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# The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. 11, No. 8.] "The Gentiles shall come to Thy light, and Kings to the brightness of Thy rising."—Is. Lx. 3. [APR., 1889.

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**A DAY OF PRAYER.**—It will be noticed that our missionaries request all our Circles and Aid Societies to observe April 3rd as a day of special prayer for God's blessing on our mission work, and especially for the reinforcements so greatly needed. We trust that it will prove to be a day for renewed consecration, a day on which many shall devote themselves to mission work, a day upon which many more will resolve to use their means more liberally for the advancement of the cause of Christ in missions.

**OUR CIRCULATION.**—We are glad to be able to state that the circulation of the LINK is still increasing, though not so rapidly as it did two or three years ago. We have not yet quite reached 5,000 though we are within sight of that handsome figure. We have no idea that the highest possibilities in circulation have yet been reached. If our readers believe that the little paper is a power for good wherever it is taken and read, and recognize in it an important agency for the spread of missionary intelligence and the quickening of interest in missions, they should exert themselves personally for its increased circulation. Are there not many who by a little effort could send us a list of new names? Many are working nobly and successfully, but why not all?

**THE RESOLUTIONS FROM INDIA.**—In our last issue Miss Hatch informed our readers that certain resolutions, after much earnest prayer, had been passed by the Conference of our brethren and sisters in India, with reference to the speedy evangelization of the portion of the Telugu country for which we are directly responsible. This month we publish the resolutions in full. The proposal is a large one and cannot fail to startle those whose faith is weak. But the thing is possible for the 75,000 Baptists of Canada, if each one will give to the extent of real self-denial. Our missionaries are not only making the great sacrifice involved in separation from friends and kindred, and in subjecting themselves to the influences of an unfriendly climate, but they are doing much in the way of giving. Mr. Stillwell proposes to pay the salary of an assistant on the Samulootta field (\$400) out of his own salary. Mr. Garside has authorized the Board to reduce his salary. We learn of one of our sisters in India who is giving a fifth of her income. We hope to hear of enlarged giving for missions all over the Dominion.

## Known of Him.

"I did know thee in the wilderness, in the land of great drought."

STRAIT is the path, and difficult to take,  
Which oft I walk for my Beloved's sake;  
Yet if it lead through fair, or fruitless lands,  
He understands, yea, ever understands.

Little achieved, and much, alas! undone,  
Helpless I watch the great world moving on;  
No victor's spoils, nor gerdon for these hands,  
And yet, I think *He* fully understands.

Man cannot read the baffled purpose true;  
Man cannot see the good I fain would do;  
Nor trace aright life's marred, perplexing strands;  
*One* understands,—*He* only understands.

One only tells if triumph, or defeat;  
For One alone doth strength and weakness mete;  
The hidden fountain, and the desert sands—  
Fulness and need alike, *He* understands.

Whether with swift and eager tread I go,  
Or reach my Lord by painful steps and slow,  
What matter—since I bide His dear commands  
Who, now and always, *wholly* understands!

—*Faith and Works.*

C. A. L.

## The Worker's Model.\*

Let us stand before us to-day the man Christ Jesus, the worker's model, *our* model, and without false lights that bewilder the vision; let the words of Scripture as true lights reveal unto us the perfect man. He stands unique "for never man spake like this man." His preparation is complete, for "in Him are hid all the treasures of wisdom and knowledge." "He needeth not that any should testify of man, for He knoweth what is in man." "In Him," too, "is no sin neither was guile found in His mouth." "He knew no sin," and, "yet without sin," is *He* our model. Even the despised thief has seen Him and exclaims; "This Man hath done nothing amiss," and *He Himself* appeals to us and says, "Which of you convinceth me of sin?"

A model for us, for *He* has had our experiences. "In that *He Himself* hath suffered being tempted, *He* is able

\* Paper written according to the plan of Dr. Vincent's Bible Reading in "The Worker's Model," and read before the Can. Bap. Missionary Conference, Simlapanan.

also to succour them that are tempted." "We have not an High Priest," not a model, "who was not in all points tempted like as we are, yet without sin."

Upon Him is "the spirit of the Lord." He was with God and He is God. "He thought it not robbery to be equal with God," for "in Him dwelleth all the fulness of the Godhead bodily." So His preparation is complete.

Look now at His spirit; unselfish, "Wist ye not that I must be about My Father's business," "not My will but Thine be done," "for even Christ pleased not Himself"; sympathetic, "Jesus wept," and He says, "Daughters of Jerusalem weep not for Me but weep for yourselves"; devoted, "My meat is to do the will of Him that sent Me and to finish His work"; full of prayer, "and in the morning, rising up a great while before day, He went out and departed into a desert place and there prayed," "and He went forward a little and prayed, ed that if it were possible the hour might pass from Him"; forgiving, "till seventy times seven"; catholic, "preach the Gospel to every creature"; full of love, "even as Christ loved the Church and gave Himself for it."

We have seen His spirit and to ask, what is His message? "Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying, 'repent ye and believe the Gospel.'"

How does He proclaim it? with authority, "and they immediately left their ships and their father and followed Him," "for He spoke as one having authority, and not as the Scribes"; with persuasiveness, "for great multitudes followed Him," they said, "all men seek for Thee," "and straightway many were gathered together," "and all the multitudes resorted unto Him."

What methods does he use? "Without a parable spake He not unto them"; with tact, "he that is without sin among you let him first cast a stone at her"; with question, "why callest thou Me good?" with boldness, "woe unto you Scribes and Pharisees, hypocrites."

See now the extent of His authority, "all power is given Me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world," "I am Alpha and Omega, the beginning and the end, which is and which was and which is to come, the Almighty."

Seeing Him as we have seen Him, can we doubt His success? For a moment look at it. "Lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb. . . . These are they which have washed their robes and made them white in the blood of the Lamb." "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways Thou king of saints.'" "The Lamb shall overcome them, for He is Lord of lords and King of kings."

The model is before us. Shining through that model are His knowledge, His purity, His experience and His spirit. "We have learnt something of this message, and of how He proclaims it. We have felt His power and glanced at His success. We know that this is the work of no amateur, but that the master-hand hath wrought it and we accept it as our model."

Even as the skilled artist studies the perfect form in its every lineament and curve, every feature and expression, as well as in its full and complete beauty, and as He covets the best light to bring it out in its full perfection

of beauty, so let us study the perfect One, the Christ, the worker's model, the divine model, that which is for all time and throughout eternity.—S. J. HATCH.

### God's Promises our Encouragements.\*

As we go in and out among these people of India, and become better acquainted with them and their morals, we see so much sin and shame, deceit and uncleanness; we see the people so dead to things spiritual, so alive to all the works of darkness; with such false ideas of God and holiness; and withal, so perfectly satisfied with themselves, their idols, their gods, and their worship, that the question often forces itself upon us, is there not some mistake in our coming to this country? Are these people not given up to hardness of heart, to believe a lie that they all may perish? Is the pure gospel of Christ for these people? can it ever reach their hearts and make them new creatures in Christ Jesus? or is it not intended for people who are more easy of access, and not so hardened by superstition, caste, idolatry and Brahminism?

In our questionings and perplexity, we have turned to the Word of God to see what the Lord says concerning this matter, and as we have read of the establishment of His kingdom among all nations, peoples and tongues, our faith and hopes have been revived and our hearts strengthened to labor on, even in this hard, and, as yet, unfruitful part of the Lord's vineyard. And we thought it might not be an unprofitable exercise to note down some of the passages in God's Word referring to the encouragements in our work, to read and ponder at our Conference, and thus strengthen and encourage our hearts together in the great work to which our Lord has called us.

Let us then first look at some of those that tell of the extension of Christ's kingdom in the world, as viewed by the light of prophecy. In the Psalms, Isaiah, Daniel and Zechariah we read the following:—Ps. xxii. 27, "All the ends of the earth shall remember and turn unto the Lord. And all the kindreds of the nations shall worship before Thee." Ps. lxxiii. 8, 11, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before Him, all nations shall serve Him." Ps. lxxxvi. 9, "All nations whom Thou hast made, shall come and worship before Thee, O Lord." Isa. ii. 2, "And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." Isa. xi. 9, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xlix. 6, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. lii. 10, "The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of God." Dan. vii. 13, 14, "I saw in the night visions, and behold there came one like unto a Son of man. . . . And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him." And in the revelation given to St. John, we read:—Rev. v. 9, "And they sing a new song, saying, worthy art thou to take the book and to open the seals thereof, for thou wast slain, and didst purchase unto God with thy blood, men of every tribe, and tongue, and people, and nation."

Now, to supplement these assurances of the estab-

\* Read before Can. Esp. Missionary Conference, Himmatpattan, India, January, 1889.

lishment of the Lord's kingdom throughout the whole earth, we will notice a few of the Lord's own promises:—Ps. ii, 8, "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Isa. xlv. 22, 23, "Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else. By myself have I sworn, the word has gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear."

What can be more encouraging, inspiring, and glorious than these prophecies and promises of the final triumph of the kingdom of our Lord and Saviour, over all indifference, over every idol, and everything that opposes it, in this world of ours? Oh, that we could take these and believe them with our whole hearts, so that by faith we might constantly see the glorious end, instead of the sin and hard-heartedness, and indifference that surrounds us.

But through what agency does the Lord propose to fulfil these promises, and carry on this wonderful work to completion? He has two classes of intelligent servants to do His bidding—angels, and redeemed men. To which of these has He committed the work of carrying the glad news of redemption to a lost world?

The three great truths of Christianity—A Saviour born into the world, a risen Jesus, and the second coming of our Lord, were all communicated by angels; but these communications were made only to a few men and women, and they in turn were instructed to tell others. While Jesus was performing His mission on earth, we find, He sent out the seventy to preach that "The Kingdom of God is come nigh unto you," Luke x. 9. And before He ascended to His Father He said, not to angels, but to His disciples, redeemed men and women: Mark x. 15, 16, "Go ye into all the world, and preach the Gospel to the whole creation; he that believeth and is baptized shall be saved."

Matt. xxviii. 19 Matthew records the same, "Jesus said to His disciples, 'Go ye therefore and make disciples of all the nations,'" etc. And in the Acts i. 8, Luke writes, that Jesus said to His Apostles, "But ye shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses, both in Jerusalem and in Judea and Samaria, and unto the uttermost parts of the earth."

And Jesus said, especially to women who loved Him, "go tell," as if to show to all future Christian women that they too had a share in this honoured work of bearing the news of a risen Saviour to perishing men and women, until the time spoken of in Jer. xxxi. 34, shall come, when "they all shall know Me from the least of them, unto the greatest of them."

May our hearts be suitably affected, as we think of the high, honourable work given to us by our ascending Lord; the bearers of His name, the bearers of the news of His great salvation, to the ends of the earth. We are His witnesses both by word, work and life, before the heathen.

But He has not sent us weaponless, to do battle for Him against the powers of evil, and bring the nations subject to our King. Two powerful weapons He has put into our hands, the Word of God, and the prayer of faith.

I do not see that God has promised to convert the heathen, through controversy, or argument, or sallies against heathen worship, caste or superstition. It may be necessary sometimes to—Isa. lviii. 1, "Ory aloud, spare not, and declare unto the people their transgressions and sins," so that they may know of what they have to repent, and from what they must turn. But, "preach the word" is the instruction given in I Tim. iv. 2, and

in the great commission, the Lord does not say, preach against idolatry, or caste, or Brahminism, but "preach the Gospel."

It is written in Isa. lii. 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation." And it is "the gospel which is the power of God unto salvation to every one that believeth." Rom. i. 16.

How powerful is this weapon, we may learn from what the Lord says concerning it: I Pet. i. 23, "Having been begotten again not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth for ever." Jam. i. 18, "Of His own will He brought us forth by the word of truth."

Eph. iv. 12, "For the Word of God is living and active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

We will look at a few passages in regard to our other weapon, Prayer, and see what blessed promises we have, that our prayers are heard and answered. Job xxii. 27, "Thou shalt make thy prayers unto Him, and He shall hear thee." Psa. lxxv. 2, "O Thou that hearest prayer, unto Thee shall all flesh come." Isa. lxxv. 24, "And it shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear." Matt. xxi. 22, "And all things whatsoever ye shall ask, in prayer, believing, ye shall receive." John xv. 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xiv. 13, "Whatever ye shall ask in my name, that will I do."

Taking the word of God then, and going forward proclaiming it to the heathen, and waiting on God in believing prayer, we have no room for discouragement. Indeed, in the sowing of this seed, even though we now see no signs of harvest, yet we are sure of it from the following promises:—Gal. vi. 9, "Let us not be weary in well doing, for in due season we shall reap, if we faint not." I Cor. xv. 68, "My beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." John iv. 36, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." Pa. cxxvi. 5, 6, "They that sow in tears, shall reap in joy. Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him." Eccl. xi. 6, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." 2 Cor. ix. 6, "But this I say, he that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully." Isa. lv. 10, 11, "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

Let us notice here, the Lord does not say your words shall not return unto you void, but my word shall not return void. If His word is the seed we sow, we know the harvest is sure,

"God's seed shall come to God's harvest."

But O, the best of it all is, we are not called and sent

to do this work alone, not even with these two great weapons, the Word of God and believing prayer.

We read of the first missionaries, Mark xvi. 20, "And they went forth and preached everywhere, the Lord working with them." And in 2 Cor. vi. 1, we read, "Working together with Him." Not only working for Christ, but working with Him. He has called us to be partners with Him in this great work of bringing a lost world to His feet, and to the glorious home prepared for those who love Him. Ours, to tell the way of salvation, to preach the gospel, to give His word to the nations. His, the wisdom to direct, to plan for us, to uphold us. His spirit the power to convert, and give efficacy to the word to ensure the harvest. 1 Cor. iii. 6, 9, Paul wrote, "I planted, Apollus watered; but God gave the increase. For we are God's fellow-workers."

O that we could attain to the realization of our high position. Fellow-workers with God! the all-powerful, the unchangeable, the eternal. He has planned this salvation for our race, and He now calls us, redeemed sinners, to come and work with Him in accomplishing what He has planned.

And shall we not engage in it with strong faith and joyous courage, seeing Him who is invisible by our side constantly, upholding, strengthening, guiding, directing, and blessing. For He has said, Matt. xxviii. 20, "Lo I am with you always, even unto the end of the world." What a promise! Let us grasp it now and forever. "I am with you always." There never can come a time when He is not with us. However dark the night, however deep the sorrow, however hard the path, or the hearts of those to whom we bring the glad tidings of salvation, it is His promise, "Lo, I am with you always."

"I am with thee!" He hath said it.  
In His truth and tender grace:  
Sealed the promise, grandly spoken  
With how many a mighty token  
Of His love and faithfulness.

"He is with thee!" in thy service,  
He is with thee, "certainly."  
Filling with the Spirit's power,  
Giving in the needful hour  
His own messages by thee.

"He is with thee!"—with thy spirit,  
With thy lips, or with thy pen  
In the quiet preparation,  
In the heart-bowed congregation,  
Never more alone again.

"He is with thee!"—with thee always,  
All the nights and all the days,  
Never failing, never frowning,  
With His loving-kindness crowning,  
Tuning all thy life to praise.

"He is with thee!"—thine own Master,  
Leading, loving to the end;  
Brightening joy and lightening sorrow,  
All to-day, yet more to-morrow,  
King and Saviour, Lord and Friend."

M. F. C.

BOBBILI, Aug. 1888

## Resolution on the Speedy Evangelization of Our Share of the Telugu People.

### AN APPEAL.

At the Thirteenth Annual Canadian Baptist Missionary Conference, which met in Bimlipatam, India, January, 1889, the following question came up for discussion:—

What plan of campaign would this Conference recommend for the speedy evangelization of our share of the Telugu people?

After a most thorough discussion, and realizing the importance of the questions bearing upon our work, it was resolved that Brethren Craig, Churchill, and Laflamme, be constituted a committee to bring in a resolution embodying the sentiments of the Conference upon the question. After careful deliberation by this committee the following resolution was presented to the Conference and unanimously adopted:—

Whereas we, the Missionaries of the Canadian Baptist Mission to the Telugus, in Conference assembled at Bimlipatam, India, January 16th, 1889, do believe—

(1)—That the commission of our Lord Jesus Christ means, that this generation of Christians in the world is commanded to give the Gospel to this generation of heathen.

(2)—That of the one thousand millions who are in spiritual darkness the three millions of Telugus dependent on us for the Bread of life, are a share proportionate to the number of our brethren in the Canadian Baptist Churches.

(3)—That for the evangelization of these people, the means at present employed are utterly inadequate.

(4)—That ample means for the purpose are at the disposal of our 75,000 Baptist brethren in the Dominion of Canada.

(5)—That to every 50,000 of the population of this land, one missionary and fifty native Christian helpers are the least possible number of evangelizing agents necessary.

(6)—That until the country is thoroughly evangelized, the home churches must provide the support of missionaries and the higher training of native agents, leaving to the Christians of this land the support of their own pastors and teachers.

Therefore be it resolved —

(i)—That we now urge upon the home churches the pressing necessity of at once grappling with this work by sending out immediately fifty-two men, and additional lady missionaries as the work demands, and providing for the consequent extension of the evangelizing agencies.

(ii)—That we impress more fully upon the native churches their responsibility in this work.

(iii)—That we request both the home and native churches to unite with us in a steadfast and continued prayer to the God of Missions, for a large output of laborers into this His harvest field; for an abundant outpouring of His Holy Spirit, that the workers be filled with power, and their hearers bowed with conviction, and for the speedy triumph of the cause of Christ throughout the whole world.

(iv)—And that Wednesday, the 3rd day of April, be used as a special day of fasting and prayer for this purpose, and that we request the home churches to join with us in observing this day.

As explanatory of the above, we pray every reader of this resolution to consider most seriously the following:—

First.—That the commission of our Lord Jesus Christ,

Missionary Garside offered to give \$600 of his salary towards the support of another young unmarried man who will go to India and accompany him in his preaching tours. So far, no young man has responded to the call and the offer.

if it means anything, must mean that the disciples of each generation are commanded to disciple the heathen of each generation, and Ho Himself has made every needful provision to render such an undertaking possible.

But it seems that, though 50 generations have come and gone since the commission was given, no generation really comprehended its scope and intent, save the first few hundreds of the first generation. Endued with power by the Holy Ghost, and gifted with languages, they counted not themselves citizens of any land, but esteemed themselves strangers here, and there great work was to usher in the kingdom.

After the lapse of 18 centuries there is a return to the Apostolic interpretation of the commission, and the leaders of Christian thought and activity are interpreting it in broad terms to mean, that we, the Christians of this generation, are commanded to evangelize the heathen of this generation; in other words, the promise of His continued presence is coupled with obedience to the command: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I command you, and lo! I am with you always, even unto the end of the world."

*Secondly.*—This then being the interpretation of our Lord's commission, it behooves us, the Baptists of the Dominion, to see that we are acting our part; and very little calculation is needed to show just what that part is. For if the thirty millions of church members in the world are responsible for giving the Gospel to the one thousand millions of heathen in the world, then, according to these numbers, our proportion is exactly 2,500,000 or as our membership is a converted church membership, we may say that 3,000,000 are no more than the Master holds us responsible for; and if further conviction is needed, it may be found in the fact that Ho has actually entrusted us with that many immortal souls, to save or let perish.

*Thirdly.*—And now a word about these 3,000,000 souls. We have written down the figures but who can grasp this fearful number! Let us break it into sections, and what have we? Beginning south and working northward, we have the large Akiklu field with *half a million souls* and but a single missionary! That one missionary is daily finding increasing burdens pressing upon him as converts are gained from this mass of heathenism, for the training, instruction, and strengthening of these converts devolve upon him. Fifteen hundred only, have been gathered into eleven churches, leaving an awful remainder whose cry is verily a great Macedonian one, "come over and help us."

But let us move forward, and we touch the Cocanada field where another *half a million souls* are wrapped in spiritual death. Five hundred only out of these five hundred thousand have been gathered in! Who can think of this and keep still? One Baptist missionary in India where Canada has five hundred! It is a weary cry that has been going up from this field these fifteen years, but the darkness has smothered it, and no one has responded, *so five hundred thousand immortals sleep on.*

And if we move on we enter deeper darkness still as we cross the borders into the Tuni field, for here we have but seventy-five converts won out of this dense mass of heathenism, counting all the way up from three hundred thousand to half a million, even as you are pleased to push out your boundary line. For ten years a single lone man of God threaded these pathless wilds; and who need marvel if he broke beneath the burden!

Men of God among our Baptist people, are your mis-

sionary brethren the only men who are responsible for the carrying of this crushing burden? Must their ears hear this cry alone, and must their hearts alone break, while thousands are perishing?

But other fields await us. Cast your eye over a map, and a glance will show you that Bimlipatam is the centre of work for a coast line of fifty miles, extending a dozen miles inland, while directly west of the town there is an unbroken stretch of country reaching thirty miles inland. All this vast region is peopled with the dead! To awaken them there is but a single missionary! For fifteen years that one missionary has looked wearily across the seas for relief, but no relief has come, and these *thousands sleep on.*

Then there is Chicacole field full of promise, with four-score Christians and six out-stations, stretching away from the central stations like the border of a fan, but there are stretches of twenty miles of heathenism between them, while beyond these stations are regions that no workers enter; six hundred thousand souls within the field proper, and half as many more *outside.* This is dark and sadder than death! Appeal after appeal has gone out from this field, but the cry has been in vain. Three-quarters of a million souls, one missionary, and that one unrelieved! Alas! alas! for these slain!

But let us move on. The darkness does not lift, deepens rather, as we cross the Bobbili boundaries, with one out-station proper, though there is what may be called another ninety miles distant through a stretch of unbroken country; while, if we follow the long line of hills that circle away to the north-east, one gets, if it were possible, deeper and deeper into the heart of heathenism, and feels that if he did not speak, the very stones would cry out. It is a heart-breaking picture! Look upon it; towns, villages, miles of road, vast stretches of country, teeming with people, but *dead, dead, DEAD!*

We have, therefore, six fields with a population of three million souls! Can we realize what an urgent need, what a crying destitution is here, when we remember that one hundred thousand of these die every year, and two thousand every week—yes, almost as many die every week, as we have gathered in, in *fifteen years!* This is simply an awful confession for Churches of seventy-five thousand members to make before God, that half our time is gone, while we have gathered not more than twenty-five thousand souls, and during these fifteen years **FIFTEEN HUNDRED THOUSAND** have died and appeared for judgment! Our turn is coming, but let us pray God that He will give us the remaining fifteen years of our generation, to wipe out this disgrace and learn to play no longer with souls.

*Fourthly.*—Men of experience tell us that, though native agents must eventually evangelize India, we must have, at the very lowest estimate, one missionary for every fifty thousand heathen, and this on the supposition that each missionary have under his direction a working staff of fifty native Christian helpers. This means a tremendous responsibility, answering for fifty thousand; yet, given the helpers, and men of God will parry the burden. Nor can we conceive any one questioning this force as too large, as it gives us sixty missionaries only, to carry the Gospel of Christ to a people more than half the population of the Dominion of Canada, in which there are at least five thousand missionaries of the cross.

*Fifthly.*—It is further stated, that our seventy-five thousand brethren in the Baptist Churches of Canada have ample means at their disposal for this work. Is this a hasty judgment? Let us cast up the reckoning. Sixty missionaries, say their salaries average \$1,000 each,

will need \$60,000 for support, while another \$60,000 will be needed for the work, and say another \$60,000 for lady missionaries and contingencies. This is liberal reckoning and amounts to \$180,000 annually, or less than \$2.50 for each member in our churches.

We can imagine very few being so poor, if they set about it, who could not raise \$2.50 for Foreign Missions, while there are many who can contribute their twenties, fifties, hundreds, and thousands. But why should there not be those who can come on their own charges, and, still further, why should not those who can do so, send out a missionary and support him on the foreign field? This thing is not incredible, nor impossible. May we be allowed to call to mind, that at least \$75,000 is spent on tobacco alone in our churches, while the contributions to the Master for Foreign Missions amount to about \$30,000. And further, does not the Lord get a dollar only, where we often spend \$20, \$50, or \$100 on ourselves? Yet we profess to be not our own, and if so, much less our time and property. God help us, but we have forgotten that our main business is to bring about the Master's plans! Could we but comprehend this, we would not faint at \$180,000 annually, nor even at a round million.

We speak advisedly in this matter, for the Moravian Brethren, who are poor indeed in this world's goods, can contribute at the rate of \$7 each. Must we not blush, then, if, with our proud heritage, we have to take second place to any other contingent of workers in the field?

Therefore, knowing all these facts—yes, having them burned into our very souls, and pressed out of ourselves by these perishing thousands—we call to mind the Master's commission, and have resolved to ask the men necessary for the work. There are eight men here, so that we want fifty-two men more, *not one less*, and we want these fifty-two men at once, i. e., WE WANT THEM THIS YEAR.

We dare not say next year, but press for them immediately, and we beseech you, by the honor of Christ, by your obedience to this command, by these one hundred thousand perishing ones who will have been ushered into judgment before the year closes, that you see to it that we have these fifty-two men on the ground before the end of the year. We shall want lady missionaries after these have broken the way, but just now, our great want is these FIFTY-TWO MEN, and WE WANT THEM THIS YEAR. One thing more, and this is the lever that moves everything—let the home churches unite with us in fasting and prayer, on the first Wednesday in April, that God will pour out His Spirit upon all flesh, so that there will follow an entire consecration of men and means.

(Sd.) J. R. STILLWELL,  
Sec., Conference.

January, 1889.

## THE WORK ABROAD.

### A Morning in Hanamaconda.

On Thursday morning I started out early to visit a family of goldsmiths in which Miss Menke has some pupils. The rice fields on the way, bristling with bright green spikes sticking up out of the water made a refreshing contrast to the dull dry earth that meets the eye everywhere else. On coming to the house I found the door of the court tightly closed and thought the family must have gone away to avoid the annoyances of the Hindu festival that was then in full operation, the "Holi Festival," during which the rioting is more boisterous and "heathenish" than that of any festival of the year.

But a boy soon discovered me and opened the door. Mrs. Newall and Miss Menke, who had just caught up with me, went in to see the women, and I went and sat down near the man who was at work, who said the outer door had been shut to keep out the dust and ashes they were throwing about in the streets. The next moment a whole basketfull of rubbish came banging against the bolted door. Besides this, the people shower each other with red and yellow liquids, thrown unawares from squirt guns made of bamboo, and hurl at each other, regardless of dignity or rank, all sorts of vile epithets and filthy language. The excesses of this festival have become so annoying, that many of the heathen themselves abominate it and hide away as this goldsmith tried to do. He was at work hammering out silver toe-rings. He has often heard the truth, and I began to talk to him about caste, and prayer, and the forgiveness of sins, and the heavenly treasures that are better than gold, or silver, or precious stones, when a woman of notorious character, who had found her way in at the back-door, suddenly interrupted our serious talk by sprinkling my native friend with red liquid from a little brass pot she had brought with her. Then going to the women's apartments she repeated the same operation there. We thought it time to retire and leave them alone, but regretted very much this interruption of our interview; for all, both the man, and his wife and his daughters, have usually given serious attention to our instruction, and we long to see them come out into the light of the Gospel.

A. A. NEWHALL.

### A Trip to Gunnanapudi.

As modes of travel in this country are so different from anything known at home, perhaps an account of a jolny from Cocanada to Gunnanapudi may be interesting to the readers of the LINK. It may be that others on the field have, from time to time, sent home detailed accounts of their journeyings; but I think it quite probable that no former experience was the exact counterpart of that of the Gunnanapudi party. Every year a Telugu Association is held, and this year to the lot of the people of this village fell the honor of entertaining the delegates. After about three months of hard work on the language, I concluded that I might with profit accompany those who were going from Cocanada; the time would not be entirely lost as far as books were concerned, for I could study on the way; then, too, quick ears are as important in their way as a ready tongue, so a week of talking and listening is by no means time thrown away. Mr. Craig, Mr. Davis and Mr. Williams travelled in the "T. S. Shenston"; on the "Canadian" were Miss Hatch and I, besides some of the Cocanada native Christians. The women of the party were Rebecca, Mahalutchmi, Miriam and her daughter Lydia.

We left Cocanada on the evening of Tuesday, Jan. 22, and I thought travelling in India was very pleasant indeed, for we sat on the bow of the boat after the sun had set, and as the stars came out one by one, and the cool breeze fanned us, I looked forward to the days that were to be spent in going with pleasure. We expected to travel by canal to a village within four miles of Gunnanapudi and make the rest of the distance in ox-carts. The canal boats are usually drawn by coolies, new men being engaged at regular distances along the way; but each boat is furnished with a sail, and when the wind is favorable the sails are put up, and they move much more rapidly.

We passed through several locks, which brought us up to the river-level, and by Wednesday at noon found ourselves in the Godavary, one of India's sacred rivers, and

Dowlahsharam, where an immense dam is built, which stops the waters and drives them into the numerous canals intersecting the Godavery and Kishna districts. By means of these canals the missionaries find touring on the South Cocanada and Akidu fields much less difficult than on those at the north, namely, North Cocanada and Tunji; but even on those fields in which there are canals, there are comparatively large extents of country that must be reached by travelling in palanquin or bullock-cart.

We reached Akidu on Thursday, about 2 p.m., having travelled almost directly west from Cocanada, the remainder of the journey was in a south-westerly direction.

At Akidu we found it was impossible to proceed by water, as there was an obstruction across the canal that prevented the passage of boats. We were obliged, in consequence of this, to make arrangements to continue our journey in ox-carts. The carts are used principally for night-travel, when they are made use of by Europeans. They have two high wheels, and are furnished with a semi-circular cover of bamboo matting, open at the front and back, which somewhat resembles those on travelling gypsy waggons at home. The driver sometimes walks beside, sometimes sits between his steeds on a seat arranged over the tongue of the cart and immediately above it. If he walks beside them he uses a whip, if he sits between them he makes them go by twisting their tails. In making a journey by cart, the opening in the front is covered by a mat, the bottom of the cart is covered with straw, over which another mat is spread, then with a mattress, pillows and so on the traveller makes himself comfortable for the night. Sometimes the driver goes to sleep on his perch, and the bullocks stop; this necessitates some exertion on the part of the traveller when the fact becomes known to him, but usually when travelling over good, smooth roads, the cart journey is easy and comfortable. The oxen travel at the astonishingly rapid rate of two miles an hour, and as Gunnanapudi was about twenty-two miles distant, we hoped to reach the place by morning. Unfortunately there was nothing but a cart track beyond Akidu, and the last four miles promised to be exceedingly rough, as there was no track at all, but as there was no other way to go we were obliged to make the best of it.

The scene at the boats was quite lively, for baggage and provisions had to be transferred to the carts, and men were hurrying here and there.

At length the procession of nine bullock carts got under way, and at 8.30 p.m. we were on the bank of the Upperteru river, which was too deep to ford and had to be crossed by means of a ferry. Here we found another difficulty, for the man who had charge of the boat was on the opposite side of the stream and positively refused to come across for us; no arguments or persuasions had any effect on him, he said he had orders to take no one over after 8 p.m. At last Mr. Craig walked back to the village and brought the elder brother of the man who had refused to take the party over. Elder brothers have very great authority in this country. We began to cross at 12.30, after being delayed just four hours.

In crossing the river, the first step was to drive the cart some little distance into the water to the place where the ferry was waiting, then the oxen were unfastened and driven out into the stream to swim across: a cart was tied to each end of the ferry, which resembled a little wooden bridge with a railing on both sides, and after we and our movables were lifted out by the men and placed in the centre, the boatmen poled us and our goods to the other side. As only two carts could go at one time, and as they all had to be unloaded and loaded up again, we were not

ready to go on until 2.30 a.m. on Friday, and the four hours' delay threw us a whole day late; for though we pushed on as long as it was safe to do so, ten o'clock found us still four miles from our destination; by that time the sun was so hot that we were obliged to come to a halt.

Mr. Craig had left his cart quite early in the morning, and walked on to find a suitable place for camping; when the rest of us found our carts too uncomfortable, we tried walking too, and arrived at a village called Modugumudi, where Mr. Craig had already provided for our shelter till the carts came up, in the house of a native Christian living a little way from the village. When the carts came the tent was pitched, and we remained until the heat of the day was past. About four in the afternoon we were ready to proceed; we walked a little way, then tried the carts for a while, but the way through the fields was so very rough, because they are surrounded by ridges of earth thrown up to hold the water during the rainy season, that we preferred walking and soon left the carts behind.

Already the earth is baked by the heat and opened up in cracks an inch or two wide and several inches deep. These, with the stubble that was on the fields from which the crops had recently been taken, made the walking a trifle rough. Fortunately, when we had walked a couple of miles, we were met by some of the Gunnanapudi people, who carried us across two or three canals that came in our way. One must get accustomed to all sorts of travel in India, and one of the most novel is that of being carried in this way: two men make a sort of chair by joining hands, and when one is seated on the chair they proceed to cross; children at home called it a "queen's chair." The people wear no shoes as a rule, and when they come to shallow canals or streams, they just tuck up their clothes and wade.

We reached the village about 8 p.m., about two hours in advance of the carts. The first object which met our view was the new chapel, which is in course of erection. It is quite large, about 60 x 30, and is built of brick; the other buildings in the village have walls of hardened mud and thatched roofs. The walls were up to the height of four or five feet and a temporary roof of mats was put up on poles, so that the meetings could be held there; the floor was covered with straw on which the people were to sit, and the room was sufficiently large to accommodate six hundred people sitting in that way; at some of the meetings fully that number were present. Next door to the new chapel was the old one, which was very much smaller and built of mud; here we had our meals and here the gentlemen lodged during our stay. Miss Hatch and I found sleeping accommodation in the house of Peter the pastor of the church, but the next morning the tent was put up for our use and we lived in it the remainder of the time. It is a double tent, a tent within a tent, and both are lined; so we were in no danger of being affected by the sun. Miss Hatch and I were objects of very great curiosity, and when we were in the tent were visited almost continually by men, women and children, some of whom had never seen a white woman before. It was rather trying, but we bore bravely up, and found after all that we were not injured by being looked at so much. Sometimes we were forced to sacrifice courtesy to comfort and asked them to go when they had taken a good look, for the tent doors were sometimes so full that no fresh air could come in, and when they once came and stationed themselves, the idea of going seemed never to occur to them.

On Saturday morning the meetings commenced, and there were three sessions every day until the following



Tuesday, when there were only two. The delegates represented about fifteen or twenty churches, and parts of Saturday and Monday were taken up in the reading of letters from the churches. On Saturday evening there was an experience meeting. The services on Sunday were conducted by Mr. Davis in the morning, Mr. Craig in the afternoon, and Jagannaikaly (of the Samulocotta Seminary) in the evening. The message of the Holy Spirit's power in the people, was earnestly put before them, in stirring exhortations in the morning and afternoon, and an excellent sermon on faith was preached in the evening. In the afternoon Peter baptized fourteen converts: there were eight young men, five women, and a young girl about fourteen or fifteen years of age. Miss Hatch also met about 200 women, at 2 o'clock, for prayer.

It was truly encouraging to visit a place like Gunnanapudi, where the people are nearly all Christians, and though the Christians in this land are a mere handful compared with the millions of heathen yet unsaved, it seems a wonderful triumph when we think of the value of one soul, which in the sight of God outweighs the world. There is great encouragement for us to go forward and "possess the land," to "lengthen our cords and strengthen our stakes," to attempt greater things than ever before, and make this year our best year in the service of the King. If we do our part, the eternal God will not see us fail; He will do His part. How glad we ought to be, that He condescends to make use of us at all. Trusting in His power, leaning on His promises, and filled with His Spirit, who or what shall limit us? Is anything too difficult for the Lord God, the Maker, and Monarch and Ruler of all? If we are going to give the Gospel to the Telugus before another generation goes down to death, we must make haste to be about our Father's business.

On Monday morning Miss Hatch read a paper on Sabbath Schools, urging the necessity of establishing schools in all the villages where there were any who could read. In this way, by training the children and instructing them in Gospel truth, they might grow up in the "nurture and admonition of the Lord." These schools are needed, not only for children, but for professing Christians who have no good opportunity of becoming familiar with the Word of God. Before we left, a school was organized in Gunnanapudi, and teachers and superintendent were appointed. On Monday evening we walked half a mile to a neighboring village, named Kommalamudi, of which Peter's brother, Andrew, is Munsiff (or magistrate), and where there are seventy or eighty Christians belonging to our Mission. The Munsiff's son speaks English pretty well, and he says his parents have already promised him for the Lord's work. When we came back we listened to a poem, descriptive of the life of Christ, adapted for singing.

On Tuesday morning the Home Missionary Society met. Just think of a society like that being found among these people. How it should stir us up to do great things for the Master, and how we should strive to make each year better than the last, toiling upwards, step by step it may be, but always gaining, always advancing, that we may help in answering the prayer of every earnest Christian heart, "Thy kingdom come."

On Tuesday we left the village about 4 p.m., and were accompanied on our way by some of the people. We all walked out to the cart road, and got into our carts there. With no other mishap except an occasional stoppage and the breaking down of two or three carts, we reached the Uppeturu once more and began to cross at 4 a.m., by six we were on the other side and took an early morning

walk into Akidu, where we were detained until 4 p.m. At that time we boarded the boats and settled down with a sense of very great comfort; we did not know how to appreciate the boats before. In crossing the river on our return, the only untoward occurrences were a little collision between the two boats, and three stoppages by running on as many sandbars; after that we found no obstructions or hindrances in the way and reached home about noon on Friday, Feb. 1st, the total distance travelled being a little less than one hundred miles each way, a journey which, at home, could easily be performed in six hours—three hours each way.

A. BASKERVILLE.

## India

Is a country in which moth and rust doth corrupt and thieves literally break through and steal. The corroding and disintegrating forces are such that large possessions bring great care; still, we would rather have the property and the care than be free from both the riches and the anxiety.

### THE LANGUAGE.

Some have preached in six months, while one man refused to preach until he had studied six years, between those two figures meet missionaries come. Of course we all wish to be reckoned men of genius, and so study accordingly. The record could be beaten; we think that there are young men in Canada now, who could preach in Telugu (after a fashion) in three months after arriving. Stories are told of missionaries making most egregious mistakes when commencing to speak; these are told as something extraordinary, probably all missionaries make some mistakes when starting to speak. The young man who went home when the native told him he did not understand his preaching, was easily discouraged; this is a common method of silencing a young missionary when preaching. If the young man had offered to buy something from that native at four times its value, it would have been remarkable how quickly he would have understood.

### A NEW TRANSLATION

This is of the Telugu New Testament by the venerable Dr. Jewett. It is said to be a better translation than the one we have been using. I will not pronounce upon it just now, but will content myself by saying, that as it has a set of references, while the other possessed none, it is certainly an improvement in that respect.

### THE WEATHER.

We actually have a cold season in India, it is so cold in this part that some of the natives really suffer from it; those who have no clothes to speak of, are glad when it is over, but March, April, May and June are warm enough to satisfy anyone. Then away to the hills if you can afford it, and if not you may sit under the punkah and "think of the frosty Caucasus."

### METHODS OF WORK.

Some say that schools are the best way to evangelize; others say, nay, Paul started no schools, but he preached; again, others say that industrial farms and manufactories should be started by missions. Peace, brethren! Caste girls' schools are good, if the children can hear the Gospel in any other way. Zenana preaching is good, for the women

\*NOTE.—It is interesting to know how often Paul enters into discussions of missionary work; Paul probably never carried an umbrella, nor sat at table and ate his meals with a knife and fork; but what of that?

not come out; public preaching is good, if Christ is proclaimed; one man's method is not another man's. As we have different gifts and opportunities so let us work.

#### MEDICAL MISSIONS.

How sad it is to know that so many suffer, especially among the women, for want of proper medical treatment, still in all the towns there is the Government doctor and a free dispensary in charge of an assistant. Medical missions which are put in neglected places, where the doctor devotes the main of his strength towards preaching the Gospel in the vernacular, must do good. The great need of many of the natives is for more food, and a better quality of food. Many come for medicine who ought to have a meal given them; others have eaten so much of the common gram or grain of the country that they are sick. A Tamil proverb says: "It is of little use to take a decoction of ginger after you have swallowed a crowbar." Painkiller is quiet popular among the natives, but quinine is not so popular, it may be because the doctors in London do not prescribe it often now, or it may be because it does not taste nice.

#### HEALTH.

Is life worth living in India? That all depends upon the user. Most Europeans here work at sedentary occupations, and so are tempted to neglect taking exercise, others are tempted in the sphere of eating and drinking; good medical authority says, eschew curries with their hot spices, curry powder and ghee, so dear to the heart of the native cook. Take plenty of exercise, play lawn tennis, ride on horseback, cultivate a serene and cheerful spirit.

#### SELF-SUPPORT.

Eventually the native Church must support its own pastors, it would be utterly impossible for all the missionaries, preachers and teachers who are to give the Gospel to 250 millions to be paid by the Christians of America and England. The Home Mission Society that has been formed among us will be promising, providing that most of the funds to carry on the work come from the native Christians here and not from Canada, otherwise it is only a new name for the same old work. It is gratifying to know that Dr. Clough only gives many of his preachers from 70 cents to \$1.50 for three months' work; this is very near self-support, but there are many thousands of Christians on the Ongole field.

#### CHURCH GOVERNMENT.

It is not surprising that this is quite autocratic in many places, simply because the funds for carrying on the work come through the missionary alone. It may be Baptist in form, but it is Episcopalian in practice; another reason for this is the spiritual childhood of the native Christian. Still they must learn to walk alone.

#### SUCCESS.

The leadership of hope is the leadership of the mission. The future is as bright as the promises of God." There are direct and indirect results, we cannot judge the results by mathematics alone, our work is largely hidden and silent; but as in nature, so in the mission, the silent forces are the most powerful. Let us work in faith.

Tuni, Feb. 6, 1889.

R. GARDNER.

We thank Thee, Lord, for consciences  
Made pure through love of Thee;  
For all the hallowed ministries  
Of Christ-like charity,  
And all the generous deeds of men  
Unchronicled by mortal's pen.—J. CLARK.

## THE WORK AT HOME.

### Women's Work.

The annual meeting of the Woman's Missionary Aid Society in connection with the Hillsboro' Baptist church, was held on Sabbath evening, Jan. 27. After singing "Great God, the nations of the earth," etc., a portion of Scripture was read, and prayer offered by Rev. Mr. Stearns, pastor of the Pennfield and Beaver Harbor churches. A very excellent address was then read by the president, Mrs. C. T. Wood, as follows:—

In looking over the past history of our Woman's work for Missions, we find: In the month of July, 1875, Miss De Wolfe visited the Baptist church and congregation in this place, giving an interesting account of her missionary labors in India; after which several of the sisters of the church formed a Woman's Missionary Aid Society, their object being to become better acquainted with the needs of our own missionaries, as well as in their movements on the foreign mission field. To assist by their means and also their prayers, the labor of those called of God to go to heathen countries.

This society moved on through many discouragements, holding meetings for prayer, and general work, for more than one year. With regret we learn, that soon after this, on account of not receiving the support expected, they failed to meet together as an aid society to missions. In March, 1878, we met Mrs. Boggs, a lady who has proved a devoted missionary laborer. With her assistance our society was re-organized with a membership of 25. Meetings were held regularly every month for prayer, religious exercises and missionary reading. In January, 1879, we held our first public gathering, which was a very inspiring and instructive one. By reference to a minute of that meeting, we find that three ministers were present taking part in the exercises; four sisters who also loved the cause read papers and spoke on that evening. Good music, large attendance and a generous collection are mentioned. Since that time we, as a society, have lived on, toiling through some little trials by the way, but through faith in Him whom we know is the God of missions, we have held our usual meetings and made contributions to the foreign missionary funds. In the July number of the MISSIONARY LINK, 1882, we read the following communication from our society:—

HILLSBORO', N.B.—We look forward with pleasure for the coming of our monthly MISSIONARY LINK, and our hearts have been cheered as we read of the good work our sisters are doing "for the evangelization of the women of heathendom." The Hillsboro' branch of the W. M. A. Society numbers 22, and the past year we raised more than \$100. Our monthly meetings are not as well attended as we would like to have them, and at our April one we decided to have a public meeting, which was held on Sunday evening, consisting of music, recitations, and the reading of Mrs. Yule's poem on the death of Josiah Burder, by Miss Flora Steeves. Our pastor made a stirring appeal to the women of the church on behalf of the society, which we hope will be blessed of God. At the close of our meeting, Miss Hammond's letter was read, dated Cocanada, Feb. 15, acknowledging a box sent her from our society. To know that she was pleased with its contents gave us double pleasure, and we can say from the depths of our hearts: "It is more blessed to give than to receive." We were very sorry to hear her health was failing, and hope and pray, ere this, it is fully restored to her, and that she may be long spared to teach the way of life to our sisters in India. She wrote very encouragingly of the conference held at Akidu, and writes: "After the conference an association of Telugu Christians was organized

for the Southern field. It was an inspiring sight to see so many dark faces together, and showed plainly what the Gospel could do for India."

We have been blessed in every special effort we have made for our society, and we pray that in the future we may be more zealous, and that we may realize more fully that "prayer is the golden key that can open the wicket of mercy." In behalf of the society.

ADRIAN B. DAVIS, *Secretary.*

During the past six years we have moved on slowly yet steadily in our work, we had our annual gatherings and monthly meetings for prayer, frequently a missionary entertainment. Sometimes we have felt not a little grieved to find that the same spirit that spoke on that memorable occasion, the "Anointing at Bethany, saying: "Why this waste?" is still abroad in the earth. The small sum of two cents a week from each sister, is the plan by which these societies throughout the Maritime Provinces have sent during the past year \$3,600 to India. There are many reasons why we desire earnestly that this help should be sent to the foreign field. One is this: Among the Telugus of India are 2,000,000 widows, suffering from the most dreadful treatment, waiting in misery to be delivered from the bondage of a false religion, beside the thousands who are wives, but are ignorant slaves.

The open Bible is the secret of woman's freedom in christian lands and this is the need of the eastern women; and if the hearts of God's children be not stirred to pity the wretched and lift up the fallen, then, darkness must cover the earth and gross darkness the people. Our W. M. Aid Society at present consists of 42 members. Our pastor's wife has been made a life member; \$66.65 was the amount contributed last year. As we look over the records of this little band of workers, we take notice of the losses we have met with. By removals we have parted from time to time with seven good sisters, two others have been unable to attend through sickness. With sadness, yet tenderly, we refer to the number whom God has called to lay down life's burdens,—six precious ones have been removed. How sweet the memories of their lives, with us their influence shall live through years to come. Their names we are assured are written in the Lamb's Book of Life.

Life and health have been spared to all our members during the past year, for which we desire to thank our Heavenly Father and take courage.

The Treasurer, Mrs. W. Camp, then read the following financial report for the year ending December 31st, 1888.

In presenting our financial statement we are glad to report an advance on last year. We have raised this year:—

From dues	\$35 00
" donation	1 00
Collections for Home Missions	5 45
By annual meeting and social	17 68
By Missionary prayer-meeting	4 42
From Mrs. T. E. Bray's Sunday School class	1 25
" Miss Florence Steeves Sunday School class	1 00
Total	\$85 80

This amount has been duly remitted to the Treasurer of the "Woman's Baptist Missionary Union of the Maritime Provinces."

During the three years your present Treasurer has been in office we have raised for the year,

1886	\$61 71
1887	56 06
1888	65 80
Total for three years	\$183 57

It will be seen that this year our financial condition is better than the two previous years.

For the encouragement of our members it might be said that in looking over the "Annual Report" of all the societies only one society outside of the cities has raised more than we have, and this society only one dollar more.

We hope that by God's blessing and the co-operation of our sisters that another year our report will be even more encouraging than this. We trust that all friends of missions will remember us liberally when the collection is taken. "The Lord loveth a cheerful giver." "Freely ye have received, freely give." "There is that which scattereth, and yet increaseth, and there is that which withholdeth more than it meet but it tendeth to poverty."

MAY F. CAMP, *Treasurer.*

A missionary address was then given by Mr. Stearns. He referred to the good work the women had done and are now doing. He spoke of the origin of the W. M. A. S. This work began in Nova Scotia. Neither in Upper Canada nor in the United States was there a society like this until after the work began in Nova Scotia and New Brunswick. Women are at the bottom of all good work. Whenever you found a good man, there was sure to be a good mother before him. The speaker also referred to the Zenana work our missionaries were doing in India. This was a work that only women could do. In going from home to home they instructed the children. This work gave the brightest prospect of future success.

Rev. S. W. Keirstead made an eloquent appeal on behalf of missions. He eulogized the ladies and praised their work. When, a few years ago, the question of the ladies handing their moneys to "the lords of creation" to be controlled by them was agitated he stood up stoutly against it. The ladies were competent to manage their own affairs. He praised the ladies' efforts to raise money to send the Gospel to the perishing. After appealing most earnestly to the young ladies who were not connected with this society to unite and work for Jesus, he closed with a peroration worthy of a Dr. McKenzie.

A collection of nearly \$10 was taken. The choir rendered several choice selections from No. 5 Moody & Sankey during the evening. Thus ended a very interesting and profitable meeting.

A. E. J.

Dartmouth, N.S.

## News of the Circles.

**PARINEAUVILLE.**—A social in connection with the Mission Band was held in the Baptist church, Thursday evening, Feb. 21st. The exercises were varied and interesting, missionary recitations and dialogues were given by the children and members of the Mission Circle, addressed by the Rev. Mr. Saphir (Anglican clergyman) and the chairman, Mr. Tooke, interspersed with vocal and instrumental music, in which we were greatly assisted by the choir from the George's Lake Methodist church. Refreshments were provided by the ladies. Mr. Tooke spoke principally of the early missions in this country, gave the dates when different denominations sent missionaries to Canada and the United States, and told something of the hardships that ministers had to endure long ago. Mr. Saphir spoke earnestly and well, and looked forward to the result of all this missionary training, hoping and trusting that the future may show some of our number going to work in the foreign field, putting, as it were, ourselves as well as our money on the missionary plate. The M. B. was organized five months ago, with a membership of thirteen, which has since increased to twenty-two. Sixteen children brought their Mission Boxes, which were

opened during the meeting; they have done very well. A collection was taken, which amounted to \$7.20.

Lucie J. Hews, Sec.

**MALAHIDE AND BATHAM.**—Our third annual meeting was held on the evening of Feb. 22nd, and though the night was most unfavorable, the attendance rather small, and our disappointment at the non-arrival of several of our speakers great, we had not an unpleasant or unprofitable meeting. Arrangements had been made for addresses on Home Missions, by Rev. Alex. Grant; on Foreign Missions, by Rev. A. T. Sowerby, of Aylmer, and others; and on the Grande Ligne Mission, by Pastor Mason. Mr. Grant, we have since learned, was kept away by a snow-blockade on the G. T. R., and Mr. Sowerby was unavoidably absent. Mr. Mason was present, though, and, in addition to filling the chair, ably advocated the claims of the Grande Ligne Mission, and also spoke a few kindly words in behalf of our Home and Foreign work. Apart from the Secretary's report, the remainder of the programme was made up, when we found that our speakers had not arrived, and consisted of a reading by the President, entitled, "The Reflex Influence of Missions"—*Dr. Pierson*, and another, "Open Doors"—*Miss Link*, by Miss Ida Cohoon. A recitation, "Pleading for Africa," was given by Miss Minnie Pound. The Choir favored us with several excellent selections of missionary music. The collection amounted to \$9, to be equally divided among Home Missions, Foreign Missions, and the Grande Ligne Endowment Fund. The Secretary's report showed that, though the number of contributors was not quite so large as in previous years, the average attendance at the monthly meetings had been larger, the interest deeper, and the contributions considerably greater than ever before.

**BEAMSVILLE.**—The W. M. C. held another of their open circle meetings on Feb. 14th. After singing and prayer, the President, Mrs. Speller, opened the meeting by reading a paper, "Why the Woman's Society was formed," its work and an appeal to every sister of the church to belong to this Circle. A very interesting paper on "Grande Ligne Missions," was read by Mrs. J. D. Bennet, after which the appeal for the endowment fund was read. A letter from our boy, K. Peter, was read by Miss Sumner. We had an instructive "talk" from Mrs. Forbes (our Associational Director), after which Mr. Speller was called upon for an address on Home Missions, but declined as the hour was getting late, saying "that it was no use to pour water into a full pail." The exercises were interspersed with appropriate music by the church choir.

### New Circles.

The Woman's Missionary Aid Society was re-organized in Bridgetown, N. S., on Monday, 11th March. The prospects for the future are bright. Pres., Mrs. Warren; Sec., Mrs. Reilly; Treas., Mrs. Dickson.

**BETHLEHEM.**—Mission Circle organized here August 27th, 1888, by our President, Mrs. Alger, with seven members. Have had one addition; as our church is poor we allow girls under twenty to belong for 50 cents. The following officers were elected: *President*, Mrs. Alger; *Secretary*, Miss Alger; *Treasurer*, Mrs. Knight.

## YOUNG PEOPLE'S DEPARTMENT.

### Cheerful Givers.

Some time ago I was preaching a sermon on giving. In closing, I drew a comparison between the giving required of the Jew and the Christian. I said that while God required no gifts for the uprearing of a material Temple, He did require of us gifts to dig living stones out of the dark mines of heathenism for the living Temple He is now building. Half an hour after reaching my home, a young man called, an invalid, who earns a precarious living by his own exertions. He handed me a new crisp ten dollar bill! To it was pinned a small piece of paper with the words, "To help dig living stones."

### WHAT A LITTLE BOY DID.

In a Canadian town there is a little boy who was very anxious to do something to send the Gospel to the heathen. But he had nothing. His mother suggested that he earn something, and his father gave him a small patch in the garden. He worked before and after school-hours, planted potatoes, cabbages and other vegetables, took them to market on Saturday and sold them. He put into the treasury, as the outcome of his spare moments for one season, over \$11.

### THOSE BARRELS.

In a small village away in the East, a few days ago, twenty of these little pleaders were opened, and \$18 rolled into the Lord's treasury. The Lord bless the little ones' pennies.

Some months ago, in a far Western town, the barrels were opened, and \$15 was the result. These Barrels are doing a very blessed work, not only in gathering in the dollars for actual work, but principally in training the children in knowledge of God's work, in drawing out their sympathies for those in distress and ignorance, and begetting in them the love of giving, the spirit of the Lord Jesus.

### THE LITTLE HEATHEN.

A little boy who was very fond of candy, and who used to find it difficult to pass a shop without asking for a cent to buy some, had a cent given him one day; but he marched boldly past each shop till the last one was gone. When asked why he did not buy candy, he said he was keeping it for Sunday, "for the little heathen." His mother had told him about the heathen children.

J. McLAUREN.

### An Easter Song.

Have you heard the sound of the Easter bells,  
Far and near?  
Have you heard the words their music tells,  
Sweet and clear?  
"Christ has risen," their accents tell,  
That is the song of the Easter bell.

**RESPONSE.**—This does it mean to you,  
And this does it mean to me,  
But what does it mean to the heathen child,  
Who dwells far over the sea?

Have you seen the leaves of the Easter flowers  
 Pure and white,  
 Unfolding their petals, one by one,  
 To greet the light?  
 Christ the Lord is fair to see,  
 Seated above in His royalty.

RESPONSE.—This does it mean, etc.

Have you sung the song for the Easter day,  
 "Christ is risen?"  
 The Lord hath opened the fast shut doors  
 Of our prison;  
 The gates of sin are all undone,  
 We can enter in with the spotless One

RESPONSE.—This does it mean, etc.

When ears are deaf and they cannot hear  
 The voice of the Easter bell,  
 Oh, should not we, for the dear Lord's sake,  
 The sound of its message tell?

When eyes are blind and they cannot see  
 The leaves of the lily fair,  
 Must we not bring it close to their touch,  
 And part of its sweetness share?

When lips are dumb and they cannot sing  
 The words of our Easter song,  
 Must we not teach them the wondrous thought  
 That dwells in the chorus strong?

RESPONSE.—Then shall it be for you,  
 Then shall it be for me,  
 And then shall it be for the heathen child  
 That dwells far over the sea.

—M. S. H.

## Questions About Hindu Children.

How do the children dress? Until the little girls are eight years old they wear a short loose garment with sleeves just as boys do. At that age they are dressed after the style of the women, in a long strip of cloth about seven yards long and three-fourths of a yard wide, which is put on with many folds and turnings, one end being left for drapery for head and shoulders when they go out. They have also little jackets with sleeves to the elbow. No matter how poor the clothing, the little girl will always have glass or brass bangles on her wrists. They are a necessity. The women and girls would rather go without bread than without bangles.

What do the children study in school? In the mission schools the children learn to read and write, and study arithmetic, grammar and geography, according to the different grades. In each class they have a Scripture lesson beginning with the Lord's Prayer and the Ten Commandments, in the first and lowest class. Simple questions upon the Lord's Prayer are very often the means of introducing to a child's mind the idea of one God who is a loving Father. In turn they begin to ask questions: "Mem Sahib, is God indeed our Father? Is it He who gives us bread? Why do not our mothers worship Him? Mem, Sahib, who is Yashu (Jesus)?" In the second class they have an easy Scripture Catechism, in the third a summary of Scripture doctrine, and in the fourth the Shorter Catechism. The children are affectionate and teachable, though perhaps less demonstrative than our children at home.—*Extracts from letter from Mrs. Goheen, Kolapur, India.*

## A Scotch Seaman on Missions.

A seaman, on returning home to Scotland, after a cruise in the Pacific, was asked: "Do you think the missionaries have done any good in the South Sea Islands?"

"I will tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of those islands where I knew that eight years before a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive for only a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them speak in the English language. On that very island the next Sunday we heard the gospel preached. I do not know what you think of missions, but I know what I do."

TIBET is the only known country on earth not open to missions. It has an area of 750,000 square miles, about as large as all the territory in the United States east of the Mississippi River. The greatest length from east to west is 1,600 miles, and the population is estimated at 8,000,000. It is the stronghold of Buddhism. Lhasa, the capital, is the "Rome" of the Buddhists, and the Dalai Lama is the Buddhist pope. He is supreme in both temporal and spiritual things. One monastery has about 5,000 Buddhist priests, and there are about 60,000 in the country. Tibet is virgin soil for missions. The country is tributary to China.

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

Receipts from Feb. 26th to March 26th, inclusive.

Brockville, \$6.52; Hull (including \$1 left by little friend, Florence Hanson, at her death), \$12; Kingston, \$3; Charlemagne, \$9; Ottawa, \$38; Thurso M.B., for Esther, \$25; Fort Qu'Appelle, Master Edwards, 25c. Total, \$98.77.

MARY A. SMITH, Treas.

Address, Mrs. FRANK B. SMITH,  
 2 Thistle Terrace, Montreal

## ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS.

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

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