

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# The Canadian Missionary Link

CANADA.

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

INDIA.

VOL. XIV, No. 1. "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lz. 3. [Sept., 1891.]

## CONTENTS.

Editorial.....	1	The Work Abroad.....	3
Poetry—"Let Down your Nets".....	1	The Work at Home.....	6
Echoes of the Appeal.....	2	Treasurer's Acknowledgements.....	9
The Romance of the Hillslope.....	2	W. B. M. U.....	9

THE issue of this month's paper has been unduly delayed by the miscarrying of some important manuscript, for which we felt it to be desirable to wait.

THOSE who subscribe for the *Missionary Review* through us and who do not wish to continue subscribers beyond the time paid for, should drop a card to the *Publishers*, not to us, on the expiration of the term of subscription.

ON a recent Lord's Day, the young women of the Bloor St. S. S. Bible class handed to Miss Buchan \$10 towards sending out a medical lady missionary to Akidu. This makes over \$30 given by them for this object.

A FRIEND of Missions has written that she shall consider it a privilege to give fifty dollars toward the expense of completing the medical course of a young lady who is now preparing for medical mission work.

AN honored brother, who is at present contributing \$100 a year towards the support of a medical student preparing for the foreign field, has consented to continue this contribution, after the graduation of the student mentioned, to help a young lady to prepare herself for medical missionary work. By these generous gifts he expresses his strong conviction that medical missions are among the most important agencies for the evangelization of heathen peoples.

A GENEROUS sister has agreed to co-operate with the brother referred to, by contributing \$100 during the coming year towards the support of the lady student mentioned, and \$50 a year for the succeeding years, in which the contribution of the brother will be available. This will enable the lady student to enter at once upon a course of thorough preparation, with \$150 a year provided for expenses.

WE trust that these liberal special contributions will stimulate others to like acts of generosity. The avenues of beneficence in connection with the Foreign Mission cause are many. Would that more of those, to whom God has given wealth, would enter them.

ANNUAL MEETINGS.—The annual meeting of the Woman's Foreign and Home Missionary Societies of Ontario will be held in London, with the Talbot St. church, beginning Oct. 28th. The special Foreign Mission Day will be the 29th. Further information will be given in the October number.

THE W. B. F. M. S. OF EASTERN ONTARIO AND QUEBEC.—The annual meeting of this Society will be held this year on Thursday, October 8th, in Brockville, Ont. There will be a morning, afternoon and evening session. It is desired that a full representation from all the Circles should attend; and for the comfort of the delegates, and that the entertainment committee should not be unduly hurried at the last, the Circles are requested to appoint their delegates early in September and send their names immediately to the secretary of committee, Mrs. Burgess, Fairknowe, Brockville.

NANNIE E. GREEN, Cor. Sec.

## Report of Ontario Board Meeting.

At the last quarterly meeting of the Board, held on July 6th, an application was received from a young lady, who had spent two years in the study of medicine, with the intention of becoming a missionary. On finding that she could not continue her course without financial assistance, she applied to the Board to aid her for the coming two years, at the expiration of which time, she will be fully prepared to proceed to India, to undertake the work of a medical missionary. This young lady being considered in every way suitable, it was unanimously resolved, "That we accede to this request for aid in the completion of a medical education, on the understanding, that the applicant becomes the missionary of this Board, at the close of the term."

ELLEN DAVIES, Rec. Sec.

## LET DOWN YOUR NETS.

Launch out into the deep,

The awful depths of a world's despair;  
Hearts that are breaking and eyes that weep,  
Sorrow and ruin and death are there.  
And the sea is wide, and the pitiless tide  
Bears on its bosom away—away,  
Beauty and youth in relentless ruth  
To its dark abyss for aye—for aye.

But the Master's voice comes over the sea,  
"Let down your nets for a draught" for Me!  
He stands in our midst on our wreck-strawn strand,  
And sweet and royal is His command.

His pleading call  
Is to each—to all;

And wherever the royal call is heard,  
There hang the nets of the royal Word.  
Trust to the nets and not to your skill,  
Trust to the royal Master's will!

Let down your nets each day, each hour,  
For the word of a King is a word of power.  
And the King's own voice comes over the sea,  
"Let down your nets for a draught" for Me!

—Sunday Magazine.

### Echoes of the Appeal.

*My dear Editor,*—Doubtless some of your readers have been down the charming St. Lawrence, through the Thousand Islands, and, as the little steamer glided from point to point, and finally rounded down to Echo Point, held their breath to hear the sound of the whistle as it came back repeated over and over again with startling distinctness. So the voice of God from our missionaries in India has been sounded out into all this land. The echoes are coming back—the echoes of the voice of God in human hearts. They are worth listening to; they are worth heeding.

In the *Baptist* of a few weeks ago I related the case of the young woman who sent \$500 to our Treasurer—a young woman who makes her living by school teaching. What a sweet echo that was—how dear to the ear of the listening Lord.

A young man from British Columbia, just starting in life, who twenty years ago was "a dear little chap" in Woodstock College, wrote me enclosing \$20, saying he had noted the appeal in the *Baptist*, and that he would send more soon. The soon came very soon. Last week, two months after the first \$20, more came. Along with the money came a glimpse of a dear Christian home—father, mother and a dear little baby boy dedicated to the Lord's service.

From South Carolina comes a note enclosing \$40, and these words, "I saw the appeal in the last *Baptist*; I had no idea the need was so urgent, I hope to send this yearly."

One white saint of over fourscore years, said, as she reached for the old Bible and drew from it \$20, "It is likely the last I shall be permitted to give. Soon I shall be looking on the work from the presence of the King."

One of the Professors at McMaster Hall said, "Nothing which I have ever read so thoroughly broke me up as that appeal." He has shown the reality of this breaking up by offering all his spare time to the Board for the Centennial year.

Another Professor, this time from Newton Theological Institution, says, "It is the most remarkable and impressive piece of English I have ever read."

A leading pastor says, "At first it seemed to me to be altogether beyond us, but the more I think over it and pray over it the more I feel convinced that it is what God wants us to do."

Scores of similar testimonies from heads of colleges, missionaries and pastors, as well as private individuals, might be given.

I had a letter a few days ago from a brother in Montreal, who is going out at his own charges. He hopes to support himself and do mission work at the same time. He has one Indian language already and is ready to learn another. He spent several years in India before. He asks the privilege of working in connection with our mission.

A few days ago a young lady who has been educating herself for mission work, wrote, asking if there was a suitable opening for her in our field. She also would go free of expense to our Board.

A young pastor, a late graduate from McMaster Hall, has definitely made up his mind that his Master wants him at the uttermost parts of the earth.

Only last night a young man, Secretary of a Y. M. C. A., said that he was ready for marching orders to the front any day.

This week I had a letter from a young man who is taking a medical course, with the foreign field in view. Besides a wife, he expects to bring along and support a well-trained sister.

Some weeks ago I met a beautiful young woman, highly cultivated and a devoted worker, who is exceedingly anxious to spend her life as a medical missionary on our field; and there are others who have heard this voice of God from over the seas, and whose hearts have responded in love and devotion to the call of their Master.

Besides all these, there are at least half a dozen in McMaster Hall and Woodstock College in different stages of preparation, who will be knocking at our doors, saying, "Here am I, send me."

These are a few of the echoes from the voice of God, which come to our ears from the hearts and the homes of the Baptists of Ontario and Quebec. Let those of us who have not yet heard this voice, quiet for a few moments earth's clamor about us, and, retiring into our closets, give ourselves up to the influence of the Spirit, and so come into closer fellowship with the Lord Jesus in His love for the lost.

JOHN McLaurin.

### Romance of the Hill Tops.

Up among the blue mountains of Southern India is a little band of native Christians; at first they formed one church with others—European and Eurasian. The time came when they believed they should form themselves for work—native work. First of all they needed a chapel, so the native preacher, with his handful of brethren, prayed that they might get land to build upon, and as they prayed one day, the thought came, to ask for a certain piece of land from a missionary lady who owned some property on the outskirts of the town—they did, she gave it, telling them she could do no more, as other work would call her to the plains for the next two years. The situation was upon the top of a hill, but it had one advantage, it overlooked the native quarter of an old part of the town.

The lady left, and now they were alone—ground, but no chapel—no money. Again they prayed, then patiently set to work to gather the needed funds. From house to house they went; some, after enquiring where it was to be built, laughed and said, "no one would ever climb up there;" another said, "she would give some money to pull it down after it was up, but none to build it with." The ground, although given, was upon the hill, and to be terraced; one man wanted seventy rupees to level the first; they had no seventy rupees to give him, so the preacher, the colporteur and their wives worked by moonlight, when it was moonlight, and by a lantern swinging overhead when the nights were dark, and they levelled the first terrace at the cost of eight annas (about sixteen cents), for baskets to carry the earth away in. Bricks and cooly hire were dear, so they made and burnt their own bricks, and upon the first and highest terrace built their much longed and prayed for chapel. Another terrace was levelled off just below, by the same preacher, colporteur and wives, under the moonlight sky or swaying lantern that flickered down its feeble light upon them; here, when all the earth had been carried, basket by basket, upon the heads of these eager, earnest men and women, till another terrace was cut from the hill side, a baptistry was dug; then below this still another terrace was out, and the work was done. But this little band wanted one thing more—a bell, a bell to ring

out from that hill-side a welcome to its little chapel's open door; so a letter was sent off to find the price of a bell—also, it was too dear! When did ever the preacher, the colporteur or their wives ever have such a sum of money? But they still prayed for a bell, and one day a letter came, came from a large city far down upon the plains, "Do you want a bell for your chapel up there? If so, write and say what kind." And so the bell came, and it pealed out its Sabbath welcome down from the little Christian chapel upon the hill side into the ears of the native population of the old part of the town.

And the missionary lady came back after a time from the plains, back to her own house upon the hills, and found near it a pretty little chapel where Sunday after Sunday a native congregation gathered, and week-days a school was held. Her hands were now freed from her other work, so this little band of Christians was told she would stay and work with them for the native population of the old part of the town. Then they gathered round their "mother," and she asked for Bible-women to go to their heathen sisters; she would pay them for their services; then the preacher's and colporteur's wives offered—they would go, but take no pay; and now, day after day as they return from their work among the women, the report is "They want us, so many want us to come and tell them too."

Then the schoolmaster got restless and came to "mother." He wanted to preach; she held him back, and still wished him to teach the children in the school, but soon he came again. "I must preach," he said, "to the people in the villages near and far away, down upon the plains where there are so many."

But this time he did not come alone; another young man stood by him, ready to go too; he was "boy" in a gentleman's house, getting good wages, but he, too, had been reading his Bible until he could stay no longer, but had given up all to go and preach in the villages far and near—to preach in the villages upon the plains, where there were so many. "But who will give you food and money?" their "mother" asked. "The Lord," they replied. So the Christian master gave up his faithful "boy," the lady missionary her faithful school-teacher, and they went out, two dark-skinned missionaries, to preach the gospel in their own land to their own people.

This is all, the faith of a little company of Christians in a heathen land. "If you have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

MAGGIE GARNIDE

Ootacamund, India,  
June 21st, 1891.

## THE WORK ABROAD.

### Field Notes from the Front.

(Extracts from late private letters.)

Miss B. writes: Did you ever see such a busy place? Instead of finding the time long, I have felt that I have not been able to accomplish nearly all I wanted to do, and far from all I ought to do. Here I cannot begin to do what I could have accomplished at home without the least inconvenience. . . . I feel very strange sometimes when I realize that eleven thousand miles of land and sea separate me from mother and home, and that I cannot see those I love. My one comfort is that He who

is the same yesterday, to-day, and forever, is here the same as there, and His love, when it is all I have, is exceedingly precious. . . . In my life at home where I never, by any chance, could have the all-alone feeling I have had here, I never could have been drawn so near to the Master I think, and this very need has caused me to turn to Him, so I seem to be better acquainted with Him, to realize that His word will not fail, that He is a living reality, and I am in His hands to be used as He thinks best. . . . It seems to me that naturally I am not easily discouraged, but there is something very hard about going to people with a message they don't want to hear, and talking with them upon subjects to which they are entirely indifferent, if not averse. Mr. D. says it is much easier to reach people in the villages. Here the people know the Europeans, their weaknesses and vices. On any ordinary subject they are quite willing to have a friendly chat, but when the name of Christ is mentioned, there is work to be done, they cannot take time to talk, if you can come some other hour in the day they will be glad to listen, and other excuses. How glad I am the work is not ours! If it were I could not bear it, I think, but all we can do is to obey the command, give the message, and leave the result with Him who has told us that the faithful sowing shall be rewarded by the rejoicing over sheaves.

Miss R. writes from Akshic: I have regretted since coming here that I know so few of our Baptist people at home. They can scarcely feel an interest in a person they have never seen, and if not interested in one, they are not apt to pray for them, and it is a great thought to know that we are being prayed for. I came here to stay with Miss S. while the Craigs are away. Brought my munshi (teacher) with me, he is quite an expensive affair, so I am putting in as many hours a day with him as I can profitably. It has been so much pleasanter here than I expected, and I don't ever remember feeling such perfect confidence in the Heavenly Father's care. (As far as we can tell, there was no European within forty miles of these two, Miss R. and Miss S., during the months they were alone in A.) It does not take one long to see the need of a medical lady at this station. Every morning Miss S. finds a group of people waiting for medicine. Some will be here before daylight. I have seen as many as twenty at one time waiting on the veranda for treatment. Any doctor at home with so many patients would think he had a large practice. Since I came there have been over twenty baptisms. The head man in one village near has been converted, and is telling all the others how happy he is, and persuading them to come to the Saviour.

During Mr. Craig's absence, Miss Stord had charge of his work. She writes: Last week about thirty of the workers were in for a fine day's meeting. The Master was manifestly among us, and business meetings merged into prayer meetings in the most unaccountable manner, while the devotional meetings and the Bible readings were really live, helpful meetings. On Sunday K. Peter preached from the words in Acts, "We cannot but speak the things we have seen and heard." They say he was up all night preparing and praying. Certainly it was a sermon in the power of the Spirit, and I trust each one returned to his work inspired to large faith, larger effort, and more complete consecration. Day by day I am learning more clearly that whatever it may be at home, here it must be a doing of one thing—one thing—a following hard after God in heart for oneself, and in life for the souls of those about us. There is only time, and

strength, for one thing—to learn of Him, and make Him known. . . . I might say a word about what the Lord has wrought through us. Some of our caste women are growing very bold. One is daily witnessing for Jesus bound with chains. Her people, fearful lest she get away and come to us for baptism, have chained her by one foot to a post in the house. The chain is long enough to allow of her performing such daily duties as pounding rice, grinding flour, etc. Mayhap her words and life will bear fruit like that of Paul when bound those two years. God grant it. Others are not so brave, but give unmistakable signs of being born again.

You know it is "teaching them to observe all things whatsoever I have commanded you," and among this people it must be "fine upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little," for they are such children in intelligence and Christian knowledge. You can easily see how great a work there is for us among the women of our churches, to say nothing of the heathen hundreds, yea thousands about us. It is a work that only women can do. No preacher or pastor (English or native) can go into a Telugu home, and with a few touches bring order out of the confusion of rice pots, etc., at the same time giving a wholesome little lesson on cleanliness of heart, then sit down by that woman and teach to her a verse of scripture, till she understands and can repeat it word for word, thus giving her something that will remain with her after we are gone. The men cannot do this; we can and do, for all firmly believe that just such heart to heart work will win, especially among the Christians.

*Miss Hatch, Samulotta, July 6th.* We have been very busy arranging work for the beginning of the term. Something over 70 students assembled, classifying and everything of that kind to do. A new teacher to take Jajaniakiasus' classes, namely, John, of the English Church Mission, is secured. He has passed special Upper Primary Examinations, and besides holds normal certificate. He is quite young, but is married. Jajaniakiasus is thus relieved, and is going to take some of my Bible classes. I am to oversee all the English work in the school, and will take a class in English occasionally. Most of the old boys are back that we expected. I am not so strong for work as I should like to be. There is no mistake about it, this climate is very enervating, and every year tells more and more on one's strength. The weather is very pleasant now, but for all that breezes at 85° are not invigorating breezes, to say the least. Did I tell you I went out to Yotlapallun the other day, and it was twelve at night before I got home. Had three services in the villages, and coming home the buggy, drawn by coolies, broke down. Isaac tied it together with strips of palm leaf, and we came on. Ramayamma was with me. We had a blessed time at the villages. The Salvation Army are making a great noise here, and through the clatter some pure tones may be heard, some good is being done. The "Carreers" I have met are not of the educated classes at all, with one exception. It is considered quite a virtue when the English marry the natives, and the fact is paraded and made much of in the *War Cry*. They make so much of getting near the people you know, and this seems to me ridiculous when they don't learn their language, nor take any pains to acquire it. They hope to "pick it up." If English people had the linguistic powers the Hindu I believe always has, he might hope to pick it up, but languages don't come that way to an Englishman, in my humble opinion. . . . Yesterday, *Sunday, S.* had taken leave after our Bible lessons, and had gone home I

thought, but after awhile she came back to me with beaming face, saying: "Oh, Amma! I saw two such nice mangoes in the bazaar, and bought them for you." Well, you know she had done it so innocently, I felt quite badly to have to tell her that it was Sunday, and of course I could not take them. How her face fell! She thought she was going to please me so much, poor girl. She went off by her head down, and her hand over her mouth, quite dejected. You see how much teaching they need yet.

### Yellamanchili.

The record of events on the Yellamanchili field for the first half of 1891, will mark two historic facts, one, the first baptism, the other, the formation of the Yellamanchili Baptist Church. The convert, Netareddi Appalawami, is a Cocanada refugee, of the Shudra or lowest caste, a young man of 22, a cigar-maker by trade, and a convert who has thus far shown a bold and indomitable spirit. He is the fruit of a lay member's efforts for Christ; was won to seek salvation by the quiet and frequent appeals of a young Christian who acts as sexton at the English Baptist Church in Cocanada; and from the time he has professed to know Christ as his Saviour, he has been bold and constant in his confessions of Him, and above all, anxious to follow Him in baptism. The relatives with whom he lived, on learning his purpose, gathered about him with all possible persuasion, arguments and threats. Those being of no avail, they resorted to abuse, striking him, one after the other, and catching his long twist of hair, pulled him right and left about the room. The next day he had a barber cut off the jutes, as this roll of hair is called, which is the distinctive mark of pride in a Hindu. When he returned to his home they all shouted out, "You disgraced bald head! You despicable Christian!" and they at once had the family barber shave his head from the forehead to the crown, that he might have the appearance of one who had made a vow to the god, and thus prevent disgrace to them all. But seeing that he was still determined to join the Christians, they looked him in a room, and fed him there in close confinement for about a month. One day two women commenced fighting on the street near his home: his sister-in-law, who happened to be alone in the house, as his only guard, rushed to see what was the matter. Taking advantage of her absence, he ran away, and as no immediate alarm could be raised, he managed to reach the boat landing, and stow himself away in a canal boat bound for Rajahmundry. There he found out the Christians. While he was waiting to receive baptism, an uncle of his, resident there, caught him and kept him in close confinement in his house. But before word could be received from his Cocanada relatives, Appalawami had made good his escape and was well on his way to Tuni. There he found employment with a Christian railway contractor, a Eurasian, who took an interest in him, and on hearing his story, promised in a few months to take him to a missionary in his own church, the Episcopalian, and have him baptized. In the meantime the Cocanada relatives had word of his whereabouts, and as he was coming from the Tuni bazaar one morning, his uncle and brother suddenly sprang upon him from a corner, and after every imaginable threat and persuasion, succeeded in securing his consent to return with them. On the road that night, as his two guards were sound asleep, he quietly crept out from between them in the narrow cart, and slipped into the jungle at the roadside.

Hearing no sounds of pursuit, he hurried back to Tuni. Fearing to remain there, he left the main road and crossed the country, passing Yellamanohili ten miles to the north, with the intention of going on to Bobbili. His little stock of money which he had succeeded in taking in lieu of his box of clothes, became exhausted. As he was in distress, what to do, sitting by the road side jungle, he heard two passing travellers mention the word Yellamanohili. Remembering there was a missionary there, he came here and told his story. I gave him waterman's work in the place of a heathen, until his story could be authenticated from Cocanada. He proved faithful in his short probation, and after careful examination, convinced us as far as words can, that he knew Christ as his Saviour. When he was a mere lad, he said, he remembered two old men, both lying near the end of time in the Cocanada hospital, where his uncle is steward. One was an old Sepoy who howled and moaned, and clung to the earth, and died in great fear and agony, calling upon his goddess in prayer and curses. The other was an old man who had but newly put his trust in Christ, and while being sick was baptized. His pain and weakness were so great he prayed Jesus to take him to Himself, and when he died no sound escaped him, but his face was all aglow, and his last words were, "O, my Saviour." From that time Appalaawami thought well of the Christian religion. I baptized him in the large tank by the Trunk Road here, before our little band of disciples and a few unbelievers. All of us were inspired. My housekeeper and his wife asked baptism that night. I told him if he would cut his *jutee*, and were consistent in his life, I would baptize him on my return from the hot season holidays.

At the meeting for the organization of the church, on April 2nd, the housekeeper came in with his hair cut like a Christian's; his wife was with him. A few friendly unbelievers were present from curiosity, and heard all that was said, and saw all that was done. This was the first church organization I had ever attended, and though the procedure may not have been strictly after what is termed "Baptist usage," I can vouchsafe for its having been apostolic, or as nearly so as the Book reveals it. I made sure of the standing in Christ of the six applicants, as far as church letters, the relation of their experience, and my own observation of their life for a year could make sure. Then I asked each in turn, searching questions as to their belief in God, the Scriptures, the fallen state of man, the way of salvation, etc. The three men answered well; their wives were very ignorant; they must be taught. Considering their answers satisfactory, I appointed the two preachers deacons, one of these again as church clerk, and myself assumed the office of bishop and treasurer to the little flock. Then I dedicated them to God in prayer, and taught them from the Acts what a New Testament church should be. We had many songs of praise, and much prayer. Our hearts were uplifted. The church numbers seven members, three married men with their wives, and the new convert. It is the perfect number; may they go on to perfection.

H. F. LAFLAMME.

July 6th, 1891.

A meeting was held in Walmer Road Baptist Church, on Wednesday evening, Sept. 2nd, to bid farewell to Bro. Gooch and wife, who are going out to Burmah in a few days. We hope to give a more extended account of it next month

## Students in Samulcotta Seminary.

For the year beginning with July, 1891.

Dear Readers of the LINK—Again I send a list of students for the coming year. Old ones have gone and new ones have come to take their place and thus the order ever changeth. We have gone a step higher this year and what is Preparatory Department this year corresponds to Junior Bible Class of last year, and so on all the way up. As the Senior Theological Class went out last year, there is no Senior Theological Class this year, but the Junior of this year will be the Senior of next year and will be one year in advance of any who have gone before.

Those of you who are supporting students please note carefully the following information:

The June number of this year gives an account of the Senior Theological Class, some of whom were graduated, and also of four others who took partial courses.

We have to record the death of four of those whose names appeared in last year's list, Nakka David, Konnem Samuel, Kounem Satyanandam and Kaire Choudari. "We sorrow not as the rest which have no hope. For if we believe that Jesus died and rose again even so them also which are fallen asleep. He will bring with Him." Gotru Letyreandam has left and is farming and teaching school receives allowance for the latter from the native church. Godepi Joseph is teaching. K. Naiyana is kept out for a year to help on a needy field.

Pantakani Gunnannandam, Gotru Bheuanam Parana Enoch and Vitopuli Venkataswamy did not return. They perhaps thought they had no special call to the ministry or to teaching and so are now farming. Let us hope and pray that they may witness for Christ continually while pursuing their daily avocations. Noorampudi Venkataswami was asked to leave on account of incompetency. Thalli Lazarus was asked to leave on account of domestic disturbance. Chetti Samuel, B. Appaleswami and Tella Daniel disappeared without telling us of their intention.

The wives of those who died and of those who did not return have of course not returned. Their names are G. Mary, V. Rachel, K. Rachel, K. Sarmina and K. Nilavasti.

I sincerely hope the individuals, Sunday schools, Circles and Bands whose students have passed away or have not returned, or in anyway disappointed them, will not abate their interest in the work, but will persevere, with even yet more vigor, in their efforts to spread the Gospel in this darkland. If at home the words are true "The harvest truly is great and the laborers are few," how many, many times more true is it here, where the people are counted by the hundreds of thousands and the preachers by the tens and twenties only. I beg of you all to increase your contributions for the work. Don't be content with a student, aim at supporting a missionary. Appropriations asked for this year are very large, let the individuals, the Sunday schools, the Bands and the Circles all begin by doubling their contributions. Are there not a few on fire enough to join together, in sending out a missionary or in supporting one already here? "Go forward," be your watchword. "We have supported a student for so long now let us join hands and support a missionary." Let this be your cry. You don't know how much you may do until you have tried. I think Miss West will give you the names of missionaries also that are not appreciated.

Making request for your many prayers,

I am, as ever, yours,

S. I. HATCH.

## THEOLOGICAL DEPARTMENT.

*Junior Class.**Students' Names.**Supporters' Names.*

1. Geddam Thyrapataya, M. B., Malahide and Bayham.
2. † Vanga Samuel, Parliament St. M. B., Toronto.
3. Karre Laban, M. B., Gobles.
4. Morta Prakaasam, M. C., Quebec.
5. Bonu Daniel.
6. Palipe Ramaswami.
7. Komuguri Peter, Mrs. Friend, Ontario, Cal.
8. Dundu Lakshmayya, Missionary, Samulcotta.
9. \* Nicodemus Israel, Teacher, Samulcotta.

## BIBLE DEPARTMENT.

*Senior Class.*

1. Palukurti Moses, M. B., Lindsay.
2. Ventru Cornelius, James' St. S. S., Hamilton.
3. Gulla Andrew, Misses McDonald and Andrews, Peter-  
[boro]
4. Pamu David, M. B., South London.
5. Golly Sanganna, Maritime Provinces.
6. Barnabus Abel Barnabus, S. S., Toronto.
7. † Chintada Lakshminarayana, Maritime Provinces
8. † Ballikuri Ramaswami.
9. \*† Peddini Narasimulu, Maritime Provinces
10. \*† Vanga Ratnamma.

*Middle Class.*

1. Kuncham Chinnayya, Maritime Provinces
2. Tuluri Isaac, S. S., Peterboro'.
3. Arla Prakaasam, S. S., Smith's Falls
4. Vinnakota Yesudas, M. C., Boston.
5. Palukurti Anon, First church M. B., Brantford.
6. Morampoodi Michael, M. B., Brantston.
7. Komuguri Samsam, M. B., Wyoming
8. Korata George Mason, M. B., Calton.
9. Pamu Yacobu, M. B., Ingersoll.
10. Korra Isaac, Missionary, Samulcotta.
11. Talari Yesudasu, S. S., 3rd class, Ridgietown
12. Merakanapalli Solomon, First church M. B., Wood-  
[stock]
13. \* Datti David Smith, his family.
14. \* Nicodemus Julia, Teacher, Samulcotta.
15. † Katuri Satyandam, M. C., Zone.
16. † Ballikuri Minnamma, 1st church M. C., Brantford.
17. † Peddini Ruthamma, Maritime Provinces.

*Junior Class.*

1. Addepally Rueben.
2. Todati Philemon.
3. Todati Yohamu.
4. Kodali Anandam, M. B., Waterford.
5. † Patchimalla Thyrapanyam.
6. Pulavarti Samuel, S. S., Windsor.
7. Pulavarti Daniel, M. B., Hartford.
8. Pulavarti Isaac.
9. † Epuri Joseph, M. B., Dixie.
10. Kuchipudi Peter, M. C., Beamsville.
11. Katuri Peter, Missionary, Vuyyuru.
12. \* Pasala Ratnam.
13. \* Tota Benjamin.
14. \* Pándurti Ramaswami.
15. \* Simhadri Lingayya, Maritime Provinces.
16. \* Simhadri Surayya, his brother.

*Preparatory Department.*

1. Muttabattula Venkayya, M. B., Wallaceburg.

*Students' Names.**Supporters' Names.*

2. Rachapally Appanna, Jarvis St. Y. P. A., Toronto.
3. Varsala Appanna, Seminary students.
4. Karu Sanyasi, M. B., St. Georgeo.
5. Konkupudi Kondayya, M. B., Paris.
6. Ambati Venkayya.
7. Nunna Solomon, M. B., Aylmer.
8. Maggan Ramaswami.
9. Kommu Sattayya.
10. Bellam Nukayya.
11. \* Kandukuri Reddi.
12. \* Edla Abraham.
13. \* Tuluri Cornelius.
14. \* Vinnakota Ugghiah.
15. \* Arla Surayya.
16. \*† Devarapalli Rueben.
17. \* Merugumalla Luke.
18. \* Tandu Lazarus.
19. \* Pantagani Ruobon.
20. \* Satyala Yacobu.
21. \* Saade Prakaasam.
22. \* Chintala Gabriel.
23. \* Tota Isaac.
24. \* †Jali Rueben.
25. \* Kuchipudi Samsam.
26. † Challa Yesudas.
27. † Epuri Marthamma, M. B., Brantford.
28. † Katuri Chandravatamma, Mrs. Bone, Sr., St.  
[Catharines]
29. † Panchimalla Gangamma.
30. † Chintad Lakshmanamma, Maritime Provinces.
31. \*† Devarapalli Saramma.

\* New Students. † Wives of Students. † Married Students. \* Not returned yet, but expected.

## THE WORK AT HOME.

## Associational Meetings.

**NORTHERN ASSOCIATION.**—The annual meeting of the W. B. M. Circles was held Aug. 6th., in the Presbyterian church at Bracebridge. In the absence of Miss Taylor, the Director, Mrs. Newman conducted the meeting. The Circles and Bands were well represented. The Director's report shows a growth; the number of Circles having increased from three to seven during the year; several Bands also have been formed. The programme was a good one, consisting of a number of papers and addresses, besides readings and two dialogues by the girls of the Bracebridge Mission Band. Mrs. Dodson, of Woodstock, spoke on Home Missions and Mission Bands.

**PETERBORO' ASSOCIATION.**—The fourth annual meeting of the W. B. M. Circles of Peterboro' Association was held in Campbellford, on June 16th, with a large gathering of ladies. All the Circles in the Association except two were well represented. Mrs. Mitchell, of Campbellford, in the chair. After singing a hymn, a beautiful scripture lesson was given by Miss Barker of Smith; prayer by Mrs. Munroe of Belleville. The Director's report showed a marked increase in most all the Circles. Four new Circles and two Bands organized during the year. Two Circles and one Band did not report. Receipts for the year is as follows: Home Missions \$200; Foreign Missions \$334.23; Children's Bands, \$109.25; Grande Ligne \$6; making a total of \$649.48. Increase

of all over last year, \$105.90. Number of Circles, 17; number of Bands, 9. After a welcome was given to the delegates by Mrs. J. Dunn, a reply was given by Mrs. Tracy of Belleville. A welcome was given to sister societies by Mrs. Dickens of Brighton. Mrs. Peer was re-elected Director for the coming year. After the reading of Circles' letters, an animated discussion followed, led by Mrs. Tracy, Belleville. After the reading of a paper on Band Work, prepared by Miss Oldridge, of Peterboro', a lively discussion followed, led by Miss Gilmour, of Peterboro'. Much valued information was given, and we think much good will be accomplished by these discussions. The meeting was interspersed with a duet by the Misses Cross of Fenella, and a solo by Miss Cummings of Norwood. A sister was here introduced from the First church, Montreal. This closed the afternoon meeting.

Evening platform meeting at 8 o'clock. Mrs. Peer in the chair. After singing and Bible reading, Mrs. Chapman of the First church, Montreal, led in prayer. A condensed report of the work was given by the Director. A well prepared paper on Home Missions was read by Mrs. Hunter of Peterboro'. A beautiful duet, "Cast thy Bread upon the Waters," was sung by the Misses Cross, a very impressive paper on Prayer and Missions, prepared by Miss Hornbrook, of Cobourg, read by Miss Barker. A very interesting letter was read by Mrs. Tracy from Miss Shade of Boston, going to India under the American Board. She was formerly of Belleville. A very interesting paper was read on Foreign Missions by Mrs. Reddick of Port Hope. A solo by Miss Cummings; a recitation was beautifully rendered by Miss Jessie Squires of Cobourg, entitled "A Heathen Woman's Prayer." A duet by the Misses Barker of Smith. Collection taken, amounting to \$7. So ended the best annual meeting ever held in this Association. We find having a separate day much better than the former way. Choir sung, "God be with you till we meet again." The delegates were called together again on the afternoon of the 18th by the Director, when a committee of arrangements for next year's meeting was appointed. Also, fraternal greetings were sent to the sisters convened in the Baptist church at Lindsay, of the Whitty and Lindsay Association, by telegraph, asking them to read Ephesians, 3rd chapter, 16th to the 21st verses.

A. N. PEER, Director.

WESTERN ASSOCIATION.—The annual Women's Meeting was held on Thursday, June 11th, at 7:30 p.m. Miss F. M. Iler presiding. Mrs. McColl, of Windsor, read an excellent paper on "The Benefit of the Mission Circles to the Churches." We hope to see some fruit from this paper, as delegates were present from many churches which have no Circles. Then Mrs. Weld, of London, followed, with an urgent plea for both Home and Foreign Missions. Hers was just such a talk as was needed, for it made each one feel there is something for me to do. Mrs. Mellish, of Chatham, also spoke on Foreign Missions. Her heart is in the work, and she gave us an earnest, practical paper.

The choir kindly furnished appropriate music, which added much to the success of the meeting. A collection was taken up, amounting to \$6.46, which was equally divided between Home and Foreign Missions.

On Friday, at 4 p.m., a meeting was held at the school house; nineteen delegates present.

The Circles have raised for Home Missions \$86.58; for Foreign Missions, \$32.93, and for Grande Ligne, \$4.

The Bands have raised \$16 for Home Missions and \$44 for Foreign. Three of the Bands sent in no report.

Two Circles and two Bands have been organized, and one Band has died during the year. Florence M. Iler was re-elected Director and Mrs. E. Mellish was elected President.

F. M. ILER.

WALKERTON ASSOCIATION. At the platform meetings of the general Association, three of the sisters of our Circles spoke on the different branches of our women's work. Miss Pelton read a paper on Mission Bands embracing both Foreign and Home Missions. She dwelt much on the benefit of training the children while quite young, for they are our hope for the future. She remarked that it was her opinion that if there had been the same interest taken in Mission Bands years ago as at the present time, that our missionaries would not now need to plead so much for men and means. Miss Sproule gave a good sketch of the organization of our Women's Foreign Missionary Society, and of the need of the work they are doing. She also outlined the work done by the six ladies now on the Telugu field, who are supported by our Society. Miss Lizzie Braden took the Home Mission part.

Our business meeting was held the afternoon, of the 10th June. There was a good attendance of sisters and some of the brethren encouraged us by their presence. After opening exercises, and the transaction of some business, reports were given from fourteen Circles, there were two not reported. We gathered from what was said, that there is a forward movement. Mrs. Pencoek gave a short but good talk on the importance of Circle work. Reports were given from our ten Bands. We are glad to notice that more of our young people and children are taking an interest in this work. Mrs. Bonnet gave an address on the need and benefit of Mission Bands. Miss McKinnon read our annual letter from Miss Stovel of Akidu, India. We expect this letter will be published in the LINK. Miss Kate Stovel exhibited and explained a number of curiosities from India, mostly connected with the Hindu religion. Director's report showed that we have sixteen Circles and ten Bands in our Association. Three of these, viz., Circles at Howick and Bae Lane, and a Band at Britton were organized during the year. Thirteen of our Circles did more for our Foreign Missions this year than last, two just the same, and the other one we did not get a report from. Total from Circles for Foreign work: \$239.63 an increase of \$83.78. Just half of our Bands gave more to Foreign Missions this year, the rest have fallen behind: Our ten Bands gave \$56.26 an increase of \$5.52.

Total from Circles and Bands to Foreign Missions \$296.89; Total from Circles and Bands of all Branches Mission work \$535.10. Officers appointed are: President, Mrs. J. J. Baker of Walkerton; Vice-President, Mrs. W. J. Chapman of Wingham; Director, Miss A. V. Braden of Teeswater. Our meeting was brought to a close by singing and prayer. We hope to meet with the church in Mount Forest next year. The brethren kindly gave us the collection taken at the second platform meeting. We sent \$2 of that to Foreign Mission Treasurer.

A. V. B. Director.

WHITBY AND LINDSAY ASSOCIATION. The annual meeting of this Association of Circles met in Lindsay on the afternoon of June 18th, Mrs. Whiteside presided. Out of the ten Circles, nine were represented by delegates who read very encouraging reports. Director's report showed progress and deeper interest in mission work,



also an increase in amount collected over last year. In all, the amount raised was \$421.64. Home Missions \$149.82, Foreign Missions \$110.27. Other Missions, \$57.06, by Mission Bands, \$104.27. Whitevale and Port Perry Bands have been added during the year. An address of welcome was given by Miss Matthews, of Lindsay, to which Miss Ray, of Whitby, replied. Sisters from Presbyterian and Methodist Circles gave words of welcome and encouragement, which were followed by a very interesting programme, consisting of a pleasing solo, given by Miss Graham; Miss Laud White-side gave a very interesting reading, entitled: "Too much to do at home." A good paper on "Mission Bands" was read by Miss Gould, of Clarendon, followed by a good solo, rendered by Miss Garnett. A paper on "Indian Missions," written by Mrs. Moore, of Toronto, was read, which proved to be full of interest. A very earnest and stirring paper on "Foreign Missions" was read by Mrs. Ramsey, of Uxbridge. Mrs. Lillie, of Toronto, addressed the meeting for a short time, as to LINK and Visitor, urging a larger circulation for both papers. A collection of \$12.00 was divided between Home and Foreign Missions.

A. E. DRYDEN, *Director.*

### News from the Circles.

OWEN SOUND.—The ladies of the H. M. Circle held a thank-offering service in the church on the evening of April 15th, when a most enjoyable time was spent. The meeting was opened by the President, Mrs. Eberle, who gave a suitable and pleasing address. After the Secretary's report was read, a paper on Grande Ligne work was given by Mrs. Fraser, which was very instructive as well as interesting. Mrs. Morrison gave a carefully written paper on Foreign Mission work, which benefited all who heard, both intellectually and spiritually. The Rev. Mr. Fraser gave an impromptu address on Home Missions, which was thoroughly enjoyed. Next on the programme was the opening of the envelopes which contained the thank-offerings with a suitable passage of Scripture, which the Secretary read. This part of the service was not the less enjoyable, for in summing up the mites we found we had \$15.75 to devote to Home Missions, on which we trust God will give His blessing. The meeting throughout was interspersed with suitable music, and all those who were present felt that they were spiritually blessed and strengthened for renewed effort.

Mrs. J. C. ATKINSON, *Secy.*

DELTA.—Our Mission Circle is small in numbers, yet the meetings are well attended and the interest is good. During the past year we have raised the sum of forty-five dollars, which has been divided among Home, Foreign and Grande Ligne Missions. On Friday evening, June 19th, about a dozen members of the Circle met at the parsonage for the purpose of making a special thank offering. Each member handed in an envelope containing an appropriate text, together with such an amount as she felt able to give. \$8.50 was handed to the Treasurer as the result. The pastor's wife, Mrs. Moyle, has organized a Mission Band, which is in a prosperous condition.

JULIA ALLYN, *Sec.*

WEYMOUTH.—I have been thinking for some time of writing a few lines for the LINK concerning our A. S. We re-organized in June last with eight members. Since

then seven have been added to our number. As some of the members are so situated that they cannot often attend, our meetings are small; but we have a faithful few, upon whom we can always depend, and we feel that it is good to meet together, and often realize that we have the presence of the Master. We had a very successful concert in February, proceeds for Home Missions. The financial result of this little effort was \$9.25, and we believe seeds of thought were sown, that will germinate, and bring forth fruit in the future. Two sisters have joined us since then, and others have decided to come soon. We feel encouraged by the reports of our missionaries, and are praying and hoping that soon there may be a great ingathering from among the Telegus in our fields.

Yours in the work,

L. D. ROWE.

### New Circles.

ONONDAGA.—A Home and Foreign Mission Circle was organized in the 2nd Baptist church, on August 6th, 1891, by Mrs. Emerson. We commence with twelve members, two-thirds of whom are young ladies, who are enthusiastic, and anxious to know about this important work, to which, in the past, they have been comparative strangers. Officers: Miss Calder, Pres.; Mrs. James Cowie, Vice-Pres.; Mrs. Henry Cowie, Treas.; Miss M. Patterson, Sec.

COURTRIGHT CHURCH.—A Home and Foreign Mission Circle was organized June 10th, with eight members. Officers: Mrs. Robillard, Pres.; Miss Phillips, Vice-Pres.; Mrs. Barr, Sec.; Miss Julia Phillips, Treas.

GREENFIELD, QUEEN'S CO., N.S.—A Home and Foreign Missionary Society was formed on the 1st of July, with twelve members. Officers: Mrs. C. S. Starna, Pres.; Mrs. H. G. Freeman, and Mrs. S. Hunt, Vice-Presidents; Miss Jessie Freeman, Sec.; Mrs. Miles, Treas.

Mrs. L. H. BURNABY.

KRADY.—A Circle was organized July 11th, 1891, with a membership of six officers. President, Mrs. R. Ross; Vice-President, Mrs. D. Sinclair; Secretary, Miss A. J. Kiltz; Corresponding Secretary, Miss T. McCorkindale; Treasurer, Mrs. M. Smith.

TENA McCORKINDALE, *Cor.-Sec.*

COLCHESTER.—A Circle was organized at Colchester, June 12th. President, Mrs. Mann; Vice-President, Mrs. Ernest Iler; Secretary, Miss Cinda Iler; Treasurer, Miss Ann Snyder. F. M. ILER.

READBORO.—A Home and Foreign Mission Circle was organized on June 18th. Officers: President, Mrs. Herbert; Vice-President, Mrs. W. Hickson; Secretary, Miss Bertha Dixon; Treasurer, Mrs. George Burka.

SYDNEY.—Foreign Mission Circle has been organized by Mrs. Poor, with eleven members. Miss GRIPPIN, *Sec.*

STONEFIELD, QUE.—A Home and Foreign Mission Circle was organized here, August, 1888, by Miss Frith. We have sent to Foreign Missions \$27.50. We hold regular meetings. We also have a Band with about 19 members, which meets twice a month, the funds raised by the Band is to support a student at Cocanada.

**BOBAYEON.**—A Home and Foreign Mission Circle was organized August 6th, with a membership of eight. Officers: *President*, Mrs. C. Stevenson; *Vice-President*, Mrs. Wm. Robertson; *Secretary*, Miss Josie Tronnom; *Treasurer*, Mrs. Wm. Moore.

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

*Receipts from June 18th to August 17th, 1891, inclusive.*

Hamilton (James St.) M. C., \$14; New Sarum M. C., \$4.05; Collingwood M. C., \$1; Lakofield M. B., \$25 (towards support of Paras John, a native preacher); Delhi M. B., \$17.25 (for Noah); Forest M. C., \$4.40; Westport M. C., \$16.50; Campbellford M. C., \$2.35; Hamilton (Wentworth St.) M. C., \$3.50, Thank-offering \$5, total \$8.50; Wolverton M. C., \$4.60; Glammis M. B., \$1.73; London (Grosvenor St.) M. C., \$2.65; Toronto (Bloor St.) M. C., \$31.33; Lindsay M. C., \$11; St. Mary's M. C., \$4.50; Durham M. C., \$5.00; Tilsonburg M. C., \$5.00; Brampton, friends of Miss Tapscott, now of Hamilton, to make her a life-member, \$25; Mount Forest M. C., \$4.04; Guelph (Second) M. B., \$4.75 (for Martha Sunderland); Ladies of Whitevale church, \$2. Annual Meetings of Associational Societies:—Peterboro', \$3.50; Weston, \$3.23; Whitby and Lindsay, \$9; Norfolk, \$5; Stouffville M. C., \$5.60; Sarnia M. C., \$17.74, of which sum \$5.45 is for Thalia Lazarus' wife; Toronto (Lansdowne Ave.) M. C., \$7.55; Thodford M. C., \$3; Port Perry M. C., \$3; M. B., \$1.25; London (Talbot St.) M. B., \$3.70; Listowel M. C., \$3.75; "The Daisy Blackhall Fund," Winnipog, \$25 for Ruth, a Bible-woman; Galt M. C., \$9.10; Orangeville M. C., \$3.45; Woodstock M. C., \$13; Hillsburg M. C., \$6; Collingwood M. B., \$2; Beeton M. B., \$10, for V. Eudias; Bracebridge M. C., \$3; Norwood M. C., \$2.50; Brantford (Park Ch.) M. C., \$9, for Miss Priscilla Boggs; Beachville M. C., 2.00; Toronto (Bloor St.) M. C., \$3.34; Miss Buchanan's Bible-Class, \$10, for a medical lady missionary; St. Thomas (Centre St.) M. C., \$10; Aylmer M. B., \$17, for Nanna Solomon; Toronto (First Ave.) M. B., \$4.70; Beverley St. Bible-Classes \$6.25, for Karro Yandas; (Shawa M. C., \$1; Peterboro' M. C., \$7.50 for Gulla Andrew; Brampton M. C., \$4; Burford M. C., \$14; Wyoming M. B., \$3.50, for Komguyr Samson; Glammis M. C., \$6; Hespeler M. C., \$12.85; Union Meeting of London Circles, \$7.92; Sidney M. C., \$3.50; Doe Lake M. C., \$4.50; Toronto (Jarvis St.) M. C., \$20.50; Walmer Road M. C., \$16; towards Miss McDonald's medical education, from "A Friend to Missions," \$25; Brooklin M. C., \$13; "Nine Little Workers," Brooklin, \$2; Toronto (Immanuel Ch.) M. C., \$17.10; Do-Woot M. B., for D. Susi, Tuni, \$4.50; Waterford M. C., \$12; Brantford (First Ch.) M. C., \$25, for Minnie, a Bible-woman; Burgessville M. C., \$11, of this amount \$7 was contributed by Mrs. J. H. McLees; Stayner M. C., \$1.20; M. B., \$1.10; London South Young People's M. S., \$4.25 for Konimu Samuel. Total, \$914.03.

The treasurers of Circles and Bands having money intended for this year's Report, are requested to forward these funds in time to reach me by the 10th October, as the books close on that date.

VIOLET ELLIOT,  
*Treasurer.*

109 Pembroke St., Toronto.

### WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONT. AND QUE.

*Receipts from March 6th to June 24th, inclusive.*

Plum Hollow, \$5; Ottawa, including Life Membership and Mission Board, \$69; Chantrey, \$5; Rockland and Sunday school, \$18; Morrisburg, \$7; Cornwall, \$10; Brookville,

\$40.77; Carlton Place, \$5; Sawyerville, \$12; Olivet, Montreal, \$24; Osgoode, \$10; First (Church and Sunday school, Montreal, \$28.00; Perth, \$10; Phillipsville (two Life Memberships), \$60; Papineauville and Mission Band, \$12.50; Kingston, \$5; Hull, including thank-offering, \$15; St. Anedec, \$2; Athens, \$1; Algonquin, \$10; Almonte, \$4; Dominionville, \$11. Total, \$366.17.

*Receipts from June 24th to Aug. 20th, 1891.*

Dominionville, \$20; Clarence, \$12; Clarence M. B., \$5.80; Kingston, \$19; Almonte, \$10; Athens, \$4; West Winchester, \$3.50; M. B., \$8; Hawkesburg, \$4; Carleton Place, \$15; Rockland, \$28; S. S., \$5; M. B., \$17; Phillipsville, including two life-membership fees, \$55; Algonquin, \$30; Osnabruck, \$15; Osnabruck W. Workers, \$15; Olivet Cir., Montreal, \$41; First Cir., Montreal, \$11.85; S. S., \$25; Grenville M. B., \$6; Pottou, \$2; Plum Hollow, \$5; Ottawa, including part of L. M. fees, \$52; Ottawa Cheerful Cleaners, \$17; Chantrey, \$10; Morrisburg, \$7; Brockville, \$40.77; Sawyerville, \$12; Perth, \$10; St. Amede, \$4; Cornwall, \$10; Osgoode, \$10; Papineauville and M. B., \$12.50; Hull-urchi, Thank-offering, \$15; Kemptville, \$8; Lachute, \$10; Vankleok Hill, \$1.00; Sherbrooke, \$10; Roxbury, \$6; Mulgrave, \$20; Abbott's Corners, \$4.50. Total, \$3615.52.

On behalf of the Society,

NANNIE E. GREEN.

### W. B. M. U.

Edited by Miss A. E. Johnstone.

"He not weary in well-doing for in due season we shall reap if we faint not."

PRAYER TOPIC FOR SEPTEMBER. Bobbitt, Mr and Mrs. Churchill and their helpers, for a great blessing.

When this issue of the LINK reaches our readers, the annual meeting of our W. B. M. U. for 1891 will be a thing of the past. Just now we are in full tide. Life seems to be lived partly in the street, on the way to the meeting and in the meeting itself. To-day the Executive met early and continued till one o'clock.

Treasurer's report was read and adopted with glad hearts, for again the full amount had been raised.

The report showed that we had begun the year with a balance of \$2,640.32. Truro N. S., \$3,774.64; from N. B. \$1,767.52; From P. E. I. \$314.41; Annual collection \$20.26; Digby and Lunenburg, collection, \$23.97; LINK Dividend, \$28.32; Donations, Ontario W. M. A., \$262.93; Societies in account, Miss Fitch, \$927.00; Total, \$9,659.37.

Our expenditures had been \$6,347.14, so that we have a balance with which to begin the year of \$3,312.23. It was unanimously voted that we undertake this coming year to raise for Foreign Missions \$6,000, and for Home Missions \$1,500. The latter to be divided thus, \$750 to our own Home Mission Board, \$150 for Grande Ligne, and \$600 for North-West. The detailed statement for Foreign Missions is not at hand. This means work not for one or two, but for all, but it will be done. Among the Aid Societies in Ontario, in which our Episcopal sisters work, we see that the giving one cent-a-day is so urged. Now with many of our sisters this would be impracticable, but are there not many among us who can, and will give in addition to what they are now doing, one cent per day.

Taking the membership of Nova Scotia Societies as 2,032 (the figures are not quite correct) and saying that

one half would give one cent a day, we would have in Nova Scotia alone an increase of \$1,016. It is worth thinking over, worth praying over, worth doing.

Mrs. Emmerson, for New Brunswick, reported one thousand members. Three new Societies, and three revived.

P. E. I., three societies had been revived. Three had failed to report.

We hope to have a fuller report to place before our readers next month.

One thing grieved us that Mrs. Emmerson, Provincial Secretary, for N. B., felt compelled to resign after so many years of grand service. Nothing but ill health would lead our sister to give up the work she loves so well. But they also serve who only stand and wait.

### PRESIDENT'S ADDRESS.

(MRS. J. W. MANNING.)

The recurrence of these annual meetings are both like and unlike the yearly convocations of ancient Israel. They are like them because our pilgrimages are annual; they are unlike them because we change our place of meeting each year, so that our anniversary, with respect to space, is a "movable feast," for now our worship is no longer a question of locality—such as Mount Moriah or Gerizim—for all middle walls of partition have been broken down by Him who is our peace, so that we can worship Him who is a Spirit with equal ease without regard to time or place. We have made our sacrifices, through all the months of the year, paid our vows and offered our petitions in our Societies and homes. Now we come together with joy, to recount the mercies, deplore the mistakes and failures, discover, if possible, new methods of work, and re-consecrate ourselves to the Master, whose we are and whom we serve. Let us use this anniversary as though it were some height of observation, whence, taking a general survey of the work, we may not only gratefully review the past, but also trustfully forecast and plan for the future.

Many of us have been interested and thrilled with a little tract entitled, "The Missionary Need on our Telugu Field." The state of destitution is appalling, and every Christian heart must be stirred to its depths with the thought of these millions of Telugus perishing, dying without the Gospel. Might we not find it profitable to consider for a few minutes at this hour, the missionary needs of those at home with reference to the foreign work? What do we need? I would reply most emphatically, a deeper consecration of heart and life to the service of Christ and a divine enthusiasm for the salvation of the perishing at home and abroad; a more complete comprehension of the lost condition of the heathen without a knowledge of Christ, and our responsibility with regard to them.

I wish to speak particularly concerning the latter. In order to understand the condition of the heathen and the environment which surround them, we must have a more extensive knowledge of the history of missions and missionaries. This can only be acquired by careful study. As we read and become conversant with the lives and work of those who have labored for many years amid the darkness and degradation of heathenism, something of the true state of those people begins to dawn upon us, and we see dimly to what depths they have sunk and how much they need the light of the Gospel. Then, how can one be interested about that of which they know little

or nothing! Missionary literature is a mighty agency, immensely helpful in cultivating a missionary spirit, which will soon develop into self-sacrificing deeds for Christ.

What we want in our homes and Societies is the universal diffusion of missionary knowledge. We have frequent instances which illustrate the effectiveness of this instrumentality. It goes where the pastor cannot go. It lingers after he has gone. It sits with the soul when it is alone, speaks to us in our most thoughtful moments. Fixes its impression as no address or sermon, let it be ever so eloquent or touching, is likely to do; for the impression from these frequently pass away with the occasion, followed by little or no permanent result; but what we read and ponder in our quiet hours becomes a part of ourselves, enters into the warp and woof of our lives and will soon influence us to noble Christ-like acts. This mighty power for awakening an interest in missions may be multiplied indefinitely. The procuring and carefully reading of mission papers and magazines, leaflets and biographies of missionaries by the score that can now be obtained at a very trifling cost, and we would do well to deny ourselves something if need be to obtain them for ourselves and our families.

We must not be satisfied to merely read them, but by every means in our power induce others to read and study them, especially the young.

Some may plead they have no time. In a very few cases this may be true, but generally it is only an excuse. If we feel the necessity, the time will be found. Many things we women do were better left undone. A little of the wasted time might be profitably employed in this way. In olden time when the infant Jesus lay in Bethlehem's manger, the watching wise men saw the long-looked-for star in the East and came to worship Him, bearing precious gifts from their distant home to present the mysterious little stranger of whom the Prophets told and Psalmist sung. After gazing on the blessed face and hearing the marvellous story of His birth, they turned their faces homeward, and it is said that eager listeners gathered in crowds about them to hear their strange story; but one, Barbara by name, remained at home, and went not out to hear or see. Her wondering sister questioned why she did not come to ask and hear the sayings wise and good. "Must I not spin and weave, must I not cook and clean? No time for idle tales from travellers far." But soon her husband came asking if she had heard the wondrous tale. "Oh, no," she said, "I have no time." "Foolish woman," he replied, "you have lost so much, no days of toil can make amends, no garments fine with which to deck your children can ever repay to them what they have lost in you not taking them to hear and see. Your dainty meals prepared with greatest care can only feed the body; starve the soul!"

Are there not Barbara's to-day through all our land, who sit and sew, embroider, tuck and frill to deck the bodies of their little ones, while souls are left unclothed, and weary mothers plead they have no time? Are there not many of our young ladies who spend hours each day painting and playing on the piano, who, if asked to attend a missionary meeting or subscribe for a missionary paper, will at once reply, they "have no time or cannot afford it?" While these things are not wrong in themselves, is there not danger, yea, peril, in placing them before the work our Master has bidden us do? Thus allowing the golden days of youth to pass without entering upon the work or gaining the knowledge that will make us efficient, intelligent workers in later years.

"Hear, O girls of '91, the voice of the Leader calling

to you. Five million women and girls never had a chance to hear the name of Jesus. The iron heel of paganism grinds women into the earth as it does no other creatures. China, Japan and India all tell the same story. Out of all the fulness of our glad lives, have we *nothing to give*? There is no woman in America that does not owe service to the Lord. With every tick of the watch eternity receives an unsaved soul. A world's need and our power to meet the need, proves our responsibility to meet that need." Ponder these things, my sisters! Let not the sin of indifference and neglect rise up in the Judgment to condemn us. I fear of many in our fair Christian land it may be said, "Inasmuch as ye did it not unto one of the least of these, ye did it not to Me."

There is a feeling abroad among us that is paralyzing all missionary effort. We meet it constantly. It is this: that the heathen will *not be lost* without a knowledge of Christ; that in some inexplicable way they will escape eternal punishment—somehow, somewhere. The Bible says, "The wicked shall be turned into hell, with all the nations that forget God." Innumerable passages prove that salvation can alone come through believing on the Lord Jesus Christ. Oh, that our eyes might be opened to see the *hopelessly lost* condition of the heathen, that the 100,000 who have passed into eternity on the Canadian mission field since we gathered in our last annual meeting are forever shut out from the presence of God. Lost! What means the word? that we can speak it lightly or unconcernedly. Let this thought pervade our working and sleeping hours. On bended knee with open Bible, let each one of us seek from God's own word to determine what the fate of those must be who have *no Christ*. This should stimulate us to action as nothing else can. We need no more forcible missionary appeal than this. For the past few years the burden of our prayer has been, that the Lord of the harvest would give us more laborers. There was a time, not long ago, when not one came forward in response to repeated appeals to offer himself for service in the foreign fields. The Lord has graciously heard our prayers, and to-day more than a score of young men in our own College have pledged themselves to be foreign missionaries.

Now things assume a very different aspect. Are we prepared to have our prayers thus speedily and marvelously answered? Are we willing to furnish the money necessary to send these young people forth? The responsibility is thrown back upon us as churches and individuals. As our W. M. A. S. are expected to do all we can to cultivate a missionary spirit in our churches, our work is made very plain just here—*more money must be raised*. As to the means employed, each society must choose the methods best suited to the locality in which they are situated. We must certainly cease to pray for missionaries if we are not prepared to send them. It is simply mockery and cannot be pleasing to God. Our Union has done nobly in the past, each year the funds have increased; but who for one moment thinks we are doing *all we could or ought*. A cent a day for missions from each member would enable us to send out all the missionaries asked for at present, and provide for the additional expenditure of carrying on the work. Is that beyond our ability? Does the Lord not require it of us? As Dr. Pierson has said, "These regions beyond" must be entered.

Faith must enter the unclaimed territory of promise. Prayer must enter the unclaimed territory of divine power in the divine presence.

We must get a new standard of giving that shall be in-

dividual, systematic, proportionate, cheerful, and self-denying. And we must get a new standard of *living* that shall walk with God and pray in the Holy Ghost and recognize the word of our Master, "Lo, I am with you always, even unto the end of the world."

I do believe that the missionary spirit runs deeper and wider and rises higher among our people than ever before, and I also believe that our W. M. A. S. have been one of the chief agencies in bringing about this state of affairs. More tongues speak of heathen poverty and wretchedness, more eyes glance at missionary facts and items, more money comes into the mission treasury, and more hearts are lifted to the Almighty's throne in earnest pleading for missions than ever before in the history of the world. While our people are busy and burdened about home enterprises and local church matters they do not forget the vast fields and tremendous needs of heathendom. It is dawning upon a few that the Master included them in the commission, and the *great work* of the age is to send the Gospel to all nations as speedily as possible. Let us then go home determined by God's help to make our Societies more efficient and interesting. We must not forget that the roots or rootlets of this Union are the local Societies; as they are cultivated and developed so the tree of our Union will flourish and expand and bring forth fruit in abundance. The tree above depends helplessly upon the spreading roots below. Do not let our efforts be confined to the sisters who gather once a month for prayer.

Let us go forth, putting consecration to God first, not making the fatal mistake that any improved methods of work will take the place of or secure *spiritual power* without which all our efforts are vain. Let us strive to win souls near and far and train them from childhood to give. Reach, if possible, every individual, the poor as well as the rich. Provide missionary literature, not only for our meetings, but in our homes, and send it to our friends. Talk about what we read and impress it upon all with whom we come in contact.

Let us send messages of solid comfort to our missionaries laboring on foreign shores. The mighty Czar was accustomed to write short letters. (One of his generals was in great extremity when he received from him the following message: "Keep up your spirits. Expect help.") Let us send a similar message to our weary waiting missionaries. What could so cheer and encourage them as to hear of *large reinforcements*? Let us take as our motto for the coming year, "Be not weary in well doing, for in due season ye shall reap, if ye faint not." God has wonderfully strengthened our faith by showing what He is willing to do for the Telugus; over 6,000 baptized during the past year in connection with the "Lone Star Mission." Will He not do as great things for us? Yes, if our faith fail not and we do our part. Let the prayer of our hearts be—

"Oh, strengthen me, that while I stand  
Firm on the rock and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

Oh, fill me with Thy fulness, Lord,  
Until my very heart o'erflow,  
In kindling thought and glowing words  
Thy love to tell, Thy praise to show.

Oh, use me, Lord, use even me,  
Just as Thou wilt and when and where,  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share."

## FROM THE AID SOCIETIES.

LOCKHARTVILLE.—Our Mission Aid Society was organized last October, by Mrs. John Nalder of Windsor, with a membership of about twenty-five; five have since been added. We have missed but one regular meeting, that, on account of unfavorable weather, but owing to the size of the field included in our Society and the members living so far apart, etc., our average attendance has been small. We have striven to adopt the method of all the sisters offering prayer sometimes during the meeting. We have succeeded in a good degree, and feel that these prayers are our greatest strength. They help and encourage us at the time, and when we disperse, we feel encouraged to work and trust until our next meeting. We have raised by membership fees twenty-eight dollars. We have held two public entertainments from which we received thirteen dollars and ten cents. Forty dollars we have sent to the Treasurer, all for Foreign Mission work. From this time forward we hope to have in connection with our Society a band of "Home Mission workers." We have four names and there are others we feel sure will be handed in. We also have some mite boxes in use in our Society, which are to be opened at our thank-offering meeting in September. Five copies of the LINK are taken, and being but beginners in this work, we have found it very helpful, giving to us our principal instruction in regard to missions and the different forms of mission work. We feel that through this little Society, God has abundantly blessed us, inasmuch as our sympathies are deeper, and we seem to have a clearer and broader conception of our privilege, and a greater desire to do what we can for the honor and glory of Him who died that we might live. We hope that our small efforts may be blessed to the salvation of many perishing souls in heathen lands, and that our meetings may increase in interest and good, and efficient members be added to our Society in both departments.

IDA LOCKHART, Sec.

Sunday, July 5th, being the 21st anniversary of our W. M. A. Society, it was decided to celebrate its majority by holding a Thank-offering Missionary Meeting on the earliest convenient day. An envelope was sent to each sister, requesting her presence and a contribution. At 4 p.m., July 7, quite a large number met in the vestry of the Baptist church, for prayer and praise. Our President, Mrs. Jesse Harding, presided. After singing, Scripture reading, and exposition, many earnest and heart-felt petitions, interspersed with singing, were offered in thankfulness for past mercies, and the hope of a still further continuance of them. Miss Alice Page, and Miss Mary L. Bent, each read appropriate selections. At 6 p.m. we went to the W. C. T. U. Hall, where about fifty ladies partook of the sumptuous tea which had been prepared. It was a very social affair, which all enjoyed. At 8 p.m. there was a public meeting in the church, presided over by our pastor, Rev. D. A. Steele, who, after the opening services, made short, but fitting remarks on the purpose for which the W. M. A. S. was formed. The Secretary then gave a report of progress of our Society from its organization, it being the second formed to the present time, showing amount contributed up to July, 1890, to be \$1,932.62.

—“Reminiscences of Miss Norris,” by Mrs. Steele, was read by Miss Edna Moffatt. Mrs. Chubbuck read a paper on “Young People’s Work.” The envelopes were opened by Mrs. A. Christie, Mrs. G. B. Smith, and Miss Page. Mrs. A. D. Taylor read, “How I Built.” Mrs. Phillips

sang a pretty sacred song. Mr. Kempton made a few appropriate remarks. The choir favored us with a number of pieces of fine music. The benediction was pronounced, thus ending a pleasant, let us hope, profitable day. Envelopes and collection, \$97, since raised to \$100, divided equally between F. M. and Regina. The \$289.25, for year ending July, 1891, including the \$100 just referred to, make our total in 21 years, \$2,320.77.

AMELIA E. BLACK, Sec.

Amherst, N. S., Aug. 13th, 1891.

## TO THE W. M. A. SOCIETIES OF THE MARITIME PROVINCES.

Please remember that all money is to be sent direct to Mrs. Botsford Smith, Amherst, N. S.; and also, that the money should be sent to her quarterly, in order that all our obligations maybe fully met.

## ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS.

Of Ontario: Pres., Mrs. W. D. Booker, Hamilton; Sec., Miss Buchan, 165 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Miss Hattie West, 51 Huntley St., Toronto.

Of Quebec Province: Pres., Mrs. T. J. Claxton, 461 Upper St. Urban St., Montreal; Sec., Mrs. Bentley; Cor. Sec., and Treas., Miss Nannie E. Green, 478 St. Urban St., Montreal; Sec. of Mission Bands, Mrs. J. C. Radford, 10 Park Ave., Montreal.

Lower Provinces. Pres., Mrs. J. W. Manning, 26 Robt St., Halifax, N. S.; Sec., Mrs. John Marsh, St. John, N. B.; Treas., Mrs. Botsford Smith, Amherst, N. S.

Miss A. E. Johnstone, of Dartmouth, N. S., is Correspondent of the LINK for the Maritime Provinces. She will be glad to receive news items and articles intended for the LINK from mission workers residing in that region.

## MISSIONARY DIRECTORY.

## BAPTIST FOREIGN MISSIONARY SOCIETY OF ONT. AND QUE.

Rev. G. H. Barrow, *Tuni*. Miss A. E. Baskerville, *Cocanada*. Miss L. H. Booker, *Samulcolla*. Rev. J. G. Brown, B. A., and wife, *Samulcolla*. Rev. John Craig, B. A., and wife, *Aldu*. J. E. Davis, B. A., and wife, *Cocanada*. Rev. R. Garnde, B. A., and wife, *Tuni*. Miss S. I. Hatoh, *Samulcolla*. Rev. H. F. Laflamme and wife, *Yellamanchilli*. Rev. A. A. McLeod and wife, *Cocanada*. Miss Martha Rogers, *Cocanada*. Miss S. A. Simpson, *Cocanada*. Rev. J. R. Stillwell, B. A., and wife, *Samulcolla*. Miss F. M. Stovel, *Aldu*. Rev. J. A. K. Walker and wife, *Cocanada*.

## BAPTIST FOREIGN MISSIONARY SOCIETY OF THE MARITIME PROVINCES.

Rev. G. Churchill and wife, *Bobbili*. Miss A. C. Gray, *Bimlipatam*. Rev. W. V. Higgins, B. A., and wife, *Chicacole*. Rev. R. Sanford, M. A., and wife, *Bimlipatam*. Rev. M. B. Shaw, M. A., and wife, *Vizianagram*.

## The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances to be sent to Mrs. Mary A. Newman, 116 Yorkville Avenue, Toronto.

Make P. O. Orders payable at Yorkville Post Office.

Subscribers will find the dates when their subscriptions expire on the printed address labels of their papers.

Subscription 25c. per annum, strictly in advance.

Dudley & Burns, Printers, 11 Colborne St., Toronto