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# The Canadian Missionary Link

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

VOL. XIII, No. 10.] *"The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."*—Is. lx. 3. June, 1891.

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GRADUATING CLASS OF 1891.

(SEE PAGE 125.)

## The Appeal from India.

How long shall rise this wail of woe?  
 How long fair realms in darkness lie?  
 How long shall we the Saviour know,  
 And fall His teachings to apply?  
 Oh, why should we tarry  
 The tidings to carry?  
 Or turn a deaf ear to the heathen's sad cry?

Can words their awful state portray?  
 Crushed by the monster sin abhorred,  
 They hasten on the downward way:  
 No peace nor hope their rites afford.  
 By Satan enslaved,  
 How shall they be saved,  
 Except there be messengers sent of the Lord?

Their life is sad and dark and drear,  
 They have no joy-creating light;  
 They live in superstition here,  
 And grope their way to endless night.  
 While thousands are falling,  
 To us they are calling,  
 To send them that Gospel in which we delight.

How small our gifts, how cold our love,  
 Viewed in the light of Calvary's cross,  
 Are our affections set above?  
 Are carnal things to us but dross?  
 Then why are we waiting,  
 And still hesitating,  
 As if in Christ's service we dreaded some loss?

Oh, let us heed our Master's call,  
 And lowly bow before His throne,  
 And, sent by Him, proclaim to all,  
 That Jesus Christ is King alone.  
 For this we are spared,  
 For He hath declared  
 That we His salvation to all must make known.

T. WATSON.

Fenella, May 6th, 1891.

## The Albany Meetings.

The weather was beautiful, the city was all alive and there was a good attendance at the morning prayer-meeting in Emmanuel Baptist Church, Albany. The Baptist women of the Eastern States were convened to hold the twentieth annual meeting of their Foreign Missionary Society. The service seemed impressive and doubtless was to the few who heard, but though within 100 feet of the platform I heard little but the singing. The earnestness and the devotion were apparent to the eyes of all, but, alas! they never reached the ears of half the audience. What a sad pity it was.

A sight of that audience gathered for such a purpose repaid the toil of a long journey. The New England type largely predominated, solemn, sensible, determined. Women well advanced in years formed the large majority, many middle aged and remarkably few young women. The modern trend of education was apparent in the addresses given. The younger ladies spoke with a clearness and distinctive utterance in pleasing contrast with others. The teaching of elocution in our schools is a necessity if ladies' meetings are to be the success which I fully believe they are destined to be. Receipts over \$100,000, almost took my breath away. What a noble sum, and there were at least 9 States represented there,

and one State has over 120,000 Baptists in it. That thought soled me and restored my waning pride in the Ladies' Societies of Ontario and Quebec, for they raise more in proportion to wealth and members than their sisters beyond the line.

The Society in the east is blessed with a noble band of officers. The President, Miss Durfer, conducted the business with readiness and dispatch. Mrs. Waterbury, the efficient, energetic and gentle Home Secretary gave an admirable pen picture of the home field and its host of busy workers, and did not our hearts burn within us as Mrs. Safford the Foreign Secretary passed before us in almost living vividness the work and workers in China, in Burmah, in Africa, India and Europe. I cannot remember having heard its equal, trial and triumph, sunshine and shadow, weary years of waiting and joyous shouts of sheaf-burdened reapers, the hopefulness of the new recruit and the confirmed faith of the dying toiler, all were there. It was a feast of fat things.

The returned missionaries were there—no difficulty in recognizing them. There is no ruddy bloom upon their cheeks, no exuberant elasticity in their step, and yet they are good to look upon, these women who sacrifice more and endure more for their Master than any class of toilers on earth. They have a sobriety and sweetness all their own, because they have looked upon sin and misery in their most hideous forms, and yet have looked oftener into the smiling face of their Lord than most women are privileged to do.

The sweet, peaceful face of the venerable Mrs. Thomas was a joy to see. In the abundance of good things how shall I distinguish? "A day in the Bassein Normal Institute," by Miss Watson, and "A Jungle trip among the Karem," by Mrs. Cronkrite were deeply interesting. The farewell meeting in the afternoon was one of deep feeling and tearful interest. Among the young lives laid upon the Master's altar were two of Africa's noble daughters, going to the home of their race to speak to them of Him who made of one blood all nations for to dwell upon the face of all the earth.

The ladies of the church were cordiality and hospitality personified. One dear face I shall never forget—ripples of joy, dew drops of sympathy, tremors of emotion and waves of sunshine alternated upon a countenance of rare expression, and revealed a cultured heart.

Luncheon was served each day in the church for all delegates and all visitors. It was deliciously plain, no tables, no elaborate spread, tea, coffee, milk, bread and butter, and sandwiches, and one or two kinds of cakes. Was that all? Absolutely all. The evening meeting I shall not attempt to describe. The genial pastor was in the chair. Two city pastors and the writer were on the platform. As I had to leave at 10 o'clock I heard but one address. As many of you have often heard the same speakers, your imagination must supply the rest.

MRS. McLAURIN.

## Benefits of our Woman's Missionary Societies, Intellectual and Spiritual, upon those engaged in them.

TESTIMONY OF MANY YOUNG LADIES.

A young lady from the Cincinnati Branch says: "I knew nothing, nor cared to know anything, concerning missionary work, until the organization of the Young Ladies' Auxiliary of Trinity Meth. Ep. Church, Cincinnati. The work opened my eyes as to the needs of

the world, and to my own responsibility concerning it. It has drawn me much nearer God, and has taught me to rely upon him for his help and blessing, and has thus been a means of great spiritual growth to me. Socially, it has given me some of the dearest friends I have ever had. This is stating very briefly and mildly a few of the many benefits the work has brought me."

From Newark, New Jersey: "For some years I have been interested in the work of the W. F. M. Society. Since I have been president of the young ladies' society of our church, I have not only grown more interested, but I now really love the work. At first it was very hard for me to pray aloud, but, determined to do what I felt was the president's duty, and a desire to please the Master, I have at last overcome timidity, and now find it a great joy to call upon the Lord in our meetings. He is blessing me most wonderfully."

From Trinity Girls' Mission Band, Worcester, Mass., N. E. Branch: "We were formed over five years ago, and such blessed memories cluster around the Girls' Mission Band that while most of us are now in the high school, and many have graduated, still we cling to the name, and indeed some say when they are old gray-haired women they still want to belong to the Girls' Mission Band. We thought we were not laboring for self-interest in any way, but we soon found it brought us the greatest good individually of any work we ever undertook. As we look at our heathen sisters and see where we would have been but for our Christian religion, it has taught us to prize Christianity more, and the great sin of rejecting Christ in this enlightened land seems a thousand times worse to us. Our missionary work has developed us both mentally and spiritually. For these five years we have been so closely associated in this work that we have become cemented in Christian love, and take hold of all our church interests with the same union of effort. We mean that Trinity Church shall more and more have occasion to bless the day her young people chose to become interested in foreign missions. We have fully one hundred young ladies between the ages of ten and thirty, actively engaged in the work of the Woman's Foreign Missionary Society."

Another from New England Branch: "Since the organization of our band we have realized the great need there is for help. We realize more and more how much depends on us at home, if these nations in darkness are ever to be brought to know and love our Saviour. Working in and for our band has made us feel how thankful we ought to be, having and knowing a loving Father in heaven. Some of our members have to sacrifice self in order to give for mission work; but we feel, every one, that we are more than a thousand times repaid for what we do, and our prayer is that the gospel light may spread,

'Till not one rebel heart remains,  
But over all the Saviour reigns."

Another: "As for intellectual and spiritual help, I think I have received both. Certainly I have a wider knowledge of the condition of the people of heathen countries than I should otherwise have had, and I have more interest in their conversion to Christianity. I have better realized that there are real people far away, and that we are all connected, and in this way I think I have been broadened. As for having regrets for time spent in the cause, the only one I have is that I have not done more for it."

Young Ladies' Union Society, Rochester, N. Y.: "In considering how we may help those who so much need spiritual teaching, I have learned to be more thoughtful of those less favored than myself, and how I may show

them the way to the Saviour. Not only has it taught me to think of how I might do something for those in foreign lands, but also how I may help those with whom I come in contact in every-day life. In the meetings I have formed the acquaintance of many Christian young women, in whose company I have been made better." Another: "I personally consider it a privilege and an honor to be connected with the Young Ladies' Missionary Society of this city. It is indeed a privilege when we think that we, the young ladies of this land, are allowed to band ourselves together and hold pleasant intercourse, while our sisters of heathen lands are merely slaves, or no better than beasts of burden. An honor, that God permits us to have a share, be it ever so small, in the enlightenment of mankind. The Society has been beneficial to me in many ways, and I never regretted having become a member. I only wish that more of our young ladies were interested."

From the Young Ladies' Society of Detroit, Mich.: "At a meeting of this Society held recently this subject was considered, and the following testimonies were given: One said, 'The Society has been a great help spiritually and intellectually, because it has introduced me to fields with which I was never before acquainted, and given me more serious thought on spiritual matters than any other society in the church.' Another, 'I look forward to those meetings from month to month; the work is a wonderful blessing to me.' A third said, 'This Society, with the responsibility it has thrown upon me, together with my Sunday-school work, has done more to develop me intellectually and spiritually than anything else that has ever come into my life. If I gave my testimony it would be endless.' Still another: 'I do not think that from an educational standpoint I have ever had anything that seemed to me more valuable than this Society. The little work I have done has been inestimable, and I value it highly. Spiritually the work has been an inspiration, and socially a help not to be lightly considered, for from the close contact into which we have been brought we have gained so much from one another. There is no work that does not, at times, seem irksome, and I have sometimes felt tired in the work; yet I have not given up one particle of it, and after all we know that getting tired makes us strong.'"

"There were many who said had it not been for our society they would have known absolutely nothing of foreign missions, and that at the meetings they learned much they would never have acquired in any other way. (One young girl said that often the subjects presented in our programmes had so awakened her interest, she had gone from the meeting to the library and secured books on the same subjects for further information. I was talking a few days ago with one of our older members about a programme she had recently prepared, and she told me of two letters she had received from bishops of the Moravian church in reply to letters of inquiry she had sent to them. She said: 'Those letters, from their tone of sincerity and earnest purpose, did me more good than a prayer meeting, showing one of the incidental blessings that have come to many of us through this work. The sentiment of the whole society is that the work had broadened the mind, deepened the sympathies, and quickened the spiritual life of every earnest and active member of our organization.'"

From the city of Philadelphia: "Work in the W. F. M. S. has certainly awakened me to a warm living interest in the missionaries themselves. The homes of the

people have been thrown open, their every-day life with its great needs has been made real, and a clearer insight has been given of manners and customs, and lastly, it has aided spiritually by helping us to pray in public."

From Atchison, Kansas: "Has this missionary work helped us, spiritually or intellectually? Indeed it has. Spiritually we have made great advancement; and we find those of our members who take the most interest in the work and attend every meeting, are the ones who are always found at prayer-meeting, and are ready to testify for the Master, or engage in any Christian work. Intellectually it has been of great benefit to us; and as we study our leaflets, we learn so much about the customs and conditions of the people (and especially the women) in heathen lands that was unknown to us before, that it deepens our desire to learn more of them. Has it not broadened our sympathies? Yes, it certainly has; for who can know of the shameful condition of heathen womanhood, and not feel their hearts stirred to their deepest depths with sympathy for, and a desire to aid them. We find that as our sympathies expand to the heathen through the knowledge of their needs and condition, we feel like redoubling all past efforts, and striving with more earnest endeavor to do work more worthy of our Master and His cause. Have you any regrets that you engaged in it? None at all. The only regret is that we did not enter into the work sooner, and that we have not been more earnest in what we have done." Signed by five young ladies, officers of the Society. — *Supplement to Heathen Women's Friend.*

## THE WORK ABROAD.

### Field Notes from the Front.

*Being extracts from recent private letters from the missionaries.*

Mr. Davis writes: At conference we gave one whole evening to the appeal. I am convinced we cannot do with less men than we have asked for. Please talk to the candidates for this work. Let them expect some hardships and privations. . . . One thing is evident, this work must be done largely through native agents, and for the next 20 years we must largely support them. We are doing all we can for self-support—are pushing it just as fast as we dare—but we cannot wait for these poor ignorant people to entirely bear this burden, or we will not give the Gospel to this generation of Telugus, nor to the next either. They will come up to this work in time, but we must march right on now. . . . But oh, for more trained, faithful native men for this work! God intended us to lead and guide, but Telugus only know Telugus, and can get at them as we cannot. They have the advantage of us in every way. They have no difficulties about language, customs, climate, etc. They know the prevalent sins. They can touch the sore spot. They are familiar with the hiding places of sin, and all they need is *holy enthusiasm* to make them ready for the work. In the name of the Lord Jesus I ask for native helpers. I have lately had to turn away two for lack of means to support them. This is a burning shame. . . . We have a new Brahmin convert. A young man from Amseapuram. He went twice to the Mission in Rajahmundry, but his people dragged him off in spite of

missionaries and police. For nearly a year he was held as prisoner, but escaped at last, came to Coacanada and was baptized. His family is wealthy. As we were turned his relatives appeared at different villages, and would have beaten him but for my presence. Mr. Brown is supporting him while he is in school, and hopes to have him for a helper. . . . The Hindu Tract Society is raging over our work. They print all sorts of scurrilous things about the missionaries and the converts. They are so organized that wherever we go to preach in the bazaars, they follow us. They bring children and young men who clap their hands, and beat and yell so that the people cannot hear our singing or anything we say. They are sending their tracts to every village where there is a P. O. A few days ago we were driven out of Mendaperta by them. We had to leave without telling the story. They drowned us out every time we tried to speak. We need a hall here in Coacanada where the high caste people would come (these will not meet with the low caste people in chapel, etc.). We would have in it a Bible and Tract depot, and a good man in charge, and preaching every night. It would cost something like \$300. Coacanada has been left almost desolate for lack of men and time, and now it is injuring all the outlying villages for 40 miles around.

Mr. Laflamme, of Yellimanchilli: We are happily seated in our little mud-walled, leaf-roofed house. It is all right for the cool season, but I suppose we will have to vacate for a while when the great heat comes on. . . . Send on the other 46 men. We are expecting them. They must come prepared to endure hardship, discomfort, un congenial surroundings, the scoff of Brahmins, the stench of mispilies, (low caste, or pariah villages), and the indifference of the people. God will give the victory. How awful the need here. By the love of God I beseech you to show it forth to the people at home in all its naked leanness. From our appeal this year you will see that we do not abate one jot from our strong crying, nor recede one pace from our former position. That appeal for one man for every 50,000 Telugus is my colors nailed to the mast. There were many wet eyes, when Stillwell read his paper even among us who are hardened to the state of things here. Then "Canadian money for Canadians and Telugu money for Telugus," was the cry raised by Davis in a very strong paper on self-support. We mean to stand by that, too, by the help of God. At the (native) association this year P. Duneder volunteered to come up here as my helper, and again the Christians rolled up a sum on the spot, sufficient to keep him for a year. For myself, I believe in this work with all my soul and shall put every rupee over and above actual expense of living into it. Am up to my neck in work every day.

Mr. Brown, on telling of his joy at hearing of Mr. Lorimer's appointment says: Often I find myself asking, Why only one? Of course we are far away here, and the Board is wise, and we have confidence in its wisdom, but we do so yearn for greater reinforcements. There seem to be a number of men in our colleges called to this work surely. He who calls will in some way provide the needed means. I have been out on tour with brother Davis, and enjoyed it much. This (Coacanada) is a good field, and the preachers as a rule are faithful and diligent. This evening we went out and saw the corner stone of the new mission house at Poddipore laid (P. is 12 miles from Coacanada and likely to be the home of the Browns). Bro. Stillwell offered prayer. The building will be smaller and cheaper than those put up in the mission heretofore, but will be good enough for almost anyone.

June 1891

(The Browns and Stillwells are giving out of their private means more than half the cost of this house. In order to do this they have practiced strict economy in their manner of living). Cocanada is a little more lively since the influx of English speaking people connected with the building of the new East Coast Railway.

*Mr. Barrow:* I do very little corresponding just now, as the task of acquiring Telugu has acquired me and my time. I believe the former has the better of the transaction, so far. But the give-and-take principle has been somewhat apparent right through. If it were not for the knowledge and actual seeing of the lost, degraded, hopeless state of the heathen around me, I would enjoy the study of the language. But the King's business requires haste, and I have plunged into my work with eager strength. If I could join in the Telugu prayer meetings it would afford much comfort, but failing here I look up to the source which never fails, and find in Him sustaining grace and power. How precious does He become when every earthly prop is gone, and in this new and peculiar sense we find ourselves dependent on Him alone. I am framing a plan whereby the young Eurasian (half English, half native, but English speaking all of them) young men of Cocanada may be reached. There are very many of them, and I am hopeful as to being used on their behalf, attending, and in turn conducting the English service (for Eurasians). I find a blessing, but it is a greater joy that I am in poor benighted India. If Christians at home could get but one glimpse of the real state of things here, I am sure many more would hear the Master's voice calling them to this work. We are so few compared with these heathen hosts; but blessed be God, victory is sure. I rejoice in the privilege of being here, even should it culminate in my being laid upon the altar of sacrifice.

*Mr. McLeod:* We met a royal welcome on our arrival. Nearly all the missionaries look pale and weakly, but call themselves pretty well. Mr. Barrow and I are at the language, and think we are making fair progress. He, Mr. Davis and I go to Samulootta next week, to attend examinations and graduating exercises at the Seminary. I never felt in better trim for solid hard work than since coming to India.

*Miss Hatch,* speaking of one of the students in Samulootta says: I asked Guanandam about his brother's work. The brother I know very well as he is a graduate of the Seminary. I had just received a letter from him in which his brother told that on his reaching home after conference, he had found 17 persons ready for baptism on his field, and only a short time before he had baptized 27. He has a large church and only one helper, a church of 200 members scattered about in 40 villages. He does the best he can for them, but we do need so many more native helpers. We are preparing them as fast as we can here in the Seminary, and sending them out. G. says his elder brother has been so successful with farming this year, that he has decided to support a preacher himself, a very liberal offer. There is a great movement going on in our mission at present in the direction of self-support. Telugus supporting their own preachers. Individuals are supporting individuals, some times two or three join and support one man, a family supports a son who preaches, a brother supports a brother, or as at home, the church supports its pastor, and the Home Missionary Society supports its two missionaries. Would there were men at home ready to send out one as their representative in this work, and would that families would send and support a son or brother!

Last week there was a festival in honor of some god, and I went down to the sacred tank, to see the religious ceremonies connected with the holy bath. We found plenty to preach to upon the ground, crowds and crowds of people came about us, we distributed tracts and spoke the Word of Life to many.

*Mr. Stillwell* is afraid that our conception of our duty as to giving the gospel to this generation is not what it should be, and says: It seems to me we have not taken this question fairly in, that we have not fully committed ourselves to the Commission, for to do so would mean something immensely more radical than we have dreamed of yet. Why, at the present rate we shall be pushed off the scene before a tittle of the work is done. But it will not, cannot be done till Christians conceive of Christ's work as their very own, so that their time, talents, and capital are to be expended upon its accomplishment. I know there are very few Christians comparatively in the world, but as Jonathan said to his armor-bearer, the Lord can save by few as well as by many. If Christians of the present generation were to adopt the Commission as their standing orders and consider themselves under obligation to fulfil it to the last extent of their means, if they would really put their hearts into the enterprise, I believe the Master would supply what is lacking to make the capture. What a grand sight it would be, and how God honoring, for the church to attempt in this generation the conquest of the world for Christ. The mere entertaining of such an idea is ennobling. Just think of Christendom bringing forward her treasure for the great enterprise. Just think of her sending forth her best qualified workers, and then following them in spirit! Just think of the entire church on her face before God asking His help and then arising to the great campaign! and why should it not be? Why should not our small contingent of Canadian Baptists lead the way and be instrumental in imparting the thought to others? When we compare what we are actually doing with what we might do, the comparison is almost heart-breaking. Surely this generation will not miss its grand opportunity.

### Graduating Class of 1891.

The class was somewhat larger than appears in the photograph, but grew smaller before graduation time, through various causes; still there should have been seven in the class instead of six, but the seventh, Nakka David, was detained at home the last two months of the Seminary year on account of sickness. We shall proceed to characterize the students in order:

1. Bellam Thomas sits on the right, and in the front line; his hand shows plainly as it grasps the umbrella; he is a most exemplary character, and has done very regular and good work; he is a worker that can be trusted to do his best, which is saying a good deal; he belongs to the Cocanada field, and is already well thought of by all the Christians and preachers on the field.

2. Sukria, who sits on the left, and also in the front line, is a man from the Chicacole field. He has done good work, but was hindered from doing as well as he might, through frequent sicknesses. He has already had more experience in preaching than the other members of the class, and accordingly showed to better advantage in the graduation speeches, of which there were three; Thomas and Noah were the other two speakers.

3. Benjamin sits in the middle, with an open book in his hands. He came from Gunnanapudi, and has shown

himself a steady and strong character. He was ordained during the closing ceremonies, that he might be settled as pastor over the Akidu church, to which place he had received a call a short time before completing his studies. He was a member of the Seminary church and therefore his ordination by that church, at the request of the Akidu members, was in keeping with New Testament principles. The necessity of his early ordination was that the Akidu missionary would be away from the field for three or four months, and there would be no ordained preacher in that whole region.

4. Bosavanna, from the Bobbili field, stands behind Benjamin, with a book in his right hand. He has a fine open expression, and is a very earnest character and godly student. He has done excellent work, and would have been the second orator of the class had his native weakness not overmastered him. That weakness is wife-beating, a weakness still belonging to a goodly number of Telugu Christians, and probably to not a few preachers. We have set ourselves to root the thing out, but do not find it an easy matter. Summary procedure will not avail. It can be accomplished only by elevating the woman and humanizing the man. The punishment may seem mild—loss of merit standing, and publication in the LINK, with severer reproof—but we have not seen our way clear to the adoption of severe measures. Wife-beating is a brutal act, but it is the growth of centuries, and it will require strong pulling to uproot it.

5. Kotazza sits behind Thomas, and is also a Gunnapudi man. He did all his secular work in the Gunnapudi school, doing Biblical and Theological studies only at the Seminary. He should do good work.

6. Noah sits behind Sukria, and belongs to the Akidu field. He has studied in the Seminary for several years, and should be thoroughly imbued with the spirit that prevails there. He and Thomas have passed the longest time in the Seminary.

7. Nakka David, not in the photo, but a regular student, and one that should do good work if his health permits.

8, 9. Benjamin, from the Cocanada field, and Jacobu, from the Akidu field, were partial students, and were to have been graduated with the others, but they did not return the last term; they were of the volunteers, and thought they would at once put their choice into practice.

10. M. Cornelius, who was graduated prematurely, a dark line must separate him from the regular graduates. He was an old student and should have turned out better. He became too familiar with another man's wife; and though the familiarity was nothing criminal, it was of such a nature as to preclude his going out as a regular graduate. He has since repented in sackcloth and ashes, and Mr. Davis has made a teacher out of him.

11, 12. A still darker line should divide B. Lazarus and P. David from the regular graduates. The students became involved in a rash, hasty act, of which those two were ringleaders. The others acknowledged their folly, and made due confession, but these two, filled with Satan, left the Seminary one early morning, leaving a letter behind, justifying their conduct. However, after Satan's sifting, they have had some leisure to meditate over their misconduct, and the pangs of contrition have already begun to seize them. Lazarus will, without doubt, come to himself and return. We cannot speak so confidently of Potula David.

Thus, nine men have gone out to the work, of whom

two are partial course men, but the whole nine may be trusted to do good work. Let these nine encourage the home friends, and let no one become discouraged because three have gone astray. These things happen here, and must continue to do so for years yet. But the work is of God, and every plant that He has not planted we shall not grieve to see plucked up.

J. R. STILLWELL.

April 15th, 1891.

## From Madras.

BY REV. D. H. DRAKE.

We have been located in the parsonage of the New Town Baptist church just four weeks to-day. Some time previous to our coming all the buildings had undergone thorough renovation, and now wear a bright and cheery appearance. This is one of the best locations in Madras for English church work, for the people live within walking distance of the chapel which enables them to be prompt and regular in their attendance. The congregations are good already, and increasing, notwithstanding the difficulties of the past year. chapel compound, where we live, there are five services every Lord's day, including the Tamil meetings, conducted in the school building. Then there is the prayer-hall, just a block away from the chapel, where three meetings are held, in addition to those mentioned, our members taking the prominent share in this work also. There is a day-school carried on in this compound to which the members of the church and others in the neighborhood send their children. We hope to see this in a more flourishing condition very soon. It is our intention to remain here until July before going away for a change, and we hope to see the work much advanced and interest deepened during the next three months. This new field strengthens our vernacular work in Madras, and opens the way for us to exert an influence in this city that we have not hitherto been able to exercise. I trust the favored time has come for our work in India to receive the support it so much needs, to make it the grand success it promises to become at no distant day.

### A GREAT OPPORTUNITY.

I have a letter from Mr. Newcomb, of Cumbum, in which he states that 2,347 received baptism on his recent tour of twenty-three days, and that other candidates were ready for the ordinance. The readiness of the Telugu people to receive the gospel ought to be seized upon, improved and made available for far greater results than have yet been realized. The final success of a cause in which there had been great struggles has often turned on the improvement of a single opportunity which unexpectedly presented itself. Such an opportunity has been waiting and inviting improvement for years in the unaltered interest shown by this people. Are the American Baptists waiting for any clearer revelation in regard to God's purposes concerning the destiny and service of the Telugus, or will they accept the one already given in the past and present of this mission, and improve opportunity and privilege so graciously given—really thrust upon them?

This work should not be looked upon nor urged in the spirit of denominational propagandism. The opportunity and privilege carry us above and beyond this, holding us by their very sacredness in the closest fellowship with

the Master in His purposes of grace and love to a people made ready to receive the gospel. All this prosperity and success ought to be accepted as a solemn trust carrying with it most weighty responsibility. Some agency, a supreme one, must be employed to give effect to what has already been done in the line of missionary endeavor, and mark out the way for the conquest of India. There are many agencies in India attempting to do what God is accomplishing through us, "by the foolishness of preaching." This is the scriptural plan, and may be the one its divine Author intends to bless and use to a far greater extent than has yet been done.

## THE WORK AT HOME.

### Association Meetings.

**WHITBY AND LINDSAY.**—The sixth annual meeting of the Circles of Whitby and Lindsay Association will meet in Lindsay on Thursday, June 18th, at 3 p.m. We hope to see every church in the Association well represented.

A. E. DRYDEN.

**MIDLAND COUNTIES.**—The next annual Associational meeting will be held in Brampton on Thursday, June 11th, commencing at 2 p.m. Mrs. Newman will speak on Foreign Missions, and Mrs. Firstbrook on Home. A paper on Mission Bands will be given. There will be a "Question Drawer," and under this head we hope to have some profitable and interesting discussion. Let every Band, every Circle, and every church that has no Circle be represented at the meeting. A collection will be taken.

M. McKECHINIE.

**WOODSTOCK.**—At Burgessville, June 30th, at 3 o'clock p.m. Mrs. McLaurin and Mrs. Dadson are expected to speak.

ANNIE HATCH.

**TORONTO.**—At First Ave., Toronto, on June 10th, commencing at 2 p.m.; hope to see a large number present.

**NIAGARA ASSOCIATION** meets at Dundas, June 4th; Mrs. Booker will preside.

**ELGIN ASSOCIATION** meets at New Sarum June 4th, afternoon and evening.

**WESTERN ASSOCIATION** meets at Colchester, June 11th, at 7.30. Addresses will be given on each branch of the mission work. Delegates are asked from each church in the Association.

**STRAFORD.**—The Circles of Norfolk Association will hold their missionary meeting at Eden, June 13th. We hope to have representatives from all Circles.

M. J. LUTER, Assoc. Sec.

### News from the Circles.

**SARNIA.**—We regret that so long time has passed since you gave any report of our Circle. Death has just taken away one of our number who has been one of the most active in the Circle since its organization. On the 27th of April Mrs. W. J. Barber breathed her last, her sweet assurance in Christ as her Saviour was the subject of her conversation when we visited her, and she patiently

waited to be called Home. May her beautiful Christian character never be forgotten. On April 18th we held our Annual Missionary Meeting. The secretary gave the annual report, showing our membership to be 39 Foreign Mission members, who pay a fee of one dollar per year, and 42 Home Mission members, who pay fifty cents per year. Some few prefer to give the one dollar to Home Missions also, we could wish that all did. We have taken up the support of one of the students of Samulcotta Seminary which is raised by mite boxes. The total amount raised last year for Home Missions, Foreign, and Grande Ligne was \$119.78. After the reading of this report Mrs. Beaman, of Pt. Huron, was called upon, who gave us a very excellent paper on "Woman's Responsibility." We then listened to a practical address from Rev. L. S. Hughson, of Coaticook, on work among the French. Suitable music interspersed throughout the programme, and a collection amounting to \$8.00, divided equally between Home and Foreign Missions.

HELEN POWERS, Sec.

**WALKERTON.**—It is a long time since I sent you any word from Walkerton Circle, but we are still alive and trying to do what we can for the great cause of missions. We have at present a membership of eighteen, and take up both Home and Foreign Mission work. During the past year we have been able to raise \$22.00 for Foreign Missions, and \$17.00 for Home Missions. In September, we had what we call an envelope social. We met at the pastor's for a social evening, each one put what they wished to give in an envelope with a suitable verse of Scripture. After a very pleasant evening the envelopes were opened and the verses read, in this way \$12.65 was added to the funds of the Circle. This was the second of these socials we have held, we find them both pleasant and profitable. In March we held our annual meeting, we invited the sisters from the other churches in town to join with us. Mrs. Baker, our President, gave an address on the three great needs of missions, Money, Men, and Prayers. A collection amounting to \$6.55 was taken in aid of our work for Telugu women. In our Mission Band we have a membership of 36, nearly all young children. April 20th we held an open meeting to which we invited the members of the church and congregation. A suitable programme was rendered by the children, a collection was taken amounting to \$5.54. All the money raised by our Band is divided between Home and Foreign Missions. During this last year we have sent \$4.50 to the treasurer of each Society; not very much, but with the blessing of the Master it may accomplish a great deal. May the time be hastened when the reign of Christ shall be extended over all the earth.

A. SPROULE, Sec.

**MONTREAL.**—In answer to the appeal of our missionaries in India, the Ladies' Circles held a united prayer and conference meeting in the parlor of the First Baptist church. All who were present felt the power and influence of the Spirit. Thanksgiving and prayer for our missionaries and the needs of our Telugu field, were presented by our sisters, and our faith and desire is, "The Telugu for Christ." Let this be our aim, and so obtain the prize until that heathen land become the kingdom of our Lord and Saviour Jesus Christ.

J. CLAXTON.

**PLATTSVILLE.**—The annual meeting of the Ladies' Mission Circle was held on May the 6th, when the following officers were elected: President, Miss Haigh;



Vice-President, Miss Baird; Treasurer, Mrs. Carswell; Secretary, Miss Shields. During the past year \$4.50 has been sent to the Home Missions, \$20.25 to the Foreign Missions, and \$2.15 to the Indian Fund. A box, value about \$20, was sent by the Circle to the Grande Ligne Mission last September.

MAGGIE M. SRIELDS, Sec.

YORK MILLS.—We thought a few lines from us might interest the readers of the LINK.

Our Mission Circle was organized four years ago. We have our meetings the last Wednesday of each month, and have very interesting meetings. We have twenty-two members and an average attendance of eleven. As in most country places the members live a considerable distance from the church, therefore cannot attend the meetings as regularly as they would like. In order to interest the children in missions we organized a Mission Band in our Sunday school. We had an open meeting of the Band the last Sunday in March, when we had a very interesting programme, consisting of readings, recitations and singing. The children brought in their mission barrels and with the collection taken up at the close of the meeting, we realized \$9.25. This was the second open meeting since our Band was organized.

MARY C. BATHGATE, Sec.

BRAMPTON.—It is now five years since the Willing Workers' Mission Band was organized in this place. Our membership this year is sixty-two, not so large as during the last two years, but this is owing to the many removals from our midst. Steadily, without any intermission, save for a few months during the summer, the meetings have been held, and never has there been more earnestness exhibited by the members of the Band than at present. We are now supporting a student, Epuri Marthama, and we are asked to pray that at least one of our members may go forth as a missionary to those who know not the Gospel of Christ. This request, and also self-denial for Missions, are constantly brought before us, and not altogether in vain. Money raised by means of mission barrels during last quarter, \$6.10; money on hand, \$28.36. On the evening of May 8th a concert was given by the Band, by which we realized \$7.79.

MAGGIE JONES, Sec.

COBOURG.—On Tuesday evening, 7th April, our Mission Circle held an open meeting, which was well attended. The President of the Circle, Miss N. Squires, opened the meeting with prayer. The scripture lesson, read by Miss Stokes, was followed by the singing of a hymn, Miss Annie Jex presiding at the organ.

An interesting address on our Home Mission work was given by the President, followed by readings (a letter from Rev. J. E. Davis, India, by Miss Stratton, and "Deacon Brown's Colt," by Miss J. Squires), and another hymn, and we were brought to the part of our programme to which we were eagerly looking forward, viz., an address by Miss Frith. In this we were not disappointed, as it was one of the most earnest and impressive addresses to which we have ever listened.

A collection amounting to \$4.75 was taken, and the meeting closed by our pastor, Rev. G. E. Stokes.

JESSIE SQUIRES, Sec.

GEORGETOWN.—Last winter the Mission Circle in this place decided to hold a public meeting in March, the Circle having been organized in that month five years

previously. On March 20th, therefore, a public meeting was held in the basement of the church.

After refreshments had been served, we had a reading given by our pastor, followed by music by the choir of the church; then a report of the work done by the Circle during the five years of its existence, and an excellent address by Mrs. Newman. All who listened to Mrs. Newman's earnest appeal on behalf of Foreign Missions were stirred to the heart, and were brought face to face with the appalling needs of our foreign field. The meeting closed with singing and prayer. Proceeds, \$10.

We trust that this meeting will be followed by greater devotion and activity in the Master's service by the members of the Circle, by increased attendance at the monthly meetings, and by additions to our membership.

E. A. D. Sec.

SECOND CHURCH, GUELPH.—On 15th May we hold our first Mission Band entertainment; we were favored with a good attendance, when an interesting and well-selected programme was carried out. Five dollars and fifty cents was raised by silver collection. We have about seventy-five members, and have undertaken the support of Martha Sundarapilli, a student in the 1st standard in the Coca-nada school, India.

ANNABEL RAINFORTH, Sec.

## New Circles.

WINDSOR.—A Mission Band has been organized in connection with Bruce Ave. Baptist Sunday school, and held its first regular meeting to-day. The officers are as follows; Miss Grace Henderson, Pres.; Miss Adah MacColl, Sec.; Miss Mamie Campbell, Treas. and Organist. There are fourteen names on the Secretary's book and a prospect of increased membership and usefulness.

JANET MACCOLL, Sec. W. F. M. C.

WALLACEBURG.—A Union Mission Circle was organized here March 16th, with a membership of thirty-five. President, Mrs. A. J. Vining; Vice-President, Miss F. McKee; Secretary, Mrs. J. Smith; Treasurer, Miss Steur; Collectors, Misses E. McDonald and M. Branton.

BRIGHTON.—Home and Foreign Circle formed November 12th, 1890. President, Mrs. Dreday; Vice-President, Mrs. Taylor; Secretary, Mrs. Dickson; Treasurer, Mrs. Chase. Four members.

WENTWORTH STREET, HAMILTON.—Mission Circle formed with 16 members. President, Mrs. R. W. Randall; Secretary, Mrs. G. Wilcock.

OTTAWA.—Band organized April 8th, in Concession Street church, Ottawa, 50 members; name, "Wide Awake."

NORWOOD.—Children's Home and Foreign Mission Band organized May 23rd, in the Norwood Baptist church.

MISS E. CUNNING,

President.

Children's Mission Band organized in the Colborne Baptist Church, April 1st.

Mrs. N. TURNER, President.

## YOUNG PEOPLE'S DEPARTMENT.

FOR OUR MISSION BANDS.

A TRUE HERO.

Boys and girls do you not love a story? And is not your first question, "Is it true?" And is not your interest always greater when you are told that the hero or heroine really lived? At least that is the way I always feel, and so I want to tell you at the outset that my hero really lived. Moreover, he was a bright, active boy, full of fun and frolic, delighting in all games which called for physical strength, such as leaping, running, etc., yet generous and loving, hating shams of all kind, he had an innate love for truthfulness. His home was a very beautiful one in Scotland, and everything that wealth could give him, this boy enjoyed.

His family was a very old one, and I can fancy how he must have enjoyed as a little fellow, listening to the story of his noble ancestor, who by his bravery prevented the rogalia of Scotland from falling into the hands of Cromwell, and yet there were braver deeds than these which young Ion loved to hear of. Deeds of men who while soldiers, served not under an earthly sovereign, but under the banner of the King of kings, and from the Book which told of these Ion would, when only seven years old, read to the poor people who lived near his home.

As he grew older, he was sent to the famous grammar-school at Harrow, England, and afterwards to Cambridge. In both these places he showed a great fondness for study, and carried off a number of prizes.

He came to the front in all athletics, and being six feet and three inches tall and finely proportioned, his physical contests were a sight worth seeing. He became President of the London Bicycle Club. In 1882 he was the first to accomplish that remarkable journey on the wheel from Land's End to John D. Grouts' house, nearly 1,000 miles, which he accomplished in thirteen days.

The world held many attractions for him; but Ion had "chosen the good part." Redeemed by Jesus Christ, he was not ashamed to let it be known that he was on the Lord's side, and all through his college life he went among the lower classes with the old, old story. Again in one of the worst parts of London he spent time and money in building the Great Assembly Hall, where 5,000 people "may gather under the sound of one voice." He rarely attempted to speak himself in public, doing his work with individual souls, having as he said, "a quiet talk."

Everywhere he went, the grand object of his life was ever present with him to serve the Lord Jesus. Once when on a bicycle tour with a friend in Southernlandshire he wrote to his wife: "We had a job to get across the Kyle. It was very low water, and we had to wade some distance before we could get to the boat. We had a talk with the boatman, who said he had been praying and searching for years, but couldn't find Him."

After leaving college he spent a winter in Upper Egypt for the purpose of studying Arabic, and learning more of the people there. And now comes a testing time, all this knowledge which he has gained, if used in one way, will bring to himself, fame and worldly honor; if used in another way, it will mean, contact with the wretched, separation from his loved ones, the danger of a foreign climate, and the giving up of wealth.

But there seems to have been no hesitation, all this knowledge must be used in the service of God. And so he chose for his field of work, Aden, a British Coaling

station, at the point where the Red Sea opens into the Indian Ocean, opposite the coast of Africa, a barren, comfortless wilderness of sand, but a place where as many as a quarter of a million of convicts come every year. Here he saw that the people would more readily receive his message if he could bring them relief from suffering, for physicians were unknown. So back our hero comes to England, studies medicine himself, arranges with a Christian doctor to go with him, and then starts for the far off Arabia, early in November, 1886. For five months he labored, buildings for hospital and school were commenced, the old old story of redeeming love, so told to the people, its power so shown in the life of the young missionary, that many, many turned to the Lord.

Five months to tell the story, and then he was stricken with fever, it was not thought dangerous, but his work was done, and one night, he quietly passed away in his sleep. Passed away from the service of the King here to His presence in glory.

What was the secret of this life? Was it not that as a boy, and then as a man, he set before him one aim, he had one motive, to serve Jesus Christ. He was a missionary, but not a minister, he had never been ordained, but just as you may, he had heard the voice of Jesus Christ saying to him, "Son, go work to-day in my vineyard." Just as you may, he had seen that the heathen sitting in darkness, and that the Bible which had taught him the way to heaven was the only book which could teach them.

Ion Keith Falconer had many among his fellow-students who were more brilliant than he was, but the secret of his success lay not in his cleverness but in his being *all* for Jesus. Was I not right in calling him a hero? Was he not a true soldier?

"Soldier of the Cross was he  
Girt with gentle charity"

A. E. JOHNSTONE.

## A Suggestion from Dennis

When Dennis mentioned the matter for the first time I was almost indignant. We were sitting at the fireside one evening he had been reading the paper, and I was almost dozing over a dull book when he looked up quite suddenly and said, "I have been thinking, Clara, that you and I should begin giving systematically."

"(Giving systematically to what?)" I asked in genuine surprise, and endeavored to look wide-awake and interested.

"Why, to the church and missions, and so on," explained Dennis.

"Give what?" I asked again, setting my lips a trifle firmer, and making it just as hard for poor Dennis as I could.

"Money, of course," he answered. "You know what I mean, dear. Suppose we keep a tithe-box. At present we really give nothing worth speaking of."

"Whatever are you thinking of, Dennis," said I, "to talk so soberly of giving, when you know we have not nearly enough to live on as it is? It is more of a problem every day, with our income, to make ends meet."

I looked meaningfully around the plain little room, with its modest, lonely-looking furniture, and reminded Dennis of the rent which was overdue, and the many things we both needed. I even quoted Scripture to the effect that if any provide not for his own he is worse than an infidel; and, being fairly started, soon talked both him and myself into a very dissatisfied frame of mind. It all

ended in Dennis saying, "Oh, well! no doubt, as you say, what is impossible is impossible, and that ends it. But I do wish we were able to give something."

A serious illness came to me, and as I needed constant care, Dennis, who was very busy in the office, proposed that we send for a young girl whom we had become interested in as a child, in the Orphans' Home. I knew she had experience in attending the sick, and rather unwillingly consented. Maggie was a capable, well-trained girl, and had a peculiarly gentle and pleasing voice. I loved to hear it so well, that during my convalescence I kept her talking on one pretext or other most of the time. In this spirit I asked her rather languidly one day what she kept in a little pasteboard box I had several times noticed in her hands.

"This is my tithe-box," said Maggie, turning her honest blue eyes full on me. "I was just counting the money over to see how much I have for the missions next Sabbath."

"Why, child," said I, "come here and sit by me; I want to talk to you. Do you mean to tell me that you give a tenth to the Lord?"

The girl was rather surprised at my vehemence, but she answered simply, "Why, yes, ma'am. I am very sorry it is so little I can give, having only my earnings. Sometimes I think it would be nearer right if I, whose whole is such a trifle, should give one-fifth. There is so much need of money, you know. It is different with rich people; one-tenth of their money is a great deal, and so much good can be accomplished with it."

I winced under Maggie's ingenious argument—such a decided inversion of mine—but she, sweet child, all unconscious of my thoughts, went on to tell me of the good matron at the Home, who had taught her, as a little child, that she had a Father in heaven ready to be more to her than the father and mother she had lost. "She told me," said Maggie, "that when Jesus left the earth, after His resurrection, He put the missionary work He had been doing for three years—and for that matter, all His life, the matron said—in our hands to do for Him; and He said plainly that every one of us who love Him shall show it by what we do of the work He loved. If we cannot preach or teach, or give up all our time to Him here or over the seas, we can at least give a part of our money to Him. She liked to give a tenth, because that was God's own plan for the people He loved; and so must be the division of one's money which pleases Him best. 'It is all right,' the dear matron said one day, 'to give a tenth of our all; and after that, if we spare more, we can call it a gift.' She gave us all a tithe-box, and the very first money I earned, all my own, I put a tenth in it."

"So your matron thought that every one should give a tenth to the Lord, Maggie?"

"No, ma'am," was the quiet answer. "She did not say we ought to; she did not think of it in that way. But she said that, like the other plans the good Lord has made for our every-day living, it is really all to make us good and happy. We are so glad when once we begin to give in that way, and the nine-tenths which we keep are blessed of Him with the one He accepts; so it is lifted above being ordinary money, and does us far more good."

My mind was busy with these sweet words long after Maggie had left me, and the question came, "If she can give out of her pitiful poverty, what is my excuse?" Yes, I saw clearly now. I had been all in the wrong, and a stumbling-block to my husband. So, in the evening, as we sat cozily by the fire again, both happy in my

returning strength, I said to Dennis, "I have learned a lesson which makes my illness a blessing, dear. Shall I tell you of it?" And then I told him of Maggie's ministering to my soul as well as to my body, and showed him a little box on which was written "tithes." Dennis did not speak at first, but a glad glow shone in his eyes, and he clasped my hand very tenderly.

"The Lord's hand is in this, Clara," he said at last. "We will pledge a tithe of all God ever gives us over this little box, won't we?"

It would be a half truth to say we never miss that money. It has brought us a blessing. Though we are not rich, and probably never will be, we are content, which is far better, and need to fret about matters no more. "Oh, Dennis," I said the other day, "how well worth heeding that suggestion of yours has proved!"—*Selected.*

#### WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

*Receipts from April 15th, to May 17th, 1891, inclusive.*

London, Adelaide St., M. C., \$21.50; Burford, M. C., \$3.50; Galt M. C., \$5.60; Orangeville M. C., \$1.60; Toronto, Beverley St. S. S. Bible-class, for Karro Yundas, \$12.50; Port Hope M. B., \$21.00, for Vinakoti Ruth; Belleville M. C., \$9.75; Guelph (First Church) M. C., \$5; Brooke M. C., \$7.12; Paris M. C., \$8.05; M. B., \$15, for Kankipudi Kondayza; Hamilton (Victoria Ave.) M. C., \$12.90, Thank-offering, \$13.70, total, \$28.60; M. B., \$2.50; Beamsville M. C., \$8; Plattville M. C., \$6.45; Lakefield M. C., \$15; Calvary M. C., \$4.50; Union Meeting of Toronto Circles, one-half collection, \$17.25; Baptist sisters, Wolverton, \$3, towards sending a medical lady missionary to India; Port Hope M. C., \$27; Sarnia Township M. C., \$5; Berean M. C., \$14; Toronto (Jarvis St.) M. C., \$78.90; Burgoyne M. C., \$4; Simcoe M. C., Thank-offering, \$5; Waterford M. C., Thank-offering, \$20.50; Wyoming M. C., \$7; Teeswater M. C., \$13.60; M. B., \$9, for D. Peramima; Schomberg M. B., \$8, for K. Jacobu; Toronto (Moulton College) M. C., \$12; First Southwell M. C., \$8; Gladstone M. C., Thank-offering, \$5.30; Etobicoke M. C., \$3; Cobourg M. C., \$6; London (Talbot St.), Young People's Missionary Society, \$17, for Pantakani Gannandam; Pine Grove M. C., \$3.50, Thank-offering, \$1.50, total, \$6; Sarnia M. B., \$11, for Talla Lazarus; Ingersoll M. C., \$9.45; Ailsa Craig M. C., \$7.80; Hagersville M. C., \$5; Toronto (Parliament St.) M. C., \$7.10; Teeterville M. C., \$1.45; Base Line M. C., \$3; Aylmer M. C., \$14.50; Westover M. B., \$3; South Woodlee M. C., \$2; Greenock M. C., \$2.50; Walkerton M. B., \$4.50; Carlton M. B., \$6; Toronto (Beverley St.) M. B., \$5; Harriston M. C., \$4; London (Adelaide St.), Young People's M. B., \$16, for P. Ruth, Bible-woman, Akidui field; Mr. Bona, Jun., St. Catharines, \$20, for Patukurti Benjamin; Mrs. Bona, Sen., St. Catharines, \$17, for Katuri Chendravati; Bloomsburg M. C., \$10; Brantford (First Church) M. C., \$50, for Minnie, a Bible-woman, and Miss Priolla Beggs; Woodford M. C., \$2; St. George M. C., \$6.21; St. Catharines (Lyman St.), M. C., \$2.39, Thank-offering, \$11.75, total, \$4.14; Denfield M. C., \$6; Thank-offering, \$5.71; total, \$10.71 Denfield M. B., \$3; Parkhill M. C., \$3; Toronto (Jarvis St.) M. C., \$29.37. Total, \$703.64.

VIOLET ELLIOT, Treas.

CORRECTIONS.—In last LINK, "New Sarum M. C., \$8.59," should be \$8.50; Hillsburgh M. C. is credited with \$1.50 instead of the Band; Port Perry M. C. sent \$3, not \$2, as printed; the Girls' M. B., of Immanuel Church, Toronto, sent \$3.45, not \$3.55.

V. E.

109 Pembroke St., Toronto.

May 17, 1891.

## W. B. M. U.

Edited by Miss A. E. Johnstone.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

PRAYER TOPIC FOR JUNE.—For our Associational gatherings, that all who meet may be filled with the Spirit of Power.

## SERVICE.

"It is not mine to run with eager feet  
 Along life's crowded way my Lord to meet;  
 It is not mine to pour the oil and wine,  
 Or bring the purple robe of linen fine;  
 It is not mine to break at His dear feet  
 The alabaster box of ointment sweet;  
 It is not mine to bear His heavy cross,  
 Or suffer for His sake all pain and loss;  
 It is not mine to walk through valleys dim,  
 Or climb far mountain heights alone with Him;  
 He hath no need of me in grand affairs  
 Where fields are lost or crowns won unawares.  
 Yet, Master, if I may make one pale flower  
 Bloom brighter for Thy sake through one short hour,  
 If I in harvest fields where stray ones reap  
 May bind one golden sheaf for love to keep,  
 May speak one quiet word when all is still,  
 Helping some fainting heart to do Thy will,  
 Or sing one high clear song on which may soar,  
 Some glad soul heavenward, I ask no more."

"Lift up your eyes and look on the fields; for they are white already to harvest."

From Mongolia, a missionary writes concerning his work. Speaking of a patient suffering under a malignant tumor, he remarks: "I asked, 'Have you ever heard of Jesus?' 'Never.' 'Have you ever heard of heaven?' 'Never.' 'Of hell?' 'Never.' Yet here he stood, as thousands in this dark land, on the brink of eternity; the future dark and unknown, the present hopeless. He left us, bearing with him, John iii: 16, as an epitome of all we had said to him. He left, but his *Never* remained. It sounded and resounded through our ears and in our brain."

Of the 520 organized Protestant churches in China, 94 provide entirely for their own spiritual, and material wants.

It is estimated that there are fifteen thousand inquirers in the different districts around Shantung, China.

There are said to be eleven provinces in China with 982 walled cities, in 913 of which there is no missionary.

A missionary in China says, "If there is anything which lays hold of the poor people here, it is the simple story of the crucifixion of our Lord Jesus Christ. Not His miracles, nor even His wonderful sayings or teachings: but the old story of the Cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree, that is the power for good in touching the heart and awakening the conscience."—*M. Review*.

It was a grand, brave death, that of Bishop Hanning.

ton in Africa, yet he had known his Master for long years. But think of the converts he had gathered in; thirty souls gathered from among a people whose law for ages had been utterly selfish and brutal; liberty was offered them if they gave up Christ; if they stood by Him and His servant, they had no hope but the flame; and to that fiery death went those thirty—not one man, woman or child drew back. "Think of it Christians at home! This is what the Saviour Christ has done for the brutalized African! This is the love which His great love has inspired in the breasts of those poor natives of Uganda! And the fields are white indeed! The harvest is exceedingly rich.

MARCH OF CHRISTIANITY.—It lacks two years of a century since William Carey sailed for India as a missionary of the newly-formed Baptist Missionary Society. There are now two hundred missionary societies in the Christian Church, with 7,000 missionaries and assistants, and with over 30,000 native helpers, and every land open for the proclamation of the gospel, as far as law is concerned. In India there are half a million of professed Christians and over a million of adherents. Burmah has over 30,000 members of the church. China has over 1,000 missionaries with their assistants, and over 130,000 professed Christians. The first Protestant missionary landed in Japan in 1854, and now the membership is over 25,000, with over 16,000 children in their Sabbath schools. Their contributions last year were nearly \$50,000. Madagascar, the Sandwich Islands, the Friendly Islands, the New Hebrides, and other islands are, many of them, as fully Christianized as portions of our own land. Africa is now, as never before, being occupied by the missionary of the cross, and possibly to-day contains a quarter of a million of professed Christians.

BIMLIPATAM.—We are endeavoring to attend to our daily duties as well as we can. There are matters for encouragement coming up frequently. Last evening at our English service a stranger and his wife put five rupees into the Lord's treasury. We are glad to report that land has been secured at Kinedy and at Falkonda for mission stations. We are now in a fair way to go on and occupy these important centres. Are also looking for the men at about the close of the present year. Please remember these towns in your prayers.

R. SANFORD.

VIZIANAGRAM.—February has been an exceedingly busy month on our compound. We have organized a boys' school, which now has a registered daily attendance of 33; re-organized a girls' school, now numbering 19; have built a very substantial baptistry in a very convenient location, which will hold about 400 gallons, and at a cost of about Rs. 35. The bricks we also made on the compound, 9,000 of them, at less than two-thirds the cost, in the market, of a much inferior article. Repairs have been begun on the bungalow, the direction of which has fallen largely to me. Best of all, yesterday we had the blessed privilege of baptizing our first native candidates, two men, one just out from heathenism in the face of bitter opposition, the other a relative of long-standing native Christians, but up to last month a stubborn unbeliever. We are full of enthusiasm, and hope for still greater things ahead.

M. B. SHAW.

March 2nd, 1891.

## FINANCIAL STATEMENT

Of the W. B. M. U., for Quarter ending April 30th, 1891.

	Foreign Missions.	Home Missions.	Total.
Received from N. S. ....	\$715 57 ..	\$157 84 ..	\$873 41
" " N. B. ....	347 90 ..	96 43 ..	444 33
" " P. E. Island. ....	48 00 ..	2 00 ..	50 00
Mission Bands, N. S. ....	92 95 ..	11 75 ..	104 70
" " N. B. ....	3 00 ..	.....	3 00
			\$1475 44
Feb. 3, Draft sent A. Cohoon .....		\$169 53	
Miss Johnstone, Postage .....		4 00	
April 30, Draft sent John March .....		1237 50	
Draft discount postage .....		2 22	
			\$1413 25

MARY SMITH,

Treas. W. B. M. U.

Amherst, April 30th, 1891.

A card from our Treasurer this week, says, in answer to a question, "Yes, we need about \$600 more, in order to reach the \$1,000 for Home Missions which we decided to raise last August. Something over \$3,500 has come in so far for F. M.. Are we going to reach the \$6,000?" Will our Aid Societies and Mission Bands answer this question?

Every year we have at least two or three perhaps more Societies who are not heard from. In some instances this is unavoidable, but our aim must be "every Society heard from."

It is a comparatively easy thing to organize an Aid Society; the trouble is to keep it going.

We have barely three months in which to raise the \$2,000 needed to make up the \$6,000 promised.

It can be done, it will be done. A little extra effort, extra self-denial, more of "the love which constraineth us," and the work is accomplished.

Some of our Societies are marked in our Treasurer's accounts, "Not heard from," because the money is not sent in till the last quarter, and then not till after the books are closed.

The middle of July should see all amounts in our Treasurer's hands. Books are closed the end of July.

#### FROM THE AID SOCIETIES AND MISSION BANDS.

The Secretary of the Aid Society in Little River, Digby Co. N. S., writes that they have had so much sickness this winter it has been impossible to gather enough together to have either Aid Society, or Mission Band. One of the members of the Band had been called away, a young girl, sixteen years of age. She was sorely missed, but her trust was in the Saviour who had redeemed her.

RIVER HERBERT.—Our meetings have been held regularly every month, and we all feel to derive a blessing from each meeting. We answer to the roll-call by repeating a passage of scripture.

At our last meeting twenty were presented, several who were members, and one young girl remarked that just as soon as she could get one dollar to spare she should join the Aid Society.

We purpose holding a public meeting after convention, and intend organizing a Mission Band very soon.

Yours sincerely,

MRS. J. M. PARKER.

A note came from Mrs. Foster this week (Co. Secretary for Colchester), saying that they were about moving to South Ontario, Mr. Foster having accepted a call there. What is our loss is the gain of this church; but it is hard to rejoice with them. Mrs. Foster has served as Co. Secretary in Shelburne, Digby and Colchester Counties, and everywhere her work has been blessed. In the close of her letter Mrs. Foster says, "I hope you will get a Co. Secretary who will do far better work than I have been able to do, yet, I do not believe you will get one who is more interested in it." It will indeed be hard to find. Our sister has been confined to her room for the past six weeks, unable through illness to carry out her plans for work, but, as she says, "God never makes mistakes." "He doeth all things well." God bless our sister in her new home, and make her a blessing to the friends there, as she has been here to us.

Preparations are being made for our Associational gatherings in June. The exact dates of meetings are not known just yet, but due notice will be given in the *Messenger and Visitor*. Reports from Mission Bands and Auxiliary Societies. Come, expecting to give and receive a blessing.

ST. GEORGE, N. B.—Our Mission Band of "Cheerful Workers" was organized two years ago. At first it consisted of my S. S. class of eleven girls, but since then some more girls, together with six boys, have joined us, until our membership at the present time is twenty-two. The Band meets at the Parsonage once a month. We have held two public meetings, which were a decided success—the children entertaining the audience with missionary dialogues, recitations and singing. We have over thirty dollars for Foreign Missions. The children have their barrels, and are trying to deny themselves in order that they may help to send the Gospel to the heathen. We trust that in the future some of these dear children will carry the "Good News" themselves to the far-off lands.

MRS. C. E. PINZO.

#### BAPTIST FOREIGN MISSIONARY SOCIETY OF ONT. AND QUE.

Rev. G. H. Barrow, *Tuni*. Miss A. E. Baskerville, *Cocanada*. Miss L. H. Booker, *Samulcotta*. Rev. J. G. Brown, B. A., and wife, *Samulcotta*. Rev. John Craig, B. A., and wife, *Akidu*. J. E. Davis, B. A., and wife, *Cocanada*. Rev. R. Garside, B. A., and wife, *Tuni*. Miss S. I. Hatch, *Samulcotta*. Rev. H. F. Laflamme and wife, *Yellamanchilly*. Rev. A. A. McLeod and wife, *Cocanada*. Miss Martha Rogers, *Cocanada*. Miss S. A. Simpson, *Cocanada*. Rev. J. R. Stillwell, B. A., and wife, *Samulcotta*. Miss F. M. Stovel, *Akidu*. Rev. J. A. K. Walker and wife, *Cocanada*.

#### BAPTIST FOREIGN MISSIONARY SOCIETY OF THE MARITIME PROVINCES.

Rev. G. Churchill and wife, *Bobbili*. Miss A. C. Gray, *Bimlipatam*. Rev. W. V. Higgins, B. A., and wife, *Chicacole*. Rev. R. Sanford, M. A., and wife, *Bimlipatam*. Rev. M. B. Shaw, M. A., and wife, *Vizianagram*.

## The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances to be sent to Mrs. Mary A. Newman, 116 Yorkville Avenue, Toronto.

Subscribers will find the dates when their subscriptions expire on the printed address labels of their papers.

Subscription 25c. per annum, strictly in advance.

Dudley & Burns, Printers, 11 Colborne St., Toronto