with Him.

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS,—During the past two months many of you have seen our missionary, Rev. John Craig, who has been in India so many years. Now he has come home for a short rest, to renew his health and strength for his loved work once more. Mr. Craig visited Ottawa in June and interested us very much, both in the Sunday School and prayer meeting, as well as by his sermon in the church. We enjoyed seeing the photographs of so many Christian preachers and Bible readers in India, who were once worshipping idols instead of the one true God. Then Mr. Craig showed us some of the idols worshipped in India, and told of the joy with which he had received them from heathen who had forsaken them for the living Christ. It is so encouraging thus to see the fruit of work in our own mission. I hope all who hear Mr. Craig talk about India will feel a new interest in collecting and giving money for his work at Akidu.

Many of our Mission Circles and Bands appoint collectors to visit the homes of those who cannot attend the meetings. Perhaps you would like to hear three girls—Alice, Carrie and Susie—relate part of their experience in this work. I will copy it for you:

CARRIE—First, we called on Mrs. Brisk for her missionary offering. "Oh, yes, indeed!" said she. "Walk in. It is all counted out ready for you. I cannot say I wish it was more because it is according to my means, and the Lord has the regulating of them."

SUSIE—Next, we called on Mrs. Kindly, Mrs. Allright and Mrs. Ready, and received their gifts with kind wishes for our success. We thought collecting easy work so far.

ALICE—Mrs. Splendid's name was next on our list. "Mission money! What is it for?" said she. So I told her about our mission in India, of the wonderful good it has accomplished and all we hope it may do with more means; but she replied, "I have many ways to use my money, and have none for you to-day." When we remembered her costly dresses and abundance of money, we felt sad at the result of our visit.

CARRIE—Poor lame Jenny's house was on our way. We did not think she ought to give anything as she is so poor herself; but Susie said we could tell her what we were doing. She clapped her thin little hands with joy because we had come, and said, while lying on her bed, she had thought much about little heathen sufferers who had never heard of the land where no one ever shall say, "I am sick." So she gave us fifty cents for her mission offering. It had been given her for candy, but she said she liked missionary candy better.

SUSIE—It gave us a sweet lesson. We had each been intending to buy a new neck-ribbon and trying to decide between pink and blue. Jenny's example made us decide on missionary ribbon, so please credit this amount to her instead of to us.

ALICE—Mrs. Dilly-dally came next, and she said, "I'll see about it. I don't know yet. How much did Mrs. Rich give, or the deacon's wife? There is always money wanted for missions or something else. You can call again, young ladies, and I'll see about it."

SUSIE—Mrs. Sharp was no better. She said, "Mr. Sharp gives enough, goodness knows! I cannot be bothered any more." Mrs. Flutter said, "Deary me, no! She just couldn't. Everything was so high, and the times were bad. Her Eliza was taking music-lessons. That costs so much. She must have a new silk dress that

year. Mr. Flutter thought charity should begin at home, and she could not give us a cent."

CARRIE—We met old Mr. Cross coming down the street and asked him for a mission offering. Though he is very rich, he never gives a cent to any good cause. When we told him about our mission and asked him for money, he lifted up both hands and said,

"Hark, hark! the dogs do bark,
The beggars are coming to town."

I told him that we were not beggars, that the mission cause was God's cause and that He had given us all we have. We ought to do all we could for those who did not know about God. So many heathen were living in sin and darkness and needed to hear of the Light of the World. Our money would bless us all the more if we gave a portion to those who needed it so much.

ALICE—It did not make Mr. Cross angry, for he just said, "Hold out your hands." Then he put a cent in each of them, saying, "That is for your mission." Then he made Carrie a low bow, handed her a five-dollar-bill, and said, "That is for your sermon."

SUSIE—And the last call we made was on Grandma Elder. She gave us her dollar so gladly, and showed us the box where she had kept her missionary money for forty years. Then she told us it was not likely she would live until we collected next year, but she would have her offering ready in the box and we could come and get it. As we said goodbye to her, she said, "God bless you, my dears," and we felt so happy.

SUSIE—So on the whole collecting is not such very hard work, and we will all be glad to go again.

SISTER BELLE.

480 Lewis Street, Ottawa.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from June 27th to Aug. 6th inclusive.

Alexander St. M. C., \$15.15; Alexander St. M. B., \$39.18; Paris M. C., \$14.45; Paris M. B., \$10.35; Thedford M. C., \$4.00; Forest M. C., \$9.17; 2nd Markham M. C., \$40.00, proceeds of a lawn social; Beverly St. M. C., \$20.30; Bloor St. M. C., \$14.60; Guelph M. C., \$10.50, of this 50c. was given by a friend for school at Samulocotta; Aylmer M. C., \$5.50; Springford M. C., \$8.00; Springford M. B., \$2.00; Peterboro M. C., \$17.50; Woodstock M. C., \$12.70; Brant Association, \$3.20, collection annual meeting; 1st Brantford M. C., \$25.00, support of Bible woman; Gobles M. C., \$7.75; Gobles M. B., \$3.75; Bank Interest to July 30th, \$18.10; Sale of Tracts, 20c.; Simcoe M. C., \$37.00, of this \$25.00 from Miss Flora Pegg, to make her a life member; Wingham M. C., \$25.00, for support of Chinuama F., and a native boy at school; 2nd Markham M. B., \$2.15; Mrs. Baskerville, Dundas, \$10.00, Missionary Quilt; Total, \$355.50.

Address all money orders Mrs. W. H. Elliott.

All remittances to be included in the annual report must reach me not later than Oct. 4th, when the books will be closed for the financial year.

JESSIE W. ELLIOTT, Treas.

267 Sherbourne Street, Toronto.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY, CONVENTION EAST.

Receipts from April 28th to July 1st, 1884.

Montreal, special donation from a friend, \$10.00; First Baptist Missionary Entertainment, \$13.27; First Baptist Circle, \$43.30; Thurso, \$10.00; Kempville, \$11.00; Ormond, \$3.00; Abbott's Corners, \$13.25; Osgoode, \$26.00; Cumberland, \$7.00; Total, \$136.82.

M. A. SMITH, Treas.

2 Thistle Terrace, Montreal.