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The Canadian Missionary Link

ANANDA

NDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising Sun

JULY-AUGUST, 1897.

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TORONTO, JULY-AUGUST, 1897.

| No. 11.

Editorial.

MRS. FREELAND wishes to say that she was not the first president of the Ontario Woman's Society. Mrs. Wm. McMaster was president for a short time.

We have received very interesting reports from the Woodstock and Brantford, the Guelph, and the Norfolk Associations, but they came too late for this issue.

OUR ILLUSTRATION.—Miss Hatch is giving us a series of sketches of just such looking women as these. The Pariahs are the outcasts among the Telugus, from whom most of our converts have come. Those with a spot on the forehead are married.

TO THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY
OF ONTARIO (WEST).

Dear Sisters.—The report of our receipts during last Convention year was published in the June "LINK" together with the statement that our regular income was \$6141.03. It has decreased once again. In view of the pressing need of the work in India your Board felt that it was a most unhappy task to further reduce our work to match the smaller receipts. Though the figures are smaller and the money value is less, I believe that in the majority of cases the individual gifts have been greater in the sight of God, because they represent more sacrifice, thought, and prayer than in the days of prosperity. Yet there are many who are careless still, who give of the means God has lent them with an unworthy motive, and others who give *nothing*, not even money. In spite of this indifference on the part of some of the Lord's stewards, the work continues to grow and is calling loudly for help in every direction.

The advice "Cut your garment according to your cloth," when it is acted upon, is often a heart-breaking operation for those in office. The appeal has been so strong that your Board, after taking up work to the amount of our regular income for last year, made a special grant from our balance and an additional sum of \$500 was voted to Samulcotta Seminary as an *extra*, payable in monthly instalments. (Even with these special appropriations the amount is not equal to that of two years ago.) Our growth will be the measure of our

undertakings for the succeeding year; can we not regain so much of our former ground during this year upon which we have entered, and so make the advance secure?

As Circles and Bands you are urged to help in this. Let no one think her part too insignificant to be missed if omitted, for Christ asks the service of each one for His kingdom.

Pray for the success of the work, and watch that your prayers are not hindered by some obstacle that you can remove, by some help not given that you can render, by some sacrifice that the Hearer and Answerer of prayer is calling upon you to make and which you refuse to offer. Money is the measure of this world, but love is the heavenly standard. What are your gifts worth in His sight?

On behalf of the W. B. F. M. S. of Ont.

Yours sincerely,

VIOLET ELLIOT, Treas.

OVER AGAINST THE TREASURY.

Over against the Treasury this day

The Master sits: whilst, unaware
Of that celestial presence still and fair,
The people pass or pause upon their way.

And some go laden with His treasures sweet,
And dressed in costly robes of His devious,
To cover hearts of stone and souls of ice,
Which bear no token to the Master's feet.

And some pass gaily singing, to and fro,
And cast a careless gift before His face
Amongst the treasures of the holy place,
But kneel to crave no blessing ere they go.

And some are travel worn, their eyes are dim,
They touch His shining vesture as they pass,
But see not—even through a glass
How sweet might be their trembling gifts to Him.

And still the hours roll on: serene and fair
The Master keeps his watch, but who can tell
The thoughts that in His tender spirit swell,
As one by one we pass Him unaware?

For this is He who, on an awful day,
Cast down for us a price so vast and dread
That He was left for our sakes bare and dead,
Having given Himself our mighty debt to pay!

Oh, shall unworthy gifts once more be thrown
In His treasury—by whose death we live?
Or shall we now embrace His cross, and give
Ourselves and all we have, to Him alone?

—Selected.

SOME OF OUR WOMEN.

Dear Sisters,—I have thought perhaps you would like to hear of some of our women, many of whom are very dear to me. Some of these may be workers employed, some not, and some may not yet have confessed Christ. We shall call them up just as they come to our mind.

No. 1. *The Spirit Filled Shantamma*.—Here is Shan-

members have lent them for worship is too small when any strangers come. They begin by singing hymn after hymn, one after another, till one begins to wonder how these children of less than two years have mastered so much. They then repeat some of the verses they have learnt for Sunday School during the previous weeks, and the teacher, who has been provided for them by the missionary, begins to teach them the new verse for the



A GROUP OF PARIAS.

tamma, the mother of some thirty or more sons and daughters in the faith. With great travail has she brought them forth out of heathenism. Let us look on her on a Saturday evening, with her family around her. They have assembled together to learn verses and hymns and prepare generally for the work of the morrow: and they are seated together outside, as the house one of the

next day. He asks them the meaning of the passage, and they talk about it, one giving one opinion and one another, until my turn comes, when I feel there is nothing left for me to say, so apt are they in grasping the truth, and taking hold of its meaning. As the meeting proceeds, others keep dropping in, and Shantamma explains that as these women have been in the fields all

day long, and have had their husbands' dinner and their own to get after returning home, besides putting the children to sleep, they cannot help being somewhat late. I simply wonder that they are there at all. Shantamma is greatly honored by the Lord in seeing the fruit of her labors. She lives by doing cool work in the fields, and talks to the women as they go back and forth to their daily labor, or at other times when work is slack, and she has leisure. Though upwards of forty, she is also trying to learn her letters, so as to be able to read the Bible for herself. She has much natural eloquence, and her manner, too, is quite dramatic. After I had expounded some portions of God's Word one day, she rose to speak, and said, "Do you not see, my sisters, that we have nothing? We are all poor, we are all worthless, but the missamma comes and scatters among us diamonds, and rubies, and pearls, and corals, and all manner of precious stones, and we have but to stoop and pick them up," and she suited her actions to the words. So precious is the Word of God in her eyes. Like the Thessalonians, the people of her village, Kaleru, are ensamples to all that believe, their faith to God-ward is spread abroad. A Christian preacher who visited one of their religious meetings, and heard one after another relate his or her experience there, testifies that his heart was thrilled, and a certain awe came over him, and he began to wonder whether to him had been given the same spirit of consecration or not. God bless the people of Kaleru and Shantamma their leader!

No. 2. *The Faithful Martha.* Let me take you now to visit the school of Martha, a graduate of the Cocanada Boarding School. How neat everything looks! In this school-room where the school is held; there is a leaf-roof with mud floor, and mud pillars whitewashed, but no walls. Around the room are earth settees, upon which mats are spread, where some fifteen boys are seated. There are also two chairs with crocheted lace drapes. Some of the boys are reading in the third standard, and among them we see Sudras and Mahometans a marvel certainly for is not this school in the Nealapilly? Martha takes the higher classes, and her husband the lower, and they take turns in going out to preach. Martha herself has taught her husband, for he didn't know his letters when she married him. We have seen the school, and before we go out for the afternoon, we will enjoy our lunch that we have brought with us, and will take our noon siesta in their one room opening off the school room. Here are two inviting cots of teakwood, with clean sheets or more definitely speaking, panchas or quakas, spread over them, and lying down we take a look at the surroundings. We cannot see very well, for when the door is shut, the only other way for the light to come in is where the wall does not quite touch the roof between the rafters, but there in one

corner are a few black pots for cooking. On a box on one side are a few brass cups and bowls; relieving the dullness of the mud wall, are a few bright prints without frames; on a shelf are two or three books, besides the Bible and hymn books, one or two old photographs, and a couple of dim tumblers. These all, with two tea-boxes for clothing, constitute the furniture of the luxurious dwelling, for luxurious it certainly is, to the rest in the Malapilly.

In the afternoon, Martha dons her white ravaka and pretty purple silk quaka, which her husband had brought her from Rangoon, and we start out. The Christian houses, which now number seven, and where we have a word of prayer in each, are first seen, and then we go to the Caste women. There we can only visit three houses but the women of twenty houses must have heard us, for all sent for their friends and neighbors to partake of the feast of good things which they feel we are ready to give them. In the last house, it is getting quite dark, and the crowds who come, beg us to come outside that they may the better hear and see us. This is only one of the six villages Martha visits.

SARA I. HATCH.

BENEFITS, INTELLECTUAL AND SPIRITUAL, FROM ENGAGING IN MISSION WORK.

An address by Miss Olive Copp, delivered at Galt, May 19th.

"Give, and it shall be given unto you, good measure pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

There was a little hymn that we used to sing in Sunday school, years ago, that went something like this:

"Give," said the little stream,
As it hurried down the hill,
"I am small, I know,
But wherever I go,
The fields grow greener still."
"Give," said the gentle rain,
As it fell among the flowers,
"I uplift the drooping heads again,
And refresh the summer bowers."

In these simple words we find illustrated one of the great laws of the Universe. All created things have their definite object, *nothing* has been made for itself alone; in all life is to be found "the direction of activity to definite ends," the giving out of stored energy for the production of more life.

Look into the wondrous book of Nature, and what do we see? Far above us the great Sun is lavishly pouring down upon our world, in myriad golden rays, the blessed light which brings life and beauty to all created things. All around us are countless examples of the operation of the same law. The trees have robed themselves in their beautiful garments of living green, but in a few short

months they will surrender them again and stand bare and shivering, that the soil beneath them may be enriched; and the lovely blossoms that now fill the air with their fragrance will quickly fade and fall that, in their place, may come the perfected fruit. And so on, ad through the whole cycle of Nature.

"Nought lives for itself.

The clouds, whose glory is to die in showers,
The fleeting streams, who, in their ocean graves
Flee the decay of stagnant self-content;
The oak, ennobled by the shipwright's axe,
The soil which yields its marrow to the flowers,
All spend themselves on others."

And it is only as they so spend themselves, that they reach their highest development.

Supposing the little stream were one day to say, "I am tired of this busy life, I don't see why I should for ever have to go hurrying on to keep the earth moist and the grass green; I shall just settle down quietly for awhile and enjoy myself." The result would be that the sparkling, rushing waters would soon be transformed into a dark stagnant pool, giving out only unhealthy odors.

Or supposing the fair white lily were to think within itself, "Why should I always have to give back again the light which shines upon me? I will keep it to myself after this, surely I have a right to do so." Instead of remaining a thing of beauty, the lily's pure petals would turn a dull black and its beauty be gone.

God has decreed that all life shall be accompanied by service, and God's laws cannot be disregarded without punishment. The gifts of the munificent Creator must be made use of, or they will be taken away.

We find this truth strikingly illustrated also in our own physical life. The law of all our bodily powers is "use or lose," and those members of which we make the most use are the ones that are most fully developed.

But most of all do we find this true of the highest form of life, the Spiritual.

"Give, and it shall be given unto you," or, keep to yourself and lose even that little you may have; the decree is unalterably established, "With what measure ye mete shall it be measured to you again"; just according to the amount and quality of your giving will be the measure of your receiving. A deeply solemn truth, is it not? and well worthy our earnest consideration and full realization.

We are gathered here to-day as a company of women who are pledged to the service of a King. What kind of service is it that we assume with the name of Christian? What does our King ask of us, His servants? He asks that we should help Him in bringing a lost world back to His God; there is some special way in which He wants each one of us to help; He does not ask impossible tasks of us, but only that we should do just what we can to

help in making known the blessed story of Jesus and His love in all lands, to every creature: our neighbor next door, or our neighbor across the seas. This is Mission Work. Now to do this we must give, give of our time, of our thought, of our energy, of our money; nay, more than this, perhaps give those we love, or even life itself. It is no light thing to become a partner with Jesus Christ in this work of proclaiming His glorious Gospel; it is going to mean sacrifice all the way along—that is, the *full, complete life service*. Of course it is very possible to give intermittent service, scraps of time, fragments of energy, a little money; yes, we may give so and never feel it particularly. But we are not talking of such giving, benefits there must be from any smallest ministry done for the sake of our King; but only from giving that *costs* shall we get returns of highest value; and so we are going to consider to-day the benefits which come from giving all, the rewards which will be hers who says, "Lord, here am I, a poor unworthy, sinful creature at best, do what Thou canst with me, for I give myself over in glad and willing submission to be used as Thou wilt, and only for Thy service." That is the beginning of true giving; it will be followed by all sorts of service, as the Lord directs. And now as to the results which follow such "true-hearted, whole-hearted" service. First intellectual, is it not perfectly marvellous what God can make of the most ignorant, unlearned man when the new Christ life has taken possession of him? Take William Carey, for instance, the humble cobbler, when fired by enthusiasm to proclaim the Gospel to those sitting in the darkness of heathendom, became triumphant over every obstacle. From mastering one language he went on to such proficiency, that before his death he had translated the whole or portions of the Bible into *forty* dialects, and so one of the indirect results of his devotion to mission work was that he became one of the foremost oriental scholars of his day. And how many men there have been in the Christian Church who have had no educational advantages, and who probably would have remained ignorant and obscure throughout their lives had they not been taken hold of by the desire to win men for Christ; they have commenced to study the Bible, and the result of their study is that their mental powers have been developed, their ideas have been enlarged, and they have acquired habits of thought, and gifts of utterance before unknown to them. So it will be with us, in whatever work we undertake for the Master, you become leader of a Mission Band, let us say, that means that you must make yourself acquainted with the history of missions in order to intelligently teach the children committed to your care. The study of missions will open up to you wide and varied fields of knowledge, of which you were probably ignorant before. Knowledge of countries, their history, religions, people and customs,

and in this way your mental outlook is broadened. At the same time your contact with the children will be cultivating in you quickness of perception, insight into character, and other mental characteristics only to be gained by personal dealing with people. This is but one example out of many; whatever form of mission work we engage in will need study, and will, therefore, prove a means of the cultivation of the mind; we shall be putting our highest powers to the very best uses, and so making the most possible of them.

And now what about the spiritual benefits from active work for the Master? I have no doubt that all of us here have had some experience of the rich and abundant rewards given to those who serve King Jesus. Perhaps you have been the means, in God's hand, of winning some soul "out of darkness into His marvellous light." Is there anything in the world to compare with the joy that floods the soul at such a time? or it may be you have been telling some lonely one about the wondrous love of Jesus, how your own love seems to be quickened into new intensity thereby. Go out of your way to do a kindly deed for some one, and you feel a truer sympathy with all mankind. "Give and it shall be given unto you." You may not get back just what you give, but you will get back better than you give. "O, Master dear, the tiniest work for Thee finds recompense beyond our highest thoughts." The hardly earned money gladly given to the Lord's work is indeed sometimes returned with interest, but more often the giver is rewarded with something better than silver or gold, the glad consciousness of having put the money to the very best use. It may be that we have patiently and perseveringly labored in prayer for some special mission field; how such intercession gives us a greater interest in all Christian work the wide world over, and draws us nearer to the great God of missions, and then when our prayers are answered in blessing on the work, our faith is strengthened. "Give and it shall be given unto you."

"Thy love shall chant itself its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lip, shall make thee glad,
A poor man served by thee, shall make thee rich,
An old man helped by thee, shall make thee strong,
Thou shalt be served thyself by every sense
Of service which thou renderest."

And what of those who have given up all, even to the leaving of home and friends for the Master's sake, who count not their own lives dear unto them that they may tell the Gospel story, whether in our own Canadian backwoods, or on the hot plains of distant India? Do they indeed "receive an hundred fold" here in the life that now is? Ah, yes indeed! Did we not read "with what measure ye mete shall it be measured to you again." Our Lord is no hard taskmaster, but a bounteous rewarder. Let us ask some of the noble army of missionaries what

their reward has been. Look at Dr. Paton's young wife dying far away on that distant South Sea Island, dying with none but strange dark faces around her, and unknown words sounding in her ears; surely she might well say "Was it worth while the terrible parting from the loved ones at home and the endurance of fatigue, sickness, loneliness, all for this, to die before my work is even begun? And hear her as she gasps out with her dying breath, "O, do not think I regret coming here, I would do it all over again." Look again at Miss Mary Keed, the devoted missionary to the lepers, herself afflicted with the dreadful disease, living in complete isolation at one of the leper settlements away up in the Himalayas, even there nay, surely, because there she experiences such an abiding sense of the Saviour's nearness that her whole being is suffused with a more than earthly joy, which can find vent only in happy songs of praise to Him whose promises never fail. Hear the testimony of one who had to return from the mission field on account of ill-health. Some one speaks to her of the sadness of having to part from dear ones and go so far away. "Sad," she exclaims, "It is pure joy, the greatest joy a human being can know. And from one who had spent the long winter months as nurse to a settlement of Esquimaux, on the lonely coast of Labrador, comes the testimony: "It has been the happiest winter of my life." Does it pay, think you, sister dear? (Oh, do we not all feel that the life of ministry is the only life worth living? What is it people most long for in this life of ours? What is it they too often spend their time in a vain search after? Is it not happiness? True happiness, the greatest of all blessings, is only to be found in the service of our King. Work for Him faithfully done, brings the reward of peace and joy, which nothing can take away. This life is for each one of us. Oh, sisters, with what measure are we going to give Him who gave His life for us? Shall we be content with doing a little? or more than we have done in the past? or shall we be content only with fullest measure of giving which alone can reap fullest reward? Shall we not resolve to spend and be spent in the Master's service, saying

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

"As a direct result of the massacres in Fuhken China, twenty thousand persons have applied for baptism, and five thousand have been accepted for church fellowship." So writes a China Inland Missionary.

Eighteen months ago the Christian world was horror-stricken when the news came that these devoted missionaries of the C. M. S. had been murdered. But now what wonders God hath wrought. In place of these nine workers, now in glory, twenty thousand are snatched from the destroyer.

Work Abroad.

TUNI.

Not long ago some women came to my house to visit me. We had been to see them, and one old woman had taken me all through her house, it is not every one will do that. Well, when they came to see me, I let them see all through my house and after looking to their hearts content, they came and sat down beside me, the old woman before mentioned, on my little stool, and the rest on the floor. I showed them some of my Bible pictures and we had such a good time. How the women enjoy those pictures. This old woman looked so happy and after quite a silence she said, "Amma, this is like heaven, so quiet and nice." I told her to think a little and see that it was not because of the furniture and such things, no matter how nice that was, if the folks who lived in the house got angry and said very bad words to each other it would not be like heaven. That is just what Jesus came down to this earth for, so we might be saved from these bad things, and know a little what heaven was like here. They thought the Government people must give me a lot of money and were so surprised to hear they gave me nothing at all. That gave a chance to tell how the love of Jesus in our hearts leads us to think of and love others, and that our coming was a proof to them of the love of God, this God whom we preach to them.

Dear Miss Buchan, though very often my own unworthiness and unfitness come before me, I cannot tell you how very glad my heart is to be here and telling the message of Salvation to these women, and live for Him amongst them. It seems hardly possible that it will soon be four years since we left Toronto.

Although the severest of the famine has not even touched these parts, and the Government do not seem to think any help necessary here, there are, however, many people in want of daily food. On the Peddapuram, Tunj and Yellamanchilli fields the crops are dependent entirely on the rains. The other fields have irrigation and the crops turned out fine, but up here the rice crop, and indeed every crop, in some parts was an utter failure, that meant no work and higher prices for everything. My heart aches very often these days, and how I would love to have the money spent on candy and luxuries by many people at home to enable me to give rice to some of these hungry people. We are having to help many of our Christians wherever possible, by giving them work. Last Sunday when I went over to my village Sunday school a woman said to me, "See those children, they have no food, their father goes out every day trying to get work but there is none, and they do not get food. We give one or two of the children a little food now and

then, but there are six of them," as she spoke she pointed to two such hungry looking little ones. On enquiry I found they had had no food that day, yet it was 6 p.m., and one meal the day before. They came home with me and I gave them enough rice for a good meal for the family that night. My! how those youngsters eyes danced, and how they hurried home to get it cooked. This morning one of our Christian woman came to do some work for me, she has never begged at all, but I knew they must be hard up as he has had no work for some time, so I asked if she had had anything to eat before coming. How could she, there was none in the house; there are three children there, that means five to feed. So you see, dear friend, though we are not in the famine district, there are many calls for help, and one's sympathies are called into play all the time. On Saturday morning we give rice to old people, blind and lame people, etc.; last Saturday two old women had come 2 miles to get some, a $\frac{1}{2}$ lb. butter tin is given to each, and they had come that far to get that much. It is so dear now. But in the midst of it all, God is giving us much encouragement on our field. Though my brother is exercising the greatest care in receiving members, already this year 18, I think it is, have been received, and the work is breaking out in several new villages.

ELLEN PRIEST

AKIDU.

Dear Sisters of the Walkerton Association, met on Listard,

GREETING.

I am reminded by our Director, Miss Pelton, that my letter to you should be on its way, if it would reach you in time for your annual gathering. How I would enjoy meeting with you! but that may not be, and I must try as best I can from this distance, to put you in touch with, at least, a part of our work here, and have chosen our work among the children of Akidu, and that you may the better understand it all, I will, if I may, take you away back to the beginning. Very vivid is the remembrance of my first visit to what is known as the *Akidu large Malapilly*. The children crowded round me—well on to a hundred of them, all between five and twelve years of age, and said I, to Lizzie, the Bible woman with me, "We must have a Sunday School here, and we will begin next Sunday." So we invited all the children to Sunday School, on a certain veranda, on Sunday morning (it was then Friday).

When Sunday came we found only seven boys at the appointed time and place, and soon learned that the chief man of the Malapilly had called the people together Saturday evening, and had bidden them not allow their children to go to what they called a Sunday School, for without doubt it was only some trap to get the children

together and carry them off bodily, or something equally dreadful ; and moreover he was there on guard, standing in the narrow street that led to our veranda, and not permitting any to pass.

We opened our school, and the singing and the curiosity to know what we really were going to do, was too much for some of the parents, who stole round the back way and stood on the end of the veranda ; first, only one or two men, then some women ventured, and it wasn't long before the children came too. Seeing this, that chief man rushed on to the veranda and catching a boy in each hand, by the hair, he dragged them off. This he did several times, but notwithstanding it all, when school closed the children numbered seventy-four (74).

The next Sunday, that man acted just as ugly as before, evidently determined that there should be no school, and only a very few of the more daring came on to our veranda. By-and-bye this servant of Satan drew near, just near enough to catch bits of the lesson ; drew nearer, and at last sat down with a class of boys and learned the verse for the day, and we thought our troubles were over, and the following Sunday when we found a goodly number of children on the veranda awaiting us, all promised well. The singing was a success, and prayer was over, and the lesson nearly half done, when, without any warning whatever, the whole school arose and scampered pell-mell down the street.

The next Sunday, the man who had been the cause of all our troubles, came, leading his daughter by the hand and carrying in his arms a little hump backed son, and woe be to the boy or girl who ventured to stir from his or her place he would catch them by the hair and drag them back into position.

All this was nearly eight years ago ; later, when we felt that the school was really an established fact, we made a rule that every child must come with some sort of covering, if only a small loin cloth ; this we deemed necessary, because girls of eight or ten would come quite naked, save for a string or two of beads about their neck or a few bangles on their arms, and the boys were no better. Now, even the smallest come clothed, though some with but a tiny loin cloth.

Then there came the time when we offered special rewards for clean faces and well combed hair. Now, a word of disapproval of a toussey head is sufficient, or a smile of commendation of neatly parted and plaited hair means much.

A class of adults somehow found a place in the school, and from this came a man and his wife professing conversion and asking baptism ; they united with the church here. Then a boy of about thirteen years, a bright little convert, was baptized, and his mother and grandmother both seemed to me to be very near the Kingdom, when they moved to a village fifty miles distant, and quite out of the region we visit.

Some of the older girls of the early days are married and in homes of their own in other villages, and I trust are better wives and mothers for the lessons they learned in the school.

There is now an average attendance of about sixty. And Deborah, one of the Bible-women, conducts it in my frequent absences on tours.

The school in the *small Malapilly* has had no thrilling experiences. From the first it has gone quietly on, holding its sessions in the open street, with an average attendance of about thirty. Mr. P. Moses, one of the teachers in the Boarding School, has it in charge. He also conducts the school in the Weaver caste quarter, in my absence.

This school grew out of a children's meeting I used to have every time I visited in the Weaver street, and we began with an attendance of twenty, meeting under a tree in the street ; but that was not very satisfactory ; the street was one leading to a large tank and there were many passers by and it was noisy, and we never could get any kind of proper hold of the children or their attention. Then we secured the use of a cow-shed, for a small weekly consideration ; but only three weeks were we allowed to hold our own there. The fourth week, when we presented ourselves at the door of the yard where was our cow-shed, the owner met us, with the word that everyone was angry with her for harboring this Sunday School, and would I please find another place. So we sought out a veranda that suited our purpose fairly well, and occupied that every Sunday morning for two months, when one morning, the good woman who had befriended us thus, bade us seek other quarters, that the Brahmin priest had said that that white-faced Missamma would surely do her no good, and evil would come to her and her house if she allowed such work as this Sunday School under her roof.

By this time the school had doubled its attendances, and it was no small veranda that would accommodate us ; however, we made our way to one of suitable size, and finding favor with the mistress of the house, had permission to hold our school there for that day, at least, and we were right in the middle of the lesson when her husband came home, and "Hoot, toot," said he, "out of this, every one of you," accompanying his words with blows, right and left, and before his wife or I could explain, the children were running down the street screaming, some from fright, some from blows received. I tried to explain, but no, he wouldn't listen, and he would have me understand that he wasn't going to allow any such doings at his house.

Before another Sunday we had secured another veranda, and occupied that for well on to a year ; but it was very small, and the school was growing. One day the owner of this veranda said, "There is a bit of land belonging to a widow, a friend of mine ; if you would like

to rent it and put up a shed, I think I can secure it for you." I was delighted, and planned on putting up a temporary shed, just four posts, with walls of split bamboo, woven, and a palm-leaf roof; the whole not to cost more than about \$10.

The widow in question was pleased to rent her land, but when it became known that she had done so, there was trouble. All the neighbors objected, indeed half the town seemed to be interested in that bit of land. "If that Misamma were allowed to build right there in their midst, no telling where it would end," they said, and they made it so warm for the poor woman, that she came with tears to beg off her bargain.

Meantime the trouble resulted in our school falling off nearly half, but now the attendance is up to sixty again, and we are using the yard in front of the veranda we occupied so long. But, as I said, it isn't very satisfactory. Fancy a Sunday School without a wall to hang a map or picture on, without a chair, without a table, in fact with no other convenience than the palm leaf mats on which we sit. If we only could secure a bit of land and put up a cheap little building where we could feel that we were really at home, the school would move on more like a Sunday School should. Pray for us.

There is a large Local Fund day school in town, which I used to visit every month or two, and the head teacher kindly allowed me an hour for a Bible lesson and distribution of booklets or tracts. Last year I asked for permission to give a series of lessons on Bible characters, a lesson a week. Saturday was the day set, and I had given eight lessons when one day the head master came to say that the parents were objecting to those lessons and that it would not be advisable for him to allow me to give any more, he would lose his position if he did. I was sorry, but what could I do? So I racked my brain for some other way of reaching these boys and girls who are mostly from the Brahmin and merchant castes, but nothing presented itself to my thought until quite recently. I secured a set of Temperance Charts shewing the effects of alcohol on brain, heart, stomach, liver, lungs, etc., and was giving lessons in the Boarding School here. The head master of the down town school heard of these, came to see them, and invited me to give the lessons in his school, one every two weeks, beginning with this Saturday. So again we have an entrance there, for which we thank the Lord.

From this same school, there came a class of Brahmin boys who were learning English, and asked for an English Bible lesson every Sunday. In those days my Telugu was very doubtful and though I knew it was for the practice in English they came, rather than for the lessons, I was glad to get a hold on them and consented. That was well nigh eight years ago and I have never since lost sight of some of those boys. One has started a caste girls' school—the first girls' school in

Akidu. Though but two years old, it is a decided success. Last year I visited it once a month and this year suggested that my friend the teacher teach a weekly lesson from a book of New Testament Stories I supplied, and I make a monthly visit to examine and enforce the lessons taught. He consented and is doing very well.

In the shepherd caste and in the bricklayers' and masons' quarters we have very nice little children's meetings occasionally. Some day these may blossom out into full fledged Sunday Schools.

And now I think I have told you all there is to tell of our work among the children in Akidu, and am confident that with this knowledge of our difficulties and encouragements you will not fail to remember us before the Throne and the King.

In your meetings together may the Holy Spirit attend your every thought, manifestly leading you in all your planning for the coming year.

Yours in the work,

FANNY M. STOVEL.

Akidu, Godavari Dist., India, April 20, 1897.

CASTE GIRLS' SCHOOL

The school has been kept open 265½ days during the year, and the average attendance has been 31. The average attendance for February was 39. Considering that the school has been kept open on all feast days this average is good. At the end of February there were 70 names on the roll. Fifty-three new girls were admitted during the past year. As all of the girls except one in the Infant Standard passed the examination for promotion in January, the results are satisfactory.

We have recently opened a IV Standard. There are two girls in this class; in the III Standard 3 girls; in the II Standard 10 girls; in the I Standard 8 girls; in Infant Standard A. 23 girls, and in Infant Standard B. 24 girls.

As, of course, our chief object in having such a school is to teach the Bible, that part of the work is not neglected. Each class has one Bible lesson a day and the girls have examinations in this as in their other lessons and they have passed very creditably too.

We are very thankful for the way in which the children received the truth and when we hear of them in times of fire, making their New Testaments (which they have received as prizes) their first care and sleeping with them under their heads lest some evil befall them, we feel sure that the Word of the Lord has a place in their hearts. Usually in October and November our Infant Standard B. increases very materially in numbers, I need not say why. A short time ago one of these little newcomers was taken suddenly ill and died, and while her friends, realizing that she must go, were calling on Narsanna for help little Sutamama lifted up her voice to Jesus,

TIMPANY MEMORIAL HALL.

Saviour, and of course He heard and answered her cry. So though some of these little ones stay with us but a very short time they learn the name of our Lord and Master which is at least one step on the way to becoming personally acquainted with Him.

Then, too, the reports which we hear of some of our girls who have learned to read with us and have left the school are very cheering. Suramma is singing of Jesus, and is reading and explaining the Scriptures in a far away village, to the people with whom she comes in contact and she is quite a wonder among them. Ruthamma still shines in her own home. She is continuing her studies there and finds more and more to rejoice her heart the more she reads and learns.

We know that a number of the mothers have learned to love the message which the children bring and the visits of the zenana lady are looked forward to with much pleasure accordingly. We are thankful that the seed sown in these little hearts has so much of it fallen on good ground and we are looking forward to a bountiful harvest. Please pray for this harvest, believing that we shall receive it.

Yours sincerely,
SARAH SIMPSON.

Cocanada, March 15th, 1897.

ANNUAL REPORT OF THE COCANADA WOMEN'S FOREIGN MISSION CIRCLE, 1896-1897.

During the past year the Circle met ten times and the average number present at the meetings was eight. Of the 26 members of the Circle, 14 are non-resident. The officers were: President, Miss Folsom; Vice-President, Mrs. White; Secretary-Treasurer, Miss Morris.

The subjects for the meetings were chosen by the members in order as their names occurred on the roll. Those studied during they ear were: "God's promises to those who follow His leading," "Time spent with God not lost time," "God's answer to man's trust," "Mission work in Armenia," "The assurance of His Sonship," "God's nearness to His people," "Conquering difficulties with Christ's help," "The Seekers and Seek notes of the Bible," "Christ the Bridegroom of the Church." At some of the meetings we have had very interesting accounts of work done in the Caste Girls' Sunday and day schools in Cocanada.

The money in hand at the beginning of the Circle year was Rs. 54.24. Each of the members pays a subscription of four annas a month. The amount collected during the year together with the balance was 116 rupees, 10 annas, 4 pies. The Circle paid towards the support of the caste girls' day school, Peon, 50 rupees, and 30 rupees towards the rent of the caste girls' Sunday school. Deducting the expenditure from the amount collected, there is in hand a balance of Rs. 30, 10 as. 4 ps.

M. MORRIS,
Sec. Treas.

In regard to my work, last year was not so prosperous a year as some have been, and yet, although there was much to discourage during the year, still one soul was brought to Christ, and others certainly grew in grace. We hoped to have seen many coming to the Saviour, but the material we had to work in was unusually difficult to mould. Now, however, when we look back over the year, we can discern healthful growth where we fancied at the time was only barrenness or weeds.

Our pupils come from all parts of India as well as from Burmah, and when they leave us, they scatter again to many remote places. It is most encouraging to hear from time to time that they do not forget all that they learn while with us, but that many retain a loving remembrance of their school days, and not only show a change in their own lives, but do more or less aggressive work among their neighbors. Many of our boys and girls are married and settled in various parts of India and Burmah, some of them engaged in active Christian work.

One branch of our work, the children at home, or S. S. Superintendents could assist us in. Through our pupils we become acquainted with many families belonging to various Government departments, living in lonely places, many miles from any other English speaking people. They have no opportunity of attending divine service sometimes for years, and no Christian influence can be brought to bear on them except through letters, papers or tracts. They are very thankful for these, and if superintendents would send us spare copies of S. S. papers, or if the children would keep their papers neat, and forward them on to us when they have read them, we could scatter them from Western India to the very borders of China. An old pupil of mine, now a telegraph master at Nampong, thirty miles beyond Bhamo, on the frontier of China, wrote me the other day telling me that he was about to place a little niece of his in our school; and asked me to send him papers to read.

We have nine classes in our school, ranging from the Infant class to the High School, and the most of the children attend our Baptist S. S. as well as the Day School. Friends have been very kind in sending papers for the S. S., though the Infant class seldom have any. Miss Walter, our matron, teaches the Infant class which numbers twenty children, and the little ones are very fond of her.

Our new upper storey is a great comfort, and we all enjoy much better health since having more sleeping room.

Thanking the ladies of your Board for the very kind interest which they have taken in this work, and trusting that their prayers may accompany their generous gifts of money. Believe me,

Yours very sincerely,
ELLEN A. FOLSOM.

Work at Home.

NIAGARA ASSOCIATION. On Tuesday, June 1st, the Women's Mission Circles met at Canboro' in connection with the Niagara Association for their annual meeting. The number of delegates was small, owing to unpleasant weather and distance from railway. The hospitable people of Canboro' made every provision for the comfort of the delegates. The meetings were largely attended, and we believe will be productive of much good. At three o'clock p.m. the Director called the meeting to order, and during the session presided, in absence of presiding officer, there being as yet no circle at Canboro'. After singing a hymn, Mrs. Alfred Piper read the Scripture, and Mrs. Black, of Cayuga, North, offered prayer. Greetings were received from Mrs. Marshall on behalf of the Methodist Church Mission Society. After the roll call, the Director gave the year's report, which showed an increase over last year's contributors and contributions. The reports from local Circles were good, also the Bands' interest and contributions increased. Convention notes were given by Mrs. James Mills, of St. Catharines. Mrs. D. M. Walker was re-elected Director. In the evening a public meeting was held. A very large audience was present, and listened attentively to the papers on our different missions. These papers all showed careful preparation. Miss Spencer, of Port Colborne, presented Home Missions, Mrs. James Mills, St. Catharines, Indian, Mrs. M. K. Forbes, Grimsby, Grande Ligne; and two brief papers were read, written by Mrs. R. Garaido and Mrs. St. Dalmas respectively, on Band work, giving many bright suggestions and necessary qualifications for successful Band work. Rev. R. Garaido gave an address on Foreign Missions. The choir furnished excellent music, under the leadership of the pastor, Mr. Maider. A collection amounting to \$4.60 was taken, to be equally divided between Home and Foreign Missions.

MARY WALKER, Director.

WESTERN ASSOCIATION. The annual meeting of the Mission Circles and Band of the Western Association was held at Harrow the 8th of June. The first session began at 11 o'clock with a prayer meeting led by Mrs. Chisholm, of Windsor. Mrs. Campbell was asked to act as President and Miss Annie Shay as Secretary, for the day.

The afternoon session began with a Bible reading on "The Ability of Christ our Leader." Mrs. David Foster, of Harrow, gave us a very cordial address of welcome and Mrs. Campbell feelingly replied. Reports were read from nine Circles and five Bands. These were on the whole encouraging. A Band has been organized during the year at Kingsville. Miss Hancock, of Ridgeway, gave a paper on "Woman's Work in Foreign Missions." This was followed by a map exercise and a half hour with

our young lady missionaries. Mrs. Winters, of Essex, told us of Miss Murray's work on the Vuyuru field; Miss Ritchie, of Arnor, Miss Stovel's work on the Akidu field; Miss Derow, of Leamington, the work of our ladies in Coanada; Mrs. Burso, of Blenheim, the work of Missus Hatch and MacLeod on the Ramachandrapuram field; Mrs. Burr, of Dresden, Miss Priest's work at Tunj; while Mrs. Chamberlain, of Wheatly, told us of Miss McLaurin's work on the Yellamanchili field. This part of the programme was much enjoyed by all and made us feel that we could henceforth pray more intelligently for our young ladies and their work. Miss Kate Shay read a paper on the "Importance of Mission Band Work," prepared by Miss Blanche Waterworth, of Ridgeway. Miss Waterworth has been in the Mission Band, first as a member, then as a worker, ever since the Band was organized, and wrote a very practical paper showing us how a child's character was not properly developed unless trained to do mission work.

The following officers were elected for the coming year: President, Mrs. M. P. Campbell; Director, Miss F. M. Iler. The Link and the Visitor were ably presented by Mrs. Bolton, of Windsor. Miss Harris led in a discussion of methods of work, recommending the Bureau of Information. The afternoon meeting was brought to a close by singing the Doxology.

A platform meeting was held in the evening. The Scripture was read by Mr. Rodman, of Wheatly. The Director's report showed that the same number of Circles and Bands reported this year, as last. There are in thirteen Circles two hundred and four women. These take one hundred and eighty two copies of the Visitor and seventy-eight copies of the Link, and have sent to the Home Mission Treasury during the year \$138.19 and to the Foreign Treasury, \$164.28. These amounts are far behind the sums reported last year, but after our enthusiastic meetings this year we are hoping for better reports next year.

Mrs. Halton, of Chatham, addressed us on "Why Women Especially should engage in Mission Work." Because they have special gifts for the work, because women are especially blessed by the Gospel, because of their religious instincts, and because of their loving nature which does not need to be commanded.

Mrs. W. J. Philpott's paper on "Home Missions," was of a very high order, clearly defining our Home Mission Work and urging the sisters to plan to do definite work for the Master this year. Rev. S. J. Farmer gave a very earnest address on "Grande Ligne." Mrs. Campbell and Mr. Hopwood sang a duet. At the meeting a collection of \$11.65 was taken, and this was equally divided between Home and Foreign Missions.

F. M. ILER, Director.

MIDDLESEX AND LAMBTON. On Tuesday, June 8th, 1897, in the new and beautiful Baptist Church, Petrola, the thirteenth annual Association gathering of the Circles and Bands of Middlesex and Lambton was held. The surroundings were pleasant, the day delightful and the welcome accorded the delegates by the ladies of Petrola most hearty. A prayer and praise service commencing at 2 o'clock, led by Mrs. Fothergill opened the afternoon session, and at 2 o'clock the regular business of the Association was taken up. The reports and letters read by the delegates were, on the whole, very encouraging. Mrs. Macken, of Forest, favored the meeting with a paper, subject, "How to Conduct Mission Band Work Successfully," which was so helpful and interesting that the Association requested its publication that all Mission Band workers may get the benefit of the

thoughts which it contained. Mrs. Ira Smith, of London, followed with an address which was intended to inspire and encourage those connected with the smaller and weaker Circles. In the course of her address she said, "Did you ever think of Jesus and His Mission Circle? He gathered a few around Him whom He induced to study with Him the great need of and only cure for a lost and sin-ridden world. Sometimes the meeting was large and great interest was manifested, a picnic being the attraction. At such time He took advantage of the opportunity to further His mission, while gently reproving the motive which prompted their attendance. As He trained them and taught the great and sometimes hard truths connected with His mission, many went back and walked no more with Him; and to the regular members of His Circle He said, 'Will ye also go away?' And so, as it is to-day, the interest waxed and waned according to the caprices of the people. Then there came a day when clouds gathered over the little Band, but their Leader, with His mission ever in view, set His face steadfastly to go forward till it was accomplished. We know well the story of His faithfulness and of His being left alone, and yet not alone, as the Father was with Him. Of the members of His circle it is written, 'They all forsook Him and fled.' And Jesus, knowing that there would come times when we would be left alone in our work, gave the promise, 'Lo I am with you always.' One individual and Jesus makes a complete Circle. But what about the financial aspect, a sore point with many? Large gifts, large numbers and large talk spoil *success* to-day with men, but not so with God. Two mites and the gold and precious stones of character and loving faithfulness are more than all else to Him. Precious stones lose nothing by being used, but grow brighter, and gold is only brighter and purer after having passed through fire. Christian workers will need to stand service, and may also be obliged to pass through the fire. How much are we prepared to endure in this service with Christ?" At the close of this address, the officers of the past year were re-appointed.

In the evening a public meeting was held, at which Mrs. Barber, the Vice Pres., gave the annual address, the President giving the Bible reading. The Director's report showed that two Circles had been re-organized and two Bands organized during the Associational year; that \$513.36 had been contributed to Home Missions, and \$648.29 to Foreign Missions, a total of \$1,161.65, this being an increase of \$140.28 over the preceding year. Rev. C. Segsworth, of Wyoming, gave a map exercise of our Foreign Mission field, pointing out the stations and giving a sketch of the work and location of the workers. Mrs. S. S. Johnson, of London, followed with a paper, subject, "Our Societies," which showed why we are organized and the work we are doing at home and abroad. Rev. E. Phillips, of Sarnia Township, then gave a paper entitled, "The Holy Spirit the Originator and Controller in all Missionary Work," which was considered such a clear exposition of the subject that the Association requested its publication in the *Baptist*. Good music was rendered during the afternoon and evening by the church choir. The meetings were marked by a deep spiritual influence. The collection amounted to \$8.49.

E. PARK, Director

WALKERTON. - The tenth annual meeting of this Association was held at Listowel, June 9th and 10th. Both sessions were characterized by a deepening interest in Home and Foreign Missions. At our first meeting we were welcomed by Mrs. Haviland. Mrs. Haywood responded. Mrs. Banton addressed us in a few well chosen words. She urged each one to seek that intimate relation with Christ which brings fruit. Greetings were brought from the Methodists and Congregationalists. Thirteen Circles and seven Bands reported encouragingly. Two Bands and one Circle have been reorganized during

the year. Much is hoped for through these new reinforcements. Officers for the coming year are: - Director, Miss Pelton; President, Mrs. Banton; Vice-President, Mrs. J. J. Cook. A letter from Miss Stovel, of India, (see page —) interested the audience exceedingly. Three three-minute papers followed on Home Missions. Miss Switzer spoke on the work in Ontario, Mrs. Lennie on the work in Quebec, Miss Braden on the North-West. A most pleasing feature in the programme was the question-drawer conducted by Mrs. W. W. McMaster, who answered the questions with great wisdom and tact.

The evening session was opened with devotional exercises from half-past seven to eight o'clock. After opening exercises the Director's report followed, which was one of encouragement. A strong appeal for more consecrated effort this new year. Mrs. J. J. Cook gave a most helpful paper on Band work. Many practical hints to Band leaders, re carrying on and the importance of this branch of Christian work being engaged in more freely by all our sisters. Mrs. McMaster favored us with an address on some phases of "Women's Work in the Homeland." Home our first duty, no wider sphere exists today; bring Christ into the home, live Christ, so that our home is an atmosphere of love and sunshine. Miss Buchan, of Toronto, represented our Foreign work, giving extracts just received from Miss Hatch, India, coupled with a description of work among the Jarriah outcast women in India, and other phases of our work. In closing she appealed to us for increased zeal in giving the gospel to India's women. Music was well rendered by Miss Lennie, Mrs. Hoover, of Clinton, and the Listowel choir. Collections amounted to \$9.56. Meeting closed with "God be with you" and benediction.

IDA M. PELTON, Director.

HARROW. - A Union Mission Circle was organized at Harrow on June 10th, with eight members. President, Mrs. (Rev.) Johnson; Vice President, Mrs. H. Rosebrough; Secretary, Miss Annie Shay; Treasurer, Mrs. A. Ford; Agent for the Link, Miss Dasia Munger; for the Visitor, Miss Celia Renno.

FIRST HOUGHTON. - Band was organized by Mrs. Rousson, in April, with a membership of 12. A fee of two cents a month to be divided equally between Home and Foreign Missions. The officers are: - President, Mrs. Albert Loucks; 1st. Vice-President, Miss Raymond; 2nd. Vice-President, Miss Latham; Secretary, Miss Loie Hicks; Treasurer, for Home Mr. Smith; Treasurer, for Foreign Mr. Piatt.

PORT HOPE. - Another year with all its opportunities has passed since our last annual meeting. To many it has had a year of trial, and our missionaries in India have had a new experience in the famine which has brought suffering and distress to so many of the natives of that country. It is with a feeling of devout thankfulness to our Heavenly Father that we meet to-day. Thankfulness that in this land we have not only abundance for ourselves, but have the privilege of assisting in some small measure our sisters in India. We rejoice that our church has the great honor of being known as a missionary church, and that our Mission Circle has no small part in this work. The number of women on our church roll is one hundred and five, many of them are prevented by family duties from attending the meetings of our Circle, but we wish that all of them were identified

with it by contributing through it to our missions. There is however no reason to complain as to the amount collected, but on the contrary much reason for gratitude, no doubt some of the subscriptions have been the result of self-denial and what a blessing follow such gifts. Thirty-six sisters have given regularly to Foreign Missions and in February a Thank-offering meeting was held, when the offering amounted to \$40. The total amount subscribed for Foreign Missions including the Thank-offering was \$96, which was sent to the Treasurer of the Women's Foreign Mission Society. The regular contributors to Home Missions numbered ten. At the Thank-offering meeting in November the offering was \$21.75 and this with the regular subscription amounted to \$41 which was sent to the Treasurer of the Women's Home Mission Society. It would be a great oversight if mention was not made of the fact that sixty-four Links and twenty-four Visitors have been taken in the church. It is only doing an act of bare justice to give to these excellent papers a large share in the good work done by our Circle. While we are thankful that we have been permitted to do as well as we have, we feel that we have come short of what we might have done, and our prayer is that the year on which we have entered may be one of still greater usefulness and greater blessing to our Foreign and Home Missions.

MAUD CRAIG, Sec.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST).

Receipts from May 1st, to May 15th, 1897, inclusive, Convention year 1897-98.

FROM CIRCLES.—Toronto, Walmer Rd., \$12.73; Toronto, Jarvis St., \$27.82; Brantford, First Church, (for Miss MacLeod) \$75; Staynor, \$1.07; Peterboro', Park St. (special self denial) \$5. Total, \$122.52.

FROM BANDS.—(Hamnis, \$3.70; Toronto, College St., (Young Women's, for Degala Mary) \$3.30; Lobo, 9.46; Port Hope (\$21 from entertainment) \$22. Total, \$38.46.

FROM SUNDRIES.—A friend, Lobo (\$2 for Famine Relief) \$7; three friends in Parkdale (for B. Mahalakamma, \$10. Total, \$17.

Refund from Miss Simpson on return passage allowance, \$50. Total receipts since May 1st, 1897, \$227.98.

DISBURSEMENTS.—To General Treasurer towards regular work, \$548; To Rev. J. Craig, for Famine Relief, from a friend, Lobo) \$2. Total disbursements since May 1, 1897, \$550.

Receipts from May 16th, to June 15th, 1897, inclusive.

FROM CIRCLES.—Plympton, \$2; Chatham (for Lizzie, Bible-woman), \$13.72; Palmerston, \$1.05; Burford, \$3.04; Walkerton (special for Miss Stovel), \$2.05; Mount Forest (special from Mr. Thomas Stovel, to make his wife a life-member, \$25; Toronto, Jarvis St., \$14.98; Uxbridge, \$1.65; Colchester, \$1.18; Atwood, \$2.89; Galt (\$3.50 on Life-membership), \$10; Toronto, Bloor St., \$42.70; Brantford, First church, (for Miss MacLeod), \$50; Teeswater (\$1 special for Miss Stovel's "Christian Literature Fund") \$3.40. Total, \$174.66.

FROM BANDS.—Lakesfield (\$6 for Famine Relief at Peldapuram), \$10; Whity (for B. Sundramma, \$8.50; Bracebridge (Young Ladies for Arla James), \$2; Bracebridge Junior (for Arla James), \$1.50; Wolvorton, \$2.75; Brantford, North Star, \$6.25; New Sarum (for student support), \$8.68. Total, \$38.68.

FROM SUNDRIES.—St. Thomas, Junior Y. P. S. C. E. (for Mantada David), \$10; Collection at Annual Convention, Galt, \$24.74; Interest on Deposit, \$23.63; Mrs. T. Harris, Toronto (special), \$30; Burtch B. Y. P. U. (for Suria Kannayah, \$7; Toronto Assoc Annual Meeting, \$7.01; Western Assoc. Annual Meeting, \$5.75; For Engala Nokamma, an extra girl, \$4.50. Total, \$144.63.

Total receipts during the month, \$357.87.

DISBURSEMENTS.—To General Treasurer towards regular work, \$388; Special, for Peldapuram building, \$200; Special, to Samulotta Seminary, instalment for May and June, \$90; Special, for Miss Stovel's "Christian Literature Fund," \$2.05; Miss Simpson's furlough allowance, May and June, \$41.70. Total to General Treasurer, \$721.75.

To Rev. J. Craig, for Famine Relief at Peldapuram, \$5; To Home Expenses—Mr. Davis' fare from Port Hope to Convention, \$3.85; Mrs. Craig's expenses to Convention, \$3.05. Half the expenses of Directors from the following Associations to Convention, and Asso. Expenses: Elgin, \$1.35; Walkerton, \$3; Western, \$2.81; Whity and Lindsay, \$1.55; Woodstock, \$1.45; Mission Band Secretary for postage, \$54; 250 programs for Convention, \$2.25; 300 copies of Treasurer's Report for Convention, \$1; collection on cheque, \$0.25. Total for Home Expenses, \$24.10. Total Disbursements during the month, \$747.85.

Total Receipts from May 1st to June 15th, 1897	\$585.85
Disbursements " " " "	1297.85

VIOLET ELLIOT,
Treas.

109 Pembroke St.,
Toronto.

W. B. M. U.

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

PRAYER TOPIC FOR JULY. For our Home Mission work in these Provinces—that the labourers may be encouraged, and a host be won for the Lord.

There are no disappointments to those whose wills are buried in the will of God.

Oh no, He will not fail us;
He could not leave His own
To walk in times of peril,
Along life's path alone.
But He will come in very deed
And do our help in time of need.

God's hand can part the darkest cloud,
His wisdom work some plan,
Which seemed, to our poor finite sense,
Impossible to scan.

Our Treasurer closes her books the end of July. Whether she shall close them with a surplus or a deficit, will depend upon whether we, as Aid Societies, as Mission Bands, and as individuals, have done our duty, or failed in our duty.

We need special work among our Mission Bands, and in order to this special work we need a Mission Band Secretary for each Province. Our Mission Bands form the most important branch of our W. B. M. U. work. Have we sufficiently realized this? Why are the great

majority of our church members such poor givers to the Missionary cause? Because they were not taught to give as children. Why is it that the great majority of our church members take so little interest in Missions? Because they were not educated in Missions when they were children.

If the next generation is to see "Collectors" dispensed with, and every Christian giving freely of his means, it will be because of the teaching received in childhood.

When our B. Y. P. Unions came along, it was prophesied that our Mission Bands were doomed. But careful watching and waiting has proved that that is not the case. Our Y. P. Unions as a rule are composed of boys and girls from thirteen years and upwards. The Monthly Conquest meeting helps these. The Mission Band should—in most localities—help these younger. Those who are workers in the "Conquest Meeting" should be helpers in the Mission Band.

To have the whole Sunday School the Mission Band, is grand in theory (and may work well in some places), but its practical working is another thing. The meetings are too far apart. The older as well as younger folk are apt to lose interest in a subject of which they only hear about once in every three months. Of course this need not be so. Missions may be taught by the earnest teacher in every lesson, as well as the subject may be referred to every Sunday by the Superintendent, both in his prayer and his reviews. But in how many of our schools is this done?

Of course the when, and where, and how, must differ with the needs of every locality. Only do not think that because you have a Y. P. Union in your church that therefore you have no need of a Mission Band.

The little ones may be too young to attend the Y. P. Union, but if they attend Sunday school they are not too young to love the Saviour who loves them, and therefore they cannot be too young to be taught of the children for whom Christ died, but who have never heard of Him.

The object of our Bands "is to plant and foster a missionary spirit in the hearts of the young, and to aid in the extension of the Redeemer's Kingdom at home and abroad."

To accomplish this object we must begin our work early.

Private letters from Mrs. Gullison, Miss Newcombe, and Miss Harrison, received this week, report all well, and busy with the study of the language. Miss Newcombe and Miss Harrison write from Cotacacunda, where they had gone to escape the intense heat. They speak of Mrs. Corey as very much improved in health, and also Miss Clark. Mrs. Archibald was not improving as fast as could be wished, but we hope the cooler air and rest will yet work wonders.

Give as you would if angels waited at your door.
Give as you would if the morrow found you where giving all is over.
Give as you would to the Master if you met His searching look.
Give as you would of your substance if His hand your offering took.

FROM THE WORLD FIELD.

Called from many Sources

Dr. E. E. Strong has prepared a summary of Protestant Foreign Missionary Work throughout the world. As compared with last year, the total contributions through the world, show an increase of about \$1,100,000. But within the United States there is a falling off of about

\$70,000. The number of communicants connected with the missionary churches has been increased during the year by about sixty-four thousand. "In the United States, Canada, Great Britain, Continental Europe, Australia, India, Africa, etc., there are 287 societies; 4,525 stations; 14,036 out-stations; 6,336 male missionaries; 5,675 female missionaries; 60,164 native laborers; 1,221,175 communicants. The income in dollars is \$15,549,243.

(These figures sound large, but when we remember that the command to evangelize the world was given nineteen centuries ago, they seem pitifully small.)

THE ISLAND OF TANNA.—My son, Houlton Forlong, went to Tanna two years ago as a professed trader, but the good of the natives was his one self-denying object. The first year, no one, as he said, "cared a pin for him" or his intentions; the natives were cold and heartless. The second year they valued his good intentions: "boys" came round him often, and friendly confidence was very apparent. Many months ago he returned from a tour, and was received with extraordinary rejoicing. His small house had been preserved in a remarkable manner during his absence; some were ready to be taught at once; others at a distance sent deputations with the message, "We cannot come, but we send others to get good, and that will do for us." To such he replied, "If some of your friends sent for tobacco to a store, and smoked it, would that do for you?"

Latterly the natives, of their own accord, have reformed and corrected themselves. They sent and asked some bands of regular enemies to meet them on a hill known to all, and to promise to kill each other no longer—to have "worship" and prayer, and not war weapons, and they promised to bring offerings of peace. About 300 in that small island so met, and Houlton was almost the only white man, and they made speeches alternately, good men and enemies. Some said, "Worship no good, but we will promise peace as you do." Other enemies said, "We would wish worship too, but our enemies on the other side of us would come and kill us, if we gave up our rifles and gave up killing." But both friends and enemies carried up great presents to give to each other, and to forget all the past murders. Their rule is always to follow up any murder, and exact direct returns of vengeance. They dragged up the hill huge pigs as presents, coconuts and yams, taro, sugar canes, and bananas. The enemies sang a song, the words of which in one place were, "The worship, it no good," although they knew that their friends who asked for this meeting loved the worship.

The enemies had been the worst murderers, therefore, they brought more presents to make peace. They had hardly any clothing on, yet they said that now they wished for peace. The good ones even wished to arrive with their guns in case of danger, but Houlton Forlong persuaded them to leave the guns in an adjoining "town" and pray, only going without any guns. All their faces were painted in wonderful fashion—red, yellow, blue, etc. The first chief talked with his face sometimes down to the ground, then he walked about and talked. The leader on the Christian side wore a merino vest which Houlton Forlong had given to him, and a handkerchief round his neck. The enemies had no clothes; this meeting ended well, the people said, for the worshipping ones.

Afterwards, my son found that the natives had of their own accord, built a little meeting place on a spot where

he had been in the habit of holding meetings, and had actually held meetings there in his absence, some coming from miles distant, asking to be taught. The people on this side of Tanna have never yielded to any missionaries, but now they wish to put heathenism away more effectually than the tribes who have for thirty years known the missionaries. This is truly God's work. The people suggest and propose good plans and energetic modes, such as none of the other known tribes have attempted, and they are very anxious about the hill tribes, who are hard to reach. Houlton Forlong asks the earnest prayers of all Christians, that this work may be deep and permanent and extend to the tribes.

Wanganui, New Zealand.

GORDON FORLONG.

Young People's Department.

THE COCANADA CASTE GIRLS' SCHOOLS.

We pass through a door-way into the back court, up a steep, narrow stairway with a crook to the right, turn at the top to the left, take off our great sun-hats to enter more easily through the low doorway, and there we are in the midst of a room, crowded, packed full up to the ceiling and down to the floor, and from wall to wall with the happiest, brightest, blackest-eyed, liveliest company of copper-colored little girls that you ever read of in any story-book. They are the sweetest brownies in the world. Up near the desk are the missionary ladies, Misses Simpson and Gibson, and the latter's sister, Mrs. Dobeaux. The last two are Miss Simpson's Eurasian assistants, and splendid women they are.

Miss Baskerville and I manage to get in, and after all are settled, and quiet is restored, the exercises of the afternoon commence. There are two schools before us. One of these is composed of 72 girls. We are assembled in their room up over the noisy street. Down below is the haymarket of the city. There the grass men are shouting, children are bawling, goats that have come to pick up stray blades of grass, are bleating, ox carts are creaking past, crows are cawing, for Cocanada means "Crow town"; festival processions with drums and high-tuned horns are marching by. But those children have been brought up in the midst of such surroundings. A noise that would send a Canadian school out through the windows into the street to see what on earth was the matter, does not make a child turn her head in this school. The second school comes from over a mile away, in Newtown, and includes about 25 little girls. Amongst them all only one is as old as 12, for you must know they all have to leave school to get married at that age, and those of them who are married must leave then, and go to live with their husbands. This girl of 12 had left school the year before, and was back to-day by special permit, to see the prizes distributed. She is one of the prettiest girls I ever saw, with soft gazelle-like eyes, a clear olive complexion, tapering fingers, a shapely Roman nose, regular, finely-chiselled features, a supple and graceful figure, and the carriage of a princess of the blood.

The girls of the Newtown school sang a hymn on the raising of Lazarus. They sang with spirit and energy. Their little bodies shook all over, and their white teeth gleamed as they threw their mouths wide open to let the sharp high notes out. I then led in prayer. After that two of the older girls sang a duet. They wore very shy, and leaned up against the wall; but Miss Baskerville asked them to stand up straight, and when they got

arranged they sang very nicely. Sara, the teacher of the Newtown school, accompanied them on her violin. Just think of that, "Misses Garakamukihii Sundranna and Chiragudi Patnamma will sing a duet, accompanied by Mrs. Pasapuleti Saramma on the violin." That sounds funny, doesn't it? But that is what we had there that afternoon.

Miss Baskerville presided, and made a little speech in Telugu. She asked the girls who had established the schools? They answered, "God," then they fell back on Miss Simpson, but Miss Baskerville commended their first answer. They answered her questions readily, and had the leading facts of the life of Christ, and the Old Testament history off at their tongue tips. They understood the difference between this school and Government schools where the name of Christ is never mentioned. As Miss Baskerville proceeded with the story of Naaman the leper, they recognized it at once, and caught up the different points.

They have such shining black eyes; when one looks into them closely, one finds them to be a deep brown; but they are commonly called black. Around most of them were deep black charcoal circles that seem so beautiful to the eye of the Hindu mother. With the exception of two girls, their hair is straight, jet black and glossy with oil. Those two have beautiful deep waves in their hair, that are as handsome as they are rare in this land. They are sweet and pretty children.

As the prize distribution proceeded they became so excited that many of them had to be called back to make their salaams, which answer for a "Thank you Miss," in this country. And then, instead of making the salaam with one hand placed gracefully on the forehead, they put up two hands, or put one hand on the back of the head, or side, or top, or all around, but in the right place. They were so excited it was just as if a girl at home put her hat on wrong end foremost. They got picture books, bright handkerchiefs, pretty clothes, toys, bags for their money, thimbles, and I don't know what not. But very few got dolls, for we find that these little girls take their dolls home, and instead of playing doll with them, they are taken away, and the big folk set them up in a corner, smear them over with oil and saffron, get down on their knees before them and call them by the name of a god, all of which of course is very wrong.

One little tot had her hair sticking straight out. When she left home it was doubtless combed nicely, but it had been picked over and scratched a good deal, and then the wind blew hard, and the distance to school was long, so that when she got there the hair was all undone. She was certainly not among the neat little girls who took a prize for "Hair combing and face washing," which Miss Simpson gives every year. Another girl had such a fine large coil of hair that she drew an exclamation of admiration from me. "Oh," said Miss Baskerville, "that isn't natural; it's half made up." And so it was; on looking closely, I could see that across the room Miss Baskerville says that many of the women ske out their hair with false stuff, which is their own merely because they have paid for it at the dealers. They are not so far behind the times after all, are they?

One little Mohammedan girl came in dressed in an old vest, her father's, and a pair of bright red pants that reached down to her ankles. I at once dubbed her "Miss Simpson's new woman." She is certainly up to date, isn't she? And yet, the new woman after all, at least as far as that part of her goes, is a very old woman; one needs only to come east to see that. That is not the

female costume in this part of India, but you see the lass had no clothes of her own, her people are poor, and it meant her brother's pants or no prize that year, so she did what you or I, or any sensible person would have done under the circumstances, and took what she could get. Not one of the other girls minded a bit. In a country where so many go naked it makes little difference what one wears.

Fifteen of the girls, who seemed of the better off class, wore crescents of gold that covered the crown of the head, and were pinned into the hair. In the bow of the crescent, which opened toward the front, was a heart-shaped pendant, around which clustered a little constellation of stars, each made of a cluster of pearls. Most of them wore two pairs of ear-rings and a nose jewel. One had on a pair of ear-rings that hung down over an inch from the lobe of the ear, and spread out at the bottom like an umbrella fully an inch across. Then to the lower edge was attached a row of pendant pearls. Another girl had three such umbrella-shaped pendants, each adorned with a row of pearls, and hanging one below the other. Another had a pair of silver ear-rings four inches long; one end was fastened into the upper part of the ear, the other being stuck into her hair. They were shaped like a chain. In addition to the usual nose jewel, one girl had a ring the size of a finger-ring stuck in the other nostril. Speaking of jewellery, I saw a little Miss down at the goldsmith's where I went to get my spectacle frame soldered the other day, who had on the following: Three toe-rings on each foot, four pairs of anklets, two pairs of ear-rings, three nose-jewels, four pairs of bracelets, three gold necklaces, and to crown all, a heavy plate of gold on the very top of her head. That was all she had on her little brown skin except a light muslin skirt. It is no wonder that wicked men often rob and then kill these little ones to get their jewels. I once saw the body of a little boy lying in the water of an old unused well at Samalcota, where he had been thrown by robbers after stripping the jewels from off his hands and feet, and tearing them from his nose and ears. There were deep red marks on his throat where the strong hand of the murderer had grasped him, and choked out the lad's life.

There was one little girl who would have found great difficulty, had she tried, standing on tiptoe to look into my vest pocket, and yet Miss Gibson pointed her out to me as a married wife, mind. Of another girl she said, that on her getting an education depended the possibility of her making a good match. She is homely, and her parents are poor, having to twist cigars for a living. They pin their faith on her education to lift her to a better position by marriage. So the education of girls is getting to be valued even in India.

Miss Simpson loves her girls very much, and they return her affection. Your money keeps them going, your prayers will bring them the blessing. Let us bear these caste girls' struggles up in our prayers every night.

A little girl came to school only three months. There she heard of Jesus and learned to love Him very much. Then she took sick and died. Her people gathered about her as she was dying, and called on the name of their god, Rama. They urged her to call "Rama, Rama," but they could get her to say nothing but "Jesus." Whispering that precious name, she fell asleep. I am sure the angels stooped down and picked that soul up, and took her to be with Him, to whom she had, after such a short acquaintance, given her heart. Some of you have known of Him for a long time. Have you learned to love, and have you given your heart to Jesus yet?

Your affectionate friend,

H. F. LAFAMME.

Cocanada, India,
28 th April, 1897.

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