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The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. 9, No. 9]

"The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3.

[MAY, 1887.

CONTENTS

Editorial.....	101	News from the Circles.....	109
Poetry "I've been waiting for you".....	101	Notices of Associational Meetings.....	110
Medical Missions.....	102	New Circles.....	110
Those After-Dinner Coffee Spoons.....	104	Young People's Department.....	110
The Work Abroad.....	105	Addresses of Officers.....	112
The Work at Home.....	108	Treasurer's Report.....	112

CHANGE OF ADDRESS. Mrs. Jessie L. Elliott, the Treasurer for Ontario, has removed from Sherbourne Street, to 253 Wellesley Street, Toronto.

THE JUBILEE REPORT. In our notice of this volume some time ago, we expressed a regret that a work containing so much valuable information should not be more widely circulated in Canada. Mr. Craig informs us that he is sending 15 copies home for sale at \$1 per copy post-paid. Those who wish to make sure of a copy on their arrival, should send their orders to The Standard Publishing Co., Toronto. It will be some weeks, doubtless, before they arrive.

A CORRECTION. In Mr. Craig's translation of a Telugu hymn published in the LINK some months ago, a mistake occurred which he would like to have corrected. The second stanza should read as follows:

Thy home on high forsaking,
Of virgin mother born,
Upon this world thou shinest
As shines the sun at morn.

Readers are requested to refer to the poem as published and to make the necessary corrections.

OUR NEW MISSIONARIES. We are informed that the Board has fixed the time for the departure of Messrs. Davis and Lafflamme in August. Meanwhile, they are making a tour of the churches and are meeting with a gratifying degree of encouragement and success. We bespeak for them the cordial co-operation of all our readers in communities that they are still to visit. It is understood that the expenses of the tour are met by a special donation of \$100 from one of the members of the Board. The contributions they receive will, therefore, be so much clear for missions. Let them be as large and as generous as possible.

THE SAMUELLOTTA LIBRARY. Mr. Stillwell, in his letter published on another page, suggests another way in which our work abroad may be strengthened. There can be no doubt as to the necessity for at least one good library in connection with the mission, and the place for this library is in the Seminary. Its chief use would be, of course, to assist the teachers in doing their work; but it would also be at the disposal of the missionaries in the various fields, whenever they might require books not in their private collections. From Mr. Stillwell's letter it will be seen that a good start has already been made. Professor Newman, of McMaster

Hall, will be glad to receive any books which friends of missions may be disposed to contribute to this Library, or any monies for the purchase of books. Those wishing to make such donations of books would do well to notify him before sending, so that duplicates and unsuitable books may be avoided. Whatever is done in this direction should be done before the first of July.

THE SILENT WITNESS FUND. Being convinced that one of the most effective means for the increase of interest in missions is the diffusion of missionary information, Messrs. Davis and Lafflamme have introduced a method which has been already very successfully employed by others, and which we heartily commend to the support of our readers. The method is this: Interesting missionary books and tracts are given to such persons as will promise to read them, pray over them, talk about them, and lend them to others. The aim is to put in circulation in each community, some literature of an inspiring character, and the conditions on which it is distributed tend to secure the most fruitful use of it. It is the plan not to ask directly for money for this object, but to leave it to the generosity of such as may approve of this method of doing good to contribute as they may feel inclined. The amount of literature that can be thus distributed will depend, of course, upon the funds at the disposal of the managers of the fund. Those disposed to co-operate in this work may send their contributions to Prof. D. M. Welton, D. D., the Treasurer of the Fyfe Missionary Society, McMaster Hall, Toronto.

"I've Been Waiting for You."

(A missionary to China relates that soon after her first arrival there, she talked with a Chinese woman, at the latter's own door. They exchanged only a few words, and the missionary promised to call soon to see her. She could not do so, for months, but when she did call, the woman was standing in her door, and received her with the words: "I've been waiting for you.")

only a few words of greeting.

Aet, all through the summer day,
In the teacher's heart there was thrilling
Sweet echoes, that seem to say,

"Dear friend, from a strange, far country,
You have come o'er the ocean blue—
Did you know, when your feet turned hither,
That some one was waiting for you?"

Waiting, while, eager with longing,
Often my heart would swell,
Waiting, with hope and patience,
For the story your lips would tell."

"Now you have come, and I bless you,
For all you have brought to me ;
For the 'batter'd hope' and the promise
Of a heaven mine eyes shall see !"

"You have come, like your Master, to show us
The way to His heavenly home ;
A light through our darkness breaking,
The shining of glory to come ?"

And *we*—do we hear them calling ?
Oh, listen! the story is true !
To us, from afar, come sad voices,
"We're waiting,—waiting for you !"

"Waiting,—for you to remember
That here we have never heard
Of a joy that makes life all brightness,
Of the comfort in God's sweet word !"

"For we, *we* too, need a Saviour !
Life is mystery, sorrow and fear ;
O Christian! remember us,—send us,
That Gospel you hold so dear !"

Are we listening, then, through the silence ?
Do our hearts long to heed the call ?
The Redeemer, in whom we are trusting,
Has told us He died for all !

Let us hasten, with prayers, our answer
To send o'er the far, blue sea,
To sad hearts, still dwelling in darkness,
Waiting,—for you, and for me !

MATTHEW E. FRETEN

Medical Missions.

THEIR SCRIPTURE WARRANT AND OBLIGATION, THE
NEED OF THEM, AND THE OPPORTUNITIES AND
ADVANTAGES OF THEIR USE.

BY A. P. HAPPER, M. D., F. R. C. S.

The scriptural warrant for medical missions, and the obligation to heal the sick in mission work, is clear and unmistakable. Our blessed Lord and Saviour, who is in all things our example, went about healing the sick, opening the eyes of the blind, and causing the lame to walk. This was not done by our Lord merely as the manifestation of his commiseration for the sufferers, but as an integral part of his mission as the Messiah. In Matthew 8: 16, 17, it is said: "He cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." This passage presents the truth that it was foretold of the Messiah that, as a part of his work, he "himself took our infirmities, and bare our sicknesses," and that in fulfilment of this prophecy "he healed all that were sick;" he "bore our sicknesses by healing them."

The truth that the healing of the sick and the relieving of bodily sufferings of men was a part of the work of our Lord as the Messiah, is also taught in Matthew 11: 4, 5: "When John had heard in the prison the words of Christ, he sent two of his disciples, and said unto him, Art thou he that should come or do we look for another?" meaning to ask explicitly if he was the expected Messiah. "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, and lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." This passage teaches us that the healing of the sick was as truly an integral part of the evidence of the messiahship of our Lord, as is the fact that "to the poor the gospel is preached."

We are not, however, left to mere inference as to the duty of disciples of Christ to heal the sick. When our blessed Saviour sent forth the twelve apostles and the seventy disciples, he gave both companies the express

command "to heal the sick." Matthew 10: 7, 8, reads thus: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." It is to be observed that it is in immediate connection with the command to heal the sick that the injunction is given, "Freely ye have received, freely give." While this injunction bound the apostles to make known the gospel which they had freely received, it equally enjoined upon them to heal the sick, the power to do which they had also freely received. The duty to impart to others what has been freely received is the same, whether these blessings come miraculously, as they did to the Apostles and early Christians, or whether they come in the ordinary providence of God, as they do to us.

It is also to be carefully considered that our Lord, in his infinite wisdom, chose the incident of rendering assistance to bodily distress to teach us the great lesson of who is our neighbor, or the common brotherhood of all men. The beautiful and impressive parable of the good Samaritan has inculcated the duty of relieving the suffering of our fellow-men more effectually than all other teaching on the subject. The fruits thereof are seen in the hospitals and the dispensaries for the healing of the sick, the societies for the relief of the suffering and the distressed, the asylums for the halt, the lame, and the blind, which are found wherever the gospel of Jesus Christ has been received; and they are only found where the teachings of the gospel are accepted.

The parable of the Good Samaritan teaches us the duty of relieving the bodily distresses and sufferings of our fellow-men in heathen lands as a duty we owe to our neighbors because they are in distress. The Jew who had fallen among thieves was not connected with the good Samaritan either by race or religion. But he was a fellow-man. He was in distress. This fact came to the knowledge of the Samaritan, and, having the opportunity and the means of doing so, he relieved his suffering. The command of our Lord is, "Go thou and do likewise." This enjoins upon us to afford assistance to the suffering in heathen lands equally with the suffering in Christian lands without respect to race, class, or religion; for the very point of the parable is this, that the Samaritan did it to one who was not connected with himself by any of these ties. Not only was the sufferer not connected with himself, he was dissevered from him by all of them. If we withhold this assistance from those in heathen lands when it is in our power to do it, we, instead of obeying Christ's command, follow the conduct of the priest and the Levite, who passed by on the other side.

In 1877, when China suffered so terribly from a widespread famine, the missionaries volunteered their help in distributing relief to the famine-stricken multitudes at the risk of their own health and lives. The point in this conduct of theirs which so struck the mind of the great statesman of China, Li Hung Chang, was the fact that the missionaries did this service for those with whom they had no connection either by kinship, race, or religion.

It is a very remarkable fact that scientific and health-giving medical and surgical practice is found only in those lands where Christianity has become established. It may therefore be accepted that rational and beneficial medical and surgical science and skill are blessings which come to us directly, in the providence of God, as many other blessings do, from the gospel. The promise of our Lord is: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Does not this fact give special force to the injunction of

our Lord, originally given in immediate connection with the command to heal the sick, in its application to use in Christian lands, "Freely ye have received, freely give?"

In the light of the example and of these teachings of our Lord, it is clearly a duty to use medical missions, not only as a help to preaching the gospel, but as a duty in itself to evidence the true nature of Christianity, which teaches us to love others as ourselves, and to do good to all men as we have opportunity, and, as the representatives of our Lord, "to bear the sicknesses of men" by healing them.

We come now to the consideration of the second part of the subject; namely, the need of medical missions, and the advantages of this form of Christian work. The need of medical and surgical relief exists everywhere, and it is found among all heathen nations. Sickness and suffering are found in all these lands, and among all classes of the community. And though disease and distress universally prevail, there is no rational and beneficent treatment. On the contrary, for many diseases, and in most cases requiring surgical treatment, suffering and injury result from the treatment, rather than benefit. In China, the people have not sufficient surgical practice to lance a boil or to pull a tooth. The Rev. Dr. MacKay, of the Canadian Presbyterian Mission on Formosa, has greatly extended his usefulness by relieving suffering by pulling teeth. He describes the crowds that often line the road he is travelling, waiting his coming, that they may have their teeth extracted, either by his assistants or himself. In most parts of China, wherever it gets noised abroad that a European physician is willing to heal, multitudes come to him for relief from the various ills and sicknesses that afflict the people.

In India, the National Association, which was proposed by Lady Dufferin at the suggestion of Queen Victoria, to provide female medical attendance for the women of India, has been welcomed by many of the native princes and other influential people of India, with wonderful interest and unanimity. They crowded in large numbers to the meetings which were held to further the formation of the Association. Some of them spoke at these meetings, with great earnestness and urgency, of the importance and necessity of such provision being made. It is their deep conviction of the need of such relief that leads them to welcome it. One of the native princes, Rajah Siva Prasad, of the northwest province of India, in seconding a resolution in favor of the formation of the association, said: "Here is a new era which India is now entering into. The Hindus hitherto took their women as a part and parcel of their property, as goods and chattels. They showed their pity in building hospitals in Bombay and Calcutta, for mosquitoes, and for snakes and scorpions; but if their mothers who bore them, and who nursed them when they were helpless babies, are unfortunately attacked with some disease, they are allowed to die a dog's death rather than expose them to a doctor's gaze or touch. Now, here comes a lady from other shores of the sea, full of sympathy and compassion for our women, our revered mothers and darling daughters. The noble lady, the noblest of the noble [Lady Dufferin], shows that women have souls, that they are sentient beings, that they also deserve to be looked after. What a noble thought! What a heavenly idea! When I mentioned this to my dear sister, the first question she asked me was simply this, 'How can I worship this lady, with flowers and sandal-wood?' With some difficulty, I explained to her that Her Excellency Lady Dufferin would not like, though she may well deserve, to be included among our mythology" (Report of organization of the National Association for India, etc.).

Our native princes and rulers of native states in India spoke words of like import, both as to the need of medical and surgical treatment for the women of that land, and the wonderful blessing it would be to those suffering multitudes.

The testimony of missionaries in China, Korea, Siam, India, Persia, Turkey, and Africa, is uniform and abundant as to the widespread and urgent need of medical treatment in all these lands; so that this point may be considered as sufficiently established. But one such testimony may be quoted. In The National Baptist, of Philadelphia, the following paragraph appears: "Two or three years ago, when our gifted sister, Miss Adele M. Fields, was describing, at Chautauqua, the feet-binding of the female children of China, many ladies had to leave the room; they could not endure the hearing of it. And yet, what women in this land cannot bear to hear, millions of women in heathendom have to endure. One can scarcely endure to hear the accounts of the unutterable anguish inflicted especially upon women in the course of what is called medical treatment in Burnah and Japan."

The great advantage which the healing of the sick is in helping to make known the gospel, is presented in scriptural narratives. It was by reason of the healing of the man who was lame from his birth, as related in the third chapter of Acts, that so large a multitude gathered together in Solomon's porch, and gave Peter and John such a favorable opportunity to preach to them, with the result that five thousand believed.

It is impossible to compile a complete enumeration of the very many instances in the experience of missionaries where special facilities for propagating the gospel have come through the healing of the sick by medical missions. In some cases, the liberty to remain in the country to preach the gospel has been obtained through the healing of the sick. The most remarkable as well as the most recent instance happened some two years ago last December, in Korea. During a riot in the capital city, a number of officers of the Government were wounded, as well as many soldiers. Among the wounded officers was a nephew of the king. In consequence of healing these wounded men and officers, Dr. Allen has obtained special facilities in that exclusive and seclusive land. The king has established, and he supports, a hospital, which is under Dr. Allen's charge.

In China, the healing of the wife of the prime-minister of China by Miss Dr. Howard and Dr. Mackenzie led the prime-minister to establish two hospitals, one for Chinese men who have been under the care of Dr. Mackenzie; and the other for women, which has been under the care of Miss Dr. Howard. Every medical missionary may not expect to meet with such exceptional results. But it may be stated as a very general rule, almost without an exception, that the healing of the sick by missionaries greatly facilitates the dissemination of the gospel. This work is carried on in various ways and under different circumstances. Some missionaries carry a supply of the most common medicines with them when they go out through the villages, and prescribe for such sick persons as they meet with. Some have a supply of medicines on hand in the preaching halls or dispensaries, and prescribe for those who come to them; or they go to the houses of the diseased and suffering ones when they are sent for. Where the missions have been long established, and in large cities, well-appointed hospitals have been provided. Here provision is made to accommodate indoor patients, whether surgical or diseased patients. Provision is also made to prescribe for all outdoor applicants. In all these different ways this medical work not

only gives much relief from physical suffering and distress, but it always and very efficiently helps in the making known of the gospel, not only to the patients themselves, but to others. In the large hospitals at Canton and Swatow there have been patients in the hospitals from several hundred different villages and towns, in the course of a year. Many of them, during their stay in the hospital, have learned the way of salvation; and when they return to their villages, where perhaps no missionary has ever been, they have told "the old, old story of redeeming love." In many cases, they have written for the missionary to come to the villages. And in not a few instances it has led to the commencement of Christian work in these villages.

But perhaps the most remarkable outcome of medical missions, after so short an experience of the work, is that which has happened in India during the last two years. In no country has there been more suffering among the people, especially among the hundred and twenty millions of the women, than in India, for the want of proper medical practice. In 1870, the first female medical missionary was sent to India. Other lady physicians have been successfully sent there from the United States and Great Britain. In 1885 there were some twenty-two lady physicians in different parts of the country. In 1885, Lady Dufferin, the wife of the governor-general, took measures, by the special suggestion of Queen Victoria, for the organization of "The National Association for Providing Medical Attendance for the Women of India." Lady Dufferin stated in the prospectus which was published explaining the object of the proposed association, and urging all to co-operate in its formation, that this effort was the direct outcome of the labors of the female medical missionaries among the women of India during these fifteen years; for their success had established the facts and made them known, showing that the proposed object was entirely feasible. The work of female medical missionaries had shown that the women of India were willing to be treated according to Western science by physicians of their own sex; that they were willing to receive lady physicians in their own houses, go to the hospitals and dispensaries which were under female doctors, and take Western medicines. Though men physicians had been in India for more than a hundred years in common practice, and medical missionaries had been there for more than fifty years, yet it was not till the results of the efforts of female medical missionaries had made known the above-stated facts that the formation of such an association was possible. The universal concurrence of all classes and all professions and nationalities in its formation shows what a god-sent such attendance from the women of India is considered. The Queen of England is the patron of the association. The wife of the viceroy of India is its president. Among its members are enrolled, not only many of the highest dignitaries of church and state in England and India, but also many native princes and native gentlemen of wealth and position. All lovers of mankind will wish and hope that with this great effort to give the women of India the benefit of a rational and beneficial medical treatment there may also be combined a more extended effort for the introduction of the glorious gospel of the blessed God among those who have been so long secluded from its blessed light and comforts.

With these numerous testimonies to the many and great advantages from obeying our Lord and Saviour's command to heal the sick, may we not hope that there will be increased numbers who will go everywhere, preaching the gospel, and, at the same time, relieving bodily suffering and distress?

"There probably never would be in any Christian Church on earth another solicitation for any object, from this to the Judgment Day, if every baptised Christian would do his duty in relation to money, because the treasures of our churches would always be full, and the intellect of the Church would be given to the higher question: 'How shall we best use this money for the work of the Lord?'—*Rev. C. F. Deems, D. D.*

Those After-dinner Coffee Spoons.

[The following leaf, from her personal experience as given by Mrs. E. W. Noves, of Farillat, Minn., at the Annual Meeting of the Ministers of W. H. M. S. was listened to with deep interest, and well, without doubt, proved richly suggestive to our readers.]

"Does it pay?" is one of the questions, and "Nothing is so successful as success," one of the truisms of the age. Therefore it behoves us, workers in the Home Missionary cause, to make the inquiry to-day, "Does it pay?" Are we thus far a happier success?

Many of you will recall the question put by our President last year at Winona: "Does it pay to be the wife of a home missionary?" Those who were there will never forget the beautiful answer which came to us in the living presence of our good "mother in Israel," Mrs. Barnes, who replied, "Yes! it has paid every hour and every day!" And we all believed her as we looked into her sweet, bright, cheery face. If the wife of the home missionary, with all her trials and self-denials, can say it pays, so far, then, we may call the *helpers* a success.

Does it pay to be a *collector*? Yes, even this unpleasant position has its compensations. You learn to appreciate a "cheerful giver," and also to pity the poor cramped soul who has "nothing to give," who has no love for the work, and concerning its grandeur knows little and cares less. Let us hope that such cases are rare.

Does it pay for you and me to make sacrifices that we may give to the cause of Home Missions? We who have visited some of the churches planted on the wild prairie and in the far West, and have seen and felt the sweet influences going out from these churches, can emphatically say, "Yes."

Sometimes, to strengthen even the weakest faith, and give fresh courage for work, our Lord graciously permits us to see and feel the returns which he always gives with interest, but not always according to our expectations. As an example of this I reluctantly give you the story of my "After-Dinner Coffee Spoons," in the hope that it may encourage some other weak soul.

Several years ago—how many I cannot tell—I attended a gathering, where I became thoroughly interested in Home Missions, although I thought I was considerably interested before. There I heard the wife of a home missionary read a paper, into which she wove so much of sunshine and fervent thankfulness that I began to think she belonged to the favored few; but as she drew near the close, she most pathetically alluded to her daughters, and said, "If I have ever known any real trial in this life, it is *now*," and choking with emotion, she paused; then, rallying, spoke of her daughters, who were just at that age when they needed greater educational advantages than could be given them at home. "But," said she, cheerfully and with sweet resignation, "if even this blessing is best for me to have, I know the Lord will give it to me." Need I tell you that before she left the house our noble Carleton College opened wide its doors to meet this need? And judging from the standing taken by those young ladies, Carleton never had cause to regret its generosity.

We separated, and went to our several homes, and I soon became absorbed in my surroundings, and home duties, and plans for the coming holidays. After the fashion of other indulged wives, it is my habit, at the holiday season, to assist my companion in his choice of a suitable gift for me, by an open expression of some special want, not to him directly, of course! but in his presence. This year I had really set my heart on a dozen after-dinner coffee spoons, and I felt pretty sure, after a gentle hint, that my wish would be gratified. After assuring myself that the various remembrances were all attended to, I settled down to every-day duties.

But, somehow, at this point I was assailed by unexpected and rather unwelcome suggestions from a certain "inward monitor," such as, "*Why don't you send that missionary lady in whom you profess to be so much interested a Christmas present?*" "Why, I can't! Really, I've planned now more than I can afford." I was annoyed, changed my position, took up some other kind of work. Strange how persistently some thoughts will cling! At last came the cruel suggestion, "*Why not give up your spoons and send a portion of that money to her?*" I felt indignant. "What! give up my spoons for the sake of some one I don't know, never saw but once, and never expect to see again? No, indeed!" It then occurred to me that it would not be proper for me to send money to one to whom I had never even had an introduction. Did you ever have such a struggle? Then you know how I felt when self was at last conquered. I went to my husband, and simply said, "On the whole, I have concluded that I prefer the money to the spoons this year;" and I got it.

Somehow, when I sat down to write that letter, I forgot I had not been introduced, and told her I was one of many listeners to her cheery home missionary paper, and how it had lingered in my memory, and as the holidays were drawing near, and friends were being remembered, would she accept the enclosed as a slight token of love from her interested sister?

Not much of a reply was looked for; so when a four-paged letter was handed me, it proved a pleasant surprise. I then found out *how* much a few dollars, in such hands as hers, could do towards making a home comfortable for the winter. Towards the close she added: "And another sweet lesson has my Father given me to teach me greater trust." Did I think then that the self-denial paid? Yes, a hundred times, yes! Christmas came and went, and I was kindly remembered, but not with spoons, and I don't know that I gave them a thought; if I did, it was with no regrets.

A few days after Christmas, the mail brought me an unexpected package. I took it, turned it over, scanned the address, looked for the post-office mark; but that was obliterated. At last I tore off the wrapper, lifted the cover, and, behold! there were "*my after-dinner coffee spoons!*" "Ah!" said I, turning to my husband, "this is the way you test my generosity. You have let the presentation-day go by, and now you give me my wish." But the blank look on his face, and the assurance, "I know nothing about them," caused me to examine the package again; but nothing there showed me from whence the gift came. I cannot describe the feeling with which I lifted those spoons from the box. Call me not irreverent, but to me there seemed to be a sort of halo about them and I instinctively raised my eyes; for it seemed as though they could have been sent only from above.

The next day's mail brought me a letter from a very distant cousin, in a far-off State; and in closing, she said, "I hope the little memento I send by mail will prove to be acceptable." Yes, she was the agent, and now she is numbered with the sainted dead; but to me those spoons will always be the gift of my Heavenly Father, and ever be to me a sweet lesson of faith and trust.

Dear friend, "be not weary in well doing." You will meet with discouragements and, perhaps, failures; but *this work does pay* in the sweet inward consciousness of co-operation with God which gold and silver cannot bring, and the humblest worker may, in this blessed partnership, prove a grand success.

"Since more than all the wealth of kings
I prize the joy thy service brings."

Since first, before all worldly things,
I seek thy kingdom, Lord;
Let me no anxious burden bear.
Do I not know that thou wilt care,
And for my every need prepare,
According to thy word?

—The Home Missionary.

THE WORK ABROAD.

Chicacole.

MY DEAR LINK.—One evening last March, as Miss Gray and I were driving up through the town, we heard some one crying rather touchingly; so stopped the carriage and inquired.

Those standing about said that a young woman was sick, and her people feared she would die. After a few minutes the door of the house opened, in answer to our request, and I went inside. A wick in some oil, the ordinary light of the natives, was burning in one corner, while on a very poor cot lay the sick girl, looking very ill and neglected.

Her hair was a tangled mass; her eyes were bright, and the hard cough shook her all over. I thought she had consumption, and feared it was too late to do anything for her, but said we would send down some medicine if they would give it to her, which they promised to. We went home and sent some back at once.

The next day I sent Miriam down with a partly warm sheet, a cushion for a pillow, and scissors to cut the sick girl's hair. We went down in the afternoon to see her and she looked cleaner and more comfortable. But seeing her in the light made me more doubtful as to her recovery, but we continued to give her medicine and do all we could for her.

The next Saturday morning in our women's meeting I took for our lesson Matt. 7, 7-8, and asked the women, "if there was anything special they would like to ask God for?" One said that "they would ask for the ten persons that we were already praying might be converted during the year." So I told her to write that on the blackboard.

Then I asked "if they had any one in mind whom they desired to be one of the ten?" They said no, any ten would be good." I said I would like to pray particularly for Jessicah and Jemmie, the former one of the boarding girls, and the latter the colporteur's daughter." So that was written on the board also. Some one said it would be well to pray for the sick girl, so that was written. Another mentioned the name of a young Hindu in the town, who was concerned about his soul's welfare, and that was written.

Godavey, one of the small boarding girls was sitting by with a look on her face that said plainly I wish you would pray for me, but she did not speak; she was always a sweet child, and we believed would be converted early. After meeting I turned the written side of the board to the wall, and each went on with his or her own duties.

Miriam took medicine three times daily to our little girl with the cropped head, and though at first she seemed to improve some, I felt worried about her; so one evening when Miss Wright and I were there she looked so badly that we decided to go up and ask the dresser in the hospital to come and see her. He rather declined to come at first, said he had much to do, etc., but we urged and persuaded, till he finally consented. When he looked at her, he said "it was a bad case of consumption, which he did not think could be cured." I told him what I had been giving and said we were willing to give, that we

would do all we could to help, but that we wanted his advice and medicine if necessary. He said he would send her something, but we would have to see that it was taken. We had a hard time to get them to give her the things we wanted her to have, they were so afraid of spoiling their caste; but we gave them some coppers for milk and meat, and once or twice I mixed some beef extract with the medicine.

The girls used to go there and pray for her, and when we heard them offer prayer, there was usually a petition for her; while we in the house were as constant in remembering her. There was no visible improvement, and one day she sent word that the hospital medicine was not so good as that we were giving; so I sent a bottle of mine over to the Eurasian doctor in charge of the hospital with a note. In reply he said to give her one, which was "Fellows' Hypophosphites," and that it was better than any he had in the hospital for her disease. The days passed and after a while there was a change for the better.

In the meantime the young Hindu man for whom we were praying was getting deeper and deeper into trouble; he came regularly to our meetings, and visited us at other times. In April the clouds cleared, and he came to tell us that the new heart and peace had come to him. He looked very happy, and the girls were all much pleased; but it was a pleasure about which we were very careful, for there was, and would be an insuperable barrier to his baptism. He must wait till he was eighteen years old.

Shortly after the meeting referred to with the women, in one of her Bible lessons, with the school children, Miss Gray spoke to them of the things we had written on the blackboard, and asked Godavey "why the Dora Sonna did not get the others to pray for her also." The poor child looked sad, and said "she did not know, but she would like to be prayed for." Miss Gray said "never mind, that she would pray for her."

In speaking of it among ourselves, we thought perhaps the leaving of her name out at the first had more effect upon her than if it had been mentioned. We knew that she was praying for herself, and sometime after that she offered the opening petition in the Bible class.

Days passed on, and the progress of our patient was gradual but sure; and finally much earlier than we expected, she was moving about, with her head, which was still kept shorn, wrapped up in a cloth.

On Saturday morning I took with an unconcerned manner Matt. 7, 7-8, but the appreciative expression of some of the girls' faces sent a quiver to my voice. I asked "if they remembered what they had decided before to pray for," and they mentioned all the requests. Then I said, "turn around the blackboard," which all this time had been standing with its written side to the wall, and asked them "to point out the ones to which God had given the desired answers," and Lizzie mentioned the sick girl and the Hindu boy. We had a good deal of talk, and I asked "if this was encouragement enough to go on, or did they think we had better stop praying for these things and take up some others?" They said "not to give these up." "How long shall we pray for them," I asked, and they said "till He gives." So the days, weeks and months passed by, and occasionally one came, whom we hoped belonged to God's chosen ones. In Sept. Jessicah, offered herself to the Church, and was received, she dated her first really earnest desires from the time, when the Kelly young woman, of whom you have heard, came out. There was another in the congregation also, who before that, had been deeply impressed, but who gathered strength to decide from the action of that poor ignorant woman.

I heard with great sadness, only day before yesterday that that same Kelly woman had been doing naughty things, and would have to be excluded from the Church. This makes us feel very badly, but in my heart is a great pity for her; because what we have been always taught to regard as very wrong is natural and proper to her. Then when I think of the others, who were led to think and decide by her action, I get almost lost.

In Sept. a young Brahman began to come to our meetings, and in due time the Holy Spirit moved upon his heart, and inclined him to accept Jesus as his Saviour. He came to our services till Dec., when he went away to his own village, but said he would be back on Christmas Eve, and that he wanted to be baptized Christmas Day. We believed he was converted and hoped he would come but feared; as in coming he must leave so much from a worldly point of view. But true to his promise, he appeared among us on Christmas Eve, was received by the Church early in the morning and baptized. We knew if we were seen there would be trouble; and his friends would take him from us by force. The police had been informed, but we could not expect a great deal from them.

The gentlemen—Messrs. Sanford and Archibald—went walking one way, while Miss Wright and I with the young man, drove down in the carriage by another way. We had the boot pulled up over our laps, and an umbrella over his face. Some Brahmins met us, and one stopped short and tried to look into the carriage; but we got down safely, he was baptized and driven home again by the gentlemen.

By the time we got back to the house, the word was out, and in a few minutes hundreds of people had gathered. It was almost a mob, but our boy was in the room and refused to go out to see, because he had said before, if they got hold of him they would drag him away. He wanted his friends to come inside and see him, but they refused. After some time the gentlemen yielded to the importunities of the mob, and took him out, when in a moment our poor boy was among the wolves. He knew they would take him by force if he did not go quietly, and he thought his chances of life and safety were better if he consented to go; so he went, but said he would come back. We believed he would, if they did not kill or drug him if he remained firm to the truth. Our only hope was in God, and our prayers went up for his protection and deliverance. He remained firm in his decision not to go back into caste, and said he would never give up his faith in Jesus. A friend of his, whom he could trust brought us an occasional word from him. He was strong in faith, though much broken down, and very anxious to see us, but could not get away. However on the evening of New Year's day, he came, and we had a very joyful time together. He said he loved Jesus more than when he was baptized; that he was sorry every one would not call him a Christian, and that he would be back with us soon. We saw him a few times before we left Bimlipatam, and I had a letter from him the other day, in which he states his intention of rejoining the Christians, as soon as some few things are arranged.

He comes to the mission house frequently, and our hope and prayer is, that he will do this thing.

Before I left Bimli, I wanted to have another meeting with the women, and once more talk about Matt. 7, 7-8, and review the work of the year, but other things crowded this out.

We had what seemed to me a very excellent conference, immediately after which, we packed up and came here. Now you will get no more letters from me about the Bobbili or Bimli work. Both will be deaf to our

hears, and in our prayers, but others as deeply interested will keep you informed.

We feel that this being a while here and a while there, followed by the severing of enlisted sympathies is rather hard, but if this goes among the "all things that work together for good" we ought to be content. I hope the prayers of our friends will follow us here and bring to us many blessings.

At our recent Conference we had cheese from Andover, N.B., cake from Florenceville, N.B., and also cake from Truro, N.S.; they were good too. I am inclined to think the ends of the world are coming together.

Some unknown friend sent us out a parcel of dried apples and beans by Mr. and Mrs. Churchill. There was no name, but I hope this will come into their hands, and that they will find herein our grateful thanks. The parcel came from the lower part of N.B.

We had a good Telugu Association at Aukalatumpara, in this field, after which Mr. Hutchinson and Mr. Archibald went on tour, and have not yet returned.

Our weather is very cool and pleasant, and I do not wish to exchange it for your frost and snow.

We are very well indeed and earnestly desire good health throughout the year.

Very truly yours,
C. H. ARCHIBALD

P.S.—I nearly forgot a very interesting part of my story. Towards the end of the year, Miss Wright said, she thought Godavey would ask for baptism soon. We all thought she was a Christian, but were rather leaving her alone to see what her ideas would be. She told some one she was going to ask for baptism at the next monthly meeting; which came on New Year's day. The previous Sunday, she came and told me what she wished to do. Among other things I asked her "if she thought little girls such as she could love Jesus?" She said "yes, and He would help." I said "it was very hard to follow Him every day, in school, at home, and everywhere." She said "she would try and pray." So on New Year's day, when an opportunity was offered to any who might wish to join the Church, she stood up and said she did, and she was baptized the next morning. She has now gone to Bobbili, for she came from there with us.

C. H. A.

An Ordination Service.

On the afternoon of Thursday, the 19th Jan., a council met at Cocanada for the purpose of examining three candidates for ordination, these were Jagannakulu of the Seminary, and Venkataswami and Peter, preachers in the Cocanada field. Mr. McLaurin was appointed Moderator and Jonathan Burler, clerk. The examination was very interesting and the replies of the candidates were, on the whole satisfactory. At the close an enquiry as to personal habits was made, and the replies of two of the candidates were not satisfactory. The Telugus have so little conscience about debt, that we have decided to ordain no man who is not clear in this respect. Our brethren passed this part of the enquiry. The use of tobacco and other narcotics is so common and so pernicious in its tendencies, that we are not willing to ordain men, who are in this kind of slavery. Jagannakulu said that he did not use these things. The other two said that they did; one said he would abstain in future; the other said he could not promise to abstain, as he might prove too weak. The members of the Council voted unanimously to ordain Jagannakulu. A majority voted to ordain the brother who promised to abstain, and only two voted to ordain the other one. However, we concluded to let both wait for a time. If we are satisfied that they have given up this

practice and hence are able to set a good example before their people, we shall ordain them without any further examination.

Jagannakulu was ordained in the evening, a number of us taking part in the exercises. Jonathan of Cocanada, and Peter of Gannampudi, Mr. McLaurin, Mr. Stillwell and I laid our hands and Peter asked God's blessing on the candidate. We hope that he will prove a good soldier of Jesus Christ. The other two brethren will probably be ordained before long as they begin to cherish a rather vigorous dislike to the vice weed. Remember these three men before the throne of grace.

10th Feb., 1887.

JOHN CRAIG.

Extracts from Mr. Craig's Letter.

I intended to visit all the villages near the Kistna, but cholera is prevalent among them just now, and hence I turn back from here. I shall use the extra time thus gained in visiting villages near Gannampudi. Some of these I have not seen since my return to India, through the pressure of other work. It is very hot in tent to-day. We have had a fine cool season, but probably we will catch it from now on. To-day seems to me nearly as hot as the 2nd of April a year ago, when we examined 40 candidates at a village about 8 miles west of this. This year I hoped to baptize a good many in various villages near the Kistna, but my tour has been interrupted. I may be able to visit those villages some what later in the year, or rather in the half year, before the end of June, but it is doubtful. We are glad to hear of one brother who is likely to join us soon, but we want two men now. Mr. McLaurin may not be able to return to India for three years or more, even if he comes then. Of course, we all hope that he will come, but meanwhile, after he goes there are only three of us left here, not enough to man the stations and seminary, even though all were ready for the work. One new man would only complete the number, but we want an extra man also. Our mission has only been half-named for three years now. In fact, it has been passing, and is still passing through a severe crisis, the end of which I hope we shall see in a year or eighteen months. It will be a joyful day when every station and the seminary also, has its own man once more, and that a man well acquainted with Telugu and also with the best methods of work among the people. Our Board made a great mistake in not sending out a single new man between 1877 and 1885, but the sooner new men are sent now, the sooner will they become experienced Missionaries. A man who has been three or four years in the country, knows a good deal more than one who has just arrived or one who has only spent a year here. This may seem like an axiom, but it is an important one. There may be all the difference between sending out two new men this year, and sending out one now and one next year. I hope our Board will be able to send *two this year*, the need is most urgent. Some time ago I spoke of being left alone of the older missionaries, apart from Miss Frith, who was nearly five years behind me, but now she is going too, so that of the eight, who were at work at the beginning of 1881, I alone shall be left. What a change! Now 'twell! With kind regards to you both,

I am, yours sincerely,

JOHN CRAIG.

I haven't a thermometer, but it must be over 90, say 95, in the tent at present. I have next to nothing on and yet I am melting.

The Samulcotta Seminary Library.

A seminary without a library would be difficult to imagine in these days of books and periodicals, and we are glad to say that the Samulcotta Seminary is blessed with what we may call a very fair beginning of a library. What books we have we owe to the generosity of mission

friends who have given the books or the money which means the same thing.

It is too late in the day for me to specify and give credit to whom credit is due; but I want to acknowledge a very handsome present made the Library by Mr. J. S. Bates through Miss Hatch, viz., Herzog's Encyclopædia of Christian Knowledge, three volumes. We have the following standard works:

Pulpit Commentary—1st Samuel, Ezekiel, Nehemiah, Esther.

Keil and Delitzsch—Pentateuch, Joshua, Judges, Ruth, Isaiah, Jeremiah, Ezekiel.

Murphy—Exodus, Leviticus.

Perowne—Psalms.

Alexander—Isaiah.

Clark's Notes—Matthew, Mark, Luke.

Meyer—John's Gospel, Corinthians.

Godet—Romans.

Lightfoot—Galatians, Philippians.

Dale—Ephesians.

Lindsay—Hebrews.

Smith—Revelation.

Gibson—Ages before Moses.

Thomson—The Great Argument.

Reuss—History of the Canon of Holy Scripture.

Rawlinson—Seventh Monarchy.

Briggs—Biblical Study.

Scripture Readings and a good Atlas.

This, therefore, is our beginning in the line of standard works, and we indulge a hope that it is but the beginning.

J. R. S.

A Resolution.

In closing my last letter I said that we were on the eve of starting for our yearly Conference, which this year was at Bimlipatam. It is not my intention to give you an account of the Conference proceedings, as Mr. Craig intends writing. Still one thing falls within my province and which it is my part to do. While the Conference was in session, among other questions, the question of Union came up for discussion, and resulted in bringing in the following resolution:—"Resolved, that we, the missionaries of this Conference, do earnestly urge upon our respective churches and Boards the necessity of immediate and definite action in regard to union in foreign mission effort." Upon passing this resolution, the Secretary of the Conference was requested to send a copy to the Secretaries of the Home, General and Women's Boards, the *Canadian Baptist*, the *Messenger and Visitor*, the *LINK*; and the *North-West Baptist*, for publication. I am, therefore, sending a copy for insertion in the next issue of the *LINK*.

I may add that this question of union was up for discussion last year, when the Conference confirmed previous resolutions on the subject, and these earlier resolutions were in accord with the above that I am sending, so that as far as the Conference is concerned the question is no new one, and the resolution is the matured opinion and voice of the missionaries representing the Conference.

J. R. STILLWELL.

Samulcotta, Feb. 3, 1887.

THE WORK AT HOME.

To Work, to Pray, to Give.

"In all, twenty, to work, to pray, to give to our sisters in the darkness of heathen lands." So writes the secretary of the Aid Society in Lower Economy, in speaking of the membership there.

Dear sisters, do we all recognize the fact that this is what is involved in becoming a member of any one of our Aid Societies? To work! Not merely to give our dollar, but to work and why? because "necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." Why? Because we have been bought with a price, we are not our own, and the command is, "Go ye into the vineyard." Why? Because our Master's heart is set upon this work. He says, "And other sheep I have which are not of this fold; them also I must bring and they shall hear my voice; and there shall be one flock and one shepherd." He laid down His life for them and now He must bring them. Ah, how this word shows His woe. Little did Pilate know the truth of what he wrote in scorn above the cross, in Hebrew, in Greek and in Latin. Says a recent writer "there is a divine necessity in love, He must needs go through Samaria, He must needs climb the cross of Calvary. God is love, and you and I as Christians are under this law of love." Our Lord always associated His people with Himself in His miracles. "Roll ye away the stone," and then He cried "Lazarus, come forth," and the dead came forth but still bound with grave clothes, and again He said, "Loose him and let him go." Are we engaged with Him in this blessed work? "They shall hear my voice," and O what blessed encouragement do these words give. "The dead shall hear the voice of the Son of God; and they that hear shall live." None so dead in sin, but that voice will quicken them. None can sink into depths so deep that that voice will not reach them.

Work! We must because God has answered prayer. Not so many years ago, God's people were sending up earnest petitions that the doors into heathen lands might be opened, and an entrance made for the missionaries of the cross. What is the result of those prayers? Why just what should have been expected from our covenant keeping and prayer answering God. Every door has been opened and the way made clear, and yet His people are waiting outside afraid to venture, because "the people are stronger than we." "O ye of little faith wherefore do ye doubt?" "Let us go up at once, and and possess the land, for we are well able to overcome it."

Work, because the time is short, else why does He say "Go out quickly and compel them to come in." Work, pray, ah, I had almost said, "We had done enough praying, now to the work." Does it not seem so in view of these open doors, and the answered prayers of long ago? Is it not a mockery to pray? What shall we ask for? the doors are open, the heathen are crying "Come over and help us." No need to ask for what has been placed in our hands. No, but let us pray for the heathen at home, pray that the bank doors and the hearts of God's people (?) may be unlocked. Money is lying idle or is being spent in erecting gorgeous temples of worship at home, that might be used in saving souls. Think of it, Christians, forty thousand dollars and often more, spent in erecting a place of worship while some poor soul is perishing. Would not the King, think you, be better pleased to dwell in that poor heart which our love had helped to make fit for His abode?

Let His house be always neat, but are not these costly houses built more often for our own gratification than for His glory? "Is it time for you and ye to dwell in your ceiled houses, and this house to lie waste?"

Is not every soul won from the darkness of heathenism made a temple of the Holy Spirit? Think of it, and we are called Christians! Will our eyes never be opened until it is too late! Shall we go on using the Master's money for costly buildings to please our own fastidious tastes, or letting it lie idle, while temples of human hearts which this same money might help to rear to His honor and glory are left to crumble into dust? Ah, if this were only all—but to human hearts, if Christ does not dwell in them, satan does. Think of it, and let us never rest. Work till Christ says it is enough, pray till the money flows into the treasury, give until we feel it.

To work, to pray, to give.

The Judge is at the door.

A. E. J.

News from the Circles.

LOWER ECONOMY AND FIVE ISLANDS.—Our society, with a membership of fifteen, was organized last September during a visit from Rev. Mr. and Mrs. Churchill. Since then five more have been added to our membership. In all, twenty, to work, to pray, and to give to our sisters in the darkness of heathen lands. The average attendance at our meeting has been about twelve; all of whom take part either by prayer or exhortation. One brother of eighty-seven years has joined us; and we have also two little members of ten and eleven years, who are always present and cheer us with missionary recitations. Our meetings have been very interesting, and while we have prayed for others our own hearts have been blessed. We have asked God to bless the few pennies, and in giving them to His disciples to let them feed the multitude with the bread of eternal life. "Not unto us, O Lord, not unto us, but unto Thy Name be all the praise."

SUSIE J. CORRIET, Sec.

DOMINIONVILLE. After a long and stormy winter, we are again welcoming back the lovely spring, and with it, the re-opening of our Mission Circle. We have not had any business meetings during the winter season, owing to the distance between our members. We met at the parsonage on the 6th of April, and had a very good meeting. After the opening exercises, the President read Mrs. Castle's request in the LINK. The sisters complied cheerfully. The desire of all was, that God would speedily restore Miss Frith to her wanted state of health. Next the election of officers was attended to: Mrs. D. D. Dewar was re-elected President; Mrs. D. Anderson, Vice-President; Mrs. A. Dewar, to elected Secretary; Mrs. P. Currier, Treasurer. May God bless every effort for the furtherance of His kingdom.

MRS. A. DEWAR, Secretary.

STRATHROY. Some time since we held an "envelope social," under the auspices of the Mission Circles. It was the first of the kind we have had, and though the night was very stormy, we had a very successful meeting. The programme consisted of music and readings, also a talk from our pastor, Mr. Dayfoot, on "Mission Work, Home and Foreign." During an intermission of fifteen minutes the members of the Mission Circles spoke with those present in reference to our work, and tried to enlist some new members, in which they had some success. At the close of the meeting the envelopes were collected, and the amount contained, with other donations, amounted to \$22.48, which has been expended as follows: Home Missions \$8 13; Foreign Missions \$10 00; Grande Ligne \$4.35.

ANNIE PEARCE.

CHELTENHAM.—I noticed in the *Baptist*, that at the Union Meeting of the Women's Mission Societies, held in Toronto, that it was desired that each church should hold a monthly missionary prayer-meeting instead of the regular meeting. I might state here that that question had been brought up before our Circle in January, and a committee was appointed to see our pastor, and have him bring it before the church, which he did, and received a unanimous vote.

We held our first meeting on the second Wednesday in March. Programme as follows: Prayer; Singing; Reading of Scripture 115 Ps.; Map Lesson: "Treating of form of country, mountains, rivers, chief cities, population, political divisions, products annuals, climate, etc." Prayer; Singing: "What hast Thou done for Me." Reading—"Telugu Women." Song: "Over the Ocean Wave." Reading: "Sketch of Telugu Women." Song: "Rescue the Perishing." Closing Prayer. The meeting was one of interest. I might also say that our Circle meetings are interesting and well attended.

SOPHIA HAINES, Sec.

BELFOUNTAIN. We wish we could say that our real and activity in Christ's service bear any proportion to the many privileges we, as a people, enjoy. But alas! how weak our efforts to serve Him. As you know, our Circle is a little more than a year in existence. We have received quite a number of new names during this time, but have lost others by removal and death, so that we now number about the same as when organized—about eighteen or twenty. A short time ago we resolved to make special efforts to raise money. We decided to have lectures on Missions, and in the interval to have a social. The first social was given by Mrs. Andrew McLaren at her home, which was a fair success, upwards of \$10 was realized; we hope they will continue to increase in interest. We think if Circles could have lectures that would give information regarding the need of both Home and Foreign Work, more could be accomplished. During the year we have had to change our President twice; this has been a hindrance yet we resolve to go forward, remembering the many precious promises of our gracious Master and His last words to His disciples. "Lo, I am with you always." May we all be more earnest in casting our mite into the Lord's treasury, to aid in proclaiming glad news of salvation to a lost world.

Those of us who take the LINK find it invaluable as a help in the work; we would not like to do without it.

Mission Band.—At the last meeting of the Band the boxes were opened, it being in existence about six months. We were encouraged by the fact that there was nearly \$10 raised by the little folks. One box brought by a very poor girl contained \$1.80.

M. A. FOSTER, Sec.

GUELPH.—I thought a short report from our Mission Band would be interesting. We hold our meetings monthly; after our opening exercises we have a short programme of readings, recitations, etc. At each meeting we ask for volunteers to take part in the next, so we know what the exercises will be. We decided at the beginning of the year to distribute mite boxes: we found a number willing to take them, who had not been members of the band. On the evening of March 7th we gave an entertainment which was very successful. Our programme consisted of music, recitations, dialogues, etc. The principal pieces were "Lukshmi," "Telugu Girl's Story," "The Missionary Clock" and "A Plea from the Nations." During the evening the mite boxes were opened, and though only given but two months since,

contained \$17.75. The collection at the door was \$13.75, making \$31.50. Our plan in regard to the boxes was this: each box was numbered and entered in a book with the name of the owner; at the meeting only the number was given, with the sum in the box; we thought by this none would feel badly if their box only contained a small sum. We sent \$18 to the Treasurer, for the support of Krupavarti, our boarding school girl in Cocanada, also some to the general fund. We hope to have a successful year in our Mission Band, by doing all we can to help on the work.

ALICE EVANS, *Sec.*

RINGWOOD.—On Friday evening, Feb. 18th, a very pleasant and successful social was held at the residence of deacon Jamieson' Baker Hill, in aid of missions. The collection amounted to \$14, to be equally divided between the Home and Foreign fields. I may say in regard to our Circle, it is well sustained and our monthly meetings fairly attended considering that we are so scattered, which is often an obstacle in country places. We are slightly increased in numbers and are united in work, anxious for the prosperity of the Redeemer's kingdom and the building up of the same.

MRS. L. A. SHERMAN, *Pres.*

PETERBORO. The Eighth Annual Meeting of our Mission Circle was held on the afternoon of the 8th of March. We are pleased to report that the average attendance at our meetings has been larger than in former years. During the past year we combined Home Missions with our Foreign Mission Circle. A number of visitors from other Circles were with us at our meeting, in response to an invitation from the ladies of our Circle. Mr. Hallam of Dundas, kindly responding to our invitation, added greatly to the interest of our meeting, giving us a great deal of general information on mission work in India. After refreshments, we adjourned to the church, where a large audience listened to an instructive and interesting lecture from Mr. Hallam, on Woman's Work in India. At the close of the lecture he exhibited curiosities from India, explaining the use of each. No charge made for the lecture. A collection taken up at the door amounted to \$23.60.

M. A. NICHOLLS, *Sec. M. C.*

Notices of Associational Meetings.

BRANT.—The Fifth Annual Meeting of the Circles of the Brant Association will be held in the Methodist Church, Westover, Thursday, June 7th, commencing at 2.30 o'clock. Rev. H. G. Fraser of Gobles will give a short address, and it is expected that Mr. Davis or Mr. Lafamme will be present also. A good programme is being prepared and we hope to see each church in the Association represented.

A. MOYLE, *Assn.-Sec.*

MIDDLESEX AND LANBTON ASSOCIATION MEETING.

The third Annual Meeting of the Home and Foreign Mission Circles in the Middlesex and Lanbton Association, will be held at Second Lobo Church on Tuesday evening, June 7th. A business meeting will be held on Wednesday afternoon at 2.30 o'clock p. m. Delegates from the east will take the train that reaches Komoka at 3 o'clock p. m., those from the west at 1 o'clock, p. m., where carriages will be waiting to take them to the church. A full attendance is desired.

S. B. WALL, *Director.*

ELGIN ASSOCIATION MEETING.

ST. THOMAS.—The third Annual Meeting of the Elgin Association of Home and Foreign Mission Circles will meet with the Calton Circle on Thursday, 2nd June, in the Baptist Church of that place. Afternoon session commencing at 2.30 o'clock, and in the evening at 8 o'clock. It is desirable that every church in the Association be represented. A good programme is being prepared. It is expected that our Missionaries elect will be present, and address the evening meeting.

E. WELTER, *Assoc. Dir.*

New Circles.

A Home Mission Circle was organized in Stirling, on March 24th, by Mrs. Peer, of Cambellford. Officers: *President*, Mrs. Robinson; *Vice-President*, Mrs. Bird; *Secretary*, Miss Henry; *Treasurer*, Mrs. Smith.

MT. ELIOT. Home and Foreign Circle organized April 13. *President*, Mrs. Hiram, Port Durham Centre; *Secretary*, Miss Sarah Bodwill, Mt. Elgin.

ANDON Mission Band organized April 10th. Officers: *President*, Miss Tim Mollat; *Secretary*, Master John Warren; *Treasurer*, Master John Warden.

YOUNG PEOPLE'S DEPARTMENT.

Missionary Music.

Have you ever brought a penny to the missionary box
A penny which you might have spent like other little folks?
And when it falls among the rest, have you ever heard a ring
Like a pleasant sound of welcome which the other pennies
sing?

This is missionary music, and it has a pleasant sound.
For pennies make a shilling and shillings make a pound,
And many pounds together the gospel news will send;
Which tells the heathen everywhere that Jesus is their
friend.

Ah! ah! what joyous music is the missionary song,
When it seems to come from every heart, and sounds from
every tongue:

When happy Christian little ones all sing with one accord
Of the time when realms of darkness shall be kingdoms of
the Lord!

But sweeter far than all the rest which Jesus loves to hear,
Are children's voices, when they breathe a missionary prayer,
When they bring the heart petition to the great Redeemer's
throne,
That He will choose the heathen out and take them for His
own.

This is the music Jesus taught when He was here below:
This is the music Jesus loves to hear in glory now,
And many a one from distant lands will reach his heavenly
home,
In answer to the children's prayer, "O Lord, Thy kingdom
come!"

Then, missionary children, let this music never cease:
Work on, work in earnest for the Lord, the Prince of Peace,
There is praying work and paying work for every heart and
hand,
Till the missionary chorus shall go forth through all the land.

The Christian.

What God Does For Boys.

God *wants* the boys, all kinds of boys,
To love him, serve him, do his will ;
He wants those boys that make a noise,
And those who keep so very still.

God *calls* the boys, yes, every one,
Those that are in and out of school ;
Though jumping, shouting, full of fun,
He leaves none out : that is his rule.

God *loves* the boys of every kind,
The rich and poor, the short and tall ;
Even for wicked ones, you'll find
His Grace is given to one and all.

God *gives* the boys a tender heart,
And says, just so they all can hear,
" Will you not choose the better part ?
Just now, while Jesus is so near ? "

Christ *died* for boys : he knows their need
Of all his precious blood can do ;
The " Bread of Life " their souls will feed,
And gives them " living water," too.

Mrs. A. P. Graves, in the Standard.

Praying to a Tortoise

BY REV. JAMES GILMOUR, M.A., PEKIN.

It rained a day and a night, and everyone said : " What a good rain—just at the right time, too ! " It rained another day and night, and people said : " It is too much. " It rained a third day and night, and walls and houses began to fall down, and people said : " Why does heaven send us so much rain ? " It rained four days and four nights, and it was dismal in the night to hear the clatter and rumble of falling walls. There was hardly a house that did not leak. Many houses fell down bodily ; and, worse than all, the river rose and roared down, overflowing both banks of a bed a mile and a-half broad. But this was not all. It began to eat away the fenced fields of kitchen gardens so rapidly that it was at their doors almost before people could move their things. It was alarming. I went to see it : and there was the yellow flood raging along, carrying with it great trees, grain, and the timbers and furniture of houses. Just as I got to the bank I saw swept past two chickens, trying to balance themselves on a straw raft that had been part of a roof, and was now dancing on the waves. A few yards behind was another chicken simply sitting in the water. On shore, people were trying to remove their things, but everything was so deep in mud that it was difficult to move anything. The water kept rising, too, and had swept away so much land that, not only had some forty cottages been carried away, but the river had eaten its way all but up to the boundary wall of the yard of the pawnshop. Things looked desperate ; and in their distress the Chinese had recourse to a god, who they supposed could manage the river. So they got a pig and cut its throat, and took it up to a little temple, and threw it into the river there as an offering to this god. And who was this god ? Neither more or less than a tortoise ! Next morning, when they went out to see how the river was, they found that the flood had carried away the temple before which they offered the pig. After offering the pig, the next thing they did was to make a vow to the tortoise, and the vow was a promise that if the water did not rise higher they would put up a stage, hire a

company of players, and have a six days' theatrical exhibition in honour of the tortoise. The river did not rise higher, so the exhibition is to come off. Is it not pitiful to think that a whole townful of men, some of them educated, too, should pray to a tortoise ?

In another larger town, sixty miles further down the same river, when the flood came, they offered several pigs and vowed no less than five sets of theatrical exhibition of six days each, all in honour of the same god. *In their distress they cried to a tortoise !—Selected.*

About China.

The boys and girls who have been reading these papers about China may like to notice a few things in which the Chinese are different from us. We think them a very odd people, but they would have the same opinion of our ways and costumes. Of course you all know, that being just on the opposite side of the earth from us, they are asleep when we are awake, their midnight is our noon, and their sunset our sunrise. We shake hands with each other when we meet, but a Chinaman shakes hands with himself. He stands a short distance from you, and clasping both hands together shakes them up and down at you. Our words at meeting would be, " Good Morning " or " How do you do ? " They say, " How old are you ? " or " Have you eaten your rice ? " Gentlemen with us take off their hats when meeting one to whom they wish to show respect. In China a man would take off his shoes for the same object. Gentlemen in Canada often shave their faces, there they would shave their head and eyebrows. Here, whiskers are worn in front, there a pig-tail behind is cultivated vigorously. While we consider it neat and clean to keep our finger-nails short, there it is considered a mark of wealth and fashion to let them grow there to four inches long. Silver cases or shields are then worn to protect them. If broken off, druggists buy them eagerly to mix with their medicine. A missionary once told his Chinese teacher that in America we thought only wild animals should have long nails. He still treasured his long finger-nails as precious beyond price. One day one happened to be broken off : he brought it nicely wrapped up in a bit of paper as a present for the missionary and was astonished when he was told it was of no use. We blacken our boots and shoes, but in China people whiten theirs. Some girls with us suffer in pressing their waists to make them grow small. In China the girls treat their feet in the same cruel manner. Here women use fans, there the men do so. At dinner we have soup first and dessert last. There soup comes last and sweet things first. We use knife, fork or spoon to aid us in eating, they use two chopsticks both held in the right hand. These look like two small ivory lead pencils and strange to say the Chinese seldom drop a morsel of food from them, as you and I would be pretty sure to do, if we tried eating in their strange way. Sometimes these chop-sticks are as fine as our knitting-needles. They dislike beef, milk, butter and cheese, but are fond of dogs, cats, rats, mice and snails. People who have not learned to do without wine in our country drink it cold. There they drink all wines scalding hot. Just here let me tell you of a wise act of a Christian Chinese boy who lived fifty miles from Shanghai. Before he loved Jesus he was very fond of wine and in danger of growing up to be a drunkard. He now saw it was sinful and asked God to help him break off this bad habit. At last he thought of a plan to cure himself. A small wooden box was made closed all around except a little hole in the top. Every day at the

usual hour of drinking wine, when the "wineman inside," as he called his appetite for the drink, began to bite him, he would run to this box and put into it the amount he would have spent for the drink of wine and say to himself, "There now! No wine to-day! Your money is safe in the box!" By and by, when he was really cured of the desire for wine he gave all this money as a thank-offering to that God who had led him to break off this wicked habit. We might try fining ourselves a few cents every time we get angry, or say naughty words, or give way to some bad habit until we are cured. This would be a good way both to help ourselves and to earn pennies for our Mission Bands. Who will try this plan for a month?

Chinese books are very different from ours. They begin just where ours end, the last page being the first with them. We read in lines across the page, they in columns from top to bottom. Our notes to explain anything difficult are at the foot of the page, theirs at the top. Our leaves are single and printed on both sides, theirs are double, and printed only on one side of the paper. We keep our books standing on the end in rooms in our book-cases, theirs are left in piles. In writing we use pens and fluid ink. They use a brush and their ink is a solid cake. Their written and spoken language are so different that two men could easily converse in writing who could not understand a word spoken by each other. A Chinese school is noted for its noise. The boys all study out loud at the top of their voices and all at once. If you want to visit a school, just walk along the streets until you hear a terrible racket of boys' voices, and you will find what you are seeking. Some one says the teacher might hear a small clap of thunder, above the din, but a lesser noise would make no impression on him. If there is a lull in the shouting, he raps on his desk which means study harder, shout louder. They have no alphabet like ours. Each word has a distinct sign or character for itself. There are about ten thousand words in common use, and from twenty-five to one hundred thousand in all. If you see a class coming up to recite, they will turn their backs on the teacher, or as they call it "back the book." The teacher then reads a line or two of the lesson, and as soon as he stops they begin shouting over the words he has said. After they can say them without a mistake, he sends them back to go on shouting other words. I have three boys of my own who are very fond of making a noise in every possible way, but I think-even they would grow weary of such a racket as these Chinese boys make all day long. The sleeves of their coats or gowns are very long and wide, and are used as pockets to carry their books, handkerchiefs, etc. One boy was seen carrying a small foot-stove in his sleeves. I think my boys would prefer their pockets to such cumbersome sleeves. But I must wait until another time before telling you more curious things about this wonderful China.

480 Lewis Street, Ottawa.

SISTER BELLE.

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

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