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The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. XII, No. 11.] "*The Gentiles shall come to Thy light, and kings to the brightness of Thy rising.*"—*Is. lx. 3.* [JULY, 1890.

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GRADUATING CLASS OF 1890.

ACCORDING to custom no paper will appear next month.

We shall be happy to send to any of our mission workers a parcel of sample copies of the LINK, to be used in seeking to extend the circulation of the paper. Will not many of our readers make special efforts to secure new subscribers during the summer?

We are glad to be able to present to our readers this month an excellent cut of the last graduating class of the Samulcotta Seminary. Mr. Stillwell's admirable characterization of the several members will be found in another column. May his high hopes as to their future usefulness be fully realized!

THE Associational meetings have all, we believe, been more than usually interesting and successful. The attendance has been good, the programmes excellent, and the cause of missions has been greatly advanced, we doubt not, through this agency. We understand that in the Associations also, Foreign Missions attracted a large share of attention, chiefly through the earnest, enthusiastic advocacy of Secretary McLaurin. Miss Frith visited many of the Associations and spoke with her usual earnestness and effectiveness.

THE quarterly meeting of the Ontario Board was held in Toronto, July 2nd. After the usual business of passing bills, etc., the Secretary reported what progress had been made during the quarter toward securing a medical missionary. She has had some very interesting correspondence, but as yet no one is found ready and willing to go. "Pray ye therefore the Lord of the harvest."

The committee on revision of the constitution brought in their report, which was thoroughly discussed and adopted for recommendation at the next annual meeting. Programme committee report progress. An unusually interesting meeting is expected.

OUR NEW MISSIONARIES.—Some months ago the General Board of Ontario and Quebec appointed two missionaries to go out in the autumn—Rev. A. A. McLeod, late pastor of the Tecumseh Street Church, Toronto, and Mr. Geo. H. Barrow, a young brother from England, who for some months was engaged in Y. M. C. A. work in Toronto. Mr. McLeod has had much successful experience in Home Mission work, and labored for some time among the Indians in the Indian Territory. He has for fifteen years had a strong desire to go to the Foreign Field; but has been providentially prevented hitherto. Now that all obstacles have been removed he goes to India rejoicing. Mr. Barrow has had less experience but seems no less earnest in his purpose to devote his life to the heathen of India. From his childhood he has had a desire to be a missionary, and his brightest hopes are realized in this opportunity to go.

An interesting service, including the ordination of Mr. Barrow and the designation of the two missionaries elect, was held at the Jarvis St. Baptist Church on the evening of July 2nd. The Ordaining Council had met during the afternoon in the Parliament St. Church, and, after examining Mr. Barrow with references to his Christian experience, call to the ministry and views of Christian doctrine, had decided to ordain him in the evening; and had arranged the services to be held at Jarvis St. Dr. Thomas, Moderator of the Council, presided at the evening meeting and introduced the matter in a few cordial remarks. The ordaining prayer was offered by Rev. H. J. Ware, of Chatham; the charge to the candidate was

delivered by Rev. James Grant, and the designation address to Brothren McLeod and Barrow was delivered by Rev. T. Trotter. This was followed by brief addresses by the missionaries, and by a prayer by Rev. John McLaurin. The addresses were all excellent, and the services as a whole, were of a very interesting character.

Graduating Class of 1890.

When this class was given up by Mr. McLaurin in 1888, there were twenty students in it, of whom several did not return at the re-opening of the Seminary in 1888. At that date the class numbered nine, which number was reduced to six at the beginning of the graduating year. In the accompanying photograph the reader will be able to count five only, as one of the six dropped out of the class a month before the close of the year. His name was:

1. Posaia Samuel. The immediate cause of his leaving was the death of his father. The detaining cause was his marriage. He had been previously engaged for some time, and had shown a restless engagement short by entering upon the sea of bliss. He was careful, however, to assure us that it was not himself who was hurrying forward the marriage, for, said he, in a characteristic letter in English, which I regret I have not preserved, "you must not think that I have much liking on my marriage. It is my people who are anxious to see me married." Though he assured us further that he would put in an appearance at graduation, the hardships of travel and other things easily imaginable in his case, prevented his coming, so that Posaia Samuel does not appear in the above class photograph.

He hails from the Akidu field and I understand that Mr. Craig intends to appoint him inspector of his schools. But whatever work may be given him, those who supported him may rest assured that he will do it well.

2. Je Pal Dos is commonly called the senior of the class. He has done good work during his course, but frequent fever and other ailments have prevented him from doing as good work as it was in him to do. In the vacations he has already given indications of becoming a good and faithful preacher. He is, however, intensely conservative, none in the class so much so. He has not much apparent affection for the English who came in and took possession of his country. He firmly believes that women should be obedient, that is, in subjection to their husbands, and moreover, is unwilling to allow them a liberal education, for in that case, they would certainly, so he thinks, forget their proper sphere. A woman's chief duties are to get her husband's meals ready and keep the house in order. Before endorsing any new movement he considers the pros and cons as carefully as a Scotchman. Hence when the school adopted giving one anna in every rupee for Christian work, he was the thirty-fifth to sign the pledge. He is scarcely twenty yet, so that the future, we hope, is still before him. In the photograph he sits on the mat with the closed book in his hand.

3. Dukkas Amrutalal is his brother and sits on the left on the mat. We have come to think of him as the most promising in the class. He seems to have larger capabilities and more room for development and growth. He has been a universal favorite with missionaries, teachers and fellow-students. He has the making for a good effective speaker and is most keenly intelligent. No one in the school has an equal influence with him over the others, and if it had been possible for the Tuni Missionary to give him up, we would have kept him. He at

present, accompanies Mr. Garside in all his preaching tours, and though we have had no expression of opinion from Mr. Garside we are ready to believe that he will think as highly of him as we do.

4. Karaturi Solomon is the one seated in the middle with the turban on. He has a rather high opinion of his own merits, a not very uncommon failing. He hasn't as much application as we could wish, still he has done good work, and will do good work on the field, we believe. We have already characterized him as the doctor of the compound.

5.6. Chinna Samuel and Meshec are two brothers. Meshec is he who has the large book in his right hand. Samuel had the best marks for recitation in Theology, while Amrutal came second with Meshec third. Those three were accordingly the speakers from the graduating class. Chinna Samuel is teaching, so I understand, and Meshec is preaching. Both are from Akidu field. Any reader, wishing for further knowledge, may be referred to the *Link*, Nov. 1888.

These six are thus the graduating class of 1890, and we have sent them forth into the great harvest field with a good deal of trembling, yet with a trust that the spirit will continue their teacher and lead them to a higher consecration and attainments.

Two others have gone out this year after having taken a partial course, one Pedda Gnananandam of the Jr. Theol. Class, the other Pedda Yohann of the Sr. Bible Class. These eight have gone forth to bear the message of salvation to their perishing people. May the prayers of God's people follow them!

J. R. S.

Samulcotta, India, May 12th, 1890.

THE NEED OF THE PRESENT TIME.

BY L. O. BANCROFT.

"That there may be an 'out-pouring of the Spirit of Missions on the churches at home," was suggested as the prayer topic for the month of January. A strengthening of the feeble missionary spirit in our churches is the great need of the present time—that with increasing zeal we may work with God to give the glorious Gospel of His dear Son to all people. Through the month just drawing to a close prayer has been ascending to God for this special blessing, and there can be no doubt these prayers have been heard, and that they have been answered, or will be answered in the near future, John says, "And this is the boldness which we have toward Him, that if we ask anything according to His will He heareth us, and if we know that He heareth us, whatsoever we ask, we know that we have the petitions which we have asked of Him." Those touching appeals for help in the Foreign field which received so little response, as yet, have made us feel it is time to wake from our slumber, humble ourselves before God, and with the voice of prayer and hand of faith seize the help our Father is able to give.

As members of the church of Christ, we are under the most solemn obligation to obey all the commandments of our Lord. When the harvest was great and the laborers were few, he commanded his disciples to "pray the Lord of the harvest that He would send forth laborers into His harvest." The harvest is very great and the laborers are very few, compared with the requirements of the ripening fields. Have we been careful to obey our Lord's command? The responsibility

rests upon us. Our duty, therefore, is to bear this need on our hearts, tell the Lord often about it, and plead with Him often, to pour the Spirit of missions on the churches, and give men and women, whose lips, touched with the live coal from the altar, shall respond gladly to the call for help, and with consecrated hearts reply,— "Horo am I; send me."

Carey stood alone for a time, in feeling that the church must go to the heathen, yet, by prayer and work, and faith, he accomplished great things; so even one soul aflame with love to God, and love for the perishing, may by using the means God has appointed—bring down a blessing—the extent of which will never be known in time. We have only to look into the history of the church, to see that prayer, in all ages, has been answered, if it be in accordance with the will of God, and we can have no doubt of His will in this matter, for the Spirit of Missions is the Spirit of Christianity. To know something of the value of our own soul, is to know something of the value of other immortal souls, and every one who is born into the kingdom of God desires that others may experience the peace and joy that flow from a consciousness of pardoned sin. If the new convert, like Saul of Tarsus, ask "Lord what wilt thou have me to do?" and if he follow this asking by entering every avenue to work that opens before him, there will be growth in grace, and this desire for the salvation of others, will become broader and broader, until it encompasses the whole earth and all nations, will be included in the prayer—"Thy Kingdom Come."

The stirring appeal published a few months ago, in the *Messenger and Visitor*, from our missionaries in Telugu, to the churches in these provinces, contained the thought that the Christians of this generation should give the gospel to the heathen of this generation. Our missionaries are not alone in this thought of haste in the King's work. Mr. J. Hudson Taylor proposes that the gospel should be proclaimed to every inhabitant of China in the next three years. He estimates that one thousand evangelists can do the work in that time, by each visiting fifty families a day. To accomplish this, a great many more must obey the Saviour's parting command, "Go teach all nations" and those who cannot go must obey the command, by giving this great work their sympathy and support. There is not only need of all the tithes of talent, but all the tithes of money are needed in the treasury of the Lord. Some love their Lord so much that they give themselves and all they have. "The Kingdom" gives an item concerning one of the missionaries of the China Inland Mission, who is a Scotch gentleman, worth a million, living in China on twenty-five cents a week, and using all his fortune in the work. Giving all is what the poor widow did who put the mite in the treasury. Every Christian ought surely, to give at the least one tenth of his income. This giving one tenth is easily done, by adopting the Bible plan of giving on the first day of each week. If this way were followed by all our people the treasury would not be so often empty and the Lord's work would not be so often hindered for want of money to push it forward. As individuals we need greater likeness to the Master, that our hearts may burn with sympathy for the perishing millions who do not know about Christ. Think of Chicacole with its 800,000 souls and only one mission family. Look at the south-western part of Nippon, the chief island of Japan, with more than one million of people and only one missionary.

Look again at Africa with its dense darkness and at China with its teeming millions who are ignorant of the

true light. How can they escape eternal death if they do not know the Saviour? "There is no other name given under heaven among men whereby we can be saved." How can they know of the Saviour, unless preachers go to them? How can the preachers go unless they be sent? And will they be sent unless we do—as the Saviour has bidden us?—pray that laborers be sent? How can we look forward to the time when we shall have to give an account of our stewardship, if we do not make every effort in our power to give the gospel to those who have never heard of Jesus and His love? Oh! that we had more sympathy with our crucified Lord, in the work of saving the souls of men all over the world! For this He left the glory that He had with the Father,—for this He bore the trials and sorrows of life among sinful men,—for this He died on the cross. And shall we who believe on Him prove faithless to the charge committed to our care by the risen Jesus? And shall we not always remember that our ascended Lord who has all power in heaven and in earth will be with us to the end of time—directing us, by His Holy Spirit, in every undertaking for the advancement of His Kingdom? If we would secure the greatest result from our labor, we must be careful that our methods of work are such as God will approve. Anything that causes division, or mars the owners of feeling that should pervade the whole denomination, will grieve the Spirit of God and interfere with the progress of our work. We want to see each church a centre of missionary influence, with its mission money flowing into the Convention Fund and men and women alike, fired with enthusiasm for giving the gospel to the regions beyond, enter with ardor upon the grandest enterprise the world has ever seen.

May the churches speedily awaken to the full extent of their obligation! May the glad day be hastened when the earth shall be filled with the glory of the Lord!

Looking into the future, I see the Gospel of the Kingdom preached in all the world for a witness unto all nations. God has promised to give His Son the heathen for His inheritance and the uttermost parts of the earth for His possession. Never shall we know the grandeur of the work we are permitted to do until we enter upon the glory of eternity, and join with the countless multitude from every nation in singing praise, unto Him that loveth us and loatheth us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father: to Him be the glory and the dominion for ever and ever. Amen.

THE WORK ABROAD.

An Auspicious Time.

Down here by the sea the people of the little fishing village near by are very busy, for this is an "auspicious time." It is the proper time to get married; for have not the Brahmins consulted the Shastras? So the Hindoo mother lifts her little dusky daughter upon her knee and fastens all round her ears long golden earrings, some of which ending in chains are crossed behind the head and firmly fastened by a little hooked end into the hair. But this is not all, a small crescent of gold rests just above the forehead, the little nose holds three tiny rings, one on each side and the hanging above the upper lip. Now there is the neck; surely this was made to hold a great many pretty things, for it is so smooth and round. So the mother fits on first a narrow, thin band of gold, fastened

in front like a collar, below this hang many chains, some of gold with coins all round, some but colored beads. After the neck there are the little wrists, but the bracelets lying by the mother's side are all so small, how can she get them over the chubby hand? She knows, for so, she pulls the little fingers and softens the hand till it is quite long and thin, then the bracelets are all slipped on easily; such a variety too! glass, sealing wax covered with tinsel, copper and perhaps last of all a silver pair. Now round the waist the mother fastens a silver belt, which holds the little quaka very prettily in place (this is perhaps the first time the child has had anything on in the shape of clothing). But there are still the feet and ankles, so rings are slipped over the toes, some plain and round, others with a long silver top as long as the toe, the anklets are put on and the little Hindoo bride, her face all yellow with saffron, is ready; so the drums beat, the cymbals ring, together, the torches are lighted and for three nights the wedding goes on, but the little bride gets tired and forgets her earrings, nose rings and toe rings and falls fast asleep.

After the wedding and before the jewels are taken off and hidden away the bride often calls to see us. With a lot of girl friends she stands out in the veranda sometimes in a white and sometimes in a saffron colored quaka, but she is very shy (it is the proper thing for a Hindoo bride to be very, very shy indeed) so her friends tell us all about it while the bride stands with her head bent; and as this country is not like our own we may examine and ask all about the jewels and look at the little marriage token that now hangs from one of the many chains. One young girl took off a very heavy chain to let me feel the weight, another one with jewels in ears and nose, round neck, wrists and ankles said with a very long face "I have not enough." But the last little bride of all (a child of some four or five years) was very funny; we met her while out one evening, she ran up to us followed by quite a procession that was returning from sacrificing at a temple near by. "My marriage is ended," she cried, "it ended three days ago," and at the memory of that great event she bent her little body, clasped her hands together between her knees and danced around; when we asked her how large her husband was she became very shy and ran behind a woman who stood there holding a baby upon her hips, so we asked the woman, but she seeing so many girls could not tell which one was meant, so just shook her head, but another child some two years older lifting her hand above her own head, said "he is this high," and at this the little bride laughed and danced away.

But this is an "auspicious time" for sacrifice, for have not the Brahmins looked into their Shastras again? so night after night the band followed by a crowd of men, women and children, some leading sheep, others carrying hens, and one man with a very long knife leave the village to sacrifice before one of the fourteen temples. This village has twelve temples outside of it, three on each side, to keep off small-pox and cholera. One evening while riding alone I saw near the temple a crowd gathered to sacrifice and thought to stay and look on, but one man held such a very long bright knife ready for the little ram that was tied near by, that upon second thought I rode away.

One afternoon last week just beyond the row of palms that separate the compound from the shore on the right side, a young caste man was baptized in the rippling waters of the lagoon. The next evening just beyond the row of palms that separate the compound from a little rising ground on the left side, some heathen sacrificed a ram and a hen, so that on one hand the heathens are

leaving their dumb idols to serve the living God, while on the other hand "the heathen in their blindness bow down to wood and stone."

MAGGIE GARSIDE.

Pentakota, April 9, 1890.
(Near Tuni, India).

Work Among the Villages.

In the village of Pikrowpotta, which is near Tuni, Ammana, out caste bible woman, has in answer to prayer received health and strength, so that she can work now in a way that she could not for many years. She has been the means of winning another caste woman, an old woman, who like herself is very earnest.

The work which was so promising in appearance in Rayahrapoody has been seemingly stopped for a while as the only convert in the village who seemed so enthusiastic, acted very unwisely in ordering his wife to be baptised, but she not being converted very properly refused and ran away to her mother's, and then the convert absconded with a cow which he said belonged to him, but which was probably owned by the whole family, and to further complicate matters, sold it to the preacher who accompanied me. We pray that out of this disorder righteousness may triumph and the name of Christ be magnified.

In Jaggampett a young Brahmin called at the tent, he spoke very good English, had been educated at London Mission school, in Vizagapatam, he had often heard the gospel, and read the bible, and said that he was secretly trusting in Christ; he was urged to come out from heathenism but replied that the cost was too great.

Nursaplattam is a large place 35 miles north of Tuni. We have Christians in three villages near by, but must secure a place in the town. I visited and preached here.

The other day in preaching in Pentakota, upon the familiar topic of *pahpamu* and *poonamtu*, or sin and merit, I said that worshipping idols was a sin. "Worshipping idols a sin?" laughed a bright-eyed woman, "no, no, this is not a sin, but a good work."

On the previous day my wife and myself saw some half a dozen sheep and numerous fowls which had been behoaved as an offering to the idols.

Pentakota is only a small village, but there are twelve temples in it, the fishermen are very superstitious.

Near this place a donkey was noticed with its ears cut off. Why is this thus? I asked of Abel the preacher.

The crops failed, he said; and so its owner cut its ears off. He certainly took a very cowardly way of venting his disappointment on a helpless beast.

At Mararietta some three miles from here Mrs. Garside, Athanams, a bible woman, and myself went and preached, when the whole village turned out to listen to us. After the service, coconuts, eggs and milk were given to us as presents, some said they believed the message.

There seem to be three stages in many villages which the people pass through when the gospel is preached.

The first is a period in which the missionary is well received and gladly listened to. Then when the first converts are baptized, comes a time of persecution, which, if the converts are firm and do good works changes to one of tolerance, when others may be won.

Boycotting is a well-known custom here, neither fire nor water nor employment will at first be given to the convert so that they may be reduced to a starving condition.

Lately God has blessed this part with a bountiful harvest, so that the storerooms are full.

In making the above tours I have travelled several hundred miles in ox carts, and on horseback, seeing some of the worst roads I ever looked upon.

It seems a little like boasting to write so much about one's self. My excuse is that the Christians in Canada who send money to India, may wish to know about the work the missionary is doing that they may more in effectually pray for him.

R. GARSIDE.

Pentakota, April 25th.

A Touching Incident.

Let me tell you an incident of yesterday; but that you may the better understand it I must go back to a hot afternoon more than a week ago when Ruth—Bible woman—on foot and I on my horse, wended our way down the dusty road to the village. We had almost reached the point where the red gravel gives place to sand, in which one sinks ankle deep, when two men coming along in breathless haste stopped me, exclaiming, "We are just coming for you, will you come to our house, our brother is very ill and only you can save his life, will you come?" Of course I bade them lead the way, and soon found myself in a court yard in the center of which, on a cot, lay the veriest skeleton of a man I ever saw. Long abstinence from food (starvation is the Hindu cure-all) and consumption had reduced a once strong young man to skin and bone, and it was very apparent that he was dying. For two days we sent him sago, arrowroot and the like, and medicine to keep down the fever that was consuming his very life blood. Each day I visited him, telling of Jesus, of His love, of the hope beyond and of the Heaven above, to all of which he listened, making no sign either of rejection or acceptance. The third day he refused any food or medicine, saying 'twas no use, all would soon be over. The fourth day as I passed the burning ground on my way to the house I noticed several men watching by a smouldering corpse, and as I neared my destination the great wailing cry of the mourners told me that the burning body passed on the way was that of the man I had come to see. I turned away, for what word of comfort had I for the aged mother, for the wife or sisters too? He had given no sign by which I might even venture to suppose that he believed aught of what I told him. Day after day went by before I had courage to go and see the bereaved ones. Yesterday, however, I went. The mother greeted me with "I have waited so for your coming, that you might tell me more about the Jesus Christ God of whom you told my son. He believed in Him before he died that day [and I want to believe too." Upon questioning I found that before his death the son had absolutely refused to have any of the ceremonies of their religion pronounced—denying their efficacy saying, "I believe and trust in the white lady's God—in the Jesus Christ." Needless to say my lips were unsealed and I preached unto them Jesus and the Resurrection, the latter so contrary to their belief in the transmigration of souls. The mother and the wife, or rather widow, listened with open-eyed, open-mouthed wonder. The two sisters looked incredulous, preferring to hear their husband's opinion on this new doctrine before they believed much. With streaming eyes the mother asked, "is this all true?" For answer I showed her that it was God's word and that it was impossible for Him to lie, then said she "I must believe in your God for I would see my son. Are you quite sure it is all true?" At this the widow interrupted her with "of course it is true, for

why would she leave home, relations and native land to tell what is not?" This logic seemed to satisfy the mother who turned to me once more saying "tell me more about your Jesus." The sun had set and the twilight shadows were lengthening before they tired of listening or I of telling. Suddenly one remembered that the men folk would soon be home and the evening meal was still uncooked. Join me in prayer for the frail, white-haired little mother, the widow and the sisters with their husbands. They are caste people and the house had not hitherto been open to us. F. M. STOVZL.

W. B. M. U.

Edited by Miss A. E. Johnstone.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPICS.—For our Missionary Students on our Home Fields this summer that they may be filled with the power of the Holy Spirit, and preach only "Christ Crucified."

MISSIONARY CREED.

The Christian that does not believe in Foreign Missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in Foreign Missions not believe in the Doxology in Long Motre. Repeat it and see.

The Christian that does not believe in Foreign Missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the Church of God is ready? If thou canst believe, all things are possible to him that believeth.

MISSIONARY LOGIC.—The Promise. There is no distinction between Jew and Greek. For the same Lord is Lord of all. And is rich unto all that call upon Him.

The Promise. Whosoever shall call upon the name of the Lord shall be saved.

The Irresistible Sequences. How then shall they call on Him in whom they have not believed?

How shall they believe in Him of whom they have not heard?

How shall they hear without a preacher?

How shall they preach except they be sent?

MISSIONARY SUCCESS.—It is fixed. "I will declare the decree."

It is definite. "I will give thee the heathen for thine inheritance.

It is ever expanding. The waters of prophetic vision "to the ankles," "to the knees," "to the loins," "waters to swim in," that "cannot be passed over."

It is to be universal. Go and "disciple all the nations." A whole world full of believing sons and daughters.

It is irresistible. "All power is given unto Me in heaven and on earth. Go ye, therefore."

It is with Christ's presence. "Lo, I am with you all the days."

It is inspiring. When Duty's brow is sunlit with Hope, the feet and heart take wings.

It is the glory of God. "That unto principalities and powers in heavenly places may be known by the Church the manifold wisdom of God.—DR. HERRICK JOHNSON.

Extracts From a Letter From Miss Fitch to Mrs. G. F. Currie.

BOBBILI, INDIA, Feb. 1st, 1890.

My Dear Aunt.—It is just one week to-day since my arrival in Bobbili, and it is surprising how much at home I have come to feel during that short time. I wish I could describe Bobbili to you, that is the natural scenery, it is very pretty. It is not much trouble to describe the town—a cluster of native huts with thatched roofs, with a sprinkling of rather more respectable native dwellings. Of course, the Rajah being here, there are a few nice buildings. But the country round about is what attracts the attention. As I look out from my veranda I get a fine view of the hills. In the distance is the hazy, irregular line of the Ghauts range, and nearer are hills of nearly every variety of form, some of them actually covered to the very crown with rich verdure, a rare thing in this country. And then all about are groves of beautiful trees, many of them tamarinds, which are very graceful. That old familiar line of poetry often comes to my mind, "Where every prospect pleases, and only man is vile." It does seem so here.

I find Mrs. Churchill much more poorly than I had anticipated. I am very glad I came to Bobbili. I believe the Lord's hand was in it, because he had a work for me to do in cheering and comforting Mrs. Churchill. She has been much alone and it was very bad for her. Her trials have been many, but withal she is brave and patient.

You will want to know how I am making out with the language. I am sorry to report that I have not a teacher yet. It will be difficult to procure one here, as there are no trained teachers of Telugu in Bobbili. I have about an hour's instruction a day and am deep in the mysteries of the Telugu alphabet. It is a queer kind of jargon, yet graceful and pretty. Do not forget to pray that the Lord will give me special help in studying Telugu.

My organ is a great comfort to me, and the natives evidently regard it as a wonderful piece of mechanism. They come in groups and squat themselves down on the veranda while I play and sing to them. They acknowledge that it is much better than their music. Their coming in this way, gives Mrs. Churchill an opportunity of talking with them about the "Way, the Truth, and the Life." They listen attentively and assent to what she says, but still they do not believe, or if they do they are afraid to own it. Many of them have heard the story over and over again, and their hearts seem hardened. Truly much prayer is needed for this people.

Now you will want to hear something about the conference in Cocanada. To begin—we had a grand good time, a time of rich spiritual blessing. The meetings were indeed full of interest. The matters discussed and the manner of discussion were very helpful, and calculated to deepen one's interest in the work. I never attended meetings in my life where I received so much good. Could the people at home have been present at that gathering, they would never for a moment doubt that the men and women out here are in the right place, and full of zeal in the Master's service. Every morning, before the business began, three-quarters of an hour was devoted to prayer, and at such times the Lord's presence could be felt. I came away from the conference convinced of one thing—the missionaries out here are in earnest, and another thing—they have to struggle against terrible difficulties.

I like all the missionaries very much. All, without exception, are of good material, are wide awake, active, earnest.

Your affectionate niece,
NETTIE J. FITCH.

Notes by the Way.

County Conventions cannot fail to be of service. There is an inspiration in them. Many of the sisters are unable to present at the annual meeting, and the stimulus, which is given as they "talk together" of the things pertaining to His kingdom in a county convention makes up in a great measure for the loss of the annual feast. "Hearts burn," as the reports are given, so many telling, as you are sure, of self-denial, and hard-struggling on the part of many; not that this is put in words, but you feel it and the Master knows and will one day reward the homo workers for the foreign field.

The county convention for King's met in Kentville on the 27th of May. The afternoon meeting was presided over by Mrs. David Freeman, County Secretary. Delegates were present from nearly all the societies and those not represented had such good excuses that we knew where their hearts were. Mrs. DeBlois led us in prayer, and others followed. Then came the reports, verbal and written, and then an informal discussion of ways and means. The reports spoke of well-sustained effort, and an increased earnestness and desire on the part of all to carry out the great commission. Many of the Sunday Schools had good Mission Bands. It is a good sign, that in so many cases, the Band (instead of being confined to a few) is becoming the School, and the School is becoming the Band, thus solving the problem, "how shall we get the boys," and rousing the teachers in the matter. Miss Harris' account of the extra efforts in Wolfville, was so interesting that we are sure it will be helpful to the readers of the LINK, and the same is true of Mrs. Currie's glance at our fields.

At the close of the meeting the Society in Kentville was organized with six members. The Church is small, and our sisters have had many difficulties in content with, but if what one of the pastor's in Kings' County told us, in speaking of aid societies is true (and we think it is) then Kentville Church will be all the stronger because of this extra effort on the part of some of its members. This pastor said, "I have always found that that part of the church which composes the aid society is always the most earnest, and ready for work."

The evening meeting was presided over by the Pastor, there were stirring addresses from Revs. Kempton and Price, a grand account of an Association in India from Mrs. Hutchinson, an address from the Secretary, good music, and last but not least the collection, which closed the first county meeting for King's.

The next morning found us on our way to Cambridge, and there instead of visiting among the friends as we had planned, the rain kept every one indoors. The day passed quickly with those who had the same interests at heart; and towards meeting time as though to rebuke weak faith, the clouds parted, the rain ceased, leaving just enough dampness to bring out with renewed vigor the fragrance of the apple blossoms. The meeting was presided over by the pastor. We spoke of the needs of the heathen and our responsibility; encouraging remarks were made by some of the brethren and sisters and a Society formed with seven members.

Thursday evening found us driving over to Canning by mail, brother Ellis kindly giving this drive as his donation. In spite of blossoms and green fields, it was bitterly

cold, and though it should not need to be said in June, yet a blazing wood fire, added greatly to the comfort, if not the welcome from sister Woodworth. The Aid Society meeting was held the next afternoon, with we trust good results. The workers here have many of them been long in the vineyard, and know what bearing the burden means. That evening found us in Canard, just in time for the monthly missionary prayer meeting, which was good. We were glad to hear that the Aid Societies of Upper and Lower Canard were talking of holding their meetings alternately.

Saturday was spent delightfully at the parsonage; and Sunday afternoon we worshipped with the church at Port Williams. The evening was that of their monthly missionary prayer meeting, and here too we tried to speak of the needs of the work, and our share in it. At the close, a Society was organized with thirteen members, and good prospects for the future. In speaking of the readiness of the sisters to take hold, one of them said, "Yes, ever since Brother Kempton has held these monthly missionary meetings every one has taken so much more interest in missions, and so many come out." Have we not some other churches where this monthly meeting might be held? Mr. Kempton read extracts from the *Missionary Review* with regard to the work among the Indians, and we could plainly see that not only was this church learning of India and its needs, but obeying the command "Look on the fields."

Monday morning we were back again in Canning, and on Tuesday drove over to Percaux. This Society celebrates its nineteenth birthday this summer! Who but the Lord of the vineyard can tell what has been accomplished during these years; and none but He knows of the rewards and surprises He is keeping for these sisters against the great "Harvest Home." To them the work has often seemed discouraging, and they have often seen only the defects; He sees so differently.

Wednesday afternoon we met with the sisters in Berwick; many were in Wolfville for the anniversary, but the meeting was good. Berwick is one of our largest Societies. May it increase still more and more.

Thursday morning we were at the station, hoping to reach Wolfville in time for the anniversary exercises; but put no dependence in a freight train, it cares naught for even a Baptist College, and after weary waiting we reached Wolfville in time to hear what those who had been present could tell us.

The collections taken during these meetings in King's County amounted to \$12.07, which after expenses were paid left a balance of \$5.43, which was handed over to the Treasurer of the Union. This sum does not represent a collection at every meeting, various causes hindered that; but does it not show that our people are willing to give.

Queen's, Cumberland, Colchester and King's have each held a county meeting. In those counties where there is no County Secretary, is there not some one willing to take the matter in hand?

A convention of the W. M. Aid Societies of Colchester County, met in the Prince Street Baptist Church, Truro, on May 29th. The devotional meeting in the morning was deeply interesting—the Master's presence being very evident. Mrs. Manning from Halifax, who occupied the chair, requested that special prayers be offered that some young woman would offer herself for Foreign Mission work, and be ready to go to India in the autumn with Brother Shaw, our missionary elect.

The afternoon meeting was opened by singing, "All

Hail the Power of Jesus' Name." Mrs. M. W. Brown, then read the 72nd Psalm, and Mrs. Gunn followed in prayer. The President, Mrs. P. R. Foster, addressed the sisters in a few well-chosen words. Mrs. J. E. Goucher read an address of welcome from the Society of Prince Street Church, which was replied to by Mrs. Brown.

Ten societies were represented by their delegates, and from each reports were given. These showed great interest in the missionary cause, and breathed a spirit of consecration to the work.

Mrs. Sibley, from Wittenberg, read a very interesting paper on Foreign Missions. Extracts from Mrs. Churchill's letters were read by her sister, Miss Faulkner, giving an insight into the discouragements, anxieties and trials of missionary life.

Miss Manning cheered all by telling of the safe arrival of Mrs. Archibald, and expressing the hope that she might soon be restored to health, and that we might meet her in our different societies and learn more of India and its needs.

Mrs. Foster then read a very fine paper on Mission Bands, which resulted in a discussion on the importance of these societies and the best means of interesting the young, which was very much enjoyed by all.

Of the fifty-four sisters present quite a number expressed the opinion that this convention, which had been brought about by the untiring efforts of the County Secretary, Mrs. Foster, might be a permanent organization, meeting annually.

The mass meeting in the evening was presided over by Rev. J. E. Goucher. One of the first things on the programme was the address of Mr. Goucher. He referred to the appeal of last year for a reinforcement of missionaries, and stated that nine of the number called for had responded. He thought the increased enthusiasm in the mission cause was the result of that appeal and prayers. W. M. Aid Societies were doing a noble work, and that woman was a great factor in bringing the world to God.

Mrs. Manning's paper, "Some reasons why we should be interested and actively engaged in Foreign Missions," came next. She said: "This is the 'Missionary Age,' and that the promise made long ago 'I will give the heathen,' etc., is now fast being fulfilled. Love was the origin of the enterprise. *Cost God His Son.* . . . Then let the question be to each, 'What will Thou have me to do?' She impressed the duty of consecrating one afternoon a month to the Aid Society."

After this, our missionary elect, Rev. M. B. Shaw, was called on. His address was earnest and eloquent. He was listened to with marked interest, many feeling that they would not have another opportunity of hearing him before his departure. We can assure him that he will carry with him to his foreign field our sympathy and prayers.

ETTA J. YUILL.

Great Village, May 31st, 1890.

Mission Band—Wolfville.

The origin of our Mission Band can be dated back to a revival which took place in our church at Wolfville a little more than a year ago, when the hearts of some of our little girls seemed to be touched and awakened to a sense of activity.

One day at school one said to another, "What can we do, cannot we have a club of some kind?" Deeper thought into the subject suggested a Mission Band. A few of them met for three weeks, at which period they felt that little could be done without an older one for

leader. So on Monday morning, April 22nd, 1889, upon answering a ring at our door bell, I found two little girls, —and "Oh! Miss Harris, we want you to help us" burst from their lips with natural childlike enthusiasm. Upon questioning what aid could be lent, the reply came in the same eager tone,—"We have a Mission Band and we want you to be our president." Enquiring into the subject to find out what they had been doing, and their object, which was to make articles for sale and the proceeds to go to Foreign Missions, I thought it too laudable an enterprise to do otherwise than uphold and encourage with all the ability I possessed. So I asked them to talk it up among the girls at school, and bring as many as many as would care to join, to our house that afternoon and we would organize ourselves into a Band. After school six little girls came to the house. The constitution was formed.

We seldom met without one or more being added to our number, until our rooms would not conveniently hold the busy little workers and give us ample breathing space. We applied to the trustees of the church for the use of the vestry one afternoon out of each week, which request was heartily granted to us.

Our membership had so increased that I found it impossible with one pair of hands to prepare enough work from week to week to keep the little fingers busy—so a new force of brain and physical material was sought. Mrs. Wortman, Mrs. Volkes and Miss Chasac acquiesced in their usual hearty and cheerful manner, and our Band took on a brighter aspect than ever. Miss Chasac was appointed Vice-President, and the success of our Band is due, through the help of God, to these newly added forces.

Our funds are raised to \$63.66, which sum is proposed to help support a native preacher on the Vizianagram field.

The first meeting of our Band, as I said before, was held on the afternoon of April 22, 1890, with six members. The last meeting on April 8, 1890, was closed with a membership of 47.

Mrs. Foster, County Secretary for Cumberland, writes: "I feel assured our convention meetings and the correspondence with the societies relative to them, has awakened a deeper interest in the great cause of missions." She also says, "Our DeBert M. Band gave a concert last week which was a success every way. The selections were purely missionary, and cannot fail to make impressions on minds regarding the heathen world. Financially it was beyond my expectations; \$15 taken in a small country place at a concert is a great deal."

What Mission Band will come next?

TO THE AID SOCIETTES OF NOVA SCOTIA.

In sending out the blank forms to be filled in, I shall address them to the secretary who reported last year. Will every Society whose secretary has been changed since then, communicate with me at once; as it is important that we have full returns. Give name of county as well as town.

A. E. JOHNSTONE.

Provincial Secretary, N. S.

Associational Reports.

MIDDLESEX AND LAMBTON ASSOCIATION.—The Circles held their annual meeting on Tuesday, May 27th. Mrs. Speller presided. Letters read from the Circles showed an increased interest in Missions. A few of the Circles are merely existing. One has died, but hopes are entertained of resuscitating it. Several Bands have been organized during the year. They have doubled their contributions to Home Missions. The meeting continued in the evening, when the President, Mr. Speller, Rev. J. McLaurin, and Miss Frith delivered addresses. A collection of \$9.86 was taken up for Home and Foreign Missions.

WESTERN ASSOCIATION.—The Circles of this Association held their annual meeting on Saturday, June 14th, at 10.45 a.m., the Association devoting an hour and a half to this purpose. Mrs. Wisson, Vice-President, presided. An address of welcome was given by Mrs. McColl. Circle reports were read by Associational Director, Mrs. Love. Contributions for the year were as follows: Home Missions, \$118.90; Foreign, \$110.97. Total, \$229.87. Just double the amount contributed last year, and some Circles did not report. Mrs. Mellich, of Chatham, read a paper on "Sterling Members of Mission Circles." Mrs. McMaster made a very earnest appeal for Home Missions, and pointed to the four branches of work undertaken by the Woman's Mission Board (which is supplementary to the General Board) as being, (1) needy churches in Ontario; (2) new churches in the North-west; (3) for the French Canadians, through our denominational school at Grande Ligne; (4) the North-west Indians. Officers were then elected, and the best Associational meeting yet held here closed with the earnest desire in the hearts of those present that more of our churches would take up work for Missions through Circles. Windsor Circle intends taking up Home work immediately. C. ILER, Secretary.

WHITBY AND LINDSAY ASSOCIATION.—The Associational meeting of the Circles of this Association was held in Port Perry on the afternoon of June 19th. The meeting was well attended. The Circles all sent delegates, but were not all represented by delegates. Some delegates were present from churches where no Circles exist and were closely questioned as to the reason of the non-existence of a Circle. The prospects are that before the next Associational meeting a number of new Circles and Bands will be organized. The programme was well arranged and ably carried out by the Director, Miss Dryden, and the President, Mrs. James McEwen. After the address of welcome by Mrs. Ebbles, and reply by Miss Anderson of Lindsay, Mrs. Freeman of Whitby, gave a lively and practical address on Mission Bands. Greetings from other societies came next. Then Mrs. Newman and Mrs. Lillie, of Toronto, spoke on Foreign and Home Missions. This Association has a number of active, energetic, and able women; we are going to expect great things from them.

The Director's Statistical Report is as follows: The total membership of our ten Circles is 207, with an average attendance of 98; number of women members in these churches, 476; amount collected for Home Missions, \$134; Foreign Missions, \$107. Bands, \$87; Grand Ligne, in money, boxes, etc., \$65. Total from all sources, \$393. The LINK has quite a circulation, but not as wide as it should have.

BRANT ASSOCIATION.—The Ladies' meeting was held in the basement of the First Baptist Church, Brantford, on Tuesday, June 3rd, at three o'clock. A large number of delegates were present, from the different Baptist Mission Circles of the county. After reading the scriptures, singing and prayer, Mrs. J. C. Yule gave the welcome address. Reports were read from the different Circles in the county, and a number of them were very encouraging. The women in our county are doing a noble work, though there is still a great deal to be done, but we all hope, by God's help it may

be accomplished. Mrs. Powley was elected President. We were all very sorry to hear of Miss Moyle's resignation as Director, the position she had held for seven years, and she has done her work faithfully, but she declined taking it again, for various reasons, and Miss Harris was put in her place. Mrs. Dr. Murdoch, of St George, read a very interesting paper on the "Grand Ligne Mission." Miss Yule gave a few instructive remarks on Mission Bands. Mr. Markinck, a returned missionary from China, gave a short address, on his work in that heathen land. The Circles in this Association agreed to attempt the furnishing of a room at Grande Ligne. After singing and prayer the meeting closed.

ANNIE HARRIS, Director.

TORONTO ASSOCIATION.—The annual meeting of the Mission Circles of the Toronto Association was held at West Toronto Junction, Tuesday, June 17th. Mrs. Newman presided. About two hundred women were present, the largest representation the Association has yet had.

The letters from the Circles were full of interest and encouragement, showing that the past year was one of more than usual activity in mission work and that the members have a better knowledge of the work the Society is doing, and are becoming more and more earnest in doing it.

From these letters we gather that in the Association there are twenty-three churches and twenty-one Circles. Four new Circles were organized during the year—Walmer Road, Tecumseh Street, Sheridan Ave., Moulton College.

The money raised by the Circles of the Association during the year is considerably over \$2,000.

Almost all the Circles work for both Home and Foreign Missions. We hope next year to report that every church has a Circle and that every Circle recognizes the wants of both Home and Foreign fields.

The following ladies took part in the programme: Mrs. Lillie, on Home Missions, gave a very clear account of the work done on the home field. Miss West read a paper on Mission Band work which gave to all present much needed information. Miss Buchan spoke on Foreign Missions and read extracts from letters received from our lady missionaries in India.

Some time was devoted to discussion, which is one of the most useful ways of gaining information at these meetings.

F. B. WELLS.

WOODSTOCK ASSOCIATION.—The Association of Mission Circles held at Scotland, Wednesday, June 4th, was very encouraging, the attendance large and the interest good. At 3 o'clock the Moderator gave his chair to Mrs. Barker, of Ingersoll, who conducted the meeting and to whose management much of the success was due. The devotional exercises were led by Miss E. Goble and Mrs. Cohoe. An address of welcome, kind and hearty, was read by Miss Marquis to which Mrs. Barker, on behalf of the visitors, replied. The welcome indeed we had already felt in the hospitable homes of our kind friends.

Letters from Circles and Bands were then read; a fuller account of these may be seen in the minutes of the Association. The reports on the whole told of increased interest in the work, and the amount of money raised is as follows:—Home Missions, including Grande Ligne, \$182.56; Foreign Missions, \$284.27; Bands, \$157.16; total \$623.99. Miss Annie Trotter gave a stirring address on Home Missions which was highly appreciated. Mr. Dadson kindly consented to speak in the interest of Grande Ligne and all felt his words were with power. A letter from Miss Hatch, of India, was read by her sister, giving an account of the conversion of Kesavaron, one of the native teachers in Samalkota Seminary. We had expected to hear from Miss Frith in the afternoon, but failing to make connection she did not arrive in time; we had the pleasure, however, of hearing her in the evening. As she spoke, hearts were stirred to play more and more for India's sons and daughters. The choir rendered very efficient service throughout. Some items of business

were passed and the Director was re-elected. The collection amounted to \$12.50. It was the first time the meeting was open to the whole Association, and we trust that all were helped. May the coming year, through the earnest exhortations given, witness a decided advance in the cause of the great work that brought us together.

ANNIE E. HATCH, *Asso. Director.*

WALKERTON ASSOCIATION.—The annual meetings were held with the Baptist Church in Wingham, on June 9th, 10th and 11th, 1890. Our platform meeting, Monday evening, was well attended. Mrs. Dack of Listowel, led justice to her office of President. Mrs. Pocock led in devotional exercises. Mrs. Smith gave all a welcome to the Baptist homes. Mrs. Dack made a suitable reply. Our Bands were represented by a solo and recitation given by two young girls and Miss Frith answering a number of questions asked by the Bands. In this way we learned something about the customs and habits of the Telugus. Miss Frith favored us by singing a few verses in Telugu.

Mrs. J. J. Baker, of Walkerton, gave the Home Mission address. She imparted a great amount of information; her appeal to the sisters for more activity in this work, we are sure will not soon be forgotten. Mrs. McGregor read a piece on Home Missions. Miss Frith gave an address on our work in India, in her usual interesting manner. She spoke about some of the discouragements missionaries have to encounter, but she did not forget to tell us the agreeable and pleasant things in connection with their work too.

Our annual letter from our own loved missionary, Miss Stovel, of Akid, India, was read by her sister. We are somewhat proud of the fact that Miss Stovel was once our Assistant Director. She does a great deal towards keeping up the mission interest among our Circles by her letters.

Two solos and a recitation bearing on Foreign Missions were given by the young ladies of the Association. The church choir helped us with some choice selections. Tuesday afternoon the sisters met in the church basement. After opening exercises and a review of our year's work by our President, the reports were given by the Circles and Bands, these on the whole were encouraging. All except four of our Circles were well represented by delegates, three of these sent reports, and we heard from the one not reported that it was prospering. Delegates were present from all our Bands and their reports were good.

During the year there have been organized a Home Mission Circle at Teeswater, and Bands at Glammis, Attwood, Walkerton, Listowel, and Wingham. We have now 14 Circles and 9 Bands. The last two named Bands have only recently been started and had not sent any money to the Treasurer, so our contributions are from 7 Bands; they gave to Home Missions \$20.10; Grande Ligne, \$4; Foreign Missions, \$50.73; total, \$74.83. From 13 Circles, Home Missions, \$112.76; Grande Ligne School, \$23.45; Grande Ligne Endowment, \$20.66; Foreign Missions, \$155.85; total \$321.72. Total from Bands and Circles, \$390.55.

Wednesday morning at 9.30 the sisters again assembled in the basement. Miss Frith answered a number of questions asked by the Circles. A committee was appointed to draw up By-laws to guide us in our work. Officers re-elected; Mrs. Dack, President; A. V. Braden, Director. After a very busy morning our meetings were brought to a close at noon, with the expectation (D. V.) of meeting with the church in Attwood next year.

NIAGARA ASSOCIATION.—The fifth annual meeting of the Women's Mission Circles of Niagara Association was held with the Church at Sherbrooke, on Tuesday evening, June 3rd, presided over by Mrs. Hallam, of Dundas. A good congregation having assembled at 8.30; the Director, Mrs. Forbes, of Grimsby, called the meeting to order. After singing by the Sherbrooke choir, devotional exercises were led by sisters Hallam and Phillimore, followed by an introductory address by Mrs. Hallam; this paper was, as might be expected, from the writer's experience, an exceedingly able, though brief presentation of the subject, "Women's Missionary Work."

A duett, entitled "The Lord is my Shepherd," followed, which was very pleasantly rendered by Misses Brodie and Woolverton, of Grimsby. Grande Ligne mission next received attention. The subject was presented through a paper written by Mrs. Owen, of Toronto (formerly of Grimsby), and read by Mrs. W. J. Robertson, of Thorold. This paper was a brief yet comprehensive outline of the life of Madame Feller, and of the work at Grande Ligne. It was ably written. The reports from the different Circles were now read, all of which showed that our sisters are doing a noble work of self-denial, "laboring much in the Lord." After music by the choir, a paper on "Band" work, prepared by Mrs. Hendry, of Hamilton, read by Miss Bantz, showed how the children in the Bands, such as "Busy Bees," "Willing Workers," "Cheerful Gleaners," etc., were organizing, and not only preparing themselves for more efficient work as they grow older, but already working earnestly in their way, and rendering great help to the cause of missions. A very interesting letter from Miss Baskerville, in India, to the children at home, was read by Mrs. Cook, of Fonthill. An appropriate hymn was sung by Miss Clara Segar, of Grimsby. Mrs. Wolfkill, of Hamilton, read a paper on Foreign Missions, containing much fresh news from the Foreign field, as a whole this paper was vigorous, entertaining and instructive. Mrs. Phillimore, of St. Catharines, followed with a paper presenting the claims upon us of our various domestic Missions, was aptly and familiarly illustrated and applied with heart-stirring appeals. Mrs. Cross sang a solo entitled, "Who will run with the tidings?" The Director gave a review of the principal facts of the year's work. Financial Report as follows:—

Foreign Missions.....	\$350 72
Home Missions.....	259 87
Women's Endowment at Grande Ligne.....	119 24
Special Indian-work.....	3 43
Total.....	\$733 26

Many special contributions were made in boxes of goods, etc., for Grande Ligne, Burke's Falls, Foreign field, etc.; but no estimated value was given, but *He knoweth*. Pastor Hallam draped the native Telugu dress upon two ladies, and exhibited some curries from India, when a successful meeting closed.

J. ROBERTS.

News From The Circles.

BARNSTON, QUE.—Perhaps you would be interested in hearing a little about our work here, it is not as encouraging as it ought to be, but, still I think the children do very well. The Mission Band is only small in number. When the children had the barrels about three months we opened them and altogether they contained about fifteen dollars, enough was given by other persons to make it seventeen dollars. So they are now supporting a boy at Samulcoota.

Our Mission Circle does not take up Home Work. Only Foreign and Grande Ligne. There are only a few workers in this place.

GUYSBORO, N. S.—A few of the sisters of the Baptist Church, Guysboro' N. S., met at the Parsonage, Wednesday afternoon, April 10th, and organized a W. B. M. A. S. with the following officers:—Mrs. W. P. Anderson, President; Mrs. Geo. Scott, Vice-Pres; Miss Nellie Cunningham, Sec.-Treas. We discussed the idea of a Mission Band, in connection with the Sunday School, to include the boys. We hope in the near future to be able to give you an account of its formation and our plans of work. Quite a number of sisters are regular subscribers to the LINK. We consider it one of the most effective missionary agents.

NELLIE CUNNINGHAM, Sec.

New Circles.

A Home and Foreign Mission Circle was organized at Alvinston on May 28th, Miss Mary Winger was elected *President*, and Mrs. W. W. Collins, *Secretary*. L. W.

Sherbrooke, Home and Foreign Mission Circle, organized June 4th, by the Director Mrs. Forbes, officers, Mrs. D. Deamund, *President*; Mrs. W. Root, *Vice.-Pres.*; Miss Mirriam Minor, *Sec.*; Miss Louisa Dick, *Treas.*

Iona Circle organized May 3rd. Officers, Miss Davis, *Pres.*; Miss Brown, *Vice.-Pres.*; Miss McRitohie, *Sec.*; Mrs. Scott, *Treas.*; Misses King and Dancey, *Collectors*; Miss L. Dancy, *Agent for Tracts*.

YOUNG PEOPLE'S DEPARTMENT.

A Visit to our Sunday School.

Rouse up, little folks! rouse up! and make haste with your dressing, else we shall be late. But I think I hear a sleepy voice say "oh dear; I never did rise at five o'clock on Sunday morning and why to-day?" But you must, if you would come with me, so hurry and we will have our "early tea" of bananas, bread and milk; and now jump up behind me on my horse and away we go, down the dusty red-gravel road, past the burning ground, and yes! there is a little curl of blue smoke and an odour of roasting flesh and a group of men, all tolling only too plainly that during the night some one has died and the body will soon be but a heap of ashes; past the tinsmith at the entrance of the village where the tin-smith, sitting out on the veranda, has already begun his work for he knows no Sabbath rest; past the goldsmith, who like the tinsmith, is hammering away making jewels for the nose, ears, neck, arms, waist, ankles and toes of the Akidu men, women, girls and boys; past a tumbled-down old heathen temple; past the Mahomedan mosque; past the queer little bits of shops, where you never can buy anything you want, because only things for native use are kept; these are spread out on the floor of the veranda and the salesman sits behind them tailor-fashion waiting for his customers; past a group of children who shout "salaam" and, "did you bring any books?" "will you give me a paper to read?" "I shake my head—"no, I have neither books or papers to-day," "will you bring one next time?" they call after us as we turn a corner into a wee bit lane and round another corner on to the Brahmin street. Here all the men and boys are sitting outside the front door cleaning their teeth with a stick. On we go past the place where they sell awful stuffs to make men drunk, and we have reached the Malapilly. The horse slackens his pace to a walk and I raise my voice and call "Children! oh children; come to Sunday School; come to Sunday School!" Through the street we go and at one door after another dusky little forms appear bobbing back again to tell to a sister, brother or mother that we have come, or we hear a great shout of "oh! this is Sunday and here is the miss-ammagarn (as they call me). They come trooping out to join us and we all turn on to the veranda together, they pop down into their places on the floor and we take our seat on the block of wood placed ready for us; a hymn is given out and sung while the late comers gather in—still they come and the number swells—forty, forty-five, fifty, or fifty-five, sixty; sixty boys and girls ranging in age from two years to fourteen or fifteen and a few mothers and fathers

who form a Bible class off to one side. The bell rings, all know its meaning and every voice is hushed, every little formed bowed with face to the floor, while prayer is offered, or as one little girl said "while we talked with the white lady's God;" Then the lesson for the day is given and the teachers take their several classes, teaching a verse to each child therein; they are learning the Commandments and to-day 'tis the fourth—"Remember the Sabbath Day to keep it holy." Why they are thus engaged let us take a look at them—yes! this is the very school of which I wrote long ago, you hardly recognize in the orderly children before you the wild, frightened, naked little youngsters of whom I wrote, do you? True they are still naked or nearly so, though the older ones have made some little attempt at clothing and some of the girls even comb their hair before coming; but the great difference is in their behaviour, they no longer scamper off in a fright if I look at them or rise from my seat, nor is it any longer common to see a couple of boys here and two or three girls there trying to settle their small differences with high words, and doubled fists. See that laughing faced boy, sitting with folded arms! there was a time when we did not know what to do with him, he would persist in pinching the little ones, poking them (not at all gently) in the ribs and pulling their hair. Was in fact a general disturber of the peace; and that curly headed girl in Deborah's class! she was a trial too, she wouldn't sit down, was always ready to run, sometimes I almost wished she would stay away, for being one of the older girls, others followed her example.

Once, some of the teachers said "give it up; no use trying to have a Sunday School here," for the fathers and mothers, instead of helping us by sending their children, tried to keep them at home, and those who came were so unruly that 'twas small wonder if there were discouraged ones, but we knew that Jesus could and would help us, and sure enough He did; but the lesson hour is over, another hymn is sung and then comes the recitation of the verse learned, each child rises in turn, recites his verse and receives his reward; another prayer and 'tis time to close, a touch of the bell and all rise, another touch and with one voice they all say "salaam" "salaam," and rush away.

I think I hear some one ask—"Whoever heard of a Sunday School that met at six o'clock in the morning? why do you have it so early?" Just because many of the boys are cow-herds and the girls shepherdesses and the earlier the sun rises the earlier they must be away to the pasture fields; so if we would have them in school we must be early too. Some months ago we met at half-past seven, then at seven and so on till now we meet at six and next Sunday we hope to be earlier still, for last week a man came and looked round upon the school just as though he only wanted to see how we were getting along, but he no sooner espied his daughter than he struck her three or four heavy blows with his stick before I could stop him and dragged her off to work; and a little mother came and ran her eyes over each class, at last they rested on her nine year old son, very quick she caught him by the "juts" and led him off; I plead that he might remain a little longer but she said "no, the cows had been waiting over so long and she couldn't have any more delay, if our Sunday School was going to keep people from their work, it was a very bad thing and she would not allow her boys to come again."

Hoping that you have enjoyed your visit and now that you know us, will not forget to pray for us.

I am your friend,

F. M. STOVEL.

Akidu, India, May 9th, 1890.

An Interesting Incident

BY REV. E. W. PARKER.

In one of the Goucher girls' schools in Moradabad, two little heathen girls entered their names. They were very bright, interesting girls, and learned to read rapidly. Time passed on, and the father began to talk of their marriage; and as they were bright and sought after, he became anxious to make a good thing out of the marriage. Hence, like too many of the heathen, he was making the matter really one of sale to the highest bidder. The girls listened to this, and became very anxious, for the man who could give the most money was known as a bad man. When the native preacher came to see the school they opened their hearts to him, asking him to interfere to have them, and to help them to become openly Christians. The preacher knew that for him to try to interfere would only hasten the difficulty, and hence he told the girls to tell Jesus all about it, and ask Him to help them out and to open their way to become Christians. From that day the girls prayed earnestly and talked, often with the preacher, who was quietly reasoning with the father about religion and duty to God. The traffic soon ceased, and in due time the father presented the girls for baptism, and was soon baptised himself. The girls were at once sent to Mrs. Parker's boarding school, where they could receive further training, and where they improved rapidly. A few weeks ago a young man who had been fitting for college in the Moradabad High School, received a good appointment as head master in another station; and through his mother asked the oldest of these two girls—now a bright young woman—to go with him as a life companion. The arrangement proved satisfactory to all parties, and yesterday they were married in the girls' school hall in the presence of a large congregation, composed largely of young people. When I called for witnesses to sign the marriage certificate, the old preacher who had told the girls to pray and tell Jesus all about it, came forward as though he had a peculiar interest in that young bride.

It will not seem strange to you that when our native minister was giving a lesson on prayer in his week-day meeting, he used this remarkable fact as a very cheering illustration of the power of prayer to change the hearts and plans of men. Try to imagine, if you can, the change effected in the lives of those girls here and hereafter.

Moradabad, India, Dec. 24th, 1889.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from May 18th to June, 17th, 1890, inclusive.

Whitby M. B., \$8.50, towards the support of Sampara Lydia; Ingersoll M. C., \$7; Toronto (Parliament St.) M. C., \$4.90; Fonthill M. C., \$6; Jubilee Church M. C., \$7.60; King City M. B., \$4, for the support of Morts Achemma; Scotland M. C., \$25, to make Mrs. F. Fairchild a life-member, \$6, towards the support of T. Marian, Total \$31; Petrola M. C., \$7; Eversley M. C., \$5; let Lobo M. C., \$3.60; let Lobo M. B., \$9, towards the support of P. Samuel; Glammis M. B., \$2; Etobicoke M. C., \$3.60; Poplar Hill M. C., \$5; Dummer M. C., \$1.50; St. Catharines (Lyman St.) M. C., \$3.50; London (Grosvener St.) M. C., \$5.00, from the "Do Without Fund"; Claremont M. C., \$10; Bank Interest, \$15.75; Brantford (East Ward) M. C., \$7; Toronto (Parkdale) M. C., \$6.00; Whitby M. C., \$5; Ingersoll M. B., \$9, to be divided for the support of Paine Jacob and T. Sundramma; Gobles M. B., \$25; Gobles M. C., \$8; London (Adelaide St.)

M. C., \$15; Onondaga M. C., \$5; Braosebridge M. C., \$1; Mrs. Cooper, Kelsu, Scotland, \$1.20; Blytheswood M. C., \$0c; Burtch M. C., \$5; Edmonton M. C., \$6; Malahide and Bayham M. B., \$3.80, towards the support of Atochemma; Dolbi M. B., \$18, to support a little girl; Blenheim M. B., \$3; Bellville M. C., \$8.60; Cobourg M. C., \$6; Stouffville M. C., \$3.55; St. Catharines (Lyman St.) M. B., \$5, balance of support for Hannah, a Bible-woman; Toronto (Parliament St.) M. C., \$4.45; Toronto (College St.) M. C., \$16; London South M. C., \$7; Denfield M. C., \$3, special offering from mite-boxes; Sherbrooke, Ont., M. C., \$3; Windsor M. C., \$4.60; Atwood M. C., \$8; Goodwood M. C., \$4.78; Leamington M. B., \$5; Peterboro' M. C., \$13.20; 2nd Markham M. C., \$3; Port Perry M. C., \$4.50; London (Adelaide St.) Young People's M. B., \$16, for the support of P. Ruth, a Bible-woman; Toronto (Immanuel Ch.) M. C., \$23.25; York Mills M. C., \$4; Wolverton M. C., \$2.50; Wingham M. C., \$3.00; Brackton P. O. C., \$6.35. Total \$423.45.

Notes.—In the last "Link" Wyoming M. C. should have been credited with \$9 instead of \$6; Plympton M. C. should be \$3 instead of \$4; Guelph M. C., \$8, was omitted.

VIOLET ELLIOT, Treas.

109 Pembroke street, Toronto.
June 17th, 1890.

WOMEN'S B. F. M. SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Receipts from April 21st, to June 21st, 1890.

Montreal, First Baptist, \$18.60; Kingston, \$7.00; Mulgrave, \$20.20; Clarence, \$25; Cornwall, \$10; Olivet, (Montreal), \$12.37; Glenville, \$8; Kenmore, \$10; Athens, \$1; Rockland, \$7; Dominionville, \$10; Lunenburg, \$7; Laobate, \$5; Westport, \$7.80; West Winchester, \$40; Phillipville, \$10; Ottawa, \$10; Almonte, \$7. Total, \$218.07.

MARY A. SMITH, Treas.
524 St. Lawrence st., Montreal.

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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.

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 may be fully met.

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