

Missionary Link.

CANADA

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

INDIA

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"The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 3.

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DIED on the way home to Canada, in Bombay, on the 25th February, of Diphtheria, Mary ("Little Tottie") McLaurin, aged 3 years and 2 months, youngest daughter of Mr. and Mrs. John McLaurin of the Canadian Baptist Mission, India.

WORK.

"Lord, what wouldst thou have me to do?"

Lord, send me work to do for Thee,  
Let not a single day  
Be spent in waiting on myself,  
Or wasted pass away.

And teach me how to work for Thee,  
Thy Spirit Lord impart,  
That I may serve Thee less from fear,  
Than from a loving heart.

And bless the work I do for Thee,  
Or I shall toil in vain;  
Mine be the hand to drop the seed,  
Thine to send sun and rain.

Thrice happy he who works for Thee;  
Thou grantest him the grace,  
When he takes home his work, to see  
The Master face to face.

MRS. PRENTISS.

A Plea for Circles—Their Best Mode of Collecting Money.

"The Oriental nations will never become converted to Christianity, unless their women first become Christians, and the women can be converted only by the personal agency of women who go there from Christian countries. Hindu women will not listen to male missionaries." This is the testimony of Dr. Scudder, a Presbyterian missionary who laboured for twenty years of his life in India, and is important as it bears directly on the value of our work as women for our heathen sisters. We have only begun to awaken to our responsibility in this matter; but we have abundant cause for gratitude for the measure of success that has attended our efforts thus far.

We would like to see a Women's Mission Circle, or Aid Society as it is called in the Maritime Provinces, established in every church, no matter how poor it may be; if its members cannot afford to give two cents a week, then let them give one. The church will certainly not be a loser by it,—indeed it would be an easy matter to show that it would derive benefit; for we do not think it possible for the sisters of a church to meet together regularly month after month, and after joining in prayer and thanksgiving to God for His numberless mercies towards them, listen for a time to what he is accomplishing by His serv-

ants in distant lands, without themselves receiving a blessing. The very contrast between our position as Christian women, and that of those we hear about, must awaken in us feelings of gratitude towards God who has made us to differ. The mere mention of the sacrifices which others are making will encourage us to do what we can; wherever we are placed, and thus to be more faithful followers of Him whose whole life was one extended act of sacrifice. And will not all this raise the tone of our spirituality, and so increase that of the church of which we are members? We wish the smaller and weaker churches would think of these things.

In the United States Women's Missionary Societies have been in existence for nearly twenty years. The first one, called the Woman's Union Mission Society, was founded in Boston in 1860, having auxiliaries in New York and Philadelphia, which came into existence almost at the same time. They are to be found now in nearly all the evangelical denominations. Here are extracts from the annual reports of two State Secretaries of the A. B. M. Union regarding them.

Rev. G. H. Brigham says:—"The Women's Mission Circles have increased in number and efficiency, and are helping hands indeed in the work. I regard them as the noblest and best of many expedients, for supplying a deficiency in church interest and effort; while as an enlisting, educating agency, I hail every advance of the Women's Society, ever feeling that the true ideal of all should be the church *at work*, all engaged in the grand enterprise of fulfilling the great commission."

Rev. C. F. Tolman says:—"The Women's Miss. Societies are doing a great work, in keeping the cause of missions ever in mind, amid the pressing claims of home calls. The Sunday Schools are becoming more generally interested in this service; missionary reading has become more popular; even circulars and leaflets are not altogether slighted, and letters on this subject bring more hearty replies than formerly."

But it is not necessary to add any more testimony to this part of our subject.

Let us now see if we can ascertain the best mode of collecting money. This may be given in a single sentence: Be systematic and thorough. In order to do this it is absolutely necessary that a complete list of all the female members of any church be obtained. Let some person see to it that these names are arranged in the most convenient form for the collectors, the number of whom will of course depend on the size of the church; but as it is a most important thing that they should make their rounds fortnightly, or at the furthest monthly, it is well not to give too many names to each. Collectors frequently do not get half what they might because they allow too long a time to elapse between their visits, forgetting that it is much easier for some people to give small sums frequently, than large sums at long intervals. Is not this too the Divine plan? Paul commanded the Christians at Corinth to lay by them *weekly* in store, as God had prospered them. While speaking of collectors, we would like also to say, that it is a mistake to give such work into the hands of children, or very young persons. They may have to encounter

prejudice, indifference, and even opposition, and those persons only should be selected who have sufficient intelligence and experience to overcome these obstacles. It may be asked whose business it is to see that this systematic plan is not only organized but carried out; we think it is the duty of the president of each Circle to do this, so far as it lies in her power.

Most of our readers are aware that there has been lately organized in Ontario a most excellent scheme of weekly systematic beneficence, which includes three of our most important denominational objects—*viz.*: Home Missions, Foreign Missions, and Ministerial Education. Year after year the necessary expenditure of these Societies has been largely, in advance of their income, and the Treasurers' accounts have been made up with the balance always on the *wrong* side. We have great hopes that our churches will see it to be their duty and privilege to adopt this new and simple plan, and that in consequence the evil complained of may soon be remedied. But while we say this, we venture most earnestly to express the hope that none of our women will allow this new scheme to interfere, in the slightest degree, with their regular contributions to their Circles; let it always be borne in mind that the Society for which our money is collected is distinct from any of those mentioned above, its object being more especially the evangelization of the women of heathendom.

Christianity and Heathenism—a Contrast and an Appeal.

Letter from Mr. McLaurin to Mrs. H. H. Humphrey.

What about this people—the Telugus? How can we stir you up about them? How enlist your prayers and your sympathies and your gold in their behalf? Need we picture before you again and again the deep desolation of their joyless lives? Could you imagine Toronto, with all that it owes to the Bible blotted out of its municipal, social and religious life? Could you imagine your beautifully paved streets turned into seething gutters of every imaginable kind of filth—with thousands of mangy dogs and vicious looking hogs ranging about? Could you see your clean and tastefully dressed boys and girls miserably change into as many sore-eyed, dirty-nosed, scared, and scrofulated pieces of humanity? Could your palatial residences and magnificent shops dwindle down to mud huts of a dozen feet square—and your beautiful park become the latrine for your city? Could you transform your beautiful churches with their soul-stirring and ennobling worship into vile temples on whose every side are images whose obscenity would make a libertine blush, and which enclose idols as hideous to the eye as the morality they represent is loathsome to the soul? Could you as with a magician's wand turn your educated, refined, high-minded, and noble-souled ministers into the fat, greasy, lazy, deceitful and licentious Brahmans whose senseless mummeries and Satanic incantations form the only semblance of religion the place affords? Could you think of fathers, husbands, brothers and lovers, in these more than half naked, uncombed, unwashed, blaspheming, foul-mouthed