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The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

LX-9

NOVEMBER, 1896.

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VOL. XIX.

TORONTO, NOVEMBER, 1896.

No. 3.

GONE IS THE SUMMER.

Gone is the summer, the harvest is ended,
Sheaves have been gathered and fruits have been stored,
Treasured the gifts that from God have descended,
Filled is the house and heaped is the board.

Brown are the wheat fields and brown are the meadows,
Bare are the trees that with fruitage were hung;
Over the earth lie the autumn's cold shadows,
Gone are the wild birds that fluttered and sung.

Yet is the promise of glad resurrection
Hidden deep under the sprout-grown ground;
Gracious and true is our Father's protection,
Surely at length will the springtime come round.

Sowing and reaping, and waking and sleeping,
This is the round of the swift-circling year;
Waking and reaping, and sowing and reaping,
Till we are done with our pilgrimage here.
—Jessie H. Brown, in *Harvest Festival*.

NOT INTERESTED.

WHY NOT?

On every side as we go up and down this beautiful land of plenty and peace, we hear from fair lips these words:

"I am not interested in Missions." What is the reason you are not? Is it a valid reason; one which will stand the test at the judgment? In the first place, how did Christian missions originate and for what and by whom? If you acknowledge the truth, i. e., that they were instituted by our Lord, are the result of His last commission to His church, and if you claim to be a part of that church, how can you reconcile your excuse with this direct command? What is your duty? A good soldier is expected to obey without question the command of his general or to be court-martialed. We listen to the voice of duty in other matters, why not in this? Were you greatly interested in sweeping your floors and making your beds or washing your dishes to-day? did such a thought ever suggest itself to your mind? It was the work given into your hands, a duty to perform and you did it, with no thought of whether it was interesting or uninteresting. It would have been much pleasanter to read the new magazine which lay with its fresh, uncut leaves; or how much more you would enjoy lying back among the cushions on a hot afternoon, and resting, than sewing a patch on Tom's trousers or darning Kittie's stockings. Which do you do? neglect duty because it is dull or uninteresting? Oh friends, duty becomes pleasure when love is alive. Let us turn aside awhile, into the by paths of the world and see if duty makes no call.

It is Africa, sunny Africa, with a landscape worthy of a painter's brush, broad plains and mountain ranges, babbling brooks and sloping fields; while here and there are nestling picturesque villages, surrounded by grand

old trees and creeping vines, which are one mass of brilliant bloom. Would you know the story of a life in one of these villages? Then listen! She was a tall, straight, fine looking woman; her husband had brought her from her own village several years before. She had been as light-hearted and happy as it is possible for a heathen woman to be, but a great cloud had settled down about her. She bore no children. That was disgrace enough in itself and she became a by-word to her more fortunate sisters. Then one day she feels utterly desolate, when her husband, of whom she is truly fond, brings home a new bride. All does not go smooth and by and by, when this second wife in her glad anticipation taunts her with cruel words for being childless, she, in a sudden passion of jealousy and rage, wishes that her tormenter and her child might both die. Oh! dreadful words, why did she utter them? Others sitting by did not forget them and when a few weeks later, this woman and her new born babe lay dying, she was accused of employing witchcraft to cause their death. And then oh! how can we write it? This innocent woman was dragged to the most public place in the village and in the presence of all the people, was stripped as on the day of her birth. She was tied to a rude cross set in the ground, while cruel men with rough dull knives, shaved every hair from her body. Her mouth was pried open and filled with hot parched corn. She suffered indignities which can not be written. At last, she was flung on the ground and beaten, kicked and cut with knives, but she did not die. When their fury was spent, she was cast out crippled for life, branded as a witch, to suffer on in exile till death should bring deliverance. This incident and the woman were well known to the writer.

Now you ask, "How am I responsible for this? How can I prevent it?" *The gospel of Jesus Christ does prevent it. Are you reading that gospel?*

Away in the North of China, there came to the mission station one day a man with his wife and children, all victims of the opium habit. They had heard in their village that the foreign doctor could release them from the curse and so, pawning all their goods to raise money to travel with, they had made the journey and reached the hospital, only to be told that every ward was full to overflowing, there was no room for them. Then the awful feeling of despair took possession of them. What! could it be possible? Here was the doctor, kindly and sad, but refusing them. It could not be, it must not be. In a frenzy of grief that husband and father flung himself on the ground before the doctor's window and beating his head on the pavement, begged to be admitted. It was impossible, and so frankly did he become, that the physician, (Dr. Atwood) of the Shansi Mission, N. China, whose heart was bleeding for him, had to threaten to send for a magistrate to lock him up. A cart was hired to return them to their home with a promise that they could be admitted in a month or two.

And friends, for the paltry sum of \$200 that hospital could be enlarged to accommodate twenty more patients

at one time. Think of it, only two hundred dollars! where could it be better spent? Oh! if you could but know the change the gospel makes in these lives! and in these hospitals they receive soul healing as well as bodily cure. But we must not ask you because you are not interested in missions.

During the late Armenian outrages, a young wife and two old ladies, her aunts, secreted themselves in a cave. But their hiding place was discovered and the brutal soldiers dragged them forth. The old ladies were put to death, after being horribly mutilated. Their thumbs, ears and noses were cut off and eyes dug out, dying by inches. Then the dear little baby was brought out. One of the soldiers thrust his spear point through its quivering flesh and tossed it to his neighbor, who caught it on his spear point and tossed it on to the next and so on, till at last they tired of their sport, and it lay a mangled, bleeding mass at the young mother's feet. And now her turn had come—they had reserved her till the last for their own hellish lusts. Stripping off her garments one by one, they find concealed in a belt about her waist, a number of gold coins, her marriage dowry. This diverts their attention, and while they are quarrelling over the gold she slips away in the gathering darkness and escapes. (One of Lady Henry Somerset's proteges.)

But, why should I tell this to you? Those old ladies who were tortured to death were no kin of yours. That dear, little innocent baby was not your darling, for yours is sheltered safely in your arms. That pale-faced, modest woman, whose dark eyes seem haunted with an endless grief, was not your sister, tho' you have the same Father.

What does this mean to you, who are not interested? Why multiply cases? These are no fancy sketches. Would to God they were! Do you imagine that on that day when our Lord returns—as return he will to claim His own—He will ask if you were interested in His final message, or if you found it agreeable to your taste? I fancy not. But He will ask, How you have kept the faith? How you have done the task assigned to you?

"And many shall say in that day, Lord, Lord, open unto me," and He shall say, "Depart from me, I know you not." But "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the City."

BERTHA D. STOVER,
Of Bailuuda, Africa.
—Mission Studies.

Work at Home.

TWENTIETH ANNUAL REPORTS OF THE WOMEN'S FOREIGN MISSION SOCIETY OF EASTERN ONTARIO AND QUEBEC.

The W. B. F. M. Society of Eastern Ontario and Quebec met in Convention at Thurso, Oct. 6th. At the close of an inspiring prayer service led by Mrs. Dason, Mrs. Halkett took the chair, our President, Mrs. Claxton, being absent. The meeting opened by the use of the hymn "All hail the power of Jesus' name." After Scripture reading and prayer Miss Edwards gave us a warm, hearty welcome, on behalf of the Circle and Church. It was very much regretted that the Presi-

dent could not meet with us and address us, in person. Her address and reply, however, were read by Mrs. Halkett. Our aim, as a Society, was brought to our notice and the claims the work had upon us. The Circles were commended for their past efforts, and urged to press on in this great work.

The minutes of last meeting were read and the committees appointed. The reports from the different Associations were then presented.

An encouraging and interesting report was presented by Miss N. Green, Corresponding Secretary, which will appear in the LINK in full. The appropriations made last year were fully paid (\$1,435.00).

The Superintendent of Mission Bands, Mrs. Halkett, reported on Bands.

The Treasurer reported receipts for the year, \$1504. This report will also appear in the LINK in full.

The meeting then adjourned for lunch.

In the afternoon, after prayer service, led by Mrs. McLaurin, Mrs. Halkett again took the chair. After the roll was called and the officers elected for the coming year and appropriations made, as inserted below.

An address on "The Three Calls," written by Mrs. Tracey, read by Mrs. G. Black, was listened to with interest. The "Three Calls," the writer said are the Master's call to each one "He calleth thee," the servant's call, to declare glad tidings and the perishing one's call, "Come over and help us."

After singing a hymn, Mrs. Halkett (Sister Belle) gave an address, subject "Mind Pictures," in which many impressive pictures of the condition of the heathen in various foreign lands, pictures of our condition, and the picture of the loving Saviour coming to the lost ones, were drawn. This address was very much appreciated and Sister Belle was requested to forward it to the Canadian Baptist for publication. Read it carefully, and freshen your zeal for the work.

Bro. J. Craig (Akidu), kindly gave us some interesting news regarding the schools in India, the teachers and the children.

An interesting letter from Miss Murray was read.

A vote of thanks was given the Thurso brothers and sisters, who so kindly entertained the delegates, and assisted in other ways in making the meetings successful.

A resolution was passed that we give the LINK and Visitor our hearty support. One lady said: "It is simply impossible to succeed without these papers."

In the evening a Union meeting (Home and Foreign) was held, Brother Doolittle, presiding. He gave us a hearty greeting, expressing a desire that we should be abundantly blessed in our work.

Bro. Craig spoke on behalf of Foreign Missions. His address was enjoyed by all, and we trust resulted in awakening a desire to do more and better work this year than ever before. Our prayers, he said, are especially needed.

Although the attendance at our Convention was not as large as expected, for various good reasons, the meetings were none the less helpful and inspiring. Those who attended were amply repaid for going. We hope that next year, when we meet at Kemptville, every Circle will be represented.

C. M. F.

SECRETARY'S REPORT.

In presenting this, the Twentieth Annual Report, I may say that, in that portion of the work under our care, we have no startling incidents to record, but the steady march of faithful workers, doing day by day the duty lying before them. Such years, we hope, are those in which the deep foundations are laid, that shall in the future receive the glorious superstructure of more perfect knowledge of our Lord among the people, both at home and abroad.

To begin with the business part of the report. The usual meetings of the Executive Board have been duly held, with a fair average attendance of the members.

Perhaps at no time in our history has the financial standing of the Society given more anxiety to its members than during the past year. Though the appropriations were not for the same amount as for the year ending October 1st, 1895, all during the year, the quarterly payments have not been equal to our obligations, so that it is with very grateful hearts the fact is reported that the year's obligations are now fully paid. This includes a reduction of 12½ per cent. in the general estimates [not our missionary's salary], to which we have consented, in order to be in harmony with the General and Woman's Societies of the West; this makes a small surplus, that you will be asked to re-appropriate later.

During the year we have lost one of our number, who has been long in office and who has, by her careful financing and sympathetic letters to the Circles, done much to preserve unity of aim amongst us. Mrs. F. B. Smith, our late treasurer, was obliged to resign her office, and we to accept her resignation, owing, first, to her leaving Canada, and after, an uncertainty as to her future place of residence.

For the same reason [leaving Canada], Mrs. W. H. Smith resigned the superintendency of the Bureau of Literature.

Miss Sara Scott was appointed to the Treasurership, and Miss Ada Radford to the Bureau of Literature. In order to relieve the Corresponding Secretary of some of her work, so as to allow her to keep the office, Mrs. H. H. Ayer was appointed Assistant Corresponding Secretary, and has given very efficient help in this branch of the work of the Society.

INDIAN WORK.

Miss Murray.—A year ago on July 14, Miss Murray, our devoted missionary, after passing her examination in the Telugu language, started upon her first tour, and has now completed more than a year of active missionary effort in carrying the Gospel to the heathen women of the Vuyuru district. Her work, so far, for the women in this place is chiefly evangelistic. Accompanied by her Bible women, she has visited between thirty and forty villages, and has generally been well received; two villages, only, have objected to her presence. Her first tour was taken with Miss Stovel, of Akidu, and was upon Miss Stovel's field during the time of the rice transplanting, a season when they can easily reach the women in going to and from their work.

She is especially hopeful about the caste women she has visited, as they have manifested great interest in what she says. Miss Murray gives very interesting testimony to us who are so much engaged in the educational part of mission work, as to the value of an education that reaches to the ability to read. It helps them to remember what they hear, and a tract or book may be left with them for private study.

Miss Murray has, for the first time since going to India, taken a holiday on the hills. Although she does not complain of failing health, no doubt this rest will conduce to its preservation, and the change will be refreshing to her after her long sojourn on the plains.

Though in some parts of India we hear of unusual drought, in the valley of the Kistna in the early part of the year (Society's year), great floods have taken place, carrying desolation and destruction to very many; but though several of our missionaries reside in this part of the country, their lives and property have been mercifully spared. For the continued good health of our dear missionary, and for preservation of life and home during the late flood, we would render thanks to our Lord, and pray that her work may prove abundantly fruitful and redound to His great glory.

BIBLE WOMEN'S WORK.

The Bible women of whom we are part supporters, work in and near Cocanada, each having their own lists of houses which they visit. Their reports are very interesting, but difficult to glean for results suitable to report. It is truly a work prosecuted with "Precept upon precept, line upon line, here a little and there a little." It is an attack upon the very core of heathendom found in the hearts of the women; and in reading these reports, one cannot help but be impressed with the necessity of the girls' schools. Ignorance and the bigotry of false religion hold full sway over these poor women—fast in heathendom.

One important beginning, to help them to receive the Gospel and reverse this description, is in the girls' schools. The training of the child mind is a necessity, for the untrained mind is not so open to receive, and test new impressions. How much patience and zeal for Christ's kingdom are needed and expended in this work, may be seen in the reports from which the following extracts are made :

"There have been a few discouragements, too. One was the case of a woman who had long heard the Gospel, and had often declared she had done with idols, and believed what I had told her. She was tempted to go on a pilgrimage this year and returned with her head shaved, showing that she had been so pious a vow made long before. She was much ashamed to meet me, and made many excuses, such as that she had only gone to the country and for the pleasure of the journey by train, which was a novelty to her."

"In another case, one who appeared really interested in these things and who always listened to the word with much pleasure, was deluded by a priest, who persuaded her that if she took his religion and had her arms branded with some special marks, she was going straight to heaven when she dies. Of course she must pay him a good fee, and, washing his feet, pour the water over her own head. When next I visited her house, she was thoroughly ashamed of what she had done, and when she heard it was not God's way of salvation, she exclaimed: 'It has all been in vain, and I am like Adam and Eve in the garden, deceived by Satan.' I thought it was a very apt illustration. She still listens to the Gospel with interest and is beginning to grasp the idea that it is a change of heart she needs, and no outward form or ceremony can effect it."

"It is very refreshing to turn from such cases to those whom we believe have really learned to love the Saviour. There are perhaps only two or three women who give such evidence. Of these, the most interesting is the one I have mentioned in several reports already. It is a pleasure to visit her and to read the word to her. She listens to it very differently from most others; she is not only interested in the story, but always appears to be seeking for some words of help and encouragement to suit her own experience, and grasps the promises as her own, because she believes on the Saviour. I have been reading the Acts of the Apostles to her of late; she is much interested in Paul's experience; his conversion was no surprise, for she says, 'God can change the heart of man, for has He not changed mine?'"

"In almost every house I have met now women. Sometimes a number of wedding guests from other villages would be present and make a good audience, hearing the Gospel for the first time; learning the name of Jesus, and that He is the Saviour who saves. One

old woman followed us into the street, repeating the words, 'The Saviour who saves,' and we thought it was most expressive, because there were so many she had heard of as saviours who do not save."

"Sometimes we meet with one who has given up idol worship for years—she will say—and believes in Christ, but still appears outside the Kingdom; perhaps is trusting in her own merit for so doing, believing, as they do so much, works instead of faith."

"We find that though these people all admit there is only one true God, they like trying new deities, just as we would try a new medicine or remedy. I found it especially so in times of trouble, when they found their own gods had failed them."

GIRLS' SCHOOL, AKIDU.

During the first part of the school year this school was in charge of Mrs. Craig, who has so long had the oversight of it, but after the arrival of Mrs. Chute, it was, on February 1st, placed under her care.

Mrs. Chute expresses her pleasure in having it for a while during Mrs. Craig's residence in Akidu, and in receiving her counsel and advice.

Forty girls were in attendance and four teachers regularly employed, with the addition of one of the former pupils after April. Lydia came from Cocanada to take charge of the infant standard, again leaving at the end of the session, to attend the Normal School at Gantur, to finish her training as a teacher. The school has been in session the full time, and the pupils have made good progress, many receiving promotion at the last inspection.

Many of the older pupils are Christians, but for this year no exact reports as to baptisms can be given.

The health of the children has not been as good as it might be. Coughs, colds, fever and chicken-pox have been prevalent. It behooves us to inquire if the crowded state of the schools, as well as the irreparable of the building, may, with the unhealthy nature of the work [rice planting] they perform during their vacation, have something to do with this ill-health.

An odd report in connection with school affairs, to Western ears, is generally given, that is, the marriages; but it is one that, owing to the native Indian customs, we may understand. This year, two teachers and two pupils entered this happy state. The pupil husband will continue his studies next year in Samulcotta.

Owing to increased attendance, the finances have given great anxiety to those in charge, and difficulty in making the allowance for this school meet the necessary expense has been felt. This trouble has been accounted by the state of the home treasury and the high rate of exchange. Again, the losses of the people

by the great floods lately experienced in India, makes us regret the smallness of the income we are able to allow them.

Respectfully submitted,

NANNIE E. GREEN,
Cor. Sec.

Thurso, Que., Oct. 6, 1896.

NOTE.—The irrepair of school building in Akidu, mentioned in this report, relates to a temporary building in use by the boys.—N. E. G.

REPORT FROM AKIDU GIRLS' SCHOOL.

Dear Miss Green,—Our school has just closed, and the last of our children went home to-day for their holidays. Would you like to know how they spend their holidays? Nearly all of them, even the little ones are in the fields from morning until night, transplanting the young rice shoots. Now they are gone, it is very quiet without them, and we miss them, but they will be back in September.

The first time I saw our boys and girls was one bright sunny day last January. Mr. Craig had come to Cocanada in his boat, to take Mr. Chute and myself to our new home. When we were within a mile or two of Akidu some of the boys came running along the canal bank to meet us; they were very hearty in their salaams, and seemed much pleased to see us. They caught hold of the tow line and helped the boatman pull, and soon we were at Akidu; there, on the canal bank, Mrs. Craig, Miss Stovel, Mrs. Smith, our matron, and the boys and girls, with the preachers and teachers to welcome us.

As Mr. Chute and I stepped ashore, the children formed an arch of cocoanut palms over our heads, and escorted us to the bungalow, singing the Telegu wedding hymn as we walked along. When we reached the veranda, and were seated there, an address of welcome was read, and we were presented with a Telugu New Testament and hymn-book; and, although I couldn't understand one word, I felt that we had received a very hearty welcome. As Mr. and Mrs. Craig were at Ongole for Christmas, the children didn't have their Christmas treat until January 30th. This was little Laura Craig's birthday, and her papa and mamma invited all the boys and girls, and many others to her birthday party. I never was at such a party before, there were one hundred and fifty here altogether. In the afternoon the children played games on the grass. At five o'clock the feast was ready; they all sat down on the ground, the girls in a big circle and the boys in another, and the rest of the people in one long line. They had big leaves for plates; then the curry and rice was passed. They just helped themselves with their hands, and ate with their fingers. After the rice and curry they had fruit and candy. Then

came the Christmas tree; some got jackets, some books, some beads and playthings, and all got cards. Then the children had a surprise for Mr. and Mrs. Craig, and presented them with nice silver napkin-rings. At last it came time for them to go home, and Mr. Craig closed the happy gathering with a few words and prayer.

On February 1st Mrs. Craig gave the school into my care; I feel it is a great responsibility, and, like Solomon, I desire wisdom. It was a great privilege to have Mrs. Craig's counsel and advice for two or three months. On March 5th Mr. and Mrs. Craig, with their children, left Akidu, and many were the sorrowing ones in the compound that night. I heard the girls crying until twelve o'clock.

Already I had learned to love some of the children, but I felt reminded of "the little old woman who lived in a shoe, and had so many children she didn't know what to do." I couldn't understand them, and they couldn't understand me. I could scarcely remember their names, they seemed so long and strange. But now I know nearly all their names, and am learning Telugu slowly—we have such fun trying to talk to one another. One day I wanted to tell a girl that her medicine was all done, and said *it was dead*.

This year we had forty girls and thirty boys boarding in the school, and several day pupils. They are a good deal like girls and boys at home, some of them are very bright and quick, and some are lazy. Sometimes they are good, and sometimes they are bad. From September to April we had four teachers in the school, then Lydia, one of our girls from Cocanada came to take charge of the Infant Standard during the hot season. To-morrow she goes to the Lutheran Normal School at Gantur, to finish her training as a teacher. We have no Normal School.

One morning in January we had a nice little wedding in the chapel. Moses and Milca, two of our teachers were married. You will remember Gutla Milca, she has been in the school ever since she was a little girl; she and her husband are still teaching.

A week or two ago we had another wedding, Yellamandala and Javaratnam, two of our pupils, were married. Javaratnam intends going to the Industrial School at Samulcotta after Christmas.

Some of our children have been sick—coughs, colds, fever and chicken-pox, but none of them very seriously. A great many of them had itch, and such a time as we have trying to get rid of it.

I would like to be able to tell you how many are Christians and how many have been baptized, but the church records are all in Telugu, and as many of them belong to village churches, Mr. Chute would have to search the books of the whole field to find their names. Nearly all of our older scholars are members of the church.

Oh, if there were only more money in the treasury! The girls' building needs repairing; it would be such a treat to have a nice cement floor, instead of seeing the rat-holes made fresh every morning; and it would be so nice to have a good big room for the boys. They are very crowded; in the hot weather they sleep out-of-doors, and in rainy weather they sleep in the church. But finances are at a very low ebb, the treasury at home is behind, exchange is against us, the native Christians lost nearly everything in the floods last fall.

The school has exceeded its appropriation, since last January, about \$50; it is hard to make a financial statement, as part of the money has really been spent, and the rest spent to buy rice and clothing for next term. I have received \$242.19, and \$352.89 have been expended, making a deficit of \$110.70; but there is nearly \$75 worth of rice in the store-room, so our real indebtedness is about \$50. It is necessary to buy the rice now, as it is so much dearer in the fall.

This is the first year we have had such a large school, and the expenses have been greater than was estimated. We have been receiving Rs. 288 per month for mission work; of this, on the average, Rs. 200 has gone to the school.

This month, Mr. Chute had to dismiss eleven of his workers; no money to pay them for their work. We fear that it will be necessary to lessen the number of pupils in the school, unless more money is given to carry on the work.

Only fourteen of the girls and boys have been especially supported by individuals or Bands. Arn't there other Bands, or individuals in Eastern Ontario, who can and will support a boy or girl in the Akida school?

This year the school has made good progress, the work is encouraging; surely we will not have to go backward, for want of funds? "The earth is the Lord's and the fullness thereof."

Yours very sincerely,

PEARL S. CHUTE.

CIRCLES AND BANDS.

Abbott's Corner	15 00
Allan's Mills, M. B.	17 00
Algoonqu.	12 00
Athens	4 00
Bebe Plain	8 50
Barnston	10 00
Brockville	150 00
Brockville, M. B.	5 00
Beckwith	15 00
Carlton Place	3 00
Caroope	12 00
Cornwall	7 25
Chamden	3 50
Delta, O.	10 00
Delta, M. B.	17 00
Dixville, O.	6 10
Dixville Mission Jugs	4 00
Dominionville C.	6 50
Dominionville, Lena Dowart's Class	5 00
Drummond	11 00
Gazanoque	10 00
Grenville	8 00
Kington, 1st Church Circle	40 00
" " M. B.	17 00
" " 2nd M. B.	10 00
Lachute	10 00
Lanaud	7 00
Metzels	8 62
Maxville	9 50
Morrisburg	6 20
Montreal 1st Church C.	37 42
" " Junior Endeavor	10 00
" " Olivet C.	110 90
" " M. B.	30 25
" " Grace C.	10 00
" " M. B.	20 45
Mulgrave	15 95
Magog	20 00
Ottawa, 1st Church C.	69 00
" " Cheerful Gleaners M. B.	34 00
" " McPhail Memorial C.	35 00
" " M. B.	17 00
Osgoode C.	20 50
" " M. B.	17 00
Perth C.	32 50
Perth M. B.	17 00
Osnabrock C.	8 00
" " M. B.	8 00
Plum Hollow	5 00
Phillipville	29 10
Point St. Charles C.	6 52
" " M. B.	1 65
" " Miss Bow's Class	3 00
Quebec	45 00
Roxboro'	9 00
Rockland C.	57 00
" " M. B.	14 00
Sawyerville C.	15 50
" " M. B.	17 00
St. Andrew's	7 00
South Gower	15 00
Thurso	10 46
Tayside	4 00
Vankloek Hill	6 00
Westport C.	14 00
" " M. B.	4 00
West Winchester	24 00

\$1400 06

\$1547 33

TREASURER'S REPORT.

RECEIVED.

Cash on hand from Annual Meeting	\$90 00
Bicycle Fund, carried forward	56 87
Collect on Annual Meeting	810 00
Collection at Eastern Association, Dixville	7 75
Collection at Ottawa Association	3 98
Interest on Bank Account from Dec. 1894 to May 1896	4 35

DONATIONS.

Mr. H. C. Edwards, Ottawa	30 00
Mr. Woods, " "	30 00
Montreal (Montreal), Union B. School	28 18
Wescon Directories	3 75
Mrs. McCallum, Charlemagne	3 00
Mrs. Alex. Murray	1 25
Mr. A. L. Therrien	1 00

DISBURSED.

Sarnulocitta	\$ 150 00
Zenana Work	250 00
Vuyyuru Work	135 00
Girls' School, Akida	400 00
Miss Murray's Salary	500 00
	\$1485 00

To Treasurer, Foreign Missionary Society	\$1485 00
Travelling expenses, Rev. Mr. McKay, & Assoc. Directors	6 50
Bicycle Fund to Missionary	50 37
Postage, Printing and Stationery	27 37
Drafts and Commission on Cheques	4 05
	\$1529 49

Cash on hand 17 84 \$1547 33

October 2nd, 1896.

Audited and found correct, by
ALEX. MURRAY,
P. B. MOTLEY.

OFFICERS AND EXECUTIVE BOARD FOR 1896-97.

President—Mrs. T. J. Claxton.

First Vice-President—Mrs. A. L. Therrien.

Second Vice-President—Mrs. Graham.

Recording Secretary—Mrs. Bentley.

Corresponding Secretary—Miss N. E. Green, 478 St. Urbain, Montreal.

Treasurer—Sara Scott, B.A. (Miss), 482 St. Urbain, Montreal.

Superintendent of Mission Bands—Mrs. Halkett, 347 McLaren Street, Ottawa.

Bureau of Literature—Miss Loudon, Montreal.

EXECUTIVE BOARD.

Mrs. D. K. McLaren, Pendleven, Utting, Rod, Dudson, Grant, Radford, J. W. Tester, McKergow, Cole, N. S. Smith, Vass, Witham, Warnicker, Sims, and Misses Muir and Scott.

ASSOCIATIONAL DIRECTORS.

(*Ex-officio Members.*)

Ottawa Association—Mrs. D. McLaurin, Metcalf.

Central Association—Mrs. F. Knowlton, Chantry.

Eastern—Miss Rue L. Parker, Barnston.

APPROPRIATION FOR THE YEAR 1896-97.

Miss Murray's Salary.....	\$500 00
Vuyyuru Work, including Bible women and Tent.....	210 00
Samuleotta.....	150 00
Zenana Workers.....	250 00
Akidu Girls' School.....	400 00
	<hr/>
	\$1510 00

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY
OF ONTARIO WEST.

RECEIPTS FROM SEPT. 18TH TO OCT. 15TH, 1896, INCLUSIVE.

FROM CIRCLES.—Beamsville, \$6; Boston, \$6.00; Attwood, \$2.90; Listowel, \$2.20; Chatham (special for Foreign Missions, proceeds of a lecture on Burmah, by Rev. Ernest and Mrs. Grigg), \$8 50; Cobourg, \$3.75; Cramahe, \$2; Toronto (Sheridan Ave.), \$5.30; Bracobridge, \$3; Burgessville, \$5; Lindsay, \$12 00; Cheltenham, \$3.47; Fenslon Falls, \$15; Mount Forest, \$3.57; Paris, \$17.52; Warton, \$1; Uxbridge, \$2.55; York Mills, \$4.25; Port Perry, \$2; Palmerston, \$2.50; Sarnia, \$6.75; Woodstock (Oxford St.), \$2 95; Bobcaygeon, \$2.06; Colchester, \$5.30; Calvary (\$2 from mite boxes), \$7.50; Barrie, \$2.10; Waterford, \$8.13; Brantford (Park Ch., for Miss P. Beggs), \$12.50; New Sarum, \$4.97; Brantford (First Ch., for Miss McLeod), \$50; Gilmour Memorial Ch., \$10; Hagersville, \$3; Lakefield, \$7.72; Bethel, \$6.43; Ridgetown, \$7.32; Shedden, \$2.35; St. Catharines (Queen St.), \$6 67; Toronto (Walmer Rd.), \$6.10; Do. (Jarvis St.), \$72.76; Do. (College St.), \$9.35; Do. (Dovercourt Rd.), \$6.25; Do. (Parliament St.), \$8.70; Brantford (Calvary Ch.), \$5; Burtch, \$2.75; Port Arthur, \$7; Toronto (Lansdowne Ave.), \$6.28; Clinton, \$3; Owen Sound, \$10; St. Thomas, \$12.82; Woodstock (First Ch.), \$10; Scotland \$10; Belleville, \$2.75; Hamilton (Wentworth St.), \$4.50; Doe Lake, \$2.00. Total, \$433.98.

FROM BANDS.—Port Arthur (for Nicodemus Gabriel), \$4.25; Attwood, \$5.2; Port Hope, \$6.85; Cheapside (for P. Davidau), \$7; New Sarum (for student support), \$12.00; Paris, \$7; Dundas, \$5.50; London (Aldelaide St., Junior), \$7.58; Do. (Y. P. M. B., for Pantokan Goliath), \$14.54; Shedden, \$2.72; Toronto (College St. Y. W. M. B., for Degala Mary), \$8; Hamilton (James St., for G. Chinnamma, Bible-woman), \$20. Total \$95.30.

FROM SUNDRIES.—Norfolk Association, Annual Meeting, \$3.34; Brant do. (additional), \$2.48. Total, \$5.82. Total receipts during the period named, \$536.10.

DISBURSEMENTS.—To General Treasurer, for regular work, \$392.05; for "Engala Nokumma," an extra girl, \$4.50. Total to be sent to India, \$396.55.

To Home Expenses: to General Treasurer, cost, freight and duty on 2,550 mite boxes, \$31.74. Total Disbursements during the period named, \$428.29.

Total Receipts since May 1st, 1896, \$2,494.30. Total Disbursements, same time, \$3,682.35.

Mention should have been made before this, of the special contribution by the Circles of the Owen Sound Association, of the amount necessary to defray Miss Rogers' expenses to and from Toronto. This was an extra gift, and quite apart from the very generous collection taken at the Indies' session of the Association meetings.

Attention is called to the change in the time of the list for publication in the LINK. In future, contributions received on or before the fifteenth of any month, will be included in the list for the next month's paper; but those received on or after the sixteenth cannot be acknowledged in the LINK until the issue succeeding that.

VIOLET ELLIOT, *Treasurer.*

109 Pembroke St., Toronto.

Work Abroad.

YELLAMANCHILL.

August 24, 1896.

My dear Link,—It is now some weeks since I came down from the hills where a number of your missionaries spent a delightful season, rejoicing every day in the mountain scenery and cool air of Oonoor, on the Nilgiri hills—not to mention the dear home-flowers we saw around us every day. Roses, geraniums, verbenas and other flowers which we had known and loved at home greeted us again in a foreign land, especially the roses which grew on almost every roadside in a perfect confusion of beauty. Delicate ferns and tiny little English daisies clothed in beauty every bank, and lovely flowering trees shaded the winding roads. We were privileged to meet and associate with a number of missionaries of other societies which was a great pleasure and encouragement. Church-union was something which was not necessary, because our heart-union in Christ was very evident.

We have left all that behind us now. All but the pleasant, helpful memories and the good we derived from it, which we trust will remain with us and become part of our life and work, and for which we thank our Father who fills our lives with tokens of His love and care for us.

It was with a glad heart I returned to Yellamanchilli and took up again the work among the women. I received a hearty welcome from my friends in the village, every one of them full of questions as to where I had been, what I had been doing and when I had come back. These people are as curious as children and as full of

questions as the proverbial Yankoo, and one has to be ready to spend a good deal of time satisfying—if possible—their insatiable curiosity. At first I used to consider this time spent in chat wasted time, but I do not now. For I believe it helps to win their confidence and friendship. And then I have learned to show some interest in their affairs too, and so after we have found out about each other's family and prospects, and difficulties and joys, we are all quite ready to sit down and talk about God and His salvation. Especially among the Brahman women have I found this to be the better way. If I show an interest and sympathy with them in all that interests them, then they are ready to be friends and feel that I am their friend, and they learn to trust me, and in this way we win the way to their hearts with our message of love. My Bible-woman Minnie, is a great help among the caste-women. She has a very gentle, pleasing, refined way with her that makes her especially acceptable as a worker among them. And yet, for all she is so pleasant and gentle, she is very faithful and fearless in presenting the truth. Salome, my other helper here, is a better for other kinds of work.

The work both on the Yellamanchili and Narsapatnam fields is becoming more definite now, and I am seeing my way to more definite and organized plans for carrying it on. Among the lower and middle classes of women the work seems to be about the same. The women are busy in the fields at this time, and so they are hard to get at. There doesn't seem to be any special interest among them, and yet looking back to last August when I first came I can see that our work has spread among them and the Bible-women say they are far more willing to hear now than they were.

The work among the Brahmans and other high-castes has opened up in a manner which has seemed wonderful to me, and very evidently of the Lord. Through Dr. Smith's ministrations we got into our first Brahman house just about a year ago. Now we have six or seven houses where we visit regularly, and some three or four more where we are invited, but where we do not feel fully established yet, but where I pray the Lord will give us a sure foothold.

The Brahman and other high caste women listen very well as a rule. In some cases of course, they are not so interested. In one house where the people are rich and the women educated, to some extent, and intelligent, I imagine they like to have us come just as a sort of mild excitement. They listen when we speak, but not with very great interest, and they are not conscious of needing anything. They are quite satisfied with themselves and what they believe. In other places they are interested and will hardly let me pass their door. If I say I haven't time to come to-day, they say "Oh do come in and sing just one hymn—only one, and after you've said two or three words we will let you go again." Sometimes their

carelessness and inattention is very disheartening. But when I remember how totally different the story of the Gospel is to that which from their youth up they have been taught to believe, I cannot wonder that sometimes they fail to understand that our message is important. Then again sometimes they provoke me almost to anger because they will not think for themselves—they will not think over the message but shrug their shoulders and say "Ah, what do we know?" From childhood they have never been allowed to think for themselves, they are made to believe everything their men-folk tell them. The men do all the thinking, as far as religion goes, in this country. Sarah and Auramma are working away on the Narsapatnam field. I was there for a few days early in the month. The women seem to listen well to the preaching of the word. Wherever I go in the out-villages I am usually accorded a good hearing.

The caste work right in Narsapatnam town is just as encouraging as it is in Yellamanchili. When I was there in March, Sarah and I were very busy among the Brahmans and Goldsmiths. As we were going to and from our work we would be called to different houses. The women would peep from behind the door of the wall and say "Won't you come to our house?" or a small boy would appeal to us in the street and say, "My mother sent me to bring you to our house," and so we had engagements ahead of us all the time.

There is one woman in Narsapatnam whom I am very much interested in, and whom I feel I must tell you about, as an instance of the interest sometimes evinced by them. This is a Brahman woman, Narazana by name whose husband is a clerk in the court there. She is well educated, for a native woman. That is, she cannot read but has been taught in the learning of the Hindu Shastras to quite an extent and is a very pretty, refined, intelligent woman. I made her acquaintance when I was in March. She heard us at several houses and I noticed that she seemed interested. One day I was telling the story of The Prodigal Son, to illustrate God's love and forgiveness. When I got through I looked at this woman and said, "Well, Narapanamma, what do you think?" She said "What must I do to get God's forgiveness?" I told her and we had quite a talk about following God, and what it means to become a Christian. She said "What would you do with a woman if she left all and came to you!" I said we would not support her in idleness but teach her something by which she might keep herself. Then she said "My husband would never consent to my becoming a Christian." "Perhaps not, but if you truly loved God could you remain a heathen, and do as the heathen do?" I asked. She thought a long time while I talked to the other women, and then suddenly she looked up in my face and said "Amma! I am coming with you. I have no peace where I am now—no joy." My heart was glad to think that she had

understood to some extent at least what it meant to leave idols to worship and follow God; but fearing lest she had not really appreciated nor counted the cost of such a step, I read to her about Nicodemus and explained fully to her the necessity and character of the new birth. I left her with that. Again I saw her this month when I was up, and she exhibited the same concerned spirit. I read the account of the healing of the ten lepers, and of how only one returned and received a fuller, more precious healing. Then I spoke of how God fed and clothed all, just and unjust, but how he had something more than temporal blessings for those who called upon Him. Just as out of the ten one, seeing he was healed, came back to Jesus and was told that his faith had saved him, "so, Narayanaamma, if you with all your heart, ask God he will give you salvation." And I wish you might have had the joy of seeing the light grow in her eyes as she took in the point. She repeated it all over after me, showing that she had taken into her heart the personal application. She asked me to tell her how to pray to God, and you may be sure I thankfully did, telling her at the same time that it didn't matter how many times she prayed, if she did it without a true motive and a desire to know God, it would never reach God's ear. And so Narayanaamma is in God's hands — and her own. Whether she will ever come right out into the light I know not, but it cheers me to think of her, and I pray that the seed dropped there may grow and bear fruit, and that she may have strength given her whenever she needs it.

And so we find many causes for thankfulness in our work and encouragement. The disappointments are not wanting. But always our attitude towards the work is one of waiting upon the Lord, following where he opens the way, entering where he sets back the door, watchful to seize every opportunity given.

I have also begun more definite work among the Christian women of the two fields. They are very few and most of them very ignorant, hardly any of them being able to read. But wherever there is a Bible-woman, or a woman who can read among them, I am having them teach the other women the catechism, the commandments and scripture passages. I do long that our women should have more joy and comfort in their religion, and I believe this is possible only as their resources are widened, only as they know more of God as their Father and Saviour and Friend. I also want them to be able to give a good witness before the heathen in their homes, and hope to keep them in that way. Some of them are very, very poor, and to these life seems one struggle for rice, and they have so little to elevate them or take their thoughts from every thing that is of the earth, earthy.

Training the Christian women in the ways and will of the Lord, and bringing the Gospel to those who know Him not is our twofold work. It is a very interesting

work, and to me more dear now than when I came. It is now a little over a year since I entered upon the work in Yellamanohili and Narsapatnam. A year of disappointments and encouragements, but taking it all round a year of encouragement and progress, I believe, in many ways.

We have lost Mr. and Mrs. McLeod, who were such a stronghold. We hope some one will be sent out soon to occupy the place they have left in Ramachandrapuram. To human eyes this last reduction of the working staff, and the deficit at home, seems discouraging. We should be enlarging our borders all the time and instead of that we are drawing them in. Why?

The Lord is blessing us here in the work and making our hearts glad in many instances. Surely some of the joy is yours, because of the gifts and prayers you have put into the work. May the Light shine into many more of the dark hearts here, and bring many more into the kingdom.

KATIE S. McLAURIN.

W. B. M. U.

MOTTO FOR THE YEAR: "We are laborers together with God"

PRAYER TOPICS FOR NOVEMBER—For our North West Mission—the work among the Indians—and all the labourers. That this year there may be a great ingathering of souls.

For our W. M. A. Societies—that every sister may be enlisted in this work.

SUGGESTED PROGRAMME FOR THE NOVEMBER MEETING.

Let the President ask for a few moments of silent prayer, and then let her voice the petitions.

Hymn.

Scripture—Psalm 107 : 1-21.

Reading of Minutes of last meeting.

Prayer by two or three.

Hymn.

Reading of "Tidings."

Short discussion on "The Prayer Topic for the Month."

How can we help to answer it?

Prayer for those sisters who are not interested in the work.

Report of the Treasurer of the Aid Society for quarter just ended.

Closing prayer.

The new venture—now in its third year—of the W. B. M. U. is proving a decided success. The monthly visits of *Tidings* with its suggested programme, its letter from the Foreign or Home field, and the notes from our secretaries is helpful indeed. The reverse side to all this, is that much of the information which used to come to Dartmouth for the LINK, now goes to Amherst for *Tidings*. For some months this seemed a hindrance,

until one day, on reading the report of our sisters in the N. W., and their appreciative words regarding the LINK, the thought arose: "Perhaps the Master has some small bit of work for the W. B. M. U. to do for Him, through the LINK beyond our own boundaries."

No sisters we call upon you to aid in this department of your work, both by prayer, that the Lord will use our Union through this paper; by sending us a word now and then of your work, and by sending the names of new subscribers to Mrs. M. A. Newman, 116 Yorkville Ave., Toronto. Remember, the address of your correspondent is Dartmouth, N. S., and that any item for the paper should be in her hands by the first of the month.

Our Annual Reports have just come to hand. We are afraid that some of our sisters do not value these as they should. But they are absolutely indispensable if we would be intelligent workers. These reports have been sent to the Societies at the rate of one sent to every three members. These books only cost five cents each. Let every Society see to it, that the President and Secretary each have one, and that all sent are paid for, and distributed among those who perhaps are interested in our work. There is more than sufficient material for an evening meeting in one of these reports.

WOULD not the following be a good idea for some of our Baptist young people to take up: "The Presbyterian rally at the recent Maritime C. E. Convention in Charlottetown recommended the Presbyterian C. E. Societies in the Maritime Provinces to make a special contribution of 25 cents per member towards the needs of the Home Mission Fund in the Eastern section. Several societies have signified their intention to do so, and no doubt the most of them will heartily adopt the plan."

ON Sunday, September 27th, Miss Newcombe spoke to the young people and others in Dartmouth, and at the same hour Miss Harrison spoke to the young people of North Church. We are quite sure that the visits of these two sisters will do untold good. Our young people will take more interest than ever before in our missionaries and their work. On Tuesday, September 29th, a very interesting meeting of the Aid Societies was held in the North Church, at which Miss Harrison spoke.

These sisters with Brother and Sister Gullison, will probably leave Halifax for their distant fields of labour about October 31st.

Let us remember that they go as our substitute.

We print in this issue of the Link our new Foreign Mission Directory. It is just possible that some changes may be made, but for the present this is correct.

CHICACOLE (1878), PALCONDA (1893.)

Missionaries, I C. Archibald, Mrs. Archibald, Miss Wright.

Native Assistants, one ordained pastor; four unordained preachers; three colporteurs; two teachers.

The year under review has been one in which special trials have been experienced; but special joys and blessings have also been granted by our ever-loving and merciful Father, so that we render thanks and praise to his holy name.

Owing to poor health, Mrs. Archibald was obliged to

spend five months of the year on the Hills. My absence from the work for three months in all was due in part to need of rest and recuperation.

Station Work.—The services in the chapel have been carried on largely as heretofore. As might be expected in the infancy of the church so far as self-support and independence are concerned, its experiences during the year have not all been of the most pleasant character. Owing to the envy and jealousy of the former pastor and some others, a serious charge was brought against the present pastor which, on the fullest investigation, was found to be groundless. This finding brought great joy to those who loved him and confided in him and received the unanimous endorsement of the church. His health has been considerably impaired by the labors and trials of the year and his previous work at the seminary. The church is sending him to the Quinquennial Conference at Ongole and have given him a month's leave for rest and recuperation with salary and necessary travelling expenses paid. We feel that there is ample ground for gratitude to God for his great goodness in granting now at the close of the year such a measure of harmony and good feeling in the church.

Touring.—Less has been done than usual. Four tours have been made, in all covering 75 days—63 of which were spent on the Chicacole and 12 on the Palconda Fields. A great deal of encouragement was experienced. The leaven of the Gospel is working. Ever-increasing numbers are acknowledging the truth of Christianity; but we want to see a greater break in the ranks of the heathen and more coming out and, in God's appointed way, owing allegiance to Christ as their Lord and Saviour.

Helpers.—The number has been lessened by the transfer to Bobbili of one, the dismissal for lying, deceit and the persistent use of tobacco of another, and the joyful giving leave to a third (a teacher) to take up a Government appointment. Our force of helpers has been strengthened, however, by the return of B. Subbaraiadu from the Seminary at Samulcotta. He has done good work as pastor of the Chicacole Church. His visits to its members on all parts of the field has been reasonably frequent, and his zeal and efforts for the conversion of the heathen have been commendable.

Growth of the Churches.—It is slow. Near the close of the year three hopeful converts from our school in Chicacole were baptized and also a promising girl at Palconda, the daughter of Colporteur Appanna. We are looking to God to honor His own great name by the salvation of multitudes.

Giving.—There is room for improvement. The Tekkali Church has probably done better in proportion than that in Chicacole. About Rs. 260 have been contributed by the forty-six resident members.

Colportage.—This work has been prosecuted diligently. Three colporteurs have been kept pretty diligently at work. Missionaries and native preachers have assisted as opportunity offered. The sales of the former (i.e., the colporteurs) have amounted to 6,343 tracts, books and papers for Rs. 324-6-7, and of the latter to 1,594 of the same for Rs. 64-10. Total 7,937 tracts; books and papers for Rs. 389-0-7.

Boarding Department.—It has had in about 25 during the year, of whom more than a third have been from the Kimeddy Field. The conduct of the boys has been very good, but that of the girls has not been so satisfactory. The absence of Mrs. Archibald was keenly felt.

Day and Sunday Schools.—But one day school has been maintained and this at Chicacole. It had an average attendance of about 25. Much hard work was done by the teachers, and it is expected that almost all will, on examination, be advanced to a higher grade. In September two Christian teachers were dismissed from service for improper conduct. Both were from the Kimedya Field. The Hindu headmaster employed later on has worked with commendable zeal and success. Four Sunday schools have been conducted with a total average attendance of 67, which is less than that of last year.

Statistics.—Number of churches, 2; Number of members reported last year, 64; received by letter, 3; received by baptism, 4; received by experience, 1; Excluded, 2; Dismissed by letter, 4; Died, 1; Present membership, 55.

CHICACOLE,
31st Dec., 1895.

I. C. ARCHIBALD.

WORK AMONG WOMEN.

Miss H. Wright and seven Bible-women. Unlike some of the past years, the first half of this was spent at the station and work done in the towns and villages. This plan was best suited to the work in general, because Mrs. Archibald was touring with her husband; and while doing what I had to, was also able to render assistance in the Boarding Department.

In April an interesting tour was made at Gara, a centre from which several villages were visited; and although years had passed since I had been there, I found many who had not forgotten my former visits. About the first of July a tour was made at Palconda, and while much hindered by the rains being very heavy, yet we were able to do a lot of work in the town. We tried to visit in sections of it, and carried our plan out quite well; only twice were we unable to hold a conversation with the people on account of opposition.

In some cases our hearts were made sad as we went from house to house, where on previous visits we had been well received; by hearing that, those who listened so well, and asked such important questions, were no longer on earth. How we thought of the unenlightened souls returning to Him who gave them.

After many days we came to the station, and on account of illness have not been able to accomplish as much during the closing month of the year as we had hoped to. I have much to praise and thank my Heavenly Father for "a few perils past," and health restored to such a measure as to be able to resume work and go forward in the strength that He may be pleased to grant.

The following is a summary of work done:

Statistics.—Number of days spent on tour, 74; villages visited, 15; visits, 3,933; (This includes visits by Bible-women) hearers, 15,400; hand-bills distributed, 2,000; Bible lessons, 165; miles travelled in the work, 500.

CHICACOLE,
31st Dec. 1895.

W. WRIGHT.

BOBBILI.

G. Churchill; Mrs. Churchill (returned from America December, 1894.)

NATIVE HELPERS.

Bhagavan Behara, Chonna Bussavana, Preachers; G. Sanguna, School Teacher; G. Siamma, N. Neila, B. Mary, G. Amolia, Bible-women and Teachers.

At the beginning of the year plans were made for the completion of the chapel school-house in town, on which work has so long been delayed. The main room was much needed for the school. The plan was to secure materials by contract during the cool season while I was on tour among the villages, and to carry on the work during the hot and rainy seasons, when touring is largely impracticable. It is much more easy to make plans than to carry them out. I found it difficult to give contracts. Brick-makers, tile-makers and lime burners had all been subsidized by one Rajah. Lime was not obtainable except in an underhand manner and at nearly double rates. So coolies had to be called, and the work of digging and burning done under my own supervision, and the same was true of tiles. A contract for bricks was given, but when they came to be used they proved to be a most miserable loss. Thus February passed. March was spent touring among villages east of Bobbili, Mrs. Churchill accompanying me. A good number of villages was visited, many heard the Gospel, and some encouraging cases were met with, along with much that was discouraging in the character of those who refused to accept the message of love. Returning to the station, work on the chapel was begun in May. I had planned to put on a good number of masons and finish the work speedily, but at first, and for a long time only three masons could be obtained, and these at monthly wages, and at high rates. In spite of every effort the work dragged slowly on till in August a severe attack of illness laid me aside for some time. Recovering somewhat, work was resumed and carried on till the main room was finished as regards the inside. The veranda has to wait till proper bricks can be obtained.

Other work at the station has gone on much as in other years.

Preaching has suffered much from lack of workers, and from my own time having been so much given to building. Toward the close of the year one of the Chicacole helpers, Bhagavan Behara, came to Bobbili as a helper, and I hope will do good work. But we greatly need more helpers of the right stamp.

The girls' school in town has improved during the year in numbers and regularity of attendance, though in the latter respect there is still much room for improvement.

The year closed with 84 on the register, a gain of 20 during the year. The Bible is taught regularly, and the children attend the Sabbath school. Three were sent up for the middle or lower secondary examination. One passed fully in all subjects, the others, two in the compulsory and one in one optional too. Five were sent up for the upper primary examination, of whom four were successful. Mrs. Churchill and her Bible-women have continued to visit the women at their homes, and teach them the way of salvation, as they had time and opportunity, and the women receive their visits with increasing attention. In November Mrs. Churchill was prostrated by a severe attack of fever, which continued for some weeks.

The sale of books has been very small during the year, partly because the demand is slight, and partly because no suitable colporteur has been obtainable.

While the past year has been one of hard work, results have not been what we could wish; but for mercies received we would desire to be grateful to one Master, and would hope to be more used of Him in the year to come.

STATISTICS.

Reported last year, 24; Baptized during the year, 4;

Dismissed, 1; Received by letter, 3; Present membership, 30. Preachers: Ordained, 1; unordained, 1; Bible-women, 3; colporteurs, 0; Churches, 1; Baptisms, 4; Members, 30; Contributions: Rs., 145; Villages in which Christians live, 4; Day schools, 1; Teachers, 5; Average attendance, 65; Boarders: Boys, 6; Girls, 0; Sunday schools, Teachers, 4; Attendance, 50; Books and tracts sold, 250.

G. CHURCHILL.

VIZIANAGRAM.

H. Y. Corey, Mrs. Corey.

During the year 1895, the mission premises were occupied by Mr. and Mrs. Corey. In order that they might have an opportunity for uninterrupted study of the language, the field, by vote of Conference, was put in charge of Mr. Morse and Mr. Churchill. As these brethren had, on their own fields, so much more work than they could successfully handle, the Vizianagram section of this great northern desert, with the exception of about ten days' touring by Mr. Morse during March, has been left alone so far as missionary effort is concerned.

The staff of preachers has been reduced by two, and the Bible-women employed during 1894 were all dismissed, as there was no person to look after their work.

STATISTICS.

Preachers	4
Colporteur	1
Church members	0
Money raised	Ra. 57.05

H. Y. COREY.

PARLAKIMEDI FIELD.

W. V. Higgins, Mrs. Higgins, Miss M. Clark. Five preachers, 1 teacher, 1 colporteur, 1 Bible-woman. The past year has been a chequered one, full of new and untried experiences, many of which were hard to bear. But for the Lord's tender mercy and wondrous love, we are deeply grateful and desire to praise His holy name. Owing to very serious sickness on the part of Mrs. Higgins, I have been compelled to be absent from the field fully half of the year. No one could regret this necessity more than ourselves, but we had to bow to the inevitable, or rather accept this trial as from a wise and loving Father. Though much time and money has been spent in going to the hills, the needed health has not been secured, and our decision to go home on furlough has been reached after months of prayerful waiting upon the Lord to know His will. That it is His will for us to go home we do not doubt. But we hope that it may be possible to return again when health is fully restored. Forty days have been spent on tour, and this work was much enjoyed. The preachers have done a good deal of touring during my absence. They have spent about 110 days each among the villages out on the field. I can speak well of their work for the most part, though conscious that they and I need the fulness of the Spirit to make our labor effective. The colporteur has not done as well as I could wish. Perhaps he lacks the "gift" which is as important in this as in any other line of Mission work. However, he has spent 158 days on tour, and has sold 1,537 books (of which 4 were Bibles, 14 New Testaments, and 119 Bible portions).

Our Bible-woman has been at work, but sickness in her family has interfered somewhat with her success. The absence of a female missionary has also been against her. She possesses a good deal of ability, and will, I trust, be a real messenger of Glad Tidings to her country women.

We have baptized five this year—three in Kimeri and two at Akulatampara. These converts were from our Christian community. They gave good testimony of what God had done for them. May they live for His glory.

Pastor J. David has been struggling on at Akulatampara. It is a time of peculiar trial for that church. Perhaps our methods have been rather radical, but we have sought to throw the church upon its own resources and score it for self-support. But as may easily be imagined, it comes hard like a wisdom tooth. The pastor has had to earn his salary and then often beg for it besides. He was willing to take less salary than he got in the Mission. Therefore his lot has not altogether been an unenviable one. I am persuaded that in order to secure self-support in our Telugu churches, the native pastors will need to be ready for a good deal of hardship. Oh may the Lord fit them for just this task and bless them in the bearing of burdens which they must bear if we are to have self-support, and the bearing of which may change them from hirelings to faithful under-shepherds. I do not mean that our Mission agents are all hirelings, but there is a great danger of their becoming such. The Akulatampara church has been hindered from doing her best by internal troubles. May the Lord remember these little flocks scattered here and there over this dark land, and may He make them a "people for His own possession, zealous of good works." We bless God that He has permitted us to spend six happy years in this benighted India. The privilege seems all the more precious when we have to drop the work. Mr. and Mrs. Corey arrived here January 17th, 1896, to succeed us. They are now settled and ready for work. May the Lord abundantly bless them.

STATISTICS.

Membership, January 1st, 1895	44
Number added by baptism	5
" " " letter	0
" Restored	0
" Dismissed	0
" Excluded	4
" Died	1
Membership, December 31st, 1895	44

W. V. HIGGINS.

Parlakimedi, January 24th, 1896.

BIMLIPATAM.

L. D. Morse, Mrs. Morse, Miss A. C. Gray, Missionaries. Three native preachers, 1 colporteur. We have no great things to tell of 1895. After the Kimeri Conference, in January, as much time as possible was spent on tour until the hot season. At present writing the necessary book is not at hand, but I would estimate the time spent on tour before hot season as sixty or more days. The main centres were, Polepilly, Sonteam, Padmanabham, Bhimasingi, Raiga and Chittavalasa. One of these stations—Bhimasingi—is on the Vizianagram field, of which the Bimli missionary has, during

1895, been nominally in charge. About a week was spent at Vizianagram station dealing with an interesting case, and the baptistry was kept filled in daily expectation, but through the machinations of relatives, the candidate was outwitted and, for the present at least, effectually intimidated. Plans were laid to make more tours on this large field, but events which will be related further on led us to concentrate our forces upon the town of Bimlipatam for four months. During this period no touring was done on either field.

The daily Bible Class with the native helpers, which is always held on tour, was kept also at the station during the hot season. The course consisted of Bible readings, following the outline of Booth's Reign of Grace. The Word of God revealed to us how grace, and grace alone, reigned in our election, in our calling, in our justification and pardon, in our sanctification and in every step of our salvation. The alpha and omega of our redemption is the sovereign grace of God.

From the last of July to the last of November, thanks to the persistent opposition of a Mohammedan, we had four months of most interesting work in the town. His blasphemous and unrelenting denunciations of Christianity called out the town and the inhabitants of Bimli surged around the clock tower like the waves of the sea. From the beginning God taught us that "It is not me that speaks but the spirit of your Father that speaketh in you." Every slander was quashed and used as a black background upon which to display the inimitable glory of the gospel before the awakened multitudes. The whole campaign ended with three public discussions in the mission chapel. The sub-magistrate was chairman. The house was crowded every evening. Each public victory for Christianity was more signal than the last. Four meetings had been agreed upon, but after the third, the Sahib backed out and would not meet us again. I have no hesitation in saying that the gospel was more widely published and understood in Bimlipatam during these four months than during all the rest of the four years since we landed on this shore. Thus it is that God maketh the wrath of man to praise Him. It would be a great blessing if we could have such a battle every year.

We cannot lay our hand on one convert as the result of the discussion, but believe it will have much to do yet, with the eternal life of many. It has not yet changed our statistics, but it has changed our status and our prestige. We walk the streets of Bimli to-day more than conquerors.

While the health of others has been failing, our at Bimli has been graciously preserved. We wish to record our debt of gratitude to God for all His mercies.

Number of church members reported, last year, 24; excluded, 2; restored, 1; baptized, 1; present number, 24.—L. D. MORSE.

Young People's Department.

MISSION BAND REPORT—EASTERN ONTARIO AND QUEBEC.

It is with regret that this report has to record a slight decrease in both membership and contributions during the past year. Some Bands have not sent reports, although they are still at work. Carleton Place Band has ceased to exist, but the members are working for mis-

sions through the Sunday School. New Bands have been formed at Smith's Falls and Westport, and the one at Onsnabruk Centre re-organized. Your Secretary would be glad if she could report a faithful, active, earnest Mission Band in connection with every Sunday School within the bounds of our Convention.

CANADA CENTRAL ASSOCIATION.

Allan's Mills.—The Band here has lost three of their senior members this year. The collections and attendance is encouraging. A student at Samulcotta is being supported. Membership 17. Sent to Foreign Missions \$15.

Brookville.—This Band supports a student in Cocanada, formerly of Tuni. Membership 60. Sent to Foreign Missions \$15; Home Missions \$25; Grande Ligne \$10; North-West \$10.

Della.—This Band supports a student at Akidu. Membership 23. Sent to Foreign Missions \$18.97.

Kingston.—First Church Band supports a student at Samulcotta. Membership 20. Sent to Foreign Missions \$17.

Kingston.—Union Street Band meets after Sunday School, and some of the senior members meet during the week for sewing. Membership 40. Sent to Foreign Missions \$10; North-West \$5.

Perth.—This Band supports a student in Cocanada, formerly of Tuni. Membership 45. Sent to Foreign Missions \$17.

Smith's Falls Band.—Membership 30. Organized last May.

Westport.—A Band was organized last December, and the members have chosen to support a boy at Akidu. Membership 29. Sent to Foreign Missions \$11.

EASTERN ASSOCIATION.

Montreal.—Grace Church Band reports a smaller membership, because some of the older girls have joined the Circle. A good interest is maintained in their meetings. At Christmas, a large photo. of the Band, with the church as background, was sent to Lydia, of Akidu, their pupil. The Band also had a share in the Home Mission Box sent by the Circle. Membership 39. Sent to Foreign Missions \$29.14; Home Missions \$7.79; Grande Ligne \$1.41.

Montreal.—Olivet Band reports the interest not abated. Meetings are held once a month, before Sunday School. Three parties have been given during the year, for the purpose of making the members acquainted with each other. A concert was also very successful. The children were given five cents each as "talent money." This was multiplied ten, twenty, and in one

instance sixty-fold. A boy and girl are supported in Akidu. Membership 80. Sent to Foreign Missions \$34; Grande Ligne \$34.

Quebec.—This Band supports a student in Akidu. Membership 40. Sent to Foreign Missions \$17.

Sauyerville.—This Band supports a student at Akidu and also raised by special effort \$5.59 for the Boys' School. Membership 20. Sent to Foreign Missions \$22.59; Home Missions \$8.

OTTAWA ASSOCIATION.

Osgoode.—This Band supports a student at Akidu. Sent to Foreign Missions \$17; Home Missions \$3.

Omnabrick Centre.—Membership 30. Sent to Foreign Missions \$8; Home Missions \$8.

Ottawa.—First Church Band is supporting a student at Cocanada, formerly of Tuni. The members sent a box of clothing to the North-West some time ago, and two barrels filled with clothing to Sorel. Membership 90. Sent to Foreign Missions \$34; Home Missions \$23; Grande Ligne \$5.

Ottawa.—McPhail Memorial Band meets after Sunday School, on "Mission Sunday," receiving one-third of the collection taken that day. A meeting for praise and prayer is also held on Monday evening, before the B. Y. P. U., attended by the older members of the Band. Membership 100. Sent to Foreign Missions \$37; Home Missions \$10; Grande Ligne \$15.

Rockland.—This Band supports a student at Akidu. Membership 35. Sent to Foreign Missions \$20.

Kazboro'.—This Band has only six members. Sent to Foreign Missions \$1.25; Grande Ligne \$4.

Number of Bands which have sent in reports 17
Members reported 744.

Sent to Foreign Missions.....	\$328 95
" Home Missions.....	81 79
" Grande Ligne.....	69 41
" North-West.....	15 00

Total contributions.....\$495 15

Decrease in membership 29.

" contributions \$59.79.

The Board has decided that Bands supporting students at Akidu shall pay \$15 a-year, and at Samulcotta or Cocanada \$27, as the last two are under the Western Board. All money raised for Foreign Missions should be sent to Miss Scott, 482 St. Urbain Street, Montreal, and all money raised for work in Canada, to Mrs. Hudson, 220 1/2 Sparks Street, Ottawa, as these ladies are treasurers of the W. F. and H. Mission Societies. May all Sunday School workers present make an effort this

year to organize a Mission Band in each school, that the Baptist young people may be trained to give work and pray for the cause of missions, which is so dear to the heart of our Saviour.

Respectfully submitted,

BELLE HALKETT,
Band Secretary.

Ottawa, Oct. 5, 1896.

EXTRACTS FROM A LETTER FROM MRS. PEARL SMITH CHUTE, AKIDU.

AKIDU, GODAVARI DISTRICT, INDIA,

June 28th, 1896.

In my last letter I tried to tell you about some of the trees. This time I will write about the "Palmyra Palm." It is probably one of the most common and most useful trees in India, every part of it is utilized for some purpose.

I think you have probably seen small palmyras growing in tubs, they are the palms with the big leaves, which are made into palmleaf fans; out here they grow to various heights, the average between forty and fifty feet. The trunk is not true wood, but consists of fibres; at the top is a clump of leaves but no branches; as the tree grows it sheds the old leaves and gives the trunk an irregular bark, something of the appearance of a pine cone; it is not correct to say bark, but I don't know what else to call it. They are usually pretty straight from top to bottom, and of almost uniform diameter except at the base, which often bulges, owing to accumulation of fibres, sent down from above. You would be surprised to see the roots, you could scarcely call them roots, they are small bundles of fibres about as big around as your thumb, and are very short, only running into the ground a few feet. It doesn't take a very great wind to blow them over.

The tree is used for a great many things; we have a hedge of them all the way around our compound, their broad leaves are splendid things to help keep the dust from flying into the bungalow.

Out of the trunk they make pumps, boats, rope, beams and firewood. I wish you could see their pump arrangements; a log is hollowed out and carried to the edge of the water, the big butt end hangs over the bank, right near it, a crotch is made, and in the crotch another beam is balanced, with the heavy end on the land side, the other end is fastened with a rope to the hollowed log, a man walks the length of the balanced log, and his weight makes the other log dip in the water; then he walks the other way, balancing himself with a bamboo pole, and the water runs out of the trough into a ditch, and this is the way these fertile geniuses water their fields.

The palmyra boats are about as funny as the pumps—as I said, the base of the trunk is larger than the rest of

it, this is hollowed out and used as a boat; sometimes they fasten two of them together; it takes quite a skilled navigator to manage them, and a man gets many a good ducking before he can call himself captain of a palmyra log.

Rope is made from the fibres of the tree and used to cord the native mats.

Beams for supporting mud houses are often palmyra trunks; they don't take the trouble to hew or plane them, but just use them as they are. When they get so old that they can't be used for anything else then they are used for firewood.

The leaves are probably utilized more than any other part of the tree; nearly every house among the poorer classes is thatched with palm leaves, the fences, which are made of mud, have a layer of leaves on top to keep the rain from washing them away. You have often seen palm-leaf fans, they make them out here of all shapes and sizes.

The natives formerly made books by splitting the leaves into ribbons and binding them together. Mats are woven from the leaves and used to sleep on, or else hung up to keep out the sun. Baskets and buckets are made; baskets soon fall to pieces, but as they generally cost only one-sixth of a cent, we can afford to buy new ones. The buckets are in the shape of a hollow hemisphere, and are used for drawing and dipping water. We used long bamboo poles with palmyra leaves tied at one end to brush down our walls.

The native umbrella is a huge affair of woven leaves, and often we see travellers going along at night with their umbrellas up because they can't put them down. Canopy tops for the carts or bandies, as they call them, and also for the canal boats.

And last, but not least, when the leaves are too dry or broken for anything else, they are used for firewood, and the stems burnt too.

The fruit doesn't amount to much, it grows in clusters and about as large as a cocoa nut, very fibrous, with a jelly-like substance in the middle. The small boys like to use them for cart wheels. Even the juice or sap is not allowed to waste. The British Government require a license for the privilege of tapping their trees, and the sap, which is much the same as beer, is sold to thousands of these poor people, and they get so drunk and quarrelsome in the villages that you can hear them jangling a mile or two away.

But the Government make thousands of rupees from its toddy palms. Toddy, as the sap is called, is also used as yeast for baking bread. We can't keep yeast, and because this toddy is apt to be a snare to our cook, or a bad example to native Christians if they saw us buying it ourselves, we can't make our own bread, and so we are obliged to send forty miles every week for bread.

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