

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

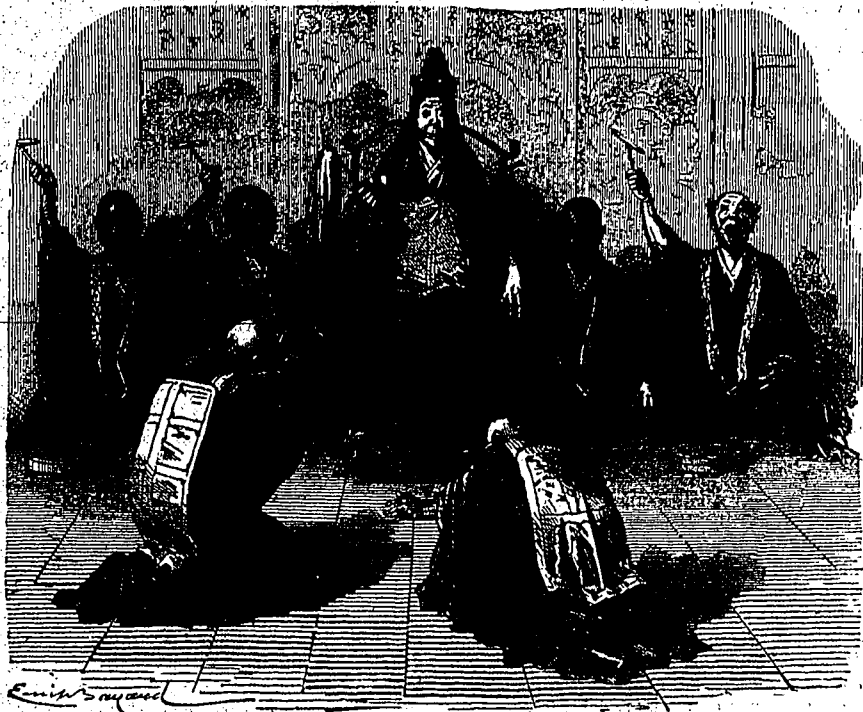
The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. 8, No. 10.] "*The Gentiles shall come to Thy light, and kings to the brightness of Thy rising.*"—Is. lx. 3. [JUNE, 1880.



Buddhist High Priest, Worshipped by his Subordinates.

THE total receipts of the American Baptist Missionary Union, for the year closing March 31, were \$384,996.73; the total expenditures amounted to \$382,058.54, leaving a balance of 2,938.19. Well done!

ASSOCIATIONAL MEETINGS.—We trust our readers will not forget the announcements of Associational meetings made in our last number, nor overlook the one made in the present number. Plans have been formed which should insure very interesting and profitable meetings in connection with each of the Associations of Western Ontario. Will not as many of the sisters as possible make it a point to attend these meetings?

A SISTER in Nova Scotia writes:—"I sent two or three copies of the LINK to _____, and as you see we have seven new subscribers." This is by no means the first time we have been informed of such cases. Are there not many of our readers who know of churches in which the LINK is not taken, and who could, by putting forth a little effort, secure a number of subscribers? Every new subscriber to the LINK means additional interest in missions. We have many noble workers in all parts of the Dominion, but we want more such.

500 EXTRA COPIES.—In view of the fact that many who are not subscribers will wish to read and preserve Miss Rauschenbusch's poetical history of Telugu Baptist missions, and Mrs. Upham's very able address; and as it is the time of the year when plans for the future are being formed, and extraordinary efforts for the extension of our work may be expected, we have decided to print 500 extra copies of the present number. We will send some copies *free* to any subscriber who will promise to use them in trying to get a new Circle organized, or in trying to get new subscribers, and we will send copies for distribution or sale until the supply is exhausted, at the following rates:—4 copies for 10 cents; 12 copies for 25 cents; 25 copies for 50 cents.

OUR STUDENT MISSIONARIES.—Some of the students who are laboring on Home Mission fields this summer have already begun planning for the organization of Mission Circles. In this we rejoice, and we should rejoice still more if the example of a few shall be followed by many or all of the fifty or sixty young men who are trying to build up the waste places. *The weaker the church the greater the need of the help that comes from such organizations.* Especially valuable is a Mission Circle to a church or mission field that is likely to be destitute of preaching for a considerable portion of the year. We intend to send a few copies of this issue of the LINK to every student missionary, so far as we can secure their addresses, and we ask each to take into consideration the immediate organization of a Home

and Foreign Mission Circle. The Secretaries of the various societies, whose addresses are to be found on our last page will be glad to give any help in their power, and the editor of the LINK is always willing to assist as she may be able.

HOME AND FOREIGN MISSIONS.—When it was proposed, a little more than a year ago, to organize a Women's Home Mission Society in Western Ontario, some of the friends of foreign missions were somewhat fearful that interest and contributions would be diverted from foreign missions. The result has been just the reverse. The Women's Home Mission Society of Western Ontario will raise this year about \$2,500, and the indications are that the receipts of the Foreign Society, covering the same territory, will be greatly increased. The editor of the LINK is known to be about equally interested in both these departments of our denominational work, feeling as she does that they are in no sense antagonistic, but that each is necessary to the success of the other. When a new Circle is to be formed she invariably urges that it be for home and foreign work combined. The Foreign Mission cause has nothing to fear from Home Missions. We say these things to encourage our sisters in Eastern Ontario and Quebec, in the Maritime Provinces, and in Manitoba and the North West, to increase the usefulness of their Circles and Aid Societies by combining in them home and foreign work.

THINGS WE SHOULD LIKE TO SEE.—1. A vigorous Baptist Church, with a well qualified pastor, in every community throughout the Dominion. 2. A well sustained Home and Foreign Mission Circle or Aid Society in every church, with every sister deeply interested in missions at home and abroad. 3. A Mission Band in every church through which all the children might be trained from their infancy to be interested in, to pray and to give for missions. 4. A universal interest in missions and increased liberality among the brethren. Circles and Mission Bands will do much towards this end; but if some more direct method of reaching the brethren could be devised it would be of great value. 5. Our mission work among the Telugus greatly extended, and Canadian Baptist Missionaries in Burma, Africa, China and Japan, in at least one or two of these countries. 6. The LINK, grown far larger and better than it is at present, in every Baptist family throughout the Dominion, as a means of stimulating and directing the missionary activities of the churches. If the present readers of the LINK should see and all fully make up their minds that these six ends *must be accomplished*, accomplished they would be, and that right speedily.

OUR CONTRIBUTORS.—Our readers cannot fail to be greatly interested by Miss Rauschenbusch's versified history of Telugu Baptist missions. Miss Rauschenbusch,

who is in charge of a mission school at Ongole, is an old acquaintance of the editor's. We hope to have occasional contributions from her pen. Mrs. Baker's little poem needs no introduction; her poetical gifts are of a high order, and are thoroughly consecrated to Christ and to missions. We wish she could find it convenient to write oftener for the LINK. We have in hand another poem from Rev. J. Clarke, of Nictaux, N. S., which will appear in the next number. Mr. Clarke's fine poem published in the LINK some months ago was copied in full by the London *Illustrated Missionary News, The Gospel in All Lands*, and we know not how many other papers, without credit to the LINK, or even mentioning the author's residence. "Sister Belle" is always welcome, and she hopes to favor our young readers oftener than she has done for some months past. The interesting article on China will be followed by others on the same subject. Mrs. Upham's paper made a fine impression when she read it in Montréal, and will give her an excellent introduction to the Baptist women of the Dominion. We shall hope to be favored by her often. Our readers have learned to expect good things, and to expect them often, from Mr. McLaurin—they will not be disappointed this month. Mrs. George writes interestingly of the work in troubled Burma.

THE LINK:—It is due to the many friends who have labored so diligently on behalf of the paper and the cause that it represents, that the editor should state with some definiteness the results of the year's efforts. When she took charge of the paper about a year ago, she felt that it could not fully meet the needs of the Circles without enlargement; she was also sure that enlargement was impracticable unless the number of subscribers could be greatly increased. Encouraged by the rate at which subscriptions were coming in, she took the responsibility of adding four pages, beginning with the September number. This advance has been fully justified. The edition of the paper has increased from 2,800 to 4,700, and there is every reason to hope that within the next twelve months 5000 will be reached. When the editor took charge a year ago the Ontario Women's Board voted \$50.00 to assist in paying the expenses of the paper for one year. This assistance was found unnecessary and has been refunded. When the editor was pressed by the Board to undertake the work she had serious misgivings as to her ability to render the services required, and it has certainly been very imperfectly rendered; yet it is gratifying to know that the paper is meeting the needs of the Circles. Almost every mail brings words of warmest appreciation from all parts of the Dominion, and from the United States where the circulation is already considerable. There has been almost no fault-finding—a thing which we suppose to be almost unheard of in editorial experience. It has been necessary to postpone indefinitely the publication of some

poems, but no threats of withdrawal from the subscription list have come to hand. The editor is convinced that the little paper has a work to do, and that it has been very helpful to the cause of missions, and may be made more and more so. It belongs to our mission workers to see to it that a Circle is organized in every church throughout the Dominion, and that a copy of the LINK is in every family. It belongs to the editor to make the LINK worthy of a place in every family.

Bethlehem.

(The present inhabitants of Bethlehem are Christians.)

There is a village on Judea's hill
Whose ancient memories are sacred still;
So high upon the craggy rock it lies,
Its towers seem to almost reach the skies.
And there is sweetness in the winds that blow
Across the mountain to the vale below.
The distant traveller in the moonless night,
Still finds a beacon in the village light;
O birthplace of our Saviour! Not the least
Among the princes of the distant East,
Art thou, Judea's city, far from thee
Hath come a King to set the people free.
And now a thousand children of the King
Unite their voices, and in gladness sing
Within the ancient walls, each Christmas morn,
Where Christ, the Saviour of the world, was born.
And to the darkened world they sing again,
"Peace! peace be to the earth, good will to men."
So like the star of long ago, their light
Illumines the surrounding gloom of night.

Ida Baker.

Women and Missions.

In the past woman's sphere was said to be in the home. But times have changed, spheres have enlarged, woman is stepping out of the old beaten track and forming new lines of action. Not that the home has ceased to be her sphere, but other paths are open to her in connection with it. More service in the home has given her more leisure to look out upon the world, and in this broader field of action she has seen how much a woman's sympathy and influence are needed; she has seen the dreadful carnage that sin has made; the lost without hope and without God in the world; the sinful, the degraded, the debauchee, and her heart has yearned to be helpful to them; to raise them from the depths of sin and guilt, to bring life and peace to them through Jesus, the Christ, the Son of God. Pity and love have led her to cry: "Lord, what wilt thou have me to do?" And as He has opened the way, shown the duty, she has followed on, doing with her might what her hands found to do, perhaps not always wisely, but always heartily. Woman's mission in the world is to be helpful. This is as old as the creation of Mother Eve. While fulfilling this mission in the home, she has extended it to the needy close at hand as did the Good Samaritan, and to those who sit in darkness in lands beyond the sea, as did Paul. Foreign missions have not opened a new sphere so much as extended the old one. Here is a work which calls for her to act in all her womanly dignity—to

exercise her gifts of patience, sympathy, and love. The very nature of woman has fitted her for this work—has called her to it. She is peculiarly susceptible of religious truths, discerns them intuitively as the Bible presents them to her; questions not, argues not so much as believes. The Bible appeals specially to faith and thus touches woman in a strong point. Perhaps education, habits of thought, her position in life largely sheltered from deception and scepticism, have given her greater trust and less inclination to view things critically and doubtfully; perhaps her intimate relations with children give her unconsciously lessons of faith and trust, developing in her the childlike teachableness. Whatever may be the reasons the Bible is accepted quite readily by her, and its truths have weight and influence upon her life. It was Mary of Bethany who came into such heart-union with Christ, that she discerned His approaching death, while the apostles, who were such intimate companions could not enter into the spirit of the Master enough to understand his words. Some of the most touching examples of faith in the Bible are of woman. What a tender loving soul was Ruth, the Moabitess! What confidence and love in a husband's mother to leave kindred, country, the gods of her childhood and youth! What lessons of faith she must have learned from husband and mother-in-law to draw her to the land of the true God, to renounce the past with its familiar gods, and to say to Naomi: "Thy people shall be my people, thy God, my God." Queen Esther's faith in her God and helper led her to risk her life to bring safety to the chosen people of her God, and her memory is ever blessed, and her act has stimulated others to dare much for their faith. Hannah and Elizabeth, won special favors from God because of their faith. Mary was the highly exalted of the Lord for her faith, which triumphed over the scorn of the world, and the displeasure of her betrothed husband. Sarah, the wife of Abraham, the faithful, was the only sceptic among the honorable women, and she came to believe the wonderful promise of Isaac. The highest words of commendation spoken by our Lord were addressed to women. Unto the Syrophenician woman begging the health of her daughter, even exhibiting willingness to be a dog, that she might have a crumb from the table of the more highly favored Jews;—unto her he said: "Great is thy faith; be it unto thee even as thou wilt;" to the widow who cast into the treasury all her living, "This poor widow hath cast in more than they all;" to Mary of Bethany, as she anointed his feet, "She hath done what she could;" "Whosoever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of her for a memorial." A company of women ministered unto Jesus, and as they cared for His body, He cared for their souls. They followed Him to the closing scene of His life; were among the last at the cross and the first at the tomb; while the apostles were given up to despair, the women were led by their grief to the tomb of the Master, there to talk in subdued tones and with many tears, of His wonderful words, His wonderful life. Their desire to be near the body of Jesus brought them Jesus Himself, risen from the grave, "the first fruits of the resurrection." If truth has entered the heart of woman, has led her into the "Holy of Holies," so that she has accepted the salvation of Christ, has come into vital union with Him, she can not be loyal to her Master and sit idle while others are without the knowledge of Christ, the sin-bearer, and she does not. The first instincts are to bring others into the same joy and peace which she possesses; the darkness, the superstition, the degradation,

the miseries of the dusky sister over the seas have been mute appeals in her tender, loving heart; she could not enjoy all the blessings, direct and indirect results of Christianity, and see her sisters, though afar, pass through this "vale of tears" to an eternity of tears, when Christ stands ready to wipe away all tears, and has prepared mansions where "there shall be neither sorrow nor crying."

These women occupy such a low place, even below beasts, birds, and fishes, they are placed lowest in the created world instead of beside man, the head as his equal; playthings if young and pretty but in the end always slaves. Such hardship does the heathen woman endure; all the rough, hard work falls to her lot, with no love to lighten the toil, no pleasant home to break the monotony of life; what is poorer and meanest is good enough for the woman; she is always made to feel her inferiority to man; she is so far beneath him that it would be an insult to him for the wife to eat with him, or for a friend to enquire after her health. She is condemned to the narrowest circle of life, to work in the field or to be shut up in dingy quarters with no books, no music, no home to make attractive, only her own person to adorn; her life centres in herself; she knows little or nothing of the outside world,—as the heathen man says, woman could not be governed if she knew as much as he, so her mind is left a vacancy. See how little a Japanese father values his daughter when he is willing to sell her for immoral purposes to pay his debt with the ill-gotten gain; he looks upon her as a piece of property and exchanges her for another—money; both father and daughter consider her life of sin preferable to debt.

Many customs and religious beliefs of heathendom are so terrible and press so heavily upon woman. Juggernaut and the Ganges demand such costly sacrifices, human life—the brightest, the prettiest boy must be thrown before the car of Juggernaut, or into the Ganges, to appease the anger or win the favor of the god. Her religion brings her no joy; it was not meant for her, it was only for the man; her only hope is in bearing sons or coming into existence in the future in the form of man; so she plods on in a dull, spiritless life, having no satisfaction in this world, and barely hoping for any hereafter. A Chinese son will pay high honor and respect to his mother, after her death, perhaps make a god of her. If he would only honor and respect her while living, smooth her rough way, plant a few flowers along her thorny path! but this is left for Christian nations, and their women have arisen to better the condition of such benighted wayfarers; they are taking off the bindings from distorted feet, and removing the shackles from cramped minds and hearts. They are teaching these heathen woman the sin of murder, even if the victim is a baby girl, who brings no love and joy into the household, but rather grief and shame, and if allowed to live will grow up to the same hardship as the mother. So many women when converted bring their confessions as new witnesses of the prevalence of this crime. Christian women have entered the homes (if such places deserve that name) and given the love of Christ to lighten these lives; the word of God as a lamp to their darkened minds; the fruits of the Spirit to make homes out of harems and show to man the true worth and dignity of woman.

The silent appeals for help have touched the chords of a woman's heart, and a harmony has sounded forth—a harmony of loving deeds, loving words, loving thoughts.

Such beautiful acts of consecration have been called forth by missions. Women have sacrificed congenial society, home and comforts, pleasures of civilization; gifted women have laid their talents on this altar of

sacrifice. Missions have called for jewels as costly and rare as did the proud city of Rome, and if Roman matrons could give their best, even husbands and sons, for their country, so Christian women have deemed nothing too precious for the Master's cause. All history gives instances of mothers yielding up self for children, here a greater sacrifice is asked—the gift of children for Christ, and hearts have yielded a willing response. Mothers have stayed on in the heathen country, refusing to leave the people longer in darkness, and have committed the children to the care of friends in Christian lands, that they may not be harmed by an enervating climate and degraded people; and as they bade farewell to these precious ones, they have said, "This I do, O Christ, for Thee." Woman has *died* heroically for her faith, and better still she has *lived* heroically.

Woman's share in the world of missions consists in more than sending workers to the field, more than giving self to the work—there is one department often overlooked—the instruction of the young on this subject. Here is a grand work for mothers, whose duty ends not with the body, but rather first begins there; the mind and soul are in her care, and she is responsible for their health as for that of the body; they need a mother's watchfulness and nurture.

It is from the mother that the child should get his first love of missions; children are so quickly interested in what the mother is that no pretence deceives them; they see deeper than the surface, and know the mother's heart perhaps better than she does herself; they know if missions occupy a prominent place there, or if they are only outside issues, which she helps because others do. Mothers are often prevented from helping objects outside of the home by the care of their little ones, but if they rear sons and daughters in the nurture and fear of the Lord, these can help in the outside world, and so the mother's influence will go far beyond the four walls of home; her missions-of-helpfulness will be fulfilled as those whom she has trained take their places in doing works of love. Who can estimate the value of a mother's influence upon John Coleridge Paterson, the gentle missionary to the South Sea Islands? Of her it is said, "she made the religious instruction of her children her special care, reading the Psalms and the Lesson for the day with them every morning;" his character leaves the impression of his mother's teaching and example. Although of a highly born family she wished for him not a high position in the social and political world, but that he might be pure, good, and helpful. One cannot read the life of Mrs. Sarah B. Judson, without seeing that she did more than work herself for missions, she inspired her children to like love so that they are now zealous workers in the mission cause. How differently she spent the anniversaries of her children's birthdays from most mothers: the day was occupied largely praying for and with the child. Do you suppose her children have forgotten those days, or that her influence will come to an end while they live? Timothy was ready to receive the gospel as preached by an early Christian, because his mother and grandmother had taught him from his youth up in the Scriptures. Hannah gave her son Samuel to the Lord before he was born, and as his baby days were over, carried him directly to the high priest as her gift to the Lord, that he might remain and serve Jehovah as one set apart for a particular service. Jesus spent His early years at home, and like all Jewish boys received instruction from his mother. These examples are encouragements to mothers to give greater diligence to the religious instruction of their children.

It would be unfitting to close without mentioning the benefits woman has received from missions. Good sent out means good coming back; one cannot do good without receiving good; God has given compensations to all services for him. If woman has done much for missions, missions have done much for her. "A good tree bringeth forth good fruit;" and woman even in this world is tasting the delicious fruit grown from the tree of life which she has planted in many a desolate country. The fruits are many, the mention of a few will suggest others, increased knowledge of temporal and spiritual things, development of latent abilities, friendly intercourse with other denominations, above all increased piety and closer communion with the Master.

As woman helps to obey the commission, "Go ye into all the world and preach the gospel to every creature," she receives the encouragement and reward from Christ, "Lo I am with you alway."

E. M. UPHAM.

Montreal.

Fifty Years.

READ ON THE FIRST DAY OF THE JUBILEE MEETINGS, NELLORE, INDIA, FEBRUARY 6TH, 1880.

"They that sow in tears shall reap in joy."—Psalm cxxvi: 6.

In the land of Southern India, in the tropic clime,
Where the palm-tree rises stately, and unchanged by time;
Where the Southern Cross in silence from its starry height,
Gazes on pagoda turrets wrapped in shades of night:
Where the Telugus in millions heathen rites obey,
Sailed a vessel into harbor, bringing Samuel Day.
In the name of God Jehovah, Gospel seed to sow.
Landed he in Southern India fifty years ago.

India's dusky sons and daughters bowed to idols dumb;
When they heard of Christ, the Saviour, did they gladly come?
Did they free themselves from bondage? turn from wood and stone?

No, they scorned to listen, taunted him who stood alone,
Patiently the seed was sowing, seed that could not die,
And that bore abundant harvest after years rolled by.

Day, Van Huson, Douglass, Jewett, oft and sorely tried,
Held Nellore, the mission-station; sheaves were still denied.
But when little drops of blessing fell, their hopes grew bright:

Surely God would hear their prayers, bare His arm with might.

Twenty-five years thus they waited, such long years were they!

Wondrous is the faith God granteth, when His children pray!

Twice the Board at home determined, that a field so dry
It were wisest to abandon. Yet they dared not. Why?
'Twas of God, this LONE STAR MISSION. Yet 'twas asked again:

"Why keep on? No fruit to cheer us, work is there in vain."
"Wait," said one, "ere we abandon; Jewett soon will land."

Jewett came; though worn with toiling bold he took his stand.
"What, abandon? No, I cannot! though the field be dry,
I go back, and if God wills it, on that field I'll die!"

Said the Secretary smiling: "Then our duty's plain;
If you must go, Brother Jewett, we'll provide a man
There to give you Christian burial."—And tho' dim it's light

Once again the LONE STAR rescued beamed through India's night!

Twelve years ere before the council Jewett took his stand,
Near Ongole, on rocky hill-top knelt a little band.

It was sunrise. Fifty hamlets now appeared in view,
Where the idol still was reigning none the Saviour knew.
There the Jewetts and three Christians plod with God in
prayer
For a man to preach the Gospel, for these lost to care.
Twelve years passed, and then with Jewett, Clough went forth
with zeal.
Raised the standard, preached the Gospel round PRATZ-
MEETING-HILL.

Now the years of death were ended, gentle showers descend;
At Nellore a flock of converts humble knees did bend.
Schools were founded, children gathered,—trim the sapling
well.

By-and-by the massive trunk will of thy labor tell.
At Ongole the Brahmans even now were drawing nigh.
Would they come? What gain for Jesus? Hopes were
rising high.

Ah, the Madigas' salvation Brahmans will not share;
If the Lord Christ they would follow, Christ's cross they
must bear.

But the low-caste come rejoicing, from their idols free;
To the poor the Gospel comes, here as in Galilee.
Ramapatam, the noble station by the rolling sea,
Saw the years of faithful labor done by Timpany.
Billard in Alkur was working. Progress marked those days,
And what once was but the LONE STAR, shone in brighter
rays.

In those days the native preachers, tried and faithful band,
Went and told the Gospel story over all the land.
Poor they were, and all unlittered, but their hearts were
warm;

E'en a dull sword cuts, when wielded by a willing arm.
But more preachers and more training was the great demand.
Clough embarked to get endowment in our native land.
And America responded to his urgent call;
Proud now stands the Seminary, Williams o'er it all.

On Canadian soil McLaurin saw the light of day;
Grown a man, he came to India. Not long did he stay
At Ongole; they're independent, these Canadians are.
Wise men saw the whitening harvest stretching northward
far,

And while long Canadian Baptists joined a helping hand
With the Missionary Union, now McLaurin planned,
To take hold at Cocanada: wrote a strong appeal
To his loved Canadian brethren, who with heightened zeal,
Formed an independent mission, made this field their care,
For God guided them to center here their work and prayer.

And they found their field so hopeful, that a call they sent
To Siam to men, whose labors here were better spent.
And they came; and Sanford making Bimlipatam his field,
Churchill later on determined Bobbili to build.
Currie thought his place was Tuni, where to work and win.
Craig decided for Akidu, there to war with sin.
Boggs and Armstrong, ready workers, too were hither sent.
Timpany his tried experience to this mission lent.
And God blessed Canadian Baptists, and their chosen field
Soon began by earnest labor precious fruit to yield.

Far beyond the Kistna River lies Secunderabad;
Campbell there took up his station, preached the tidings glad.
Loughbridge first; and Newhall later Hanamaconda took;
In Karnul taught Drake and Morgan from the Holy Book;
Doornie held Nellore and Jewetts in Madras took hold,
There to preach the "old, old story," they've so often told.

But the days were not all brightness; there were years,
when God

Seemed to veil His face in anger, rule with iron rod.
Proud the sun rode through th' unchanging blue and lurid sky;
Fierce its rays beat down, till all the earth was parched and
dry.

Thrice no rain! and thrice the harvest failed; then hand in
hand

Famine and disease, twin-sisters stalked across the land.
Stout hearts quailed, and weak hearts yielded helpless to
despair;
At their shrines the natives prostrate poured their ceaseless
prayer:

"Oh Malakahmi, deign to help us, for our harvests fail!
Poluramma, pity, pity, I hear our dying wail!"
Thus they cried, and cried in vain for wood and stone hearth;
Ah, when men are dying, then they need a LIVING GOD.

Then in many a heart the wondrous words from sleep awoke,
That some simple Christian preacher by the wayside spoke;
Spoke of God, the Lord of all things, with an arm of power;
Spoke of Christ, who o'er is near us, helping every hour.
Very grievous seemed the chastening. Yet bore fruits of joy;
If the field shall bear, the plough-share must not pass it by.

Thousands flocked to Razapallem, famished, sick and sad;
But their weary eyes grew brighter and their hearts grew glad.
At the camp the Christian Dora (Gentleman) gave them work
and food;

"Surely, true is this religion for its fruits are good."
Thus they said and to his preachers, willing heed they paid
To the tale of Him, who loved so, that his blood He shed.
Thus they worked, and thus they listened, thus they learned
to love;

Love grew faith, and faith obedience to the God above.

When the days of famine ended thousands came to Clough:
"We believe on Christ the Saviour; then baptize us now!"
"Wait," said he, "till of the preachers here well you learned
the way."

But when months had passed, no longer could he say them
Nay.

For they pressed, they brought their idols, persecution tried,
Was endured by men whose longing hearts were satisfied.

By the Gundlacumma River, on its shallow side,
Stood a multitude, who gathered here from far and wide.
In the name of God the Father, Son and Holy Ghost,
And methinks 'mid the rejoicing Of the Heavenly host,—
Were believing men and women, than three thousand more
Here baptized, as in days of Pentecost of yore.
From the Gundlacumma, praising, home they take their way,
Full three thousand; 'twas indeed a "Nation in a day."

These eventful days were followed by a gathering in
Of a host of India's children, saved from death and sin.
In they came, a mighty army; ere three years were gone,
Twice ten thousand had enlisted at Ongole alone.
Scattered far in many a village, strong would be the arm,
That could hold and guide such numbers, keep them safe
from harm.

So the great field's right division prudently was planned:
Boggs took Cumbum, Vinukonda was by Thomssen manned;
Maplesden took Nursarapaetta; Billard as his share
Took Bagputa; Rayl tried burdens at Ongole to bear.
In Secunderabad and Southward Chute his work began.
To Madras came Waterbury, Nichols, Silliman.
Udayherri was by Burditt taken as his charge.
The Canadian working forces greatly to enlarge
Archibald came out, and Stillwell, and to Ohtacole
Hutchinson. Who thinks their number now has reached it's
goal?

They too boast a Seminary, by McLaurin planned;
Samuleotta sends it a pupil over all the land.
Station-schools along the whole line into life have sprung;
Like a chain they're stretching, blinding to our God the young,
And the High School seeks enlightened learning far to spread,
Teaching Christian youth and heathen, Manley at the head.

But the women—was the burden untouched by their hand?
Did the men in this great battle single-handed stand?

Ah, their deeds may ne'er be written, but our Father knows,
How the fervent prayers of women to His throne arose.
In these fifty years of labor how they trusted Him!
Oft their faith waxed stropger, when their husbands' faith
grew dim.

Much they suffered, still undaunted took their part of cares;
Surely then of this great harvest some part must be theirs.
To the wives who did so nobly, let me add a few,
Whom the need of Telugu women to this country drew.
Miss Peabody was the first one, followed by Miss Wood.
In Nellore Day's worthy daughter in his footsteps stood.
Misses Menke, Wayte, one 'other, later reached this land.
In the north Canadian daughters formed a second band.
Where Miss Hammond held her station Misses Frith,
Wright, Gray,
Strive to teach our native women Christ the only way.

Fifty years have passed, since landed Day on India's strand;
Fifty years! And now the workers Stand—a goodly band!

Fifty years ago no converts trusted Jesus' name;
Now we count them thirty thousand who salvation claim!
Then the years were long with waiting, faith was sorely tried;
Now our hands move fast; and the hungry press on every side.
God hath wrought it! His the honor! His forevermore!
For He blessed those tearful sowers and the seed they bore.
Grand will swell the chant of praises on that glorious day,
When their sleeves His servants carry at His feet to lay.

Some were called to cease from labor; they have entered rest,
Left our ranks, joined in triumphant anthems of the best.
Year by year now slowly gathers on the other shore
Telugus, redeemed, an army, who have gone before.
Thousands tarry; they will follow, we shall see them there,
Count the precious fruit of fifty years of work and prayer.

But the end is not. Look onward! Much must yet be done.
Millions yet, still unbelieving, must be sought and won!
Christians must in faith be nurtured, children must be trained,
Preachers be sustained, and victory upon victory gained.
Disappointments will be waiting; Satan does his best;
Yet all obstacles must vanish at our God's behest.
Courage then, and faith undaunted! Christian zeal ne'er know
Aught more worthy of endeavor than our end in view.
And our God this mission's mighty fortress e'er shall be!
Unto Him we'll give the glory through eternity!

Emma Rauschenbusch.

To Would-be Missionaries

[The following valuable hints and observations were written for young men who are thinking of taking up the work of missionaries in the Foreign field, and were published in a recent issue of the *Church Missionary Intelligencer*.]

1. Let Christian men wait on the Lord to know His mind and will as to where He would have them go. It is true the Master says, "Go into all the world," but that is "all the world," and may not mean England or France to some, or Asia or Africa to others. We are not independent officers, but deeply dependent soldiers. There are some of whom God says, "I sent them not, yet they ran and prophesied." God will guide those who wait on Him.

2. Let them beware of thinking, "Now I have made up my mind to this 'great sacrifice' in going out to the heathen, I shall grow in grace very easily, temptations will be almost gone, and worldiness, will have no power over me. As a matter of fact temptations are far stronger and far more subtle. This is our united experience.

3. Beware of thinking when they get out of that "learning the language, or later on even "preaching"

is the greathing. THE great thing is to maintain a close personal walk with God.

4. Let them beware of thinking that the body is nothing at all and not to be cared for; while, on the other hand, if a man is very particular about his food, the foreign field is not the place for him.

5. Let them not come out unless they are grounded in the conviction that the whole Bible is the revealed Word of God. They have to face deep Mysteries; if the Bible does not explain them, be content to wait for the right time "when we shall know as we are known." At the same time, if they do not believe that men who are not saved are lost, why do they think of becoming missionaries?

6. Unless in the foreign field they are prepared to find their joy and satisfaction in the Living God, and not in circumstances (neither being discouraged by failure, nor puffed up by success), they will not have with them the weapon which is "their strength," namely, "the joy of the Lord."

7. Let them beware of riding one side of truth to death; take the whole Word. Beware of the Devil, who is strong here; and beware of fanaticism—by "fanaticism" we mean "unbalanced truths."

8. Beware of being carried away by the distractions of everything new.

9. Lastly, let them seek to be led of God, and not man. Blessed be God, all these dangers are avoided by being in communion with God—abiding in Christ.

And now let us state a few facts as regard the possibilities of service here.

1. The language. It is not so hard as represented often. After three or four months' ordinary study a man can do most useful work in putting the main facts of the Gospel before the people.

2. As regards travelling and living. Travelling in carts is novel, but you soon get used to it. Donkey, mule, horse, sedan, wheel-barrow, and boat are all used. As regards food, take away beef and butter, and you have as good plain living as you could get in England.

3. Houses are comfortable.

4. Dress. Native dress a matter of taste; we prefer it to English. On the coast stations they don't wear it.

5. The people at any rate here in North China, are extremely well-disposed, constantly asking you to drink tea; in two or three provinces, however, it is not so.

6. Lastly, as regards opportunities, they are simply innumerable. Doors open on all hands. In the street you can always get an attentive congregation. Around here, in Shan-si, is a blessed work going on. We want labourers, who know God, and believe in the Holy Ghost.

Yours affectionately in Jesus,

STANLEY P. SMYTH,
C. T. STUDD.

PING-YANG FU, SHAN-SI.

The Ever-fresh Parable.

A boy came to buy a Gospel. We gave him St. Luke's and turning to the parable of the Prodigal Son we asked him to read it. After he had read it, he told us in his own words what he had read and we explained it. The next day he came for another Gospel, and the catechist gave him St. Matthew's. He came back to the tent soon after, and said,

"I don't like this. I should like one the same as I had before."

"Why would you like the same?" we asked.

"I took the one I bought before," he said "and read

the story you pointed out to me to a man in the village. It was so nice that he wanted the book, so I sold it to him, and I want another for myself."

It is a fine instance of the Bible winning its way by its own power. There is something in that parable which seems to commend it to the human heart, no matter in what language it is written.—Rev. C. MONTFORT, *Nasik, India.*
—*Illus. Miss. News.*

THE WORK ABROAD.

Ramakistia.

DEAR LINK.—Some years ago I wrote a few words for your readers about an extraordinary Hindu, who lived in Cocanada, and who was deeply interested in the well being of his countrymen. His name was *Paida Ramakistia*. Last week he died in Cocanada of a carbuncle on the back, and has before this stood before his Maker. His birth or parentage is immaterial to us—he was a *Comital* by caste. In early life by indomitable energy and perseverance he learned to read and write both Telugu and English, and by the same qualities in time became the richest man in Cocanada; but it is about his relation to our mission and missionaries that I wish at present to write.

He was the landlord of the first house we rented when we came to Cocanada. We found him kind, considerate, and liberal-minded for a Hindu. He would talk freely about the Christian religion and acknowledge its superiority. He had several Bibles in his house which he said he often read. He was fond of adorning his office and rooms with Christian mottoes, such as, "God bless this house," "The light of the world," etc.

During our first year in Cocanada our funds ran out, when I applied to the English firms for a loan—not one of them would trust us, but this man did at once. Soon after the establishment of our girl's school he sent up two pieces of cloth to make skirts for the children; he also gave a donation to the mission chapel, and a much more liberal one to the English meeting house. He was very kind to Mrs. Timpany when she was leaving, and told her if she was ever in need to let him know and he would assist her. I have no doubt he would. While Mr. Timpany's things were being sold he was up at the mission house, and seeing one of the boarding girls come in for the buttermilk which was always given them, he asked what it meant, and when told, he at once bought one of Mr. Timpany's cows; left it at the mission house, gave monthly what its keeping cost, and ordered the milk to be given to the girls.

He was deeply interested in the question of the remarriage of girl widows, and gave large sums of money to promote such marriages, and exerted himself to assist those Hindus who were courageous enough to marry those widows. He was at one time excommunicated for his share in this work, and had to pay a large sum for his restoration, but this closed neither his heart, nor his hand.

Besides all this he did many things for the benefit of his fellow townsmen; dug tanks, built lodging houses for travellers, and supplied several streets of the town with drinking fountains. All this indicates that Ramakistia was a man of large and liberal sympathies, and a man who, according to his light, made an unselfish use of his money.

But is there any reason to believe that he believed in the Lord Jesus Christ for salvation? It is difficult to tell. Shortly before his death he called in one or two of the

Christian preachers and asked them to pray for him; he also said that he believed in the Lord Jesus. It is possible that in his last extremity he turned for help to Him of whom he knew so much—and if he did he was forgiven as the thief was.

This is all our hope. His life was not a Christian life; his generous and kindly deeds, no matter how lovely in themselves could not wash away his sins: Why do we then write these few words about *Ramakistia*?

1. In memory of one who tho' a pronounced heathen, was a friend of your missionaries when friends were few in Cocanada.

2. Because he illustrates one phrase of the work missions are doing in India, even when they come short of the conversion of the individual.

3. So that you may pray for thousands of others who are in a similar position, and that you may ask God very speedily to break the iron bands of caste, which binds the great majority of those people.

4. To show you how easily the question of self support will be solved when the Lord will send us the middle classes.

JOHN MCLAURIN.

Letter from Burma.

As the present is a time of enforced idleness I thought I would write a few words of greeting to the LINK, whose visits give us pleasure and profit. Ever since my return to Burma in 1882, some unknown friend has sent me the CANADIAN MISSIONARY LINK, and on the paper which came to day, I find that it is paid for until Sept., 1887. This silent testimony of remembrance often cheers me. I wish to thank this kind friend through your pages. You may be surprised to know our enforced idleness is caused by the war in Burma. Our home is about one hundred miles from the boundary of Upper Burma. For some time during the first of the war we experienced no ill effects, save that the war proved a more engrossing topic among the heathen than the story of Christ. To our surprise, we began to hear whispering of sympathy on the Burman side. People, who before had been loud in their praises of English rule, began to murmur at their taxes, and then to declare openly, that under the present state of affairs their nation and religion were going together. Others came out boldly and said: "The Burman Kingdom and its religion are invincible. The white face must go."

Our Christians were jeered at in the markets, and open threats of violence were frequently heard, this leaven of discontent, this hatred of our religion has spread; all classes are permeated with it. Confusion reigns supreme, bad men are taking the opportunity to plunder the weak.

Our Christians are much affrighted, but no harm has come nigh them thus far. We have been able to keep our schools together, until this month. A girl's school I have in a town near us is quite broken up. We are hoping and praying that God means to do glorious things for these people yet. This war, and these times of confusion and peril, may break down their proud hearts; may reveal unto them the vanity of their gods, and turn them to seek Christ, as the famine worked upon the Telugu people. My own special work is for the schools, and for the wives of the Christians; many of the latter have learned to read, and are growing to be useful and wise workers. We are watching with interest the Missions of Canada and of the Maritime Provinces. I believe your W. A. Societies are doing as much in helping its members into a nearness to Christ as they are

doing for those who live in this land of darkness. Working for Him develops a likeness to Him. That God's blessing may rest upon the work at home and abroad, is the prayer of your sister in the work.

O. L. GEORGE.

THE WORK AT HOME.

DARTMOUTH, N. B.—DEAR LINK,—You have indeed come this month with the freshness of spring. From your first to your last page you give us nothing but encouraging news.

Surely this might be always so, if only our faith were stronger. Our King, our Leader, hath "triumphed gloriously." His workers go "from strength to strength."

Victory must be ours, the kingdom of this world shall become the kingdoms of our Lord and Saviour.

We have an encouraging report just now from Mrs. W. Webber, Secretary of the Women's Aid Society in New Germany. She says that their Society was organized in 1880, with a membership of 13, it now numbers 27 earnest workers who seem to have an ever increasing desire to do something towards sending the Gospel to their suffering sisters in India. They have raised for Foreign Missions \$200.70. The meetings are held monthly, and made interesting with missionary intelligence conversation respecting the work, prayer and singing. The Mission Band have just made their President, (Mrs. M. W. Brown), a life member of the W. B. M. U. She is a faithful worker, never absent from the meetings, and always ready to do all she can in the service of the Master.

The pastor, Rev. M. W. Brown, is also a member of the Society, and greatly interested in everything tending to the advancement of the Redeemer's Kingdom in the dark places of the earth.

Fifteen numbers of the LINK are taken, and Mrs. Webber adds, "The interest in Missions is increasing. We are much encouraged, and hope the time will soon come when all the sisters in our churches will think it a privilege to do more for Missions, and thus taste the sweetness of our Lord's command, "Freely ye have received; freely give."

Rev. Mr. Brown is the first clergyman we have heard of who has joined our W. M. A. Societies. (There may be others). We bid him welcome, and promise any of his brethren that they may have the same honour if they pay a double entrance fee, and will work hard.

The Quarterly Meeting of the Halifax and Dartmouth W. M. A. Societies met this month with the Granville St. Church, Halifax. The President of that Society, Mrs. Saunders, presided.

Miss Gray and Miss Wright take turns in sending a letter for this meeting. Miss Wright's this time had nothing specially new in it, but spoke of increased health, and longing to be really at home in the language.

A paper was read by one of the sisters, and then we had our quarterly statement from the Treasurer, which showed that from the three provinces we had received \$897.02. Three life members this quarter; two from Nova Scotia, and one from New Brunswick.

For the three quarters the total had been \$1955.58. This included the proceeds from the LINK, and some from the Mission Bands.

Only one more quarter and the Missionary year is ended. Let us do double work.

A. E. J.

MAXVILLE, Ont.—DEAR MRS. NEWMAN,—It is with pleasure I drop these few lines to inform you of another Women's Baptist Foreign Missionary Circle that has been organized here under very favourable circumstances. There being twelve Baptist families in the village, and no special work set before us for the Master, it was decided by a few faithful workers that those twelve families should be waited on in order to ascertain how many would meet and form a Circle.

The Lord had opened the way, each and every one were willing to join and do all in their power to promote the work. A meeting was called, to be held on April 2, at 3 p.m. Nine sisters met, five were unavoidably detained, but expect to be with us at our next meeting. Sister D. Dohar, President of the Dominionville Circle, occupied the chair. After reading, singing and prayer, the following officers were elected:—President, Mrs. W. J. Sherman; Vice-President, Mrs. James Stuart; Secretary, Miss Mildred A. Garner; Association Secretary, Mrs. Charles McNaughton; Treasurer, Mrs. Norman McLeod; Solicitors, Sisters R. Rothwell, and Mary Leslie.

It was decided that our Circle be called the Maxville W. B. Foreign Missionary Circle, to be held on the third Wednesday of each month, said meeting to commence not later than 3 and end at 4 p.m. After a few general remarks concerning the work that we as a Circle were aiding, the privileges of thus working for the Master, etc., we were greatly strengthened by each and every member declaring herself not only willing, but anxious to forward the cause in our midst. After singing a hymn our President closed with prayer.

Something tells me that I have taken up too much of your time; if so pardon me, as I am young in the work, and do not, as yet, know what my position calls for.

MILDRED A. GARNER.

OWEN SOUND.—MY DEAR MRS. NEWMAN,—We have been selfish; we have enjoyed time and again readings of the success of other Circles, and have not contributed, we are ashamed to say, a single item to encourage or interest them. We lately sent a small contribution to Foreign Missions, three dollars of which came to us from West Virginia. We had a sister there, a delicate young girl, formerly a resident of this town, and well known to many of us. One of our number, writing to a member of her family, enclosed some of the tracts and leaflets sent us by friends in Toronto, and we are sure it will encourage them and other workers to bear of the fruit they bore. The dear girl became interested at once, and wishing to add her mite, worked as hard as her fast-failing strength would allow, finishing her last piece of sewing a few days before death came. When her contribution came we were much struck with her devotion, and each must have felt how much more she in her weakness had accomplished than we who were much stronger in body. We intend holding our first anniversary services early next month, of which we shall tell you again. We are much encouraged by the work accomplished, and hope to have our membership increased for the coming year.

A. KENNEDY, Sec. W. M. C.

CHELTENHAM.—Some time ago the ladies of our Mission Circle decided to hold an open meeting on the 20th of May, to consist of an afternoon and evening session, the afternoon for ladies only, to which were invited a number from the neighbouring churches; and the evening to be given to Rev. J. W. A. Stewart B. A., of Hamilton. The programme as arranged has been carried out with gratifying success. On the afternoon of the 20th a number of ladies gathered at the church with the members of the Mission Band to the number of 125. The Band was addressed by Mrs. E. W. Dadson, and the ladies' Circle by Mrs. A. H. Newman. The opinion of all present was that it was an exceedingly profitable and pleasant meeting. The evening session began about eight o'clock. It was opened by singing the old missionary hymn and prayer by the Rev. M. P. Campbell of Brampton. The chairman then called upon the Rev. J. W. A. Stewart, who gave his popular lecture on Wm. Carey. It is perhaps sufficient to say that all who were present were highly delighted, and the lecturer may be assured that a warm welcome awaits him should he come into our midst again. It would pay any church who can, to secure Bro.

Stewart and his lecture for an evening's entertainment, Giving as it does the record of a life in itself an inspiration, and delivered in his own enthusiastic way, it cannot fail of accomplishing good. D. M. M.

THE TIMPANY MEMORIAL SCHOOL.

GUELPH.—Following the example of our Woodstock friends we, too, have had an "Envelope Social" for the above fund, on the evening of the 14th May. The evening being so stormy not many were present. But the few contributed well; not only suitable passages of Scripture and gems of thought came from the envelopes, but \$21.40. Our good friends, Mr. and Mrs. Pickard, afterwards gave us \$10, making in all \$31.40.

E. THOMPSON.

SARNIA TOWNSHIP.—The Women's Home and For. Mission Circle held an open meeting on the 18th; the exercises were chiefly in the line of mission work, adding \$12 to their funds.

E. FLAMBORO.—The members of the Baptist Church met on the 9th inst. in this place, and with the aid of Mrs. Thompson, of Guelph, formed themselves into a Home and Foreign Mission Circle. We want to do a little part in sending the blessed Gospel of Christ to the dark places of the earth; may God bless us in our work. Names of officers:—Mrs. Minnie Patton, President; Mrs. Ann Revell, Vice-President; Miss Bella Cartwright, Secretary; Miss Jennie Revell, Treasurer.

BELLA CARTWRIGHT.

HAGERSVILLE.—A home and foreign mission circle was organized May 17th. Fourteen ladies have already joined, and probably several others will be enrolled during the next week or two. O. G. L.

YOUNG PEOPLE'S DEPARTMENT.

Little Helpers.

Little Helpers,
Young Disciples
Of the Lord, once crucified.
By your giving
Are securing
Life for those for whom He died.

Homes of gladness,
Homes of darkness,
You can picture, side by side;
Thus love binds them.
So faith links them
Into one, though severed wide.

Your seed sowing,
Which is growing
Into harvests for the Lord,
Will be gathered,
And be garnered,
Such the promise of His word.

Little Helpers!
One day leaders
In this work of Christ abroad,
Heaven bless you,
Guide and keep you,
Help you win the world to God!

From *Little Helpers*.

A Street Spectacle in India.

The people of Chicacole—a town near the coast, about half-way between Calcutta and Madras—are in a great commotion to-day. They are dragging through the streets of their town large figures on carts. What are these? And what are the people making all this fuss about? There are musicians accompanying the carts blowing trumpets, beating drums, and playing on other instruments, and crowds of men and women are talking, shouting and making a great noise. There are no less than six figures set after one another in line in the procession. First comes a huge camel as large as life. It is made of a light framework of wood, covered with cloth and painted. The workmen who have made it have not been very skilful; for their work is clumsily done, and the camel is far from being a handsome one. But in the eyes of the people who see it it is a marvel of excellence. Next follow it three elephants—the biggest, as is right, coming first, and the smallest being last. They are all made in the same way as the camel, and being set on carts and firmly tied, are drawn along by patient bullocks. Each has a small house on its back, called a howdah. Young men and lads have crowded into them, and are carried along aloft, with the pleasure of having a good view of the sightseers beneath. But what is that comes next? It is no animal that ranges the forest of this country. It is intended to be the model of an English steamship. See, there is actually smoke coming from its funnel. And who are these men in it, wearing white jackets and trousers, but with black skins, within them? They are supposed to be the seamen and engineers who sail this strange vessel, which vomits smoke although it has neither boiler nor engines, and is borne aloft in mid-air without the need of either screw or sails. One might think that such a wonderful object as this would wind up the procession. No. There is something else yet. Here it comes. Ah! this is a sight we expect to see in this land of heathenism. The highest skill of the native artists has been employed to make it, and in the onlookers' eyes it is the grandest and most important part of the procession. But what it is would puzzle a stranger to say. It is a bird—a peacock—with a human figure mounted on it, having a great number of arms, and adorned, as its builders think, with great splendor. The rider is called Kumaraswamy. There are other smaller figures by the side of him completely dressed, and in reality, somewhat pretty; so pretty, that a missionary spectator determines to try and purchase one when the show is over. When we look at the back of the figure, we find that it has only a front and not a body—the back being merely the rough wood on which the cloth and tinsel of the front part is fastened. It has, however, two smaller figures set up against it. The one, a person of a smiling countenance, being Siva; the other, a frightful aspect, with bloodshot eyes and open mouth set with fearful teeth having the name Hanuman.

But what does all this mean? Is this a kind of free show, or open-air panorama, or a trades union procession? Not at all. These people never heard of such things. This grand sight is intended to give joy. It is a festival. But for whom is the pleasure? Do the rich of the town provide it for the poor, or the elders for the children? That is not the idea. All this show is for the purpose of pleasing their gods. In the month of March, the frightful disease cholera raged in the town. The inhabitants believing that the gods were displeased for some cause or other, vowed to give them this festival to pacify their anger. All classes of people subscribed to get up this

exhibition; and now they think that their gods will be satisfied, and won't be angry any more, nor send cholera.

How foolish such a belief is we know, and how very wrong the notion of God they have, in thinking He can be pleased with such vain show. Yet it is so much easier to think of God being satisfied with this than to give Him that obedience and service of the heart which He wishes. But you must remember that these poor people have no Bible, and no Sunday schools, to tell them the truth about God. They are to be pitied and not blamed. And we, to whom the good news about God has come, have to carry, or send, the message about His character and His love to those dark lands whose people do not know about them.—*Juvenile Miss. Mag.*

What Johnnie Did.

"Johnnie! Johnnie! why won't you come to our Mission Band meeting?"

"Mission Band! What's a Mission Band?" said Johnnie, gruffly.

"Why," said gentle little Mary, "it's all of us children together trying to do something to help all the poor children we can. Miss May says there are boys and girls all over our country that don't have the nice things we do; some of them, she said, have black faces."

"Ho," said Johnnie, "I know, those are negroes."

"Yes, and some have copper-colored faces."

"Indians, I s'pose."

"And some are Chinese and Mormons, and I don't know what else, but Johnnie, just think, some of them have hardly any clothes to wear, or food to eat, no nice homes, but worst of all they have no Sunday school and no nice teacher to tell them about Jesus and the Bible."

"Pshaw," said Johnnie, "I don't believe it, everybody goes to Sunday school, if they don't I can't help it anyway."

"Oh, yes! you can, Johnnie, we save all our pennies to put in the mission box, and—well, you come to our meeting next Saturday and Miss May will tell you all about it."

"Oh! I can't, I've got something else to do," and Johnnie went whistling down the street.

Now Johnnie wasn't a bad or a selfish boy, but he dearly loved to play, and Saturday was his only holiday. When he reached home, his mother said, "My son, I want you to take this bundle down to Mrs. Brooks and then do some errands at the store for me."

Johnnie hesitated. It was a long walk down town, and he wanted so much to fly his kite, but mother said, coaxingly, "I will pay you ten cents if you will go quickly and do all the errands right."

Ten cents was a great deal of money for Johnnie to have, and would just buy a new bow and arrow that he wanted very much. So the errands were quickly and faithfully done, and Johnnie held in his hand a shining ten cent piece. He turned it over and made up his mind to go right away to buy that beautiful hickory bow.

But as he went down the street, somehow Johnnie didn't feel quite happy. The words of little Mary kept saying themselves over and over in his mind—no homes, no Sunday school, no teacher, Johnnie dearly loved his teacher, kind Mrs. Hall, and he hadn't been absent from Sunday school for a whole year, and he couldn't help feeling sorry for a boy that had no Sunday school to go to, and as he looked at the bright ten cent piece he said to himself, "what was it Mary said about putting money in a mission box? I guess I'll go to the Band meeting and find out."

So he pushed the ten cents way down into the bottom of his pocket trying hard not to think of that bow and arrow, and when Saturday afternoon came, Johnnie was the first one at the church door. After the children had sung a little hymn and repeated the Lord's prayer, Miss Mary said, "I have a letter telling about a poor little negro boy away down South, that I want to read to you."

How earnestly Johnnie listened, with his eyes looking right into Miss Mary's face!

"This little boy," she said, "is very poor, but he wants to go to the school the good white ladies are teaching where he can learn about Jesus and Heaven, and how to grow up to be a good man.

But he has no clothes fit to wear to school, and he asks, 'won't the good little boys up North send me down some?'

"Now," said Miss May, "what will these little children give to help this poor child?"

How glad Johnnie was to put his hand in his pocket and pull out that silver piece.

"Oh! Miss May," he shouted, "I'll give all I've got! I'll give my ten cents!"

As Miss May counted up the children's earnings, she found the Band had one dollar and ten cents, which the little ones had gladly given.

When Johnnie went to bed that night, he said, "mother, I was a great deal gladder to-day than as if I'd had a bow and arrow." "Yes, dear," she answered, "because Jesus says, 'it is more blessed to give than to receive.'"—*Home Miss. Echo.*

Something about China.

While the dear boys and girls belonging to our Mission Bands are working, giving and praying for India's perishing people, they must not think of that land as the only heathen country. Perhaps we can think a little while with profit about China, wonderful China, and the people living there. Nearly four hundred millions of heathen! How can we form any idea of such a number! The well-known author of *Peep of Day* tells us that if we should sit down by a clock, counting each second as it passed, day and night without stopping, it would take us twelve years to count the Chinese people. Another writer tells us that if every man, woman and child in the whole world were to pass before us, every third person in the procession would belong to China. In your geography lessons you will have learned about the three great cities of China, Peking in the north, Nankin in the middle, and Canton in the south. The emperor's palace is at Peking. There is no ruler on earth with as many subjects as he has. He is called the "Son of Heaven" and "Ten Thousand Years," yet he dies when God calls him as surely as the poorest man in his empire. Once a year to show his people that they ought to be industrious he goes himself and ploughs part of a field, sowing a little corn, while the empress, his wife, goes at the same time to feed silk worms and help in winding the silk. In every large house in China is what is called the Hall of Ancestors. Here the men, women and little children come to worship their dead parents, grand-parents, and those who lived many years before them. They bow down before little stones on which the names of the dead ancestors are written and burn incense or give gifts, or I should say the pictures of gifts. Supposing that their dead friends are in want of food and clothing, they cut out the forms of them in gold paper and burn these paper pictures before the names of their friends. Sometimes they cut out a house and burn it for their home in the spirit world.

How very foolish these customs seem to us! Even little children in a Christian land would know that no one on earth could in any way help a dead friend by such things.

The manners and customs of the Chinese are very odd to us. Instead of shaking hands with each other when they meet, each man clasps and shakes his own hand. It is just as well often, for a great many people there have diseases on their skin that are unpleasant to look at or feel. If you were to sit down at one of their tables they would give you chop-sticks to eat with, instead of knives and forks. These are often made of ivory, and are shaped very like knitting needles. You would want to be sure that you were eating good food, however, for the Chinese eat a great many things that we do not. An Englishman was once taking a meal with a Chinese gentleman, but he did not speak his language. When the meat was brought in he pointed to it as said "Ba-a-a!" meaning to ask if it were mutton. The Chinaman understood him and replied "Bow-wow" to tell him it was dog. I am afraid the Englishman went without any meat that day. When you see people in China dressed in white it is a sign of mourning. A son dresses in white for three years after one of his parents dies.

Whitewash would much improve their dark, dirty homes. But white is called an unlucky color, so they prefer to have their walls black with smoke, mould and other forms of dirt. Some believe that to whitewash a room would cause a death in the family to follow. Let us thank God that we were not born in China, but in a land where light and air are freely admitted to our homes, and where the Bible brings its light and truth into our hearts. I have much more of interest to tell you about China at another time.

SISTER BELLE,

480 LEWIS STREET, OTTAWA.

PORT HOPE.—An entertainment was held here on the 21st, which was very interesting and successful. The principal attraction was a colloquy, "The Missionary Clock," by twelve little girls. The following programme was given: Duets, "Who will Reply?"—Reading, "Pitchers and Lamps." Solo, "Make me a Worker for Jesus." Reading, "A real Missionary." Solo, "Tell it again." Recitation, "Missionary Music" (M. B. Portfolio). Colloquy, "The Missionary Clock" (M. B. Portfolio). Solo, "Only a drop in the Bucket." Recitation, "Bear the Message Onward." Quartette, "Calling for You." The collection amounted to twenty dollars, and is to be used for Miss Frith's Zeuana Home. Mission Bands wishing to borrow any of the above named selections may have them by writing to the following address,

ASNIE CHISHOLM.

Box 49, Port Hope.

WESTPORT.—DEAR LINK.—We wrote you a year ago, telling of our forming a Mission Circle, perhaps it will not be out of place, to send word what we have been able to accomplish in the year. We got six boxes from the Book Room, and distributed them; have added six to our number, so that we have now fourteen members. The collection in the boxes and our monthly subscriptions amounted to \$24.16, and \$2 extra for the Building Fund. In our Sunday School (which has about thirty members) we pledged ourselves to raise \$10 towards the support of Mr. Cassie in the Cocanada school. We have a Missionary reading and a collection for Missions on the last Sunday in the month. One of our scholars collected \$2 in her box, and we had a Juvenile Missionary Meeting to help make up the sum. Making a total of \$36.17. We thank God and take courage. We have also four subscribers for the LINK, who enjoy the paper very much.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS.

Of Ontario; Pres. Mrs. M. A. Castle, 401 Sherbourne street, Toronto; Sec. Miss Buchan, 125 Bloor street east, Toronto; Treas. Mrs. Jessie L. Elliott, 267 Sherbourne street; Mrs. J. E. Dadson, 128 Yorkville Avenue, Toronto.

Of Quebec Province: Pres. Mrs. T. J. Claxton, 461 Upper St. Urbain street, Montreal; Sec. Miss Muir, 1460 St. Catherine street, Montreal; Treas. Mrs. M. A. Smith, 2 Thistle Terrace, Montreal.

Lower Provinces: Pres. Mrs. M. W. Williams, Wolfville, N. S.; Sec., Mrs. John March, St. John, N. B., Treas. Mrs. J. W. Manning, 26 Robie street, Halifax, N. S.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from April 23rd, to March 26th, inclusive.

Miss Carrie Turnbull, Melgund, Man., 56 cts.; Beachville, M. B., \$2; Ingorsoll, M. C., \$11; Peterboro' M. C., \$12.70; Boston, M. B., \$22. (For the support of Mamlah, a student.) Gravenhurst S. S., \$1.25; Jarvis St. M. C., \$30.30; Jarvis St., Coll. at Union Meeting, \$10.10; Alady in Jarvis St. Ch., \$25 (To make Miss Clara Lugzdin a life member). Whitvale M. C., \$1.50; Port Hope M. C., \$30; Sarnia M. B., \$18; (For the support of Dhelobai Dobaadaa, at Samulootta.) College St. M. C., \$7.75; Malahide & Bayham M. C., \$2.00; St. George M. C., \$5.70; Gosles Corcoran M. C., \$1.15; Gosles Corcoran M. B., \$25 (For the support of Paula Samuel, also to make Mrs. Ryder a life member.) Paris M. C., \$33.85 (\$25 of this to make Mrs. S. Dadson a life member.) Dundas M. C., \$3.80; 2nd Lib. M. C., \$3.53 (Of this \$25 to make Mrs. Davis a life member.) Petrolia M. C., \$13; Norwich M. C., \$20; Buroh M. C., \$9.33; Whitby M. C., \$10; Campbellford M. C., \$8; College St. M. B., \$2.75 (Towards the support of B. Lydia.) Miss Helen Leslie, Dundas, \$50 (for Zeuana's work.) Total, \$438.93.

JESSIE L. ELLIOTT, Treas.

267 Sherbourne Street, Toronto.

W. B. FOR. MISS. SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Receipts from March 26th to May 24th.

GENERAL FUND.]

Perth, \$7.00; Ormrod (for Samuel), \$12; Abbotts Corners, \$1.25; Montreal, F. B. C., \$0; Westport, including \$3 from M. Cassie, \$17.11; Clarcuoo, \$22; Montreal, (Olivet), \$53.28. Total, \$121.54.

ZENANA HOUSE.

Perth, \$3.10; Komptville, \$5; Baraston, \$5; Costbrook, \$1.50; Cornwall, \$5; Abbotts Corners, \$3; Montreal First Baptist, \$10; Westport, \$2; Clarence, \$5; Georgville, \$3; Osnabrook Centre, \$0; Ottawa, \$10. Total, \$70.80.

M. A. SMITH,

2 Thistle Terrace, Montreal.

Treas.

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

(Subscription \$3c. per annum, strictly in advance.)

On applications, Orders and Remittances to be sent to Mrs. M. A. Newmans, 113 Yorkville Avenue, Toronto.

Subscribers will find the date when their subscriptions expire on the printed labels of their boxes.

Clay & Barn, Printers, 11 Osborne St., Toronto.