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The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. 10, No. 10.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [JUNE, 1888.

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After spending some time in England, Mr. Auvache has returned to Ontario in improved health, and hopes soon to enter upon a pastorate. We trust that a suitable field will open up for him as soon as he is ready for it, and that he will be enabled in Canada to do mission work which he was providentially hindered from doing abroad.

THE ASSOCIATIONAL MEETINGS. It will not be the privilege of the editor to visit any of the Associational Meetings this year, but she wishes to express an earnest desire that they may one and all be well conducted, well attended, and fraught with divine blessing. Let each Circle make it a point to be well represented, and let each delegate feel the responsibility of contributing something to the interest of the meeting. We have a great work to do. Let us work while it is called to-day.

A FORTHCOMING BOOK ON OUR TELUGU MISSIONS. Mr. T. S. Shenston, the Treasurer of the General Society of Ontario and Quebec, and known all over Canada as one of the staunchest friends and most liberal supporters of our missions, has prepared an illustrated work on our Telugu Missions, which will soon be before the public. It is intended for very general circulation and will be distributed, we believe, either gratuitously or at a nominal price. He has bestowed much labor and expense upon the work, and we have no doubt it will prove highly useful in increasing interest in our missionary enterprises.

MISSIONARY PHOTOGRAPHS.—Brother E. Poole, of St. Catharines sends us a copy of a large picture (8 × 10) of our missionaries in India. The group was taken before the McLaurins left India, and, of course, before the new missionaries arrived. It consists of F. W. Auvache, J. R. Stillwell, J. R. Hutchinson, G. Churchill, J. Craig, I. C. Archibald, Mrs. Archibald, Miss Hatch, Miss Wright, Mrs. McLaurin, Mrs. Sandford, J. McLaurin, R. Sandford, Mrs. Churchill, Mrs. Craig, Mrs. Stillwell, Miss Gray, Mrs. Hutchinson. Mr. Poole paid a considerable sum for the negative, and has presented 1 doz. copies to Mr. McLaurin for mission purposes. He would like to help along the missionary cause and reconp himself in

in part at least, by selling a considerable number of these excellent pictures. He will send a copy to any address for 50 cents, and will send three copies for \$1.00. Circles can thus make a profit by ordering three or more.

OUR REPRESENTATIVES IN THE LONDON CONFERENCE.—Rev. James Grant, the Secretary of the General Society of Ontario and Quebec, has removed to Toronto, where he has accepted the pastorate of the Parliament Street Church. Some time ago Mr. Grant was appointed by the Board to represent the Society in the great mission meeting soon to be held in London, England, and arrangements were made to pay his expenses from private sources. He has decided to remain at home to look after the interests of his church, and of missions, and our honored missionary, Rev. John McLaurin, has gone in his stead. We trust that the trip will prove highly beneficial to Mr. McLaurin's health, which is still far from satisfactory, and that he will be permitted to receive and impart much good at the London meeting. We shall expect him to furnish to the readers of the LINK his impressions of what will probably be the greatest missionary convention ever assembled. Just as we go to press we learn that Mr. Shenston has gone likewise.

LOOK AT YOUR LABELS. We could wish that our readers would more generally observe the date on the labels of their papers, and would make it a point never to be in arrears. It sometimes happens that, through our own carelessness or that of the printer of the mailing list, due credit is not given for the money sent. If our subscribers would watch their labels and notify us as soon as they observe that credit has not been given they would confer a favor upon us and save themselves trouble in the long run. For, if the correction is not made, the time is sure to come when the name will be dropped, or when an unpleasant reminder in the shape of a post card will demand attention. It is too bad that any one who has paid should be put to further trouble and we hope in the future to guard more carefully against errors than we have done in the past; but when we have done our best errors will occur, and we request our friends to point them out promptly when they observe them. Of the 600 to whom

we sent post card reminders many have promptly responded. We shall be obliged to drop at once the names of those from whom we do not hear; but we shall be glad to re-insert them as soon as we hear from them.

RAMABAI'S VISIT TO TORONTO.—The Pundita Ramabai has had a very hearty reception in Toronto. It was a matter of regret to the editor that the state of her health did not permit her to hear the eloquent and learned young Hindoo widow. Those who heard her in the St. James' Square Presbyterian Church give glowing accounts of her address. The short sketch of her career, given in another column, is from the *Missionary Helper*, and the sentiments expressed in this and in the poem are quite in accord with what we have heard in Toronto. Ramabai makes an earnest plea for money, but she wishes to have it distinctly understood that she is not competing with missionary organizations in her efforts to raise funds. She would not divert one cent of money from the mission treasuries, but, if over and above what we are giving to missions, we can, by curtailing extravagances, save something to aid a good cause, she would be very glad to receive it. We are far from thinking that her scheme deserves to rank with regular mission work. We doubt whether the exclusion of distinctively Christian teaching, nay of the word of God itself, from the proposed school, is good policy or good Christianity. Even from a purely humanitarian standpoint we doubt whether the scheme of Ramabai is the best scheme. But she presents it with great confidence, and many are won by her arguments to the support of her cause. Without being able to give our full commendation to the scheme, we yet wish the promoter of it Godspeed, and trust that if it should not prove to be the best, she will have grace to amend it.

THE LINK AND THE BRETHREN.—We have been informed that at a recent meeting of the General Board, in Toronto, expression was giving to a feeling that the brethren in our churches do not have adequate means of keeping informed on missionary matters, and a desire was expressed for space in the LINK for the special benefit of the brethren. We would say in this connection that the columns of the LINK have always been open to the General Secretary and to any other members of the General Board who have anything worth saying on the subject of missions. It has been a matter of regret to us that they have not availed themselves more largely of their privileges. As regards the matter of the LINK, while it may be especially designed for ladies, and while the work of Circles and Aid Societies is a prominent feature, we flatter ourselves that every number of the paper contains a large amount of matter that is worthy of the attention of the brethren, nay, even of the most intelligent of them. We doubt not many brethren do regularly read the papers that go into their houses addressed to their wives and daughters, etc., and not a few are personally subscribers to the LINK,

but we should be glad to have every brother who has not ready access to the paper among our subscribers. Will not our sisters, who take an interest in the circulation of the LINK, bear in mind the fact that the brethren need the information furnished by the paper no less than do the sisters? Much good might be accomplished by inducing such brethren as are not readers of the LINK to become so. We hope to make the paper more and more worthy of the attention of all classes of readers.

Ramabai.

The little Hindoo maiden heard a voice amid the lull
Of singing streams and rustling leaves, in groves of Gungamul;
It swept along the mountain wind down to the western sea,—
Heaven whispering to the listening earth, "Truth, like the
air, is free!"

That word had winged her father's feet from fettering caste
away,
To give his fledgelings liberty for flight in ampler day
Than Manu's cage-like code allowed; and so the maiden grew
To reach the thought and insight clear no dim zenana knew.

Child of the lone Ghaut Mountains! flower of India's wilder-
ness!
She knows that God unsealed her lips, her sisters dumb to
bless;
Gave her the clews to lead them forth from where they
blindly grope:
Bade her unlock their dungeon doors, and light the lamps of
hope.

Bravest of Hindoo widows! how dare we look at thee,
So fearless in love's liberty, and say that we are free?
We who have heard the voice of Christ, and yet remain the
slaves
Of indolence and selfishness, immured in living graves!

O Ramabai, may we not share thy task, almost divine!
Thy cause is womanhood's, is Christ's own work, no less than
thine.
The Power that unseals sepulchres will move thy little hand!
The stone roll back; they rise,—they breathe! the women
of thy land!

—Lucy Larcom.

The Brave Hindoo Widow.

Probably no one event has ever meant so much for the future of India as the visit to this country of the Pundita Ramabai. Whether interested in foreign missions or not, that person must be possessed of exceptionally dull sensibilities who does not feel a keen interest in this brave little woman. She is from Calcutta, is below medium height, has a very youthful face, with large, frank eyes, and dresses, whenever in public, in her native costume. She belongs to a high caste family; with the consent of her father, obtained a liberal education; is an excellent Sanscrit scholar, and talks excellent English. She was married at sixteen to an educated man, who died nineteen months later, leaving her with a little daughter.

Herself a widow, her heart became deeply stirred because of the hard lot of thousands of her countrywomen, and she made her way to England, where she was for a time a lecturer and teacher on Sanscrit, in one of the colleges. She has written a book on *The High-Caste Hindoo Woman*, in which she tells a pathetic story in

good language. She came to America with the purpose of awakening an interest in behalf of her countrywomen, and securing money for the establishment of a school for Hindoo widows. Her reception has been most cordial. She has not only received endorsement and practical co-operation from the National Woman's Christian Temperance Union, but many prominent persons, including Joseph Cook and Edward Everett Hale, have given her aid in planning for the accomplishment of her object. At the recent International Council for women, she was given a prominent place, and read a paper on "The Women of India," in which she showed their degradation and their possibilities. In one of her lectures, she said: "As a Hindoo widow, I am supposed to be just fit to sweep the streets of India; and that is what I am going to do. I am going to sweep and sweep, until I have swept away the cobwebs and rubbish of old superstitions and customs."

It was her hope to raise \$70,000 in America, for the establishment of her Hindoo Widows' School, and she has raised nearly that amount. Ramabai Circles have been formed in many places to further her work, and all the profits of her book above referred to go for the same object.

Although the school which Ramabai purposes to found will not be a missionary school, in the sense in which we use that word, it will be a most valuable auxiliary to missionary efforts. Probably nothing can do more to hasten the advance of Christianity in India than blows struck at the caste system and at the centuries-old custom of degrading widows. With the downfall of these, other hoary systems and beliefs will tumble. It is therefore with the deepest interest that all thinking people will study the results of Ramabai's radical efforts in behalf of her country-women.

Missionary Items.

The Times of India affirms that in Formosa the people regard murder as necessary, for unless they kill some people their own families will not recover from sickness. Young men also, according to custom, must kill some one before they have a right to obtain a wife. As of old, "the dark places of the earth are full of the habitations of cruelty."

It is reported that Joseph Rabinowitz, the Christian reformer among the Jews, has recently been warned by the Russian government to cease from his missionary labors among his brethren in the south and west of Russia. The work he had begun was most promising, and a great movement toward the Christian faith on the part of Russian Israelites seemed just at hand. Shall it be hindered by the interference of anti-Christian rulers?

PAPERS from India give a sad report of what we must call the complicity of the English government with the debasing ceremonies of Hinduism. During a *mela*, or religious festival, at the junction of the Ganges and Jumna, on two different occasions, four hundred fakirs, entirely naked, marched in procession to the bathing-place, while thousands of Hindus, men and women, lined the road to see them, and even to worship them. It is bad enough that such a performance should be permitted, but it is worse to be obliged to say that an English officer on an elephant headed the procession. Doubtless it would be claimed that this was for the purpose of keeping order; but surely the government, instead of seeking to make

such a procession orderly, should have suppressed it. Educated Hindus are ashamed of such proceedings; and though it might cost the government a good deal, these public sources of corruption should be suppressed, as the suttee has been suppressed, by the strong arm of the law.

A MEETING was held in Tokyo, on February 3, to celebrate the completion of the translation of the Bible into the Japanese language. Dr. Hepburn presided, and in his address gave the history of the work of translation which was begun by a committee appointed by the convention of Protestant missionaries, held in Tokyo in 1878. This convention was held in pursuance of a call originally issued by missionaries of the American Board. A permanent committee was appointed; the ablest men, both foreigners and Japanese, have been employed in the effort to make this a worthy translation of the Word of God. Dr. Hepburn said of it: "We have every reason to believe the pure native and simple style and language of this sacred Book, so easily understood by the most unlearned, so chaste and free from Chinese and foreign terms, and read by the millions of this people, will have a powerful influence in preserving the native tongue in its purity, much like what has been done for the English language by the pure Anglo-Saxon of the English Bible." And better than this, it is believed that the new version will lead many to speak the pure language of the kingdom of God.

ONE of the signs of the times is the multiplication of courses of lectures on missionary topics in connection with the theological seminaries of the land. Rev. Dr. A. C. Thompson has just concluded a second series of lectures before the Hartford Theological Seminary, and now, at Andover Seminary, Rev. Edward A. Lawrence, who has recently returned from an extended tour among the missions in Asia, is giving a course of ten lectures, covering the principles underlying missionary operations, and basing his observations upon what he has seen in China, Japan, India, and Turkey. Such courses of lectures must prove of great interest and value to theological students. *Missionary Herald*.

Marriage Customs of the Moors of Ceylon.

At a meeting of the Ceylon branch of the Royal Asiatic Society, held on January 27th, Mr. Corbet read a paper upon "The Marriage Customs of the Moors of Ceylon." He said that it had been written by Mr. Ahmadu Bawa and had been kindly communicated to them by the author's son, Mr. P. W. Bawa, the talented young advocate who made a brilliant *debut* at Kurunegala before the Supreme Court the other day. Neither of these gentlemen were present. The paper commenced by remarking, if the pun might be excused, that matrimony amongst the Moors of Ceylon was merely a matter of money, love and courtship playing no parts as factors in the great social institution. This fact was full accounted for by the seclusion and ignorance in which the girls were brought up, the religious restrictions upon social intercourse between the sexes, and the total subjection of the youth of the community to their parents and guardians in all that related to matrimonial affairs. Among the Moors overtures of marriage invariably originated with the relatives of the prospective wife, the amount available as dowry and the caste of the lady being important points to start with. As a rule a girl was considered eligible for marriage at twelve, and a boy at sixteen, for at eighteen a girl was

considered an old maid, and a bachelor at twenty-five was a *rara avis*. But as a consequence of the dowry system, and the entire absence of anything like elopements or clandestine marriages, there was necessarily a very large proportion of old maids. If the intelligent men of the community would but reflect on the consequences of the pernicious dowry system, and the daily increasing misery its perpetration entails on the masses, they would surely endeavor to reform it. Among the wealthy families early marriages were the rule, and the nuptials were often made even before the girls had reached their teens. In all cases where eligible *matchams*, i.e. cousins or sons of mothers' brothers or fathers' sisters were available preference was accorded to them—almost as a matter of right. In the absence of any such, a young man of equal caste was fixed on, and negotiations with his relations commenced. The paper then described these negotiations, dwelling at length on the arrangements entered into with regard to dowry, and then proceeding to tell of all the feasts and ceremonies connected with a Moorish marriage. A deputation went to solicit Moora Lebbe as a husband of "Aysha, the daughter of Hussain Marikar, their dear friend and near relative." Various panegyrics were passed, a rich feast followed and the party dispersed. From this time a periodical exchange of presents kept the flame from dying out. There is yet another ceremony before the marriage, *viz.*, the payment of "Seedanam," or dowry money, which is a function of importance and takes place some months in advance of the nuptials. The cash of the dowry alone goes to the husband, and enables him to meet the wedding expenses and to purchase the bride's *trousseau*. On an auspicious day after partaking of the usual *Patchoru Pantharam*, milk, rice, and cakes, a party of the bride's immediate friends, to the number of about seventy, attended by the family priest or "Lebbe" and a brother or cousin of the bride carrying the *seed in pannam* of the sum agreed upon, with some betel leaves and a lot of other things, proceed to the young man's house, where elaborate ceremonies are gone through. About ten days fixed for the wedding the invitations are issued. The bridegroom arrayed in his best, and attended by a large party of friends, calls at every house of every Moor, high and low, within a radius of several miles, and invites its inmates of both sexes, by calling out in stentorian tones.

On the wedding day takes place the great feast at the bridegroom's house called *mapulle wettu packe' choru*. By midday all the invited guests from far and near have arrived and seated themselves on the floor, tailor fashion, shoulder to shoulder according to caste and condition. Water basins are then passed round preparatory to eating. After the repast the guests leave with a remark to the effect "I will go and come again." The men all gone, the fair sex are entertained in a similar manner. In the afternoon a party go to the bride's house, where they are received with much cordiality and the bridegroom is presented with a ring. In the evening there is a fresh assembly of friends to do honor to the bridegroom and accompany him to the bride's, where the marriage rites are to be solemnized. In the presentation of the *santolam* the immediate friends of the bridegroom head the list with the highest sums—say fifty rupees—and then smaller sums follow. Thus sometimes Rs 1,000 have been collected, in addition to rings of varying value presented by the relatives. While this is going on the bridegroom is supposed to be at his toilet, to the due performance of which a bath is essential. After this the party proceed to the bride's house in great state, on the way to which numerous ceremonies are gone through. At the house the *knuttam* or written record of the marriage is signed. The next function is *karin*. The

priest takes the bridegroom's right hand in his own, and repeats a formula in Arabic three times, asking if the bridegroom is willing, to which of course he replies in the affirmative. The priest with two witnesses then enters the bridal chamber, and similarly addresses the bride. After the conclusion of the ceremony the bridegroom is conducted to the bridal-chamber by her father or brother, and the ceremony of tying the "tali" takes place, the "tali" being clasped round the throat and never removed during the lifetime of the spouses. The "tali" being tied the bridegroom is expected to "clothe" his bride. This consists of placing a silk kombaya round her waist. All this time the bridegroom neither sees, nor hears, and after the ceremony the bridegroom sitting on the bed near by has his first look at his future life partner. The position is embarrassing, as all eyes are fixed upon him. More feasting follows, and it is not till two o'clock in the morning that the bridegroom retires to the bridal chamber for the night. Early next morning the married sisters and female cousins or nearest female relative of the bridegroom visit the bridal chamber and prepare its inmates for the bath, to which they are conducted under a white canopy, and sitting side by side are bathed. Then the newly married couple feed each other. At night the bridegroom's family is invited to dinner at the bride's house, and the next night she and her family are similarly entertained at the bridegroom's. From this time feasts at *intervals* take place at the houses of the mutual friends over a period of some months, the happy couple living in *Beenu* at least until the first child is born, but if a part of the house has been given in dowry the best room is appropriated to them. — *Madras Times*.

Who Should Help?

BY A. T. ALLEN.

Whose sympathies and tears should overflow,
And who should feel most keenly woman's woe
If not her sisters who have been more blest
With Christian grace and culture, than the rest?
Whose hands should be outstretched to bear the cup
Of blessing to their lips, and lift them up
Into the same sweet fellowship divine
Which thrills with love and peace your souls and mine?
O, sisters! you whose homes and lives are bright
Under the blaze of gospel's truth and light,
Grudge not the little sacrifice you make
For your less favoured heathen sisters' sake.
Perchance some yearning soul across the sea
Is waiting just a little help from thee.
Which, if withheld, the books of God will show,
Would seal to her a destiny of woe;
But if, in Christ's dear name, the help is given,
Would seal that soul for happiness and heaven.
How shall you help? Let Him direct the way
Who taught your hearts to love—your lips to pray.
He, in whose all-appreciative sight
The grandest gift may be a "widow's mite,"
Can, by His power, make your offering.
Under His touch, the most effectual thing
Do you remember how a Jewish lad
Gave to the Lord the little lunch he had,
And after He a simple "grace" had said,
By that same lunch the multitudes were fed?
Fear not; but in His faithfulness abide,
And cast your gifts upon the rolling tide:
Under His eye your gifts cannot be lost,
Under His care the billows shall be crossed,
And *somewhere*, in the lands across the sea,
Your gifts shall safely reach their destiny:
And *somewhere*, they shall help to gild the night
Of heathen darkness with the gospel light

A Runaway River.

Many of our readers have read of the strange freaks of the Hoang-ho or Yellow River. We have sometimes laughed at the idea of a great river being so fickle as to change its course as suddenly as a spoiled baby throws away one toy and grasps another. But the desolation that follows such a change is a thing to weep over. Some of the missionaries of the China Inland Mission, who are in the flooded province of Honan, write:

"Poor China! Her troubles, when they do come, are huge enough. A smiling province, one of the richest among the eighteen, has suddenly been overwhelmed with a flood. The Yellow River, sweeping away four miles of its embankments, has turned a large portion of Honan into a lake. Cities, great and small, and innumerable villages, have been submerged.

"The damage it has done is terrible. Just fancy a vast plain, about half the size of Scotland, thickly populated, suddenly turned into a raging sea! This is what has taken place here, and one trembles to think of the great numbers that have been drowned. Misery reigns supreme in this place just now. Out of fifty-six streets in our portion of the town, only five are not flooded; the others are all destroyed, and perhaps as many perished by the falling of houses as by drowning; yet one hardly knows whether to think those who are drowned or those who escaped the more fortunate, for those who perished are at least saved the misery of dying from cold and starvation. You would weep, as I did, were you to see the terrible desolation and distress that abound, and feel helpless, as I do, to relieve them. 'Bread, bread!' is the one cry; but bread is not the only thing they need. Hundreds have escaped with their bare lives; their little all has been lost. They are huddled together in straw huts, with scarcely enough to cover them, and the nights are getting bitterly cold. Words cannot describe the scene. The distress will continue for many months to come; cruel winter will soon be on us, and hundreds will perish from cold. If the break in the river's bank were to be stopped up right away, the water could not be drained off the land in time to sow next year's crop, so there will be a famine. Even were the water to be dried up, the people could not sow, for all the present year's harvest that was safely gathered in, has been swept away, and they have no seed to sow."

Mr. Paton, of the British and Foreign Bible Society, says in a letter to the *North China Herald*: "The river is all coming this way now, and a racing, mad river it is, and I fear the damage in Ngan-hwuy and Kiang-su provinces must be added to the misery inflicted here. It is the most populous district in all Honan, and I can quite safely say millions are driven out of all they possessed."

The Chinese government estimate the number of victims at seven millions, and are taking measures for the relief of the sufferers.

In the "Tiger's Den" at Kashmir.

In the great province of the Punjab, India, some fifteen hundred miles north-west of Calcutta, lies the city of Sialkot, which is the centre of missionary work carried on by the United Presbyterian Church of North America. The city is not far from the boundaries of Kashmir and the Himalaya Mountains. The population is about one half Hindu and one half Moslem, and they are very bigoted. Whoever among them turns to the Christian faith will meet the bitterest opposition, as the following story will clearly show.

It was in the year 1866 that Kanaya, the son of the head man of the village of Naya Pind, twenty-six miles from Sialkot, said to an associate, Bhajna, who had become a Christian: "With all my heart and soul, brother, I am with you. Let come what may, I will go with you and be a Christian." Kanaya was a most affectionate husband and father, but Randeï, his wife, though loyal to her husband, felt that it was a deep disgrace to have her husband become a Christian. Their parents and kindred, and indeed the whole village, were in a state of great excitement. Some of them began with entreaties and tears to beseech the converts to turn back to their old faith. (Others were more violent, and thronging the house where Bhajna and Kanaya were, shouted: "Seize them; beat them; beat them to death!" The two men, escaping from the angry crowd, sat down to read some of the words of Jesus. "A man's foes shall be they of his own household." "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." "Marvel not, my brethren, if the world hate you."

Being thus obliged to leave his own home, Kanaya sought to induce his wife to bring their children, whom he desired to teach in a Christian way, and live with him; but she was firm in her unbelief, and her relatives and the villagers sought to make the children hate their father. These villagers of Naya Pind made a plot to kidnap Kanaya and make away with him, and for three long months he had no sight of his wife or one of his five children.

At last he determined to enter a legal suit before the English court to obtain possession of his children. Randeï made no objection to this, and the summons was served. The kinsmen and neighbors, both Hindus and Mohammedans, appeared in the court, joining in the chorus of weeping and howling, and beating their breasts, but the court issued the decree that Kanaya should have his children. The end of his troubles now seemed near, for it was believed that Randeï also would come to live with him if he obtained possession of his children. But when Kanaya went to Naya Pind, his wife and children were nowhere to be found. The neighbors scoffed at him. "Kanaya cannot see his wife and children." They had been carried away, no one seemed to know where. For five long months no trace whatever could be found of the lost ones. Occasionally Kanaya would be told that if he would forsake Jesus he could learn where his family were, but the temptation was quickly repelled.

After a time one of Kanaya's relatives divulged the secret. Randeï and the children were in the village of Jundli, in the kingdom of Kashmir, and she was a servant in the house of Deva Singh, who was one of the most cruel tyrants. A message came from Deva Singh: "Tell Kanaya that if ever he come hither, so sure as I see him, I will shoot him or behead him, and his blood will be upon his own head." It certainly seemed as if the case was hopeless, and Kanaya was advised by most of his Christian associates to give up the effort to regain his family. He would only lose his own life in the attempt.

But the Christian company was continually in prayer for their afflicted brother, and Kanaya himself held fast to his belief that the Lord would yet give him his family. One day he suddenly announced to his associates: "Brethren, I will go up to Janu, in Kashmir, and present my petition to the king himself." Humanly speaking, it was a hopeless undertaking, and the brethren could not advise him to run the risk. They called it going "into the tiger's den." But a young Mohammedan servant, who was attached to the Christians and enjoyed their confidence, agreed to go with him, and the brethren could only give their consent, and unite in prayer that God

would protect and prosper his servant. When Kanaya reached Jamu he found friends among the *maharajats*, the keepers of the king's elephants, all of them Moslems, who treated him very kindly, and to whom he gave an account of his life. He told them plainly that he had lost his wife and children because he had become a Christian, telling them also why he had become a Christian. From these men he learned how to reach the court. The two judges, one a Hindu and the other a Mohammedan, heard his request that his wife and children, who were at Deva Singh's, should be restored to him. The judges asked him why they were taken from him. With great calmness, but very clearly, Kanaya replied: "I had become a Christian, your Honor." Immediately the wrath of the Hindu judge was raised to the utmost. "Why have you become a Christian?" he demanded. "I have power and authority to beat you and bind your feet with a rope, and drag you out of the city, and cast you forth headlong." But the conference with the judges went on, and, strange to say, Kanaya had the opportunity to speak in the presence of the court and of all who were near, about the Christian faith and his reasons for embracing it. It was a faithful preaching of the gospel, but the judges were inflexible and ordered a soldier to take Kanaya out of the city, and as for obtaining his children, they said: "Never, never shall you in any way be able to recover them."

Kanaya returned to his friends near Naya Pind. After a time it occurred to some of them that there was an attorney near them who was a personal friend of the judges in Kashmir, and a letter from him might possibly help Kanaya before the court. This letter was obtained and Kanaya made a second visit to Jamu, but notwithstanding the letter, the judges were still inexorable. One of them said: "If you will forsake Jesus, we will at once restore to you your family." To which Kanaya replied: "If my life must be the price, I will neither deny Jesus nor forsake him." The judges then declared that it was impossible for him to obtain his children, "even if the heavens should be turned upside down."

Once more Kanaya returned with an agonized heart to his desolate home, but he was heard to say: "When God gives a *hukam* then I shall see them. All power and authority belong to him.

A *hukam* is an order from a superior officer, and such an order, strange to say, Kanaya obtained not long afterward from the English Commissioner. In the capture and concealment of Ramdei a decree of a district court had been broken, and when this was shown to the highest official an order was obtained addressed to the *Maharaja* himself, calling upon him to see that the decree of the court was obeyed, and the children given over to their father. Armed with this *hukam* Kanaya started on his third journey to Jamu. We have not room here to tell the long story of the difficulties he encountered. The wrath of the people and of the officials was greatly stirred. It was said that if the children were not delivered up in accordance with this *hukam*, then the treaty between the *Maharaja* and the English would be broken, and that there would be war between Kashmir and the British. The judges deliberated a long while. The matter was talked about throughout all the city. Never was Christianity so widely advertised in that region. The people listened over and over again to the reasons which induced Kanaya to become a Christian. The officials did not dare to disobey the mandate of the English Commissioner, and they finally issued the order to deliver over to Kanaya his children. But even then it was not an easy matter to find them. Every obstruction possible was put in his way, but

at last he discovered them in a house, and presenting his order from the court, he joyfully took his children back to Naya Pind, carrying two of them, who were sick, in little beds suspended by a bamboo pole across his shoulders. As he reached his associates on Sabbath morning, the Christian band that had been praying for them so long broke out in loud shouts of thanksgiving: "They have come, they have come; the children and Kanaya have come!"

This striking story, only the main features of which we have been able to give, is found in Dr. Andrew Gordon's volume, "Our India Mission."—*Miss. Herald.*

THE WORK ABROAD.

Chicacole.

MY DEAR LINK,—The winds, waves and other thorns of locomotion, have not yet brought back to us the last letter I sent you. But surely the wind cannot be to blame, for it is certainly very active; it blows, whistles and shrieks; whirls up clouds of sand and dust, from the place where our river was wont to flow, and flings them into our faces as unceremoniously as your March winds toss the snow about. But snow is clean and white, while this covers everything with a charming grey coat, which, to put it mildly, is *not* clean. We keep windows and doors open for light and air; but I suppose all enjoyable things must be tempered with some element less pleasurable, so we have a daily supply of dust, as, perhaps, a sort of patience cultivator. It reminds me of the Western blizzards, of which we have been reading; but we are more fortunate than our prairie friends, for danger and destruction do not lie about us, in this connection. The days are warm and bright; but the sunshine is a trifle dulled by the heated, murky, dusty atmosphere, which is rather a pleasure than otherwise. We are hoping that a shower will come one of these days, which will wash the leaves that are still left on the trees, and quiet the dust, till the next day at noon, at least.

Here I was interrupted yesterday afternoon, by the coming in of two young men, one of whom had been in my S. S. class the previous day, and the other had tried to hinder our work on the street, Sunday evening.

After our 4.30 prayer meeting, several of us usually go to some part of the town, where we spend an hour or two talking, singing and distributing tracts. Mr. Archibald, Tumah and David are out on the field, so we in this instance consisted of Jacob, Chemia David, some of the boarding girls, Miss Wright and myself. There was a larger crowd than I have seen on a similar occasion this year. I suppose only the Salvation Army ladies are found publicly talking to people on the streets of Christian Canada, and it may be that some of you are shocked that we thus do. If so, I am sorry, but could you only see the crowd that gathers about, you might feel, shall I say better? At all events, were your hearts filled with pity for those who know not God, you might be reconciled to the plan.

On this occasion Miss Wright and I sat in the carriage, but we do not often do that way, and the people were all about us, close enough to be easily spoken to. Jacob spoke well; he is improving, and is at present a young man who is giving us considerable satisfaction.

While David was speaking, a poor old Brahmin, with a few white hairs on his otherwise shaven head, attacked him, with frantic gestures and loud words, and was going

to put down at once the idea of worshipping the one true and living God, without the assistance of idols. We finally got him to be quiet and to listen to the reading of the first commandment, and presently the young man above mentioned stepped to the front and began to speak in English, which those assembled could not of course understand. I have often seen and talked with him, and we told him if he wished to converse in English, he could come to the mission house; that here we must use a language that the people could understand.

The Telugus also began to cry out against him, so he desisted, and, as stated before, called last evening. For more than an hour we talked, examined tracts, etc., several of which he and his companion took away with them, and left behind them a promise to come to S. S. next Sunday, which promise they are not very likely to keep. They thought if I would teach in English, it would be very nice, as then they would have the opportunity of hearing a European speak the language they are so anxious to acquire. I said, "Did I not tell you many times that I would teach a Bible class in English, if you would bring with you five or six others?" "Yes, but they will not come," and the truth is they are afraid.

Before I had finished with them, our Ankalatumpura teacher, Narynadosa, appeared on the veranda, so I gave them leave, as we say, and had a talk with him about the work up there. Asked after his school, and gave him some necessary books; also, regarding Bagavan's recent visit to Palcondah; if the women had replaced the jewels they had taken from their noses and the tops of their ears; if the Naider and others were keeping their promise respecting a better observance of the Lord's day; if the young people who were baptized quite recently were growing, and if they took part in the prayer meetings. The information obtained was very satisfactory, and then he told me how eighty houses had been burned there, among them that of Nela Runta Rajah, and that his loss was about Rs. 1000. That Rajah has promised a donation towards the proposed building in Tekkali, and I felt rather concerned, lest he should now feel too poor. But Narynadosa says he is worth about Rs. 50,000, so I hope it will be forthcoming. When there in December, I saw this man's wife and had a little conversation with her; and the other day she wrote me a note, which, after various preliminaries, ran after this wise: "We are all well and I hope the favor of God is resting upon you. When Mr. Archibald was here, he came to see my sick husband and prayed for him. God heard that prayer and has made him well. I want you to pray for us always. I will never forget the love you showed towards me." And she signed herself "Nela Runta Rajah Ganu's wife." Neither she nor her husband are Christians, but they know a great deal about the truth.

Some months ago, Soorish, who was in the boarding department, decided that there were better places in the world than the mission compound, so without saying by your leave or salamm, he went out to hunt them up. He was not long in discovering that it was possible to make a mistake, and that the places were few where he only had to do a few daily chores and go to school. So in due time he wanted to return, but as his old place was gone forever, and we had no suitable work for him, we could not say come. Now we think that, perhaps, we have found a niche that he can fill, he is not very big, so have about decided to see what we can do with him. His school-days are over, however, and he must earn all he gets.

Nirisimhula and Ruth are in Calingapatam; the former teaching a school, which Mr. Gibson started some

time ago, with a heathen teacher, and the latter doing some visiting, talking and singing among the women.

Subraidu and Cassie went to Tekkali to live, about the middle of February. As many of you know, we have been trying for a long time to secure a building lot in that town. We have not yet succeeded, so our helpers there have been living in a little old tent that Mr. Archibald secured for a trifle last year. The native apothecary there has been very kind to them, and they are gradually getting hold of things. We hope that the prospect for land is brightening, for time makes changes, and we are determined to try to keep a preacher there, even though some difficulties are encountered. We feel, that with God's guidance, Subraidu and Cassie can be exceedingly useful there, both to the Christians and to the heathen. Cassie has a school, to which quite a number of children are coming. Will you all pray for Tekkali and the workers there, for our hearts turn to that place, with an earnest longing for fruit!

Dutthum has been recently sent to Kimidi to start a school, and in a recent note, he said ten pupils were coming.

We believe that the work is growing in various directions, that a knowledge of the truth is spreading and deepening; but we know that the convicting power of the Spirit is necessary to apply what they learn to the hearts and consciences of men and women, and to induce them to accept its teachings. We are working with this end in view, and praying that the power of God may be manifested to save on different parts of this field.

The Lord knows the future. He also knows that not a word of hope or encouragement has reached us regarding the long asked for family. Indeed, no word of any kind. But around this question is a place where, perhaps, my pen had better not be exercised, as respecting it, we now and again have some serious thoughts. But I feel assured that God will give just as rapidly and liberally, as our people at home and we here, are able wisely to receive and care for. Humanity is supposed to be very weak; but if it is sufficiently strong to hold back the good hand of the Lord for a season, it is assuming a responsibility, that in its weakness, it will find difficult to carry.

I wonder if a certain prayer, that Jesus told his disciples to offer, has been in any wise forgotten.

Some time ago, several of us were up among the Rolly people, who pleased us exceedingly by their good attention. We told them that we would re-visit them in one week, so went up one afternoon, and found them very deeply intent on a *pooja* they were making to Umma tulle. The fruit on the mango trees was beginning to grow nicely, and they were doing this that it might not blight or be blown off by the winds. I did not see the Umma tulle in this case, but probably there was a stone not far away, that did duty. One of the principal participants was a woman, and very dreadful she looked, partially clad, with long hair flying wildly, dyed a bright magenta, face painted yellow, and a large scarlet spot on her forehead called a *buttu*. She had been going through various performances, and was evidently still unsettled in mind, by the way she acted. It was almost impossible to get a hearing, so I turned my attention to a woman who was fondling rather an interesting looking child. She said the little one was her niece, and it recalled to my mind something I read not long ago, regarding the absence of any manifestation of affection among the people of India.

All Hindus love their children, and it is very common to see both parents kiss and fondle them; but this, right in the midst of the other hideous things we were looking at, impressed me.

We are all pretty well ; and that reminds me that a recent " Mess. and Visitor " reports me as saying, " that Miss Wright's health is perfect. " Now that is, with me, a choice adjective ; so much so, that I seldom find things to which to apply it. If I used it in the case above, as I do not write for the " M. & V.," will the LINK please say, that I am sorry, and that I will be careful about that word in the future ; for it is and was a very improper one to apply to the matter in question. I am not very well acquainted with a printer's office, but the LINK knows if it does not contain a something, that is usually supposed to bear all responsibility of errors of all kinds. I will repeat, we are all pretty well, but the days are many, when the lady missionary at Chicacole struggles bravely against the weakness induced by this climate, wherein she will always, probably, be at quite a remove from " perfect health. " She was strong and well, when she left Canada, but India has taken from her, what it is hardly possible for it to restore.

Yours, with best wishes,

C. H. ARCHIBALD.

March 28th. 1888.

News from Madras.

The following extract is from a letter received last week from Mrs. Drake, of Madras, by Ducon Gilchrist of Dovercourt Road, and in reply to one conveying the kind wishes of the church to Mr. and Mrs. Drake.

" I can picture to myself a good part of how your Sunday is spent. Let me tell you how ours is spent, taking the Lord's day just past as a sample. In the morning we went to Sunday School at half-past seven, held in a palam close by. A palam is a collection of houses where the people of one caste or trade live. All over the city these palams are scattered, each occupying from half an acre to two acres of ground or more, according to the number of families embraced. This heathen Sunday School is held in the house of one of our native preachers, which stands between a palam occupied by shoemakers and one occupied by coolies. All the children in this school live in heathen homes. Most of them are bright and learn readily. They come to the same place for day-school, and are taught the Bible and to sing hymns as well as secular lessons. There were forty-five or fifty children present, and I wish some of you could have stepped into that school from Dovercourt Road. The floor is of earth covered with sand, there are no windows, but three arched door-ways without any doors. The children sit on benches and behave very well, they have on very little clothing, especially the boys. Every Sunday they recite from two to six or seven verses of the Bible, and do so correctly. I wish all the boys and girls at our school at home did as well. They sing well, many of the hymns in use being translations into Telugu of those with which we are familiar. Many of the boys have their hair shaved off, except a little tuft on the crown of the head, in which, it is supposed, that in some way their god resides. When making a vow, they go to the temple and have this tuft taken off. To proceed with our Sunday occupations, this school closed shortly before nine o'clock, and we walked back to the chapel on our compound to attend morning service. Pinsula, the teacher of this heathen Sunday School, generally brings a number of the children to church. About twenty-six came last Sunday. On the first Sunday of the month we have communion at the close of the morning service, and these little ones sit

quietly through the whole service. Mr. Drake and I are the only English people at these services. At half-past three we have Sunday School in our own chapel, of Christians and the boys in the boarding school on our compound. . . . This school closes shortly after four o'clock. The English churches all begin service at six or half-past six, and as we have no purely English Baptist church, we go to different churches. But last Sunday we went with some of the preachers, at six o'clock, to a palam, where they spoke on the street. On our way we passed a crowd of people playing drums and, seemingly, having a good time, we found that it was a wedding procession, which twice passed us. The bride and groom walked under a canopy borne by four men, boys walked in front beating drums, and women walked on each side carrying fruits, which were wedding presents. As soon as our people began singing, quite a crowd of men, women and children gathered around us and listened very respectfully, though some kept moving off, their places being supplied by new comers. As it began to grow dusky one nice-looking old woman brought us a lamp to see our books by. She has some grandchildren in the school I spoke of. We reached home a little after seven, and felt we had had a busy day and we hoped a profitable one. I am going to have a class of seven or eight women who are teachers and can speak and understand English somewhat, for the study of the Sunday School lesson. I will meet them in the chapel at seven o'clock every Saturday morning, and then at eight all the teachers meet, some of whom cannot understand English, and go over what we have already studied with the English speaking teachers. We have a women's prayer meeting every Tuesday which I generally attend, although I can only speak to them through an interpreter. Four little girls from ten to twelve years old always come. They attend the heathen school, and we pray and hope that they will become Christians, but there is nothing in their homes to help them. They will be married soon, and then cannot attend school. This is one of the great difficulties here, they marry so young and then are lost to all religious influences, unless we can follow them to their homes and teach them there."

It will be seen that Mrs. Drake as at home, so in India is actively engaged in Christian work. She reports good progress in the study of the language, has just returned from a preaching tour with her husband, is active in the work of the recently established W. C. T. U. of Madras, of which she has been appointed treasurer, enjoys good health, and assures us of a deepening interest in her work.

Superstition.

Last evening we visited the Mala and Madiga hamlets of this place. We have Christians in the latter. We found the Malas in a state of alarm because of several fires that had taken place. The houses being very close together, and having thatched roofs, fall an easy prey to the flames. The people were thoroughly convinced that Venkamma, a goddess whose temple is at Vinukonda, is the cause of these fires. Peter and I argued with them for a long time, but they persisted in saying that no human being could set their houses on fire, while they were watching, and yet they had taken fire. After a time some of them began to admit that perhaps the evil spirit was in one of themselves. I advised them to keep a careful watch, and if they caught the evil-doer, to give him or her a lesson that would not be easily forgotten.

One family had taken the thatch off their house. I

told them that if Venkamma was setting their houses on fire, she could easily set the hatch on fire too. Nearly all of the people were camped out, so as to save their goods in case their houses were burnt. I hope the evil spirit was somewhat alarmed by the vigorous language that Peter and I used, and that no more houses will be set on fire, as it is a serious business for these poor people.

When I was at Chettipetta the other day, Miss Taylor told me something that is both interesting and instructive. In a Brahman home that she visits is a young wife, who appeared much interested until her mother-in-law came to live with her. Then her mind seemed to be poisoned against the truth. She ceased to be so free with her lady visitor.

However, Miss Taylor continued to visit her as much as possible, and after a time was asked to teach her how to make a little cap for a baby boy that had come to the home. Shortly afterwards, Miss Taylor took a cap as a present for the baby. The young mother refused to take it from the lady's hand, and requested her to lay it on the floor. Miss Taylor said in reply "You must accept the present from my hand, or do without it." It was then accepted, but the giver was rather surprised to see the Brahman woman lay it down and pour water over it to purify it.

Here we see caste superstition conquering all promptings to ordinary politeness. The giver must be insulted before her back was turned to the receiver of the gift. How much grace do you think it requires to prevent one from turning away in disgust from people who act so meanly! "He is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful."

JOHN CRAIG.

Vuyyuru, 26-2-'88.

From India.

After our long voyage we were glad to recognize the faces of our brethren, Davis and Laflamme, who came out on the steam launch at Cocanada to meet us. We drove from the steamer wharf up to the mission compound, where we found the gate decorated in honor of our arrival, while the girls from the girl's school were ranged on each side of the road; when we entered they struck up a Telugu hymn of welcome to the tune of "John Brown's Body." At the mission-house we were kindly received by Mr. and Mrs. Craig, also by Miss Hatch.

Since that time we have been studying the language. Brethren Davis and Laflamme have gone to Pentacotta for the hot months. Miss Hatch goes to Madras, from thence to the hills for April and May. Mr. and Mrs. Craig remain in Cocanada for a time; we expect to stay here also, the Eurasian church having been handed over to my care for the next two or three months.

We hold in that church a monthly missionary concert, in which we expect to study and pray for missions in all the world. The first night we took as our subject "Missions to the Jews," and saw that God's ancient people, the Israelites, were and are subjects of special promises, and were glad to know that the church was "beginning at Jerusalem" to preach, for special efforts are being made, with success, to bring the Jew to a knowledge of God's mercy in Christ Jesus. China was the subject of our study and prayer at our last meeting.

Would it not be well for us as Baptists to have another foreign mission interest, besides our Indian mission, in this country? We might choose a field not so far away as this and with a less trying climate, any one of the West

India Islands, or one of the South American republics which are really destitute of the Gospel and open to the missionary.

A new interest like this would help the work here in India, and also the Home Mission work in Canada.

Cocanada, April 1st, 1888.

ROBT. GARIBOLD.

Man's Work and God's Work.

In the little Telugu first-book, which we are reading at present, and which is prepared by the Christian Vernacular Education Societies for India, is the sentence "Man can dig a tank, can he make clouds and rain?"

(One of the most important labors of the public works department in India, is the excavation of a sufficient number of suitable tanks, which are filled by the rains or from the rivers. In Cocanada it is very interesting to visit the large fresh-water tanks which are supplied with water from the Godavery river, and to see the stream of men and women who go there for water. No greater calamity could happen in this country than for all these tanks to go dry. In Psalm lxxxiv. 6, we have the psalmist saying, "Who passing through the valley of Baca make it a well, the rain also filleth the pools."

Man can dig the cistern, but God must fill it. In like manner our hearts may become vessels for God's grace, a church may become a receptacle for abundant blessing.

The attraction of the tanks consists in the water they contain, so likewise the Christian and the church that is full of the Holy Spirit, men and women resort thither on account of the spiritual blessing they receive. A small obstruction may close the aqueduct that leads from the river to one of these tanks, so that it will soon become dry; a small sin may stop communion with God and render the heart dry and barren.

We can dig the tanks in the "Valley of Weeping," we can dig the well, we can prepare our hearts, we can with God's help cast out evil, we can prepare the church, remove the obstructions and wait for the blessing.

Revivals come down from above, the vessels are earthen, the receptacles are human, but the blessing is divine, the power comes from God.

Cocanada, April 8th

R. GARIBOLD.

THE WORK AT HOME.

W. B. M. U. of the Maritime Provinces.

The Ex. Board held its third quarterly meeting, of this year, on Wednesday, May 9th. There was a good attendance of members. The Treasurer's report showed that the amount pledged by the Union had been paid up to date.

Communications were read from Mrs. M. W. Williams, Miss Amy Johnson, Mrs. Churchill, Mrs. Archibald, Miss Grey and Miss Wright. From the missionaries letters we gather the following extracts.

The hot season bids fair to be exceedingly severe. Cholera has already broken out in a number of the villages, in one of which Miss Wright reports 15 deaths one day. The small pox scourge is also carrying off many of the people. She and her Bible women have been out touring, and found the women more ready to hear than on previous occasions. Miss Grey is also encouraged in Zenana work, but cannot visit all who are willing to hear. She is anxious to have more Bible women.

Mrs. Churchill had been alone at the station for four

weeks, Mr. Churchill had been out touring. They had been encouraged by the baptism of two of late. A day before her writing, a fire had broken out in the town of Bobbili, and had destroyed two hundred houses.

It was unanimously resolved to hold the second Wednesday in June, as a day of special prayer for the outpouring of the Holy Spirit upon the people with whom our missionaries are working, that they may have a glorious ingathering of souls, to the praise and glory of God, this year.

Mrs. W. J. Stewart, of Portland, was appointed a delegate to the World's Missionary Convention, to be held in Exeter Hall, London, in June, and as she was obliged to leave at once on her journey, was earnestly commended to the tender watch-care of our Heavenly Father.

The Secretary of the Union, the three Provincial Secretaries and the members of the Ex. Board, residing at Wolfville, were appointed a committee to make preparations for the annual meeting.

M. E. MARCH,
Cor.-Sec., W. B. M. U.

FINANCIAL STATEMENT OF W. B. M. U. FOR 3RD QUARTER,
ENDING APRIL 30TH, 1888.

| | |
|-----------------------|----------|
| Received from N. S. | \$541 07 |
| " " N. B. | 293 12 |
| " " P. E. I. | 43 00 |
| " " Donations | 11 00 |
| " " for Home Missions | 43 85 |

Total for 3rd quarter

\$932 04

Six life members this quarter.

May 1st, 1888.

Paid J. March, Treasurer of F. M. B.

\$875 00

" A. Cohoon, " H. M. B.

43 85

\$918 85

S. J. MANNING,
Treas. of W. B. M. U.

News from the Circles.

EAST TEMPLETON, QUE.—It is with great pleasure that I am privileged to inform you, that in January last we welcomed the Rev. P. H. McEwan in our midst, who organized for us a Women's Foreign Mission Circle with seven members, since increased to ten. *Pres.*, Mrs. A. S. McLaurin; *Vice-Pres.*, Miss Dunning; *Treas.*, Mrs. John Stewart; *Solicitors*, Sarah Dunning, Mrs. M. McIntyre and Sarah J. Mason. Our meetings have been very pleasant, and, with the approaching summer, we anticipate increased membership. We ask your prayers and God's blessing on our efforts in the good cause we are engaged in.

LOTTIE C. MANON, Sec.

SUMMERVILLE, N. S.—Our Society was organized last October with a membership of eighteen, which has since increased to thirty. Shortly after its organization some of the members of the W. M. A. S. and M. B. of Windsor visited us, and under the superintendence of Mrs. J. Nalder gave a "Mission" concert, the proceeds of which were kindly contributed to the funds of our Society. Our meetings, held regularly once in four weeks, are generally very well attended, and we always feel that the hour has been profitably spent. Some portion of the time is usually occupied with readings and recitations by some of the members present. Frequently these are

selections from the LINK, several copies of which are taken in our Circle. We hope more of our number may soon become aware of its value and be induced to swell the list of subscribers. Though our Society is but in its infancy, and we realize how small must be the result of our efforts to extend Christ's kingdom, yet we trust as the weeks and months advance, they may bear witness of our increasing zeal for the cause of missions, and of more earnest activity in the Master's service.

MARY J. STARRATT, Sec.

PORT ARTHUR.—There were 23 present at the last meeting of our Women's Mission Circle, being the largest attendance we have yet had. Nine new members have been added to our number lately. Some of our sisters find it difficult to meet with us often, yet they contribute liberally to the cause. We hope to see a far more regular attendance in the near future. Grand Ligne Mission was the subject of our last meeting. After devotional exercises a short and pleasing programme, bearing on this field, was introduced and fully appreciated. Mrs. Matthews read an essay on Grand Ligne, which was full of interest and information. Then followed a dialogue, Missionary Catechism, and readings interspersed with suitable music. We find it a decided advantage to have some definite field for each meeting; our next is to be Japan. A few minutes is always spent in prayer for our missionaries. We endeavor to give as many as possible something to do. May the object of our gathering be sufficient to stimulate our ladies to greater effort. The solicitors were encouraged by the great increase in contributions last month. The Treasurer, Mrs. Matthews, reported \$14.85, of which \$7.00 belongs to the Circle.

L. L. K., Pres.

OTTAWA.—It is time you heard something from the Cheerful Gleaners Mission Band, in Ottawa. We were organized about four years ago and have been gradually increasing in numbers each year. Our Band helps annually, both Home and Foreign Missions, \$15.00 being raised for the former and \$17.00 for the latter object. The sum raised last year (1887) amounted to \$44.88, leaving a balance of \$12.89 on hand. Each one when becoming a member is required to sign the pledge as we are a Temperance as well as a Mission Band. The meetings are held on the first Saturday of each month, and instead of reading a passage of Scripture the Vice-President calls the roll, and each one as their name is called recites a Scripture text. No special fee is charged, but each member brings a free-will offering.

L. WILMOT, Sec.

EAST FLAMBORO'.—We have thought that a few lines from us might interest the readers of the LINK, concerning our work here. Our Home and Foreign Mission Circle is now two years old, and grows in interest and numbers. Many of the members live at a distance from the church, some six and seven miles; it encourages us to see them so regular at the meetings, which are held monthly. We have twenty members. We have also felt for some time, the need of interesting the children in this great work; but as in most country places the people are scattered over a number of miles, and it is very inconvenient for them to get to the meetings. However, we organized a Band in Mountborg, in September last, and in November one in Freeton, these being the two preaching stations connected with East Flamboro'. Our hearts have rejoiced to see the deep interest the little ones have taken. There are twenty-five members in Freeton and twenty in Mountborg; we

meet once a month. One of our little ones, Harry Wingrove, was too small to come out in the cold weather, but put his pennies away regularly until summer time, when he was to be with us. But God saw best to take the bud to Himself a few months ago, at the age of five years. He told his mother to send the twelve pennies he had saved to the heathen. Then a little daughter of one of our sisters, Maud Law, living nine miles from us, came to the church one Sabbath and heard the notice of the Mission Band meeting. On the way home she asked what the Band was for. On being told, she got her mother to give her a little box and she puts all her pennies in it for the poor little girls in India. On my visiting her home a few weeks ago, she gave me the box, saying, "I cannot come to meeting, but I send this forty-three cents." She has denied herself many times, her mother told me; she had a penny given her and went to the store three times to buy candy, and returned and put it in her mission box. What may we not expect in years to come from some of these little ones? C. BRACHEN, Sec.

ST. THOMAS.—It is over two years since the "Willing Workers" of this church, sent any report of our work to the LINK. We are much encouraged at the rate our membership has increased. Last year it was 70, and so far on this year it is 108. We hold our meetings on the first Monday evening of every month, and after the usual devotional exercises and whatever business there may be, a programme of a musical and literary character is then carried out. We held an open meeting last February; it being conducted in the usual manner with the exception that tea was served to the members, after which the President took the chair and a most enjoyable time was spent. A pleasant feature of the evening was the presentation of our autograph quilt, which is just completed, to our worthy President. Hitherto the Band consisted almost entirely of children, but of late young men and women have joined us, which tends to make the meetings still more interesting. We are preparing to hold a bazaar sometime during the summer months. We are about to send for mission-barrels, which we hope and trust will be a success and afford a happy employment for the younger members, in raising funds for the support of Bellum Thomas of Samulcotta. At our yearly meeting we will have the barrel-opening exercise, then we will report our success. GERTIE B. HOWARTH, Sec.

PETERSBORO'.—We sent a report of our Band to the LINK last year, but, as it did not appear in your paper, thought it must have been mislaid. A Mission Band was organized here on the 28th of September, 1888, and it has been steadily growing larger. We try to vary our exercises or programme for each meeting as much as possible, so that we may keep all interested. We have held a meeting every month since our formation and the average attendance has been good. We gave a very interesting and thoroughly Missionary Concert in February, and we feel quite encouraged in our work.

ADA W. ALDRIDGE, Sec.

MALAHIDE AND BAYHAM.—I thought a short report from our Mission Band would be interesting. Our Band was organized by Mrs. Welton, of St. Thomas, April 14th, 1888. It then consisted of seventeen, but at our first meeting, which we held May 5th, we received three new members making us a body of twenty. We hold our meetings monthly; after the opening exercises we have a short programme, consisting of readings, recitations or any other recreation which we think will be

helpful to the Band. We hope to have a successful year in our Band by doing all we can to help on the work.

LOA BAKER, Sec.

BRANTFORD.—It is just seven years on the 23rd of April since the Gleaners' Missionary Circle was formed. We have during that time raised \$800.00 for Foreign Missions. A few weeks ago we held a "Floral" entertainment, at which we raised \$25. The platform was decorated with flowers and evergreen. The chief feature of the evening was a piece entitled "Wars of the Roses." Our meetings are held every other week. We have lately begun to sew at the meetings, and find that it increases the interest and attendance.

ANNIE WINTER, Sec.

MIDLAND COUNTIES ASSOCIATION.—The annual meeting of the Circles of Midland Counties Association will be held with the church at St. Mary's, on Thursday, 14th June, at 2.30 p.m. Each Circle is requested to send at least one delegate, and churches that have no Circles are asked to be represented at the meeting.

M. McKECHNIE, Director.

WALKERTON ASSOCIATION.—The Mission Circles in connection with Walkerton Association will hold their meeting this year in the Walkerton Baptist church, on Wednesday evening, June 13th. An interesting programme is being prepared. We hope to see a large number of delegates from neighboring Circles.—J. B.

LONDON.—The annual Associational meeting of the Women's Home and Foreign Mission Circles, of Middlesex and Lambton, will be held in Petrolia on Tuesday, the fifth of June. The afternoon session commences at three, the public platform meeting at eight p.m.

MRS. H. WELD, Sec.

Associational Director for Middlesex and Lambton Association. Mrs. Harry Weld, 429 Ridout St., London. Circles are requested to send their money direct to Toronto.

NORTH BROOKFIELD, N. S.—A. W. M. A. Society, twelve members, was organized on May 9th. The following officers were elected: Pres., Mrs. Ellen Hunt; Vice-Pres., Mrs. A. J. Leadbetter; Sec.-Treas., Mrs. J. S. Dailey. It was resolved to hold our regular meeting subsequent to the conference on the Saturday immediately preceding the first Sunday in each month. We hope to do something more this year than offer prayer for the heathen.

YOUNG PEOPLE'S DEPARTMENT.

What for?

"What for, grandma, do they have so many windows in the cars?" "What for does that man make holes in the ticket?" "What for does the whistle blow so much?"

"O deary me, child," said the grandma, "do stop so many questions; little boys should not talk so much!"

But the little lad, whom I was watching from my seat on the opposite side of the car, replied, "But what for, grandma, can't little boys talk?"

I was returning from a foreign missionary meeting in the College town of Princeton, and had heard "what for," "what for," on every side. "What for shall we send money to the heathen when we need it in America?" "What for shall women have so many meetings?" "What

for shall the heathen receive another religion when they are very well satisfied with their own!"

I am wondering if the King's Messengers hear these many questionings about foreign mission work, and if I may not be able to help them a little in making reply.

The very first and best reason why we should give to foreign missions is because our Master tells us to. If we are good soldiers of Jesus Christ, we understand that our first duty is unquestioning obedience. Our Captain said, "Go ye into all the world." We have plain marching orders. Pick up the musket, then, and move on, or help send a good substitute.

Said a gentleman to me a few weeks ago, "There are poor people in Brooklyn who have no decent clothing or comfortable bed; do you think I am going to give money to foreign missions! Charity begins at home."

This is one of the "what fors" to be looked into and answered.

Poor people at home! Yes, there will always be poor people while there is intemperance and indolence and misfortune and sin and death. We have a duty towards these, specially to help them to help themselves.

But let us not forget that the work of foreign missions is not cold victuals, old clothes, rent, and coal sort of work at all.

When we have drunk of the cup and tasted of the break of life, we want to pass it right on to some one else. There are thirsty and hungry souls in Japan and China, India and Africa, ready to take this bread and drink of this cup, and then they, too, will pass it on. Come with me to the Tokaido, that long and beautiful avenue between the political and sacred capitals of Japan. Let us join the pilgrims who are journeying to some favorite shrine or temple in Kiyoto.

Watch that eager-faced old woman as she prays. She gives her money freely, too. Idolatry costs money, and time, and effort. For hours she prays for relief from evil spirits, when a friend joins her with the word that the foreign people have brought a new idol to Japan, the Jesus God, who has power to destroy evil spirits. That is just what she wants. Down to the mission house we will follow her, as she eagerly seeks the new shrine.

As the old, old story of a God who loves and died for her is told, the face brightens, and tears trickle down the wrinkled cheeks. Patting her breast, she exclaims, "That's a good doctrine; give me more, and then I must go to Hakone and tell my people."

Come over to China with me. This high wall shuts in a beautiful home, with carved chairs and lacquered tables and costly porcelain. The silk dresses, the dainty silken embroidery, and many jade stones show no lack of money. The tablets of the dead ancestors are plentifully supplied with food and spirit money. The kitchen god and god of wealth and Kwannon seem well looked after. There is no need of clothing or food here. But a young mother is passing from time to eternity.

She clutches her Buddhist rosary, and tries to make up for past neglect. Her passport is not ready, her stock of merit small. Oh, the agony of that face as she thinks that her soul will return as a low animal, and then pass on and on into other animals! Such a long, long transmigration before she can come back as a man, and thus reach at last her heaven - annihilation! Oh, the burning soul thirst! Pass to her the cup of life. How cool and refreshing the words, "I am the way," "In my Father's house are many mansions."

A missionary in a very remote Chinese village finds himself delayed over a Sunday in a little market town. As he sits on the Kang at the inn, the crowd file in and out, gazing at the strange piece of humanity. One of

these curious men, as he turns away, meets an old friend. "Come, come!" he exclaims, catching him by the arm, "you must surely see this monkey of a man in tight clothes, and his mouth full of Chinese."

It required much urging, for the wealthy Chinese friend was a literary man and quite above going to ordinary shows.

As they passed by the missionary, they heard him talking a new doctrine. The crowd of sight-seers pushed them on, but the wealthy philosopher came in again and again, and at last seated himself beside the missionary and asked questions. It was not long before he turned to the preacher, and with earnest voice said, "My soul has longed after such doctrine as this. It is good. I will study it more. What shall I do?"

To-day, in Shantung, that wealthy Chinese man, who did not need our food or clothing, but who did long for our doctrine, is at work for the Master he loves. He is passing on the cup of salvation - *The King's Messengers.*

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO

Receipts from April 20th, to May 20th, 1888, inclusive.

Port Hope M. C., \$21; College St. Boys M. B., \$5; First Lobe M. C., \$9, of this \$5 was from a panorama entertainment; Dundas M. C., \$12.75, for the support of Rebekah; Globe's Corners M. C., \$7.25; do. M. B., \$26, for the support of Pasala Samuel; Brantford, E. Ward M. C., \$10; West-over M. B., \$3; Potrolea M. C., \$3; Brantford Park M. C., \$12, towards the support of Priscilla Beggs; Rodney M. C., \$1.50; Port Arthur M. B., \$1.90, for the support of K. Rucastavi; College St. M. C., \$8.00; London, Adelaide St. M. C., \$10; Mount Brydges M. C., \$4.25; Ingersoll M. B., \$5, for the support of F. Sundrama; London, Adelaide St. M. B., \$11, for the support of K. Ruth; Woodslee M. B., \$1.20; 2nd King M. C., \$3.00; Brantford, 1st Church M. C., \$25, for the support of Minnie and her helper, Satyvedam; Villa Nova M. C., \$13; Ingersoll M. B., \$6; Jubilee Church M. C., \$12; Georgetown M. C., \$4; Parkhill M. C., \$3.50; Ailsa Craig M. C., \$13; Total, \$239.41.

MRS. JESSIE L. ELLIOTT, Treas.

231 Wellesley Street, Toronto.

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

Receipts from April 21st, to May 23rd, 1888, inclusive.

Maxville Circle, \$8.60; do. Cheerful Glensons, \$7; Montreal Ojivet, \$20; Montreal, First Baptist, including \$25 life-membership, half proceeds of concert, \$32.20; Rockland, \$24; Dominionville, \$12; Philipaville, \$4; Papineauville, \$4.45; Total, \$112.25

MARY A. SMITH, Treas.,

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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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