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# The Canadian

ANANDA

INDIA

# Missionary Link

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

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# The Canadian Missionary Link

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NO. 11-12

"DO NOT SAY." This is the title of a most effective booklet by J. Heywood Horsburg, M. A., Church Mission Society Missionary in Mid China, and published by the F. H. Revell Company, New York and Chicago. The alternative title is "The Church's Excuses for Neglecting the Heathen." Every imaginable excuse, we would be ready to believe, is here set forth and answered in a very telling way. We have read few books that are at the same time more interesting and more likely to intensify the missionary spirit. Although it is a large handsomely printed pamphlet of 98 pages, the price is only ten cents a copy, or for a dozen it should be widely circulated throughout our churches. Elsewhere we give some extracts.

THE Convention of the Baptist Young People's Union of America will be held in Detroit, July 14th to 17th, beginning in the evening of the 14th. The programme promises a rich treat. We hope that many of our Canadian young people will take advantage of the opportunity of attending what is expected to be the largest and best young people's meeting ever held in America.

## EXTRACTS FROM "DO NOT SAY."

"GO YE into all the world and preach the Gospel to every creature." More than half the people in the world have never heard the Gospel yet. A command has been given. It has not been obeyed. What are we to say to this? Surely it concerns us Christians very seriously. For we are the people who are responsible. . . . What, then, can we say if our Master returns to-day, and finds after nineteen centuries more than half the world is utterly unevangelized? The Gospel to every creature—a plain command. Millions who have never heard it, a simple fact. What are we going to say? Can we say WE DO NOT KNOW THE COMMAND? Not know it? Why, it is the old threadbare text we are tired of hearing.

"DO NOT SAY." The Heathen are acting up to their light; why should we trouble them to change their religion? They have very good religions of their own. The Heathen are not acting up to their light. They have very bad religions of their own. But as for troubling them to change—do you suppose we go to heathen lands to get people to change their religion? I for one would not go a yard to get a man to change his religion. I am not unselfish enough. But I would go to China, if it were twice the distance it is, to get a man to receive the Lord Jesus as his personal Saviour and Friend—which is a very different thing. Religion cannot save; not even the Christian

religion. But Jesus Christ can, and does. And, oh, how they need a Saviour!

DO NOT SAY "But God is very merciful. He will not be hard upon the Heathen. 'The Lord He is God.' He will see that it comes all right in the end."

God is just as well as merciful. The Heathen are sinning wilfully every day. And "The wages of sin is not 'all right in the end,' but—'death.'"

True, if we neglect our part, God can find some other way of carrying out His purposes. But that will not lessen our guilt; nor can it do away with our loss.

DO NOT SAY "For one who receives the Gospel there will be a hundred who reject it. If you go to the Heathen you will only increase their condemnation. It is kinder to stay away and leave them as they are."

Then we had better pull down our Churches and Sunday Schools, burn our Bibles, import a few idols from India (for the people will want something), and bring up our own people by heathen for by giving them the Gospel we only increase the responsibility and condemnation of those who reject it!

How can we be so unkind, too, as to tell our children it is right to speak the truth, seeing that their guilt will be the greater the next time they tell a lie! All opportunity of knowledge adds to the responsibility of those who neglect or misuse it and many do there fore, let us try to keep everybody ignorant of every thing!

Oh, foolish wisecracks! Surely God knows as much about it as we do, and cares as much for the welfare of the Heathen as we do. Would He tell us to go to them and preach the Gospel if it were kinder to stay away?

DO NOT SAY "What a stirring address that was!" It was just what our people needed. I hope it will lead some of them to support a Missionary, or to go themselves.

That is all very well. But what is it going to lead you to do? Why do you support a Missionary or have your share? Why do not you go?

We talk of the light, and consecration and enthusiasm and interest in Missions of the present day. But with it all Satan is able to lull the consciences of God's men, and God's women, with specious and beautiful excuses, and keep vast districts, perfectly accessible to us, and full of our perishing fellow men, free, still free, from the molestations of any ambassador of Christ—ali undisturbed in his own power!

But how can he say "Well done?" Imagine our Lord turning to His Church to-day, and saying, "Well done, good and faithful servants." Why, there would be millions of sad, neglected Heathen standing by who, with one accord, would testify against us. "Well done" to know of a Saviour themselves, and never to give us a chance? "Well done" to stay at home and feast themselves and their children to the full, and not bring us and our little ones even a crumb? "Well

done' to keep singing of the joy of being saved from Hell and of going to Heaven, and never so much as to tell us there was a Hell to be saved from or a Heaven to go to!" "Well done?" Nay, disgracefully done! He *cannot* say it.

Oh, it is hard to leave these our brothers and sisters in misery, and darkness, and sin, with no one to tell them of the Saviour's pardoning love; without any voice, from the time they are born to the time they die, to speak one word to them of welcome to God's Home of Peace!

Why, look at our Churches and Chapels, all over the country, *costing tens and hundreds of thousands*, when places of worship, if not so magnificent, yet quite as *convenient*, and quite as *large*, might be built for a fraction of these sums! Let us have our handsome Churches if we will, but not at the expense of millions of neglected souls.

Again, look at our houses, our lands, our possessions; our entertainments, our amusements, our recreations; our comforts, our luxuries, our extravagances! Surely, as long as we have all these things *for ourselves*, which, whether desirable or otherwise, are certainly not *necessary*, we can scarcely plead with any honesty—"We would help the poor Heathen if we could, but really we have no money!" No money! Nay, God's servants have plenty of their master's money. But they are not willing to part with it. If we *liked* to give the money we should find we had it to give. If we *wanted* to send out Missionaries we should find some way of doing it.

Oh, yes, if it would secure social advantages, or if it were SOMETHING WE CARED FOR, Christians would soon be busy writing their checks, and pouring their silver and gold into the treasury. But as it is—"we really cannot afford it!" True, we *sing* about

my silver and my gold,  
Not a mite would I withhold.

And, perhaps, a *mite* we do not withhold. But, too often (with heaped-up riches) we withhold *all the rest!* We think we may lavish as much as we please upon ourselves, while we expect our master, *Who gave Himself for us*, to be satisfied with any little pittance we may condescend to offer Him!

We sing, and lustily (for is it not one of our favorite hymns?)—

Were the whole realm of nature mine,  
That were an offering far too small  
Love so amazing, so divine,  
Demands my soul, my life, my *all*.

And then we give Him for Foreign Missions—one per cent of our income? Nay but (taking the average) *one sixteenth of one per cent.* Oh, why do we call ourselves God's servants, and serve Him so badly?

\* \* \*

ARE WE CHRISTIANS? If so, do let us think. If we *think*, we shall be bound, a great many more of us, to go to the Heathen, and to let our children go, and to give our money—if *we are real*.

Throughout the land let Christian workers bestir themselves to use their influence, to labor, and to give, as God enables them. It is an awful thing, in the solemn emergency, for any servant of God to be forgetting the Heathen, or for any man who calls himself a Christian to content himself with giving his paltry trifles, when, God knows, if he chose, he could give liberally, and himself be supporting several Missionaries in the Mission Field.

Beloved Fellow-Ministers! Bear with me if I say a word expressly to you, for, indeed we are not half awake, nor on fire as we should be. Are you not re-

sponsible for teaching your people "to observe all things whatsoever I have commanded you"? Has He not commanded us to preach the Gospel throughout the world? Why do you teach your people (quite rightly) to observe the Sacraments and other things, but never teach them to observe this last command, which surely *is* a command as much as any other? Do let it be one of your chief duties to preach Missionary sermons, to circulate Missionary literature, to have Missionary Prayer Meetings, to form your praying people into a Missionary Union, and to seek out from amongst them faithful young men and women for the Mission Field. Be thoroughly satisfied that they are true, dependable Christians, *real soul-winners*. Then encourage them; train them; send them up to the Missionary Societies; interest your people in them; do whatever you think best—*only see that they really do go to the Heathen.*

Remember an unnecessary horse and carriage eat up two Missionaries. Extravagant dressing smothers not a few. A useless hobby runs away with a missionary's rent. A fire you could "do without" burns up his clothes. Conventional dinner parties demolish his food. Many Missionaries are frittered away in odds and ends. Some are worn on ladies' fingers, and locked up in jewel caskets. And many are smoked away through Christians' tobacco pipes. What can be done to rescue some of these? Who will organize something? You will find the Missionary Bureau an excellent medium of linking yourself with others and for obtaining information.

*Fellow-Christians!* This is our responsibility! There are means enough, and there are enough of us to evangelize the world. *But we are not awake!* The world is dying without God. And we might go to them. We *might*, but we *don't*. Oh, why are we not heart-broken? Why are we not on our faces in the dust? Why do not these things move us? Why do we not *do* something? My brothers and sisters, what will *you* do? Will not you do something? Will you go and settle this with God? Settle it with God,—yes, with God, whose matter this is: "To whom all hearts are open, from whom no secrets are hid." Settle it with *Him*.

## BAND WORK.

AN ADDRESS BY MISS LOTTIE STARK AT THE UNION MEETINGS, TORONTO.

SO MUCH has been written, intended as suggestive, for Mission Band Workers, that it would seem as if useful information were well nigh exhausted. And yet as long as the crying need of "something new" exists and Band Workers from experience learn to meet that need, so long will fresh ideas, new modes of work, and better plans for carrying them out, suggest themselves to be acted upon with more or less success according to the individual needs of differently conducted Bands. *Experience* is everything in this branch of work, as has been proven in our own Band. As president of a Boys' Band it must be of the boys, and our work with *them*, that I must confine myself if the few hints I may be able to give are to be from experience.

I believe that a Boys' Mission Band is an institution generally held in fearful respect by young lady-workers. If you enter on your work in that spirit, the writer can heartily sympathize with you. Brotherless, knowing nothing of the traits of these young lords of creation, it

was with considerable apprehension that I heard of my appointment to the vice-presidency of a Boys' Band. I had enjoyed work for some time with the girls and the change was not a welcome one. Now after five years' work in our band let me say to the credit of a few of those dreadful boys, that the step taken in fear and trembling has never been regretted, *never*, nay, I glory in it, and am thankful to my Master for the privilege of working among those bright, energetic young souls, and there is nothing I am prouder, gladder of to-day, than the fact that I am President of a Boys' Mission Band. You will pardon this personal reference for the sake of the many who ask how I manage "those boys," and to whom I would give all the encouragement I can to persevere: keep on! for in due time ye shall *surely* reap.

Our band at Bloo-st started some eight years ago with boys and girls together, Saturday afternoons, and one of the first things we found was that we must separate boys from girls. We found we could have two bands each as large as the united, more easily managed and readier for work. We started meeting fortnightly, but at the children's request changed to weekly, which plan we have followed for years with the greatest success. Nothing would induce us to meet less often. Of course it is harder for the leaders but it pays, the children take more interest and come more regularly. Perhaps one of the most important lessons our leaders have learnt is, that the more work the children do the better will be the band. Of the four meetings held during the month, one belongs entirely to the boys. This is named "boys' night," and is in their estimation the *best*. During the week the boys come to my home for practising music, recitations, readings and dialogues, all strictly missionary. The treasurer's and secretary's reports have been seen to and we are ready for an enjoyable evening. We open, of course, with spiritual exercises, and in *all* these the children must take part. Sometimes after a hearty sung hymn we each repeat a verse, or together a familiar psalm, concluding with the Lord's prayer in concert. If you are sitting beside me I am sure you will notice two boys who sit very straight and important, looking as if something were weighing heavily on their youthful minds. Allow me to introduce you to my treasurer and secretary, who have reports to read presently. These reports I am proud of. The secretary's contains a synopsis of the month's work. Notes what subject was taken up each night, which was the most orderly and best attended meeting, and regretfully alludes to any boy who has been sent out for misdeemeanor during the month.

The treasurer's report gives the sum total collection for the month, that for each night and the average, and then compares with it the corresponding month's collection for the preceding year, that we may see in how far we have progressed, for of course we must do better each year.

And now we are ready for our programme. The leader will have made it out carefully and interestingly.

As a rule we have a kindly attentive and appreciative audience, and the applause is ever hearty for any effort however feeble. The little men especially are freely applauded, and often encored. Some may question the wisdom of such a proceeding, querying if it be wise to sacrifice an evening of instruction to one of pleasure and questionable good. But we maintain that apart from pleasing we *instruct* the children. I have found again and again that a touching reading or recitation has done more to impress a simple truth on some little

heart, than a whole evening's discourse on my part. For instance on one particular "boys' night" there was to be a recitation on "Giving," by a small lad. He had practised it studiously and he said it well. A few minutes before opening he came to me looking so troubled that I said "Why, what's the matter, little man, you are not afraid of your piece are you? I am sure you will say it nicely." "It's not that, Miss Stark," was the doleful reply, "I forgot and spent my five cents in candy and how can I get up and tell the other fellows they shouldn't spend pennies on candy and bats and balls?" With an end in view I persuaded him to say it. The piece concluded with a short soliloquy on the many, *many* pennies spent for self, the *very few* for Jesus and I was not wrong in submitting for it the serious, grieved rendering the repentant little fellow gave.

Now a word about our officers. We have all we can. At present our staff consists of treasurer, corresponding and recording secretaries and a chairman of a lookout committee. We can as a rule depend on our officers for helpful attention. If we think they are shirking their responsibility this notice is given out. The officers of band will please remain after meeting to consult on business matters. And then, as with equal partners in the work, we ask them what they think of this or that scheme. Moralize on the behaviour of the boys, ask them to sit among some unruly members and help us keep order. Give a word of praise to the secretaries, talk figures to the treasurer, get out last year's book and compare '91 with '92's collections, gravely shake our heads over deficits and be busterously happy over increased collections. And we do this *often*, try to never let them forget that it is *their* band, we want to run things to please them and if they are not satisfied, it is their business to come and tell us.

On one occasion when the order for some time had not been up to the mark, I thought it wise to give them a pretty sharp speech, the substance of which was that I was sensible of the honor conferred in electing me as their president. That as *their* president I was going to do my best to make theirs the best band in the Dominion of Canada, but I could *not* do this without their help. Of late things had not been as they should, something was wrong, either they or I were not doing our duty. If the evil lay at my door I was only too willing to try and remedy it. If they thought best I would give up the presidency, hard as that sacrifice would be. For one of those boys were speechless, but when they did find their tongues it was to acknowledge the fault was theirs, and to make promises for the future, so well kept that we had ideal meetings for some time. We try to do everything in a business-like manner. Our officers are always elected by ballot, minutes approved and signed, if correct, vote beside the secretary if they are not reports adopted and filled. The boys enjoy this and we find it most helpful in keeping order. Of one of my officers I have purposely omitted speaking until now, that I might give him more attention. The chairman of the Lookout Committee, a helpful innovation to our band. Have you a large roll and but little time to look out absentees? then get a lookout committee with a good chairman. I simply chat with the latter, supply him with pad, postals and absentees to look out. If he is too busy to make a personal call I bid him write a postal. When I instructed our chairman to sign himself chairman of the lookout committee he halted on one foot and said something about the other fellows laughing. But I looked incredulous and asked him how else they would

know who he was or on what authority he wrote? and finally convinced of his responsible position he left me to be a pattern of propriety in band for the next three weeks. Then, alas, the novelty wore off and I had to put my thinking cap on, or rather draw it down closer, for a band leader must *never* leave it off, and sent him as nice a letter as I could, asking him if he would kindly help his president in some matter, and concluded with "I want to thank you for your helpful attention, your president appreciates it." That heaven is *still* working. A few weeks ago his mother told me he said he was going to be a missionary. God grant he may! Our boys know how terribly disappointed we would be if none of them became such. It is referred to often, looked for, prayed for. Some weeks ago I had the pleasure of listening with the boys to a busy city missionary, formerly a member of our band. How good it was to hear her tell of her call to the work and of how much the instruction she had received in the band had influenced her to give herself to God for foreign missions. How interested the children were and how heartily they promised to pray for her. Just here let me urge the plan of having mission-wise friends come to speak to the band. We try to have some one at least once a quarter. One can always find friends willing and pleased to help in this way, and it makes such a pleasant and instructive change. Have you two bands in your church and do your boys' leaders speak in the girls' band occasionally, and *vice versa*? I have spent some very pleasant hours in girls' bands, and the boys always listen attentively to an officer from girls' bands. They all seem to feel she is "takin' notes" and show off amusingly. The plan of our month's work is as follows:—1st meeting, Boys' Night. 2nd, Home Missions. 3rd, Biography. 4th, Foreign Boys' Night. I have already referred to Home Missions. "By Canoe and Dog Train," Letters from our Missionaries, The *Visitor* and other Home Missionary papers, are my helps for this evening. The boys never tire of hearing of the Indians and "Canoe and Dog Train" they know by heart. Then we are indebted to several missionaries for letters direct to the boys and full of interesting home mission news. Several of these letters or extracts from the *Visitor*, a map and a blackboard with the names of the missionaries written thereon, together with their stations, will provide an interesting programme. Children always enjoy repeating things in concert and the lesson on the board so studied will not prove as tedious as might be supposed. Especially if you run your roll on the plan suggested by Mrs. McKay in April's "Link," then they will be interested in hearing all they can of the station or missionary for whom they answer. If any leader does not know to what I refer, let me advise her to get a copy and look it up, or, better still, if the "Link" does not come to her home, subscribe to it. I cannot see how any leader can run a band without the "Link" and "Visitor." In fact the more papers you can subscribe to the better. The writer will gladly give addresses or several excellent ones she takes and is indebted to for much helpful matter. City Missions also come under this head. Get in touch with some branch of this interesting work. I wish I had time to tell you of a never-to-be-forgotten Christmas tree we gave to some 70 of Miss How's city arabs three years ago and of an entertainment our boys purpose giving her boys.

Biography. There is abundance of material for this, interesting subject. What could be more thrilling, more inspiring to noble deeds than the story of Judson's or Paton's work for Christ. Don't attempt to

read it, *study* it till you are master of it, till you can stand up and for 20 or 25 minutes hold those children spell-bound with the story of what God wrought through His servants. Talk of it being hard to interest boys! my experience is that they form a more appreciative audience than girls, that if they don't listen it's *my* fault not *theirs*. Put your whole soul into it; feel, see, what you say. Laugh heartily over the amusing bits and let the boys laugh and don't be ashamed to let them see how the touching parts go to your heart. Hard work? Yes! and responsibility so heavy that at times it *does* seem more than one can bear, but is that not when we are trying to bear the yoke alone? It means *study*! Three, four, five or six hours hard work for one half-hour's talk! But you will not regret it. The more you study your subject the more attentive your audience and the better you will speak.

Foreign.—Here again there is no lack of material, or will be none when a history of our Telugu Mission is written. Of course our own mission will have the first attention and to those who are not familiar with "Children of India" and "Band Lessons on India" (the latter advertised in this "Link") let me recommend them "Children of India," "Children of China," "Children of Africa," leaders will find a boon, every bit of them can be utilized. Perhaps that query "How I manage those boys" is still unanswered satisfactorily. Well, first there *must* be sympathy between manager and managed. Do they understand that you *love* the work? Love every one of those boys and want to help them make their band a success. Let them feel your interest, your confidence, even your dependence on them and they will respond. Better they should feel that *you* depended on *them*, than they on you. At the same time let it be clearly understood that as president, they are in subjection to you. Not because some one in the church asked you to fill that post, but because *they* elected you to the position and by so doing indicated their willingness to be led and advised by you. Study the boys individually, find out what they can do and try to make use of every one of them at some time, in some way. You may not have time to go and visit them. Then go to meeting *early*; it is so helpful to be alone with your father in His house for a few minutes before your young braves come in with a whoop and a cheery salutation. Now try to be a boy for five minutes, be bright, talk, show pictures, seek advice at their hands, counsel or praise them, in short, *be, do* what you see takes. Is there anything more restless than a boy? I trow not, and if we can by some means keep them still, we may feel proud of our achievement. They will listen like mice during your talk, but the preliminary exercises<sup>1</sup> these must be made interesting. Certainly let the children take part in them as far as possible. Never let them think they are of no consequence, to be hurried over in any fashion, or you will lose your officers sure. A month ago my secretary gave me notice and I had to write him a letter addressed "Secretary of the W. W. M. B.," explaining my dependence on his minutes for reports, to make him see the error of his ways. How much I owe to my pen; how many converts made by a postal with Secretary, Treasurer or Chairman of W. W. M. B. thereon. It works like magic, a safe cure for inattention, listlessness and a thousand other ills that bands are heir to.

But the bad boy, the incorrigible, I know him! Well, first put him to work, if that doesn't do, send him home, if he doesn't feel the disgrace pass a law (which we have found helpful) that any boy sent out of band for

two consecutive meetings shall not be allowed to return till he has promised to be orderly and attentive for the future. Then in our band if a boy is sent out he is excommunicated from the pic-nic with which we close, the prospect of which we find helpful in keeping up the attendance during warm weather, when our doors are so attractive. It need cost you nothing this pic-nic. We had a grand time last year at Rosedale woods.

Finally, sisters, let us be strong in the Lord and go on. This is a grand work we are engaged in. Do we realize our opportunities? If we send *one* missionary out of our band, think what it means! 100, 1,000 jewels for His crown! Let us look at our boys and girls and see in them laborers for the field. Look for it! work for it! pray for it! pray! pray! not only on band days but every day. Let there be a continual cry going up to God for these mission bands. One has said "The hand that rocks the cradle rules the world." Who shall gainsay the fact that band workers shall be a powerful factor in the evangelization of the world? for through them shall go out men and women from Jerusalem to the ends of the world. Then band workers let us be up and doing with a brave heart a *thankful* heart, to the work whereto God has called us.

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## Work Abroad.

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### EXTRACTS FROM A LETTER OF MISS PRISCILLA BEGGS TO MISS FOLSOM.

THERE has been steady progress on the part of those who began to receive regular instructions last year, and new houses have been opened. Some of the women are very intelligent and are anxious to learn more of the truth. They are fond of singing and commit hymns to memory in an astonishing way. Texts are pretty well remembered. Bible stories which had to be repeated several times at first are now told once or twice. I have eleven pupils, some, I am glad to say, are able to read a little; some are just beginning their A. B. C. in Telugu, and others are studying the Bible. It is delightful to go to these with only the Gospel and no reading, knitting or crocheting to take their attention off; and then of course these pupils always have a real desire to learn about the Christian religion. I am almost sure some of these dear girls are convinced that Christ alone can save them. They say they never do pupjah, and I have never seen signs of idol worship among them, but they are afraid of their relatives, so do not speak openly of Christ. If only the Lord would make the way easier! A dear old woman, after hearing quietly everything we had to say about the birth and suffering of our Lord Jesus Christ, she said, "All you spoke to us about Jesus Christ is quite true. Jesus Christ came into the world and suffered much for sinners, none of the Hindu gods did like Him. Although I am in this religion, still I trust in Him only and I do not serve any other God." There are many others who seem very earnest, and often say that their desire is to embrace Christianity; but as usual, caste and the fear of their brethren are the obstacles. I would ask most earnestly for your prayers, I need them more than I can well express.

Miss Beggs is one of our Zenana workers in Cocanada. She was educated and trained for the work in the Timpany Memorial School, of which Miss Folsom is principal.

### TO THE WOMEN OF THE WOODSTOCK ASSOCIATION.

MY DEAR SISTERS.—Very vividly I recall the good hours we spent together at our Association last year. That the Lord of the harvest and of the gleaners will be in your midst again to-day, we will pray believing. As we still feel ourselves fellow-workers with you, sharing in your joy and in your trials, so we believe you will still care to know of our welfare—hence this message.

First of all, let me say how good the Lord has been to us since we parted. Safely by sea and land, health, a suitable home, new friends, opportunities for service have been given. The lines truly have fallen to us in pleasant places, and though the goodly heritage is yet mostly a matter of faith, the Lord has already given to us some tokens of His blessing. This beautiful city is the home of hundreds of Europeans, most of whom are gay worldly people, yet among them are some faithful witnesses for God and the truth. Among the European soldiers, of whom there are several thousand stationed here, a good work is going on. Some fifteen or twenty have been baptized since we came, and indeed the membership of the English Baptist church is largely composed of military men. It is delightful to hear in the prayer meetings their earnest prayers and happy testimony for Christ. The native population consists of Mohammedans, Parsees, Tamils, Telugus and Caneroes. Various missions are at work. The chief of these, the Wesleyan, has been here for fifty years and has six families. Only two of their missionaries however, preach in the vernaculars, the rest doing an educating work entirely in English. They have a membership of a little over 300 (three hundred). One wonders why they do not try more preaching of the Gospel and less teaching of the sciences. They *are* doing a good work only, perhaps, they might be doing a better. As to ourselves, a good many things seem a little strange. We miss the old associations that were so much a part of our former life. We miss the dear native Christians too, and this time we have to find out and carve out a new work instead of finding a good big load ready and waiting as heretofore. It will come out all right in time we firmly believe. We just want to be sure that we lay hold of *the very* work we were brought here to do, and in the meantime are giving a helping hand here and there as need occurs. Mr. McLaurin studies Tamil every day and preaches in the Telugu streets. At his very last visit, a man who from the first has been interested, came out boldly and professed his faith in Christ. He told a dream which I will repeat to you. "I thought," he said, "I was alone in a land of jungle, when the Great One came to me and asked for what I was seeking. I told him I was looking for Jesus Christ the Saviour of the world. I knew of Him through a man who came and told me this Jesus loved me and died to take away my sins. He told me too, that if I prayed to Him, trusted and obeyed Him, He would give me salvation. Then that Great One said, 'It is true what you heard. I am that Jesus. Give me pure heart, keep close to me and you shall be saved.' Then I awoke and my heart was full of joy. Ever since I am praying to Jesus and holding on." So far as we can learn this old man never heard the Gospel.

"And your old men shall dream dreams."

I have been requested to take charge of a weekly cottage prayer meeting for Eurasian women. This is the first bit of definite service the Master has given me here, and I thank Him for it. A host of other openings

have come to me lately. One pleasant thing about living in this cooler climate is that we can help to rest and refreshment, weary ones of both missions from the plains. Mrs. Davis from Cocanada, with her two little boys, has been here for over a month, and will remain until the great heat is over. Mr. Brock comes to us tomorrow. In June we hope to welcome Miss Hatch. From still another we had a telegram saying they had been ordered to bring a sick child here at once. As our house will be brimful with Mr. Craig here for a week *en route* for Canada, we have secured a home for these friends from Secunderabad under a separate roof.

We had the pleasure of entertaining for one day, Dr. Philips, an American missionary, now acting Secretary of the S. S. Union of India. He is enthusiastic about the great things being done for the furtherance of the Gospel in this land by means of Sunday Schools. Moving about from one end of the country to the other as he is, he has wide and accurate information (for he is an old missionary himself), and he says he thanks God every day for what he has seen and heard since entering this S. S. work, of the attitude of the people towards Christianity. There is a wonderful turning of the hearts of the people towards the light. This is the opinion of Dr. Pentecost also, that he does not think even *missionaries begin* to realize how wonderfully God is opening hearts and eyes among all castes and classes to the truth as it is in Jesus—see Isaiah lxii-4. Then we will be of good cheer. We will try to do his will each in her place and a result glorious out of all proportions to the merit of our effort will ensue. Pray for us dear friends, we pray for you.

Affectionately and sincerely yours,

M. B. MCLAURIN.

Bangalore, India, 20th Apr., 1892.

DEAR READERS OF THE LINK.—Wednesday evening—We have just returned home after our drive to the sea. We usually find quite a cool breeze there, and we are glad to avail ourselves of this opportunity as often as possible. Just now one of the servants came in to get some medicine for the head servant who has been quite sick for several days. There seems to be an epidemic prevailing among them. They have all been sick excepting cook, and I am fearful every day that he will be the next. They are taken very suddenly with pulling pains in all parts of the body accompanied by high fever. At home we would think that the doctor must be called immediately, but it is something almost unknown for a native to be attended by a doctor. The missionary is expected to do that, and it is marvellous how much we can do when we are obliged to. We brought quite a case of medicines with us which we deal out freely, and not only this but in most cases we must see that they have proper food, for many are so very poor it is impossible for them to buy suitable food for the sick ones. Perhaps it would be interesting for you to take an imaginary drive with me through Bazaar street this evening. This is the principal street. Here are all of the shops. When we first enter upon the street we are amazed. We wonder where so many come from. The street is wide, and yet every inch is occupied by the thronging crowd. Our horse keeper runs ahead schreeching "Tuppertso, tuppertso," *i. e.* "clear the way, clear the way," and even then we are compelled to stop while he clears a passage. This crowd is made up of all classes—caste and outcaste. We meet the haughty Brahmin, dressed perhaps in the

purest white, with sandals on his feet and a costly turban on his head. Next to him (and of this class is the greater part of the crowd), is the degraded coolie. He wears the smallest garment imaginable, no turban and no sandals. What a heavy load he is lugging! It is heavy enough for two little men like him. Yes, the load is heavy but he is trained for that work. Do you see that woman with a wee babe on her hips and a pot of water on her head? Yes, and there is another carrying on her head an immense basket heaped with heavy bricks, and her babe on her shoulder. What a pitiable sight! They are both smoking. Look at that man carrying that umbrella in the evening. How absurd! My dear friend that umbrella is an immense palm leaf and cannot be closed. He is probably returning home from his day's work. The street is lined on both sides with little shops. These little shops consist of a verandah with a few articles for sale, and a little candle to give light. Did you notice that miniature shop? A man sitting under a palm leaf umbrella with a few cigars to sell. That woman is carrying two pots full of foaming milk home to her little ones. No, you are mistaken, in those pots she is carrying destruction and ruin to many men and women. That is toddy that she has just drawn from the top of the palm tree. She will let it sit for a few days, and then the intoxicating demon is ready for its victim. There are several ox carts just ahead. It is a two wheeled cart covered with a half hooped shaped mat made of bamboo splits. These are generally drawn by two bullocks, sometimes one. "*Umma! umma!*" salaam! salaam! By this noise our attention is drawn to an old decrepit man sitting by the wayside. With one hand he strikes himself in a manner suggesting great hunger, while the other is held out ready to catch any change that may chance to fall into it. On the other hand is a palanquin borne by four men followed by a crowd beating drums, blowing horns, shouting and singing. Who are the occupants? In one end we see a large portly man taking his ease, in the opposite end sits a little girl with her face hidden in her hands as if weeping. She is afraid of this big man. It is likely the first time she has ever seen him, but now he is her husband. We notice a woman looking sadly on, and we know by her dress, which is the plainest of white cloth, that she is a widow. She doesn't look to be more than sixteen. Is she thinking that perhaps in a short time, this little girl may also be a widow, who must dress conspicuously plain and live a life of abuse and drudgery? Besides these we find every manner of deformity. We have reached the quiet little chapel, and we joyfully enter it for a useful communication with one another about our Master. Mr. Lorimer has charge of the English church this year, and we find it very helpful to us spiritually. Four young people have lately been received into the church and some others are now waiting for baptism. There seems to be a good work of grace going on in the hearts of many of our young people. This congregation is made up almost wholly of Eurasians who can speak both English and Telugu. If they are converted to the Lord who can tell what they may do for India?

Yours in the work,

FLORENCE LORIMER.

Cocanada, India, Apr. 18th, 1892.

When home is ruled according to God's word angels might be asked to stay at night with us and they would not find themselves out of their sphere.—*Spurgeon.*



## Work at Home.

### ASSOCIATIONAL MEETINGS.

**NIAGARA ASSOCIATION.**—The annual meeting of the Women's Mission Circles of this Association was held in the church at Port Colborne on Thursday June 2nd at 2 p.m. The meeting was presided over by Mrs. Forbes, the Associational Director. There was a good attendance of delegates from the Circles, and visiting sisters from Port Colborne. The devotional exercises were conducted by Miss Pearl Smith, of Lyman St., St. Catharines, and Mrs. Bone, of Queen St., St. Catharines. Representatives from eight Circles responded to the roll call. Mrs. Tinkhan, of Port Colborne, read the address of welcome, which was responded to by Mrs. Chapman, of the Queen St. church, St. Catharines. The reports from the Circles were then called for and many valuable hints were thrown out. One thought was that we must not be discouraged in our work. The result is not in our hands, but in God's. A summary of the statistics may be of interest. Of the 512 women in the church in this Association, only 140 are members of Circles. These have given for Home Missions \$112.27, for Foreign Missions \$137.16, for Grand Ligne \$6.74, for the Northwest Missions \$18.50, contributed from Mission Bands, \$58. These figures include the remaining portion of Niagara Association after the organization of the new Hamilton Association. A very thoughtful and earnest paper on "Mothers' Work in Foreign Missions," was presented by Mrs. Gibson, of Queen St. St. Catharines. With the kind permission of friends, a portion of a letter from Rev. A. Lorimer, missionary in India, was read which proved very interesting and encouraging. Mrs. Langford, of Grimsby, presented an excellent paper on the subject of "Women's Missions among the Northwest Indians." Mrs. Lillie, Corresponding Secretary of Home Missions, Toronto, presented the subject of "Home Missions." "Home Missions" means "Canada for Christ." A question drawer was conducted by Mrs. Forbes. The choir of the Port Colborne church, Messrs. J. A. Keay, of Dundas and O. G. Langford, of Grimsby, kindly assisted in the programme. The collection, which amounted to \$11.98, was equally divided between Home and Foreign Missions. Mrs. Forbes was re-elected director for the ensuing year.—W. BRODIE.

**WOODSTOCK ASSO'N.**—The meeting of the Circles of the Woodstock Association was held at Gobles, June 8th, at three o'clock. Owing greatly to the efficiency of the chairman, Mrs. Gobles, we had an excellent meeting. After devotional exercises and a hearty welcome, we had reports from Circles and Bands, some showing increase and others reporting a less prosperous condition. Two new Circles and one Band have been organized during the year. Circles have contributed: Home, \$190; Foreign, \$275.83. Bands have contributed: Home, \$23.25; Foreign, \$128.70; total for Circles and Bands, \$618.68. Miss A. Hatch was chosen director for the ensuing year. Mrs. Cline was to speak on "Encouragements in Foreign Mission Work," but owing to her sad bereavement in the death of her father, she was unable to be present. We were favored with an excellent paper—"Some Discouragements in Home Mission Work," by Mrs. D. K. Clark. A letter of very great interest from Mrs. McLaurin, Bangalore, was read, at the close of which, special prayer was offered, led by Mr. Kennedy. Miss Kate

McLaurin was called on and gave a bright address on work done at the Bethel, in Boston. Mrs. Baker encouraged the workers in Mission Bands. A letter was read by Miss E. Goble, from the Executive Committee of our Board, telling of the need of funds in view of the application of Dr. Laura Bennett. Mrs. Carryer recommended very highly the LINK, and also the *Visitor*. A collection was taken up of about \$10 to be divided between Home and Foreign Missions. A solo was pleasingly rendered by Miss Goble, and the singing of hymns was hearty. It was an open meeting and a full house. May the results be God honoring.—A. HATCH, Woodstock, June 13th, 1892.

**BRANT ASSOCIATION.**—The tenth annual meeting of the Brant Associational Society was held in the Presbyterian church at Drumbo on the afternoon of June 1st. Mrs. Johnson, Brantford, presided. Mrs. Emerson, Onondaga, read a paper on Home Missions. Mrs. Cline, of Paris, spoke from personal observations of our Northwest Indians. Mrs. Porter, of Brantford, and Mrs. Foster, of Boston, spoke feelingly of our work in Telugu land. A converted Roman Catholic sends us a paper bearing on our work in Quebec, showing us how we ought to sympathize with those who are persecuted for following Christ. Director's report showed an increase of three Circles and one Band. The amount raised by Circles and Bands, \$1,109.24. Collections for two years, \$15 37. Officers for coming year: Pres., Mrs. Johnson; Vice-Pres., Mrs. Porter; Director, Mrs. Fothergill, Plattsville.—A. SAYLES, Retiring Director.

**MIDLAND COUNTIES ASSOCIATION.**—The annual meeting of the Woman's Mission Circles was held in the Baptist church, Stratford, on Thursday, June 9th. Mrs. Macdonald took the chair at 2 p.m. Mrs. Campbell, St. Marys, read a portion of Scripture. Mrs. Marshall, Stratford, led in prayer. After half an hour spent in devotional exercises, Mrs. Macdonald in a few well-chosen words addressed the delegates. Most of the Circles and Bands were represented at the meeting. Fourteen Circles and nine Bands reported. Free-lon Band this year reported to Hamilton Association. Stratford is a new Circle, or rather a "resurrected" Circle. There are other churches in which some resurrections could be brought about, and still others in which new Circles could be organized. The reports showed that while greater efforts are being put forth this year by some of the Circles, others are not doing as well as last year. The Bands are doing good work. Six of them each support a girl in Miss Baskerville's school in India, besides doing Home Mission work too. It was a disappointment that Mrs. Dadson was unable on account of illness to be present. In her absence Miss McKechnie urged the claims of Home Missions. The important subject of Mission Bands was ably treated by Mrs. Miner. Miss Macdonald spoke on Medical Missions. When our dear sister is in India relieving the physical suffering of the native, and teaching also the way of life eternal, our meeting in Stratford will be recalled, and a quickening of our interest will be the result. A paper on "The Relation of the Circle to the Church," by Mrs. Freeman, of Guelph, elicited a lively discussion. Evidently the women of Midland Counties Association believe that the Circle should be and is *in* the church. This was shown by the discussion and also by the fact that every Circle reported to the Association through the church with which it is connected. A letter from Miss Buchan to the Association was read by Maggie Haines,

Cheltenham, after which Mrs. Booker addressed the meeting on the present need. Money is needed. Not one-third of our Baptist women are contributing to missions. Can we induce the two-thirds or more who are not contributing to do so? After Mrs. Booker had spoken, the meeting adjourned to meet again at 7 p.m., and in the meantime to listen to an address by Principal Masse, on Grande Ligne. During the afternoon, fraternal greetings were conveyed by Messrs. Norton, Freeman, and Tracy. Mrs. Macdonald replied on behalf of the sisters. The Associational Society met again at 7 p.m. The "question drawer" was taken up. Mrs. Booker spoke for a short time. Mrs. Davidson, of Cheltenham was appointed presiding officer for the next meeting. Mrs. Warren, of Acton, was appointed to assist the director. Collection, \$7.70. The meeting will be held next year in Cheltenham.

### NEWS FROM CIRCLES.

ST. CATHARINES, QUEEN ST. CHURCH.—The ladies of the Mission Circle held an open meeting May 31st, the object being to interest the ladies of the church in mission work. Shortly after eight o'clock, Mrs. Gibson, President of the Society, called the meeting to order. All joined in singing "Bringing in the Sheaves," followed by Scripture reading by the President and prayer by Miss Shenston. Then came the Secretary's report of work done during the year. After this, Mrs. Bone read "The Mission of Failures." Mrs. Chapman gave an essay, subject: "A contrast between Hindu and Canadian women." Miss Charler read "Nothing to do." Miss Wismer and Miss Young sang "A handful of leaves." Then "My Thanksgiving Box" was read by Mrs. Parnell. Mrs. St. Dalmas gave an earnest talk on missions, urging the sisters to be interested in this work and be willing to sacrifice for it. Miss Gadsby read "Aunt Mehitabel at the Annual Meeting." An offering was then taken up by two young ladies, which, when counted, amounted to \$10.33 to be equally divided between Home and Foreign Missions. After singing "Work for the night is coming," the President brought the meeting to a close by an earnest prayer for God's blessing upon the proceedings of the evening.—L. M. HOOKER, Sec'y.

### THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS FROM MAY 18TH TO JUNE 17TH, 1892  
INCLUSIVE.

Parkhill M.C., \$1.70; Aylmer M.C., \$21; Gobles M.C., \$12; Gobles M.B., \$25; Toronto (College St.) Young Women's M.B. for Peyyala Subudramma, \$6.50; Second King M.C., \$3.23; Wingham M.B., 95c; Belleville M.B., \$4.69; Beamsville M.B. for Mary Thooluri (pedda), \$15; Beamsville M.C. for K. Peter, \$13; little Pearl Gay's mite-box, Mountsberg, \$2; Malahide and Bayham M.C., \$5.25; Wingham M.C., \$4; Ailsa Craig M.C., \$15.05; Blenheim M.C. \$6; Calton M.B. for K. George Mason, \$25; London South Young Peoples' M. S. for Pantagani Reuben, \$4; Brantford (First Ch.) M. B. for Thalla Saramma, \$25; Forest M. C., \$4; St. Catharines (Lyman St.) M.C., \$3.53; Norwich M.B. for students, \$1; Whitby M.B. for Battula Sundramma, \$8.50; Berean M. C., \$6.65; Cheltenham M. C., \$5; Fonhill M.C., \$11; Schomberg M. C., \$5; Wyoming M.C., \$6.57; Lindsay M.B. for Palukurti Moses, \$20; Woodstock (First Ch.) M. B. for M. Solomon, \$18; London South M.B. for Paum David, \$10; Stayner M.

C. \$1.22; Stayner M.B., 82c; Stratford M.C., \$6; Toronto (Moulton College) M. C., \$9.91; Burford M. C., \$1; Chatham M.C. for Veeramma, \$20; Toronto (Jarvis St.) M.C., \$13.90; Toronto (Walmer Road) M.C., \$17.16; Toronto (Bloor St.) M.C. from Mrs. Brown to Miss Rogers to support a special girl, \$17; Guelph (Second Ch.) M.B., for Sumpara Sundramma, \$13.25; London (Grosvenor St.) M.B. \$2; per Mrs. Clark, Treas. W.F.M. S., Manitoba: (1) Stonewall M.B. for Salla Bappanamma, \$3; (2) Sharpe boys, Winnipeg, for Ratuvati. Note — as Ratuvati has finished her school course, this money is to be forwarded to Mr. Davis, \$17; Interest on deposit, \$22.86; St. Catharines (Lyman St.) Y.P.M. S. for Hannah, a Bible-woman, \$10; Teeterville M.C., \$10.39; Goodwood M.C., \$3.84; Toronto (Tecumseth St.) M.C., \$5; Woodslee M.C., \$1.70; Cobourg M.C., \$5; Colchester M.C., \$2.75; Boston M.B. for V. Esudas, \$1; East Oxford M.B. for Pasala Patnam, \$15; Peterborough M.C., \$12.06; Toronto (Lansdowne Ave.) M.C., \$11.94; Woodford M.C., \$2; Hartford M.C., \$11; Toronto (Walmer Road) M.B., \$17.50; Brooklin M.B. for Karu Saanyasi, \$8.75; Decewsville M.C., \$4; Boston M.C., \$13, of this sum \$5 is extra money towards a life membership; Keady M.C., \$3; Port Rowan M.C., \$8; Wolverson M.C., \$3.20; Cheltenham Young Ladies' M.B. for Matsa Sundramma, \$5; Owen Sound M.C., \$4; For the lady medical missionary's passage to India, \$10; Toronto (Parliament St.) M.C., \$8.90; Glamis M.C., \$2.59; First Lobo M. B. for Ballikuri Ramaswani, \$6; Waterford M.B., \$18.25, of this \$16 is for Kodali Anadam; Toronto (Jarvis St.) M.B., \$4; Mr. Gill, Guelph, for Miss Macdonald's medical education, \$2; Selwyn M.C., \$4.25; Peterborough M.C. Miss Andrews for Gulla Andrew, \$10; Etobicoke M.C., \$5; S. J. W. per Miss Iler, Ridgetown, for T. Yesudasu, \$1; Annual meeting of Western Association, \$4.52; Annual meeting of the Brant Association (two years' collections), \$7.61; Annual meeting of Niagara Association, \$5.99; Atwood M.B., \$2.16; Belleville M.C., \$11.05; Guelph (Second Ch.) M.C. for Medical Missionary, \$3; Toronto (Jarvis St.) M.C., \$22.85; Uxbridge M.C., \$3.25; Cultus M.C., \$3; Hespeler M.C., \$8.12, of this \$1.77 is commission on the *Baptist*; Port Colborne M.C., \$9; Guelph (First Ch.) M.C. for Medical Missionary, \$5; total, \$749.41.

CORRECTIONS.—In last month's LINK the amount from Mrs. Wakey's little girls was omitted; the sum was \$1.25. Norwich M. C. is credited with money twice, first \$5, then with \$4; only \$4 should have been credited. The special donation included in the Simcoe M.C.'s contribution is from Mr. Collins, not Mrs. Collins as printed.—VIOLET ELLIOTT, Treas.

THE Executive Committee of the Board has decided that it will not be advisable to send out the medical lady, who recently offered herself for service in India.

### WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

RECEIPTS FROM APRIL 24TH TO JUNE 24TH.

Osgoode, \$8; Ottawa (Second Ch.) M.B., \$2; Hull, \$9.95; Westport, \$15.50; Attlens, \$1; Morrisburg, \$4.10; Kingston, \$14; Pembroke, \$6.50; Chantry, \$5; Olivet, \$8; A friend per Mrs. Upham for new missionary, \$10; Dominionville, \$9; Montreal (First Ch.), \$15.90; Philipsville, \$17; Lachute, \$10; Clarence \$12; Carlton Place, \$4; Brockville, \$44.75; Ottawa, (First Ch.), \$20; Total, \$216.90.—MARY A. SMITH, Treas., 8 Thistle Terrace, Montreal.

# W. B. M. U.

EDITED BY MISS A. E. JOHNSTONE.

MOTTO FOR THE YEAR.—“*Be not weary in well doing, for in due season ye shall reap if ye faint not.*”

PRAYER TOPIC FOR JULY.—For our student missionaries on our home fields this summer, that through them, wandering ones may be brought, and lost ones found.

AS THE LINK takes its holiday in August, let me say now: Do not forget that Box to India. It will be, *must* be packed *immediately* on our return from Convention. Parcels are already coming in.

REMEMBER to look in “the column” in *Messenger and Visitor* for prayer topic for August. It will be for a blessing on the annual meetings. Remember that the success of those meetings depends fully as much on those who remain at home as on those who go. Let earnest prayer ascend from those at home, and thus together will we praise Him.

REMEMBER sisters that if your contributions do not appear in the annual report, it will be because they were received *after* the Treasurer had closed her books.

OUR sisters will one and all sympathize with dear Mrs. Sanford, who so soon after her return from India has been called to part with her sister. Mrs. Sanford writes: “The loving Father is upholding us all, and we can still praise His dear name. In Mrs. Smith our Union has lost another earnest, faithful worker. We can ill spare such; but our God makes no mistakes.” Mrs. Sanford speaks of herself and Bro. Sanford as being strengthened in health, though the latter is still having frequent attacks of bronchial asthma. We do trust that home air will soon restore our brother and sister.

## FROM THE AID SOCIETIES AND MISSION BANDS.

MISS ALICE VIENOTTE, Sec’y for Lunenburg Co., N. S., reports a new Band at Farmington.

I AM very sorry that the correspondence from Gabarns, C.B., which was received in time for April LINK, got mislaid. “Better late than never.” News items from our workers are so welcome that we would not intentionally leave one out.

THE Dartmouth Aid Society have sent in about \$20 to the Centennial Fund, the proceeds of two concerts given with the help of the infant class and other members of the Mission Band. Treasurer of this same Society says, that on opening one of the mite boxes last week it was found to contain something over seven dollars.

CUMBERLAND has just held its County Convention. Meetings good. Full account has not reached us as yet. Will our sisters remember to send their items before 15th of each month.—AMY E. JOHNSTONE.

DEAR MISS JOHNSTONE.—Reading that you were correspondent to the LINK for the Maritime Provinces, I thought a word from our little Society might be interesting. An Aid Society was organized here last winter by Mrs. Archibald with eleven members. The officers are, Pres., Mrs. Nobles; Vice-Pres., Mrs. Yerxa; Treas., Miss L. Bradley; Sec., Miss N. Hoben; Auditor, Mrs. Minne. Our membership has increased to fifteen

and we hope to have every sister in the church in this Society before long. We had a public missionary meeting, May 18th. The pastor Rev. B. N. Nobles, presided. Rev. F. D. Crawley, of Fredericton, addressed the meeting. Appropriate dialogues, recitations and singing helped to make the meeting interesting. A collection was taken up amounting to \$4.84. With this money we are to get things to send in the missionary box. Our President has a Mission Circle consisting of ten little girls. They have undertaken to build the Baptistry at Palconda, and already have eighteen dollars (\$18.)—NELLIE HOBEN, Sec’y, Gibson. York Co., May 26th, 1892.

DEAR MISS JOHNSTONE.—At a meeting convened by the Sisters of the Gabarns Baptist church on the 20th January, 1892 for the purpose of organizing a Baptist Missionary Aid Society, the following officers were appointed for the ensuing year, viz., Mrs. W. H. McGillvary, Pres.; Mrs. Ephm. McGillvary, 1st Vice-Pres.; Mrs. John Stacey, 2nd Vice-Pres.; Mrs. A. W. Lewis, Sec.; Mrs. James M. McKinnon, Treas.; Mrs. Donald W. McGillvary, Auditor.—MRS. A. W. LEWIS, Sec’y, Gabarns, C. B., Feb. 29th, 1892.

MY DEAR SISTER.—Glad indeed to inform you that we have started a Baptist Mission Aid Society in our church with a membership of twenty-two. Trusting in God for strength, we hope to make it a success. Your package of leaflets were a great help to me. I shall be glad to receive information from you at any time, or ways of working new suggestions concerning the Society. We met to organize many, and decided to meet the first Saturday in every month. Mrs. A. H. Gavers, Pres.; Mrs. Joseph Read, 1st Vice-Pres.; Mrs. David Polly, 2nd Vice-Pres.; Mrs. Tom Casey, Treas.; Miss A. M. Goodwin, Sec.; Mrs. Hiram Allen, Auditor.—Yours in love, ANNETTA M. GOODWIN, Port Elgin, N.B., May 25th, 1892.

## NEWS FROM THE FIELD.

FROM THE “REPORT OF THE CANADIAN BAPTIST TELUGU MISSIONS FOR 1891.”

### BIMLIPATAM.

WORK AMONG THE WOMEN.

MISS A. C. GRAY.

D. YARISSA - - - Bible Woman.  
P. PESSIE - - - Christian Worker.

HOW quickly the year has passed away! It seems but a few short months since our last Conference; and yet how few results can be shown for the time spent. Progress has been made in all departments, and many have heard the message of salvation; but in the conversion of souls among the heathen our hopes have not been realized; and this year as those in the past, has been one of seed sowing and patient waiting. How long the blessing tarries! Yet we know that if our service is acceptable in the Master's sight, we have our reward though the results do not appear.

As usual the greater part of January was spent in attending the meetings of Conference and Association. February, two weeks in March, the whole of July and August were given to work in the town among the caste women. In our visits from house-to-house, we met with much encouragement, and have reason to hope that the good seed, in some cases, has fallen into good ground.

Besides the work done in the town, we have made three tours covering 70 days and visiting 84 villages.

I was accompanied by a preacher and his wife, and one Bible woman. The chief centres of work were Vemalavals, Sontam, Raiga, Ranastalam, Katapalam, Kuppuli and Chilkapalam. On all these tours, we have had some interesting experiences, especially at Chilkapalam. This village is forty miles from the station, on a part of the field never before visited by us, though I have had a great desire to do so. Within a radius of five miles, we found sixteen villages among which we spent eleven days, trying to convince sinners of truth and righteousness, and a judgment to come. It is our custom, when on a tour, to give special attention to the women; but here they came together in such numbers, men, women and children, talking, asking questions and trying to keep each other quiet, that it was difficult to deliver the message at all. One morning when speaking in a large village, we noticed a poor widow of the Kumsali caste tried to force her way through the crowd to the centre where we stood. When near enough to be heard, she asked us if we could tell her where she would get salvation, she had been to all the shrines she knew of, had tried to please the idols, and atone for her sins, and yet she was not satisfied. Trouble and sorrow had been her lot, and now to crown all, her only son had died, and she was left alone. She had decided to leave her village, and go, she knew not where. Our hearts were touched by her sad story, as we told her of Jesus and his love; and pointed her to "the Lamb of God which taketh away the sin of the world." She promised to visit us next morning, and make arrangements for coming to Bimili. She did not come, and we fear she was prevented by her caste people, who were opposed to our teaching.

Another interesting case is that of a woman at Sontam, the wife of the Mocasadar (land-holder). When there in September, she sent for us to visit her; received us kindly, and heard the word gladly. When leaving her house, she gave us presents, and invited me to take dinner with her next day. A few days ago, she sent a message to say that our teaching was not forgotten, and that the words we spoke still lingered in her heart. We hope to visit her again in February.

A. C. GRAY.

Bimlipatam, Dec. 31st, 1891.

BOBBILI.

MR. CHURCHILL.	MRS. CHURCHILL.	
G. NURSAH,	- - - - -	} Preachers.
C. BASSAVANA,	- - - - -	
G. SIAMMA,	- - - - -	} Bible women.
B. NEILA,	- - - - -	
C. MARY,	- - - - -	Teacher.
SATYA VADHI, Preacher.	- - - - -	} Jeypore helpers.
JAY SING,	- - - - -	
GANGATHARA BEHARA Colporteur	- - - - -	

While the blessing upon our work as a Mission has not been as great as we have desired, still we are grateful for some evidences of our Master's favor. Five have been baptized on the Bobili part of the field and six in the Jeypore country. Some others desired to be baptized but were not regarded as properly instructed, so were advised to wait till they should show more fitness. The year has been, as usual, divided between work in the town and nearer villages and in touring among those farther away.

The first tour after our Conference was made among villages north-east of Bobbili. Owing to the illness of

one of my helpers and the other being at the Seminary at Samulcotta, I made this tour alone. I found it hard work to do all the talking day after day, but was encouraged and gladdened by the hearing obtained in some villages.

At Palkondah I was joined by Brother Higgins, and two or three days were spent in looking for land suitable for a Mission compound. At first the prospect of securing a proper place seemed doubtful, but at length a fine piece of land was secured. From Palkondah we went to Kimedya to look for land also. Two days were spent looking in vain. No suitable place which was obtainable could be found.

But at last, when it seemed as if we were to be shut out of the town, I met the Naidoo, humanly speaking by mere accident, and he promised to secure for us the very land we desired. Through his aid and influence one piece of land was secured and since then other portions have been purchased until now we have a fine compound. Other tours have been made to different parts of the field and many villages visited. In some there has been much interest shown and some declare they believe, but are held back by caste and other influences. The Razu caste men, of whom I wrote last year, remain about where they were then. They have been brought face to face with the questions of baptism and a final breaking away from their people and they shrink from it. But some of them seem truly convicted and we pray earnestly that they may soon be brought out of their bondage.

Our work in the Jeypore country has developed somewhat in the past year. At our Telugu Association in January, Satya Vahdi, one of our helpers, was ordained. During the year he has baptized six persons and reports others as believing and desiring baptism. Among those baptized are an Orya Brahmin and his wife. The man has been a Sanyasi wandering about India for years in search of salvation. He seems a bright intelligent man and desires to study and prepare himself for the work of a preacher. To this end I hope to have him spend a few months in study with Bhagavan Behara. I trust the Lord will make of him a preacher of the Gospel in the dark Jeypore district. He understands the Orya and Hindustani besides his own native language and a little Persian, he says.

The question of work in the Jeypore country is in some respects a difficult one to settle. From what we can see the truth seems to be taking root and spreading. The Christians have during the year built for themselves a chapel at their own expense which is nearly ready for use. If possible, I should desire very much to visit the district this year. On the whole, I think, we must continue to hold on to work for a time at least. Colporteur work can hardly be said to have a place in Mission operations on the Bobbili part of the field.

SCHOOL WORK.—Mrs. Churchill's school in town has been conducted during the past much the same as in preceding years. The number on the rolls at the close of the year was 63.

Work for women has been much the same as in years past. Neila, a former helper, has returned and has done much good work among the women of the town and nearer villages. Mrs. Churchill had accompanied her when possible, and also been permitted to help quite a number of women in time of sickness. A very great work needs to be done among the women of this country before the Gospel can be said to have been preached to every creature. Would there were more ready to enter into this field of labor.

Our hearts have been gladdened by being permitted to welcome as a fellow laborer on the Bobbili field Miss MacNeill, from Prince Edward Island. We hope and pray that the Lord will make her a great blessing to many souls.

## CHICACOLE.

*Missionaries.*

REV. I. C. ARCHIBALD	- - -	} in Canada.
MRS. ARCHIBALD	- - -	
MISS H. H. WRIGHT	- - -	} in Charge.
REV. W. V. HIGGINS	- - -	
MRS. HIGGINS	- - -	} arrived Oct. 26th, 1891.
REV. J. H. BARSS	- - -	
MRS. BARSS	- - -	

*Helpers.*

1 Ordained Preacher.	3 Colporteurs.
4 Unordained Preachers.	7 Bible-women.
4 Gospel Helpers.	5 Students at the Seminary.
3 Christian Teachers.	

"What I have written, I have written," said Pilate. What an impressive thought—an *irrevocable record!* Yes what you and I have done (not what we might have done), what we have said (not what we *ought* to have said)—yea, what we have thought (not what we *wish* we had thought)—during the year, has all been written. Like the morning dewdrops opportunities come but to vanish. The moments as they flash by, like the electric current, catch their message and hurry it on to the other shore. Our thoughts are heard in heaven and our record goes into the eternities and finds a place in the book of God. Oh Lord! so teach us to *number our days* that we may apply our hearts unto wisdom. For a moment we linger and retrace the steps we have taken and glance at the experiences of the year. Surely, God has been good to us. We desire to praise Him for continued health, and because our unworthy lives have been prolonged to the beginning of another year. For the gift of much needed wisdom and grace we render thanks. Thrust unto the work several months sooner than we expected, it was with no little misgiving that we undertook to carry on the work which older and far more experienced hands had laid down. Trusting in Jehovah we went forward. After a month or so had passed, Miss Wright, to whom we looked for counsel, was compelled to leave the field, and her work, in addition to that of Brother and Sister Archibald, fell upon our untried shoulders. But the Lord hath helped us and we close the year with joy.

**BIBLE CLASSES.**—As I had not the time, the two daily Bible classes were conducted by P. David and Miriam. Concerning the work done in these classes I can speak with pleasure. Mrs. Higgins has had an interesting evening class. At the sound of the bell from fifteen to twenty of the children (and older ones too) assemble in the bungalow where the verse of the day is recited, a hymn sung, and a prayer (by one of the children) is offered.

**SCHOOLS.**—The *Day School* has an average attendance of about 25, nearly all of whom are from the Boarding Department. There are two in the fifth Standard, three in the fourth, six in the third, &c. The school is not what it should be, but we hope to do better in the coming year. The *Sunday School* has been attended by an average of thirty or more. Classes have been taught by P. David, Miriam, Lizze, and myself. Quarterly reviews have been well prepared and reflect credit on the school. Two Telugu wall maps of Palestine made by Dutham (our school tea-

cher) have been used in the Sabbath school with much profit. Would that all our Telugus had similar maps. The scholars are required on Sunday afternoon before prayer meeting to tell where the text of the morning sermon was, what the sermon was about, the divisions of it, and some main thoughts.

**BOARDING DEPARTMENT.**—Mrs. Higgins has given a good deal of time to the care of this department. They need paddy, oil, salt, clothes, medicine, comfort in their troubles, and, sometimes a *whipping*. We began the year with twenty members and close it with thirty. Quite a number of these have been baptized during the year. Some of the older boys are learning to preach, sell books, &c. But as all cannot expect to become preachers, some are learning to do maty and cook's work with a view to striking out for themselves soon. Pounding paddy, carrying water with the cavady, &c., is a good thing to develop muscle and manhood. But I have also given them a cricket outfit and they get a good deal of fun and profit out of that exercise.

**TOURING.**—During the year eighty-two days have been spent on tour. With the exception of a week in Bimli the year has been spent entirely upon the field. As occasion demanded the five outstations have been visited a number of times. Tekkhal, Akulatamparr, Kimedya and Calingapatam have been touring centres. During two of these tours about fifty villages were visited and many a weary mile walked. Upwards of 1,000 miles have been travelled and yet comparatively few villages have been reached. This is due to the distance of the outstations from Chicacole. The touring has been, on the whole, exceedingly enjoyable and will be much more so when it can be accomplished with less fatigue.

**THE OUTSTATIONS.**—There are five. At these places Sabbath Schools, prayer services, preaching, etc., have been maintained.

**THE NEW CHURCH.**—Heretofore there have been three churches on the field. But feeling that we should have a church at Kimedya, a council was called for Oct. 1st and the little church of fourteen members was duly organized. The outlook on that part of the field is more hopeful than it was.

**LAND FOR MISSION STATIONS.**—God has graciously opened the way for us and we have now good sites at the new stations Palemda and Kimedya. Building operations have been commenced at the latter place. We hope at the close of 1892 to have the Chicacole field divided into three parts and to have Mission families at both of the above outstations.

**BENEVOLENCE.**—The Christians take hold of the plan of tithing and many of them are faithfully following it out, their giving is not a matter of compulsion but a willing return to the Lord. Two of the boys who get about \$1.10 (besides their clothes) per month have lived on that amount and have also at times contributed one-eighth and one-ninth—never less than one-tenth.

**BAPTISM.**—During the first five months of the year we had only two baptisms and felt somewhat discouraged, but soon we began to pray all over the field for 16 souls. God considerably exceeded our asking and we have 21 baptisms to report. These have all been carefully examined and were required to wait until we had satisfactory evidence that a work of grace had begun in their hearts. As far as I know all these twenty-one are now doing well. The boy at Kimedya who forsook us was, I fear, too hastily received. In many cases it is hard to know what is the best course to pursue. But their after conduct reveals the wisdom (or

(unwisdom) of our course. As this boy left us immediately after baptism, his baptism was counted as null and he does not enter in any way into our statistics. Of those baptized nine belong to Apulatampam, two to Kimeddy, nine to Tekkali, and one to Chicacole. Four came directly from the heathen, two are boarding children of heathen connection, four are wives and five children of Christians, while the remaining six are in some way related to Christians. Among those baptized, the Raza, Kernum, Weaver, and Savara castes are represented. Some were Kellies and some Malas. One was a Gosha woman who escaped from her relations by night and bravely faced much danger for Jesus' sake. Although several have had to be severely disciplined, I am glad to say that it has not been necessary to exclude any. Three previously excluded gave evidence of penitence and were restored.

NEW MISSIONARIES.—On the 26th of Oct. Rev. J. H. Barss and wife joined us at Chicacole. They received a hearty welcome and we have been greatly blessed by their presence. The year will be spent in study after which they hope to settle at Palembang.

#### VIZIANAGRAM.

M. B. SHAW.

MRS. SHAW.

1 Christian Teacher.

4 Evangelists.

2 Bible-women.

1 Colporteur.

This will be the first yearly report from a Baptist Missionary stationed at Vizianagram. The past year has been one full of joy, full of work, and with many encouraging features. My attention has been chiefly directed to the acquisition of the language, but by careful division of time a good deal of outside work also has been accomplished. By devoting an average of 27 hours a week to study I have been able to successfully compass the full course laid down in the "Examination system" of the "Ontario and Quebec" Baptist Mission, which includes the book of Genesis, the four Gospels, Acts and Epistles, and Hebrews. Besides this I have carefully read orally all the remaining portions of the New Testament in Telugu. I count myself peculiarly fortunate in coming direct to the field to which I had been designated by the Board. By this happy circumstance it has been possible to cultivate a comparatively close acquaintance with a vast number of the people among whom I have come to labor, and become acquainted with the whole field over which I am to travel, and to make myself familiar with all experiences of the Missionary while still toiling at the language. I believe this arrangement is the perfect one.

OTHER WORK.—At Vizianagram.—Two religious services, besides a flourishing Sunday school have been kept up each Lord's Day throughout the year. Regular conferences have been held and the Lord's Supper observed each month, and a quarterly meeting established. An interesting girls' school has been fostered throughout the year, and a promising boys' school after four months was shut down for lack of funds. A Baptistry costing Rs. 45 was built at the expense of the Church with a little assistance, early in the year, and has proved invaluable. Needed repairs to the Mission House and other compound buildings have been attended to, with materials bought by Mr. Sanford, and wells have been sunk to good springs of water at an expense of about Rs. 250. The building in the city used by our predecessors for a boys' school has been opened as a Gospel Hall and book depot, and general headquarters for work there. We hope to accomplish

much good through this agency. Beginning as soon as I could put enough Telugu together to make out the story of Christ's love and sacrifice, regular excursions have been made with the evangelists each evening that it was possible, into the town and surrounding villages. In this way, in every place within three miles of the compound, the Gospel has been faithfully proclaimed.

AT OUTSTATIONS.—Three of our four outstations have been manned the greater part of the year, and much faithful work has been done by evangelists and their wives. At present only two, the most important ones, are occupied, but we hope to improve on this in the near future. I have visited two of the outstations three times and the other two, twice each. At Chipurully on one of these visits I put in seven days, during which time the Gospel was frequently proclaimed in every quarter of that town, and in nineteen of the surrounding villages. On this trip we met many people who seemed not far from the Kingdom of God, while on one visit to Bhimasingha we spent five days, preaching twenty times in fifteen villages.

The Gospel has been proclaimed while accompanied by the evangelists on 118 occasions, in different parts of Vizianagram city, and in sixty different villages. Have travelled 600 miles, 148 of them on foot.

I feel that the harness is on, and that I have got the lay of the land, and pray for success in winning souls as I survey a future bright as God's gracious promises.

#### BIMLIPATAM.

R. SANFORD	- -	} Missionaries.
MRS. SANFORD	- -	
K. APPALASWAMY	- -	} Preachers.
CH. CHITIAH	- -	
B. TUMMIAH	- -	
R. PAULUS	- -	Colporteur.

The Vizianagram Field, as well as this, engrossed my attention at the beginning of the year. But as the months passed along it became evident that a change was necessary. Accordingly, July 1st I was very glad to be able to withdraw, feeling assured that Bro. M. B. Shaw, who with his family had been more than seven months at the station, would be successful in conducting the work.

Although at one time it seemed probable I would be obliged to discontinue the effort of preaching, yet the Lord has been pleased to enable me, with comparatively few exceptions, to fill my place at the regular appointments. No new evangelistic work on my part has been attempted; and indeed I found the usual Sunday evening service at the Clock Tower, until quite recently, too much in addition to the other work of the Lord's day.

It is evident that the Lord's Spirit has been with us in our Sunday School, prayer meetings and preaching services. Some souls have been born into the Kingdom. Among those our own daughter, also a young man, the eldest son of our late brother Thomas Gill, of Vizianagram.

The ordinary work of the station has been carried on without much interruption. On a few occasions I have found it beyond my power to fill my preaching appointments. At such times the native preachers have supplied the need.

The Sabbath evening Gospel service at the Clock Tower was discontinued for several months, until the arrival of the new missionary, Rev. S. D. Morse, in December, enabled us to reopen that important service.

It is a noticeable fact that many who evidently have an inclination to attend and hear the Gospel, are ashamed to be seen by their fellow caste men giving any attention to what the missionaries and native Christian preachers have to say. However, there are many others, not only from the town, but also from distant villages, who from time to time have heard the Gospel preached there. We often meet this acknowledgment—"O we heard these things at the Clock Tower."

The Sabbath School grows in interest. The use of the International Lessons in Telugu is a great help to us.

Christian giving on the part of the Church members has been continued during the year as we began the year previous. The Tenth is considered the basis, that is the minimum of giving. All do not work on this basis; but those who do, find a blessing in it. The Church has been made to suffer by the backsliding of some of its members. This is grief to us. Discipline has been exercised as the cases seemed to require. In the midst of all we have had the assurance that the Lord is with us to bless.

The coming of Bro. and Sister Morse at this juncture, when it is necessary for us to leave the field, fills us with joy: and we pray that their efforts may be greatly blessed.

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## YOUNG PEOPLE'S DEPARTMENT

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### DEAR BOYS OF THE WILLING WORKERS' BAND.

YOU want to know something about my boat, so I shall try to tell you something about her—her why and wherefore. You will perhaps wonder why a boat is needed in India. I will tell you. Many parts of India are intersected with a fine system of canals built by the British Government. Why the canals, you say? For trade and commerce? No not exactly. What then? For irrigation. That is a big word, but I will explain. The Hindus, as you know, live almost wholly on rice. Well, where does rice grow? Under water. At certain seasons of the year you might see great stretches of the country entirely covered by water. These are the great rice fields. Well, the water for these rice fields is let off by sluices into the fields, and thus the people are always sure of fine crops, whereas in places where there are no canals there is often famine. Well, along the banks of these canals lie many villages. It is to preach in these that we need a boat. Going along the canal, villages at a distance of one and two miles can be reached either on horseback or on foot. This is especially the case during the rainy season when the country is often flooded with water; and in India except what the Government have built there are almost no roads. Without a boat, a missionary during a good part of the rainy season would be compelled to stay at home or preach in what villages as near his bungalow he could reach, as tenting is next to impossible during the rainy season.

Now you ask perhaps, what will the boat look like and of what will she be constructed. She will likely be constructed largely of teak wood and will be built as nearly as possible to resemble a house inside, for you know that when on a tour the missionary must live in her for weeks it may be at a time. At one end will be the cook room in which your black cook will ply his nimble trade. In the middle of the boat will be the

missionary's chief room—on the one side a table, on the other side a sofa or lounge on which to sleep. On the walls will be cupboards for dishes, medicines, books, etc. In this room the missionary rests during the middle of the day, and at night after coming home late after a long preach in some village. At the other end of the boat will be a bath room and perhaps opposite a store room.

Next, how do we travel? We travel "*Pullman*," that is by coolies—three or four coolies with a long rope tied to the front of the boat go ahead and pull the boat. If there is wind favorable we can hoist a sail and the boat spins along guided by the steersman whom the Telugus call the "*surang*." You would all laugh if you saw the coolies one after another, "*Indian file*," tugging away at the long rope. Ordinarily they travel about two miles an hour. As a rule we move from place to place at night, so the coolies generally rest and sleep during the day. The reason why we travel at night is that it is cooler for the men and then we need to arrive at a new village in the morning in time to reach the people before they go off to the fields to work. The people in India all live in villages or towns, nobody lives in the country as in Canada. They are a very timid race and so are afraid to go alone especially at night. Well, after arriving at a new village the missionary as soon as day dawns rouses up his men. A light meal is partaken of, and accompanied by a preacher or two, he sets out for the village. Going up some of the principal streets his presence is soon known. Soon the people whisper to each other that a "*doraguru*" has come. Going to a central place to which the various castes may congregate, a crowd soon gathers. Little boys and girls almost if not quite naked, flock around. The crowd jabbars, salaams, shouts, smokes, and stares. A hymn is started and then there is some silence, after which the missionary and his preachers tell the people the wonderful story of God's love. Sometimes the crowd listens, sometimes not. Often a haughty Brahmin stalks forward with some silly question. He asks you to show God. He asks you what color sin is, and all such foolish questions. But the preachers and missionary keep on speaking and testifying, and singing the Gospel. Then they distribute some tracts or sell some books and then return to the boat to rest unless interrupted by people who come to talk about Christ or who want medicine, etc, a stock of which a missionary generally carries along with him. He takes his noonday meal, rests, reads, or sleeps in his cosy room in the boat until evening, when he is off again with his preachers to another or it may be the same village, again to preach Christ and him crucified. He returns tired in body but happy in soul. While he sleeps his coolies pull the boat a few miles further, and then in the morning he is in a new region ready to visit new villages. This is what the boat is for. What do you think about it? If any of you come out to India I will give you a free ride in the *Ontario*. Is that any inducement? Well, it is the best I can do. Excuse this hastily written letter, written on one of the hottest days this year. Remember the boat boys and don't give your money only, but your thoughts and prayers, and if possible come over and see us. In a few years I will have to lay down the burden here and who knows but some of you may be called to fill my place. God bless you all.

Ever sincerely yours,

J. G. BROWN.

Vuyyuru, Kistna Dist., India, Apr. 27, 1892.

## THE TUNI SCHOOL GIRLS.

**B**USY as bees! Who are? Why these little girls of course, for the sun is still sleeping and the crows have not "cawed" once yet, but from the house in the near corner of the compound, what a chatter!

"Now Mary and Dalama, bring your brooms here and sweep up at once," calls Ereka, who finds her large family deaf to all but shouts. "Samyasia, you are never doing anything, take that brass pot and go with Mallama to the well. There is not one drop of water in the house, and these children's faces are actually black. D. Mary, get the rope and pail and run along too, I won't have any idle children round me. Come here the rest of you, drink up your *gungy* and get to your studies, the bell will ring and you won't know your lessons!"

book? "I did not blot it, Dalama always sits near me and blots all my book." "O, I never blotted your book," says Dalama as she drops a big one on her own.

But Ereka is waiting for the day's provisions, these given out she is off to the bazaar.

At eleven school is out. One class comes over for sewing and the rest hurry to get dinner ready.

"What a lot of work," says Condama. "Here Ameha, you are to help me take the heads off these fish. Parrama, Susie, come here, jump on this stick while I hold up the end, it is such a nasty big one, I do wish Ereka would not buy this kind, I cannot break it up."

Yes, there is lots to do, but as it is an Indian sun that shines hot above their heads, no school bell rings again till two. At five afternoon school is over, and as they run across the compound, Parrama is heard calling to two of the little ones left behind to sweep up the



THE FIRST SCHOOL GIRLS.

But how time does fly! for the sun is up and the crows are out and there is the bell, and a row of children at the breakfast room door salaaming as they pass to school, headed by the little dwarf D. Mary, and ending up with tall, laughing Susie.

Following soon after, we find Krupavati with the little ones around her hand at work. "Appalama, two and three are how many?" "Four," says that large-eyed child. "Ruth, there are seven parrots on the palm tree. Two fly away. How many are left? But what are those two tall figures at the other end of the room?" "Susie and Parrama came without their scripture lesson this morning so I stood them on the bench," soon explains Amrutalal the head teacher.

Upon the floor sits another class writing, and each quill squeaks its own way. "C. Atchama, what will the Inspector say when he sees your dirty, blotted

school room, "hurry up, we have to pound grain to-night." This is hot, hard work but very interesting and pretty. Let us go over and watch.

In one of the rooms where a hollowed out stone is sunk in the floor, the grain is poured out and four or five of the large girls with their heavy wooden pestles stand round pounding, all striking the same centre one after another, quickly changing the pestle at each blow to the other hand, while the free one swings prettily back then forward in time to take hold again. The whole thing though very rapid, is so graceful and pretty that not one girl's blow interferes with another's but follow as the spokes in a revolving wheel. A toss of the foot now and again brings the grain at the edge into the centre.

After a while down go the pestles and the big girls rush out into the cool air and shake their now dusty



quakas, lean up against the verandah pillars and have a chat.

"Children, to work," calls Ereka to the younger ones, who all this time have been doing nothing. Amelia and Dalama catch up each a bamboo tray and taking some of the crushed grain upon them go to a corner of the room, turn their faces to the wall, where with a shake and throw, they know all about, soon have the husks heaping up about their toes on the floor. The two Atchamas have seated themselves very comfortably upon the floor, each with a bamboo sieve. In a minute Amelia and Dalama turn round, throw what is left upon their trays into these two little girls' sieves who quickly shake them round and round, and out falls the rice upon the floor—somewhat dark yet. What does not sift through is thrown to one side. This goes on between the little girls in the corner and those on the floor till all the crushed grain has been taken up, thrown into the air, and then sifted.

"Parrama, Condama, and the rest of you out there," calls Ruth. And in they come again, for what the little girls upon the floor could not sift through their sieves is quite a heap of uncrushed grain which has to be pounded over again. This done, the still dark rice is little by little pounded in the large wooden mortar, when again the little girls with the trays are needed. The pounded rice is taken up as the pounded grain was, is shaken and thrown into the air in another corner of the room, and right at their toes upon the floor heaps up this time, bran, and upon the trays is left clean, pure white rice all ready for food.

All this time Ruth with her little broom has been diligently keeping all the stray grains in the centre of the room so that when all is done, not so much as one little grain of rice has gone astray.

The bran and husk is sold to some one that owns a cow and the girls get the coppers.

But it is eight now and every one is so hungry. Supper over, there is "prayer," and then to-morrow's lessons to learn.

"I'm so tired, and Susie you hit my foot when you were pounding to-night," groans Sanyasia as they spread out their mats to lie down. "Go to sleep," calls Ereka from the next room where she has the very little ones sound to sleep around her.

And as slumber gently steals upon them don't you really think they have been as busy as bees?

MAGGIE GARSIDE.

Tuni, India, Apr. 25th, 1862.

NOTE.—Large girls—First to left with broom, P. Mary; next to her and a little behind, holding pestle with two hands, D. Parrama; the next and tallest, D. Susie; to the right with pestle in mortar, B. Condama; next to her with brass pot on head, G. Sanyasia; with brass pot on shoulder, Mallama. The woman to the right of her is Ereka, beside whom stands the infant class teacher, Krupavati. Small girls—First to left, seated with broom, K. Dalama; to the right with bamboo sieve, C. Atchama; next with sieve also, T. Atchama; to her right, B. Amelia with bamboo tray; standing by her side is D. Mary holding palmyra palm leaf pail and cocoa fibre rope.

How patiently God works to teach us! How long he waits for us to learn the lesson!—*Ruskin.*

## ADDRESSES.

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