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The Canadian Missionary Link

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

INDIA.

VOL. 9, No. 7.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [Mch., 1887.

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"Please answer through the LINK for the benefit of a number of the readers: What is the value of a Rupee?" About fifty cents.

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THE MISSIONARY REVIEW. We regret that so few of our subscribers have availed themselves of the offer we made last month to furnish them with the *Review* and the *LINK* for the price of the *Review* alone, namely, \$1.50. We should like to have this excellent publication widely circulated among our readers.

MISS HATCH. We have received from Miss Hatch an interesting account of her journey, especially of her stay in London, which we should be glad to publish in full if space permitted. A considerable portion of the substance of this letter was included in the abstract furnished by Miss Freeman for the January LINK. We are glad to be able to report, that Miss Hatch arrived safely at Cotanada, received a hearty welcome, is in the best of health, and is looking forward with pleasure to her work. She wishes through the LINK to thank the ladies who met in the Hamilton Convention for the telegram of good wishes which they sent her and which was forwarded to her in London. We hope soon to have an account of her impressions of India and the Telugus.

MISSIONARY DAY AT McMASTER HALL.—The leading address on foreign missions, on the February missionary day was by Mr. J. Goforth, a student in Knox College, who has consecrated his life to mission work in China and who has

been instrumental in awakening much interest among the Presbyterians of Ontario. He spoke chiefly of China and in such a way as made a deep impression on all hearts. It happened that the same day (Feb. 18) the foreign mission board was in session, and having just ascertained that a brother who had been considering the question of going to India had, for sufficient reasons, decided not to go, they were in great perplexity. This state of things was made known to the students during the afternoon meeting and two of their number have offered themselves for immediate service. One of them will doubtless be accepted, and if so, will depart sometime during the summer.

MISS FAITH. We have been permitted to see a letter from Miss Faith to a friend, dated Bangalore, Dec. 23. She writes cheerfully as to her condition, but she is not by any means strong yet. She writes: "I thought a great many times, a while ago, that I would be with Mr. Timpany and Mr. Currie soon, and my body would be lying beside theirs in the little grave yard; but God had other plans and I have been spared for some purpose. I trust to do a little more work or perhaps to shine for Him. I have been such a poor, dim lamp. My head gets well so slowly that I wonder if I shall ever be able to do much work in the sun. I have been sent to Bangalore to stay some months, and have been told that I must not think of returning to Coanada until the hot weather of 1887 is over. How long it seems." Let the prayers of the friends of missions all over the Dominion ascend to God on behalf of our afflicted sister.

INFANT MARRIAGE IN INDIA.—Mr. Malabari, a Parsee philanthropist of Bombay, has been laboring with great zeal for some time to induce the Indian Government to enact laws to this effect: (1) That no Hindoo girl who during her minority had lost her husband, or the person to whom she had been betrothed, should be condemned to perpetual widowhood against her will; (2) that arrangements might be made in suspected cases to ascertain whether a widow had adopted seclusion voluntarily or whether it had been forced

upon her: (3) that every widow, of whatever age, should have the right to complain to the authorities of social ill-usage, and that proper facilities should be afforded her for the purpose; and (4) that it should be declared illegal for priests to excommunicate either the parties contracting a second marriage or their relatives or connections. The Government has definitely refused to interfere in the matter. Professor Max Mueller, of Oxford, the great philologist, has written Mr. Mahabari a letter in which he shows that infant marriage has no support in the most sacred books of the Hindoos, and expresses his views on the action of the Government as follows: "I wish the Government, while declaring its impotence, had at least given expression to the righteous indignation which every Englishman must feel when reading the account you have published of infant brides and infant-widows. That would have been no great risk, and would at least have given some encouragement to you and those who work with you in continuing your crusade. However, depend upon it, justice will be done. Write a short pamphlet, containing nothing but well-known and well-authenticated facts, and send it to the women of England. They begin to be a power, and they have a spiritual quality they are never beaten. [The italics are ours.] If they once know what is going on in India, tolerated by an English Government, they will tell every candidate for Parliament: unless this blot is removed from the escutcheon of England, you shall not be re-elected. Women, at all events have courage, and when they see what is hideous, they do not wait for orders from home, before they say what they think."

Who will go to India?

Our missionaries in the Telugu country, with a unanimity that seems like none other than the voice of God, write to the General Board to send more missionaries and to the women's society to send another lady teacher as soon as possible. Two missionaries are dead, two must return home for rest, and one is ill beyond any prospect of speedy recovery. The new missionaries sent out a year ago are struggling with over work and a half learned language, and could they speak like natives, they would have to be superhuman, even with the self-denying, ready-to-do anything-where Mr. Craig, as the only experienced missionary. In order to keep up the schools and fill the stations now opened, to say nothing of advance, a man well equipped in heart, head and construction, ready to meet and brave anything, and a woman as hardy, earnest and competent, are wanted; this season, on some part of the field *must be abandoned*. Who will consecrate themselves this day unto the Lord for this work?

When, years ago, the Burn in mission was languishing for want of men, in a stirring address at a meeting of the American Baptist Missionary Society, Elder Leonard said:—"Who would sit at ease in Zion, and leave a part of the harvest, already ripe, to the pitiless storm?" Grover S. Comstock, then a student, replied, "I would not be that person," and so was added to the galaxy of hero missionaries one of its brightest lights, and thence the epigram, "six men for Arracan," that sounded over the seas and rang like a "clarion voice" through the churches of America, calling Christians from their apathy and laborers into the field. To us, now, comes the no less urgent call, *more missionaries for the Telugus*. "Who will sit at ease in our Zion" while any part of the

Telugu mission is "left to the pitiless storm?" Who will answer, "I would not be that person?" And who will cease to pray the Lord of the harvest for more laborers, until they who should go, are ready to say, "here am I, send me?"

Toronto, Feb. 21.

M. A. CASTLE.

The Arms of Love.

I saw a baby fast asleep
Upon its mother's knee,
And crowding near, a little lad
Said "is there room for me?"

And when the mother took her child,
And kissed his tawny face,
I heard him say, God's arms of love
Can't allow unkind embrace.

His great love covers all His fold
And tenderly He saith
You will I comfort as one whom
His mother comforteth.

The Lord doth know them that are His,
And to His faithful breast
His little children come, and all
Awarded come for rest.

The children slept, and falling night
Fast hid the twilight charms,
A low voice whispered "and beneath"
Are the everlasting arms.

Belleville, Jan. 20th, 1887

REV. BAKER.

Fallen Asleep

MY DEAR LINK, Do I need any apology for sending you a few words about the late Rev. N. M. Waterbury of Madras? I think not. He was so much a Telugu missionary that we all loved him and all feel a sense of loss.

He was born in North Adams, Mass., Dec. 3rd, 1855, was converted when about 14 years of age. Studied for medicine in Rochester University, but while there had his attention turned to the Ministry. He decided to dedicate his life to his Master, entered the Theological Seminary, where he graduated in 1881. While in the Seminary the question of a life in a foreign land came before him. He decided to offer himself and was accepted and sent out to Madras, arriving Nov. 7, 1881. He was just five years and four days in India.

Bro. Waterbury was not strong physically. He had a good presence, and had a pleasing, refined expression, was a little retiring but by no means repellent, accepting advances rather than courting them. He was genial and courteous to strangers, but opened his heart only to his friends. He was firm in adherence to his principles, while generous in his opinion of those who differed from him.

Religiously he was reverent and devout. He was a real student of God's word, and its demands were unhesitatingly obeyed whether understood or not. He formed his opinions from the Bible rather than the Bible by his opinions. He drank in deeply, especially in his later days of the spirit of the word. His growth in grace was manifest to all.

Mentally he was a rare man. He was neither subtle nor profound. Truth did not lie in his mind either in

ugged nuggets, or in inaccessible veins of unknown depth. It lay near the surface and in virgin purity. His mental vision was clear and comprehensive, and his positions were stated naturally and orderly.

He was a good Missionary. He gloried in preaching the gospel. He spent much time and very successfully itinerating among the Patens of Madras. He was an ardent advocate of self-support on a rational basis, and was eminently successful in this department. He was a hard worker, and for a young man physically not strong, he did a vast amount of work. In five short years he did marvels in Madras, preaching, teaching, translating and writing in the vernacular, he fell like a soldier, he died at his post.

He took an interest in the general welfare of the people, especially of the Telugus. A love and knowledge of music spread over him that subtle charm which can only be developed in a truly Christian character. By his fellow missionaries he was held in high esteem. His advice was generally wise and practical. By the native Christians he was much beloved and trusted. He early instilled into their hearts his own quiet enthusiasm and helped much to raise them to his own level of self-denying devotion and singleness of purpose.

He was a kind of man much needed in moulding Hindu Christian character. We have plenty men of iron wills and rugged natures, ~~ironmasters, fitted to drive and command men, but not so many fitted to lead unconsciously into higher planes of moral and religious life by the force of their own evenly balanced and unspotted lives.~~

Such a man was Brother Waterbury. He was only 30 years of age. He died in the morning of life. We are not trying to understand our Master's dealings with our Telugu missions.

A severe attack of dysentery prostrated him very much in September. A short stay at Coonoor restored him somewhat so that he resumed work in Madras, but a cold caught while superintending some work on the new chapel brought on inflammation of the bowels.

From this he never rallied, but passed away early on the morning of the 11th November, five years and four days after landing in the country. I feel his loss personally very much. Some in Canada knew him, but to love him too. The homes in Madras and Saratoga will miss him oh! so much. For them we whisper a heartfelt prayer that "He who hath led will lead," all through the wilderness; He who hath fed, will feed; He who hath blessed will bless, etc

JOHN McLAURIN

[Mr. Waterbury was a favorite pupil of the Editor's husband during three years at Rochester. He was one of the two best students in an unusually large and able class. Mrs. Waterbury's letter written just after the funeral and published in the *Missionary Magazine* is one of the bravest and most thoroughly Christian letters we ever read. She expresses her determination to continue her husband's work until a suitable man arrives to take her place. En.]

How can we increase the Missionary interest in our Church?*

I suppose that we are all agreed that there is not the interest taken in mission work that there should be by the members of our church. Why is it, that some contribute to the funds of our Circle and others do not? and why is it that some of those who do contribute come

to the meetings and others do not? Is it not because some are more interested than others? Some of us here to-day can tell perhaps whether or not our interest is greater now than when we simply gave without coming to the meeting; and do we not enjoy giving more now that our interest is sufficiently aroused to bring us here? If then we think meeting together is a benefit, should we not try to get our sisters to meet with us and enjoy the benefit we enjoy?

Which does the more good, ten cents from one interested or ten cents from one who gives willingly it may be but without any special interest? I suppose when the money reaches its destination, one ten cent piece is as good as another. Our greatest poet says: "Mercy is twice blessed; it blesseth him who gives and him who takes," and so with giving, there is a double blessing connected with it, a blessing to the giver and to the receiver. The one who gives because interested in a cause receives blessing of which the other knows nothing and the greater the interest the greater the enjoyment of giving.

How then can we interest our sisters? One great reason of the want of interest is want of knowledge of what is being done and of the need of doing more. One way then, by which we can arouse interest, is by telling what is being done; this we must do in as pleasant a way, as possible. Let us get our own mind stored with the most interesting pieces of information we can find. We should not begin by telling our sister that it is her duty to come to the Circle meetings. I dare say she knows that. We can tell her that our new missionary, Miss Hatch, would probably reach India by Christmas, and that in the next LINK, we may have a letter from her, and judging from extracts we have seen of letters written on the way, her letters will be very interesting. We might say that we have great hopes of our new missionary. It might be interesting to our listener to know that the Women's Mission Circles of Ontario have been in existence for ten years, and during that time have wonderfully increased, last year raising \$4,100 for foreign missions, and \$2,000 for home. Ten years ago the Circles collected \$590. When we go to see each other, why cannot we talk on the subject of missions? and kindly ask our sister if she will not try and attend our meetings, her presence there would help and encourage us. If she does not come we can continue when we have opportunity, to give her interesting items, though we say nothing more about coming. Never give any one up, only do not let us make ourselves offensive. Let us show that we consider mission work of great importance ourselves by our actions as well as our words, and we will make more impression upon others.

Then there are the brethren of our church, they contribute it is true, but do they really feel the interest we feel? I think not. We meet together and talk the matter over, not as much as we should I know, still we meet for that purpose and we do it, and to us the work that is being done in India is far more real than it is to them. Let us look upon it as our work not only to raise money, not only to interest all the sisters, but to interest the whole church. How can we interest the male members? In the same way that we interest the sisters, namely, by giving them judicious doses of information. You will ask me how are we to get opportunities to administer these doses? Well, most of us have opportunities in our homes of doing something, let us do what we can there. Then I would make a suggestion, that is, that we ask our pastor to allow, with the consent of the church, one prayer meeting night in the month to be given up to

*A paper read before the Cheltenham Circle.

prayer for missions, and the study of countries occupied by missionaries, papers and interesting missionary news can be read at the meeting and we must be ready to do our part in making the time profitably and pleasantly spent.

Then there are the children. We can all aid in our homes, in the Sunday School, in the mission band, and in other places, in interesting the boys and girls and from them we have the most hope. Older persons have their opinions formed and we find it hard to change them, habit becomes second nature and they continue from year to year to give just the same amount, it never grows larger. We can make of the children what we will. The surest way of arousing interest I mention last. When everything else fails we can resort to prayer, indeed everything else will fail unless we make constant use of this weapon. Perhaps I should have said, when everything else seems to fail we can still pray: "Apart from me ye can do nothing." A women's missionary society of a certain church once resolved to make efforts to get all interested in the work. They called upon all the sisters and many were the excuses made when there were not downright refusals to attend the meetings. The time was changed to accommodate some, but there was something else to keep them then. It seemed as if everything was done that could be done. At last they resolved to make use of the Christian's weapon—prayer, earnest and constant prayer was made by these women, and now the Lord of Hosts shows His power. The meetings are well attended, those formerly most indifferent and reluctant to come are ready to take part. A gracious revival takes place in the church. Could not we at our meetings spend at least one quarter of an hour in prayer. God has promised to hear our petitions: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father."

M. McKECHNIE.

Sketches of the Modern Missionary Movement.—No. IV.

BY MRS. J. C. YULE.

The first half of the eighteenth century was a wonderful era in the history of the church. In Britain, on the continent, and in the American colonies, God was raising up men and women whose influence and labors were revolutionizing religious thought, and laying broad and deep the foundation for the church's future enlargement and power. Lady Huntington, the W. Sells, Whitefield, the Fletchers—husband and wife and others, were turning Britain into one great mission field; Spener, Franke, Zinzendorf and others were leavening northern and central Europe with evangelical, philanthropic, and missionary zeal; while the elder Edwards and others in America were giving a new and powerful impulse to religious inquiry; and the general trend of all this was in the direction of deeper consecration in individual life, and increasing interest in aggressive work for Christ.

In the year 1718, in a quiet New England home, was born a little boy; and eight years later, in the Prussian province of Brandenburg, another. Though widely different in character, length of days, and in the results of the work they did, they may be regarded as representative men; and in their character and lives as grandly typical of the saintly men who have since been pre eminent in missionary zeal and effort.

These were David Brainerd, missionary to the American Indians—whose short life like those of George Dana

Boardman and Henry Martyn—was only a beautiful fragment, a bright star which lingered but a little while above our horizon, and then faded from our view; and Christian Frederick Schwartz whose long and saintly life was spent in his Master's work in India, and who at last, a shock of corn fully ripe, was gathered in the garner of God.

Brainerd's youth, though quiet and exemplary in the main, was not one of piety; and, though early devoted to the ministry, he rested mainly in outward forms and morality of life; until, at length, after a year of mental and spiritual conflict, Christ was revealed to him; and in Him he found the rest he had long sought in penitence, prayers, and works of righteousness of his own. Having completed his college preparation, he earnestly desired missionary work; and was accordingly appointed to labor among the Indians. In this work Brainerd was not a pioneer. Nearly a century before—as early as 1646—John Elliot, a highly cultured young minister, had emigrated from England to America, and began at once to preach the Gospel to both the settlers and the Indians. The records of this man's work are deeply interesting and suggestive, as showing the avidity with which the poor Indians of America received the Gospel, and the possibilities that then existed of their almost universal Christianization, had the work of Elliot and others been followed up in the spirit in which it was begun. Elliot's work, however, belongs to an earlier period than that of which we write; but its effect may be clearly traced in the work of Brainerd, Edwards, and others whose great hearts yearned, as few have since yearned, over the poor, neglected, red-man of the West.

Brainerd's first station was Kaunaumeeck, in what is now the State of New York; and his first resting place there was a heap of straw in an Indian wigwam. In order to secure suitable instruction in the language, he had to travel twenty miles every week, through deep forests, and often exposed to violent storms of rain and snow.

After spending some time here, he was removed to another field of labor among the Indians of Delaware River, in Pennsylvania. This was, at the time, a long and difficult journey; and exposed the young missionary to great difficulties and no little danger. Often the Indians he encountered proved treacherous and hostile, and his efforts to lead them to Christ were rejected with scorn and contempt. On one occasion the chief haughtily repelled him with the following scathing, but alas, in some respects, too truthful words: "Why do you desire the Indians to become Christians when the Christians are worse than the Indians? The Christians lie, steal, and drink more than the Indians! It was the white man who brought the fire-water, and taught the Indians to get drunk. They steal to that degree that their rulers have to hang them for it; and even this is not sufficient to deter them from the like practices. But none of the Indians are ever hanged for stealing. We will live as our fathers lived, and go where they are gone when we die!" The poor Indian, like many far wiser than he, was confounding Christianity with whatever goes by the name—scorning and rejecting the true because of the counterfeit. In great bodily weakness Brainerd prosecuted his mission among the people to whom he had been sent, and often in cold, hunger and much weariness; but after great discouragement, God graciously crowned his work with marked success. The poor heathen began to listen and take home the heavenly message, and revival power rested richly upon the congregations that listened to the missionary's words. "The power of God," on one occa-

sion, he says, "seemed to descend upon the assembly like a rushing, mighty wind; and with astonishing energy bore them all before it. . . . Old men and women who had been drunken wretches for many years, and little children as well people of middle age, appeared in distress for their souls. . . . I never saw a day like it in many respects. It was a day in which the Lord did much to destroy the kingdom of darkness among the people. Most of those who were thus awakened to a sense of their sinfulness, were enabled to believe to the salvation of their souls." From this time to the end Brainerd's work was crowned with great success. But toil, exposure, privation, and anxiety wrought rapidly upon a naturally delicate constitution; and on the 9th of Oct., 1747—three years before Schwartz began his life-work in India—this consecrated missionary entered into rest at the early age of twenty-nine.

But his work was not a failure; none is, however short or seemingly fruitless, that is done from true love and loyalty to Christ. Other hearts were stirred to take it up; and from that day to this mission work has gone on, with some degree of success among the Indian races of America.

Three years from the time Brainerd's work ended in America, the work of Schwartz began in India. He landed in Franquebar, south-eastern India, in the year 1750; and there began a work which ended only with his life. Before leaving Halle, he had gained considerable knowledge of the Tamil language; hence he was able to begin his work as a missionary in a comparatively short time. For sixteen years his labors were many and varied; travelling, preaching, and instructing converts in the way of life. At the end of that period he was taken under the patronage of the "Society for Promoting Christian Knowledge," and a salary of £48 a year was settled upon him. He now removed from Franquebar to Trichinopoly. Here he lived in the simplest way, in a little room in an old building, "scarcely large enough," his biographer tells us, "to hold himself and his bed." His dress was dimity—a cheap cotton fabric—dyed black, and his food, rice and vegetables cooked in Indian fashion. Soon after settling in Trichinopoly he was employed by the Governor to act as chaplain for the English soldiers, for which service he received £100 a year. The first year he gave the whole to the mission funds, and ever after the half. Yet this man, so simple in his life, and so unselfish in his giving, gained most extraordinary influence over both the Europeans and the natives, and left behind him a life worthy of all imitation. Of him it is said:

"The most remarkable gift possessed by Schwartz was his power of gaining influence over men of all classes. He had sound common sense, a winning manner, and a gracious, benevolent face. His life, contrary to that of many of the Europeans of his day, was simple and pure. Hence he exerted a kind of fascination over all who came to know him. Governor-Generals, English officers, Rajahs, haughty Brahmins, despised Pariahs, common soldiers, and fellow missionaries, all alike felt his power, came under the spell of his influence, and bore testimony to his character. Honoring his Master by faithful service, all men honored him."

Schwartz never revisited his native country, but died in the land to whose service the best years of his useful and blameless life had been devoted. "He was," says his biographer, "the founder of the Tanpore mission, and the life of all the Indian missionary effort of his day. He lived unmarried that he might the more completely give himself up to his work. His form was impressive and venerable, and upon his face the eye of the Hindoo and

of the English alike loved to dwell. To few has it been given to sway human hearts so strongly. In his life-work he was instant in season and out of season. He was steadfast, immovable, always abounding in the work of the Lord; and truly his labor was not in vain in the Lord."

He died on the 13th of Feb., 1797; and his last breath was spent in singing, in a clear and melodious voice, the closing portion of the hymn, "Only to thee, Lord."

A Cruel Deed! Heroic Women!

BY REV. E. H. BADLEY.

The quotation which follows, taken from the *Pioneer*, a daily newspaper published at Allahabad, tells its own story. It is sad to think that such a deed could have happened only a few weeks ago, in the year of grace, 1886. The picture portrayed is indescribably sad. One sees the simple-minded, superstitious villagers making up their minds to the necessity of the cruel rite; one hears the offers of volunteers to die, the pleadings of brave women, something hot at all phenomenal; one looks with tears upon the little heap of ashes lying in the plain.

The incident shows the depth of superstition to be found in India; it is an argument for the introduction of schools and books and newspapers; it also serves as an illustration—many have gone before—of the self-denial and heroism deeply implanted in the souls of these misguided women; and it should serve as a strong argument for sending the light of the Gospel into these benighted villages and darkened hearts.

One of the strongest reasons why the women of Christendom should hasten to carry the gospel to their heathen sisters, is in the fact that by far the larger part of all the suffering and woe caused by heathenism falls upon the girls and women in these heathen lands. The mere mention of child marriage, of enforced widowhood, of the now-abandoned suttee rites, and of incidents like the following, is sufficient to prove this. The sole remedy is in the Gospel. The millions are sitting here in dreary darkness. O that the light of heaven, and of heaven's King, might speedily shine in and drive away the gloom!

The extract is as follows:

"It would seem hardly credible that, in these days, when civilization has made such strides, human sacrifices should still obtain in a country like India. But such is apparently the case, judging by what has recently taken place in a village in Tonk territory, in Rajputana; and while reflecting with horror upon the tragic scene enacted there a few weeks ago, it is impossible not to admire the extraordinary courage, self-denial and forethought of the two heroines who formed the centre of the tragedy. They were not drugged; there was no show, religious enthusiasm, or music to stimulate them to the deed they committed; and the absence of each of these incentives makes their act the more remarkable.

"Some years ago, in an outlying district near Neemuch, an interchange of detached villages took place between the Mhairwara and Tonk Durbars with a view to simplifying boundary matters. In the process a Mhairwara village, inhabited entirely by Brahmins, passed into the possession of Nawab of Tonk. This village had been granted in perpetuity to the Brahmins by a former Maharana of Odeypore, and it is believed that the fact is duly recorded upon a copper tablet which forms the proprietary *sunnud* in those parts. The grant was of the nature known as *maaf*—that is, the holders of the soil could till it and enjoy its produce free of rent, though they were not the actual proprietors of the land.

The grant, of course, was a religious bequest much after the manner that church grants are with us; but a nominal fee of Rs. 12 was paid annually to the Durbar for protection. After passing into the possession of Tonk, the idea of levying revenue rates suggested itself to the new authorities, and, from time to time, an assessment upon the crops was made which eventually amounted to over Rs. 500 annually. Successive deputations of the villagers proceeded for four years to Tonk to lay the case before the Durbar there, but without effect. The copper *sannud* was shown, but their petition was rejected, and every other effort that these poor people could devise, was adopted without satisfactory result. A few weeks ago, upon the ripening of the grain-crops the Tonk district authorities sent a party to assess the village, and it soon became known to the Brahmins that there was absolutely no hope of any remission of their burden. Some differences had arisen between the revenue assessors and the villagers, and the feelings of the latter were evidently strained to the highest pitch of despair, for, on the morning that the measurement of the crops commenced, the Brahmins assembled, and it was decided by all present—women as well as men—that there was nothing left for them to do to move the Durbar except the awful sacrifice of life, known as *Johur*. The object of *Johur* is best illustrated by the scriptural quotation, "It is good, that one should die for the people." Three men and four women presented themselves to be burned as *willing* sacrifices. But the women would not hear of any man dying, and it was decided that the sacrifice should be confined to the four females. The wood and flax were collected and the pyre prepared as soon as this resolution was taken and the victims had selected themselves for death.

"At the last moment two of the women became frightened and withdrew, no opposition whatever being offered. The other two victims bravely went to their death. Just as the flames began to envelope them, they exhibited the most extraordinary of those characteristics to which we have alluded; for, addressing the bystanders, they called to them to send their sons to cut off their hands before they were consumed, and to send these to the proper tribunals as ghastly proofs of the occurrence for otherwise they said, it might be believed that their ashes did not mingle with the burnt wood." The sons, who were present, at once stepped forward, the hands were held out, and three were cut off. A few minutes later the women had been sacrificed. While the cremation was in process several of the Brahmins gashed themselves with knives and scattered their blood on the fire.

"All that we have related above in regard to the meeting and subsequent sacrifice happened about midday, and in the space of two hours. The revenue officials of Tonk were engaged in measuring the crops at the time, and on hearing of the preparation for the *Johur* they fled, there being too few of them to admit of interference, and, moreover, the villagers having assembled to keep them off if they attempted it. An inquiry is now being held at Odeypore, where the villagers afterward presented themselves, bringing the charred hands with them, in conformity with the wishes of the unfortunate victims."

Lucknow, Oudh, India.

Heathen Woman's Friend.

SUFFER LITTLE CHILDREN.—A little Moslem child accounted for her preference for the Christian religion by saying: "I like your Jesus because he loved little girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions.

Don't be Afraid.

Don't be afraid, brethren, to call on the Lord's people to give. I know they sometimes complain. Oh, they say, "It is all the time give, give, give!" You are always poking under our noses a collection box or a hat." Yes, but remind them that on the side of the Lord it is always give, give, give, to them. It might help parsimonious Christians to look a little over their accounts with the Lord. It would stand somewhat thus:—

Brother John Smith in account with his Master, the Lord of the whole earth.

	Dr.	
To 10 showers of rain on his fields, at \$25 per shower	.....	\$250 00
2 extra showers at a critical period, \$50 each	.....	100 00
60 days of sunshine, at \$5	.....	300 00
		\$650 00

Per Contra—		
By given for pastor's salary	.....	\$10 00
Home missions	.....	25
Foreign	.....	10
		\$45 00

Showing a heavy balance against brother John Smith; and it would be heavy even if he had given ten times as much, for the farm is the Lord's. He prepared its chemical constituents so as to make it a farm at all, rather than a patch of desert, and He, too, planted the forest on it from which John Smith gets fuel to keep him warm.—*William Ashmore in Bapt. Magazine.*

THE WORK ABROAD.

Samulcotta.

"Merry Christmas! Happy New Year!" in India even!

Yes, we could not pass a Christmas anywhere without thinking of old time salutations and pleasant greetings. This year we kept our Christmas at Samulcotta and had the usual Christmas dinner—without which Christmas would not be Christmas—and received and gave the looked for Christmas gift. Christmas! The very name is magical in calling up peace and good will for the day is inseparably associated with the angelic proclamation: "I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Saviour which is Christ the Lord." It was not easy to recognize the old features as Christmas rose up before us, as on home occasions he comes very often with sunny robe and silvery jewelled locks. Here he seemed to come six months before his time, youthful, ruddy and fresh, and one cannot help expecting the real Christmas will usher himself in later on in his usual boisterous blustering hearty way. It is Christmas indeed

but an Indian Christmas and not quite the same as the home one. We welcomed him as heartily as we could and counted one more in the number of our Christmases. But now he has gone. New Year came also but received not so much attention. It too is gone and we are in our New Year several days.

Time slips away almost unconsciously and perhaps it would be possible even to forget it, did not the LINK come in and remind us another month has passed. Quite a number of months has passed since I wrote, and I have felt a slight twinge as of something undone, as the mailing day slipped irretrievably from me unimproved. We have been in India about fifteen months and of this time we have passed the last six at Samulcotta, so that

Samulcotta is beginning to grow as much like home as home can be homelike in India. We have grown familiar with its sun-risings and sun-settings and the stretch of day between. We have dropped down into the busy life going on around us and have found ourselves as busy as the workers about us.

Since we wrote one more worker has gone to join the Church triumphant, and we have been taught a little of what it means to die in a foreign land.

We have also been looking steadily beyond the seas awaiting others to come. We have welcomed one—Miss Hutch—and feel already that she is a great addition to our ranks. We have been and are still, and must be still many days, looking for other workers. As I write, the past months come up full of what was of great moment to us. Miss Frith is still in Bangalore recruiting. Bro. McLaurin has returned, but his return means till April only and then we shall be one Missionary less when we should be two more.

I was told my last letter had a gloomy tinge. Perhaps it had, and you may be thinking this rings the same tone. But we want a Zenana worker and two men, we trust they will be forthcoming. The weather at present is beautifully bright and clear and we may have it so January and February, but March will be growing rather impatient for the hot season and will remind us rather often that it is coming. During the rainy months of October and November we were here alone and may surprise you when we say that some days were really chilly. It is happily the case that India is not an oven more than four or five months in the year, so that we get a little respite.

We officiated on quite an important occasion in November, when Jagannaikaku, one of the Seminary teachers took to himself a wife. The service was in Telugu, and the first we had conducted in any language. When Christians are married the ceremony is much the same as in English. Instead of a ring a token is tied round the neck, and instead of doing it quietly they often are anxious to spend more money than they have and make as much display as is necessary for marrying a whole village.

To-morrow we start for our yearly conference which this year meets at Birnipatam. We are all going except Mrs. Auvage who stays in Cocanada, so that we shall be quite a company. It will be two or three months too late to wish the usual good wishes, so you will imagine them made in due form two months ago.

Samulcotta, Jan. 7, 1887. J. R. STILLWELL.

Birnipatam.

My dear Sisters,—I was interested to hear the good news from convention. The sisters have done nobly. There is an important part in this great work. My prayer is that we may do our part; and thus working together, with the divine smile upon us, we can accomplish much for the Master. We are but weak instruments, yet these instruments are wielded by a mighty arm.

We believe the time is not far distant, when there will be a turning to the Lord. We see the dawn, and can almost hear the sound of anxious things crying for mercy, to the one true God. Before this reaches you, we trust that two high caste men will have taken their stand on the Lord's side. I shall tell you about them so that you may pray for me, that they may be kept in the faith that they may not be persuaded by threats, or tears, to return to their friends. One is a Telagar, the son of a wealthy man in this town. He is the eldest son and the heir. As far as this world goes, he has all he could

desire; but this does not satisfy his soul, he wants the peace, which the world can neither give nor take away, and we have reason to believe that he has found it.

It is almost one year since our attention was drawn toward him. For months he was convicted of sin, and searching for the light, but he could not trust all to God. One evening he came to the Mission House, and Mrs. Archibald talked with him (Mr. A. being on the field.) They both prayed, and after some more talk on trusting all to Jesus, and taking Him at His word he left. Next Sunday, when he came into meeting we saw the change on his face. He said he had found peace, and was happy, and wished to be baptised, but would have to wait eight months till he became of age. If he or any one were baptised under age, his parents could take him, otherwise they dare not. His birthday come on the 27th of this month, and after his examination, the first week in December he intends to follow the Lord in his own appointed way. All through these months we have watched him with much anxiety. His friends have not heard of it yet, and we hope they will not till he is safe. We will take him in till the storm is over. We do not think he will be alone for a young Brahmin is very anxious too, and is in great distress about his soul. He became interested two months ago. He has not found peace yet, but we are praying for him. If he comes out, he will have more to bear than the first one I told you of. We who have been living in a Christian land, and who have had Christian parents cannot understand what it means for a caste man or woman to follow Christ. They are really giving up all, it may be their lives. We hope that these two men may be chosen vessels to carry the good tidings to their heathen friends. The Brahmin's village is some miles from this town, but he is living with his uncle, who is his guardian, his father being dead. He has planned about his baptism himself, he says he will go to his own village, and on returning he will come to the Mission House and be baptised, in the meantime his uncle will think he is at his own home. This is his plan, but when he offers arrangements will be made. We only hope he will offer. There are more who would come, we think, if one or two would lead the way. I am longing for the time to come.

Mr. Archibald has been on the Bobbili field for four weeks, expect him to return in two weeks. In his absence Mrs. A. carries on the work. The services are kept up at the Clock Tower. This is a very public place, and on every Sunday evening from 200 to 300 gather there to hear the word of God. All are now interested, but many are, and many hear there, who would not come to the meetings in the school house.

Our school is going on about as usual. With the boarding girls I visit in the town, and generally have a good time, but have no special cases of interest. We are looking forward to meeting the Missionaries, and are beginning to think about the Conference, and how we will manage to entertain twenty-two people, besides children. If all come, it will be the largest conference ever held in our mission.

The days are beginning to be a little cooler, yet we have our punkah. We have had a great deal of rain.

Yours sincerely,
6th Nov., 1886. ABBIE C. GRAY.

Bobbili.

My dear LINK, I think I must make you the medium of sending a letter to my many dear sisters in the home land, indeed this I promised, to many when they gave me their names and subscriptions for your interesting pages.

I would like to write a letter to each personally, but this is impossible. I have already sent eleven by this home mail, but do not feel as if I had scarcely begun to write to those from whom I received so much kindness when in my native land, and whose prayers I have no doubt are following us to this land of darkness and idolatry.

Throughout the whole of our journey, I felt that many prayers must be ascending for us, for such a pleasant journey all the way through was something remarkable. Day by day as I sat upon deck enjoying the beautiful weather and looking out upon the tranquil sea, I thought, truly He has given the winds and waves charge over us, and was saying each day "peace be still," and He was saying it to my heart too, both in regard to the partings in the past, and the trials ahead of us. I shall ever look back to this journey, which I so much dreaded, as a calm resting time, and a pledge of His presence with us continually.

We were eight days crossing the Atlantic, on the Parisian, thirty-three days from Liverpool to Madras, on the Clan Macarthur, and four days from Madras to Bimlipatam on the Sirdhana. We spent three days in Madras very pleasantly with Miss M. Day, daughter of the first missionary to the Telugus. We remained two days in Bimli, opened boxes and trunks and distributing gifts, sent by us to the missionaries there, and purchasing necessities for house-keeping at Bobbili. Two nights in bullock carts, and a day in a bungalow by the road side, brought us to our dear old Indian home, on the morning of December 23, two months and ten days from my other dear home in Truro, N. S. We are glad and thankful to be here again, and once more here, it seems but yesterday that we left it. India and her people change so slowly that everything almost, seems the same as when we left, except the trees have grown considerable. As we neared the mission house, our Christians came out along the road, to meet and welcome us and escort us joyfully through the gates under the gay arch they had constructed in honor of our arrival. They had put up three, and draped them with vines and flowers and colored paper. They looked very pretty and made us feel very happy, to see how much trouble our few Christians had taken to make us feel that we were coming home.

In the evening the Christians came in and we had a season of thanksgiving together. And this was not our only welcome back to our station. The Rajth, Dervan, Dresser, Manager, and a great many people from the town, that we knew before going home, have come and expressed their pleasure at seeing us again. I have been out four evenings visiting my Tellamah women, and they seem very glad to see me, and have me come as of old to talk and be friendly with them. They say I must certainly love the Telugu women to leave my home, friends and daughter, and come so far away from them, to teach and do them good. Two days after our arrival was Christmas, so to show our appreciation of their effort to make us happy, we invited all the Christians, their children, an Eurasian widow and her children, who were stopping in the compound for a few days, and the servants, to spend the evening with us. When we invited the Christians they said, O we wanted to do something for our father's and mother's Christmas when they have come back to us. At morning prayer Nursiah, Kotiah and Peter, each presented us with a lime covered with gold foil, and when we were taking chota hasree, Kotiah came in and asked me not to prepare any breakfast at noon, as they wanted to send it in to us. I granted this request, and they brought us in a very nice one. After breakfast my ears were saluted with the old familiar sound "Ummah,

Ummah, Ummah," and you can pitch this in any high key you like, and you will be sure to be right. I went out on the verandah and there were over 40 of my old beggars, lame, halt, withered, stooped and blind, come to wish me a happy Christmas, or to ask me to make them happy. I remembered "that to the poor the gospel is preached" and called Kotiah for that purpose, after which I gave them about a cent apiece, and they went away salaming, as glad and happy as they could be. The Kajah is feeding them daily in a tope near us, so with this small bit of money they could buy something extra for Christmas. They promised not to come again till I called them, but I have had more than one visit since from part of them. When we assembled in the evening there were 26 of us all told. We had coffee and ginger snaps prepared, fruits and sweet balls and fried cakes from Bazaar, some sweets from America, and last but far from least, two cakes opened which were made and given to me by my two dear sisters in Truro, just before I started for India. They were good you may be sure. After our repast we had singing, then I distributed to each a small present brought from home; more singing and prayer, and the meeting closed. On Sunday afternoon our school room was quite well filled with young men and women from the town, and their attention was very good while Peter preached.

It was quite hard to find time to get settled our first days here, so many came to see us, but we have it pretty well accomplished now, and as I go through the house I look here and there, and see something to remind me of this and that kind friend at home. I cannot tell you how dear each little keep-sake is, nor how much it says to my heart, and they are not all small either. It would take up too much spare time to particularize, but in the corner of Mr. C.'s study, stands one gift that was such a surprise and has already been and will continue to be such a comfort and blessing to us, that I must mention it. That is a beautiful oil stove, sent to me by "some very kind friends in Windsor, N. S.," so the letter reads, and I want those dear friends to know that I fully appreciate their gift, as I do those of very many others which I must not take space to mention here.

New Year's Eve, our Christians thought they must have a little more sunthoshamoo (joy), so made out a programme and solicited a subscription to provide eatables. We had duets and choruses, instrumental music and play, speeches and prayers, all in Telugu and afterwards refreshments. On Sunday, the first in the new year, our benches were all full again in the afternoon and after preaching, Mr. C. received Peter into the church and dispensed the Lord's Supper. We used on this occasion for the first time, a very nice communion service, given to us for the Bobbili Church, by our highly esteemed brother, Deacon Upham, of Truro. It does our Telugu Christians good to receive such tangible evidence of love for them, from home Christians, and I heard Liamma referring to it in a very concerning manner, when talking to a high caste heathen man last week.

Now I fear my letter is altogether too long, but, perhaps you can bear with this, as they have been short enough for the past two years. With love to all the dear sisters in the home land, many, many of whose faces I in memory see, as I write this, and asking you to pray for a great blessing on the Bobbili's field, indeed on all of our fields,

Your loving sister in Christ,

M. F. CHURCHILL.

Jan. 5th, 1887.

THE WORK AT HOME.

Dear LINK,—News comes in but slowly for your columns from our societies. Perhaps we ought not to expect much with the thermometer ten below zero. We hope that the silence does not mean idleness, for we have already entered on the third quarter of the year. The quarterly meetings of the Halifax and Dartmouth societies was held on the 8th of February with the Granville St. Church. This meeting was made more than usually interesting from the fact that we had news of the safe arrival of our missionaries in India, and therefore fresh cause for praise. Verily ours is a God that answereth prayer. Then we had a letter from Miss Gray, and one from a sister who has been four weary months laid aside from active service. She is one whom we thought we could ill spare, one whose clear, active brain and heart, we thought necessary to the furtherance of the mission work, but the Master had need of her in the stillness of her own room. That in her case the promise has been made good we are sure. "I will bring her into the wilderness and will speak comfortably unto her." We did intend only giving you an extract from this letter, but feeling sure that it has a message to other hearts than those for whom it was at first intended, we send the whole, trusting that it may also be the means of leading some other "shut in" one to use the pen in the Master's service. An extract from Miss Wright's letter dated December 8th, says:—"On Sunday 5th, we welcomed Mr. and Mrs. Sanford. To say we were "glad" is but a poor expression, but it must answer. They are all well, and had a good and quick voyage with all the journeying mercies that were prayed and looked for."

Miss Gray writes, December 20th:—"The Churchills arrived last evening, and with the Sanfords, our house and new bungalow are full. We are well and chery. We are preparing for our annual-conference which will be held in January. This is Monday. On Saturday, Christmas, we hope to witness the baptism of the two young men of whom I wrote (vide her letter in another column.) They are standing firm thus far. Both are well educated, and we hope the Lord will bless them in bringing many into the fold. Oh! that the Blessing may soon come, we long to see a change in this town."

Will every reader of the LINK remember this wish at the throne of grace?

The Treasurer's financial statement for the second quarter, ending January 31st, 1887, showed monies received from:

Nova Scotia	2455 47
New Brunswick	201 11
P. E. Island	55 69
	—
	2711 08
For Home Missions.	545 19
Total received for second quarter.	3256 27

Paid to the Treasurer of the F. M. Board, \$500.00, second quarterly instalment of W. B. M. U.

Paid A. Cohoon, Treasurer of Home Mission Board, \$145.19, a Christmas offering from W. B. M. U.

This statement looks as though the money should be coming somewhat faster into the Treasury. Remember, we have pledged ourselves to the Lord to give Him this year, three thousand dollars, and at the close of the year, our funds should show a balance on hand of———, fill up the blank, aid societies, until our Treasurer has to say to you as Moses did of old:—"The people bring much more than enough for the service of the work which the

Lord commanded to make." With this ever be said: Perhaps not in these days when we have fresh fields opening on every hand, but surely it ought to be said that the Treasury is always full.

Dartmouth, N. S.

A. E. J.

In a letter from one of our "shut in" sisters to the quarterly meeting of the aid societies of Halifax and Dartmouth, she says:

"If our dear silent sisters would make the sacrifice and open their lips, if only to say, "Lord, increase our faith," what a help and encouragement it would be in our meetings. There is no doubt it would be a sacrifice to most, but the Lord will bless the effort, and strengthen for future service. Miss Havergal, in her little book entitled "Kept for the Master's use" says, "The days are past forever when we said, 'our lips are our own' now we know that they are not our own." I was very much struck with the solemnity of this remark as I read it yesterday in connection with her beautiful consecration hymn which you all know where she says:

"Keep my lips, that they may be
Filled with messages from Thee"

Each one can take these words to heart, but the Master alone can give us grace to live them

ST JOHN, N. B.—At our January meeting, we had with us Mrs. Lyall, who for some eight or nine years has been a missionary in Swatow China. After the opening exercises of the meeting, Mrs. Lyall addressed the ladies present, describing the life and customs of the Chinese. Of course we all take a deep interest in India, as that is where our own missionaries are labouring, and we have come to know from reading and from our returned missionaries, a good deal about the Telugu land, but to some of us present that afternoon but little was known of the missionary work among the Chinese, therefore, Mrs. Lyall's address was not only interesting, but instructive. On the evening of January 11th, we held a public meeting in the vestry, our pastor, Dr. Hopper, presiding. After singing and prayer, Mrs. Lyall was introduced and read an interesting paper, descriptive of her work; Dr. Lyall also spoke briefly of the work done by the missionary ladies. Two of our little girls dressed in Chinese costume, which was explained by Mrs. Lyall, added to the interest of the meeting. Mrs. Lyall's work has lain in what is known as the Swatow region and among the women, who unlike their sisters of India are not shut up in Zenanas, but allowed to go about quite freely; and yet, she says, that sometimes she has almost envied the lady missionaries in India, who have access to the Zenanas, as there they come directly in contact with their hearers, while in China they frequently have to talk to large crowds where only those nearest them can hear. Much of the work has to be done by native Bible women, for whom there is a school, where, when they are converted and can leave their homes, they are instructed, staying sometimes three months and then going out to the surrounding villages and teaching others what they have been taught, then coming back to the school again and receiving more instructions, and it is wonderful the amount of fatigue they can endure and their intense sympathy for one who is "persecuted for righteousness sake," although it may be some one entirely unknown to them, and their liberality in helping them, furnishes an example, we think, to some of our Christians at home. The Chinese easily believe what they are told, and a simple illustration serves to make the plan of salvation very plain to them. They can readily understand when you speak of Jesus as the

Mediator, as they have recourse to a go-between on every occasion. A woman wants a wife for her son, she employs the service of some one, usually an old woman, who secures the required bride. A man wishing to transact business with another, goes to a third party who does it for him, thus the office of mediator is very plain to them. The binding of the feet does not occur at so early an age in Swatow as in other parts of China, it being an agricultural district, the girls are needed for much out door work and their feet are not bound until twelve or thirteen years of age, when preparations must be made for their marriage. Mrs. Lyall had with her a model of the foot of one of her Bible women, and as we looked at it our only wonder was how they manage to walk; the foot itself does not touch the ground, but is supported by a round wooden heel several inches in height, of course, a cane is required to enable them to walk. The fact that during the last eight years the number of communicants in the different missions has doubled, shows that the work of Christianity is making rapid advances in China. May the good work go on till many, many more have turned from darkness to light.

We are in hopes to receive another visit from Mrs. Lyall, before she leaves for her distant home, and we feel assured that all who have had the pleasure of hearing her, will always be glad to hear of her success in the chosen work.

ELLA J. WOODWORTH,
Sec. W. M. A. S.

ST. JOHN. *Dear Mrs. Newman,*—In February LINK I notice in the communication, "A brief sketch of the formation of the W. M. A. Societies," this sentence:—"At that time, 1870, no single lady missionary had ever gone from these provinces." By reference to the convention minutes of the maritime provinces of 1867, in Dr. Tupper's foreign mission report you will find these words:—"In pursuance of the resolution unanimously adopted by the board and convention at Pine Grove, to send Miss Minnie B. DeWolfe, as our female missionary to Burmah. An interesting farewell service was held in Halifax, on the evening of October 2nd, 1867, at which she was specially designated to that work." Miss De Wolfe left Boston December 17th, 1867, and arrived in Rangoon, May 16th, 1868. Miss De Wolfe, now Mrs. J. L. Eaton, was the first single lady missionary that ever went from these provinces, sent by Baptists. Although she worked under the American missionary union, the maritime province sustained and sent her.

S. L. A.

ABBOT'S CORNERS, QUE. *Dear LINK,* I want to tell you of an incident that took place at our little mission Circle last month. The wife of one of our church members is a member of the English Church in her old home. Since her marriage she has attended church and S. S. with her husband most of the time. Two years ago she gave me \$1, and said she would like to join our Circle but could not attend the meetings, last year she paid her dues again, but never attended a meeting until last month, during the evening I read from December LINK, 1886. "A baby that is living" All who have read it will remember, and if any have not it will pay you, and let us count up some of our living treasures and thank the Lord for them.

A few days later this lady called and gave me \$4.00 for the Circle as a "thank offering," the money was her own to do as she liked with, she said, and she wanted to give it. She has three little bits of girls; I trust they may grow into workers for the mission Circle.

Our members are but few and are scattered, but we are trying to hold our meetings every month. Only a few take the LINK, but we always read some from it at each meeting. Mrs. J. N. Jones is our President this year.

Mrs. Broe has served us ever since the Circle was formed.—She has always been faithful, never missed more than three meetings in all these years. She thought it might be for the good of the Circle to make a change.

ELLA E. TRACY.

REPORT OF MISSION BAND, COATICOOK, QUE

Amount raised for foreign mission \$40.05, and a box containing articles of clothing for some of the school children in India.

Besides this regular work, the Band has been active in work for the S. School, and some other home mission work.

During the year the band have lost by death three of its earnest workers. Hattie Baldwin, Laura Fisher and Bertie Martin, all were Christians trusting in the Saviour whom they served. We miss their bright faces very much, and trust that other workers will be raised up to take their places.

S. P. H.

OLIVET, MONTREAL.—For several years we have held our monthly meetings in the evening, at the houses of different members. This autumn it was decided to meet in the afternoon, in the vestry of the church, and so far the change has proved a decided success. A paper called "Mission Echoes" has been started, edited by Mrs. Upham; we have had four numbers read at our meetings and each has seemed more interesting than the last. The paper is made up of original and selected articles sent in by members of the Circle.—We have undertaken to raise \$100.00 toward Miss Frith's salary, and have just sent off our annual box to India. It consisted of 146 tins of fruit, meat, fish and vegetables. In addition to this, two boxes have been sent to home missionaries, and although filled with other articles than those for the table, are, we know just as welcome. At our last meeting we agreed to take one or two missionaries each month as a subject of special prayer. This month we are uniting in prayer for Mr. and Mrs. Auvache, although we will not fail to remember all the members of the devoted little band on our Telagu field.

A. M.

ST. THOMAS. *Dear Mrs. Newman,* It is a long time since you have had any information concerning the Mission Circle in connection with the St. Thom's Church. I will avail myself of the privilege by telling you we have a change in the order of our work. In January of 1886, we met to consider the advisability of having two Circles instead of a combined Circle, feeling that we could raise more money by the movement. The motion was referred until the meeting in February, when after a lengthy discussion it was resolved that the Circle remain united one more year. That time having expired the subject has again been brought before our Circle and it is now resolved that more ladies should feel the responsibility of this work, and officers for each society were appointed. The two Circles meet together every month, and the business of each have precedence alternately in the successive months. Some discussion followed as to the future course to be pursued, we hope for good results in our new order of work. We do not forget that the work is one. We urge each sister to put great enthusiasm in this work the Master has given us to do for Him, and

let this year be better than the last. In November we held our annual meeting, although not largely attended, we had a happy time. Our president, Mrs. John White, opened the meeting by prayer, the annual reports were read by the Secretary and the Treasurer, some lovely solos, as well as instrumental selections were rendered by our ladies, then followed an "envelope party" which had been announced to take place, counting the contents of each envelope and reading the Scripture passage enclosed proved to be very inspiring and did much towards making the meeting together cheerful and useful. Our pastor (Rev. A. H. Munro) who had presided, followed with a most excellent address, which was very highly appreciated by those present for its sound judgment, its pathos and suitable truths from a mind stored with knowledge. The heart of our pastor is in every department of labor, the foreign mission, the home mission and the spiritual welfare of his congregation also lies ever near to his heart. We have decided to make a life member in each society this year. Your communication respecting the pressing needs of our home mission will receive prompt attention, we were not aware of the perplexity and will remember in future. The reference to dates of payment and also the items in Canadian Baptist for home missions will prove very acceptable.

FANNIE HOLLINS,
Sec. For. Mis. Circle.

BROCKVILLE, ONT. Our monthly meetings are still well sustained, both in numbers and interest, although the society lost a faithful worker by the removal of our late president, Mrs. Tuttle. Last month a very successful envelope social was held, our pastor, Rev. W. W. Weeks, presiding. The Secretary's report was read, showing the work done and the amount collected during the past year. Suitable music and readings were then given, also a dialogue by three young ladies, one of whom personated Lakshmi, a Telugu girl in native costume. After refreshments, the envelopes which had been collected at the door were opened and the texts read. This proved to be one of the most pleasing features of the evening, the texts being evidently the result of earnest Bible study. The amount realized, \$27, was devoted to home missions.

BEACHVILLE. The mission Circle has entered upon its second year with encouraging prospects, membership increasing and meetings well attended, also a deeper interest is shown. We hope to accomplish more this year than last, as we realize more fully the dignity of being workers together with Christ. We are making an auto-graph quilt, on which we have raised eighteen dollars.

S. COLLIER, Secretary.

New Circles.

NEW CANADA, LUNenburg, CO., N.S. — On November 9, a women's mission aid society was organized with eight members, and good prospects of more. Officers: — President, Mrs. Stephen Mauder; Vice-Presidents, Mrs. John Mauder and Mrs. Samuel Mauder; Secretary and Treasurer, Miss Bessie Wagner.

SPRING HILL MINES, N. S. The attendance for the last three months has been very good, money paid promptly, and three new members added.

IF the love of God sets us to work, the God of love will find us wages.

YOUNG PEOPLE'S DEPARTMENT.

A Missionary Surprise Meeting.

"Oh, dear!" sighed Stella, "mamma, why can we never have a missionary meeting?"

"I suppose," laughed Mrs. Brown, "it's because good Bro. Wade has taught us 'Charity begins at home,' and the rest of our church people agree with him. The heathen here ought to be converted before the heathen abroad."

"What would have become of us if Paul and the disciples had thought that, and never left Jerusalem until every one there was converted?" Stella answered.

Mrs. Brown sighed, and for a few minutes neither spoke, then Mrs. Brown looked up brightly. "Dear," she said, "let us have a meeting, and surprise every one."

"How can we, mamma; there isn't a man in the church but the minister, who is enough interested to make a speech, and he always seems to apologize for mentioning the subject. We all know he does not expect anything, and his expectations are always fulfilled."

"Yes, but we won't have any men in our meeting."

"No men!" gasped Stella. "why, mamma, are you going to make a speech?"

"No, dear, I wish I were strong enough, but I'll have my Sunday-school girls make it for me."

"Your girls!" Surely they don't know anything of missionary work.

"Very little, but in two weeks I mean they shall know more, and in three we'll have the meeting."

"But I will not be here then," Stella urged.

"No; still, you can help me drill them, and our letters will tell you all about it."

And that evening the missionary meeting was begun. Mrs. Brown sent for "her girls," as she lovingly called them, and told them her plan. They, actuated first by love for their gentle teacher, and afterwards by awe for the work itself, eagerly carried it out. Stella was far away when it came off; but she knew all about the meeting from the letters that came. The one that interested her most was from Jennie Clark, a girl friend, but not a member of the Oakville church. It ran

DEAR STELLA:—Your mamma asked me to write you of the missionary meeting. It was such a cute one. I don't know as that is just the way to put it, but that is the way it struck me. You will wonder at my being there, and I may as well tell you how I came to go; then you will understand how half the town went also.

Last Sunday, at each church in town, the minister read a little note: "Please say to your people that eight young ladies of Oakville have just learned some very interesting facts, and will be glad to communicate them to all who care to listen, at the M. P. church, Sunday night, August 8th, 1886."

Well, every one of us asked every one else, "Who are the girls, and what are they going to tell?" No one knew. Even Mr. Haid himself maintained a perfect silence on the subject, and by Sunday night every man, woman and child in town was filled with a desire to know what these eight mysterious girls knew, and you may be sure we all went to find out. The service was opened by the singing of Miss Haverdell's beautiful hymn, "Tell it Out Among the Heathen." Mr. Haid read a chapter from the Bible, and Mr. Wade made a prayer. Then Mr. Haid said, "My friends, I now put this meeting in the hands of the young ladies. I do not know what they have to tell you, but I am eager to hear them." In a moment, sweet-faced

Eva Gray arose from a seat full of girls, and came quietly into the speaker's stand. Opening a paper, she said, "I read this about the girls in India. I do not think any of you have heard it; but it is all true, for Mrs. Cook was there, and saw these things with her own eyes." Then, with burning cheeks and downcast eyes, she read us the story of a child-wife in a zenana of India. It was a pitiful tale, and as Eva read of the cruelty and wrong heaped on the poor, defenceless little creature, the young men's cheeks flushed with indignation; and all over the church the people leaned forward breathlessly to listen. As Eva finished the story, she said, "And this is only one of a thousand, my sisters. I can not go and open a zenana door myself, but I can send a key that will." Then she laid a Bible on the desk, and Anna Vance took her place.

You know what a merry, mischievous face Anna has; but the mischief was not there to-night, only sweet earnestness, as she opened her paper, saying, "Friends, do you know how widows in Africa are treated?" And then she read an account of the funeral of an African chief. Oh, it was horrible! horrible! And as one ghastly detail after another fell from her lips, our cheeks paled and our hearts throbbled; and when she said, laying a Bible on Eva's "That funeral is over; but, friends, unless we send these books to stop them, a thousand more will follow," every one of us wanted to go and pile Bibles on that stand. And so the readings went on, each a story of human woe in Africa, Japan or India, until our hearts were filled with pity and sorrow. Then Kate Evans read a story, "Mrs. Pickett's Missionary Box." It was a very simple tale of an old woman, who put a cent in her missionary box every time she remembered a mercy. Many of the mercies were things we had just been listening to; as when she put in a cent because she was not born a cannibal, we laughed; but it was real heart laughter, with the sound of tears in it. We were charmed with the story; and Kate's only comment was, as she folded her paper, "We have told you some things we think you did not know. Here are some Bibles; when the African reads them, he will not bury the widow alive; when the Hindo reads them, the child-wife will not spend her days in ceaseless anguish; and here is my messenger to carry afar 'Peace and goodwill to all men,' and laying a dollar on the pile of Bibles, she went quietly back to her seat.

Instantly old Mr. Wade came forward. His voice trembled and his hands shook as he piled up all the money he had about him on those Bibles, saying, "I want to help send those Bibles. We have kept them waiting already too long; but I wot, brethren, it was through ignorance we did it, as did I; and I thank these young ladies for telling us." That's the shortest speech Mr. Wade ever made; but it took well, and in a minute some one was going down the aisle with a basket that was filled clear to the top. Well, that is about all there is to tell; only I don't think any of us realized, until it was over, we had been to a red-hot, enthusiastic missionary meeting, and, stranger still, we are going to another soon, where the girls are to tell just what was done with the money; and when it comes off, you shall hear from me again. Until then I am
Your loving
Selected. JENNIE

THERE are many kinds of boys and girls in the world, but there are three kinds which deserve special mention. They have been called the "Wills," the "Won'ts," and the "Can'ts." The "Wills" accomplish everything, the "Won'ts" oppose everything, and the "Can'ts" fail in everything. The "Wills" are the ones wanted in the army of the Lord. *The For. Miss.*

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Jan. 20th to Feb. 26th, inclusive.

Orilla M.C., \$5; (Money Mission Boxes, \$2; St. Catharines M.B., \$1; Cheltenham (towards the support of B Jean) \$2; St. Mary's M.C., \$9; Mrs. Wanless, Parkdale, 75c; Belleville M.C., \$8; Meaford M.C., \$1; Brampton M.C., \$4; Collingwood M.C., \$3; South Arthur M.C., \$3.83; Boston M.C., \$26, (towards the support of Bible women, \$20 of this amount was raised at an envelope party); Boston M.B., \$24, (part of this amount for the support of Barapapah Samuel, a student); Aylmer M.C., \$7.55; Mt. Forest M.C., \$8 66; Wilkesport M.C., \$12; Aurora M.C., \$1.56; Brooke M.C., \$2.31; Guelph M.C., \$15, (\$3 of this is the balance of Mrs. Conch's life-membership); Woodstock M.C., \$13; Lindsay M.C., \$4 30; Rodney M.C., \$1.82; Peterboro M.C., \$11.70; Beausville M.B., \$20 00, (for the support of "Anna" in the Coranda school for 1887); London Talbot M.C., M.B., \$18, (for the support of Jaipal Doss, a student); Brantford, first church M.C., \$25; Claremont M.C., \$5; Campbellford, M.C., \$1; Baillichoor children's miss boxes \$12; Denfield M.C., \$10; Mrs. Sharpe's children, Winnipeg, \$17, (for the support of "Ratubate" one of the Coranda school girls); Stayner M.C., \$3.82; Ridgetown M.C., \$3, (\$1.90 of this half the proceeds of a missionary entertainment; Selwyn S. School \$1.50; Selwyn M.C., \$2.50; Ailsa Craig M.C., \$25, (Autograph Quilt); Golden Corners M.C., \$16; Toronto College St. M.C., \$3.75; Toronto Bloor St. M.C., \$5.50; Toronto Alexander St. M.C., \$5.25; Sarnia Township \$5; Toronto, College St., M.B., \$1.60, (towards the support of No 12, B. Lydia); A Friend, Hamilton \$10; Malahide & Bayham M.C., \$3; Ingersoll M.B., \$15, (towards the support of a girl in the Coranda School. Total, \$384.73.

JESSE L. ELLIOTT, Treas.,

267 Sherbourne Street, Toronto.

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

Receipts from Jan. 24th to Feb. 22nd.

Abbott, Corners, \$7; Ottawa, \$15; Sawyerville, \$12; Cumberland, \$10.50; Olivet (Montreal), \$14.50. Total, \$59.00.

MARY A. SMITH, Treas.,

2 The De Tourne, Montreal.

EXTRA. In the annual report of the B. F. M. Society of Ontario and Quebec, and also the November No. of the LINK read Daleville \$35, instead of \$25, and St. Andrews \$19 instead of \$11.

MISS A. E. JOHNSTONE, of Dartmouth, N.S., is Correspondent of the LINK to the Maritime Provinces. She will be glad to receive news items and articles intended for the LINK from Mission workers residing in that region.

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