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The Canadian Missionary Link

CANADA.

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

INDIA.

VOL. 8, No. 11.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising." Is. lx. 3. [JULY & AUG, 1886.]

OUR columns are so crowded this month, that we are obliged to omit much matter, editorial and other, that we should have been glad to give our readers. For the same reason the usual illustration does not appear.

ANOTHER WAY. - A Nova Scotia sister has hit upon an excellent way to increase the circulation of the LINK and interest in missions. She contributes \$1.00 for four copies of the LINK, "to be sent to families supposed to be hardly able or likely to secure it for themselves, small as the cost is." The friend who forwards the money, and from whose kind note the above sentence was taken, adds: "I sincerely hope an interest may thus be aroused where possibly little, if any, has been felt before. The success of the LINK must be gratifying to all, but especially to those engaged in editing the paper that has proved so adapted to the need of our Societies." We wish to express our thanks alike to the contributor and the forwarder of the money, and we commend this way of well doing to others who may be in a position to try it.

REPORT OF OUR TELUGU MISSIONS FOR 1885. We have just received a pamphlet of 48 pages published by our brethren in India, containing a full account of the work of the year 1885. It includes the work of the Baptists of the Maritime Provinces as well as that of the Baptists of Ontario and Quebec. Our readers have been kept well informed as to the course of events on the mission field during the year; but they will be glad, we doubt not, to have some of the results brought before them in a succinct form. The names and addresses of the Canadian Missionaries of both Societies are as follows: Mr. and Mrs. John McLaurin, Samulcotta; Mr. and Mrs. John Craig, Cocanada; Mr. and Mrs. R. Sanford, Wolfville, N. S.; Mr. and Mrs. Geo. Churchill, Truro, N. S.; Mr. G. F. Currie, Tuni; Mrs. G. F. Currie, Wolfville, N. S.; Mr. and Mrs. J. R. Hutchinson, Chicacole; Mr. and Mrs. J. R. Stillwell, Cocanada; Miss M. J. Frith, Cocanada; Mr. and Mrs. J. C. Archibald, Miss H. H. Wright, and Miss A. C. Gray, Bimlipatam; Mr. and Mrs. Auvache, Samulcotta. From this list it will be seen that we have altogether a considerable force of workers on the field. The inference is also an easy one, that to sustain these missions and their native helpers, to support and train in the Seminary, year by year, a number of native men and women adequate to the increasing demands of the work, to erect and keep in repair necessary buildings, and to furnish Bibles and other literature needful for the work, will require a large and increasing expenditure of money. For the raising of this money every reader of the LINK is in a measure re-

sponsible. Are we doing our full duty in this matter? On the six stations occupied by our missionaries there were, Dec. 31, 1885, 1870 church members distributed as follows: Cocanada, Telugu, 402, English, 46; Bimlipatam 48; Chicacole 57; Tuni 52; Bobbili 17; Akida 1248. Since the beginning of the year many baptisms have occurred, bringing the number, we should think, to something more than 2,000. In this we all rejoice. The reports of the various missions are full of interest, and we should be glad to copy extracts from them did space permit. The wide circulation of this document among the churches would be very useful. The annual reports of the Societies at home, however, cover substantially the same ground, and most of our readers will have content themselves with these.

QUESTIONS. How long a course is required for the education of a student at Samulcotta Seminary? Ans. We judge, that it depends upon what education the student has when entering. The Seminary was opened in October, 1882, and has just sent out its first graduates. The curriculum covers one year preparatory, three years secular, and two years theological course.

Missionary Questions.

BY THE REV. J. CLARKE.

- O ye followers of Christ, who live
In happy, Christian lands'
Have you fully, plainly understood
Your Sovereign Lord's commands?
Have you carried forth the message, which
On Olivet He gave?
Have you told the great wide world around
That Jesus died to save?
- Have you each, in deep and solemn thought,
Bow'd down before His feet,
And, moved by warm affection, made
Surrender full and sweet?
Have you given to Him your heart's best love
Your wealth, your strength, your all?
Does not your dedicative word
Stand pledged beyond recall?
- Have you each, in very deed, to Christ,
Your promised offerings given?
Your solemn vows, are they brought to mind,
All registered in heaven?
Do you think of sorrow-laden souls,
And plead for them in prayer?
Do you speak, and work, and live for Him
Whose sacred name you bear?

Do you never give more thought to self
Than you do to Christ your King?
Does your past neglect of duty's claims
No sad remembrance bring?
Can you not do more to honor Him
Whose boundless grace you know?
O will you not now, in plainest way,
Your love to Jesus show?

Did you ever feel, in your heart of hearts,
The blessed Saviour's love?
And do you not long for the glowing zeal
That seraphs feel above?
O will you not use what talent you have
In helping His cause along?
In doing His will His blessing is gained,
And faith becomes more strong.

Do you ever feel that your own, own souls
Were redeemed when Jesus died?
Do you know the joy of walking through life
(Close up to the Saviour's side)
Ah, surely, then, with tenderest love,
Your hearts within must burn;
And you ardently long that all mankind
Your Saviour's worth should learn.

Will you do some little deed to-day
That the angels will joy to see?
Will you publish abroad the Saviour's name?
Will you point to Calvary's tree?
Have you nothing to take to God's white throne,
When life's short day is done?
No record of faithful efforts made?
No gems for Jesus won?

Will you plead for those who plead for God?
Will you strengthen their hearts and hands?
Have you felt the solemn force and weight
Of your blessed Lord's commands?
Have you carried out the precept which
On Olivet He gave?
O will you not let the wide world know
That Jesus died to save?

Nictaux, N.S.

Certain "Musts" of Mission Band Leadership.

It is one of the cheering signs of the day that we need no longer attempt to prove the necessity of the organization of the children into bands for missionary study and endeavor. The mission band has come to have a recognized place in every well ordered church. Those who at first looked upon the movement with doubt or suspicion have long ere this given their hearty assent to it. It was so manifestly born of an inspiration from God, that none can raise voice against it. The question in these days concerns details of its organization and of work rather than its right to be.

Who shall lead a mission band? What are some of the qualifications of successful leadership? These are very practical questions. A woman, certainly; for there are children to be led, and a woman is the child's natural leader and guide. A good woman, certainly; one whose heart is loyal to Christ, and whose mind is full of interest in the progress of His kingdom. But even this is not sufficient; not every true-hearted, earnest woman is fitted for the task. There are certain requirements which must be fulfilled, certain traits of character which must be possessed, in order to secure the highest efficiency in the work.

I have called them the "musts" of mission band leadership, because I believe that their absence will be well-nigh fatal to real success. Of the many which come to mind, I have selected only four for your consideration. Perhaps the first of these to demand our attention is *Patience*.

The *must* is very imperative here. Only a patient leader can make a successful and prosperous band. And, in passing, let me say that patience may have a physical side as well as a moral. Patience includes the possession of a strong, well-trained set of nerves. Impatience is often the result of a weary body or a tired brain, or a sluggish liver. We have need to remember how closely the two sides of our nature are related. It is our duty to cultivate our physical selves, that our spiritual selves may have less temptation to dishonor God by fretfulness, complaining and impatience. It is comparatively an easy matter to interest children in the idea of the formation of a mission band. The more serious question is, how to retain that interest. You can do it, perhaps, if you are patient; you certainly can not do it if you are not patient. There are many things which will sorely tax and try your temper. The children will not all prove to be cherubs. Human nature will be strongly marked. Some of the band will be apt to forget the time of the meeting; and others will burst noisily into the room in the very midst of the exercises. Your most effective speech will very likely be interrupted by whispering. The fun of the boys will bubble over in the most trying way, and the thoughtlessness of the girls will often send you home heart-sick. In the midst of it all, be patient; speak gently or do not speak at all. It is easy to drive away the children. It is easier still to hurt them; the childish heart is easily wounded, and more easily than we often realize. Impatience is a kind of brutality whose effects are lasting. Then there is a temptation to impatience over the slowness of the results. You work hard month after month, and at the end of the year seem to have accomplished little or nothing. To lose heart is to fail. An enthusiasm which is like a blaze of shavings may do great things for a time. But there is necessary for abiding success a steady, persistent patience, like the fire of oak logs.

A second *must* is what may be called *Tact*, which is only another name for common sense, as applied in certain definite instances. She who wishes to successfully lead children, must have a warm and ardent sympathy with child life, which will enable her to enter into and understand their feelings, and thus to reach and influence them. Illustrations of the way in which tact will work are numerous. A tactful leader will bestow the same attention upon a homely, poorly dressed, unattractive child, as upon one more highly favored by nature and fortune; will speak pleasantly to all members present at a meeting, and make kindly enquiries after the absent; will put the youngest and smallest children to work, even though the work done be of no possible value. There is a pious kind of deceit (shall we call it?) which is not only necessary, but laudable. We have two or three midgets in our band who think that they help a great deal about the sewing, and they work with as much zeal and importance as those who are older and more competent. The dear little things are blissfully ignorant that their work is usually ripped up and made over by the efficient young lady who has charge of the sewing department. One of the smallest boys brought to me one day a piece of white muslin sewed in such a manner that it bore a very doubtful resemblance to a muff, with a strap to go around the neck. It was a comical looking thing, sewed

with coarse black linen thread. "See!" said the little fellow, triumphantly; "here is a muff I have made for one of the little colored children down South!" I took it, thanked him and turned away to hide the smile and tear that came together. I had'n't the heart to say, even kindly, that it wasn't good for anything, and that we didn't want it. I did not wish to bring a cloud over that little face, shining with missionary interest and zeal. She who could have done so should hardly be given the care of children. Some one may say, "I have not this tact." Let me tell you a secret. Tact is the child of love. Get your heart full of love for the children, and you will be astonished to find how easily you understand them and get along with them.

A third must be *steadfastness*. To the first few weeks after the formation of a mission band, novelty lends a potent charm. Curiosity makes the attendance all that can be desired. The startling stories of heathen life hold the attention of the wondering listeners for awhile. All remember to bring their pennies, and the leader begins to think that it is not so very difficult to take charge of a mission band, after all. But, after awhile, there comes a critical time for both leader and band. The novelty has worn off. Curiosity has been gratified. No longer are the children horrified by the fact that heathen mothers used to throw their infants into the sacred Ganges, and that wives formerly were burned with their dead husbands. No longer are they amused that the children of the East recite their lessons with their backs to the teacher, and that they are punished if they do not study aloud. No longer are they stirred by the pitiful stories of the condition of the slaves at the South. By and by the penny is forgotten. Some bright winter afternoon there is good skating. Some lovely spring day the woods are extremely enticing, and the attendance is small. So much for the members. How is it with the leader? Sometimes there is an artistic bit of needlework that she would like to complete—a painting upon which to put the finishing touches. The latest novel, perchance, has been left at a very interesting place. If she be a house-keeper, there are a hundred things about the house that she would like to do. At this juncture, what is necessary? Grace and grit—the grace of *stick-at-it-iveness*. No ordinary circumstances should interfere with the time arranged for the meetings of the band. If the children see that you regard the meeting as the chief consideration of the time, they will be more likely to think of it in the same manner. If they perceive that you are ready to postpone and give it up upon slight pretexts, then do not be surprised if the attendance is irregular and poor. It is imperative also that nothing interfere with the preparation of the programme. The children will soon lose enthusiasm if the efforts to make the meeting interesting are spasmodic. It is hard sometimes to leave the house-work and sewing, painting and the beloved fancy work and the like, but these will have to be sacrificed often. Candid reflection will, however, convince us that a little dust in our houses is of far less consequence than the dust of spiritual ignorance upon the hearts of the children under our care. As for our Kensington stitch and fancy work generally, they can afford to wait. To sum all up, let nothing, so far as possible, interfere with the plan of work laid out. The mission band leadership is a business. It is your business to attend to this business diligently, unweariedly, steadfastly.

I have left the most important point until the last. One may have all these various qualifications, and yet may fail. Beyond them all in importance is the fourth must—*Prayer*. It is possible to win some degree of suc-

cess, even though some of these other things suggested be lacking. It is impossible to have any success that is real and lasting, except the work be begun and carried on with prayer. I do not mean merely the prayer that may be offered at the opening or closing of the meetings of the band. I do not mean merely the prayers that the leader offers at her morning and evening devotions—the general prayer for the prosperity of the band. Perhaps the word prayerfulness would best express my meaning. There must be a fulness of prayer in the heart and life of her who is appointed to this work. Every thought of the band should be a petition for it; every plan should be laid in prayer. Even the most trivial detail of work should be a matter about which to ask God. We are apt to think that God does not wish to be burdened with our little worries and anxieties. It is one of the blessed teachings of our religion that nothing is small to God which troubles one of His children. When your boy ran a splinter into his finger the other day, and came to you for comfort, did you turn him away because it was a small splinter? "As one whom his mother comforteth"—so runs the Word. Let us take it as our Word. We have need of such comforting. There are many perplexities, discouragements, annoyances. Matters will not always run smoothly, skeins will sometimes get tangled; human nature will assert itself. Then we need the closet, and the ministry of the closet—the pouring out of the whole story into God's ear, and the opening of the heart to the coming in of His comfort and peace and strength. And then there is this other question. How shall our teachings be made to take effect? What can we do to accomplish the great purpose we have set before us? Sometimes we can do nothing but pray; we can never do anything better than that. The Mission Band leader ought to go to the meetings directly from communion with the Father, and from the meetings directly to the same Refuge and never-failing Guide.

MRS. J. K. WILSON,

—Home Miss. Echo.

Taunton, Mass.

Small Meetings.

At a union missionary meeting held in Ottawa a few days ago, one President asked how the interest could be kept up in a monthly missionary meeting. She said sometimes only two or three of their number came together, and they did not hold a meeting. The leader (who has a daughter in the foreign field, given *from her cradle* to this work), answered quickly, "Never drop a meeting because there are few who attend. I had a real good missionary meeting in our church one month, when I was the only person present. I read the 72nd psalm, sang a few hymns of praise, and prayed earnestly for the cause at home and abroad. It is true it was not quite so inspiring as if more had been present, but it sent me home determined we should have a larger meeting the next month!"

We all felt that this example was a worthy one to follow, and I thought the readers of our LINK might enjoy it also.

SISTER BELLE.

In conversation with Miss Freeman of Wellesley, a noteworthy fact was learned, showing the missionary spirit of the pupils. One who bore the foreign missionary interests deeply upon his heart, recently made an address at the college. Subsequently, the President invited those who would entertain the thought of going as missionaries to confer with her, and *eighty* responded. These figures are their own comment. Out of 500 pupils, 444 are Christians.—Home Miss. Echo.

THE WORK ABROAD.

On the Move.

It is early; light is breaking in the east. The clock that needs no sleep is ticking swiftly onward towards six. We, Mrs. Stillwell and I, are getting equipped as quickly as possible, as we wish to make some distance before the sun is too high and the heat too oppressive. Early breakfast is over; everything is now ready, we say good-bye to Mrs. Craig and Miss Frith, step into the carriage and we are on our way to Samulcotta. The distance is about nine miles, but the road is good, and the carriage moves lightly on and with little impediment. A canal also runs from Cocanada to Samulcotta, accordingly, as they have one destination, the road and canal keep company. We meet and pass bandies carrying goods of all kinds into Cocanada, people with burdens on their heads, or in their cavities; people without burdens, young and old. The country is going to visit the town; we have gone three miles, and are suddenly disturbed in our observations by the carriage giving away, an iron is broken that attaches the front springs to the frame-work, we tie it up and proceed, I walking. The sun is getting up and beginning to make himself felt; there is no breeze, the atmosphere is close and the road is dusty, but I walk on at a brisk pace and the carriage follows. Half way between Samulcotta and Cocanada is a lock on the canal, called Middle Lock, at this lock Bro. McLaurin's carriage is waiting, we desert our own and take to his, and now make better and easier speed, the remaining distance is quickly made. Soon we enter Samulcotta; it must have somewhere about 10,000 people, so it is quite a place, and we are a good while getting through the long narrow and principal street. We slow down into a walk, navigate past the bandies as best we can, until we get into a more open space; two or three more minutes and we drive up to the Seminary building. Here we are received by Mr. and Mrs. McLaurin. Mr. and Mrs. Aurvache, who have been living with the McLaurins, we have been here before so we are not altogether strangers. A visit from one station to another is quite an event, and it will not be difficult for the readers of the LINK to conceive how heartily one Missionary welcomes another; among the first questions is this, "Anything new from home?" We share our information, station news, etc., and the hours pass quickly and pleasantly, we have breakfast at 10.30 a.m., dinner at 4 p.m., after dinner we have a walk, the sun is hurrying down, and the pleasant evening is being ushered in. But we have twenty-five miles to make before the sun gets too high again, and must be away, we have the carriage for six miles and are now fifteen miles from Cocanada, we enter Pittapur, the carriage returns, and we shift for ourselves. We have been aristocratic before, now we bend a trifle and take to a bandy. If I say a bandy means a cart and a cart means a bandy you will know what kind of conveyance our bandy was. A bandy has two wheels, a cover, or minus a cover—ours had a cover—and is drawn by bullocks. The bandies are all of one model and vary in nothing save age, the drivers and the bullocks. As the wheels are large they run easily, and as there are no wheels behind the bandies do not often stick fast.

It was nearly 10 p.m., before we got under way. There were five bandies, three carried our stuff, one carried us, and one carried our Brahmin munshi, we made quite a procession only the effect was lost at night. As we expected to be on the way all night, we endeavored to get

ourselves into as comfortable a posture as possible, we concluded that this would be found in lying down, when I reached this posture, I found I was about as long as the bandy; this was a little inconvenient to the driver, who wished to sit in front. After walking a little distance he addressed me, "Doragaru, karlu unsande." "Yamete!" I exclaimed. I was rather too sleepy to make out what he meant by karlu, Mrs. Stillwell nudged me, and said he meant my legs. So he did, and managing to draw them up a few inches I accommodated him. We were now really started; we had ridden in push, ton jon, and palankeen. This was our first bandy ride. As we had to travel at night on account of the sun, and go about two miles an hour, it is not a difficult matter to imagine other ways of travelling as inviting as going by bandy. But still when this is the only way at one's disposal he is inclined to think, after all, it isn't so bad and might be worse. We slept some, we weren't prodigal. We must see something of the way, we looked out into the night, down the long stretch of road; there was no moon, but the stars shone thick and bright, so we could see the road we were leaving behind, it was really a beautiful road, smooth, hard, wide, with enough rise and fall to give variety. On either side were great trees with over-spreading branches, forming one continuous archway. Nothing serious happened, all the romance consisted in sleeping and waking by turns, in this way the night passed. By 7 a.m. we reached the village Anavaram. There is a traveller's bungalow here in which we put up for the day. We had our meals, slept, looked about us, entered our names in the traveller's book, which we leaved from beginning to end, and among other names, saw Bro. McLaurin's, Bro. Craig's, and Bro. Currie's—Bro. Currie's name occurring a good many times, as the place is near Tuni. At 4 p.m. we got the bandies together and started. The sun was still quite high, and the road ran so that the sun visited us through the rear end of the cart, but we shut him out by opening an umbrella. This kept out what little breeze there was, yet as there was a good deal of dust it was compensated for. We passed through the tiger regions but saw no tigers. As darkness came on sleep did also, and we were just getting into our first dreams when the driver wakened us, asking if a building on our right hand was the place. It turned out to be the place; it was the Mission House at Tuni. We found Bro. Currie here, and were glad to see him and he us. We had a meal—we make it a business to eat here every time we get a chance—chatted, were shown over the Mission premises, saw Bro. Currie's school and chapel building, and his new house; we made the tour with a lantern. About 11.30 p.m., we started again, and this time with Bro. Currie. We again slept. A little before day we came to a small river, minus a bridge. There was a boat, but it was on the opposite side, and we had to wait for it. The people never hurry here, and the boat kept up the custom. It was rather an ancient looking affair, but it carried us over, and up the opposite bank a short distance where we landed, a few steps brought us to a bungalow; this we entered, rather more than three weeks ago, and are here yet. We are at Pentacottah, about fifty miles from Cocanada. A sentence will explain our coming. It is cool here, and hot in Cocanada. We looked on patiently and saw the thermometer gradually going up and getting into the nineties; we could see no good reason why we should look longer. We are supposed to be studying Telugu, and as study is not confined to any particular locality, we thought we would cast about for cooler quarters. Accordingly we are here, and find it very much cooler,

and ourselves in better humor and condition for study. Yet as we enjoy the refreshing sea-breezes here, we do not forget those in Samulcotta and Cocanada, where the heat is close and oppressive day and night. The hot season is in Cocanada, but we are not there.

J. R. STILLWELL.

Pentacottah, May 6th, 1886.

The Story of Ummana.

In a village just across the river from Tuni much evangelistic work has been done by our native preachers and by Martha, the Bible-woman connected with this station. As a result of Martha's efforts, about a year ago, a certain Shudra woman, named Ummana, became deeply interested in the truth taught. From the time she first heard the Gospel she embraced every opportunity of gaining a fuller knowledge of the way of life, coming frequently to our meetings, and soon gave evidence of sound conversion. On my return from Canada in July, I heard of her case, and found that she was ready and anxious to be baptized. A few weeks passed before her baptism, the delay arising from hesitation on the part of the church, rather than on her part. Not that any doubt was entertained as to the genuineness of her conversion; but as her baptism would be sure to be followed by more or less domestic persecution, and perhaps expulsion from her home, it was hoped that something might be done towards conciliating her husband and gaining his consent to the step which she contemplated. Meanwhile she came regularly to our meetings, and listened with earnest attention to the preaching of the Word. In August she was baptised, and received into the fellowship of the church. When her husband learned what had happened he ordered her to leave the house, and take care of herself. She declined to go, protesting that that was her home, and she intended to stay. Her brother, who lives in another part of the same village, came and very angrily ordered her away, telling her she must never think of coming near her friends again. She told him that his family need not visit her, and she wouldn't trouble them; but she did not intend to leave her home. Intense feelings were aroused against her among her caste neighbors, and she was subjected to no small amount of angry abuse and denunciation. She remained, however, through it all, notwithstanding the efforts that were made to drive her away. Finding that words were unavailing, her husband determined to starve her out, and refused to supply her with food. She then tried to support herself by doing a certain kind of cooly work (cleaning rice) for her neighbors; but they would give her nothing to do. She undertook to buy rice, clean it, and offer it for sale; but no one would buy from her. She was refused shelter inside her husband's house, and for some time was obliged to pass her nights on the verandah. This continued until she became ill, probably through exposure of this kind during the rainy season, when Martha remonstrated with Ummana's husband, and persuaded him to allow her to stay within doors at night. Though this privilege was granted, he still refused to give her food. Rather than see her suffer we had to come to her relief. She was offered a home on the mission compound, but preferred to remain where she was, believing that if she once left her home, to live anywhere else, she would never be allowed to return. She seemed filled with religious zeal and fervor, and though continuing to live among her own people, she occupied her time in assisting Martha in evangelistic

work. For some time the ill will of her neighbors seemed to be abating; active persecution had almost ceased, and it was hoped that she would be able to live permanently in her husband's house, and at peace with those about her. But this hope was doomed to disappointment. The persecuting spirit revived, and manifested itself in various ways. The whole family (including husband and daughter) were put under the ban. Ummana was not allowed to draw water from a well near their house, where she had been accustomed to obtain it for years. Large stones were thrown into their yard by invisible parties, evidently with malicious purpose, some of which fell very near the daughter while sitting at the door. The husband's business was boycotted, and became unremunerative. And it was evident that their neighbors had formed a settled purpose to drive them away. They stood it as long as they could, but finally had to yield. So at a certain time, afraid to remain any longer, they left their house, and sought refuge in the mission compound. I was on tour at the time, and found them here on my return. And here they are still. Under the circumstances it would seem less than Christian to refuse them an asylum. Several months ago the daughter professed conversion, and united with the church. Within a few days the husband followed the example of wife and daughter, and was received on profession of faith. Ummana, when well, does good work as a witness for the truth. She is evidently a woman of more than ordinary ability and strength of purpose; and of the depth and sincerity of her faith it seems impossible to doubt. Though without education, I have no doubt she will prove, if spared and blessed with health, a valuable helper in our work among the women. The husband has been ill for some time, but is slowly recovering. After his health is sufficiently restored, he may, perhaps, be able to do something again at his former business—weaving. The daughter, a widow, eighteen years of age, will probably be sent to the boarding school in Cocanada at the beginning of the next term, in August. Since coming here, the parents have both had so much sickness that they could not well dispense with her help.

The trials which this family have had to endure in consequence of their change of religion may well awaken the hearty sympathy of all who become acquainted with the facts, and I hope they will be remembered in the prayers of those who read this communication. They have been obliged in a certain sense to give up all for Christ, and I trust they may be enabled to realize that their spiritual gain is abundant compensation for all their temporal losses.

The experience of this family illustrates to some extent the tremendous difficulties that beset the introduction of Christianity among caste people. When it is known that all caste converts are liable to persecution of this sort, or worse, it cannot be surprising that so few have courage to openly confess Christ. In speaking of the caste system as an obstacle to mission work in this country, some one has described it as the master-piece of Satan; and probably no Indian missionary would hesitate to endorse this verdict. It stands right across our path, and resists our progress at every step. Even among non-caste people the caste spirit prevails, and hinders to a greater or less extent, our work there. May God hasten the time when this gigantic system of iniquity and oppression shall be overthrown, and the truth shall have free course among all classes of the people.

G. F. C.

Tuni, May 12, 1886.

THE WORK AT HOME.

Photographs from Life.—No. 1.

Time, 3 p.m. In a well-lighted lecture room of a church in L—, are seated a number of intelligent, earnest women, awaiting the hour for the opening of the monthly meeting of the Woman's Missionary Society. When the last chimes of the clock had been sounded, the meeting is called to order. Hymns and prayers followed in rapid succession; real worship in song; and short, earnest pleadings with God, for His blessing on women everywhere, to energize listless minds and idle hands at home, and to open blind eyes and deaf ears in heathen lands.

At roll call each member announces her presence, by quoting or reading one or more passages of Scripture. The minutes of the last meeting, and the Treasurer's report are read clearly, and listened to attentively. The reports of the Corresponding Secretary and agent for the *Woman's Missionary Advocate* are heard with interest. "What have the members done for the Society during the month?" The answer came quickly, each has done something. One brings new subscriptions for the paper, another the dues of a member unavoidably absent, and so on. There is not an idler in the ranks.

The chairman of the committee on music introduced Miss A, as a friend who has recently consecrated her highly trained voice to the service of the King, and amid a hush of glad expectation, the ringing words, "Tell it out among the nations that the Lord is King!" thrill all hearts in music almost divine.

Mrs. A reads an able paper on "The influence of the Franco Chinese war on China and its effects on foreign missions in that field. The reading is followed by a short discussion, in which the members agree with, or dissent from, the views therein expressed. Two stanzas of a familiar hymn are sung. An extract from a missionary periodical is read by Mrs. B; Mrs. K reads portions of a letter from a Missionary, and a proposition to send the writer a "Birthday Box," is met by a ready and cheerful response. Though few of them know her, all speak of her affectionately, as one of their "dear girls." For the information of visitors who are present, the stations occupied by the Woman's Board of Missions in foreign fields are next pointed out on the large map that hangs on the wall.

Two or three mite boxes—too full to give forth a sound when shaken, are emptied, and exchanged for new ones, furnished by the Society. Membership fees and thank offerings are quickly paid; a few words of prayer are offered, in which these offerings are consecrated to God, and His blessing asked on the silver and gold now given to Him.

"Praise God from whom all blessings flow," voices the closing act of worship, but the members linger after the adjournment to talk over the interests of the work, and to plan how to make the next meeting interesting.

WOMAN'S MISSIONARY SOCIETY,
M. E. Church, South.

No. 1 needs no comment. A. E. J.
Dartmouth, N. S.

TRURO—Dear Mrs. Newman, Mr. Churchill and I have just returned from a tour among the churches in the eastern part of Nova Scotia. We were absent from Truro 18 days, visited 11 churches in six different counties, and held 14 meetings. I had also the privilege of organizing

three W. M. A. Societies, and adding a few more names to one Society where the faithful few had kept up their interest and meetings for many years. I had the pleasure too of obtaining 22 new subscribers to our much-loved *Missionary Link*. Everywhere we had large congregations, considering the number of Baptists in the place, good collections for the missions, and a warm welcome from our brethren and sisters. We had a delightful trip; everybody we met tried to make our visit pleasant, and they succeeded well; and one happy rest day with my dear missionary sister, Mrs. A. R. R. Crawford, at lovely Point Amelia, shall always remain a cherished spot in my memory. Few people at home perhaps, realize how encouraging and helpful it is to a missionary on furlough, to meet with brethren and sisters whose hearts are warm in the mission work, and who are ready to take hold, and do with their might something to help the cause onward, and how depressing the opposite is. The impression made will continue to have its effect long after the missionary returns to his work in the land of darkness and discouragements. One dear pastor who encouraged us, and with whom we held a meeting, has since been called suddenly to come up higher and receive his reward. Oh that we may all be earnest and faithful while our days for work remain, for they are all numbered. During the past months of February and March, Mr. Churchill and I made two other tours among the churches in other parts of Nova Scotia and New Brunswick, and what I have written in regard to the kindness received on our recent tour, could with equal truth be applied to that received from the friends we then met.

MRS. CHURCHILL.

Associational Meetings.

BRANT.—The fifth meeting of the Circles of the Brant Association was held at Governor's Road, Tues., June 1st. As there is no vestry at the church, Mr. Gee (Methodist) kindly offered his house for the meeting. A large number were present, but not as many as would have been, but for a mistake in announcing the meeting for the second instead of the first. One new Circle at East Zorra and one at Dundas reorganized makes ten. These have raised during the year for Home Missions, \$109.48; Foreign Missions, \$361.61; Total, \$561.09; Five Bands have raised for Foreign Missions, \$247.32. Total for Circles and Bands, \$808.41; an increase over last year of \$290.70. Several of the Circles report a decrease in membership, owing almost entirely to removals and not lack of interest. After a few remarks by the Pres., Mrs. Hallam, Mrs. Cox read a paper on "Our Present Needs," kindly prepared by Mrs. D. Hutchinson. This was followed by a "talk" on "The way we conduct our Circle meetings," by Mrs. Powley, Pres. of Circle in First Church, Brantford. Mrs. Powley spoke of the "envelope system," "half-hour prayer meeting," and "different ways of raising money." Questions were asked, and valuable information gained. This brought to a close one of the most profitable meetings held in the Association. On Wednesday evening, a public meeting was held in the Church, Rev. E. C. B. Hallam delivering one of his lectures. ANNA MOYLE, Sec.

TORONTO.—Delegates from the Women's Home and Foreign Missionary Circles of the Toronto Baptist Association met at Stouffville, on the afternoon of June 9th, in the Presbyterian church, it having been kindly lent them for that occasion. Mrs. Castle, President of the Women's Foreign Missionary Board, was in the chair.

After opening the meeting by singing, reading the Scriptures by Mrs. Millard, and prayer by Mrs. Holmes, Mrs. Castle stated the object for which this meeting was called, and the desirability of the women in our churches taking a greater interest in Home and Foreign Missions. Mrs. Rosser and Miss Muir sang a suitable duet; letters from the Circles of the Association were read, and also a paper on Home Missions by Miss Alexander, of Dover Court Road. Miss Hatch then spoke very earnestly on the sufferings of our sisters in heathen countries, and our responsibility as Christians to send them the Gospel and be more earnest in our missionary work. Mrs. Rosser and Mrs. Rand each gave a reading on the same subject: "Help Those Women," both of which made all present feel the necessity of women doing their share in the conversion of the heathen. Miss Muir and Mrs. Rosser closed the programme by singing Dr. Brown's Consecration Hymn.

Mrs. Castle then read the constitution which had been drawn up for the formation of Associational Societies, and asked the ladies present if they were willing to form one in this Association. The vote being in affirmative, Mrs. Holmes was nominated Director of the Associational Society. Declining on account of her health, Miss Alexander was elected to the office for the year.

The ladies of the Stouffville church expressed a desire to form a Circle, which was done at once, Mrs. Millard being elected President, Miss Baker, Secretary, and Mrs. Miller, Treasurer. The ladies of the First Markham church will join the Stouffville Circle.

During the meeting Revs. Messrs. Alexander and Bates arrived as a delegation from the Association then in session in the Baptist church near by, expressing the pleasure of the gentlemen in having the ladies meet during the Association, and wishing them God speed in their missionary efforts.

The meeting closed with singing the missionary hymn, and prayer by Mrs. Baker, of Belleville.

GRAND RIVER.—On Friday concurrently with the Associational meetings, the women held their Mission meetings, of which the *Standard* gives this report:

The vestry was filled to overflowing, chairs having to be brought in to the aisles to accommodate the numerous visitors, these visitors representing not only the various churches of the Association but also the prominent mission workers of different denominations of our own town, and also the gentlemen upstairs, who seemed to find this meeting more interesting than their own. After devotional exercises, conducted by Mrs. Moore, of Waterford, and Mrs. Hallam, of Woodstock, an able address of welcome was given by the President of the Woodstock Circle, Mrs. Timpany, welcoming all as co-laborers in the great work of elevating their sisters in benighted heathen lands. Reports from about twelve Circles were given, showing a total membership of 303 and a sum collected for a year, for Home and Foreign Missions, amounting to \$514 16. A report of the nominating committee brought in recommended that the Circles form themselves into an Association for the purpose of encouraging one another, of forming new Circles, and of enlarging mission work generally. It recommended also that Mrs. J. I. Ball, Woodstock, be director of this Association, and Mrs. Speller, of Ingersoll, the presiding officer of the next annual meeting. The report was adopted, an Association formed and the officers named chosen. A method of combining Home and Foreign work was suggested by Miss Hatch, Woodstock, and after considerable discussion by the ladies the suggestions

were adopted. Very fine papers on "How to make Circles interesting," were then read by Miss Linden, of Burgessville, and Mrs. Haight, of Norwich, one referring to the causes for the lack of interest and the other suggesting plans for increase of interest. Mrs. J. C. Yule of Ingersoll, discussed in her usual excellent and thorough way the present needs of the Foreign work, the need among the heathen of the living gospel of our kind Saviour to save them from the curse of ignorance and superstition, and the need among those at home of willingness rather than ability to give their money, their prayers and themselves to the great work. The paper was a thoroughly stimulating and inspiring one. Mr. Bosworth, at his request, then gave some facts concerning mission work in Muskoka and Parry Sound, and urged upon the Association the necessity of supporting the home mission. During the meetings duets were given by Misses A. Hatch and E. Evans, and Mrs. Kirk and Miss Evans with an organ solo by Mrs. Farmer, which were listened to with great interest. A collection of over eleven dollars was taken up in aid of missions, and after the singing of "From Greenland's icy mountains" as a closing hymn, the visitors and friends had an opportunity of meeting Mr. and Mrs. Hallam and Mrs. Timpany, returned missionaries, and of seeing many valuable curiosities brought home with them from India, together with photographs illustrating native life in India.

MIDDLESEX AND LANHTON.—The second annual meeting of the Circles of this Association was held with the church at Mount Bridges Tuesday evening, June 1st, Mrs. W. H. Porter, presiding. Address of welcome by Mrs. Silcox. The President's address. The secretary's report shows an increase of seven new societies during the year; three Home and Foreign Mission Circles; one Home Mission Band; two Home Mission Circles, and one Young People's Missionary Society. We have 20 Foreign Circles in our Association, with 495 members; ten Home Missions Circles, with 259 members; two Home Mission Bands, with 34 members; five Mission Bands, with 171 members. These have contributed during the year, for Foreign Missions, \$586.73; Home Missions, \$345; Mission Bands, \$85.48; total \$1,017.21. For Grand Ligne, \$11. An increase over last year of \$311.36.

Papers were read by Miss Park of Wyoming, on "Giving to the cause of Christ"; and Mrs. Burch of Mount Bridges, on the "Women of India," after which Mr. Porter gave an address on Missions. Miss Leach and the choir gave choice selections of music. Meeting closed with prayer.

A business meeting was held on Wednesday afternoon, at which there was a full attendance. The reports from the Circles were encouraging, and a deeper interest was manifested in Mission work, and a willingness on the part of the sisters to but forth extra efforts. Officers for the ensuing year, Mrs. W. H. Porter, *President*; Mrs. Griffith and Mrs. Baker, *Vice-Presidents*; Miss Wall, *Secretary*.

ELGIN.—The second meeting of the Elgin Association of Circles met on the 3rd of June with the Baptist Church at Aylmer. Representatives of all the Circles in the Association were present. The meeting opened with singing. A short Bible reading by the President of the Association, followed in prayer by Mrs. Dorling. A very earnest address of welcome was given by Mrs. Tapscott, Jr., followed by an address from the President, Mrs. Mc-

Diarmid, of Sparta. After the singing of a beautiful solo by Miss Sage, of London, the reports of the different Circles were read, which gave evidence of progress. One of the most interesting features of the afternoon meeting was an address by Mrs. A. V. Timpany. We would gladly give a synopsis of this address, but as she has been requested to send it to the *Link*, we trust we shall all be favored by reading it for ourselves. A very encouraging report was read by the Associational Secretary, showing an increase of five Circles during the year; two combining Home and Foreign work, and three Home Mission Circles in connection with Foreign ones already formed. The evening meeting opened with Mrs. McDiarmid in the chair. We were favored with music from the Aylmer choir, also solos from Miss Sage and Miss McNeil, from London, which were rendered most creditably. Mrs. Timpany recited that beautiful poem by Emma Rauschenbusch, which appeared in the last number of the *Link*. Papers were read by Mrs. McConnell, of Halton, Mrs. McDiarmid and Mrs. Northrop, of Aylmer. Recitations were given by Miss Wright, of Aylmer, and Mrs. Lindop, St. Thomas. A colloquy by the Mission Band, Aylmer, after which the meeting adjourned to meet with the Halton Circle next year. Great praise is due the Aylmer ladies for their kind hospitality.

E. WELTER, *Assoc. Sec.*

WESTERN.—This Association is far behind all the others in missionary work. Only two Circles had been formed, and these had accomplished very little. Mrs. H. E. McMaster, President of the W. B. H. M. S. of Ontario, met with a number of the sisters of the Association, at Aldboro Plains, June 11th, and conferred with them with reference to the organization of Circles throughout the Association. A considerable number of the churches were represented, and encouraging interest was manifested by those present. Mrs. Kirkpatrick, of Rodney, was appointed Associational Director, and it is hoped that within a few months great progress will be reported. About fifty-six ladies were present, and the capacity of the room in which the meeting was held was taxed to the utmost. Rev. Alexander Grant, Superintendent of Missions, addressed the meeting on Home Missions, and Professor Newman on Foreign Missions. A Home and Foreign Mission Circle was formed at Rodney.

MIDLAND COUNTIES.—A ladies' meeting was held in connection with this Association, on June 17th, at Hillsburg. Mrs. M. A. Newman presiding. With the help of some members of the Guelph Circle to talk, and readings by some of the Hillsburg ladies, the meeting was thought successful. A Circle and Band were organized at Hillsburg. We wonder that this place has been so long without a Circle, as there are a large number of efficient women in the church. Miss Maggie McKechnie, of Claude, is Director, Mrs. Thompson, of Guelph presiding officer for next meeting.

NIAGARA.—An Associational Society was formed in connection with this Association, at Fonthill, June 2nd, by Mrs. M. A. Newman. Mrs. Robertson, of Thorold was appointed Director. An interesting paper on Home Missions, by Mrs. P. K. Dayfoot was read. The churches were well represented, especially those where no circles exist. There is fair prospect that in five or six of these, Circles will be formed.

HURON.—A successful Associational meeting was held at Mount Forest, June 16th, Mrs. H. E. McMaster, of Toronto, and Miss Hatch, of Woodstock, were present and took part in the meeting, along with the representatives of the Circles of the Association. Miss Barber, of Paisley, was appointed Associational Director. A Home and Foreign Mission Circle

was formed at Mount Forest. We should have been glad to give further details of this meeting, which is said to have been a very interesting one.

We suppose that a society was formed in the Eastern Ontario Association, but have not received a report.

New Circles.

BRAMPTON.—Home and Foreign Circle and Band.

HILLSBURGH.—Home and Foreign Circle and Band.

RODNEY.—Home and Foreign Circle.

MT. FOREST.—Home and Foreign Circle.

STOUFFVILLE.—Home and Foreign Circle.

BUCKINGHAM, QUE.—A Woman's Foreign Mission Circle was formed at Buckingham, June 10th. *President*, Miss T. Larwell; *Vice-President*, Mrs. J. D. Thomas; *Secretary*, Mrs. C. W. Higgins; *Treasurer*, Mrs. Albert Howard.

M. J. HIGGINS.

NORTH NATION MILLS.—*Dear Mrs. Newman*.—On the 3rd of June, a few of the members of the Baptist church in this place met together, and with the help of the Rev. Mr. Chandler, organized a Mission Circle. We have at present thirteen members, but expect more. We hold our meetings twice a month, on Wednesday. The following officers were elected: Mrs. Abel Cummings, *President*; Miss Mabel Kendall, *Secretary*; Miss McLennen, *Treasurer*. We all want to do all we can toward sending the Gospel into the dark places. Pray for us that we may have strength to do the work the Master has given us.

MABEL KINDALL.

FOREST.—*Dear Mrs. Newman*.—It is now a year since we organized our Home and Foreign Mission Circle, and we realize that the Lord has been with us. Not only have we experienced a pleasure in contributing our mites to the Mission cause, but our hearts have been filled with a greater love for our Master, and our souls stimulated with greater zeal to work for the advancement of His glorious kingdom. At our last meeting we elected officers, and we commence the fresh year under favorable auspices. Since our organization our membership has been increased, and we hope to have still more in this year. We are preparing a list of subscriptions for the LINK, as July closes the year with quite a few of us, and we cannot live without the dear LINK.

JEANIE MACKEN, *Sec.*

AYLMER.—DEAR LINK.—Our Mission Band is now in the third year of its existence, and is still increasing in numbers and interests. Our regular meetings are held on the 2nd and 4th Tuesdays of each month, and we are seldom without a full and interesting programme. Our membership roll has just been revised, and we have still 99 members in good standing. In May we held a very interesting and successful concert, which was well attended by the parents and friends of the young people. The band occupied the front gallery of the church, and

after the opening hymn and prayer, rendered the following programme:—Hymn, "Help a Little," (Gospel in all Lands.) Recitation, "The Two Mites." Recitation, "The Contribution Box." Song, "Clap your hands for joy," (Song Treasury.) Dialogue, "The Happy Workers." Recitation, "The Missionary Doll." Music, "The Song of the Bee," (Songs for Little Folks.) Colloquy, "The Missionary Clock," (Mission Band Portfolio.) Recitation, "The Silver Plate." Duett and Chorus, "Do the Children know of Jesus?" (Songs for Little Folks.) Essay, By the Secretary. Song, "Christian Defenders," (Song Treasury.) Recitation, "Missionary Music." Dialogue, "The World God's Field," (M.B.P.) Duett. Colloquy, "What's the Use?" Solo, "Missionary Colloquy." The collection, taken up by seven little boys, amounted to \$14.25, which makes \$37.10, raised by our Band since last October.

SARAH BAKER, Secy.

GASPEREAUX—Mrs. M. Freeman writes, "I know you will be glad to hear, that a Woman's Mission Aid Society was formed in Gaspereaux, on Tuesday, 4th May. Our dear Missionary, Mrs. Sanford was present, and made the occasion one of much interest. Although we organized with a mere handful we do not feel at all discouraged—there is plenty of room for growth. Will not our sisters of other Societies pray that this may be the case, and that the "fruits of righteousness," which shall be the result, may be found long after our Society, and the charming valley in which it is situated shall have passed away."

Ottawa Ladies F. M. Circle.

SECRETARY'S REPORT, 1886

Our Circle of to-day consists of the President, Mrs. Mc Diarmid; Vice-Presidents, Mrs. Avery and Link; Treasurer, Mrs. Blackader; Sec., Miss Jamieson, and upwards of sixty members, which when we look back and think of the few who constituted our Circle at its organization, in Jan. of 1878, ought surely to encourage us still to strive to deepen in our own and other hearts the interest in Missions and Missionaries, knowing well that when the heart is full it is sure to flow forth in fruitful action.

The meetings of the Circle are held on the 2nd Thursday of every month, from 3 to 4 p.m., and have been of special interest during the past. Much of this we feel is due to the quiet tact and able management of our worthy president.

The routine of the meeting is; 1st. A short prayer-meeting, after which the regular business of the Circle is proceeded with, then letters, if any, from the Missionaries are read, also interesting items of missionary information, bearing on the work at home and abroad, and anything else that will tend to make us see clearly the most efficient method of using our resources. The books left by Mr. Craig have been found very helpful, and a portion of "Kept for the Master's use," by F. Havergal, is read at each meeting.

Since one of our own number, Miss Frith, sailed in 1882 for India, we feel as though we women had really some part in the work of spreading the knowledge of our Saviour.

Miss Frith has worked in India as she did in Canada, always hopeful and if met by discouragements and disappointments, looking on the bright side. She has three

assistants, Mrs. DeBeau, her sister Miss Charlotte Gibson, and Ellen the native Bible Woman.

At present Miss Frith resides in the Mission house, Cocanada, and her helpers at their own homes in the city, but as the missionaries lately sent out by the Board have gone to live there it is found that it will be necessary to build another house at once.

Over two years ago the Sunday School scholars organized a Mission Band. Its meetings are well attended, and we believe have served to foster a true missionary spirit among the children. The money raised by the band is divided equally between Home and Foreign Missions, that devoted to the latter object being sufficient to support a native student at Samulcotta Seminary. Mr. McLaurin gives a very encouraging report of his Christian life. She says, "You would be pleased with him could you see and know him, he is a happy consistent Christian."

Our paper the CANADIAN MISSIONARY LINK is also another source of comfort and encouragement, it has increased largely in size and interest and continues doing a good work, and its monthly advent is eagerly looked for in many homes, while its perusal cannot fail to lead to renewed earnestness and consecration. How our hearts thrill as we follow in its pages the steps of our noble missionaries, and hear of one falling on the field, worn out in the strife with paganism, and then coming back to our own land watch the kindling enthusiasm in the hearts of Mr. Stillwell and Mr. Auvaiche, which at last led to their devoting themselves to the mission cause in far off Telugu land. What sympathy we feel while listening to Mr. Auvaiche, as he says cheerfully, yet with a sigh, "Its 11,000 miles from home, and here every mile is a mile." And as we read of Mr. McLaurin, whose health for some time past has been a subject for grave anxiety, and who, though continuing somewhat better when last heard from, is still in need of rest, which he feels he has no time to take, as the new missionaries are not ready to fill his place for of course they have the language yet to learn, but when we remember all this and think of these devoted missionaries thus fainting and falling neath the burden and heat of the day, how we should strive as never before to put forth every effort to give them the hearty support and encouragement they so much need. We cannot all take our lives in our hands and go forth to heathen lands, but by continued and systematic giving, and earnest prayer we can strengthen and uphold the hands of those who do go.

At present we have ten Missionaries in the Telegu land, and when we go back some years and note the progress made, surely all will admit that our work has not been in vain. Mr. McKay, writing in the *Baptist* on the subject of Telegu Mission, sums up thus: "In Feb. 1836, there was not to our knowledge a single Telugu who knew Jesus Christ as a Saviour, now in Feb. 1886, there are over 29,000," and we have helped to bring this about so let us take courage sisters and go on!

Those of you who were present at the very interesting missionary meeting, which took place on the eve of Mr. Auvaiche's departure for India, and listened to his soul stirring speech, will surely never forget how real and urgent seemed the needs of our missionaries in that large an interesting field of nearly 18 million souls.

Mr. Timpany said, "God is giving, and going to give us the Telugus just as fast as we can take care of them." Do not then let us be found wanting in the doing of our part. The field is already white to the harvest, will not every woman here present join with us in helping on the glorious gathering in, and so doing be found worthy of the honor of being fellow-workers together with God.

YOUNG PEOPLE'S DEPARTMENT.

The Children our Helpers and our Hope.

BY DR. J. L. PHILLIPS, OF MIDNAPORE, INDIA.

Many times while in India I used to thank God for the help the dear boys and girls gave me in my missionary work. Better than your placards and posters were the little fellows who ran into every nook and but of the village shouting "*Jesus Christ's man has come.*" In twenty minutes scores and sometimes hundreds of eager listeners were standing under the big banyan or mango tamarind tree, and I could not but heartily thank my little herald before beginning to preach to the people. In every age of the Church and in the ages before too, children have done much towards propagating truth, and in our day we cannot afford to loose the help and the hope their efforts bring.

Since coming home from Bengal nothing has cheered me more than the ready and repeated evidences of a growing interest on the part of the children of our communities in the great missionary enterprise. The Liverpool "lines" brought me to New York last Christmas day, and that very day, and many times since then, has my attention been called to what our American children are doing in response to the piteous plea of the pagan world.

It was perhaps that noble missionary, Dr. John Scudder, of Madras, who first devoted special attention to the children while making missionary addresses in this country. It used to be thought that our great sermons and learned lectures to grown up folk did the work. Times have changed and opinions too. Now I believe that many a missionary from Africa or Asia, were he to have but one chance for reaching the good people of a city or country church, would unhesitatingly say: Let me meet the Sunday School and tell my story to the children and young people.

How may this rising interest among the children be encouraged? We should aim at intelligence, strength and permanency. Only an intelligent interest in the missionary enterprise can be either strong or permanent. Little is gained and much may be lost by stirring up merely a quick, short, sensational feeling in favor of helping the heathen. On the other hand much is gained and nothing lost by beginning intelligently, and feeding the growing interest of our children with fresh facts from the great field itself. These will stimulate thought by imparting knowledge, and this will in turn move the heart and influence the life.

A few points may be noted indicating a general line of action, for of course each case should be treated upon its own merits. What works well in one place may not work at all in another. This remark, however, applies to minor details in carrying out our plans for interesting children in Missions. The following hints may be helpful to some workers, who are sometimes at a loss to know what to do next:

1. A select missionary shelf should be found in every Sunday School Library. It is wonderful how much our boys and girls are reading in these days, and this keen appetite for information of every sort should be taken advantage of. There are scores of excellent books treating of missionary work in many lands, that need only to be put on the library shelves to be eagerly chosen and read. No better books could be read by our children than some of these records of Christian effort and adventure in pagan lands.

By reading them their thoughts will be early enlisted, and their sympathies too, in the glorious work of publishing the blessed gospel among the ignorant and destitute of far-off benighted lands. If the mere looking at a picture of cruelty towards Christians in Madagascar so impressed a child so as to make a missionary of him, who can doubt that the regular reading of missionary literature will prove very fruitful?

Every Sunday School Library should have, in addition to such books as I have spoken of, at least one first class missionary periodical for circulation among the pupils. It pays to thus provide food for thought on this subject.

2. The children should have a part in the monthly concert of prayer for Missions. This monthly concert may be made one of the most interesting and attractive meetings in every Church, and surely our boys and girls should be present to enjoy it and profit by it. The best way I know of for getting them there is by giving them something to do. It may be a missionary dialogue, a stirring hymn with a rousing chorus, or a brief recital of experiences on the Congo or the Ganges, or report of monies collected during the month for some definite field or some particular missionary; anything of this kind helps wonderfully in attracting or holding the children. And the children of the Missionary Concert will be heard from by and by, if not on foreign fields, in sterling church work at home, that extends its sympathy and support to the regions beyond.

Several years ago I was raising an endowment fund for a Bible School in India. In an Ohio Church the largest three subscriptions came from three ladies who were sisters, and upon inquiry I learned that in childhood they had been accustomed to the Monthly Concert of prayer for Missions in a Presbyterian Church of Western New York.

3. The boys and girls of the congregation should be taught to give regularly for Missions. Be it but a cent a week, let each child be taught to give something and to give it every week. Had we and our fathers learned this simple rule, millions more would have been raised in the American Church for the great missionary enterprises of our day.

Let our children learn that pennies and prayers should go together on every Lord's day as we attend Church, and our benevolent work will rejoice over large opportunities and more abundant means for improving them. System will take the place of spurts in our giving, and so Christ's work will be carried on more steadily and satisfactorily.

The Sunday School teachers who are organizing their pupils into Mission bands, and teaching them to bring in their weekly gifts into the Lord's treasury are doing a great work, the golden fruit of which will appear in due time, both at home and abroad.

Let every one who reads these lines cheer on the children to think and pray and work for the heathen. To some children this very interest for others will prove to be the opening up of a new life in the heart, for watering others they will be watered also themselves.
—*Gospel in all Lands.*

Royal Temple Visitation in Siam.

Of the one hundred and fifty or more Buddhist temples in Bangkok, Siam, one-third of them, the largest and finest, are under the special patronage of the king; and he, as the head of the state religion, visits them officially once a year. This annual visitation, called *Taut Ka-tin*, occurs in October, and great preparations are made for

it. For weeks before the time the temple-grounds are swept, the shrubbery trimmed, and the *salaks* or lounging-places newly painted or whitewashed. Some of the temples can only be reached by water, and so, for a month before, large numbers of men are drafted from the country to man the king's boats. Every morning, day after day, the air is filled with the clamor of their voices on the river, as every few minutes some fifty of them in training for this service dart by in one of their long narrow boats, moving at the top of their speed.

The season is ushered in by a great display of fireworks, exhibited for three successive nights on the river in front of the palace, the king himself being present to witness them. Then the visitation commences, and for twelve or fifteen days, from ten in the morning till three in the afternoon, the king, with all the princes, ministers of state and high nobles, makes a business of it, visiting on an average four temples each day. The first three days are devoted to the temples near the palace that are easy of access by land.

His majesty, seated under a golden canopy upon a golden throne, borne aloft on the shoulders of many men, in grand procession, with bands of music and companies of soldiers going before him, and a long retinue of princes and nobles following, visits and inspects these temples, and makes his customary offerings.

Then he visits the *wats* or temples that are more remote. As the boat processions escorting him pass by on the river, the scene is very animated and picturesque. Let me describe it to you as I have often seen it.

On these occasions the river is fairly alive with barges, singular in shape but graceful and pleasing to the eye, each propelled by from forty to eighty boat-men, who give a wild outcry as altogether they strike their long paddles into the water, and then raise them above their heads and brandish them in the air. Two men in each boat keep time for them by striking long decorated poles upon the deck.

A splendid array of guard-boats lead the van. They come in pairs, a score or two of swift-sailing canoe-like vessels, fifty feet long perhaps, with an awning over the centre covered with bright crimson cloth, with a rich border of gold embroidery. In these boats are the spear-men, the men with swords and shields, and some fifty boatmen in scarlet uniform. Then comes boats with bands of music, heralding the near approach of his majesty. And now he comes, in his magnificent barge one hundred and twenty feet long, and propelled by eighty men, all keeping time with their paddles. The lofty prow of this stately vessel, and its loftier stern, that towers up some fifteen or twenty feet from the water, are covered with gold, and gleam in the noon-day sun. Flaunting in the breeze, from the extremity of stern and prow, are two graceful plumes of white horse hair, and between them a little banner-like apron blazing with gold. In the centre is a kind of pavilion, with an arching roof hung round with curtains of the richest cloth of gold. Under this, on a richly-cushioned seat or throne, sits the lord of the realm, attired in garments of gold brocade. Seated at a respectful distance are four noblemen of high rank, his immediate personal attendants. There is always another royal barge in the procession, to which his majesty may be transferred in case of accident.

Another beautiful barge follows this, in which are little princes and princesses, a dozen perhaps, with garlands around their heads, arrayed in garments of gold tissue, and a profusion of necklaces, bracelets and anklets, several of each. Their royal father is very proud of them, and fond of having them with him on such occasions.

And now come a crowd of elegant barges. In these

are the nobles of the realm. Their barges are of like pattern with their sovereign's, smaller and less splendid, but like his, having a lofty curving stern, waving plumes and banners, and an arched and gilded canopy. Each has a score or two of boatmen, who fill the air with their shouts as they keep time in dipping and raising their paddles. These are followed by the less imposing barges of the nobles, till more than a hundred boats and at least five thousand boatmen have rushed by to the landing of some Buddhist temple.

And now, after all this pomp and parade, you will want to know what is done in these temples. After waiting a few minutes at the landing for the princes and nobles, the royal guard, and band of musicians, to be ready to receive the king, he, with his sceptre in his hand, steps from his barge to the landing, when his eighty paddlers, all, as one man, raise their clasped hands three times very slowly and reverentially to their heads, and bow to a level with the seats. Then if the temple is near he walks to it on matting spread for the purpose, a servant respectfully holding a long-handled large state umbrella over his royal head. If the temple is more distant, a gold throne, mounted on a strong wooden frame, is ready at the landing to receive him; and he is borne away by eight sturdy servants, escorted by soldiers, noblemen of rank, with swords, walking by his side as a guard of honor.

Entering the temple, he finds the yellow-robed priests, one or two hundred or more, awaiting his arrival. Kneeling on the mat that has been spread before the huge brass or gilt image of Buddha there enthroned, he lights the candles and incense sticks on the altar, and putting the palms of his hands reverently together, prostrates himself before the idol, and also before the head priest, as custom requires him to do, monarch though he be. He next makes a formal presentation of yellow robes to the head priest and some eight or ten others of the most deserving. He takes the suit designed for the head priest in both his hands, and, in a kneeling posture, he makes an offering of it, first to the idol, and then turning to the priest presents it to him. He then distributes the other suits, and those thus honored retire for a few minutes to an outer room and put on their new robes. Returning, they, with the whole shaven-headed, yellow-robed company, prostrate themselves three times in quick succession before the idol, and chant their monotonous prayers in the sacred language, making the temple ring with their heavy nasal tones. The chief priest then addresses the others, praising the goodness and righteousness and condescension of his illustrious majesty, and pronounces a blessing upon him. Nearly an hour having been thus spent, the king, after again prostrating himself before the idol, returns to the landing, attended as when he came, and receives the same mark of respect (worship almost) from his boatmen and others, as he steps into his royal barge and moves off, to make a similar visit to some other temple. These visitations all over, there is another display of fireworks for three successive nights, and the *Taut Ka-in* ceremonies are ended for a year.

While the royal temples are being thus visited, the common people in city and country go out in companies in their boats, in holiday dress, with bands of music and merry shouts, carrying to their favorite temples and priests presents of yellow robes, fruits and flowers.

We see from this how strong a hold the false religion of Buddha has upon the hearts of the Siamese, and how great the influence of the government must be in upholding it, and how much of the time and treasure of the kingdom is worse than wasted in the worship of idols and the support of the priests.

Will not my young friends join in the prayer that this

young king, who has already done away with so many old and foolish customs, and who is in other things so intelligent, may soon learn to worship the true God and influence his subjects to do the same, and that Christian Churches may take the place of the Buddhist temples of which the land is full? H. M. H.

—*Children's Work.*

About China.

A great many of our boys and girls will be enjoying boat-rides on some river or canal near their homes on these beautiful summer days. But how would you like to live on the water all the time? A great many of the Chinese people are too poor to have homes on the land, so they buy boats to catch fish in, or to carry passengers or freight up and down their rivers or canals. Then the whole family live in this boat all the time. In the city of Canton alone it is said that no less than three hundred thousand people thus live on the water. They are born, they marry, they die in their boats and never know what it is to have a home like yours and mine. Many have never slept a single night on the shore. Your mamma would be in constant terror lest you should fall in the water and be drowned. The little Chinese children often fall over-board, but their mammas just keep a large hollow gourd tied securely around each child's neck, and as they float in the water instead of sinking the children are easily picked up again. A great many people travel from place to place in these boats paying the boatmen at about the rate of a dollar a day. Any man can easily get a boat when he needs it, but sometimes they will not take a woman. Miss Fielde in her interesting book called "Pagoda Shadows" tells us an amusing story about this. One dark, stormy night, she was coming home from one of her mission stations on Swatow Bay. The wind and waves prevented the large boat, on which she was a passenger, sailing fast. At last the boatmen said they could go no farther, and that they must run in near the shore until the wind changed. Miss Fielde had either to stay all night tossing about with the waves or call a small fishing boat with strong oarsmen to take her the last three miles. She decided to call a little boat. Soon one came along, and the boatmen tried to bargain for her passage. The little boat's owners said they would carry one passenger the three miles for twenty-seven cents. But on coming near the large boat, they saw a lady step out of her cabin to join them, when off they paddled with might and main, saying "It is a foreign lady! It is a teacheress! It is a woman!" and no bribe would coax them to return. Their only reason was that if they even carried a girl baby in their boat, that they would catch no fish for many days? I am sorry to tell you that little girls have a very cold reception when they come to live in China. Many a Chinese mother after she learns to love Jesus has told the missionaries of herself killing her baby girls as soon as they were born. Some confess to having killed four, or five, or more. One said she could not remember how many she had thus got rid of. A man living in a small village near the sea shore had a baby girl about three months old. Her mother died and the man did not want to support his little daughter so he just laid her on the shore and watched the waves wash her away! And in that village of three thousand people nobody took any more notice of what he had done than if a kitten had been drowned in your home. Some people use these baby girls to make money with. They build big houses for them and take all the babies in that are thrown out in the streets to perish. When about twelve days old, if strong

and well they are piled into baskets and carried out on a man's shoulder's for sale. He gets twenty cents a day for peddling babies. Who will buy them you ask? Some poor mothers who have little boys growing up buy them to be wives for their sons. We can imagine the wailing cries when these baskets are opened and the naked, hungry, cold little babies are tumbled about to see which will make the best wife ten years afterwards.

All my little girl friends who read this paper will find a new reason to thank our Father in Heaven for sending them to a Christian home where they are welcomed, loved, and cared for. All of you can pray that the missionaries in China may be blessed in their work. Wherever the Bible goes in heathen lands, wherever Jesus is known and loved girls are allowed to live and are taught about Him by their parents. Next time I will tell you about the way little girls in China have their feet bound.

SISTER BELLE.

480 LEWIS STREET, OTTAWA.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS.

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WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from May 31th, to June 26th, inclusive.

Port Hope M. B. \$20, for Miss Frith's Zenana Home; London (Talbot St.) M. C. \$21.48; Wyotning M. C. \$1; Forest M. C. \$3.10; Donfold M. C. \$5; Plympton Township M. C. \$5.90; Calvary M. C. \$1.20; St. Thomas M. C. \$7; Malshide and Bayham M. C. \$2.60; Aylmer M. B. \$7.50; Cheltenham M. C. \$5; 2nd Lobo M. C. \$24; Grenhurst B. B. \$1; Brooklin M. C. \$7; Mrs. F. Wainless, 75c; College St. M. B. \$2, for the support of No. 12, B. Lydia; Lewis St. M. C. \$5.75; 2nd Marham M. C. \$5; College St. M. C. \$4.80; Alisa Craig M. C. \$5; London (Adelaide St.) M. B. \$10, this with \$7 previously sent for the support of Norton Cornelius; \$6.37 was raised at an entertainment; Parkhill M. C. \$4.40; Oil City M. C. \$2; Courtright and Bridget M. C. \$5.15; Point Edward M. C. \$3.80; Mount Brydges M. C. \$3.75; 2nd Lobo M. C. \$4; Bloor St. M. B. \$17; Teeswater M. C. \$15; Owen Sound M. C. \$7; Cheltenham M. B. \$14.25, for the support of Y. Lizzie 2nd Class, \$1.10 received in December was for the same purpose; Jarvis St. M. C. \$44.90; Aylmer M. B. \$25, for the support of Mangam Samuel, in Mr. McLaurin's School; Woodstock M. C. \$5; Theford M. C. \$2; Orillia M. B. \$20; Barrie Township M. C. \$10; Oulph M. C. \$14; Oulph M. B. \$4, for the support of Krupavarti; Orillia M. C. \$5; Total, \$307.80.

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Receipts from May 24th to June 26th.

Montreal (Olivet), \$3.25; Morrisburg, \$3; Osseodo, \$0; Dominionville, \$33, including life membership for Mrs. Uwar; Ormond (for Student), \$5; Kempsville, \$3; Brockville (for student), \$2; Onanbruck Centre, \$10. Total, \$59.55.

M. A. SMITH,

2 Thistle Terrace, Montreal.

Treas.